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SIGNS OF THE TIMES



Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Hebrews 8:1,2





"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

3938 — The Tithe

Is the tithe for any special purpose, and that alone?

The tithe of the people anciently was used for the Levites, and the tithe of the Levites was used for the priests. In our own work we have used the tithe alone for evangelical work, the work of the ministry, the work of giving to the world the great truth of the gospel. There are those who believe in the tithing system, in various churches, and outside of churches, who use that tithe for everything in benevolent and religious lines; but it has seemed to us that the tithe is sacred for the one thing of giving the gospel to the world, and that these other funds fall into the class of offerings of various sorts. So the Lord teaches in Malachi 3, a prophecy evidently which refers to the last days, to the Christian dispensation, that His children have robbed Him in tithes and in offerings, and then asks that the whole tithe be brought into the storehouse, that there may be meat in His house. That is, the offerings men can give as they desire, can control them as they desire, can give them to any purpose they desire; but the tithe is to be brought into God's house, and God's ministers are to be supported from what is in His house. Such would seem to be the obligation that would naturally rest upon church-members. If one is not a church-member, he would be free to use his tithe outside of regular lines; but it would seem to us that one should not only use his tithe aright, but he should also unite with the Lord's children.

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3939 — Reasons for Keeping Saturday

What are your strongest reasons for keeping Saturday, or what we call Saturday, for the Sabbath? Where is all of your scripture for doing so? Does your Sabbath begin at twelve o'clock at noon on what we call Saturday, and end at twelve o'clock noon on what we call Sunday? Do you make a distinction between the names "Sunday" and "Sabbath"?

S. T. H.

1. We do not keep Saturday, that is, truly converted, Sabbath-keeping Christians do not. Saturday is a civil day, beginning at twelve midnight, and ending at twelve midnight. But the Sabbath begins at sunset on what is called Friday evening, and ends at sunset on what is called Saturday evening; consequently the days are not synchronous, or identical.

2. Our reasons for keeping the Sabbath are: First, the commandment of God: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Secondly, the example of our Lord Jesus Christ, who kept His Father's commandments, who did no sin, who left us an example, that we should follow in His steps. John 15:10; 1 Peter 2:21, 22. He therefore observed the Sabbath (Luke 4:16, and elsewhere). Surely there can be no stronger reasons than the eternal law of God, sanctioned and confirmed by prophet, apostle, and Jesus Christ, and the example of our Lord Himself.

3. "Where is all your scripture for doing so?" It is all through the Bible. All there is said in the Bible at all regarding a weekly Sabbath applies wholly and exclusively to the seventh day. Take, for instance, the institution of the Sabbath in Gen. 2:2, 3, and connect with it Mark 2:27, 28,—"The Sabbath was made for man," and for man in the beginning, before there was a division of races, or nations, or tribes. See Ex. 20:8-11; also the whole of Exodus 16, showing how God marked it out during the falling of the manna; Isaiah 56; Isa. 58:13; 66:22, 23; Luke 23:56. Then regarding the whole law of God, of which the Sabbath is a part, see Matt. 5:17-20; Ps. 111:7, 8. The last generation of men who will welcome the Lord Jesus Christ keep the commandments of God and the faith of Jesus. Rev. 14:12. These are only a small portion of the scriptures there are to confirm the great Sabbath truth.

4. "Does your Sabbath begin at twelve o'clock?" No; as before stated, it begins at sunset. "From even unto even, shall ye celebrate your sabbath."

Lev. 23:32. See also Neh. 13:15-22, which clearly shows that the Sabbath began at sunset, when the heavy shadows began to creep in; and this also is intimated in Matt. 8:16; Mark 1:32; Luke 4:40. If the context is read, it will be seen that this day was the Sabbath. The Jews would not bring their sick to be healed on the Sabbath day, on account of their superstition; but as soon as the sun set, they came with all their sick; showing that the Sabbath closed at sunset. This is also in harmony with the making of the days in Genesis 1,—"The evening and the morning were the first day," "the second day," "the third day," and so on, giving man, wherever he may be on the earth, a sure knowledge of the beginning and the closing of the day, and also the blessed privilege of welcoming the Sabbath when it comes, and bidding farewell to it as it goes,—something which the Sunday keeper knows nothing of.

5. "Do you make a distinction between the names 'Sunday' and 'Sabbath'?" Certainly we do. "Sunday" is the purely heathen name of the day, so called in honor of the sun, to whom it was dedicated. Sabbath is the divine name, which comes from God's rest upon that day.

If our correspondent wishes to enter into the Sabbath question in a broader study, we commend to him "The Lord's Day the Test of the Ages," a little pamphlet costing 10c, which covers the Sabbath in all dispensations.

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3940 — Melchizedek

Who was Melchizedek? Was he from another world? C. M.

The Bible calls him "the priest of the most high God." See Hebrews 7; Genesis 14. He is also said to be "the king of peace," and "the king of righteousness," which is also "the king of Salem," for "Salem" means peace. It has been strongly advanced that Melchizedek was a visitor from another world, and the head of another world, even as Adam was designed to be the head of this world, and that in God's plan for a time he visited this world, and Abraham paid him homage. Great as Abraham was in God's sight, he paid homage to the Melchizedek whom he met. We have not space here to trace the evidences which would seem to indicate that it is quite probable that Melchizedek was such a being as this. It certainly is worthy of great study.

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3941 — Putting Away and Marrying

Will you please explain Matt. 5:32; 19:9? R. A. C.

Both scriptures are in perfect harmony, and teach practically the same thing. "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." And the 9th verse of the 19th chapter reads, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." It seems that the exception is very clearly and definitely marked, that if there is fornication, the wife or the husband could be put away, or divorce secured; and the innocent party would be free to marry again under that exception. The other one, by turning from the lawful husband or wife and committing fornication, had become dead to the former partner. But it does not give the guilty party the right to marry again on a Scriptural basis, and whoever marries the guilty party partakes with that guilty party in the sin. This, it seems to us, is the teaching of the text. We know there are those who believe that divorced persons should never marry again, from whatever cause; but in both of these cases the Lord has given us a very clear exception, and the other texts should be understood in harmony with it. Sometimes there are those who have thus separated, and the guilty party has married in harmony with the laws of the world, not knowing, or realizing, or appreciating, and perhaps not caring, for what is said in the Scripture regarding it. Their course, so far as the law of the land is concerned, has been perfectly legal. Children have been born to such marriages, and afterward these souls have embraced the gospel message of truth. What should they do? We would say that they had better remain married just as they are. When they came to

Christ, He accepted them just as they were, and did not design by that to break home ties, or marriage ties, or take away from the father or the mother the responsibility of caring for their offspring. What our Lord is saying here He is saying to His own children. The only way to do is to let the marriage bed be undefiled; but if one proves false, there is no reason why the other should go on forever crippled. To the sinning one God offers free and full pardon. Let him or her go on in humble obedience to God the rest of his life.

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3942 — What Kind of Stars?

Kindly explain Gen. 1:16. What kind of stars are here meant? and how does the creation of sun and moon at that time agree with astronomy? H. O. C.

Gen. 1:16 seems to be simply the statement of a fact. The language may be the language of appearance. "In the beginning God created the heavens and the earth," and the sun and the moon may have been created at that time, but they had not appeared, and would not have been seen if some one had been dwelling on the earth previous to the fourth day; but at the time of the fourth day, the great cloud-envelope which enswathed the earth was removed, and the sun and the moon appeared, and, of course, in the night the stars also. All that is expressed in Gen. 1:16 is that God "made the stars also." It says nothing about as to when they were made. The thought given in the Revised Version, if we omit "He made" (italicized words which are not in the original), is that God gave the greater light to rule the day, the lesser to rule the night, "the stars also" to rule the night; that is, the inhabitants of the world would have these at night. We know nothing in this that is against true astronomy.

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3943 — The Different Races

Can it be proved from the Bible that all the different races of people sprang from Adam? G. E. N.

Yes, if we believe the Bible. We have a line of Adam's descendants down to Noah. The earth was then depopulated, with the exception of Noah and his family. According to the same Word, from the three sons of Noah, and doubtless from Noah himself, sprang the inhabitants of this world, and the distribution into families, or tribes, as indicated by Genesis 10. From the cradle of the race, the descendants of these sons spread out into the different parts of the earth; and from them sprang the various races of earth. Some have thought that the Chinese (yellow men) sprang from Noah himself. From Shem sprang the Semitic families, such as the Assyrians, Israelites, etc.; from Ham the colored races, and from Japheth the white races. See "The Origin of Nations," by G. Rawlinson.



Schedule for Ten Days Closing December 31, 1912

Day	December	Revelation	Ps. 139
Sunday	22	3, 4;	Ps. 139
Monday	23	5, 6;	Ps. 47
Tuesday	24	7, 8;	Ps. 141
Wednesday	25	9, 10;	Ps. 142
Thursday	26	11, 12;	Ps. 143
Friday	27	13, 14;	Ps. 37
Sabbath	28	15, 16;	Ps. 144
Sunday	29	17, 18;	Ps. 147
Monday	30	19, 20;	Ps. 146
Tuesday	31	21, 22;	Ps. 148

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We conclude in this the book of the Revelation, with Psalms 139, 47, 141-143, 37, 144, 147, 146, 148. We began our reading of the Scriptures with the Paradise of God as the earth came from the hand of its Creator. We have passed over, in our reading, God's view, as well as remedy, of the awful condition of sin, and we close with Paradise restored, and God's children safe at home. The earth teaches us the paths of sin; God's Word, the paths of righteousness through the vale of sin to the everlasting regions beyond. We hope that all our readers who have taken this journey through the Scriptures may find the Paradise home at last.

