

SIGNS OF THE TIMES



*Hero and Martyr of Liberty, Lover of Mankind. President of the United States
from March 4, 1861 till April 15, 1865.*

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.]

2462.—Hardening Pharaoh's Heart.

Will you kindly explain the following:
"And the Lord hardened the heart of Pharaoh," as in Ex. 9:12?

C. A. M.

If our inquirer had read the notes on the Bible Band in the Signs of January 15 and 22, she would have found suggestions that would help her on the expression, "hardening Pharaoh's heart." Right in this connection we would like to advise all our Bible students, who are able, to secure a copy of the American Standard Revised Version, published by Thomas Nelson & Sons, New York. It is the invariable experience that those who study it and read it are more and more attached to it. Its renderings are much more uniform and very often clearer. In the Lord's dealings with Pharaoh we have first the prophecy in Ex. 4:21, "I will harden his heart, and he will not let the people go." The prophecy is again given in chapter 7:3, "I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt." The fulfillment of this is given in chapter 9:12; 10:1, 20, 27; 14:4. The Lord softens men's hearts by sending His Holy Spirit; He hardens men's hearts by the very opposite of this, withdrawing His Spirit. The Lord did not arbitrarily harden Pharaoh's heart; really Pharaoh had shown himself to be stubborn, self-willed, and obstinate; so the Lord could do nothing else except to withdraw His Spirit from him, and thus, and thus only, the Lord hardened his heart. From the time the last prediction is given, in chapter 7:3, to chapter 9:12, we have the expression used over and over, "Pharaoh's heart was hardened" (7:13); "Pharaoh's heart is stubborn" (7:14); "Pharaoh's heart was hardened" (7:22); "When Pharaoh saw that there was respite, he hardened his heart" (8:15), etc. It was Pharaoh's own resistance of the Spirit of God that hardened his heart, and when at last the Lord left him entirely, of course his case was hopeless.

2463.—This Generation. Matt. 24:34.

Will you please explain Matt. 24:34?
SUBSCRIBER.

If you will read from verse 29, you will see that the Lord is speaking of the last days and His second coming, and the signs that shall precede His second coming. Verses 32 and 33 enforce these teachings by a parable of the fig-tree, that when it puts forth leaves, we may know that summer is near; and so when all these various signs which Jesus mentioned are coming to pass, we may know that He is near. And then He affirms that by declaring that the generation which sees these things, in which these signs are preached, shall not pass till all things be accomplished; or in other words, till Christ comes. That generation is parallel with the great Threefold Message of Rev. 14:6-14. The Lord knew that when the time came that His coming was at hand that all the various signs which He had given in His word would be preached, not only those mentioned in Matthew 24, Mark 13, Luke 21, but all the other various signs mentioned elsewhere, signs which culminate in this generation which go with the last great Threefold Message, and the generation which sees these things fulfilled and fulfilling would not pass until Christ came.

2464.—Eating Oysters.

Are oysters wholesome as a diet? Some doctors advocate their use. Are they good to eat?
J. A. B.

When the Lord distinguished between clean and unclean creatures for food for His people, He laid down no arbitrary distinction; rather the distinctions made existed in the very nature of the beasts themselves. For instance, the swine is not

to be regarded as unfit for food simply because the Lord said so, but the Lord said so because the swine in the very nature of the case is unfit for food. So it is in regard to everything else that is forbidden in the eleventh chapter of Leviticus. Among these are various kinds of shell-fish. Whatsoever had fins and scales in the water He permitted His people to use, but He tells us that of all the living creatures that are in the water that have not fins and scales "they shall be an abomination unto you; they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you." When the Lord calls it an "abomination" four times, it would seem that that ought to settle it for those who have faith in the bill of fare which He gave His people anciently. It is a noted fact that the oyster is a scavenger of the sea, and this has been demonstrated again and again, so that decided steps have been taken in some localities against the use of oysters from the mouths of great rivers or bays into which the sewage of cities is emptied. There have been not a few cases of fatal ptomain poisoning from the use of oysters. There may have been many cases of poisoning which were not fatal, and which were so mild outwardly as not to be noted at all, laid, perhaps, to some fruit that was eaten in connection with the oysters. There are those who like them, and who will eat them; but God has given us so many things infinitely better that we do not know why people should want to use the bivalve scavenger of the sea.

2465.—Tempted and Tried. Gen. 22:1.

Why did God tempt Abraham when Abraham was doing God's will? Gen. 22:1.
C. A. M.

Here again the Revised Version gives the better sense, "And it came to pass after these things, that God did prove Abraham." Abraham's faith must be tested. He did not meet the first test when the Lord made the promise that his seed should be a blessing to the world. Abraham said, "It must be thru Eliezer, my steward." In the second test Abraham thought that it must be by some device of his, thru Hagar his bond-servant; so he failed again. The next test was met, and Isaac was born. And now the Lord proved him again; not that God might see whether his faith was genuine or not, but that even Abraham himself might be blessed in the proving. God does not tempt to evil; James tells us that very decidedly; but He does prove His children, and this was to prove Abraham, in order that his faith might be more precious, he himself made strong.

2466.—B. B. No. 1174.—Deut. 14:21.—It seems to us that the text is very clear, "Ye shall not eat of anything that dieth of itself." A thing that dies of itself retains the blood within it, the germs of disease, and the poisons, and God would not have His people eat it. And yet there were people around them on every side who did eat of just such things as that. They felt that it was perfectly proper to eat of such things. God's people did not injure them in any way in giving them such flesh; it was in nowise deceiving them. Or it could be sold to the foreigner in the same way. The foreigner saw nothing wrong in it, had no conscientious scruples against it; it was food, and therefore could be sold to them for food. But Israel themselves must not eat of it. The last clause of the verse, "Thou shalt not seethe the kid in his mother's milk," is, some authorities tell us, based on a common usage of boiling a kid in its mother's milk when the crops were gathered in, and sprinkling with the milk the fruit-trees, fields, and

gardens, as a charm to insure the crop of the coming year. Against this use of charms and superstition God warned His people; it is a prohibition of the practise of magic. There are other explanations, one of which classes the prohibition with Lev. 22:28 and Deut. 22:6, that the cow and her calf or a ewe and her lamb shall not be slaughtered the same day, nor should a bird be taken with the young in her nest; this were unnecessary cruelty.

