

Signs of the Times



Beyond To-day

By Flora C. Warren

Beyond the moment's blinding, fitful impulse,
Full many days of golden pleasures lie;
Beyond the heart's deceiving, restless current,
Are peaceful streams, and fountains never dry.

Beyond the darkened thoroughfares of evil,
Beyond the haunts of folly and of gloom,
Are vernal fields, and heaven's sunlight glory
Shines full and free o'er never-ending bloom.

To-day proud Earth may draw mirth-ropes about her,
And beckon all to join and God forget;
To-morrow hears the mourning sigh of sadness
Beneath the shadow of a vain regret.

Beyond to-day are songs of love and gladness;
Beyond to-day—sweet life and purity;
O weary one, leave all to Earth her pleasure,
Beyond to-day is Heaven full and free.

With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

2412.—Husband and Wife.

Will you please explain the full meaning of Gen. 2:24? Is it right for a man to compel his wife to live with his father and mother when they do not agree at all? Should they not have a home of their own?

A READER.

Go back a little. Verse 20 of Genesis 2 tells us that when the Lord purposed to make woman He made her a help meet for man—not a helpmeet (one word as usually quoted)—but one fitted to be man's companion, the complement to the man; not one below man, or the Lord would have taken her from the feet; nor one above man, or the Lord would have taken her from man's head; but the Lord represented her as being taken from man's side, a companion with him. Verse 24 declares that in their marriage, in the sense primarily given, that he should be all to her and she all to him, even to the forsaking of father and mother.

In answer to the last question of our correspondent, we would reply by a most emphatic affirmative. More misery has been brought into families by the parents endeavoring to keep the young couple with them than can be imagined. Of course the young wife will make mistakes; she will not do work like the husband's mother. The husband himself, if with the wife's parents, will not do just as somebody else would do. The very best way for them to learn to correct their blunders and find out each other and come into harmony with each other, is for them to set out alone, in a home by themselves, with occasional visits from the relatives and friends. Of course at such times advice will always be given, but father and mother should not feel hurt or slighted if the young husband and wife act upon their own responsibility. By thus doing they learn.

Now this instruction may not apply to all cases. Sometimes a mother-in-law is the very best thing in the world for a young wife, one who is wise and tactful and knows how to win and hold and welcome as a daughter the wife of a son. Sometimes a father-in-law is wonderfully helpful. But these are exceptions rather than the general rule.

2413.—The Spirit of Man and the Spirit of the Beast. Eccl. 3:21.

What does it mean about the spirit of man at death ascending upward and the spirit of the beast descending? Do we not read that the spirit returns to God who gave it, and that as this spirit returns to God, consequently we shall know as we are known?

I. F.

The wise man is simply giving us the facts of death. Verse 19 declares that that which befalls the sons of men befalls the beast, as the one dieth, so dieth the other. So in that respect man hath no preeminence over the beasts; all go unto one place; all are of dust, and all return to dust. And then he asks the question, "Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward?" So far as man can see or science can teach, there is no difference; and yet in chapter 12:7 he tells us that when a man dies the "dust returneth to the earth as it was, and the spirit returneth unto God who gave it." Now the real question is, What is the spirit? How did God give it? In Gen. 2:7 we are told that God gave it as "the breath of life." Man was complete before God gave it, an organized being; the breath of life caused him to be a living being. It did not come to this man whom God had formed as an intelligent entity; it came simply as life, vitalizing him, making him a living, thinking being. When it goes back to God it goes back in the same way as it came, simply as life, and leaves the man dead; and therefore we are told that "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Ps. 146:4. He will not live again until he is called at the time when Christ comes, when the dead shall be raised. Then and not till then shall we know as we are known. Then and not till then will the good be rewarded. Matt. 16:27.

2414.—Individual Communion Cups.

Do you not think it would be better to have individual communion cups in these days when there is so much disease, especially throat and lung diseases?

M. A. G.

There are many who so think, and in not a few churches thruout Christendom, of many denominations, individual communion cups are in vogue. That they are more hygienic, more cleanly and neat, there is no question, and yet so far as the writer can recall he never heard of a case where disease was communicated by the communion cup. Naturally the writer has a feeling of prejudice against them, and yet at the same time when there are so many devoted, earnest children of God who feel that they are the better thing, he certainly would not count it essential to differ from them. It is true that the views of some who are weak affect their faith in the power of God to preserve them from disease, while others look upon it in this way, that when we can prevent anything of that kind of ourselves, and when all the wine is taken from the one receptacle, why is it not just as proper to pour it out into individual cups as to pass it to individuals from several glasses, especially if the church is large? And really we can see no argument against it.

2415.—Multitudinous Wives. Deut. 17:17; 1 Kings 15:5, the last part.

How do these scriptures harmonize? In Deuteronomy plurality of wives is forbidden. See 1 Kings 15:15, the last part.

D. H.

The thought is evidently that David, who did that which was right in the eyes of the Lord, had a plurality of wives. It is true that David had a plurality of wives, and it is true that he did that which was right in the eyes of the Lord, just as far as he saw. Whenever he was reproved of God, whenever his wrong course was pointed out to him, he repented and humbled himself before God and did just what God asked of him. But he did not see all things, any more than did Abraham or Jacob, but his heart was to do right, and God accepted him because of his fulness of purpose. See 2 Chron. 16:9.

2416.—Mohammedans a Subject of Prophecy.

Are the Mohammedans a subject of special prophecy? If so give reference to the prophecy.

S. H.

Revelation 9 clearly refers to the Saracens and the Mohammedans. If you wish a full exposition of it, we refer you to "Thoughts on Daniel and Revelation," by U. Smith. We have not space in this department to give it attention.

2417.—Free Will and Repentance. Matt. 11:23-25.

If Sodom would have repented under the preaching of Jesus, how can it be said that everything that could be done for man's salvation, consistent with free will, was done?

C.

Evidently as mighty works could have been wrought in Sodom as in Capernaum, as there is no limit to the power of God; and yet all that He does is done with wisdom and prudence. Eph. 1:8. He uses no unnecessary power. There certainly was light sufficient and grace sufficient in the days of Sodom to save men out of that awful condition. It was certainly enough to save Lot and bring him out of the awful corruption for

a better start in life. It would have been true with all the others if they had listened to Lot's words. Of course, if the overwhelming power of God had been wrought among them, it would doubtless have terrorized them. The thought of the text, however, is this, to our minds, Capernaum sinned against far greater light than did Sodom, and therefore Sodom's award in the judgment will be far less than will be that of Capernaum. We may not understand all the reasons as to why God deals as He does, but we may truly believe that all have sufficient grace, if rightly employed, to insure salvation, tho, of course, all are not equally favored. It is the heart, the motive, that God requires. 2 Cor. 16:9. Sometimes the work of God is hindered by others, by the conditions of the state or government in which souls may live, or by a long line of ancestry which have persistently shut away God from their knowledge. It is certainly much easier to see the reasonableness of God's justice in all this from the simple viewpoint that the wages of sin is death, and not eternal life in misery.

2418.—A. W. J. H.—Those who are saved in all ages are saved by the same means, the mighty power of God thru faith. Faith sometimes was manifested in one way, at other times in another way. Abel manifested by his offering the sacrifice which typified the coming Redeemer, and he showed his faith in One who was to die that he might live. Those who have faith in Christ now look back to Him as the Lamb slain on Calvary, but who pleads for us in heaven above. It is only thru Christ and His character and His offering that we are saved, and the power that is furnished to believers of God, by which they are enabled to exemplify Him in their lives, is the power of the Spirit. There have been changes in ceremonies necessitated by developments in the plan of salvation, but there has been no change in God's great moral principles of His plan for saving men.

2419.—Cain's Wife.—Gen. 4:17.—In reply to Bible Band No. 640: (1) There are two theories as to Cain's wife. One is that he married another of Adam's children, who must have been a sister. Objection against intermarriage in that early day before the race was corrupt and when the blood was pure would not be so strong as in later ages. Another theory is that God created for Cain a wife as He did for Adam. This would not at all militate against the idea of all the race springing from one pair. (2) The angel who wrestled with Jacob (Gen. 32:24), was the Archangel Michael, the Son of God. This the very record itself shows clearly. He is spoken of in Ex. 23:23 as "Mine Angel." Note also the dignity conferred upon Him in verses 20 and 21. See also Isa. 63:9.

2420.—Alpha and Omega. Rev. 1:11.

I notice that the expression, "I am Alpha and Omega, the first and the last," is omitted in the A.R.V. Can you give a good and Scriptural reason for this?

A. L. M.

Evidently our inquirer has reference to Rev. 1:11. The reason why it is omitted is because it is not in the best Greek copies. Dean Alford says, "It is omitted by all old manuscripts and versions." Evidently it was introduced by some of the later copyists, first as a gloss, and afterward copied in the text by mistake. It does not alter any essential teaching of the scripture, however.

2421.—A. B.—1 Thess. 5:23; Heb. 4:12; Matt. 10:28.—In these scriptures soul and body do not mean the same thing. Both terms have at least three different meanings in the word of God, as has been stated before. Here three separate things are indicated: the body, the flesh; the soul, the physical life; the spirit, the spiritual life. The sons of God referred to in Genesis 6 were the descendents of Seth who were faithful to God, and who called themselves by the name of the Lord, according to the margin of Gen. 4:26.

Signs of the Times.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

For Terms, See Page 15
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Christ the Teacher and Healer

By Mrs. E. G. White

The Bible a Revelation of God's Glory.

THE whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. It is the grand stimulus, the constraining force, that quickens the physical, mental, and spiritual powers, and directs the life into right channels.

The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the word of God, and meditate upon it, as they should. The lack of firm, decided will-power, which is manifest in life and character, results from neglect of the sacred instruction of God's word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought, and divert it from that which is impure and untrue. There are few who choose the better part, who sit at the feet of Jesus, as did Mary, to learn of the divine Teacher. Few treasure His words in the heart, and practise them in the life.

The truths of the Bible received, will uplift mind and soul. If the word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation.

Let men teach and write the precious things of the Holy Scriptures. Let the thought, the aptitude, the keen exercise of brain power, be given to the study of the thoughts of God. Study not the philosophy of man's conjectures, but study the philosophy of Him who is truth. No other literature can compare with this in value.

The mind that is earthly finds no pleasure in contemplating the word of God; but for the mind renewed by the Holy Spirit, divine beauty and celestial light shine from the sacred page. That which to the earthly mind was a desolate wilderness, to the spiritual mind becomes a land of living streams.

The knowledge of God, as revealed in His word, is the knowledge to be given to our children. From the earliest dawn of reason they should be made familiar with the name and the life of Jesus. Their first lessons should teach them that God is their Father. Their first training should be that of loving obedience. Reverently and tenderly let the word of God be read and repeated

to them, in portions suited to their comprehension and adapted to awaken their interest. And above all, let them learn of His love revealed in Christ, and its great lesson:

"If God so loved us, we ought also to love one another."