Signs of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15
Volume 39, Number 49

Mountain View, California, December 17, 1912

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A Lesson from the Experience of Judas

By Mrs. E. G. White

IT was a grief to the Saviour that His disciples failed to comprehend the character of His kingdom. He plainly stated to His followers the humiliation, suffering, and death that awaited Him; but they seemed to be unable to understand it, and

Christ in regard to His kingdom not being an earthly kingdom, created thoughts of disaffection in the mind of Judas. He had marked out a line upon which he expected Christ to work. He had planned that Christ should deliver John the Baptist from prison, and, lo! John was left to be beheaded in

did Christ dwell so much upon that which was discouraging, portraying His trials and persecutions, and describing the trials and persecutions which His disciples must endure? Why did He refer to His own humiliation and death? Were their hopes to be all disappointed? Was it not the prospect of having a high place in the new kingdom which God was to establish that led him to espouse the cause of Christ? Judas had not decided that Jesus was not the Son of



JUDAS BARGAINING WITH THE CHIEF PRIESTS

H. Prell

on the way to the scene of the Saviour's trial and death, disputed among themselves who should be greatest in His kingdom. Judas was numbered among the twelve. He was accepted, not because he was perfect, but notwithstanding his imperfections. Peter, James, and John were not perfect characters, but they were received by the Master in order that they might be molded by the words He should speak, and the example He should set before them. Judas had witnessed the power which the disciples had over the unclean spirits, and could testify that the devils were subject unto them.

But the often repeated statements of

prison, and Jesus withdrew Himself and His disciples into a country place, instead of avenging the death of John. Judas wanted more aggressive warfare established, and thought that if Jesus would not hold them back from carrying out their schemes, they would be more successful. Doubt became more established in his mind as he saw the gathering enmity of the Jewish leaders, and saw the challenge go by unheeded by Christ when they requested that He should show them a sign from heaven. His heart was open to unbelief, and the enemy supplied mind and heart with thoughts of questioning and rebellion. Why

God, he had not made up his mind that He performed miracles through the agency of Satan; but yet he was questioning, and seeking to find some way by which he could explain the mighty works which He did.

The other disciples were as unwilling as was Judas to receive the statement concerning Christ's humiliation and death, for it seemed to them to mean an end to all their hopes; but when Christ presented before them His true mission, they were not offended, but appreciated the spiritual good that was to come, altho they but dimly perceived its nature. "Jesus said unto them, I am the bread of life: he that cometh to Me

shall never hunger; and he that believeth on Me shall never thirst. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, . . . dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. . . . Many therefore of His disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of Man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him. And He said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father."

Rejecting Truth

Jesus, the Lord of life and glory, was about to suffer an ignominious death, and He spoke plain truth in order that the characters of all those who professed to be His disciples might be developed, so that the true and faithful might not have added to their trials the discouragement that these doubters and questioners should bring upon them at His death. Judas was among those who said, "This is an hard saying; who can hear it?" "From that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve."

It was at this very time that Judas made shipwreck of faith. After this he permitted doubt, envy, suspicion, bitterness, and hatred to be his guests. He became jealous at once when he was not included among the three who were chosen to witness the transfiguration of Christ upon the mount. When the disciples disputed by the way as to who should have the supremacy, his voice was often heard. In all that Christ said to His disciples, there was always something with which he disagreed, and the leaven of disaffection was fast developing under the influence and presence of Judas. When he witnessed the manifestation of the fervent love of Mary as she anointed the feet of Christ with the precious ointment, his very spirit seemed turned to gall. He manifested his covetous nature, and displayed his malice and hatred.

Judas was not a doer of the words of Christ. He had had every advantage given him in order that he might learn lessons concerning Him who brought to light life and immortality, but he failed to overcome his

selfish spirit, and cherished covetousness, which is idolatry, and did not cleanse the soul temple of its defilement. Every human soul has some mastering passion which must be overcome or it will overcome him and plunge the soul into ruin. Christ said: "Wo unto the world because of offenses! for it must needs be that offenses come; but wo to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."

Each one has a work of overcoming to do. If the objectionable trait of character is not overcome, Satan will take advantage of the defect, and thereby defile the whole man.

While Jesus was at Bethany, He told His disciples of what was to come to pass in a few days from that time. At the Passover the case of Judas was decided. Satan took control of heart and mind. He thought that Christ was either to be crucified, or would have to deliver Himself out of the hands of His enemies. At all events, he would make something out of the transaction, and make a sharp bargain by betraying his Lord. He went to the priests and offered to aid them in searching for Him who was accounted the troubler of Israel. Thus it was that the Lord was sold as a slave, purchased by the

temple money used for the buying of the sacrifices.

Satan bound Judas to his side to be his human agent to work the death of the Son of God. But conscience was not yet dead in Judas, and when he saw Jesus deliver Himself into the hands of those who would condemn and crucify Him, Judas rushed in to the priests, exclaiming: "I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." As he saw Jesus given into the hands of His enemies, he remembered the words He had spoken in Gethsemane, "Betrayest thou the Son of Man with a kiss?" His master passion had spent its force, and reason again held sway; but he felt nothing but despair. He knew that Christ was the Son of God, and that he was His betrayer. The leaders of Israel heartily despised his base conduct. Tho they had taken advantage of his covetousness and hatred, yet when he repented, and turned to them with a confession of his guilt, they spurned him, and left him to die in his sins. Judas failed to have a place among the sanctified, because he failed to learn of Christ the daily lessons that He would teach His followers, of meekness and lowliness of heart. He failed to learn the lessons of faith that the other disciples finally learned, and thus became heirs of God and joint heirs with Jesus Christ.

The Levites; Garments of the Priests

By Mrs. S. N. Haskell

The Levites



THE entire tribe of Israel was set apart for the service of the sanctuary. When we remember the last words spoken to Levi by his father Jacob, as he lay on his death-bed, we might wonder that the tribe of Levi was chosen for that sacred work. When Jacob remembered the sins of Levi, he pronounced almost a curse instead of a blessing upon his son, and closed it with these words: "I will divide them in Jacob, and scatter them in Israel." Gen. 49:5-7.

Wondrous is the love of our God, that can change a curse into a blessing. Neh. 13:2. Only a mighty God can change scarlet sins, and make them white as snow. Isa. 1:18. The impulsive nature that under the control of Satan drives a man to commit desperate crimes, is not removed when he is converted. It is the same impetuosity, consecrated under the control of Christ, that makes the same man a valiant warrior for the Lord. Saul, the desperate persecutor, when converted was Paul, the leading apostle. The fearless character that when controlled by Satan led Levi to murder the Shechemites, when controlled by the grace of God enabled the Levites to take their stand boldly on the Lord's side when the mass of Israel went over into idolatry. Ex. 32:26-29. God then turned the curse into a blessing; He said because they had observed His law and kept His covenant, they should teach Jacob His judgments and Israel His law. Deut. 33:8-11.

In order that their influence for good

might be more widely felt throughout Israel, the Lord, instead of giving them one portion of the land for their inheritance, as He had given the other tribes, appointed as the portion of the Levites forty-eight cities scattered among all the tribes. Num. 18:20; 35:1-8. Truly they were divided in Jacob and scattered in Israel; but the curse was turned into a blessing. Our God is the same "yesterday, and to-day, and forever." When He pronounces evil against a nation or individual because of their wickedness, if they turn from their evil, God says He "will repent of the evil" He "thought to do unto them," and as in the case of Levi, a blessing will come instead of the curse. Jer. 18:7-10.

The term "Levite" was applied to all the priesthood, but only the descendants of Aaron were to hold the office of priest. The remainder of the tribe were to do the service of the sanctuary under the direction of the priests. The Levites were not allowed to officiate as priests at the altar of burnt offering, nor to do any of the priest's work within the veil. The Levites were to serve or minister to the priests; but the priests were to minister for the people before the Lord. Num. 18:1-8. The Levites were consecrated to the work of the sanctuary by the whole assembly of Israel laying their hands on the heads of the Levites before the Lord, and then Aaron offered "the Levites before the Lord for an offering of the children of Israel." Sacrifices were also slain to complete the consecration. Num. 8:9-14. The Levites were taken by the Lord instead of

the first-born of Israel. Num. 8:17, 18. While journeying in the wilderness, they carried all that pertained to the tabernacle; but altho they carried the sacred furniture of the sanctuary, they were never permitted even to look upon it. Neither could they offer sacrifices or burn incense. Num. 4:20.

After the temple was built, the work of waiting on the priests in the sanctuary service was given to the Levites. They prepared the showbread, often led the singing, collected the tithe, and did a large amount of work in connection with the service of the Lord. 1 Chron. 23:24-32.

In the time of David, they began the service of the sanctuary at the age of twenty. At fifty years of age they were "to return from the warfare of the service." Num. 8:25, 26, margin. They were not discharged; they still had charge of the work, but were not expected to perform arduous duties. The work of the Levites was largely confined to the court, and thus typified the work of the gospel ministry of the present day.

Garments of the Priests

The garments worn by the ordinary priests were of white linen, a fit emblem of the "Spotless One" of whom their ministry was a type. The white robe was woven in one piece, and extended nearly to the feet, confined at the waist with a white linen girdle, embroidered in blue, purple, and red. A white linen turban or bonnet covered the head. These articles, with the linen breeches which were worn by all officiating priests, completed the costume of the common priests. These garments of white linen were made for "glory and for beauty." Ex. 28:40-42. Only the family of Aaron could wear the beautiful garments of the priest; but there are robes of "fine linen, clean and white," in store for every overcomer. Rev. 19:8. Even in this life, Christ clothes His faithful ones with "the garments of salvation" and "the robe of righteousness." Isa. 61:10.

The pure white garments were worn by the high priest on ordinary occasions; but when he entered the most holy place to make atonement for the people, he was clad in gorgeous robes which fitly represented our High Priest as He confesses the names of His people before the judgment-seat of the Judge of the whole earth. The high priest always wore the long, white linen robe of the common priest. Over this was a robe of blue woven in one piece, beautifully ornamented around the skirt with golden bells and pomegranates of blue, purple, and scarlet. The ephod, a beautiful embroidered sleeveless garment of gold, blue, purple, scarlet, and white, was worn over the blue robe. This was shorter than the other garments, and confined at the waist by a beautifully embroidered girdle of the same color.

On the gold-embroidered shoulders of the ephod were two onyx stones. The names of the twelve tribes of Israel were engraved on these stones, six names on each shoulder, thus typifying the Mighty One who bears the perplexities and burdens of His people upon His shoulder. Isa. 9:6. While the robe of blue, with its golden bells and the handsomely embroidered ephod, was beautiful, yet the crowning feature in all the gorgeous robe of the high priest was the breastplate worn over his heart as he offi-

ciated in the holy of holies before the Lord. The breastplate was of the same material as the ephod. It was in the form of a square, and measured a span. There were twelve precious stones, arranged three in a row, and set in gold. On each stone was engraved the name of one of the tribes of Israel.