2467.—Theosophy.

Will you please explain what Theosophy is?
LOVER OF TRUTH.

The word "theosophy" comes from two words: *Theos*, God, and *sophos*, wise; meaning God-Wisdom. Theosophy, like other cults and religions outside of the Bible, makes these essentials inherent in man, man himself is possessed of this God-Wisdom. In the ultimate, Theosophy, like Christian Science, Buddhism, etc., is self-salvation, salvation within the man, by good works or inner contemplation, and thru successive incarnations, etc., etc. The only salvation that there is for poor, lost humanity is to be found in Christ Jesus; not a salvation that comes from within, but which comes from above within, and is given in response to faith.

2468.—The Tenth of Isa. 6:13.

Kindly explain Isa. 6:13. Can this tenth in any way refer to the tithe?
J. M. B.

Of course a tenth is a tithe, that is what tithe means, a tenth; but this does not refer to a tithe which the Lord asks of men. The subject in question is the depopulation of the land on account of sin. Cities will be made waste, without houses, as without men, the land to become waste, forsaken generally, and yet if there should be even so much as a tenth left, even that should be destroyed. In other words the land would become utterly desolate.

2469.—The Dressing of the Hair.—We find no rule in 1 Corinthians 11 as to just how women should wear their hair now, at least the writer sees none there. Idolatrous women and foolish women and low women had their manner of dressing in those days, even as now. The heathen priestesses had their customs. The Lord told His handmaids how they should dress so as not to be confounded with those who were idolaters and were disorderly. The lesson which we may gain from it, and which we at the present time should heed, is that the dress of the Christian women, and men, too, should be simple, modest, commendable, befitting.

2470.—A. E. E.—The Wise Men.—The true term for the wise men in the original Greek is "Magi." See Matt. 2:1, A.R.V. Why they are spoken of as three is simply traditional. Tradition has come down to us that they were three kings belonging to the ancient Magi. For this there is no Scripture or evidence whatsoever save the tradition. They evidently belong to the ancient Magi, or cult of magicians, the center of which was in Babylon and Persia. They learned of Christ's coming perhaps by the prophecies of Balaam and Daniel.

2471.—B. B. No. 698.—Regarding Lev. 19:23, "Ye shall count the fruit thereof as uncircumcised." It refers to the first three years of fruit-bearing trees. Just the same as the nations who dwelt in the land were sinful and God destroyed them because of their evil sinfulness, even so the very fruit which the land first bore was to be counted by the people. You will notice all thru the books of Moses that it was the Lord's endeavor to impress upon Israel the holiness of His worship and service.

2472.—The Sermon on the Mount.—Really, it would seem to us as tho our questioner could find but one answer to the query, "Was Christ's Sermon on the Mount a Gospel sermon?" Jesus Christ preached nothing but the Gospel; God's word brings nothing to us but the Gospel; all the promises and commands and blessings in it are of the Gospel.

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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That Marvelous Transmigration

By Emma Hildreth Adams

READER, you are eighty years of age perhaps. You have destroyed neither your brain nor your stomach by long use of whisky, tobacco, tea, or coffee. You have not shortened your days by dark, iniquitous living. On your long journey you have not overtaken that mysterious being named "Second Childhood." You have had opportunity, suitable and multiplied, for forming opinions of matters, decisions on questions, judgments of happenings and events.

Therefore, we ask you to look into the subject which forms the heading of this brief paper, and decide if you have ever seen or known or read of a transmigration so marvelous, so worthy of your most thoughtful attention, so freighted with loftiest instruction, so laden with high reward for your effort, so stirring in mind, heart, and soul.

Take your Bible. Take seat. Be alone if you can. Let the time be evening if possible, since, then, usually, daily labors are ended, urging duties have ceased their calling. Bid all clubs, lodges, theaters, casinos, merry-go-rounds, all inviting amusements, and even some friends, wait, wait, until you make sure of the gold in the rich-paying mine at whose entrance you stand ready to dig, to delve.

Now, begin at Genesis, first chapter, first verse. Read three, four, or five chapters, with mind intent upon the unique narrative—a narrative charged with profoundest thoughts, crowded with greatest deeds, gemmed with most lustrous statements. You will find boundless fund for reflection, for intense interest. You may thrust aside all Satan's substitutes in the form of evolution, for the facts set forth are eternal, undeniable.

You will indeed find therein plenty of material for new thought, but it will not be the commodity now being so liberally weighed out in the semi-religious markets of to-day. It will be thought which will make you crave oneness with Him who "makes the hungry soul glad, who feeds the famished soul with goodness."

But let this reading, which pledges such high rate of interest, continue thru Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Include two or three chapters every evening, if you can take the time, shutting out the world, thinking, *thinking*, as you read. You will encounter results that will astonish you.

You may have read these books studiously in past years, but, unless your present intake from them differs greatly from that of the writer, you will often drop your book upon the table before you in dumb amazement over the astonishing facts you see, over the burning ideas and truths flashed into your mind.

Of course, the total theme of the four latter books is the wonderful deliverance of an oppressed nation from grievous bondage in Egypt, and its introduction into Palestine, the land promised Abraham, Isaac, and Jacob.

But so marvelous and so thrilling, almost continuously, is the history of that deliverance, with the forty years' life of punishment led by that people on the peninsula of Arabia, and the to-day momentous influence of that movement upon the human race, that it constitutes the most impressive, most eminent migratory journeys of which the annals of mankind take notice.

The clear, strong, intense account of Israel's compulsory release from the hand of Pharaoh, the many astounding displays of God's power in the sore punishments inflicted upon his family, people, and country, together with the final outgoing of the captive nation, rich in cattle, in jewels, and other spoils asked of their oppressors, exhibit a piece of portraiture done in colors lasting as time, vivid as sunlight, eloquent as best trained mortal tongue.

Encamp now with the vast host before Sinai, where, as Moses afterward often reminded the wanderers, the Lord (Christ) "talked with you, face to face, in the mount, out of the midst of the fire." Spend that whole year with

them at the base of that mountain, twin in fame and honor with that upon which the same Christ was transfigured centuries later. Think of them as pupils of God at school on a desert; fed with

food from heaven; taking lessons amid thunders and lightnings and dark clouds of the sky.