Let the youth make the word of God the food of mind and soul. Let the cross of Christ be made the science of all education, the center of all teaching and all study. Let it be brought into the daily experience in practical life. So will the Saviour become to the youth a daily companion and friend. Every thought will be

brought into captivity to the obedience of Christ. With the apostle Paul they will be able to say:

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

An Experimental Knowledge.

Thus thru faith they come to know God by an experimental knowledge. They have proved for themselves the reality of His word, the truth of His promises. They have tasted, and they know that the Lord is good.

The beloved John had a knowledge gained thru his own experience. He could testify:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ."

So every one may be able, thru his own experience, to "set his seal to this, that God is true." He can bear witness to that which he himself has seen and heard and felt of the power of Christ. He can testify:

"I needed help, and I found it in Jesus. Every want was supplied, the hunger of my soul was satisfied; the Bible is to me the revelation of Christ. I believe in Jesus because He is to me a divine Saviour. I believe the Bible because I have found it to be the voice of God to my soul."

An Aid in the Study of Nature.

He who has gained a knowledge of God and His word thru personal experience is prepared to engage in the study of natural science. Of Christ it is written, "In Him was life; and the life was the light of men." Before the entrance of sin, Adam and Eve in Eden were surrounded with a clear and beautiful light—the light of God. This light illuminated everything which they approached. There was nothing to obscure their perception of the character or the works of God. But when they yielded to the



"That which to the earthly mind was a desolate wilderness, to the spiritual mind becomes a land of living streams."

tempter, the light departed from them. In losing the garments of holiness, they lost the light that had illuminated nature. No longer could they read it aright. They could not discern the character of God in His works. So to-day man can not of himself read aright the teaching of nature. Unless guided by divine wisdom, he exalts nature and the laws of nature above nature's God. This is why mere human ideas in regard to science so often contradict the teaching of God's word. But for those who receive the light of the life of Christ, nature is again illuminated. In the light shining from the Cross, we can rightly interpret nature's teaching.

He who has a knowledge of God and His word thru personal experience has a settled faith in the divinity of the Holy Scriptures. He has proved that God's word is truth, and he knows that truth can never contradict

itself. He does not test the Bible by men's ideas of science; he brings these ideas to the test of the unerring standard. He knows that in true science there can be nothing contrary to the teaching of the word; since both have the same Author, a correct understanding of both will prove them to be in harmony. Whatever in so-called scientific teaching contradicts the testimony of God's word is mere human guesswork.

To such a student, scientific research will open vast fields of thought and information. As he contemplates the things of nature, a new perception of truth comes to him. The book of nature and the written word shed light upon each other. Both make him better acquainted with God by teaching him of His character and of the laws thru which He works.

"To Him That Overcometh"

By Emma Hildreth Adams

SEE that vast throng, that strangely mixed multitude, that striving host of human beings—afflicted, worn, weary of burden-bearing—pressing toward some point of release; toward some spot where wasting struggles shall cease; toward some rich supply house where gnawing want shall be felt no more, and where gladdening rest awaits.

Once many of them were intrepid, feared not conflict, even invited contest. But now, from the hearts of a countless number is dying out, or has fled altogether, that priceless quality of mind called courage. Broken by the pitiless grinding of these momentous days, by destructive habits, by preying sorrows, or by multiplied failures, they have lost hope, lost uplifting of heart and spirit, lost tone of character, or, in the words of Him who had the seven stars in His right hand, they are "wretched, and miserable, and poor, and blind, and naked."

Hence, a thing saddening even to mention, numbers of them enter, every day, upon the age-long slumber, either amid the welcoming waters of the sea—as happened but a few days since, near where these lines are penned, when, hidden by the shadows of evening, and allured by the gentle songs of the pearly waves, a young woman gave her life up to the Pacific,—or by other of the myriad unlawful methods of exit from this world, they take that which does not belong to them—their life—forgetting, if they have ever known the fact, that they are not their own, that for them a great price has been paid—the precious blood of Christ.

The Unspeakable Advantage.

Ah, what unspeakable advantage would accrue in these hours of woful temptation, could all such wearied, hopeless, will-less, yet possible, sons and daughters of the divine Father but lay hold of some of the thrilling, inspiring promises which sparkle like jewels in the second and third chapters of the Revelation! They are pledges made by Him who walked amid the golden candlesticks; made by Him, who, during

His life on earth, was tried in *all* points *like as we are*; made by Him, who, on Calvary *tasted death* for every man.

Constellation of Promises of the First Magnitude.

Observe, O sorely tried ones, how brilliant a constellation of stars of the first magnitude these promises form. Note how they glow and scintillate with divine tenderness, mercy, sympathy, and love for all those who "have borne, have had patience, and have *not fainted*."

"To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the Paradise of God." "He that *overcometh* shall not be hurt of the *second* death." "To him that *overcometh* will I give to eat of the hidden manna, and will give him a white stone, and in the stone a *new* name written, which no man knoweth save he that receiveth it." "He that *overcometh*, and keepeth My works unto the end, to him will I give power over the nations . . . and I will give him the morning star."

My Old Bible.

FRIEND of my youth, when the world seemed young,
And the spring-voice lured me on,
A golden thread with promise pearls strung,
And a light to eternal dawn!

Oft have thy promises kept my feet
Past the flower-grown fields of sin;
Spoke to my heart with assurance sweet,
In the great world's glamour and din.

Traced on the leaf by a mother's hand
Are the words to her loved first-born,
Which link my thoughts to the past like a band,
And the future's golden morn.

Star of my life's morn, o'er brimmed with light
From the throne of the God of love—
A lamp to guide my feet thru the night,
A path to the world above.

Worn are thy pages from constant use,
And traced with many a mark
Where promises flashed on my eager eyes,
And gleamed like a star thru the dark.

And when, in the hour of trial or wo,
I see fondest hopes depart,
I'll joy in the Lord and rejoicing go
With thy words hid deep in my heart.

GEORGE E. TACK.

"He that *overcometh*, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." "Him that *overcometh* will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of My God, . . . and I will write upon him My new name."

The Exalted Climax.

And now, the highest privilege, most exalted condition, most gratifying, most coveted reward of all—"To him that *OVERCOMETH* will I grant to sit with Me in My *throne*, even as I also overcame, and am set down with My Father in His throne."

O, who, bruised by the cruel blows of this world, appalled by thought of possible hardship yet to come, helpless before the furious winds of adversity, may not thru heroic faith in those marvelous promises gather fresh courage, a new instalment of soul energy, and resolutely turn the back upon every thieving temptation to shorten this life and thus rob himself of this promised honor, triumph, and blessedness!

Righteousness and the Law.

RIGHTEOUSNESS is imputed by God to every humble believer on Jesus Christ. This is the gift of God. Man's heart is described as being "deceitful above all things, and it is exceedingly corrupt: who can know it?" Hence no righteousness that can be accepted of Heaven can be found in this unclean fountain. It must proceed from another source apart from the human heart.

But, praise the Lord, there has one righteous Life been lived here on earth! One born into our family, even a Son, given us by the Most High—He hath wrought out the problem for us, making it possible for vile sinners to be cleansed and made righteous—not by works, lest man should boast, but thru faith.

Nothing whatever that we can do, apart by itself alone, can atone for the least or smallest sin. But "faith," which "worketh by love," can purify the heart. God counts that man righteous who, by faith, believes in and accepts for himself the righteousness of Jesus Christ, and confesses continually his sinfulness and unworthiness.

Notice how beautifully this is set forth in this scripture:

"For all have sinned, and fall short of the glory of God; being justified freely by His grace thru the redemption that is in Christ Jesus: whom God set forth [observe that God, the highest authority in the universe, does this] to be a propitiation, thru faith, in His blood, to show HIS righteousness [not ours; for we have none] because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of His righteousness at this present season: that He might Himself be just, and the Justifier of him that HATH FAITH IN JESUS. Where then is the glorying? It is excluded. By what manner of law? of works? Nay; but by a LAW OF FAITH." Rom. 3: 23-27.

Then faith hath a law. That is, the true faith in Jesus, that which justifieth the sinner, has some sort of test by which it is meas-

ured to prove absolutely, before every enemy that might rise up to challenge, that it is genuine, and will receive the approval of Heaven. This point is vital. For altho we may think we have the righteousness of Jesus, think ourselves ready to enter thru the gates into the city, unless God the Father, and Jesus Christ the Saviour, and the heavenly intelligencies whom God has associated with Himself in passing upon the characters of men, so think and so rule, our thinking we are righteous passes for nothing. God will deal impartially with every sinner. Hence, there must be a universal law, a universal test, by which every character must be measured. What can this be? Has the Bible told us?

“But now apart from the law a righteousness of God hath been manifested, BEING WITNESSED BY THE LAW and the prophets; even the righteousness of God thru faith in Jesus Christ unto all them that believe; for there is no distinction.” Rom. 3: 21, 22.

Here the secret is revealed. That same law mentioned, “apart from” which a righteousness had been found (because of the sinfulness of our flesh which had become weak and ineffective), becomes now the main witness in the heavenly courts of justice to testify to the genuineness of this righteousness wrought out for us by Jesus Christ.

But it is the same law given upon Mt. Sinai. It is not altered even by a jot or a tittle. While it condemns our pretended righteousness as unrighteousness, it testifies that Jesus’ righteousness is genuine. Those ten holy words, that same spiritual law proclaimed by Christ Himself from Sinai, stand for the witness, become the test for that righteousness which is imputed to every one who believes on Jesus.

How thankful every trembling sinner should be that God has not permitted His law to be changed by any human devising. If He had, no soul could be saved. For an imperfect—changed—law could bear only an imperfect testimony, and hence might reckon as righteousness that which God *could* not, or *would* not, admit into His kingdom. Then truly we should have to come to that condition where no “flesh *could* be saved.”

But no. God’s perfect law remains unchanged. It witnesses to that perfect life Jesus lived for you and for me. He kept every precept of this law. At the close of His earthly life, no man, no fallen angel, could convict the Son of God and our Elder Brother of sin. Therefore, while every one has sinned—broken this law—Jesus did not. And because *He* did not, we may be saved—but not while knowingly transgressing any precept of this same law Jesus kept. By His grace, *we* can keep it, too; for He is able to strengthen us to do so, by His might in the inner man, to the glory of His own dear name.

Therefore, the righteousness that will pass the final test will be a righteousness in full harmony with God’s holy, unchanged law. The one is the counterpart of the other.

Dear reader, in the light of these sacred truths, what possible part can the Sunday-keeping practise of the world have in making up a righteousness that will meet the approval of Heaven? Sunday-keeping nowhere enters into the life of Jesus Christ, that

Life by which righteousness was wrought out for us; neither does the Sunday-sabbath form any part whatever of God’s divine law by which all righteousness must be measured.

Will it not be worth while for you to stop now and ponder this point very carefully? Can you afford to risk obtaining eternal life by trusting in something which has the appearance of giving you life, when in fact it possesses no claim whatever upon the righteousness of God, found alone in Christ Jesus, and without which no man can be saved?

T. E. BOWEN.

God’s Laws.