The stones of the breastplate were the same as those forming the foundation of the New Jerusalem. In the breastplate were two brilliant stones, called the Urim and Thummim. By means of these stones, the mind of the Lord could be ascertained through the high priest. When questions were asked, if light encircled the precious stone at the right, the answer was in the affirmative; but if light encircled the stone at the left, the answer was negative. The breastplate was attached to the ephod, and that is why we read of David calling for the priest to bring the ephod when he was undecided as to what course to pursue, that he might know the mind of the Lord.

There was one other article belonging to the high priest's garments,—the miter. It was a gold plate bearing the inscription "Holiness to Jehovah." This was fastened by a blue lace to the white linen bonnet or turban worn by the priests. No priest was

allowed to wear the priestly garments, except when officiating in the work of the sanctuary. Eze. 44:19. There was a beautiful significance to the high priest's wearing the names of all Israel on his shoulders and over his heart as he performed the work which typified the judgment when the cases of every one will come up in review before God. The breastplate was called the breastplate of judgment. Ex. 28:15. Those names engraved on the stones were a beautiful type of the names of the overcomers which Christ will confess before the Father and the angels. Stone is an enduring substance; but far more enduring is the Book of Life, where the confessed names are written to remain forever. Rev. 3:5.

TYPE	ANTITYPE
Ex. 28:32. The high priest's garment was woven all of one piece.	John 19:23. Christ's earthly garment was woven in one piece.
Ex. 28:15-21. The breastplate of judgment contained the names of the twelve tribes, and was worn over the heart of the high priest as he performed the work which typified the judgment work.	Rev. 3:5. As each individual name comes up in review before God in the judgment, Christ will confess the names of the overcomers, and their names will remain in the Book of Life.

God's Message for To-Day

By Abdiel

The Final Results

WE have been giving, during the last four weeks, some special articles on the message of to-day. The first of these was God's Great Oneness; the second, Present Conditions in the Religious World in contrast with the oneness which God desires; third, The Healing Message, and the need of such a message to heal the divisions and spiritual sickness of Christendom; fourth, The Gospel for To-Day—the rejection of that message by great Babylon, as represented in the various Protestant denominations which are following creed and higher criticism instead of the Word of God, what the result of such rejection must be, the loss of spiritual power. Last week we gave God's great protest, His warning against the beast and his image and the reception of his mark. The final results of the rejection of God's message is the topic of this article.

It has ever been true, as set forth in another column, that God has had a message for the needs of every age, that this message has come directly to His own people, by whatever name they may have been called. It is His design that His people should first receive His message, whether it be one of reproof and correction, or one in which new light is given. It would be contrary to God's working, always, to expect this message would spring up in the world outside of His own people. He has not always chosen the great, the learned, the popular—nay, He has never chosen such for the giving of that message, but the humble, the meek, the teachable, the true, the loyal, the seekers after truth, the doers of the will of God. It was Noah preceding the Deluge; it was Abraham who was sent to the inhabitants of Canaan; it was Moses to Egypt; it was Samuel to backslidden Israel; it was Elijah

when the nation had become corrupted under idolatrous Ahab and his worse paramour, Jezebel; it was John the Baptist, the teacher of the wilderness, to Judah sunken in dead formalism; it was Martin Luther and Ulric Zwingle and others at the time of the great Reformation.

The reception of these various messages brought life and power and regeneration. Their rejection brought coldness, indifference, departure from God, and almost invariably an enmity and zeal against His true children, or those who were proclaiming His message for the time. So it was in the time of our Lord. Those who did not receive the message of John were aroused to enmity against it; those who would not accept Jesus as the Christ brought the guilt of innocent blood upon them at His crucifixion. Those who did not accept the message of the Reformation were stirred to madness against those who gave it, and persecution resulted. And so it must be, and so the Word declares it will be, regarding the last message and the last generation. We print again that great threefold message from Rev. 14:6-12, as follows:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture

into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

We wish the reader to note again the sublime gospel message that is to go to every kindred, and tongue, and people on the face of the earth. We wish him again to note the emphasis that is laid upon the various things in that message,—*"fear God," "give glory to Him," worship the Creator, that the judgment hour is impending.*

Let him note that that message which would have healed Babylon, rejected, brings the fall of Babylon spiritually; and let him note, further, that the consequent fall of Babylon brings union with the state, the reviving of the beast power in the old world, the formation of an image to that power in the new, the demand that the inhabitants of the earth shall receive the mark of that power as set forth in chapter 13, and the message is God's faithful warning against it.

Let it be noted also that those who refuse to obey the demands of these apostate powers, but who heed the warning message, develop a character which is described in verse 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

It is not needed that this article shall prove that these things are now going on in the world; they are patent to all observers. Throughout the length and breadth of the world men are clamoring for a union of church and state, or that the state itself shall pass certain religious or ecclesiastical dogmas, enforcing them upon the people of the world. Invariably the center of all these is the ecclesiastical Sunday, chosen as the mark of Christian patriotism, and those who advocate it are demanding that it shall be honored just as far as law can compel its honor.

The Sunday in and of itself alone, observed by the individual or the church voluntarily, is merely an ecclesiastical institution, erroneous, it seems to us, utterly so from a Bible standpoint, but as such is only an ecclesiastical error; but when that is entrenched in law, and the power of the state is used to enforce the dogma of the church, in and of itself it becomes humanly a mark of distinction, a mark of loyalty on the part of the observer, and of treason or rebellion on the part of him who refuses to observe it.

Set over against this, with no other law behind it save that of the Infinite, with no other compelling power save that of love, is the Sabbath of Jehovah as given from Mount Sinai, as observed by Jesus Christ, as enshrined in the volume of inspiration from the beginning to the end. Those who believe in the message of God, will observe His law. Those who accept of the grace of the Lord Jesus Christ understandingly, will believe that that grace is designed to bring us into harmony with God, and make us observers of His commandments; as expressed by the apostle Paul, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after

the Spirit." They believe that Christ died to save, not *in* sin, but *from* sin; not *in* transgression, but *from* transgression; and in loyalty to God, they must obey His law and follow Jesus Christ; and in loyalty to God and in faithfulness to the Captain of their salvation, they can not observe a rival day which apostasy and civil power endeavor to put in the place of the Sabbath of the Lord. They therefore not only can not endorse Sunday laws or yield to the world-wide demands of the apostasy, but they must necessarily oppose them, presenting God's protest to the nations of earth. That is what is going on to-day,—on the one side, great ecclesiastical organizations demanding civil law for the enforcement of Sunday, many, no doubt, engaged in this movement honest, sincere, devoted, believing because of departure from God's Book, their way to be the only way, but nevertheless working for that which is evil and only evil; while on the other hand there are the faithful of Jehovah, relying implicitly on His Word, presenting His message to the world, of warning against such apostasy; and the prophet Joel, looking forward to this very time, sees its result,—*"multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."*

The result of accepting God's message is salvation. Those who do it obtain the victory over the beast, and over his image, and over the mark, and over the number of his name (Rev. 15: 2, 3); while those who reject that message receive also the result of their own choosing, the wrath of God against that sin with which they have identified themselves.

And therefore we plead with our readers to study the question if they have not already done so. Study it, not in the light of what men may do, or what men may say, not in view of what organizations may be for it or what organizations may be against it; but let each one study it as between himself and God, knowing that he must and shall meet it all in the judgment; that sometime each one for himself shall stand before the great white throne, and give an account as to how he has used the light which God has given in His Word. We plead with our readers to accept the message—the great, creative, power-filled message of the gospel for this day, which gives victory not only over combinations of men against God, but over all inherent and inbred sin in the human heart.

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Empowered to Answer

WHEN God calls a man to do anything, He always accompanies the call with a gift. That gift is the power to answer the call. To hear God's call in any detail of life is like receiving an invitation from a friend at a distance to make him a visit, and finding that the friend has enclosed with the invitation a check for an amount more than sufficient to meet all the expenses. That is the way God invites us to do as He suggests. He always encloses with the invitation more than enough to cover the cost. If God is calling you to-day to anything,—as He certainly is,—be sure that He is also empowering you to answer His call. We may have to step right out on faith; but the power is there, and will not fail. We may reject the power, and reject the call, and wound

God, and suffer unspeakable loss; but our failure will not have been because the way was not clear to our succeeding. When God calls, God empowers. If He calls us to the impossible, He empowers us to the impossible. He never miscalculates. Why should we ever hold back? — *Sunday School Times.*

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The Coming of the Master

By Leslie Littell



SOON over the eastern hilltops our Saviour will be seen coming, surrounded by all the holy angels, and enshrouded in the glory of God. How glad all His children will be when they see Him coming! But how sad His coming will be to those who are not ready!

As His children hear the wonderful song the angels are singing, and see His bright glory, they will say, "Lo, this is our God; we have waited for Him."

And as the chariots of glory come rolling onward, the people of God will hear the great sound of the trumpet, and see the dead in Christ stand once more upon the earth.

They had studied the great lines of prophecy in the Word of God, and looking back through the vista of years, they saw the waymarks all along,—Jerusalem destroyed, the Papacy set up, the great tribulation, the great earthquake, the sun and moon darkened, the overthrow of the Papacy, the falling of the stars, the last generation, and the seven last plagues.

And then they see Him coming. His glory covers the heavens, and His voice is heard to the ends of the earth, while His angels gather His children from the four winds, from one end of heaven to the other.

Those who scoffed at His coming, and derided His messengers who lifted up their voices in sounding the warning, hide themselves in the caves, and cry for the rocks and mountains to fall on them and hide them from the face of Him that sits on the throne.

As the heavens roll together as a scroll, the earth shakes like a leaf, and the great hailstones come crashing down. The wicked are destroyed by the brightness of His coming, and all the fowls are filled with their flesh.