Observe the people during the careful, exact, obedient building of that remarkable tabernacle; during the construction of its costly and beautiful furnishings, including the ark of the covenant, to become the place of God's presence in their midst. Note the vast quantity of gold, silver, brass, oil, spices, silk, fine wool, and precious stones they contributed toward that singular structure, until they were told by Moses to cease from giving! What an object-lesson for God's children to-day!



"And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously."

But the hour came for the great multitude to move forth from Sinai. It was now the second month of the second year after its hasty farewell to Egypt. In exact order appointed by the Lord, Israel marched out toward the wilderness of Paran with heart eager for the beautiful land long before promised to their fathers. The year had been spent in busy industry, in adroit carpentry, in dexterous cutting and polishing of precious stones, in skilled weaving and embroidery, on the part of many for the wonderful tabernacle.

Now read the total saddening story of their various mistakes, errors, and sins until they arrived at Kadesh-barnea, including the fatal venture of Nadab and Abihu; the foolish murmuring of Miriam and Aaron against Moses, and the striking result to Miriam; the unjust and lamentable report of ten of the representatives of the people who were sent out to traverse the promised possession and to bring report thereof; the intensely afflicting consequences of that report upon the waiting Israelites. Continue until the grievous tale of their bitter complaint against Moses and Aaron is remembered as long as you live; until you see the whole congregation eager to stone Caleb and Joshua for their comforting report of Canaan's wealth in large and rich cities, in goodly mountains and hills, in sweet vales and laughing streams; until you behold that entire great army of men, women, and children turned back into that "great and terrible wilderness," there to live, suffer, and die, until "not one of the men of that evil generation, who, at Kadesh wailed over their removal from Egypt, believed the disastrous report of the ten faithless spies, but "did not believe the Lord their God."

But read the total history. It is a tale instructive, interesting beyond words to tell. It has power to educate, to beget faith, to lure from like dangers.

The Cross Draws Men to God.

CHRIST is before us as the perfect Man. The accusations of His enemies have left no impression on the world. He stands alone. Men admire, they praise, but they live on in sin.

Christ is before us as the great Teacher. Never man spake as this Man. No false lesson of right was ever taught. No revelation of God not sustained by the world's conscience was ever made. No unworthy motive was ever offered to stimulate men to do His will. No word of His wisdom has been set aside by the world's philosophy. No addition has been made to His ethical code. And yet men live on in sin, far away from the life of Jesus.

But Jesus on the cross draws men to Him. His word, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," speaks to the heart. His miracles amaze us, but "Thy sins be forgiven thee," speaks to the secret chambers of the soul. The people said, "Never man spake like this Man," but the centurion said, "Truly this was the Son of

God." It is not Jesus the Man, not Jesus the Great Teacher, but Jesus the Saviour of men, that draws men to God. "The Lord hath laid on Him the iniquity of us all." It is this, Jesus bearing our sins, the Son of God making atonement for our guilt, that meets the need of the soul and draws men to Him. The atonement must ever be the central thought in the message of the church to men. "God be merciful to us," is the cry of the world. It bursts from the lips of those notoriously guilty; it is uttered by the refined, for as we come near to God, we are overcome with a sense of sin. It is answered by Jesus on the cross—Jesus lifted up that all may see the love of God, Jesus bearing our sins in His own soul, dying for us. This, and this alone, draws men to Christ and God.—*United Presbyterian.*

Prayer.

WHEN my heart is hard and stony,
Full of doubt and sinful lust,
Lead me, Saviour, then to seek Thee,
Let me in Thy mercy trust.

When my heart is filled with darkness,
Filled with sins that grieve Thy heart,
Saviour, O my Saviour, hear me,
Thy own light to me impart.

When I wander from Thy precepts
In the dark, forbidden way,
When my heart is void of feeling,
Teach me, Saviour, then to pray.

Let me bow before Thee boldly—
Search my heart, remove the sin,—
At the portal of Thy mercy,
Saviour, bid me enter in.

Welcome in Thy presence give me,
I to Thee my all resign,
Thine for strength and life and keeping—
For Thy service wholly Thine.

MAX HILL.

The Bible Valued by Agnostics.

THE observances of the Society for Ethical Culture are worthy of attention, tho they sometimes speak of practical matters in connection with the Christian religion, of which they have but partial knowledge. There is considerable theoretical matter made by them to have the force of indubitable fact, but they are not far from the fact when they say that the tendency is to eliminate the Bible as a *literary and educational force*. The reason for this, said one of the speakers, is plain. "Being no longer regarded as a book that *must* be read, it is simply a great book which *may* be read." Then he asks, "And who reads great books?" "The Bible is going as other great things are going." He deplored this and affirmed that "it is absolutely necessary to keep in touch with the great classics of the past," and the "Bible is the *greatest classic of conduct*, the legacy of a people with a *sublime passion for righteousness*."

Moreover, he declared, "English literature is so full of Biblical allusions that it is impossible to understand it without knowing the Bible. Otherwise the force of these great reverberations is lost."

He proposes to select such passages as are literary units, and to give no opportunity for doctrinal teaching. The foregoing is true, but it is a specimen of the one-sided view of a collection of books that are pervaded by a spirit which can not be accounted for with-

out the influence of a Higher Power, imbuing prophets and apostles with aspirations and the spirit of discernment between the transient and the permanent, the spiritual and the material, and the realization of things invisible and of a life eternal. All that is said truly of the Bible as literature is meager in comparison with what may be truly said by those whose spiritual eyes have been opened to perceive its glorious truths, its supporting promises, its revelation of God and immortality.—*N. Y. Christian Advocate.*

What America Needs.

WHAT America needs more than railway extension and western irrigation and low tariff and a bigger wheat crop and a merchant marine and a new navy is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of the harvest; that quit field work a half-hour earlier on Thursday night, so as to get the chores done and go to prayer-meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; or worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay, and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial or honorable. There is nothing on earth that looks good that is so dangerous for a man or nation to handle as quick, easy, big money. If you resist its deadly influences, the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to capture a battery in Manchuria.—*Wall Street Journal.*

Study the Scriptures.