ONCE, as I entered the observatory of Harvard College, at the close of a day, a friend who had led me there asked that I might be shown the new instrument that had just been introduced. The professor replied courteously, “Yes; I think there may be time enough yet for him to see a star if you will find one.” My companion “found one” by looking in a worn book of astronomical tables lying there on the desk, and replied quietly, “There is one at 5:20.” So in a hurried instant the covering was stripped off from the great brass tube, and prone upon his back, under the eyepiece, lay the enthusiastic professor. While my friend stood by, with what seemed a tack-hammer in his hand, I noticed that he kept his eye on a tall chronometer clock near us.

Suddenly two sounds broke the impressive stillness; we had been waiting for the stars. One was the word “There,” spoken by the professor; the other was the tap of the hammer on the stone top of the table by my companion. Both occurred at the same instant,—the same particle of the instant,—they were positively simultaneous. But the man who spoke the word could not see the clock; he was looking at the star that came swinging along till it touched the spider-web line in his instrument; and the other man who struck the hammer stroke could not see the star; he was looking at the second-hand on the dial-plate. When the index in its simplicity of regular duty marked twenty minutes after five, there fell the click on the stone; and then, too, there came on in the heavens, millions of miles away, one of God’s stars, having no speech, but rolling in on time, as He bade it ages ago!

Then I was invited to look in, and see the world of light and beauty as it swept by the next fiber in the tube. But afterward I went curiously to the book, and found that it had been published ten years before, and that its calculations ran far away into the future, and that it had been based on calculations 1,000 years old. And God’s fidelity to the covenant of nature, here now almost 3,000 years after David had made the nineteenth psalm, had brought the glorious creature of the sky into the field of Harvard College’s instrument just as that patient clock reached the second needed for the truth of the ancient prediction. Need I say that those two professors almost wondered, so used to such things were they, at the awe-struck devotion, the hushed reverence, with which I left the room?—*Dr. C. S. Robinson.*

The True Missionary.

’Twas long ago the Saviour came
To minister to man,
To carry out in daily life
Salvation’s wondrous plan.

He healed the sick, He comfort gave,
He spake a kindly word
To those with weary, wounded hearts,
To those He knew had erred.

No malice in His heart was felt,
Tho buffeted and scorned,
Tho spit upon, and with the thorns
And purple robe adorned.

And so must we thus walk in peace
And union with our God,
No matter what may come to vex
Our souls, for Christ is Lord.

And He will give the needed strength,
His life our life may be,
His Holy Spirit shed its power
O’er all our ministry.

Then let us gather in the sheaves;
Behold, the fields are white,
And in this precious harvest-time
Our forces all unite.

Remember time is hastening on,
The days are gliding by,
’Tis ours to lift the standard up,
The truth to magnify.

Full soon the heavens will open wide
Our Saviour to reveal,
And if unfaithful here below
What anguish we shall feel.

But if straight onward is our course
Thru trials and thru pain,
All seeming loss will prove at length
But everlasting gain.

We see by faith the mansions fair,
The gleaming, pearly gates;
O soul oppressed, yet faithful still,
A crown for thee awaits.

ELIZA H. MORTON.

The Infidel’s Sermon to a Preacher.

NEVER shall I forget the remark of a learned, legal friend who was at one time somewhat skeptical in his views. Said he to me: “Did I believe as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak it with all the pathos I could summon. I would warn and expostulate and entreat my fellow men to turn unto Christ and receive salvation at His hands. I am astonished at the manner in which the majority of you ministers tell your message. Why do you not act as if you believed your own words? You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit.”

A decade of years has passed away since that remark was made. I bless God it was addressed to me. It put a fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—*Peter Stryker.*

If it were not for the saloons, I think that seven-tenths of the working men would have their homes instead of paying rent.—*P. M. Arthur.*

Modern Spiritualism

1. What class of beings is God using besides men?

"And I beheld, and I heard the voice of MANY ANGELS round about the throne; . . . and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

2. What is their office-work respecting man?

"Are they not all MINISTERING SPIRITS, sent forth to minister FOR THEM WHO SHALL BE HEIRS OF SALVATION?" Heb. 1:14; see also Ps. 34:7; Matt. 18:10.

Note that these angels are not men or those who have once lived as men or women upon the earth; for (1) They lived before the earth was created (Job 38:4-7); (2) They were upon this earth before any human being died (Gen. 3:24); they are a distinct order of intelligences (Heb. 2:7). Cherubim belong to orders or divisions of angels.

3. What being of malefic, evil influence is working against God's truth and children?

"Be sober, be vigilant; because your adversary THE DEVIL, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

4. Who is associated with him in his fall and work?

"And the great dragon was cast out, that old serpent called THE DEVIL, AND SATAN, which DECEIVETH the WHOLE WORLD; he was cast out into the earth, and HIS ANGELS were cast out with him." Rev. 12:9.

"THE DEVIL AND HIS ANGELS," Matt. 25:41.

NOTE.—This being, called by Ezekiel "the King of Tyre," because of his control of Tyre, was the highest of all created beings, one of the bright cherubim of God (Eze. 28:12, 14), and was called before his fall "Lucifer," the "Day-star" (Isa. 14:12-14). When he fell, he took with him a third part of the angels. Rev. 12:4; 2 Peter 2:4. These angels or messengers and minions of Satan are called "demons," rendered "devils" thruout the Gospels, but better demons. But one being, Satan, is rightly called the devil. Wherever it occurs in the plural, it is "demons." Satan sends these messengers out into all the world. Rev. 16:14. He has his throne, his synagogues where the worship of the false gods is taught, or the worship of the true God perverted. Rev. 3:9. In short, the devil has systematic, organized work in this world, with no vacations.

5. What did God tell man the consequence of his sin would be?

"In the day that thou eatest thereof, THOU SHALT SURELY DIE." Gen. 2:17.

6. How did Satan deceive man?

"Ye shall NOT surely die; . . . ye shall BE AS GODS." Gen. 3:4, 5.

7. What does the Lord say of the dead in His word?

"The dead KNOW NOT ANYTHING." Eccl. 9:5.

8. But does not this refer to physical life alone?

"His breath goeth forth; he returneth to his earth; in that very day HIS THOUGHTS PERISH." Ps. 146:4.

"His sons come to honor, and he KNOWETH IT NOT; and they are brought low, but he PERCEIVETH IT NOT of them." Ps. 14:21. See Eccl. 9:6.

NOTE.—It is clearly evident from these scriptures that the dead do not communicate with the living upon this earth. They know naught of what is taking place. The sleep of death is absolutely unconscious.

9. What service does the Lord require?

"Thou shalt WORSHIP THE LORD THY GOD,



Samuel and the Witch of Endor.

An ancient Spiritistic seance, in which the "familiar spirit" comes in the guise of Samuel, and in which the king is so deceived that he believes the demon to be the prophet.

and HIM ONLY shalt thou SERVE." Matt. 4:10.

10. What worship does the adversary of souls teach?

"All these things will I give thee, if Thou wilt fall down and WORSHIP ME." Matt. 4:9.

"Let us go AFTER OTHER GODS, . . . and let us SERVE THEM." Deut. 13:2.

11. What special classes of persons have always received honor?

The parents, the aged and great, and the dead.

NOTE.—Satan has ever used this regard, reverence, and love to deceive the race. He made them believe that the loved and honored were not really dead, but were exalted into demigods and gods. Thence came ancestor- and hero-worship; thence also the fallible human characters and dispositions attributed to the false gods.

12. How did the Moabites lead Israel astray?

"And they called the people unto the SACRIFICES OF THEIR GODS; and the people

did eat, and bowed down to their gods." Num. 25:2.

13. In whose behalf were these sacrifices offered?

"They joined themselves also unto Baal-peor, and ate the SACRIFICES OF THE DEAD." Ps. 106:28.

14. How is this elsewhere spoken of?

"The things which the Gentiles sacrifice, THEY SACRIFICE TO DEVILS, and not to God; and I would not that ye should have fellowship with the devils." 1 Cor. 10:20. See also Deut. 32:17; Ps. 106:37; Lev. 17:7.

15. What special prohibition did God lay upon His people concerning these things?

"There shall not be found among you . . . an observer of times, or an enchanter, or a WITCH, or a charmer, or a CONSULTER WITH FAMILIAR SPIRITS, or a WIZARD, or a NECROMANCER. For all that do these things are an abomination unto the Lord." Deut. 18:10-12. See also Lev. 19:31.

NOTE.—Necromancy was "the art of foretelling the future by means of pretended communication with the dead."—See Standard Dictionary. A wizard or witch is a person who has communication with spirits. "Familiar spirits" are those spirits of the dead supposed to be at the call of the necromancers or witches. See "Schaff-Herzog Encyclopedia."

16. Because of the subversion of the entire nation by such teaching, and the consequent loss of many souls, what did God say should be done with witches under the Theocracy?

"Thou shalt NOT suffer a WITCH TO LIVE." Ex. 22:18.

17. What noted example is given of consulting familiar spirits?

King Saul consulting the witch of Endor. 1 Sam. 28:17-20. Read the account.

18. What was Saul's condition?

"The LORD answered him NOT, neither by DREAMS, nor by URIM, nor by PROPHETS." Verse 6.

19. To whom, then, when forsaken of God, did Saul seek?

"Seek me a WOMAN that hath a FAMILIAR SPIRIT, that I MAY GO to her, and INQUIRE OF HER." Verse 7.

20. How did God regard this act of Saul's?

"So SAUL DID for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for ASKING COUNSEL OF ONE THAT HAD A FAMILIAR SPIRIT, TO INQUIRE OF IT." 1 Chron. 10:13.

NOTE.—The reader will observe: (1) That the woman was of a class forbidden a place in the kingdom. (2) She had a "familiar



spirit," a pretended spirit of the dead. (3) Saul called for Samuel; it was the business of the woman to pretend to produce him immediately. (4) This familiar spirit told the woman it was Saul the king. (5) Saul asked what SHE saw, and she replied that it was an old man who came up, with a mantle. (6) Then Saul "perceived," or understood, from the woman's description, that it was Samuel. (7) This pretended Samuel speaks as tho he were Samuel, and reproves Saul, and tells him that he will be killed on the morrow—a very doubtful thing. It was probably the day after. Now, was this Samuel?—No, thrice no; for (1) neither man nor woman has the power of the resurrection; (2) It was not a resurrection, for the woman dwelt in Endor, while Samuel was buried at Ramah, miles away. (3) It was not Samuel's soul, according to the popular view, for this old man "came up," while the souls are supposed to come down; and further, why should immortal souls be clothed with mantles? and, if with God, why "old"? (4) The first thing this spirit did was to warn the woman by telling who Saul was. (5) It is not to be believed that God would send a message to Saul thru forbidden agencies, when He had refused to answer him thru regular channels. (6) Neither would the Lord have punished Saul for consulting a witch if He had thus communicated with Saul. (7) "The dead know not anything." The fact is, this story of old is like many stories of spiritual seances set in ancient mosaics.

21. *What was constantly met by our Lord at His first advent?*

"THOSE WHICH WERE POSSESSED WITH DEVILS." Matt. 4:24, and elsewhere.