Then that great scroll will unroll, and cover them from our view, and we'll take the wonderful chariot ride to the beautiful city of gold, out through space, past Jupiter and Neptune, and on to the portals of glory. We'll enter through the pearly gates, walk down the golden streets, and gather around the great white throne. We'll be clad in a garment of light, a golden girdle about our waist, a golden crown upon our head, and a golden harp within our hand.

Then will we all sing the wonderful song of Moses and the Lamb.

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THERE is not in the world a surer sign of a little soul, than the striving to gain respect by such means as dress and rich clothes. None will depend upon these but they who have no other means.

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"CHERISH any guilt in thought, and one touch sets the repressed waters into a headlong torrent of act. Care, then, for your thoughts, and the acts will take care of themselves."

Marriage and Sabbath Institutions Origin and Relation to Each Other

By T. Godfrey

THE marriage and Sabbath institutions are of divine origin, and are the two oldest institutions upon record, both dating back to creation week. In the second chapter of Genesis we have the date of their institution. Concerning the marriage institution the inspired record says: "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. . . . And the Lord God caused a deep sleep to fall upon Adam: . . . and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman [*Isha*, margin], because she was taken out of man [*Ish*, margin]. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:18-24. Mark 10:1-9. "So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:27, 28.

Thus we see that the marriage institution is of divine order, and that it is a holy and sacred institution. God made man male and female, and gave unto them the marriage institution, and blessed them, and gave them dominion over the works of His hands. He gave to man the marriage vows to be a sign of the righteousness of the institution, and a seal of His approval. It is a perpetual covenant between the man, his wife, and God forever. God made man male and female that they might be a blessing to each other, and an honor to God. The woman is of the man, and was made for the man. 1 Cor. 11:9. To violate the marriage vow is sin; it is adultery, says the seventh commandment. "Thou shalt not commit adultery." Ex. 20:14. Thus we see that there exists a close affinity between the marriage relation and the law of God. The primordial home instituted by the Lord in Eden was a holy and happy place. There God talked with man face to face, and the angels of God loved to visit it. It was the depository of God's holy law, written in each individual heart. O, that Elysian home so pure!

At the close of the sixth day of creation, God reviewed the works of His hand, and pronounced them very good, and rested from all His works. In the second chapter of Genesis we have the account of the institution of the Sabbath day.

Concerning that institution of the Sabbath, the word of inspiration says: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified

it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3. Thus we learn that the Sabbath is of divine order, and that it is a holy and sacred institution. God made the Sabbath by resting, blessing, and sanctifying it. Then He gave it to man. It "was made for man;" made for him to remember and "keep holy." Mark 2:27; Ex. 20:8. It is a perpetual covenant between God and His loyal subjects forever that He is the true God, the God that made heaven and earth, the sea, and all that in them is. Ex. 31:16, 17.

Thus the Sabbath was made for man, or the whole human family. To desecrate the Sabbath is sin. "Sin is the transgression of the law." 1 John 3:4. Says the fourth commandment: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

These two primitive institutions have co-existed for six thousand years in spite of the many attempts on the part of the enemy of all righteousness and truth to separate and obliterate them. These two institutions are eternal and inseparable. Says the wise man: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him. That which hath been is now; and that which

is to be hath already been; and God requireth that which is past" (or, "driven away"). Eccl. 3:14, 15.

It is true that sin entered into the world (Rom. 5:12), and that the marriage vow has been and is violated, and the Sabbath desecrated; but sin has not changed God's plan and eternal purpose in creation. The marriage vow and the Sabbath are gifts from God. Says the Word of God, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17. "For I am the Lord, I change not," etc. Mal. 3:6. The marriage vow is still a holy and sacred gift. The Sabbath day is still a blessed, sanctified rest day. The enemy has made many attempts to reduce the marriage vow to a mere civil contract, to be dissolved at will; and many attempts have been made to set aside the holy Sabbath of the Lord, and put in its stead Sunday, "the wild solar holiday of all pagan time." These attempts are treason committed against the government of God. But the principles of truth and righteousness will prevail, and sin and its originator will be forever blotted out, and man will keep the Sabbath in the earth made new. Isa. 66:22, 23.

Western, Washington.

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NEVER swerve, in your conduct, from your honest convictions. Decide because you see reasons for decision; and then act because you have decided. Let your actions follow the guidance of your judgment; and if, between them both, you go down the falls of Niagara, go! It is the only cause worthy of a man.—Horace Bushnell.

Our Bible Reading

A Godly Life

1. What is God's object concerning His children?

"YE shall be HOLY; for I JEHOVAH your God am HOLY." Lev. 19:2.

2. How is the same thought and standard expressed in the New Testament?

"But like as HE who called you is HOLY, be YE YOURSELVES also HOLY in ALL MANNER OF LIVING; because it is written, YE SHALL BE HOLY; FOR I AM HOLY." 1 Peter 1:15, 16.

3. How is the duty of man expressed?

"This is the end of the matter; all hath been heard: FEAR GOD, AND KEEP HIS COMMANDMENTS; for this is the WHOLE DUTY of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

"Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So SPEAK YE, and so

DO, as men that are to be judged by a law of liberty." James 2:8-12.

4. But as man is a sinner, what is the purpose of God's grace?

"For what the law could not do, in that it was weak through the flesh, God [did by], sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance ["requirement," "righteousness"] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

5. As God requires love, and the sinner does not naturally love God, what provision has He made for this?

"The LOVE OF GOD hath been shed abroad in our hearts through the HOLY SPIRIT which was given unto us." Rom. 5:5.

6. Having in our hearts the love of God, what will we do?

"For THIS is the LOVE OF GOD, that we KEEP HIS COMMANDMENTS: and His commandments are not grievous." 1 John 5:3.

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but FAITH WORKING THROUGH LOVE." Gal. 5:6.

7. How are the characters of the children of grace described?

"Here is the patience of the saints, they that KEEP THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS." Rev. 14:12.

Never Retrograde

AFTER you have been placed on a higher plane of life, through your acceptance of Christ, do not allow yourself to go back to the old and lower life from which you were redeemed. It would be like a slave giving himself back into the hands and ownership of his cruel master, after he has been freed from that master's power.

After you have been lifted from participating in that which is cheap and frivolous and vulgar and low, and enjoyed the atmosphere of thinking and talking of things that are good and pure and important, never permit yourself to degenerate into the former condition of thinking and talking. It would be like a man that had been purged from his rags and bodily filthiness and given a neat, clean suit of clothes, discarding the new suit and going back to his rags and former filthy condition.

After you have been brought out of spiritual darkness and error and superstition into the light of the gospel and knowledge of truth, never lose your hold on Christ and His truth and retrograde into your previous lost condition. It would be like a criminal sentenced to solitary confinement in a dark cell and afterward pardoned by the governor, refusing to retain his liberty, and going back to his prison cell whence he was taken.

J. W. LOWE.

The Safe Choice

A WEALTHY gentleman residing in London, on a birthday invited his servants to his house to receive presents. "What will you have?" said he to the groom, "this Bible, or a twenty-dollar note?" "I would take the Bible, sir, but I can not read; so I think the money will do me more good," replied the hostler.

"And you?" he asked the gardener. "My poor wife is so ill, that I sadly need the money," responded the gardener with a bow.

"Mary, you can read," said the old man, turning to the cook; "will you have this Bible?" "I can read, sir, but I never get time to look into a book; and the dollars will buy me a fine dress."

Next came the chambermaid; but she had one Bible, and did not want another.

Last came the errand boy. "My lad," said his kind benefactor, "will you take these twenty dollars and replace your shabby clothes by a new suit?" "Thank you, sir; but my dear mother used to read to me that the law of the Lord was better than thousands of gold and silver. I will have the good book, if you please." "Bless you, my boy! and may your wise choice prove riches and honor and long life to you."

As the lad received the Bible and unclasped its covers, a bright gold piece rolled to the floor. Quickly turning its pages, he found them thickly interleaved with bank-notes; while the four servants, discovering the mistake of their worldly covetousness, hastily departed in chagrin.—*Selected.*

AM I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? . . . Be still, my soul. Thou hast misread the message. It is not to give thanks for everything, but to give thanks "in everything."—*George Matheson, D.D.*

Signs of the Times

By Delwin Rees Buckner

My heavy heart would fill with fatal fear
When I peruse the daily's lurid lines,
Did not I know that they are only signs
Our Lord's appearing now is drawing near.
Within the streets they strike the startled ear
Like bursting bombs or loud exploding mines;
And even at the table, when one dines,
Before the plate these flaring words appear:
A RIVER CARRIES RUIN EVERYWHERE;
IN PLACE OF BREAD, DIRE FAMINE GIVES
A ROCK;
A CYCLONE SUCKS UP ALL WITHIN ITS
PATH;
A PESTILENTIAL FEVER TAINTS THE AIR;
PROUD CITIES LEVELED BY AN EARTH-
QUAKE SHOCK;
THE NERVOUS NATIONS HISS AND
WRITHE IN WRATH.
Clara, Argentina.

The World To-Day

By Charles Poland

The world is wandering from Thee, blessed Lord,
And swiftly sailing to its bleak reward!
It does not know Thee. Ah, its god is gold,
With thousands on its mammoth list enrolled!

The good Book tells us man—made by Thy hands,
And in Thy image built—before Thee stands
A little less in glory than the angel throng,
But sweet his anthems as the angels' song.

Endowed with heaven's gift of sight and speech,
With all the wisdom which the world can teach,
And followed by Thy love and pleading voice,
Yet goes the world to ruin as its choice.

Hast Thou, dear Lord, brought forth this earth
to be
A home for ingrates to eternity?
Hast nursed its millions with affections deep,
And as reward their base desertion reap?

The world cares not to see or hear or know
There is a God who sees His children's wo,
Who in His own good time will judge the wrong,
And bring disaster to the godless throng.

The world is blind It will not, can not see
Why it should bow the head and bend the knee
To Thee, from whom all our blessings flow,
And in whose hands are held our weal and wo.

There's none so blind as those who will reject
The voice of light and truth! As well expect
Of sightless orbs to form an image true
Of sunset glories in celestial blue.

Now, Father dear, I shun this godless corps.
Their evil deeds I censure and abhor.
From sinners many let's turn to saintly few
Who are Thy people, Lord, sincere and true.