THE word of God is the water of life; the more we lave it forth, the fresher it runneth. It is the fire of God's glory; the more ye blow it, the clearer it burneth. It is the corn of the Lord's field; the better ye grind it, the more it yieldeth. It is the bread of heaven; the more it is broken and given forth, the more it remaineth. It is the sword of the Spirit; the more it is scoured, the brighter it shineth.—*Bishop Jewel.*

Some Facts.

It was Christ who made the Sabbath in the beginning, and gave the Sabbath commandment amid the awful grandeurs of Mt. Sinai, writing it with His own finger on two tables of stone. And it was Christ who said to the unbelieving Pharisees that "the Son of Man is Lord also of the Sabbath."

And Christ the mighty Creator, our everlasting Redeemer, who gave His precious life to save us from the awful sin of Sabbath desecration, never stultified Himself by setting an example contrary to true Sabbath observance, nor by giving any counter commandment for Sabbath-keeping, nor by giving authority to any poor mortal to change the Sabbath from the seventh to the first day of the week.

Not one text of Scripture can be produced to show that the disciples ever laid any claim to having received authority from Christ to institute any change whatever in Sabbath observance. There is no intimation that the disciples of Christ ever observed Sunday other than as a laboring day. There is not a particle of evidence that the disciples, who were Jews, ever intimated that it was the duty of the Gentile believers to observe Sunday in place of the day observed by the Jewish churches who believed in Christ.

H. F. PHELPS.

Persecuted for His Sake.

SHALL we not trust in the One who said, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven"?

Need we think it strange who are followers of Christ Jesus if we are persecuted for doing that which is right? This same Jesus said that "men shall revile you, and persecute you, and shall say all manner of evil against you;" but, thank the Lord, it is falsely. And why do they do such things?—Because we are doing the will of God for Jesus' sake.

Are we to be sorrowful and down-hearted because we have to pass thru these things?—No, the Lord said that we should "rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

A man or woman, or boy or girl, who is a Christian, a Christlike person, will experience these things as long as sin and Satan are in the world, which will be until we behold Jesus (the same personal Jesus who was on earth, a babe born in the manger of Bethlehem, who grew up to manhood, who was persecuted and at last nailed to the cruel cross, and who had the spear thrust into His side; the One who, after His resurrection, said unto Mary, who was seeking her Lord, "Woman, why weepest thou? whom seekest thou? . . . Touch Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God") coming in the clouds of heaven the second time without sin unto salvation; until we see Him coming at that time with all His holy angels and in His Father's glory. What a glorious scene that will be to the Christian! What a terrible scene it will be to those who have not been doing the will of our Father which is in heaven!—so terrible that they will cry to the rocks and mountains, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His

wrath is come; and who shall be able to stand?" I am thinking that they will then wish they had built their faith and doctrine upon the solid Rock, which is the Word of God, Jesus Christ, instead of the sands of sin and strife, and the pleasure of this world, instead of the doctrines and commandments of men which are false and like the quicksand!

O, there is so much that could be said along this line, which would take too much time to tell you now, but I do hope that these few words will help some poor soul to look unto the Lord and be saved. It is now high time that all who are expecting to be saved in the kingdom of God and of our Christ, should be sure that their names are recorded in the Lamb's book of life, and that we should be looking unto Jesus continually every moment, every hour and day of our lives; for by so doing we shall be saved.

"Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

"Look to the cross, sinner, believe it,
Look to the cross, healing is there;
Pardon is thine, only receive it,
Look to the cross in prayer.

"Leave all thy sin, humbly confessing,
Truly forsake, turn and obey;
Jesus will give freely His blessing,
Ask and receive to-day.

"Ask of the Lord, now He is willing,
Strength to impart, grace to bestow;
Promises sweet, ever fulfilling,
Prove the great debt we owe.

"Look to the cross, trusting in Jesus,
Mighty to help, mighty to save;
From all our guilt gladly He frees us,
For us His life He gave."

F. E. GIBSON.

No Foreign Field.

ONLY in one sense can it be said that there is a foreign field with God. "All have sinned, and come short of the glory of God." Sin has alienated all men from the love of God, so far as man himself is concerned; but, after all, the love of God has made it possible in the wonderful gift of His Son for all to return. His love has reduced every corner of the earth to a home field, a family circle, and sinful man is but the erring member of the household.

God is no respecter of persons. "The God that made the world and all things therein, . . . made of one every nation of men to dwell on all the face of the earth." Acts 17:24-26. Then it is true that to Him, the Creator of all, there is no foreign field. His love is for all; His life is for all. Not a nation of all the earth may be excluded from the gifts of His love, the greatest manifestation of which is the gift of His Son, which brings salvation to all who accept, of whatever nation.

How narrow the conception of man is! His affection is limited to so few, centering in himself or those nearest him, while the needs of those without the favored circle claim little of his thought and less of his solicitude. But "God so loved the world, that He gave His only-begotten Son;" and that Son "gave Himself for our sins;" and "the same Lord is Lord of all, and is rich unto all that call upon Him; for, Whoso-

ever shall call upon the name of the Lord shall be saved." Surely man should not discriminate between the nations of earth, the worthy and the unworthy, if God does not.

H.

The New Birth Illustrated.

In your school-days you worked over your problem and found the answer was not right. But when you found that it was wrong, you changed a figure here, another there; and when finally you could not make it come right you took your sponge and wiped it all out and said, "I am going to begin over again."

Now that is what Christ said to Nicodemus: "Begin over again as a child. Don't do it as an old man; begin to grow up into the childhood toward God, and then when it comes time to go to heaven you will simply go home."

I asked my little girl one day when she came home at noon, "Why did you come in here?" She opened her great eyes and looked at me; she did not know what I meant. I said, "Why didn't you go into the doctor's next door?" Finally she said, "Why, this is my home."

Yes, it is home; that is the reason you are going to heaven—you are going to your Father's home. It must be a home. You have to be a child of God if you wish to enter the Father's home.

There is not a man living who does not need this new birth. There are a great many men living to-day who need to have their lives turned back to the very source and to be born again into a real childhood, and fitted for the home that is in heaven. So I say it is one of the gladdest and most joyous things in the whole Gospel. To think of it, my friends, that a man can be born again! Think of it, that your life with all its blunders can be wiped out; that your sins can all be cast into the sea; that you can start all over again and prattle as God's child, and work as God's child, and finally go home, because heaven is your Father's house. Surely the story of the new birth is good news to the men and women of this day.—*Dr. Alexander McKenzie.*

Taking God's Promises in Vain.