22. *As we near His second coming, what are we told to expect?*

"Now the SPIRIT SPEAKETH EXPRESSLY, that in the latter times some shall depart from the faith, GIVING HEED TO SEDUCING SPIRITS, and doctrines of DEVILS." 1 Tim. 4:1.

23. *How will Satan work thru these evil angels?*

"With all POWER and SIGNS, and LYING WONDERS, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved." 2 Thess. 2:9, 10.

24. *How will the nations be affected by these malevolent agencies?*

"They are the SPIRITS OF DEVILS, working miracles, which go forth unto the kings of the earth and of the whole world, to GATHER THEM TO THE BATTLE of that great day of God Almighty." Rev. 16:14.

NOTE.—Sherman well said, "War is hell." We may not wonder at this when we learn that it is the spirits of demons which stir it up.

25. *What instruction does God give for those who are urged to seek unto spirits for information?*

"And when they shall say unto you, Seek unto them that have FAMILIAR SPIRITS and unto the wizards, that chirp and that mutter; should not a people SEEK UNTO THEIR GOD? ON BEHALF OF THE LIVING SHOULD

THEY SEEK UNTO THE DEAD?" Isa. 8:19, A.R.V.

26. *What is the great test by which we are to judge all teaching?*

"To the LAW AND TO THE TESTIMONY! if they speak not according to this word, surely there is no morning for them ["no light in them," Common Version]." Isa. 8:20.

NOTE.—Satan works in many forms to deceive, and wisely has he planned. He comes as "an angel of light." He comes in the guise of our loved dead. He laid the immortal-soul-theory track in the very beginning, and now, in these days, the mighty train-loads of persons of various sorts and cults, of many countries, numbering rulers, nobles, judges, politicians, bankers, scientists, among their many millions, are rushing with accelerating speed down grade to destruction. Every cult which is essentially based on the immortal-soul theory will sooner or later be found among the ranks of spiritists. We may ridicule and laugh at its claims. We may know there is deception, sham, and counterfeit; but there is also reality. God's angels will care for all those who are willing to follow His word.

Our Bible Band.

Schedule for Week Ending March 21, 1908.

Day	March	Deut.	Psalm
Sunday	15	15, 16	76
Monday	16	17, 18	77
Tuesday	17	19, 20	78
Wednesday	18	21, 22	79
Thursday	19	23, 24	80
Friday	20	25, 26	81
Sabbath	21	27-29	82, 83

The chapters of Deuteronomy which fall in this week's reading as a general thing will be fairly understood. There are repetitions of civil regulations pertaining to that people and time; there are repetitions of instructions regarding the yearly feasts and Sabbaths; there are excellent moral instructions. How God's regard for the poor and the oppressed stands out; how particular that His people should have a perfect standard of character, that their service and offerings to God should be perfect, without blemish. Justice should be executed between man and man notwithstanding the position or place of either party. Christ is predicted as the prophet like unto Moses in chapter 18.

No man should be condemned at the mouth of one witness. Men who were fearful should not be compelled to go to battle. Cities and towns were held responsible for crime committed near them. Chapter 21. Diverse things should not be so mingled as to have a benumbing effect on the moral sensibilities. Men of utterly perverse nations should not come in as counselors among God's people. Hygienic measures should be followed in all their encampments.

Chapters 27 and 28 are the records of the solemn utterances of the curses and blessings from Mount Gerizim and Mount Ebal. In chapter 28 also is found a fearful prophecy of the things which would come upon the Israelites if they departed from God. The lesson of the week closes with the blessed assurance: "The things that are revealed belong to us and to our children forever, that we may do all the words of this law." It is ever true that God reveals His will that we may do it.

This section of the Psalms is devotional and instructive. In No. 76, God's victorious power is called to remembrance. In No. 77, His mighty works are presented as a comfort. Man's unfaithfulness and God's faithfulness might well be the title of Psalm 78. What blessed assurances are given in all these songs of inspiration!

Messages from the Dead.

THE SIGNS OF THE TIMES has for years pointed out from the basis of Scripture truth that Modern Spiritualism is based on the utterly wrong conception that the dead are not dead, that death is but the entrance into a higher life. If the claim that is made that man has, apart from his physical organization, an entity capable of a separate existence, that thinks, moves, etc., is true, then Spiritism itself is true. The Society of Psychical Research and other organizations are endeavoring to demonstrate the truth of spiritistic mediums by scientific research. They are investigating in such a way that they will invariably be deceived, because there are spirits malefic, evil intelligences which were once messengers of God, but are now fallen in the spiritual world as man has in his sphere. These evil angels come to men in the guise of spirits of the dead. They are what God's word calls "lying spirits." This is one of the ways by which Satan, their chief, will manifest himself to a deceived world "with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth."

Of course there are thousands who are deceived by Spiritism now. Some of the members of the Psychical Society are convinced, others contend that they are not yet convinced. But in a meeting held in England, January 30, Sir Oliver Lodge, the principal of Birmingham University, and a member of the Psychical Society, uttered the following words:

"Like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises, we are beginning to hear now and again the strokes of the pick-axes of our comrades on the other side."

In other words, these scientists have come to that place where they feel that the next thing will be direct communication with those who are dead. Among these evidences, Sir Oliver Lodge declares we find the late Edmund Curney, and the late Richard Hodgson, and the late F. W. H. Myers, with some other less known names, "constantly purporting to communicate with us, with the express purpose of patiently proving their identity, and giving us cross correspondence between different mediums. We also find them answering specific questions in a manner characteristic of their known personalities, and giving evidence of knowledge appropriate to them."

That is, these supposed spirits of the dead deliver a part of their message thru one medium and make direct communication of the rest of the message with another medium, these mediums knowing nothing of each other's messages or conditions. This is considered excellent proof that the living are communicating with the one who professes to give the message, and some consider that the proof is absolute. Of course, such ones do not take into consideration the fact which the Bible reveals, that the evil spirits are not only able to counterfeit the dead, but are acquainted with the secrets of their lives while they lived here. The Bible declares that "the dead know not anything;" "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." And those who come in the place of the dead are the messengers of evil, who would set aside God's truth and deceive the world to its destruction.



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Manuscripts should be addressed to the Editor.

For further information see page 15.

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Life and Law.

THE thing most longed for by all humanity is life—normal, happy life. Many long for it still with years of misery behind them, hoping somehow, somewhere, it will issue in happiness. The devil understood this longing in the human heart when he said, "Yea, all that a man hath will he give for his life." Job 2:4. But the Lord Jesus Christ expressed not merely man's longing for life, but its exceeding worth when He said: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall man give in exchange for his life?" Matt. 16:26, A.R.V. Life is therefore conditional, for man may forfeit the boon.

The source of all life is God; for with Him "is the fountain of life." Ps. 36:9. He is "the eternal God," "even from everlasting to everlasting." Ps. 90:2. His life is therefore everlasting, or perpetual, life; and from that great Fountain wells out for all the universe the eternal life of God.

But in giving that life to man He has made its perpetuity, its continuity, its persistence in man, dependent on law, and that law is His holy, perfect, immutable law of character, prohibiting all sin and embracing in its exceeding breadth all righteousness. For "sin is the transgression of the law," and "all unrighteousness is sin." 1 John 3:4; 5:17. Truly the inspired psalmist sings in praise of Jehovah:

"Thy righteousness is an everlasting righteousness,
And Thy law is the truth." Ps. 119:142.

And the Lord thru the evangelical prophet declares:

"My salvation shall be forever,
And My righteousness shall not be abolished.
Harken unto Me, ye that know righteousness,
The people in whose heart is My law."
Isa. 51:6, 7.

His salvation is forever, because it is broad, based in His righteousness; for "in the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. Therefore God's prohibition to our first parents: "In the day thou eatest thereof thou shalt surely die." Gen. 2:17. And therefore our Saviour's words, "If thou wouldest enter into life, keep the commandments." Matt. 19:17. In other words, the path, the channel, the current, of life is the righteousness of God.

On the other side, "Sin, when it is full grown, bringeth forth death." James 1:15. "The soul that sinneth, it shall die." Eze. 18:4, 20. Perverted righteousness is sin; perverted life is death. And therefore when sin entered man's fair Eden home, death entered, and his awful presence has been an abiding factor in the human problem ever since.

How may man regain the lost life?—The answer is obvious, he must obtain the lost righteousness, he must come into harmony with God's eternal law of righteousness, the channel thru which flows perpetual life.

By no false claim to immortality can he do this. By no false claim to heirship in the Family of Life can he obtain the boon. By no false faith in that hoary lie of Satan, "Ye shall not surely die," may he find perpetuity of existence. By no theory that he is a part of the Infinite, and is therefore incapable of destruction, will he persist forever. All these are subterfuges, Satanic lies, devilish deceptions, by which the arch-enemy of God and all good would delude unstable souls in lives of selfish ease and disobedience to the law of faith and life and righteousness.

There is one way, and only one, by which sinful, dying man may hope to live. That is God's way, the reverse of the way in which man lost the boon of life. When Jehovah pointed out the way of obedience and life, it was man's privilege as well as duty to BELIEVE, and thru FAITH OBEY. "Without faith it is impossible to please Him." Heb. 11:6. It is the great universal law of all God's intelligent creatures. Forever it would lead man from the narrow confines of self-wisdom, self-righteousness, self-praise, self-exaltation, to the great unfenced fields of God's righteousness and life. Unbelief closed the heart to the inflow of the unperverted Life, and sin and death entered instead of God.

Since that time God has been pouring out of His abundant life to sustain a dying world of dying men, who in great part preferred to live on the low scale of animal existence,— "Let us eat and drink, for to-morrow we die,"—in order that He might win them back to His plan in Christ Jesus. For by the gift of His only-begotten Son has God bridged the chasm. He became sin for us that we might by faith become righteousness in Him. 2 Cor. 5:21. And this is His name, because this is His character and work for us, *Jehovah-tsidkenu*, "THE LORD OUR RIGHTEOUSNESS." Jer. 23:6. And all who by purpose and will of the whole heart abjure sin, break from its every bond and tendrils, and receive Jesus Christ, in Him receive forgiveness of sin, and the gift of righteousness and life. For "he that believeth on the Son hath eternal life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36.

Reject Him we may; God gives us that awful choice. Identify ourselves with sin and selfishness and error and death we may. The choice is ours, and God gives power to make the choice. But in that choosing we also choose the destruction, everlasting and final, to which sin and error and selfishness and death are eternally and inevitably doomed. "The wages of sin is death; but the gift of God is eternal life thru Jesus Christ our Lord." Rom. 6:23.

It is not self-exalting to choose God's way, but O, it is satisfying and glorious. Then, sinner, choose God's way. Leave the old serpent falsehood with all its endless and humanly attractive dresses in which error has garbed it, and accept of the life of faith,

the faith of obedience, the obedience of righteousness, the eternal righteousness and life of God in Jesus Christ our Lord. In that pathway, and in that alone, is joy supernal and full of glory.

"Give Ye Them to Eat."

JESUS said unto them, They have no need to go away; give ye them to eat."