To change from world to Thee, how sweet the
theme!

Seems angel hands had wrought the deed unseen.
Ah, homes palatial which no hands have touched,
Mansions celestial which no skill has matched!

And we can think of living, scented bowers
Enshrined in glories of perennial flowers,
Of fields elysian where the saints may rest,
Of fruit ambrosial fit for the blessed.

Behold, the saints in rapture see their home,
And martyrs mass around their Saviour's throne,
Do homage to Thy august majesty,
And in Thy worship spend eternity.

Christ's Appeal

I am standing outside thy door to-night,
Seeking thy heart to win;
The world for a while has withdrawn its light,
Wilt thou open and let Me in?
I have traveled far on a lonely road,
In sorrow and agony;
I have borne sin's heavy, crushing load,
All, all for the sake of thee!

I am standing to plead with thee to-night,
While the dews of evening fall;
O'er the moaning and surging waves of life
Dost thou hear My yearning call?
I would free thy soul from the chains of earth,
From its care, its sorrow, its sin;
I would give thee joy for its hollow mirth,
Wilt thou open and let Me in?

From the glorious heights of heaven I came,
To seek thee and to save;
But the world, it gave Me a cross of shame,
And a lonely, borrowed grave.
I left My radiant home above,
All for the sake of thee;
I have died to prove My deep, deep love,
Wilt thou open the door to Me?

Thou hast wandered far in the paths of sin,
Thou art weary, and sad, and lone;
But My blood can cleanse, and My love can win,
May I make thy heart My own?
The world, it has given thee care and pain,
Often famine and misery;
I offer the treasures of priceless gain,
Wilt thou open the door to Me?

—Helps by the Way.

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The Glories to Be

By Edson Carpenter

There shall dawn a fair morning most lovely and
bright,
Over which will not gather the shadows of night;
Like creation's fair morn a new day will arise,
But no sin cloud or gloom cloud will darken its
skies,
O, the King in His beauty we then all shall see,
Whose glory illumines that city to be.

But no mortal can tell of the rapture untold
That will gladden our hearts when our Lord we
behold.

But this truth may we know, and His Word
standeth sure,—

That if unto the end we shall faithful endure,
Only that which is good, and the things that are
best,

Will be ours evermore in the home of the blessed.

—★★—

The Crown of Thorn

A wondrous sight! In Pilate's hall,
The Prince of Peace on mockery's throne;
While jeering acclamations fall
From ribald lips and hearts of stone!
O, bitter irony of scorn,
The King of Glory crowned with thorn!

A scarlet robe around Him flung;
His scepter but a flimsy reed;
Knees bent in insult; blows that stung,
And taunts that made His spirit bleed.
O, sharper than the wounding thorn,
The scoffs and jeers so meekly borne!

By suffering crowned, in sorrow's night;
His royal lineage ne'er so plain
As when upon the Lord of light
Sin's scarlet robe fell in disdain
And brow and soul alike were torn
With seal of kingship,—crown of thorn!

O Lord of Lords! O King of Kings!
More glorious in Thy lowliness
Than when the world Thy triumph sings,
And princes to Thy footstool press,—
This, this Thy coronation morn,
Thy diadem, a crown of thorn.
—Ella G. Ives, in "Advance."

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Boys That Are Wanted

"Wanted—boys." This want I find
As the city's wants I read of,
And that is so—there's a certain kind
Of boys that the world has need of.
The boys that are wanted are steady boys,
Unselfish, true, and tender,
Holding more dear the sweet home joys
Than the club or the ballroom's splendor;

Boys who have eyes for the sister's grace
Swift hands for the household duty;
Who see in the mother's patient face
The highest, holiest beauty;
Boys of earnest and noble aim,
The friends of the poor and lowly,
To whom forever a woman's name
Is something sacred and holy.

Boys are wanted whose breaths are sweet,
The pure air undefiling;
Who scorn all falsehood and smooth deceit
That lead to a soul beguiling;
Boys who in scenes that are glad and bright
Feel their pulses beat the faster,
But who hold each animal appetite
As servant and not as master.

Boys are wanted who strength can lead,
The weaker upon them leaning;
Boys whose "No" is a "No" indeed,
And whose "Yes" has an equal meaning;
Who are strong, not only when life decrees
Its bitter and heavy trials,
But can practise its small economies,
And its every-day self-denials.
—Carlotta Perry.

MOUNTAIN VIEW, CALIFORNIA, DECEMBER 17, 1912

All manuscripts should be addressed to the Editor

An Intimate Friend

WHAT a precious promise it is, and how often it is repeated by the faithful few who meet in various parts of this sin-darkened earth: "Where *two* or *three* are gathered together in My name, there am I in the midst of them." Matt. 18:20. How often have the honest-hearted ones felt compelled to draw from the larger company of worshippers, contrary to natural inclination, for the truth's sake, henceforth to associate with the few! But the promise of the Master is precious. He does not demand the great congregation in order to manifest His presence, but the "two or three" who meet in His name will receive His blessing.

But some have not so precious a privilege as the two-or-three meeting. They are alone. The cleaver of truth has separated them from very friends and dear associations. There is not one human, so far as they know, with whom they can *unite* in prayer. Is there no promise to such? — Yes; one still more precious than the promise to two or three: "If *any* man hear My voice, and open the door [of his heart], I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

These are the words of the same precious Saviour, Helper, Friend. Precious promises to the "little flock," scattered among strangers! Precious promises to the earnest and persevering who are living in the midst of deadly Laodicean apathy and lukewarmness and blindness!

All alone thou mayest be for the truth's sake, Christian pilgrim, but the promise of Christ's companionship is thine. If any man, if any *one* — it includes thee, youthful soldier in the battle of life; it includes thee, tired and care-worn mother; it includes all; it includes *any one* who will open the heart's door, cast from thence the rubbish of worldliness, sin, and unbelief, and invite his Redeemer in. The multitude may not partake with thee, but thy Guest is more than they all.

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A Message for To-Day

GOD has had a message for every age, for every generation, for every world crisis. He reads lightly, superficially, or blindly the lessons of history who can not see in it the marvelous working of the invisible hand of God, molding, shaping the destinies of nations, so far as it could be done without compelling or coercing the human will. He does not know the true principles of reform who can not trace the true reformation among men back to the principles of the living Word of God among men.

A crisis came into this world when sin entered. God gave His everlasting gospel, and those who embraced it entered into His everlasting covenant of grace. A crisis came sixteen centuries later. The world became so full of wickedness that in merey to untold

generations the earth must be cleansed. Therefore the Deluge, and therefore the mighty message to that generation, preached by Enoch, Methuselah, and Noah for one hundred twenty years.

When the fulness of time came, God called Abraham from Ur of Chaldea, a missionary to Palestine, that he might preach God's message there before the cup of the Amorite was full for judgment.

When the four hundred years of pilgrimage and bondage of Abraham's seed had ended in Egypt, God sent Moses and Aaron with a mighty message of deliverance — deliverance from sin for Egypt had it been accepted.

"When the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons;" and He preceded that advent by the mighty "voice of one crying in the wilderness," in the person of John the Baptist, "Prepare ye the way of the Lord, make His paths straight."

The above are examples of how God has sent His saving message for every age, always the everlasting gospel, always adapted to the very generation in which it was given, always demanding present faith to grasp that present truth.

These days are days of evil, days of opportunity, days pregnant with possibilities, days of doubt and stress and trial and crisis. Well did the old prophet express it, "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3:14. In such a time as this, a time when every human hope is under attack, when every "wind of doctrine" is blowing, when every creed of man is questioned, will God leave the world without a message? — Nay, it is unbelievable. It is contrary to God's character; it is contrary to the analogy of all His past dealings with men; it is contrary to the revelation of His Word, which discloses just such a message. We have been presenting it in the past, we shall still present it to our readers in all its many phases. We are not doing this for the pecuniary profit there is in it, nor to gather converts to a creed, nor to oppose some one else, nor to exploit a theory. We are endeavoring to proclaim it because it is God's message for this time, for this generation; and it has in it all the potency of God for the salvation of the souls that receive its words of life.

It presents no human towers of strength, save the divine-human Jesus, mighty to save.

It knows no compelling power, save that of honest conviction and the love of Christ.

It has demonstrated its power to bless and save in thousands of instances, and therefore we commend it to you. "O taste and see that the Lord is good." w.

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An Age-Long Curse

THE curse of religious caste began early in the Christian dispensation. It was extended and established by Constantine, a heathen emperor, who professed Christianity only for policy's sake. There were as many ranks of ecclesiastical officers during the Dark Ages, as there were civil, and many of them still exist in name.

It is difficult for proud man to get back

to the simplicity of the gospel of Christ. Jesus said: "Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant." Matt. 23:10, 11. And that apostle claimed by the apostate church as its head, says to those upon whom God has placed responsibility: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:2, 3. That same church has "my lord bishop," "the Lord our God the Pope," and other extravagant and blasphemous titles. If Peter were their head, they would say as Peter said, do as Peter did.

The Word of God declares: "All flesh is grass," and all the glory of man it makes as transient, and insignificant as the flower of the grass. The gospel of Jesus brings down the high and lofty, and elevates the lowly and humble. But it leaves no man room for boasting or glory, save in the cross of Jesus Christ and His abundant grace.

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In Justice as Well as Mercy

MEN talk glibly of the infinite mercy of God, and ignore His infinite justice; for God is infinite in justice as well as in mercy. The stability and integrity of the divine government depend upon the maintenance and integrity of the moral law, upon the principles on which all true justice is founded. In fact, the greatest manifestation of God's mercy — the gift of His only-begotten Son — was founded on the integrity of His law and His justice; for if the law could have been broken with impunity, Christ need not have died. God's mercy and justice are infinite, and they both unite in love. And while we have a holy fear of God's justice, let His loving-kindness and mercy bind us to Him with that strong, ardent affection which keeps all of God's commandments. "This is the love of God, that we keep His commandments."