"I SHOULD no more dare to fret than to curse and swear," said John Wesley. A writer in commenting on this remark justifies Wesley by saying that to swear is to take God's name in vain, and to fret is to take God's promises in vain. Read the Bible to find its "fear nots," and see how often God uses these words in speaking to His children, even in the midst of danger and sore trouble. Resting on the promises is far wiser, far nobler, than fretting; it is living with "God o'erhead."—*The Wellspring.*

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—*Philips Brooks.*

The Outpouring of the Spirit

1. What promise did Jesus make to His disciples before His death?

"If ye love Me, keep My commandments. And I will pray the Father, and HE SHALL GIVE YOU ANOTHER COMFORTER, that He [the Father, see verse 23] may abide with you forever." John 14: 15, 16.

2. Who is this Comforter that should be given?

"Even THE SPIRIT OF TRUTH; whom the world can not receive, because it seeth Him not, neither knoweth Him." John 14: 17.

3. What was necessary that the Spirit might come?

"It is EXPEDIENT for YOU that I go away; for if I go NOT away, the COMFORTER will NOT come unto you; but if I depart, I will send Him unto you." John 16: 7.

4. What would be the work of the Spirit?

"And when He is come, He will REPROVE the world of SIN, and of RIGHTEOUSNESS, and of JUDGMENT: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged." John 16: 8-11.

5. What would be the work of the Spirit in the church?

"He shall TEACH you ALL THINGS, and bring all things to YOUR REMEMBRANCE, whatsoever I have said unto you." John 14: 26.

6. In what will the Spirit be the guide?

"When He, the SPIRIT OF TRUTH, is come, He will guide you into all TRUTH." John 16: 13.

7. What is the truth into which we are promised to be guided?

"Sanctify them thru Thy TRUTH; Thy WORD is TRUTH." John 17: 17.

8. In this guiding, of whom will the Spirit not speak?

"He shall NOT speak of HIMSELF." John 16: 13.

9. Of whom will the Spirit testify? whose words will the Spirit speak? whom will the Spirit glorify?

"The SPIRIT of TRUTH, which proceedeth from the FATHER, He shall TESTIFY of ME." John 15: 26.

"Whatsoever He shall HEAR, that shall HE SPEAK; and He will SHOW you THINGS to COME. He shall GLORIFY ME; for He shall receive of Mine, and shall show it unto you." John 16: 13, 14.

10. How close will be His relationship to believers?

"He DWELLETH WITH you, and shall be IN YOU." John 14: 17.

"Which is CHRIST IN YOU, the hope of glory." Col. 1: 27.

"If a man love Me, he will keep My words; and My Father will love him, and WE will COME unto him, and make OUR ABODE WITH HIM." John 14: 23.

11. What did Jesus impart to His disciples after His resurrection?

"He BREATHED on them, and saith unto them, RECEIVE YE THE HOLY GHOST." John 20: 22.

12. Had they yet received the Spirit in its fullness?



"Peace be unto you." "Receive ye the Holy Spirit."

"He . . . commanded them that they should NOT depart from JERUSALEM, but WAIT for the PROMISE of the FATHER, which, saith He, ye have heard of Me. For John truly baptized with water; but YE shall be BAPTIZED with the HOLY GHOST not many days hence." Acts 1: 3-5.

13. What would the Spirit give them?

"But ye shall receive POWER, after that the Holy Ghost is come upon you." Acts 1: 8.

14. What would the Spirit enable them to do?

"And ye shall be WITNESSES unto ME both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

15. In what condition did the day of Pentecost find the disciples ten days after His ascension?

"When the day of Pentecost was fully come, they were all WITH ONE ACCORD in one place." Acts 2: 1.

16. What remarkable experience and manifestation followed?

"And suddenly there came a SOUND from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all FILLED with the HOLY GHOST, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 2-4.

17. What did Peter declare this to be?

"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will POUR out of My SPIRIT upon ALL FLESH: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will POUR out in those days of My SPIRIT; and they shall prophesy." Acts 2: 16-18.

18. What does Joel call this outpouring of blessings?

"Be glad then, ye children of Zion, and rejoice in the Lord your God; for He hath given you the FORMER RAIN moderately ["according to righteousness," margin], and He will cause to come down for you the RAIN, the FORMER RAIN, and the LATTER RAIN in the first month [at the first]. Joel 2: 23. See also A.R.V.

NOTE.—The "former rain" of Palestine fell upon the dry soil at the close of the year. It softened and prepared it for cultivation, seed-sowing, and the starting

of the crops. Following the abundant rains came occasional showers till just before the harvest, when the latter rains fell to insure abundant crops, and fill out the grain for abundant harvest. So in the Christian dispensation (for Joel is a prophecy of these times, as Peter shows), we have "the EARLY RAIN" in the APOSTOLIC days, and "the LATTER RAIN" will fall in the CLOSE of the CHRISTIAN DISPENSATION. As God's people turn to Him and seek His righteousness, He will pour out the latter rain as at the first. In the latter days He will give both the former and latter rain, with all its blessed



fruits foretold in Joel and recorded in part in Acts. Compare Joel 2:28-31 with Acts 2:16-21.

19. How does James predict this outpouring for the last days?

"Be patient therefore, brethren, unto the COMING OF THE LORD. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the EARLY AND LATTER RAIN. Be ye also patient; stablish your hearts; for the COMING OF THE LORD DRAWETH NIGH." James 5:7, 8.

20. What promise does God give thru one of His prophets?

"For I will pour WATER upon him that is thirsty, and floods upon the dry ground: I will pour MY SPIRIT upon thy seed, and My blessing upon thine offspring: and they shall spring up as among the grass, as willows by the watercourses." Isa. 44:3, 4.

21. What will the Spirit do for the penitent child of God?

"A NEW HEART also will I give you, and a NEW SPIRIT will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put MY SPIRIT within you, and cause you to walk in MY STATUTES, and ye shall keep My judgments, and do them." Eze. 36:26-28.

22. Into what relationship with God's law will that Spirit bring one?

"I will put MY LAWS into their mind, and write them in their HEARTS." Heb. 8:10.