There was a great multitude of people; the place was a desert; and the time was late. Added to these discouraging features, the people were hungry, and no food could be purchased. The disciples advised the Saviour to send the people away to the villages where they could buy food. But the Saviour had compassion on them. He knew that many could not buy; He could not send them away empty, and so to the advice of the disciples He replied, "They have no need to go away; give ye them to eat." The disciples insisted, "We have here but five loaves, and two fishes." In their extremity, He could work gloriously, and calling for the loaves and the fishes, and "looking up to heaven, He blessed and brake, and gave the loaves to the disciples, and the disciples to the multitudes. And they all ate, and were filled."

"They have no need to go away." No soul was ever sent from His presence empty. In all His ministry our Lord turned none away. His counsel, His forgiveness, His blessing, His healing touch, were never refused. But the disciples were so slow to learn His unlimited love. The water became wine at His word, tho the deaf, the blind, the sick, the possessed, were healed at His touch, they saw no way to supply the need of the hour. Within reach of the boundless bounties of Heaven, they would send the hungry away to buy for themselves.

"Give ye them to eat." A needy people stood before them, more than five thousand men, women, and children, but they said, "We have here but five loaves, and two fishes." What a victory for them had they grasped the opportunity to use the power within the command, "Give ye them to eat." Had they moved to obey, it would have been done at their word, for never does the Master give a command without the power to carry it out. Never does He ask His children to give but the supply is ready at the demand of faith.

To-day the world is a needy multitude, and the command is just as direct, "Give ye them to eat," not of man's treasure, but of the treasure of heaven, the Water, the Bread, of life, the Gospel of salvation. His disciples now may, in the language of the Master, give the invitation, "Come unto Me;" "Whosoever will, let him take of the water of life freely;" "Ho, every one that thirsteth, come ye to the waters;" "Seek ye Jehovah while He may be found; call ye upon Him while He is near." To every soul who has been called to be a son of God a work has been given, a work of winning other souls to Him. The storehouse of heaven is open at the call of His servants; therefore, expect much of Him, ask much of Him, even to the delectable riches of heaven.

Studies in the Book of Daniel God the Preserver

(Concluded)

Daniel in the Den of Lions.

The King Ensnared.

THEN the spies report to the king. They approach him by reminding him of a recent law of worship; and the king declares it true and unalterable. Then they present their charge against "that Daniel," the Judean captive, even he, O king, "regardeth not thee."

Too late the king saw his folly, and was "sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him." He doubtless plead with the officers to change the decree, with Daniel to yield to it; but his efforts were futile. How easy it is for man to bind with chains which he can not sunder! how easy to fetter the soul and body with shackles of sin that no human power can break! O, it is well for a human to be thoughtful. Each present moment is big with eternal possibilities. The king found himself powerless; his own law bound him; thru it he was held by the plotters against the good of his realm. "Know, O king, that it is a law of the Medes and Persians, that no interdiction nor statute which the king establisheth may be changed." Verse 15.

The Den of Lions.

Then, at the king's enforced command, Daniel was cast into the den of fierce lions, the king expressing his own hungry hope, and endeavoring to cheer Daniel, in the words: "Thy God whom thus *servest continually*, He will deliver thee." It expressed the dawning of a faith which we are fain to hope was perfected, and it was a royal certificate of Daniel's faithfulness.

Then the king closed the den, and sealed the stone, that no mortal interference might occur to deliver the criminal; and then he retired to his palace and spent the night in praying and fasting. In the early morning, after a sleepless night, with mind alternating between hope and fear, he hastens to the den

of lions, and cries with a lamentable voice, "O Daniel, servant of the living God, is thy God, whom thou servest continually, *able to deliver thee from the lions?*" And Daniel is able to reply, prefaced with the courtesy due, "My God hath sent His angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before Him inno-



Daniel in the Lion's Den.

centy was found in me; and also before thee, O king, have I done no hurt."

It was a double lesson to the king. It showed to him, even as God taught it to Babylon, that there was one Ruler who could make of none effect the puny laws of men. It revealed to him that the God who could make and preserve character in the corrupt court of Babylon, could deliver from all physical ills. It bears the same lesson to plotters, politicians, statesmen, rulers, today. Jehovah is the living God, and rules above men.

Daniel was taken from the den of lions,

"and no manner of hurt was found upon him, because he had trusted in his God." He was kept by the power of faith; not that his faith furnished the power. Faith was the arm that reached up and made connection with the throne. It is like the pipe that taps the fountain. It is like the trolley that reaches up and connects with the live wire. The power of God flows forever from the Great Fountain; faith opens the heart and life to receive it. It was faith that brought, in the beginning, cleansing and power to Daniel. It was because he believed God that he formed in the beginning his

noble purpose. It was faith that kept his character unstained, untarnished, thru all the years of his public service. It was faith that led him to devote time to the service and worship and word of God,—time all gained, because these things made him what he was. And it was wholly because of what faith had done for him morally that God could consistently deliver him physically. What a testimony is here left the young, aspiring men of the world and the church! There is as great need now as of old for Daniels. God is as able to make them. Where are the men who are willing to be what God wants to make them?

Visiting Human Justice.

The king was convinced, but not converted. He visited upon those who plotted against Daniel's life the same doom they planned for the Hebrew. Then he made a decree, commendable enough, indeed, for a heathen coming to the light; but no criterion for any ruler. It had this, however, that was indeed favorable, and that was the proclamation of the

Gospel, the power of the true God to deliver. Here it is:

"Then King Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed; and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." Verses 25-27.

The decree is foolish—that men tremble and fear before God. This may be their

(Continued on Page 13.)



THE OUTLOOK

"Watchman,
what of
the night?"



D. Carlos I, Late King of Portugal, Assassinated Feb. 1, 1908.

Portugal Some Present History

but did not count with the false teaching of centuries the evil result of the union of church and state. When the young king took his place, he swore to support the religion of the state,—the Roman Catholic,—that one which has robbed the people of more money than has entered the coffers of the kings. This is a fact recognized by the majority in the nation.

For instance, after the death of a certain countess, a last will and testament was published providing for over three thousand masses to be said for the souls of herself, relatives, and other souls in purgatory. Such wills are very common, altho the masses have different prices.

The people are not taught that the Bible says, "But the dead know not anything." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Therefore all this money is spent for nothing as regards the purpose for which it is given. It helps support the priests.

People that have been trodden upon for years, having their life-blood drawn by unsupportable taxation to sustain two institutions which have come down arm-in-arm thru the Dark Ages, sooner or later rise up to overthrow the oppressor. But sad is the result of a sin-burdened heart which knows not the way of salvation, the Saviour or a loving heavenly Father. Such broods over his fate until he determines to avenge himself and his downtrodden fellows. We see the result, terrible in its nature.

The dead king was said to be a liberal man in regard to religious tolerance. While he was in England at the funeral of Queen Victoria, the queen who was regent gave orders thru the prime minister to close all Protestant houses of worship. The Protestants complained to friends in England, who sent a delegation which delivered to D. Carlos I an address. He replied by sending back a telegram, "Let my people have their liberty of worship."

However there seems to be very little sorrow manifested by the people at large. The soldiers and public officials are in mourning. The court is in mourning for two months. The fort and war-ships in the harbor have been firing salutes every fifteen minutes both day and night. Representatives of nearly all nations are or will be here to attend the funeral. Telegrams of sympathy have been received from all parts of the world. Eight or ten days after the death, the funeral takes place.

The bodies of the king and prince will be deposited in the pantheon of the kings of Portugal, a room in an old church built about seven hundred years ago. Forty-four years were necessary to complete it. The worker received two cents a day or as much bread. By the earthquake of 1755 the church was partially destroyed but was rebuilt by



Amelia, Queen Regent of Portugal.

D. Jose I then king. It has a basilica done in wood, being an imitation of that in St. Peter's in Rome.

Here are to be found the coffins of quite a number of royal families of different centuries, made according to the style of the times. Those of interest are D. Jose I, king in the year 1755, and D. Pedro II, emperor of Brazil, who was expelled from there by the forces that proclaimed the republic. Pastor Ernesto Schwantes, who is the superintendent of the Portuguese mission, was a commander in the Brazilian army fighting for the monarchy and his emperor. The body of this monarch is shown to the visitors by the guard.

The accompanying photo shows the room, occupied by silent men, women, and children, who await the same judgment day and resurrection that do others the places of whose sepulchers are unknown to mortals.

Revolution Imminent.

Altho Portugal has been emerging from horrible spiritual darkness, as is shown by religious tolerance and permission given for the Bible to be circulated, yet there is a great alarm felt that the people might rise up in a revolution, not only to overthrow the mon-



Crown Prince, Luiz Filipe, of Portugal, Age 21 Years, Assassinated with His Father, Feb. 1, 1908.



King Manuel II, of Portugal, Age 18 Years, Crowned on the Assassination of His Father.

IN the evening and night following the first day of February, 1908, the world was startled by the report of a terrible crime perpetrated in the capital of Portugal. The King D. Carlos I and Crown Prince Luiz Filipe were assassinated by shots from a revolver and Winchester carbine in the hands of two regicides, who, in their turn, were slain by police and other officials.

The royal family were returning from an outing and disembarking from the ferry in front of Lisbon; they greeted the prime minister and other prominent officials, after which they took their places in an open carriage to go to the palace. A few rods away the deed was done which dethroned one king and enthroned another. The dailies have given many details of the affair, so we will not occupy space in recounting them.

We are reminded of our Saviour's words in His great prophecy: "Because iniquity shall abound, the love of many shall wax cold." An Englishman who has been in Portugal thirty-eight years told us that if any one had asked him if it was safe for the king to be without protection, up until the first of February, 1908, he would have replied, "Yes, certainly!"

He believed this people to be very pacific,

archy, but also the richer classes. The unconverted man goes from one extreme to the other. O, that the Portuguese people would see in God's great message their joy and happiness; that they would hail their Saviour, Redeemer, who will soon come as "King of Kings and Lord of Lords."

Would that the people of God in the free land could cross the water to see what this people are and have been, to see the number of convents, churches, begging monks and nuns, and common beggars; to see the oppression of a church-state! I am sure they would return to struggle with greater energy to stay the religious persecution in the United States of America. If those who are so eager in demanding national Sunday laws could have a few years' struggle against persecution, they would be glad to repeal every Sunday law on every statute-book in every state.

Poor Portugal, once so proud in her discoveries and conquests, is lost in sin! How many are ready to show their sympathy by more than words? Our hearts are sad, yet we believe God has a faithful few here. Who will help us in carrying the message to this people who helped open South America, Africa, and India to the Gospel by her discoveries?

Portuguese possessions in Africa are waiting. The isles call for help before they disappear from sight beneath the waves of a tempestuous ocean! Who will go?

C. E. RENTFRO.

Japan's War Status.