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A Word Fitly Spoken

THE Hon. E. Nelson Blake gives utterance to the following wise and timely words: "A positive belief that amounts to a conviction is an unfailing source of success. Wavering is weakness everywhere. This pertains to business, to politics, and more especially to religious life. Doubting there is dangerous. No man can put forth his best efforts if unbelief or disbelief in his work has entered into his heart or mind. 'I know whom I have believed, and am persuaded,' must be the bold utterance of every successful ambassador of Christ. Hesitation and doubt in the messenger and the message will produce only doubt and unbelief in the hearers. John Wesley said, 'Give me but a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing but Jesus and Him crucified, and I will set the world on fire with them.'"

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"It is natural for a man to have his preferences, but he should not insist on these when it becomes evident that Heaven prefers something else."



THE OUTLOOK

Watchman
what of
the night?

Conditions in the Balkans

IN our last issue, at the time of the writing of the note, we stated that an armistice had been signed between Turkey and the Balkan allies with a view to peace. We were a little premature in saying that. The next day it looked as if the whole matter of the armistice was off. But at this present writing, the armistice has been signed by Turkey and all the allies except Greece. Greece is still using her naval power to secure some advantages in the rear of Constantinople. But the tone of the despatches from the East is that doubtless Greece will acquiesce, and peace conditions will be considered.

It is very difficult, indeed, to get anything upon which one can depend, from the seat of war. We have had it stated over and over again that Austria is mobilizing its forces on the Servian frontier, and as many times denied. So it has been stated that Russia is gathering her forces near the Austrian frontier, but this has been denied. The latest is that 300,000 Austrians are ready to enter Servia at a moment's notice, and that the Servians have called out all of their reserves, old men and boys; and this may be denied to-morrow. One report will say, as it does on the day on which this note is written, that there is great danger of war between Austria and Servia; and the same day and in the same paper is another report that the great powers of Europe are generally agreed in giving Austria a commercial port—not a military one—on the Adriatic Sea, and that this, it is thought, will heal the Balkan troubles and secure peace; and in this arrangement Albania, or at least a part of Albania, will be given its independence. All these things are conjectural.

The proposed peace conference is to meet in London. When that is over, we shall know just what may be depended upon for a little while. And it is only a little while. We have had patched-up peace contracts between the powers of Europe and the Balkans again and again, made, seemingly, only to be broken.



Francis Joseph, the venerable Emperor of Austria-Hungary, who has been disturbing the tranquillity of Europe by his demands upon Servia

It takes such a little thing for an excuse to break through all such compacts, especially on the part of such powers as Russia, Turkey, and the Balkan allies.

It has also been reported that Bulgaria and Servia are anxious that Turkey shall become one of the allies. This, of course, implies a great limitation of Turkey's territory, giving to her Constantinople and Adrianople, a center held by Turkey before she conquered Constantinople. And this, too, is conjectural. After



Great Britain's new Ambassador to the United States, Sir Cecil Arthur Spring-Rice, the successor of Mr. Brice. He is fifty-three years old, and has had a distinguished career in diplomatic service. He was in Washington, in 1886, as third secretary, and there again in 1893. He has held posts at Brussels and Tokyo, Cairo, Berlin, Constantinople, St. Petersburg, Teheran, and Stockholm. (From "Harper's Weekly")

all, the Turkish government is evidently disposed to do as near right as many of the other governments of the East. Her great difficulty lies in the conglomerate mixture and the inconsistent system of government which she possesses. Her worst foes for hundreds of years have been her own pashas and beys and minor officers, who are so independent in their own territory as to oftentimes utterly reject any actions which may be taken by the general government.

A survey of the whole situation, however, shows this, that what God has said in Jeremiah 25, in Joel 3, in Revelation 16, and other prophecies is preeminently true; that we are living in that time when the whole earth is preparing for war, when not only the great powers, but the little powers, are preparing, when the world-wide cry is going forth: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong."

The nations are becoming awakened. They are all tending toward that last great war which the Word of God calls Armageddon. The Holy Land itself will be the scene of the last great conflict, centering there, but world-wide in its influence. Only those whose faith is placed in the Lord Jesus Christ will pass through these final calamities in safety. For

these wars are not simply of one nation, against another, but they are all against God and His truth. For it is said, "These shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of Lords, and King of Kings; and they also shall overcome that are with Him, called and chosen and faithful." Rev. 17: 14.

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There are said to be 2,000 Presbyterian churches in America without pastors. In Illinois there are 1,700 abandoned churches, 1,000 in Missouri, and about the same in Iowa and Kansas. From this Elbert Hubbard concludes: "A religion that interests itself largely in man's condition after death, has been outlived and is now outworn." More's the pity. There is a possibility of a life eternal before every man after death. It is certainly proper that man should give it its due weight. If attained it means righteous character; and righteous character means right living here—doing duty to God and man. The man who takes the right view of eternity, is the man who other things being equal is the most useful man here.

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The "Christian Herald" tells us of a well-known wealthy woman going to a first-class hotel in New York, engaging a suite of four rooms and three baths,—a living room, a room and bath for herself, the same for her maids, and a room and bath for her "babies,"—three dogs, a Pekingese and two Japanese spaniels. They are bathed in perfumed water, fed on cream toast and lamb chops, chicken, ice-cream, etc., etc. Their fare is \$10.00 a day, or \$3,650 a year. Then think of the real human babies who are dying of want!

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Mrs. Eddy's son, George A. Glover, of South Dakota, is trying in another way to break the will of Mrs. Eddy, contending that Christian Science is not a religion, but a privately owned business conducted for money profit. If his petition is allowed, it will cause the bequests, estimated at \$3,000,000, it is said, to revert to the natural heirs.



Wilhelm, Emperor of Germany, who, while mobilizing his troops, is said to be working for peace

"Breeding Social Revolution" is the title of an editorial in the *Wilkesbarre Record* of November 22, in which it recites the fact that after the death of a dog in Cincinnati, the carcass was laid out in the best room of the palatial mansion of its owner, in a coffin that cost as much as the casket of a well-to-do human being. A profusion of flowers was sent in by friends of the distressed mistress, and the carcass was conveyed to the cemetery in a hearse followed by a procession of carriages. Four veterinary surgeons were in attendance at the sickness of the dog, and the cost of treatment footed up three thousand dollars. In addition to this, it notes that in Chicago a few days ago a society matron issued invitations to a dog party. The guests took their pets to the home attired in costly robes, and bejeweled with diamonds—that is, the dogs were. Nurses attended the animals, and a line of automobiles was in waiting. And the *Record* asks the question, "Is it any wonder that there is an ominous condition of unrest against the accumulation of vast wealth, and that Socialism is menacingly on the increase?"

The Woman's Baptist Missionary Union meeting in Augusta, Georgia, November 14, expresses in a resolution the great humiliation they feel in the present styles of dress among American women, which in many cases are destructive of health and comfort, are immodest, suggestive of evil, and therefore inconsistent with the character of America as "a Christian nation;" and the union pledged itself to throw the whole weight of their influence toward the rejection of frivolous and changing fads in dress, and toward the adoption of a modest form of dress which will be beautiful, and at the same time above criticism and ridicule, which now assail the dress of women in "Christian America." All of which is splendid, if they will drop the "Christian nation" and "Christian America" idea. It is these styles of dress, together with ten thousand other evils on the part of both men and women, which demonstrate to a fraction that America is not a Christian nation. God does not convert by nations, but by individuals.

The French Association for the Advancement of Science has been investigating the question of sitting positions in writing, and has found that the attitude necessarily assumed in vertical writing causes curvature of the spine,—in fact, a double curve, compressions on the upper and lower groups of vertebrae. The article states that there is not a board of education in the country but what, if its members knew how this vertical system of penmanship actually deforms the tender spines of the children, would order the system changed without a day's delay. The investigation was carried on by X-ray photographs.

Remains of a very large bird have been found in Wyoming, thought to be the largest bird that ever existed in North America or the world, somewhat the same as the New Zealand moa. The scientific guess is that it existed something like three million years ago. The great probability is that it was among the animal life that was overwhelmed at the time of the Deluge.

A British "lady" is over on this side, a society writer tells us, with a supply of six hundred cigarets, smokes them, and boasts of her smoking of them. And she tells us that good people are smoking them everywhere, and more and more will we see women smoking them. Cigaret smoking has meant degeneration in boys and men. Will it mean less than this on the finer nerves of women?

A Vain Hope.—Dr. Washington Gladden, of Ohio, recently lectured on the Pacific Coast. He is predicting a great world's commonwealth, in which he believes public wars will be outlawed. We can understand how men who do not believe in evangelical Christianity can look upon such a thing as possible; but for a gospel minister, one belonging to an evangelical church, to look for such an ideal government in this world, is a practical denial of the Word of God and its positive declarations. If all the world were converted to Christ, this could be. Man is unregenerate; and as long as he is unregenerate, the great scheme of selfish spoliation will go on. Men have always admitted their folly, just as statesmen are admitting the folly of war to-day; but man has always gone on in his follies, just as the nations will go on in war, and just as the Bible declares that they will.



M. Poincaré, the French Prime Minister, at the left, and M. Sazonoff, the Russian Premier and the Minister for Foreign Affairs, at the right, discussing conditions in Europe. The two governments have affirmed the fact that complete agreement prevails between them, and both are using their power and influence to preserve the peace in Europe. The Russian Premier is said to be an ardent supporter, not only of the alliance with France, but of the Triple Entente which includes England.

(From the "Illustrated London News.")

The "Christian Science Monitor" of November 8, 1912, says that the International Time Congress now being held at the Paris observatory has, according to the "Matin," arrived at a decision which will give immense satisfaction to France, in making Paris the great time center, connecting with the Eiffel Tower various stations all over the world by which the time can be communicated; altho the official time will still continue to be that of the meridian of Greenwich, and from this the local time will be determined at the various stations by astronomical observation. The stations selected are Paris; San Fernando, Brazil; Arlington, United States; Mogadiseo, Coast of Somali; Manila, Philippines; Norddeich, Germany; Massaouah; and San Francisco. This is not universal as yet. Ireland holds to Dublin time, and Greece to that of Athens.

There is a very illuminating article in the *Watchman*, of Nashville, Tennessee, in its December issue, on the Berlin Congress, which is of special interest just now, in view of the troubles in Europe.