23. What does God enjoin upon us? and how willing is He to give His Spirit?

"And I say unto you, ASK, and it shall be GIVEN you; SEEK, and ye shall FIND; KNOCK, and it shall be OPENED unto you. For every one that ASKETH RECEIVETH; and he that SEEKETH FINDETH; and to him that KNOCKETH it shall be OPENED. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, will he offer him a scorpion? If YE then, BEING EVIL, know how to give GOOD GIFTS unto your children; how MUCH MORE shall your HEAVENLY FATHER GIVE THE HOLY SPIRIT to them that ask Him?" Luke 11:9-13.

24. What will the Spirit bring into the heart?

"The LOVE OF GOD is shed abroad in our hearts by the HOLY GHOST which is given unto us." Rom. 5:5.

25. How will this love be manifested?

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

26. How will His Spirit thru His word affect His church?

"That He might SANCTIFY and CLEANSE it with the washing of water by the word, that He might PRESENT it to HIMSELF a GLORIOUS CHURCH, NOT having SPOT, or WRINKLE, or

any such thing; but that it should be HOLY and WITHOUT BLEMISH." Eph. 5:26, 27.

27. What will then characterize His church?

"So that ye COME BEHIND in NO GIFT; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7.

28. Will His Spirit-filled children then be affected by worldly environment and influences?

"I will be as the dew unto Israel: he shall GROW AS THE LILY, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall REVIVE AS THE CORN, and GROW AS THE VINE: the scent thereof shall be as the wine of Lebanon." Hosea 14:5-7.

The Holy Spirit.

[Extracts from the Writings of Mrs. E. G. White.]

BEFORE offering Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon His followers, a gift that would bring within their reach the boundless resources of grace. "I will pray the Father," He said, "and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you orphans: I will come to you [margin]."

Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come.

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of His location or His personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.—"Desire of Ages," pages 668, 669.

There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We can not use the Holy Spirit. The Holy Spirit is to use us. Thru the Spirit God works in His people "to will and to do of His good pleasure." But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who

wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive.—*Id.*, page 672.

As He had been sent by His Father, so He sent forth the disciples. He breathed upon them, and said, "Receive ye the Holy Ghost." The apostles were not sent forth to be witnesses for Christ until they had received that spiritual endowment necessary to fit them for the execution of their great commission. All professions of Christianity are but lifeless expressions of faith until Jesus imbues the believer with His spiritual life, which is the Holy Ghost. The evangelist is not prepared to teach the truth, and to be the representative of Christ, till he has received this heavenly gift.

Men in responsible positions, who are proclaiming the truth of God in the name of Jesus without the spiritual energy given by the quickening power of God, are doing an unreal work, and can not be certain whether success or defeat will attend their labors. Many forget that religion and duty are not dreary sentimentalisms, but earnest action. It is not the great services and lofty aspirations which receive the approval of God, but the love and consecration thru which the service is performed, be it great or little. Storms of opposition and rebuffs are God's providences to drive us under the shelter of His wing. When the cloud envelops us, His voice is heard: "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you." The act of Christ in breathing upon His disciples the Holy Ghost, and in imparting His peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost.—"Great Controversy," Vol. 3, pages 242, 243.

Uncommon Service.

WE must not forget that our calling is a high one. How often we hear it said in our prayer-meetings that we are to serve the Lord in little things! It is true, and it is a great comfort that it is true, that the giving of a glass of water can please God, and the sweeping of a room can glorify Him. But we be to us if we are content with small service! Too much thought of little things belittles. We should "attempt great things for God." Caleb said: "Give me this mountain." Mary broke the alabaster box that was exceedingly precious. The disciples left all to follow Jesus, and counted it joy to suffer for His sake. Let us not be easily content. The note of heroism should be in our giving, in our serving. Our King deserves and expects kingliness.—*M. D. Babcock, D.D.*



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Manuscripts should be addressed to the Editor.

For further information see page 15.

EDITOR - - - - - MILTON C. WILCOX
 ASSOCIATE EDITOR - - - - - A. O. TAIT
 ASSISTANT EDITOR - - - - - MAX HILL

Wanted, Men.

NOT men in a physical sense does the world need. There are many poor, sick weaklings; many timid, feeble men; but there are also many strong, hardy athletes. It is not mere brute force, not mere physical strength, which the old world needs.

Not men in a mental sense are particularly wanting. There are many silly, vapid, shallow, senseless ones, whom neither riches nor poverty helps. There are also many bright, clever men in the world, many whose wisdom causes them to stumble and leads others astray. Yet the wisest and cleverest know but little.

"As the child to the child of four
 Is the sage to the fool."

Notwithstanding the mental deficiencies, mentality is not the great need of the world.

The men needed by the world to-day are moral men—men who have a high moral standard, and hold to it; men who will not lie; men who would rather lose any bargain or profit than shade the truth to gain a customer; men who will not sell "cheap shoddy" for "all wool and a yard wide;" men whose business policies are founded on principle, not whose business methods are founded in policy; men while charitable according to their conception of human needs and their ability to bestow, are just to all men and straightforward in all their business dealing; men who are honest seven days in the week and twenty-four hours in a day; men whose word is as good as their bond; men who fear to do wrong more than they fear any consequences which will follow; men who fear God and do not fear their fellows. Clean men are needed—men pure in speech, pure in thought, clean and sweet in speech and person.

Such men must be God-made thru Christ, drinking in light and knowledge and growth and power from the divine fountains of everlasting life. These are the men needed; and having truly moral men, we shall have mental men, great thinking souls living God's thoughts after Him, fashioned after the similitude of Jesus Christ. **Wanted—Men!**

law by which we may "reckon" in His strength that we are dead to sin, we then have the inspiring command, "Let not sin therefore reign in your mortal body." Many have looked forward to the resurrection body before it would be possible to be free from sin. But this text gives us something far better than that. We are not to let sin reign in our "mortal" body. God has issued the decree. It is God's power that makes the decree effective. We may stand in the strength of it and be free indeed.

"Sin shall not have dominion over you: for ye are not under law, but under grace." When the individual is a sinner, he is under the condemnation of the law. He will have to suffer the penalty of law if he remains in that condition. But now he has accepted the "grace" of Christ. He has taken the proffered righteousness of Christ, and is no longer resting under the condemnation of law. He is now under grace.