MR. HUDSON MAXIM, the great gun inventor, in a recent letter declares: "Whether or not we may agree with Captain Hobson in what he says about the imminence of war with Japan, it is certain that if we are not fully prepared for such a war it is a matter of very serious concern to every American citizen." After saying that he had been a close student of war history and had much to do with invention and manufacture of war materials, he declares: "Japan is preparing for war, and preparing for that war with the United States which she believes to be inevitable. Not a war that she will force upon us, but a war that we shall force upon Japan, the moment she gets strong enough to be no longer an under-dog. Japan will not fight us unless, or until, she feels sure of winning; she will try to lead us to precipitate the war."

"Japan recently purchased of Sir William Armstrong, Whitworth & Co. the entire output of their torpedo works for two years. The Krupp Works at Essen are working rush orders, turning out huge guns for Japan. The Crucible Steel Works at Newark, N. J., have just completed an order for three thousand tons of rifle barrels for the Japanese, rifles enough to arm 750,000 soldiers. The Japanese have a veteran army of about 750,000 men. We have an army of only 75,000 serving our country, largely as servants and common laborers." In comparison with the navies, he declares: "Our present navy is perhaps twice as powerful as that of Japan. The torpedo flotilla of Japan is at least twice as powerful as ours." Statements like these from such a man as Hudson Maxim will have their effect upon the nations of earth.

And it is such talk as this, of course, which will tend to prepare for war and precipitate war. Looking at it from the Christian standpoint we can see God's hand controlling things. And according to His prophetic word, the winds of war will be held until His work is finished. And then will come the great conflict of Armageddon. Then men's safety will not lie in ironclads or great navies, but in the refuge which Jesus Christ alone holds out to the world in His righteousness and life.

True Catholicity Not in the Catholic Church.

"THE Catholic Church: What Is It?" [From a contribution of the Bishop of Carlisle to the January *Hibbert Journal*, issued in this country by Sherman, French & Company, Boston.]

It is impossible to imagine how different, how marvelously and gloriously different, might have been the course of Christianity, its moral dominion and spiritual conquests, but for the financial greed and the lust of authority which have characterized the efforts to establish an imperial and hierarchial Catholicity—efforts which have driven simple-hearted, high-souled, God-fearing men by millions into noble exile, contemptuously called "schism" by those guilty of the exile.

A thousand years of trial on a scale which can never recur, and under circumstances favored by ignorance and nourished by the feudal spirit, impossible of repetition, have conclusively shown that, wherever else Catholicity may be found, it is hopeless to seek for it in the Roman Church, unless, abandoning her hierarchial pretensions and forsaking her medieval superstitions (Which may God of His goodness grant!), she returns to primitive truth and primitive simplicity.

Infalibility will not do instead of truth; espe-

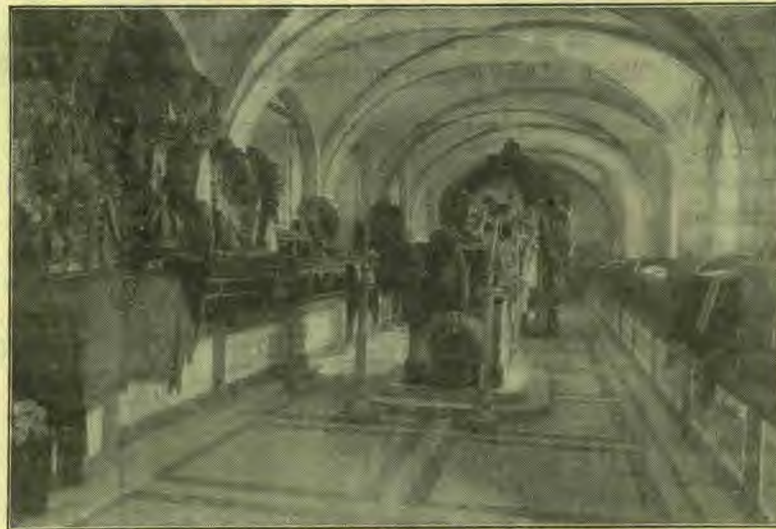
this balance has been interfered with by sin. Why can not scientists in their grouping grasp the true? Is it because it is too simple?

Feeling in Japan.—Dr. Carl Peters, the well-known African explorer and author, issues a warning against the Oriental issue, "Asia for Asiatics!" He declares that the British situation in India is critical, and reasserts what we have already reported of Japanese agitation. Okuma declares that 300,000,000 of the Hindus look upon Japan as their "natural protector;" that in South Manchuria the Japanese respect the open door as little as did the Russians, and ignore any rights that the British may have in those parts; that the Japanese army officers are busy in teaching Chinese, Hindu, and Siamese students how to slaughter white people scientifically and successfully; and all this notwithstanding the fact that the students are nearer related to the Indo-Germanic races than to the Mongolian. Japan's program, Dr. Peters tells us, includes the ruling of Asia. Dr. Peters also declares that there is a possibility of Japan's possessing the ambition of colonizing America, because it is a tradition generally accepted that 600 or 700 years before Christ, Chinese or Japanese landed on the shores of North America, and they feel that the whites are usurping a Japanese or Chinese province. At any rate, whatever their plans may be for the future, Dr. Peters feels that there is danger to England and America.

Some of the Churches.

ACCORDING to Dr. H. K. Carroll, the net gains of all religious denominations in the United States in 1907 were 2,301 ministers, 4,214 churches, and 627,546 communicants. The total membership is given at 32,983,156, of which the Roman Catholics number over 11,000,000, more than one-third of the whole. Sadlier's Catholic Directory reports 13,890,353. The seventeen Methodist bodies number 6,660,784, and gained 101,696. The fourteen Baptist bodies number 5,224,305, and gained in 1907, 103,358. The twelve Presbyterian bodies number 1,821,504, and gained 49,627. The twenty-three Lutheran bodies number 2,022,605, and gained 65,172. The Disciples of Christ number 1,285,123, and gained 20,365. The two bodies of the Protestant Episcopal Church number 830,659, and decreased 15,833. Spiritualists are placed at 150,000; Congregationalists at 699,327, with a gain of 2,604. Mormons number 398,000. Salvation Army is placed at 28,000. United Brethren number 289,652. The smallest body listed is the Friends of the Temple, 340. Christian Scientists are listed at 85,096. These figures are, of course, approximate, but the proportions are probably fair. The percentage of gain is only one and nine-tenths per cent. In other words, it has taken *fifty-two* souls to win *one*. Native Christians in foreign fields increased from 995,700 to 1,800,000. The hardest and most unresponsive field of all seems to be the "Gospel-hardened" home field.

The destruction of life in peace from war material totals tremendously. February 21, 10,000 pounds of dynamite exploded in Pinole, near Oakland, Cal., and twenty-eight lives were snuffed out in an instant. The effect of the explosion was felt twenty miles distant. Of course, no one knows how it was caused. How frequently we read of such accidents, as the above, of explosions on battle-ships, of sinking of battle-ships. Some of Russia's greatest losses were caused by accidents within her own lines. Sherman's characterization of war is often true in its preparation as well as its execution.



Mausoleum for Portuguese Nobility, Lisbon.

In the center are the sarcophagi of the father and grandfather of the murdered king. The Sarcophagus of Carlos is in the second place, and the prince in the first. The two sarcophagi with crowns are of the emperor and empress of Brazil who were expelled from that country when the republic was set up. The bodies of German, English, Spanish, Italian, and French princes, queens, and other relatives of Portuguese sovereigns are in this mausoleum. At the back is an altar, with an image and crucifix, before which are said the masses for the dead. To the left are placed expressions of sympathy for the dead emperor of Brazil, and for the sovereigns of Portugal.

cially a self-constituted infalibility proved both by experience and the reason of the thing to be palpably absurd. Nor will a specious, but spurious doctrine of development stand against the assaults of undeniable facts. The capital property of development is upwardness. The true name for downward development is reversion. But whether regarded from the point of view either of reason or faith, the developments of the Papacy for a thousand years have been downward—reversions in the direction of Judaism and Paganism. While the world has been moving onward and upward, the Church of Rome has been falling downward and backward. Catholicity is a grand and heavenly ideal, and can not be found in any organization so long as it continues of the earth, earthy.

Forced into Almost Seeing.—Discussing various theories of matter, Mr. B. Latour, in the *Cosmos* of Paris, November 2, says: "In this bold and triumphant flight of science toward the larger and more comprehensive synthesis, we may detect an homage,—perhaps too unconscious,—to the **unity of the divine truth** and to the **simplicity of that eternal wisdom** which, at the basis of the created universe, has disposed all things regularly in number, weight, and measure." And that is what the Bible teaches; but it teaches further that



Upheld by His Hand.

("I will uphold thee with the right hand of My righteousness." Isa. 41: 10.)

I REMEMBER the years of His hand's upholding—

Its help how mighty, its clasp how strong.
Almost I slipped when my steps were sliding.
Almost I fell when the way was long;
But never once did His strength forsake me,
And when I leaned on His wondrous might,
On wings I mounted, I ran unwearied,
I walked unfainting, by day or night.

—Annie Johnson Flint.

China with Its Unwarned Millions. Unentered Provinces.

WHEN we speak of China's having 426,000,000 people, we think it is a large number; but really we get no conception of what 426,000,000 means until we divide it into the provinces, as it is divided in this great empire. Let us look at some of these provinces, and make some comparisons. Take Szechuen; it has over 68,000,000 people, nearly as many as in the entire United States, and no representative of the third angel's message there. Shangtung, a comparatively small province, has a population of 38,000,000, one-half the population of the United States, and no representative of the message. Chili, the seat of this country's government, with its 20,000,000 souls, also has no worker. Then there are Hupeh, with 35,000,000; Nganhwei, with 23,000,000; Kiang-su, with 26,000,000; and the eight other provinces which have a population of anywhere from 5,000,000 to 13,000,000. These we have noticed have no representative of the message. Is it not a solemn thing to think that over 295,107,000 persons have never even heard of this message? This is the population living in the unentered provinces. Now let us view the situation in the provinces that have been entered, and you will see that it is much the same.

Entered Provinces.

Kuan-Tungin, in the south, has a population of over 31,000,000 people, and we have



Pagoda, Monastery and Temple, China.

ten workers; Fukien has a population of over 22,000,000, and we have four workers there; Hunan also has a population of over 22,000,000, and we have but two workers there; in our own province of Honan, we have a population of over 35,000,000. Seven

times the population of Australia and only nine workers! How would Australia get along with only one worker to 5,000,000, which would be in nearly the same proportion? How would the workers in the homeland feel if each one were held responsible for the carrying of the last warning message to nearly 4,000,000 persons? Can you imagine how difficult it has been for us who have been in China a little over a year to wait all thru this time with these millions all around us, and yet not be able to tell them of the Saviour's love? These are some of the experiences that make the life of the missionary for the first year or two extremely hard. He sees the great need all around him, and is unable to do anything, owing to his inability to speak the native tongue. Our prayer is that as this letter is read, God will lay the burden on some that they, too, may join us in carrying the truth to this people. Think of the mighty problem that faces the



Itinerant Barber, China.

workers already in the field. We now have twenty-five workers, and the population of the provinces already entered is 112,228,000—twenty-five workers to over 100,000,000 persons! Are we able to go up and possess this land? Human reason would say emphatically, "No." But we, in the strength of an almighty God, whose the battle is, say more emphatically, "We are able."