A Pertinent Question.—The *Christian Science Monitor*, editorially, raises the question, "Will American educational and religious interests flourish better when Slavic and Greek adherents of the Greek Catholic Church rule where the church has so long held sway?" Russian influence has steadily worked against American institutions in the Near East, and against American commercial advance as well; hence it may be that with a strong Balkan federation controlling what is now European Turkey, the United States may face diplomatic complications more serious than any which have perplexed pioneer educators in Turkey, whether men like Hamlin, Washburn, and Bliss, or diplomats like Angell and Straus.

Perversions of Protestants.—The work still goes on in England among the high church men. The "Western Watchman" of October 24, in its "London Letter," says: "The conversion of the Rev. W. Hewison, B. A., an Anglican clergyman, well known among the poor of Birmingham and London as a preacher and worker, has caused a stir in Anglican circles. He was received a few days ago by the Dominican fathers of Haverstock Hill, and will shortly commence his studies for the priesthood. It is rumored that his conversion will soon be followed by others still more unexpected." Referring, then, to the remarks and position of the archbishop of York, the writer says, "Many people feel deeply distressed at the thought that it may one day come to something more than plain clergymen whom Rome fleches from them.—who knows?"

Austria, who is at present making its big bluff at Servia, has not the strongest coherents as an empire. It is simply endeavoring to hold together a great mass of nationalities, more or less of whom are dissatisfied. For instance, she has twelve million Germans, nine million Magyars, eight million Czechs and Slovaks, five million Serbs and Croats, four million Poles, four million Rhtenes, three million Rumanians, a million and a half of Slavonians, and a million and a quarter of Italians and other races. And these are sometimes hopelessly divided. For instance, the Czechs alone have seven political parties among them.

It would seem that a type of insanity possesses one branch of the suffragettes in England which would serve to prolong indefinitely the day when they would be allowed to vote. The last criminal act on their part is pouring into mail-boxes black, sticky fluids, or corrosive acids, thus injuring mail and in some cases burning the mail. Such acts are decidedly disgraceful as well as criminal. How could such persons be trusted with government?

A report from Ashtabula, Ohio, tells us that in a school in that vicinity the pupils came to school with guns. The teacher protested, but the parents defended the children. The teacher, in her letter of resignation, remarked that "I can not sacrifice my life and happiness for people who do not need a teacher, but instead a person who can enforce the laws of Ohio."

The fashionable hotel in Jersey City, the Fairmont, admits dogs, but an expected baby was positively prohibited there. The management has made an ironclad rule against children.

A report from Manila, of November 21, says that a typhoon has razed many homes and wrecked steamers in the Philippine harbor, killing many persons.

(Continued on page 13)

HOME AND FIRESIDE

Home Studies

By Mrs. L. D. Avery-Stuttle

WE will place the Bible first, because it is incomparably superior in every way to any other and every other book. First of all, we should study it because it contains the only reliable story of the earth life of Jesus of Nazareth. All other written mention of His life must be judged only as it agrees with this.

The story of Jesus forms the backbone — the framework, as it were — of the entire Book; for all the complex system of rites and ceremonies of the Old Testament pointed forward to the Coming One, and in Him met their wonderful and complete fulfillment.

The prophets prophesied of Him; the inspired poets sang of Him; the ministration of the priests typified His earth life and His death. In Him were met perfection of life and perfect purity of character, as well as infinite wisdom and infinite majesty and goodness. He is our only pattern. He is our only hope. His merits and His blood are the only ransom that will be accepted at last. For this reason, if for no other, it is desirable and necessary that we study His perfect life.

And so also, all books that treat of this Perfect One, reverently, Scripturally, and humbly, are books that it is always safe and profitable to bring into our home studies.

The study of the Bible Christianizes, elevates, refines, and ennobles. It stands without a peer as a brain developer and a character builder.

"But," some one protests, "it is entirely unreasonable to confine our young people to that alone."

Yes; so let us provide other books as well, but let this Book be the guide in our selection for books of study as well as for general reading.

Nothing outside sacred literature is more interesting and profitable for home study than books of natural history. But even here, of course, we must still allow the Book of books to stand sentinel. Children always have been and always will be interested in the study of animal nature.

Well, they should be encouraged in this. Let the little ones learn to be observing. Ask Mary to tell you all she has ever learned about the squirrel. If the children have ever been able to watch the antics of these little animals, you will be surprised to find how much valuable information the observing little ones have acquired about them.

Let Johnny and Sammy study to their hearts' content about bears and lions and tigers and elephants. They will learn much that is profitable.

Did you ever notice that in the last few chapters of the book of Job, the Almighty Himself gives most wonderful instruction in natural history? What an astonishing description He gives — and in language so simple that a child can understand it — of the lions and the ravens and the wild goats and the unicorns! And then, as if the Most

High would have us know that He delights in beauty, He mentions the beautiful plumage of the peacock and the ostrich.

The description of the horse is sublime in its simplicity. But even the humble grasshopper comes in for its share of notice, as well as the hawk, and the sharp-eyed eagle and her lofty nest. Behemoth and leviathan receive far more mention and notice in these wonderful chapters than even the whirling planets swinging by His almighty power through the boundless depths of space.

As if He would impress His servant Job with the fact that His eyes are open to the needs of His humblest creatures, He stops short, in His majestic mention of the Pleiades and Orion and Mazzaroth and the fiery Arcturus with his sons, to speak in tender thoughtfulness of His providing food for the tiny and helpless fledglings of the raven.

It is well, also, to study the history of men and nations. This will be more interesting, perhaps, for the youth and the older members of the family, than for the little children. And still, if the history of great and good men be followed from their childhood, it will be found very profitable and interesting even for the children.

And here, again, the Book of books must take the lead. It is always well to have certain hours set apart for home studies — studies in which all the family can take part. If such a plan is followed, and followed persistently and studiously, it will be a matter of astonishment and delight to note the steady growth of real, helpful knowledge.

I have already had much to say about Bible study. But I must emphasize the absolute necessity of a thoro understanding of the precious doctrines of the Word, by the youth and children, if we would have their young feet planted upon the solid rock of God's eternal truth. They must be able to resist the temptations and false doctrines of these tempestuous and perilous days. The snares and pitfalls set for young feet by the cruel and cunning enemy are many.

Spiritualism, with its seductive delusions and its satanic suggestions, must be met and conquered in the name of the Lord. *How* are the young people of our homes going to be able to meet it? — "His truth shall be thy shield and buckler." Precious promise! But of what use would it be to possess the "buckler and shield," if we neither used them nor understood how to use them?

Vice and Wickedness are rampant. Higher Criticism lifts her unbelieving voice; and even "Science, falsely so called," beckons our young with alluring finger. Unbelief and Skepticism, with blatant voice and brazen forehead, intrude their hateful presence in every community. No home is too sacred, no heart too innocent, for their insinuating suggestions to take root.

Where, then, is our safety? I repeat: There is safety only in a careful study of the Guide-book. And even then, we must assimilate as well as study. Its sacred truths must be inwrought into the very warp and woof of our being. Then shall we be able

to meet the cunning fables of the enemy, with a "Thus saith the Lord."

Then whatever lines of home study are taken up, let them be in harmony with the grand truths of the Bible, which alone are able to make us wise unto salvation; and may we not forget that —

Good books are friends to guide our wandering feet
In paths of righteousness and pastures sweet.
Other than these, true wisdom never knows.
Other than these are never friends, but foes.

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Friction

By E. R. Allen

Get the most out of life's working time, we must learn to avoid friction. By this I do not mean ill feeling between individuals, but the things which get in our way. To accomplish the most in a given time, we must have a clear road. A small stone on the track may cause as serious a wreck as if it were a boulder. It is the little things that are too small to bother to move, that hinder us the most in our daily work.

It is significant that most of the things which hinder us, and cause friction in our daily tasks, could be easily removed. I once read of a man who plowed around a stone in his field for many years. One day he thought to see how large it really was, and found that he could lift it onto his wagon. I am reminded of a housekeeper who would seldom move the chairs from the middle of the dining-room floor, until the work of the day was done, and she "straightened up." This room also served as kitchen, and this good woman walked around and stumbled over those chairs in her countless trips to and from the stove, pantry, etc. In this way there was needless wear and tear of the vital machinery, that might have been spent to better advantage.

It is the same in every walk of life. I have seen carpenter shops where the saw-horses, lumber, half finished work, etc., stood in the way to be walked over and around all day long. I once worked in a printing-office where the machinery and furniture were so crowded together that an immense amount of strength and nervous energy was consumed in accomplishing the day's work. If two workers in this room started to cross the floor at the same time, one had to wedge in between machinery or furniture, while the other passed. One visitor remarked of this particular place that "it was so small one had to go out-of-doors to change his mind."

Many people are traveling through life with sand in the bearings. A little forethought will remove most of these hindrances, and leave us free to make the trip in ease and comfort. We have all noticed that some persons will accomplish much more in a day than will others. This is not a matter entirely of health or physical or mental strength. It is more often the difference in preparation for work, and the keeping of all hindrances out of the way. A

few moments spent in planning the day's work, and in putting things in their places and out of the way, is time well used. One can almost rest while at work if everything is in its place and things run smoothly.

There are other than material objects which are allowed to hinder our advancement in the things of this life, and also in spiritual growth. It is folly to allow some little things to shut us away from the highest successes of which our lives are capable. Let us clear the King's highway, as well as our own.

Port Hope, Ontario.

Co-operation Corner

WE are constantly receiving requests for papers in singles, in clubs, for public libraries, for the poor, for work in our large cities, for inmates of jails and prisons, for use in various institutions where people are confined by force of circumstances, for foreign fields. You, reader, who have little opportunity in your own field, may desire to cooperate with us in furnishing the SIGNS OF THE TIMES to these needy fields. All amounts given for these purposes, please designate, "Coöperation Corner Fund."

Immortality

We would recommend as a brief help in study of the immortality question, "Is Man Immortal?" Apples of Gold Library, No. 86. Single copy, 2 cents, post-paid; \$1.00 a hundred. This office.

Those who are making an investigation of the Bible teaching on immortality should secure the tract "Thoughts for the Candid," Bible Students' Library, 47. Single copy, post-paid, 2 cents; 50 cents a hundred. This office.