Then, lest any one should get the impression that he might go on in sin and thus continue to break the law because he is under grace, the apostle raises the question, "Shall we sin, because we are not under law, but under grace?" His answer is most emphatic—"God forbid." The whole plan of salvation is to win man away from sin, and the reason for it is that righteousness is much more enjoyable than sin can possibly be. The carnal mind would seek to have us disbelieve this great truth; it would seek to have us think that it is much more pleasurable to lead a life of sin. While sin has no pleasure that does not conceal a sting, the life of righteousness in Christ is a life of unmarred happiness every moment of all the time.

"But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." When in the life of sin men give themselves up to serve sin, they plunge into all the pleasures that sin holds out. But now a new life has been found. Real joys have come to take the place of seeming joys. The slavery of sin has been renounced, and the freedom of righteousness has been accepted instead. And as the service of sin was entered into with all the heart, this new service of righteousness should be laid hold of with an earnestness that is as much stronger as the one is better than the other.

And "being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Yes, having followed the plan provided by our Father we reap the precious fruit of eternal life. God ushers His children into joys that are so rich and full that He wants them to have all the eternal ages in which to enjoy them. And they will need all eternity for the purpose of drinking the limitless cup of blessed happiness. **T.**

Studies in Romans

The Free Service of Righteousness.

Rom. 6: 11-23.

FREEDOM from sin and the power for doing right was considered to some extent last week in the study of the first part of the sixth chapter of Romans. The real philosophy of the ability to do right is set forth still more fully in the concluding verses of the chapter:

"Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

"Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.

"What then? shall we sin, because we are not under law, but under grace? God forbid. Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are of whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity, even so now present your members as servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Rom. 6: 11-23.

In former articles the fact has been dwelt upon that God's plan of salvation bestows the righteousness of Christ upon the indi-

vidual who will turn to Him and accept it. And having received the gift of righteousness the individual is to "reckon" himself "to be dead unto sin, but alive unto God in Christ Jesus."

When the person is converted and gives himself to God, he will have the same temptations to sin that have always presented themselves to him. Indeed, at times those temptations will come to him even stronger than ever before, for Satan will redouble his efforts to keep his subjects from being taken away from him. But as the temptation is presented, we are to "reckon" ourselves dead unto sin. We have renounced and given up the sinful life, and it is now our work always and everywhere to "reckon" ourselves dead to sin.

This reckoning is the switch that God has provided that the redeemed from sin may always have at hand; and as soon as it is properly set, all the power of the divine Father comes flowing into the individual's life in order to make a fact of what he has reckoned. This is divine philosophy, and it is definitely accurate always in its working. It will always give the sinful, temptation-oppressed, struggling soul relief from the evil tendencies that seem determined to hold him in the slavery of wrong-doing. God has established His laws in the natural world, and we all know how definitely they act. He has placed this law in the spiritual world; and it acts just as positively as the law that governs falling bodies, or any of the rest of the laws that we see in operation in the natural world.

God having provided this mighty spiritual

A FLAW in the foundation is pretty surely to be followed by a crack in the superstructure.

The Liberty There Is in Christ Jesus.

JESUS CHRIST came to set men free. "If the Son therefore shall make you free, ye shall be free indeed."

He came to set men free from the bondage of sin, the most grievous slavery in the world—that which binds the soul, the mind, the heart, and eventually dooms to eternal death.

He not only forgives the sin; He not only pardons the transgressor: He removes the sin. He breaks its power in the flesh. He enthrones by His creative power another mind there. Where the carnal mind ruled, the spiritual mind reigns—the mind of Christ.

A new power comes into the erstwhile slave, the power of an endless life. The same mighty Spirit of God which wrought in the reformation of the chaotic earth in the beginning, by which God "garnished the heavens," comes down into the heart of man, giving him new power, because he is given new life.

And that is what Christianity is, a new life, the life of God, poured out into this dark, dying world. Yet what limited views men have of this freedom. Says a recent sermon by the Rev. D. S. Phelan, editor the *Western Watchman*:

"Yes, our Saviour is the emancipator of mankind, and from His day to the present time His Gospel has been the key-note of liberty everywhere. There has been no slavery in the world since Christ came; certainly not in that world that knows Christ. **CHRIST CAME INTO THIS WORLD ARMED WITH AN IDEA, AND ONLY IDEAS CAN MAKE MEN FREE.**"

Now it is the blessed fact that Christ sets men free, but mere "ideas" do not do it. The Gospel is not a mere code of ethics. The Sermon on the Mount is not merely a splendid statement of Christian principles and ideas. The Gospel is what it is because it is life. "The words that I speak unto you," said Jesus, "they are *spirit* and they are *life*." The Jews held "the form of knowledge and of the truth in the law," but they were servants of sin. The form was well, but a dead form will not convert a soul or regenerate the heart.

A church may hold what her devotees are pleased to call "the body of faith." It is utterly powerless to save a soul. The soul that is set free in Jesus Christ renounces the sin and receives a personal Christ, Christ within, "the hope of glory." The eternal life of God enters the soul, and the form of the truth is filled with the righteousness and life of God.

A form of words is not the truth. That form may express facts, ideas; but these may be as cold and dead as the marble crypt. But truth is throbbing with the life of God; and "ye shall know the truth, and the truth shall make you free."

Law will not free the soul; it condemns. The letter of the Gospel will not emancipate. The creed of the church can impart no freedom. The Spirit of God, the life of Christ in His living word, received by personal faith in the heart alone can impart freedom. But that liberty in Jesus Christ will find all of the blessed requirements and commandments of God, "the law of liberty."

Our Bible Band.

Schedule for Week Ending April 25, 1908.

Sunday,	April 19	1 Samuel 11, 12	Psalms 111
Monday,	" 20	" 13, 14	" 112
Tuesday,	" 21	" 15, 16	" 113
Wednesday,	" 22	" 17, 18	" 114
Thursday,	" 23	" 19, 20	" 115
Friday,	" 24	" 21, 22	" 116
Sabbath	" 25	" 23-26	" 117

Suggestive Notes.

Our readings for this week open with an account of a warlike action on the part of Saul, tintured with an indication of his rashness. Yet again in chapter 12, Samuel protests against the setting aside of the old order and the choosing of a king; but the people would have it so. Chapter twelve closes with an earnest exhortation of the old prophet to cleave to Jehovah, and fear Him only.