China Helping Another Mission Field.

An interesting resolution of the late Shanghai conference was that the donations from the Sabbath-school department in China for this year be given to the work in New Guinea. It does seem rather strange for a heathen land like China to be sending money to another mission field. But we all felt that it would do the native Christians good to know that their donations were going to help a people who are in a somewhat worse condition than are the people of China, if such a thing be possible; and I know that

you will be interested to hear how the Chinese have taken up this idea. I will speak of our station. Previously to the Shanghai conference, we at Sin Yang Cheo had not organized any Sabbath-school, as we had been there but a short time; but just before Dr. Miller left for America, the committee on nominations recommended me for superintendent, and our evangelist for secretary.



Stone Quarrying at Wei-hai-wei, China.

We also planned the next Sabbath to place before our Chinese brethren present the idea of giving to the work in New Guinea. Dr. Miller was not there that Sabbath, and I can assure you I found it very difficult to give them a very lengthy missionary talk on New Guinea. However, I obtained a Chinese map, and pointed out the position of the island, then proceeded to tell them that these people have no church, and that at the present time they are man-eaters. They were greatly interested in this fact, for they were horrified to learn that there is a portion of the globe where men eat one another, and they with us concluded that this would be the best place for our donations to go. This is proving a blessing to our Sabbath-schools here in Honan; and I believe that when we get the whole donation from the entire field, it will prove to be a valuable one. Brother Westrup from the Shang Tsai station, in speaking to me of this matter, told of the interest the Chinese Christians at his station are taking in this matter. Their donations for the last quarter amounted to five dollars gold. Our donations for the same time amounted to six dollars gold. These may not seem large amounts to you in the home churches; but if you take into account the poverty of the native Christians in this part of China, and also the other demands that call so largely for help in this empire, I am sure you will say that it is a good beginning in this work. On an average, in this part of China, many live on less than fifty cash a day. Many do not earn over 120 cash a day, and then they have to support a family on this, and so do not have much to give. (Twenty cash equal one cent.)

F. A. ALLUM.

"FOR God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Our Work and Workers.

RECENTLY twelve persons have begun to observe the Sabbath in Saskatchewan, Canada.

TWENTY-FOUR of the students of Elk Point Academy (S. D.) recently gave themselves to the service of the Lord.

ELEVEN were baptized at Longmont, Colo., by G. F. Watson, February 15. This is the result of labors begun by Brother M. Warfle.

M. L. WOODALL, Secretary and Treasurer Georgia Conference and Tract Society, has changed his address from 26 Beecher St., Atlanta, Ga., to 16 Whitehall Terrace, Atlanta, Ga.

BROTHER L. E. SUFFICOL's labors at Spring Hill, W. Va., have brought four earnest souls to accept the message. One of these is a minister who is anxious to carry the good news to his people.

BROTHER C. H. BATES, reporting a meeting held at Cline, Colo., says: "Twelve signed the covenant, and two others are keeping the Sabbath. I organized a church with eight members and a Sabbath-school with twenty-two members."

REPORTING from Binghamton, N. Y., Brother D. G. Turk writes: "For some time past we have been circulating our literature in this city, endeavoring to interest people in the study of the Bible. Two have accepted the message as a result of our efforts."

BROTHER LUTHER WARREN has been conducting a series of meetings with the students of Pacific Union College, at Healdsburg, Cal., with most gratifying results. Practically every student in the college has made public profession of conversion, and a splendid spirit has come into their midst.

At a recent conference meeting the following were chosen as the officers of the Ohio Conference: President, H. H. Burkholder; vice-president, R. G. Patterson; secretary and treasurer, C. V. Hamer; missionary secretary, N. S. Miller; educational superintendent, Bessie E. Russell; field secretary, E. R. Numbers; medical missionary secretary, H. M. Jump; religious liberty secretary, A. C. Shannon.

Two new and beautiful songs have come to our people, entitled, "Footsteps That Never Come," and "Homeward." They have sweet melody, and the words aside from their musical association are elevating, refining, and inspiring. These songs may be obtained in folder form for 25 cents by addressing Chas. P. Whitford, Orlando, Fla.

Help for China.

ON March 2, a company of workers took passage for China from Seattle, on the steamer Minnesota. At the head of the company is Dr. H. W. Miller, who has spent about four years in China in medical, evangelical, and publishing work. With him is his wife who is a trained nurse from the Washington Sanitarium. The other members of the company are Prof. Roy F. Cottrell and wife, B. A. Roberts and wife, Mrs. Botilda Moulthrop, formerly connected with the Washington (D. C.) Sanitarium, and little son. Professor Cottrell leaves the position of teacher of Bible in South Lancaster Academy (Mass.), where he has been for several years. Mr. and Mrs. Roberts are young people from the Pacific Press. Mr. Roberts goes to take charge of the electrotype foundry in the new Chinese printing-house soon to be started, while Mrs. Roberts will study the language preparatory to doing Bible work and reading proof on the Chinese publications. For the last year she has been proofreader in the Pacific Press. With these workers, Miss Etta Deehn, of the St. Helena (Cal.) Sanitarium, will sail as far as Japan; where she will assist in the Kobe Sanitarium. The Minnesota will spend a week in Japanese ports on her passage.

This makes a strong company of capable, devoted workers, among the best the home field could find. It is expected to be life-work with all of

them. The prayers of God's people go with them that the blessing of the Lord may rest upon them in the labors and trials and temptations of a difficult heathen field. The SIGNS will report their progress and the progress of the work in all lands where the Gospel of the kingdom is being proclaimed.

Wanted for Missionary Work.

CLEAN copies of SIGNS, Liberty, Watchman, Life and Health. Address, Miss Georgia Love, 300 Montezuma St., Prescott, Ariz.

ENGLISH, Dutch, and Scandinavian denominational literature of all kinds. Address, Mrs. W. H. Stirling, Box 558, Ogden, Utah.

Studies in the Book of Daniel.

(Continued from Page 9.)

duty; it is not in man's power to enforce it. But the reasons why men should fear God are indeed ample. "He is the living God," the self-existent One. Note how in this chapter the law of the Medes and Persians which altereth not is set in contrast with the living God,—steadfast forever, and His overruling kingdom enduring to the end. Note how man's purpose to destroy is set over against God's power to rescue and deliver. Happy they who can say, "This God is our God, forever and ever."

This chapter closes with: "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." Surely he was the "Grand Old Man" of the kingdom, simply and solely because he was, a few years before, the youth of a steadfast purpose. Steadfast toward God, he found God just what He eternally is,—steadfast in faithfulness and power to him. So will all find God who will trust Him.

Church-School Manual for Parents and Teachers.

THIS book is nearly ready. It furnishes ample instruction from the Spirit of Prophecy and from our leading educators concerning the principles of Christian education. The proceedings of the General Conference Educational Convention, held at College View, Neb., June 29 to July 10, 1906,—probably the most important educational meeting in the history of our denomination,—are outlined quite fully. The "Manual" gives exhaustive outlines of courses of study, including not only the common branches, but manual training as well, with suggestions on materials and where to procure them; also chapters on Drills, Daily Program, Text-books, School Organization and Management. The paragraphs on discipline and the chapter on the Home School alone are well worth the price of the book to parents of children under school age.

Contains about 400 pages, well bound in cloth. Price, 50 cents, post-paid. Address your tract society.

Colds.—By G. H. Heald, M.D. A treatise on the causes, prevention, and cure of colds. White leatherette binding. 58 pages, 25c.

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An exposition, verse by verse, of one of the most striking chapters in the New Testament; covering our Lord's great discourse on the destruction of Jerusalem, the end of the world,

Matthew Twenty-four Second Coming of Christ

and the special signs of His second coming to reward His children. The facts of fulfilment given make this pamphlet worth many times its price. 94 pages, price 10c.

PACIFIC PRESS
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Two Republics, The. By Alonzo T. Jones. A comparative history of the two greatest republics, Rome and the United States. The study of years and elaboration of many volumes are presented in a concise and pleasing manner. In reviewing the history of the Roman republic, the rocks upon which she stranded are clearly pointed out. It contrasts the principles underlying enforced religious observances with the true principles of religious freedom for every man, as guaranteed by the Constitution of the United States. One octavo volume of 899 pages, clearly printed on fine, tinted paper, beautifully and substantially bound, and illustrated with over 67 full-page engravings. Cloth, marbled edges, \$2.50; cloth, gilt edges, \$3.00; Library, marbled edges \$3.50. Address this office.

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Don't Make the Wrinkles Deeper

Is FATHER'S eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper;
Smooth out the furrows of their brows,
O, do not make them deeper.

There's nothing makes a face so young
As joy, youth's airiest token;
And nothing makes a face grow old
Like hearts that have been broken.
Take heed lest deeds of thine should make
Thy mother be a weeper;
Stamp peace upon a father's brow,
Don't make the wrinkles deeper.

In doubtful pathways do not go,
Be tempted not to wander;
Grieve not the hearts that love you so,
But make their love grow fonder.
Much have thy parents borne for thee,
Be now their tender keeper;
And let them lean upon thy love,
Don't make the wrinkles deeper.

Be lavish with thy loving deeds,
Be patient, true and tender;
And make the path that ageward leads,
Aglow with earthly splendor.
Some day thy dear ones, stricken low,
Must yield to death, the reaper;
And you will then be glad to know
You made no wrinkles deeper.

—Anon.

The Building of a Home

By Mrs. L. D. Avery-Stuttle

Duties of the Daughter.

LET me tell you, girls, almost all that has been said to the boys applies equally well to you; and let me whisper this in your ear: People expect a little more, perhaps, from you than from your brothers. I do not say that it is just; but anyway, it will do you no harm to raise the standard a little—now, will it? And then, don't you see the young men will need to raise their standard of right a trifle in order to keep up with you?

Did it ever occur to you, girls, that you are in a great degree responsible for much of the intemperance and laxity in the morals of the young men of your acquaintance, and, indirectly, of young men everywhere?

"Come, now," you reply, "we think that is saying too much. Pray what can mere girls do toward influencing any one outside our own family to morality or temperance?"

Do?—Imitate the example of a young woman I heard of,—indeed, several of them,—who utterly refuses to countenance or encourage vice and intemperance by ever appearing in the company of any young man who indulges in profanity, or who uses tobacco or liquor in any form. If every young woman in America would rise in the strength of a pure womanhood and with determination declare that "The lips that touch liquor shall never touch mine!" how long do you think it would be before the dram-shops would go out of business? Come, girls; this is a kind of strike you can in all honor engage in.

Then, young woman, don't leave all the care of the family to your parents. Mother gets tired easier than she used to when she was your age. You ought to help in the care of the younger children. Let little Minnie and Frank know that when sister is at home, they have a kind and helpful companion on whom they can always depend. Help Jennie with her lessons, and show Jack

how to fly his kite. Don't, *don't* assume a kind of superiority over them because you are older than they; bear tenderly with their childish follies.