Notes

(Continued from page 11)

There are many ways of getting around law. Many of the bootblacks in this country are Greeks — Greek boys — and one paper tells us that they are under a slavery far worse than the Negroes were. The padrone, or the one who governs them, engages them in Greece, furnishes them money for their passage, and they are compelled to work a year to pay that \$50 or \$60 advanced, rising at about five o'clock in the morning, making a breakfast of dry bread and black coffee, and a scanty lunch of bread, cheese, and olives; and do not get to bed until 9:30 or 10 o'clock at night, packed into crowded beds to rest. And this goes on for seven days in the week. A Presbyterian paper of New York wants something done to abolish this peonage, or practical slavery; and there ought to be.

It will be well for our readers to note that the "holy war" in the Balkans was first cried by the Bulgarians, and that the Turkish slogan was in response to that. Really, there is nothing holy about the war, on the one side or the other. It is wicked, and only wicked. The true holy battles that are fought are those which men are fighting within their own lives, against sin and the inherent corruption of humanity. As the Springfield Republican remarks, "It is not a holy war; it is a crisis in an age-long struggle, in which religion has a part, but also racial, economic, and political rivalry, and we need not assume that all the right is on one side, and all the wrong on the other."

The British Royal Commission on Divorce extends the basic grounds for divorce throughout the kingdom. Archbishop of York dissents. Divorce cases may be heard by the judge alone, and the public excluded. The extension of the grounds for divorce, the commission believes, will not tend to lower the standard of morality, but will have a contrary effect. It recommends that the sexes be placed on an equality before the law, with regard to the fidelity, desertion for three years, incurable insanity after five years' confinement, and habitual drunkenness found to be incurable after three years.

One of the charges brought against Governor Woodrow Wilson before his election, was that he was a member of the Knights of Columbus; but the *American Citizen*, of Orange, New Jersey, publishes a letter from Dr. Wilson in which he repudiates it. He says: "I have not been asked to join the order, either as an active or honorary member, and am not eligible, because I am not a Catholic." "I am . . . trying to treat every creed and class with impartiality and respect."

Philadelphia public grammar schools are teaching boys how to cook, and the lady in charge is enthusiastic. She says they have literally taken her by storm. They are not so timid as girls; they are more willing to risk something; that they handle cooking utensils with more adroitness, and in originating dishes, the test of the real cook, the boys are far ahead of the girls. It certainly is not a bad thing, in teaching the boys how to cook.

Homer R. Dill, of the University of Iowa, declared in an address November 16 in New York that thousands of albatrosses are imprisoned to die of starvation, by Japanese feather poachers in the Hawaiian Islands. The National Audubon secretary, T. Gilbert Pearson, says, "There seems to be no limit to which the feather manufacturers will not go in their desire to get bird feathers with which to trim women's hats."

It is a hard sort of story, if no more than one tenth of it is true, that McManigal the dynamiter is telling in Indianapolis in the trial there for the dynamite conspirators, and it looks as if it might involve some of those who are high up in the unions. If men refused to unionize a plant, explosions followed, and the men who were carrying them on did not seem to be confined to the McNamaras alone.

While Italy has Tripoli, she has not by any means peace there. When Turkey turned it over to the Italian government, she did not insure peace with the Mohammedan Arabs, and nobody knows when peace will be obtained. Italy doubtless has a long, slow conflict with the desert tribes, which are naturally led and inspired by fanatical Mohammedan priests.

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For further particulars, subscription rates, etc., see page 15.

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For all articles not signed, the editor is to be held personally responsible.

There is now in session in Chicago the Federal Council of the Churches of Christ in America. We shall have reports from that great meeting by our own correspondents, and we are sure the reports will be of interest.

Our Bible Band Schedules are ready. They present this year a shorter course than the whole Bible, including most of those portions omitted last year. But they do not preclude the reading of the whole Bible, and this is what some did last year. Our little pamphlet, "Facts Regarding the Bible," gives three schedules, two shorter courses, and the Bible in chronological order. If you already have this for 1912, send only two-cent stamp for the schedule. If you do not have it, we would advise you to send 10 cents, and get it up to date, with 1913 calendar.

Metals and stones die, as well as humanity. San Francisco wanted the Liberty Bell at its great celebration; but a distinguished metallurgist tells us that it has an organic disease, and it is unsafe to move it from its present resting-place in Independence Hall. He declares that the bell requires the nicest nursing and the most tranquil existence, to prevent its destruction. That is true of everything that has been touched by sin. Sometime it will be seen in the light of the better day, that everything in earth has been thus affected by sin, that there are no absolutely normal conditions, that perverted law throughout earth's dominion has brought death, and death has touched everything, from metal to man.

A mother in New Jersey, the other day, deserted by her husband, forced to go to Johns Hopkins for the birth of another child, sold \$25.00 worth of blood, for transfusion, to save the life of another woman in the hospital. She did this to get money to support her own children. This is mother love; but one who loves us above a mother poured out His very life for us, for you, reader, for me. He died to save us from sin and death. We honor the mother; how much more should we love and honor Him!

President Taft and eight members of his Cabinet attended the annual Thanksgiving mass sung by Cardinal Gibbons. There were also present members of the United States Supreme Court, and representatives of the twenty-one republics of the Western Hemisphere. The object was to commemorate Pan-American unity. Held in St. Patrick's Catholic Church, Cardinal Gibbons occupying a scarlet throne on the right of the altar, the ceremony was one of almost pontifical grandeur. The cardinal's train was carried by pages dressed in rich red velvet. President Taft was met at the door and escorted to a seat at the front of the church, and attended while there by a white-laced "messenger of peace," the Rev. Smythz, an assistant at St. Patrick's. Pillars of the church were wreathed in United States flags and the dark blue and white of the Pan-American Union. Most Reverend James J. Keene, Archbishop of Dubuque, delivered the sermon. Cardinal Gibbons "blessed the assemblage, and prayed for the prosperity of all the nations represented." It was a Roman Catholic international function. At the close of the mass, the President, accompanied by Mrs. Taft and Secretary Hillis, went to All Souls Unitarian Church, where they listened to the "official" Thanksgiving sermon, preached by the Chaplain of the Senate, Rev. E. G. D. Pearce.

The Manna. — A "Christian" paper in the East says: "It is supposed that the manna of the Israelites was a saccharine exudation of a species of tamarisk, the sap of which was set flowing by an insect." It seems to us that it is easier to deny the entire Mosaic record. Think of it! — exudation of tamarisk-trees on that Arabian peninsula, feeding three millions of people daily, six times a week, winter and summer, for forty years, an exudation which could be boiled or baked, but which melted in the sun! Read Exodus 16 and Num. 11:1-9. We prefer to believe with the psalmist:

"He commanded the skies above,
And opened the doors of heaven;
And He rained down manna upon them to eat,
And gave them food [margin, "grain"] from heaven.
Man did eat the bread of the mighty:
He sent them food to the full."
Ps. 78:23-26.

It is a great deal easier for him who knows God to believe this, than to believe that there were tamarisk-trees enough in all Asia to furnish such food for so long a time.

There are twelve great lines of prophecy beginning at different epochs or events in the past, and reaching down through earth's checkered history to Christ's coming, or to the close of earth's probation. In none of them do we have a time set for the closing event; but all of them together show — clearly, emphatically show — that we are nearing the end. An apostle truly said, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, . . . until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

We have received five copies of different periodicals from our printing-office in India. There are one or two more that are yet to be issued. Those received are: the *Present Truth*, published in Tamil, a quarterly; the *Signs of the Times*, pub-

Memory Text for the Week

John 17: 17-19

"Sanctify them in the truth: Thy Word is truth. As Thou didst send Me into the world, even so sent I them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth."

lished in Bengali, monthly; the *Watchman*, a quarterly printed in the Burmese; the *Herald of Health* and the *Oriental Watchman*, published in English. We are glad, indeed, to see these advance steps taken in India. We learn that these neat periodicals have good circulation, and the prospects are that this circulation will constantly increase as colporteurs can carry them to the people. They are filled, we are sure, with God's precious truth for this time. May He bless them on their mission.

Socialism as a religion is not particularly hopeful. Mr. Wayland, who has made a tremendous struggle in pushing *Appeal to Reason*, and who committed suicide the other day, is reported to have said, "The struggle under the competitive system is not worth the effort." Yet he had about one million who stood with him in this country. What he said is true "if in this life only we have hope." But the man who knows that eternity with all its glorious possibilities lies before, has an inspiration for his struggle for right here that one believing otherwise can not have. He may fail here; but there is better hope beyond. "The true gain is the long gain."

Sometimes we get better moral teaching from a purely secular paper than we do from religious. For instance, Dr. Lyman Abbott, the editor of the *Outlook*, at a recent club dinner, quoted a Golden Rule of official conduct, "Never retract; never explain; get it done; let them howl." And a secular paper remarks, "This is precisely what Becker did; he got it done and let them howl. Dr. Abbott's code of ethics may be all right for the *Outlook*, but we hope he never becomes a chaplain of the police department."

Christ is coming sometime, reader. Do you know that His coming will not be in your day? If it is, are you ready to welcome Him? Can you look up and say, "Lo, this is our God; we have waited for Him, and He will save us"? This is what some will say. Isa. 25:9. If we are not ready for Him now, will we be then? And if we are not ready now, ought we not seek for that preparation in Him? Let Him into the heart with all His cleansing, sanctifying power.

There has been a recent crusade in Pittsburgh against short weights, and it is said that the result of it will save the consumers of that city \$1,575,000 a year. To illustrate, a city official declares that out of 800 hucksters in the greater city, 40 per cent were using a fake peck in selling potatoes, painted and made similar to the standard peck, but containing 76 cubic inches less. 9,657 crooked scales were confiscated. These are samples of the prevalent dishonesty.

The great worthies of God whose biography comes down to us through the Bible, never boasted of their holiness, never called themselves saints or sinless, yet God approved of them. In Christ only they were complete.

A despatch from Berlin states that the German kaiser has ordered 100 Zeppelin air-ships for military service. This is Germany's response to the offer, by an Indian prince, of twelve war-ships for the British navy.