Another thing; don't try to show off your superior attainments either at home or abroad. Perhaps you have just returned from a term or two at high school. At the dinner table, in the presence of company, mother mispronounced a word. Now, Miss Mary, I'm afraid you giggled! Of course, I suppose you did it before you thought, for you are naturally a sensible and kind-hearted girl. But your mother blushed painfully, when you were the one who should have blushed at your own folly. Perhaps the word was pronounced differently when your dear mother went to school, and anyway, if you had stopped to consider the many sacrifices that meek, loving little woman made in order that you might attend school and be well dressed, you could not have had the heart to put on airs before her.

Girls, be kind and loving toward your father. This ought to be an unnecessary admonition, but I know, to my sorrow, that it is needed. Your father is already growing gray. He feels so thankful that you belong to him, and is very glad to sacrifice that you may be well clad. He needed a new overcoat this year, and the old barn needed reshingling; but he asked mother to patch the overcoat and make it do, while he tinkered up the barn to last another year, so he might finish paying for your piano. Yet there are *some* girls who whine when their father asks them to play his favorite tune for him—of course *you* never do so.

Then, there are your older brothers. What are you going to do to save them? Do you realize that Frank is forming bad habits, and that William is nearly discouraged because he failed in his examinations? Girls, see here; what are you good for if you have not tact enough and genuine sisterly love enough to coax brother Frank to break those bad habits he is acquiring, and help him to

make a man of himself? And there are a thousand ways in which you can cheer William's heart and make him forget his disappointment.

If you want to be real, true, live missionaries, I'll tell you one way in which you may be able to realize your praiseworthy ambition. Some girl who reads these lines has a brother who has left home to seek his fortune among strangers. Let me tell you this old world is full of temptations. Your brother will meet unaccustomed faces and new associations. He will face difficult situations. Oftentimes he will be so beset on every hand, that he will not know which way to turn.

"O, we pray for him, of course we pray for him every day!"

Yes; and he needs your prayers; but do you forget that faith and works go together?

"But what can we do? We girls have not enough money to keep our own wardrobes whole; we are so helpless!"

You need not send him money—that might be the worst thing you could do. But you can send him letters. If, in the midst of some bewildering temptation, he receives a good, loving, hopeful, trustful letter from the sister he loves so well, he may be saved from falling.

And so I say, girls, follow your absent brother with letters—sensible, loving letters. Do not send him a lot of silly gossip. It will do him no good to read an account of the latest street parade or neighborhood broil. But it will warm his heart wonderfully to know that sister is praying for him. Tell him all the little home happenings, of course, but don't forget to let him know that you are praying for his success and true happiness.

Ah, with such a letter as this in his hand, how can your brother raise to his lips the tempting wine-cup, or grasp by the hand those whom he would blush to introduce to the loved sister who is praying for him in the old home?

Alabaster Boxes.

THE hearts of some young Christians are quite like Mary's alabaster box. They are full of the sweet incense of praise and love to Christ, and almost bursting with the sweet messages and expressions of the Holy Spirit, but they are closed. No one about them receives the sweet incense, nor is made to rejoice, because the costly ointment is imprisoned. The possessor moves among men, but the alabaster box is closed, and none are aware of its riches, and none are blessed and refreshed by it. O, young people, pour this sweetness of praise and testimony and service out now, at the Master's feet, and do not wait for some great stroke to fall and break the box for you! Are there not Christian misers hoarding treasures? Are there not alabaster boxes that should be broken?—*Central Christian Advocate*.

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Sets forth in an interesting and instructive manner all the wonders, uses, functions, etc., of the human body in all its various parts. The plan of the book is conversational—a mother talking with her children. It is a book for home reading and will be of great assistance to mothers in teaching their children how to care for themselves physically, and to avoid the evil effects of narcotics and stimulants. Contains 218 pages, nearly 150 illustrations. Cloth, \$1.00.

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BIBLES

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Court Decision.—A correspondent sends us a copy of the Bulletin of Bureau of Labor No. 69, March, 1907, in which is given a decision of the Supreme Court on Sunday legislation in Georgia. The law passed upon prohibits the running of freight and excursion trains within the state on Sunday. The decision does not pass upon the religious feature of the law, but declares that it is a rule of civil duty coming within police regulation of the state. Congress has not legislated upon the subject, and therefore the Supreme Court does not feel called upon to pass upon it. It holds, therefore, that the law is constitutional, and affirms the decision of the lower court that it is a police regulation.

One of the great elements in Christian character is willingness to be corrected if wrong. "He that is wise harkeneth unto counsel," reads one of the immortal proverbs; another: "Reprove a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser." It is often an unpleasant, uninviting task to point out to a friend the mistake you are sure he is making, the moral dangers that may menace some member of his family or himself. There are two reasons chiefly why this is so: First, he who warns does not wish to pose as a superior or a reprover; his motives are frequently misunderstood and impugned. Secondly, he who thus offers counsel is so often regarded as an enemy that one shrinks from the task; he does not wish to be counted a foe. Yet how willing we should be to receive his rebuke, or his instruction, if need be. If he rails upon us, let it pass, heed it not; but if given in a right spirit, let us thank him who gave it, and profit by his reproof or instruction.

Among some of the notable astronomical discoveries of late have been those of Dr. R. G. Aitken at the Lick Observatory on Mount Hamilton. He has discovered many double stars, and has recently published a large series, many of them new to the scientific world. The Lick Observatory is connected with the University of California. That institution has now 2,181 students registered. This has been exceeded but once in any previous year.

A World's Temperance Congress is called to meet at Saratoga Springs, N. Y., June 14 to 30, 1908. This is to celebrate the organization of the first temperance society in history, so it is stated in the call, organized at Moreau, Saratoga Co., N. Y., April 30, 1808. All temperance societies of whatever name and nature are cordially invited. Various nations of the world will be invited to send national representatives. Rev. J. H. Durkee, of Rochester, N. Y., is chairman, and the Rev. C. J. Taft, of Binghamton, N. Y., is secretary. The Centennial Congress Club has been organized with a membership fee of \$1.00 to defray incidental expenses, and it is suggested that societies wishing to be represented at this congress make application for space very soon. We would like to suggest that there was a temperance organization long before this, a record of which is found in Jeremiah 35. The name of that organization was the Rechabites.

What Will It Be?

Is the doom of the finally impenitent, the incorrigibly sinful, an ever-burning hell, an eternity of misery, as millions have been taught? Is it final restoration? What is it? What does the Bible say as to the end of sin and all identified with it? Will there be an end? This will be the subject of next week's Bible-reading.

Recent Guests.

OUR church in Mountain View has been highly favored of late by visits of brethren representing important mission fields. Not long ago Elder A. G. Daniells, president of the General Conference and the head of the Mission Board, gave a stirring talk on the wonderful advancement which had been made the last year thruout the world, especially in Africa, China, and Korea. Later still came Elder W. R. Burden from the Japanese field, telling us of how ground had been broken in the Sunrise Kingdom. A collection was taken for building a church in Tokyo. Then came Elder F. C. Gilbert in behalf of his race, the Jews. A tremendously pathetic, instructive talk he gave us. He recounted the reasons the Jews and especially the Russian Jews had for despising Christianity. The prejudice of ages must be overcome. The Sabbath and true health reform help to break down prejudice. The hard thing when the Jew breaks away from his own people is to get work. Brother Gilbert is securing an industrial home-farm and school where such may be helped and may become helpers. A large, liberal donation was given. Lastly came Dr. Miller, with his wife, of the inland Chinese mission field. His two talks on China and her needs were much appreciated. Dr. Miller's study now is how to reach China as soon as possible with papers and tracts in printed form. These last three speakers all took something from the church when they went—the two first, money; the latter that which is more precious than money, two of our devoted workers. See note on page 13. May God bless all these faithful souls.

A despatch from Washington to the San Francisco Call states that effort was put forth by the ministers of Philadelphia to abolish ball-playing, foot-racing, and other sports in the navy-yards on Sunday. Secretary Metcalf replied that the physical cultivation is a part of naval discipline, and that it had been found that the men would improve

much better physically by open-air exercise, and that this exercise was possible only on Sundays. Therefore the athletic sports on Sundays will be continued, but in view of the protests of the ministers, the public will be excluded. In other words, the public is excluded from looking on. This is another one of the inconsistencies in which the lighter offense is punished rather than the more serious. If it is proper for the naval men, the servants, to use Sunday for sports and exercises, surely the public, the employers, ought to have the privilege of looking on if they desire.

The Devolution of the Race.—We hear a great deal about the evolution of the race, from the tadpole up thru the monkey to man. There seems to be some evidence of the devolution of the race, especially in the degeneracy of man. At least that boy must feel so, if he can be hired, who meets the advertisement of the keepers of the zoological gardens at Copenhagen. They have recently acquired two apes. The apes seem to be sour and morose in their new quarters. In order to maintain their health it is thought that they must be amused; consequently the following advertisement has been published: "Wanted.—Smart boy as companion to young chimpanzees. Must have active and genial disposition, and live in airy and well-warmed cage." Perhaps a smart boy who has been taught his ape ancestry can be obtained, but we do not know how he could long stay there without losing his self-respect.

Discipline.—One of the strongest elements in the making of character is discipline. With those persons who are of an age to be their own masters this discipline should be rigidly taken in hand by each one himself, but with children this must lie with their instructors and parents. The importance of this was shown in a fire which occurred in one of the public schools of New York City. Twenty-five hundred children were in the building, many of them hardly more than babies; yet there was no panic, no hysterics, no crying. Certain bells were sounded, monitors sprang to their places, children were formed in lines and double lines in various rooms, and the whole five-story building was emptied without accident, disaster, or confusion in two minutes. If parents could realize the importance of this in the child's life, how much better it would be for the children in the future years.

The British Navy.—English naval experts now state that England possesses not only the biggest, most powerful war-ships afloat, but the biggest and fastest destroyers on the sea, and that her navy is more nearly ready for war than that of any other nation. In a recent review of 182 ships, 116 were able to leave immediately. Her naval expenditure is about \$157,000,000 a year. England's ambition is to possess a navy equal to any other two European powers, and it is stated that at the present time the tonnage of the combined navies of Germany, France, Russia, Italy, and Austria is not as great as England's.

Sunday Law in the North.—A despatch from Winnipeg to the Chicago Herald, under date of February 13, declares that the Sunday law is being enforced in that section with extreme rigidity. Already five hundred summons have been issued against undertakers, funeral directors, newspaper men transcribing notes of Sunday sermons, and editors. One man was taking a bath when he was arrested by the police. It is to such inconsistencies that the Sunday law is bound to carry us.

"Spiritualism: Its Source and Character," is the title of Bible Students' Library No. 112. Its price is only one cent in small quantities. If one tract only is sent for, two cents should be sent. The little tract presents Bible evidence in general, a detailed exposition of Samuel and the witch of Endor (1 Samuel 28), and extracts from the writings of Spiritualists, showing that the Bible teaching and predictions are fulfilled by them. The little tract should be read by everybody. Address, Pacific Press, Mountain View, Cal.