Chapter 13 records another rash act of Saul, and the pitiful conditions to which the Philistines had subjected Israel. Chapter 14 is the story of Jonathan's remarkable victory, and another instance of the foolish, growing rashness of Israel's king.

Chapter 15 is another sad record of the king, in which selfishness and obstinacy are manifest in express disobedience to God's command to execute just wrath upon the Amalekites, which were a curse to all the nations with whom they came in contact. This last act brought his rejection as king by the Lord, and the anointing of David, the son of Jesse, recorded in chapter 16.

The next two chapters—17 and 18—contain the story of David as the champion of God's people, the fierce, unreasoning jealousy of Saul, and the beginning of the friendship between David and Jonathan. Saul's enmity against David, and David's efforts to avoid the mad king by fleeing to the mountains and forests, from city to city, even to the Philistines, yet all the time refusing to retaliate against the ruler of his people, is the story continued throughout the whole lesson of the week. It was a noble spirit manifested by the young king, totally unlike Saul's rashness.

Especially helpful the brief are Psalms 111 to 117 inclusive. How clearly and mightily is the unchangeable perpetuity of God's law taught in Psalm 111; the blessing of remembering the poor in Psalm 112; the exaltation of the humble in Psalm 113; God's deliverance from Egypt in Psalm 114. How graphically is the power of God contrasted with false gods; and how emphatically are we assured that His power is exercised for the good of His people! How many thankful hearts have sung again Psalm 116, "I was brought low, and He saved me." Surely that soul who experiences Psalm 116 can join in the song of praise in Psalm 117.

The Indians and Whisky.—One of the greatest curses which ever came to white men is that of tobacco, received from the Indians of North America; but the white men have paid it back a thousand times in giving the Indians alcohol. For centuries the users of tobacco, they had prepared in their own physical natures a basis for the taste of alcohol; and the product of the white man's still is rapidly exterminating the red race. It is pitiful.

In July, 1907, twenty Indians from nine camps attended the Zayante Indian Council at Mount Hermon. These men stated the five great "Wants" of their people: (a) lands for homes; (b) protection from the liquor traffic; (c) education; (d) field physicians; (e) legal protection."

In their appeal concerning liquor they say: "We want protection from the liquor traffic. In the early days we did not fight among ourselves and kill each other. But now, the white people have brought liquor to us, and it is ruining the Indians of California. We are told that there are laws for our protection against liquor, but we seldom get the benefit of these laws. The white man's whisky makes a bad Indian. We ask protection from the liquor traffic and the punishment of both parties,

the white man who sells and the Indian who buys. We do not know of an Indian who keeps a saloon. We suffer from the white man's trade." It is a charge the ground of which every man among the whites should do his utmost to obliterate forever.

Five Thousand Suicides.—The London *Morning Post* is authority for the statement that there were five thousand suicides in the city of Rome during the year 1907. The *Catholic Mirror* in commenting on the fact expresses the opinion that this vast amount of self-destruction is occasioned by "the blasphemous papers and pamphlets which an anti-papal government and an anti-Christian municipality allow to be freely circulated." There are others who would take a very different view from that expressed by the *Mirror*, and they would have good ground for the view taken. But aside from the cause of the suicides, the fact remains that a vast amount of suffering and despair is indicated by this multitude of self-inflicted deaths. It is one of the striking conditions of this time that suicides are very prevalent everywhere. And the formalities of religion will not save men from it; they must have the real Gospel of the real Christ as He taught it Himself in order to possess the power of mind that will enable them to stand before the disappointments which are so keen in these days of superabounding greed and selfishness.

Sunday Observance.

THE following paragraph quoted from the *Christian Advocate* of March 19, indicates the strength of those who are contending for religious legislation. The number of societies working for Sunday legislation and the vast amount of literature distributed by them should stir every true lover of liberty to renewed efforts in setting the truth before the world.

"In response to a call, signed by the archbishop of Canterbury, the Roman Catholic archbishop of Westminster, and the Rev. J. Scott Lidgett (a Wesleyan), president of the National Council of the Evangelical Free Churches, many prominent persons met recently in the Jerusalem chamber of Westminster Abbey, including representatives of over forty Sunday-Observance Societies. The meeting was in the interest of one day's rest in seven for the physical and mental efficiency of men, women, and children; for the promotion of home life, and to give an opportunity to all for worship. The claims of the different classes of workers in the trades and professions were presented and a committee was ordered to cooperate in creating a National Lord's-Day Alliance. Mrs. Darwin R. James, president of the Woman's National Sabbath Alliance of America, was among those who were present and contributed in securing this desired action. The latter organization has just passed its thirteenth annual meeting. Mrs. Don O. Shelton was elected president. Five hundred thousand pages of literature have been circulated in the past year."

Not a "Firm Foundation."—Some one has sent us a paper called the *Firm Foundation*, which contains an article entitled, "The Sabbath Annulled." There is nothing in it to trouble one. Its only annulment is in the mind of the writer, and the only evidence he gives of its annulment is his own word. Here is an expression of its logic. "The Sabbath law can not be moral, we naturally know, and is commanded because it is right, and not right because it is commanded." But that is the character of moral laws; and they are *moral* because they are *right*. Men "*naturally*" know many things which are not God's verity. "The law is spiritual," and he who knows it spiritually will not question the Sabbath. He will build on a better foundation than this writer's natural conception.

Financial Princes.—Senator La Follette, of Wisconsin, divides the money kings of the country, those who control American finances, into three groups. The first of these is the Standard-oil Morgan combination; the second, the great railroad interests; the third, a large class among whom are great lawyers and bank presidents. Mr. La Follette placed the capitalization of the industrial franchises and railroad trusts at \$31,000,000,000, and this did not represent financial combinations, banks, trusts, and insurance companies.



THE OUTLOOK

"Watchman,
what of
the night?"

Japan's Attitude Toward the United States

THE following are excerpts and condensations from an open letter addressed to Congressman Richard P. Hobson by Rev. John H. DeForest, for thirty-three years a missionary in Japan. Mr. DeForest utterly repudiates the war talk of Captain Hobson. The letter appeared in the Hartford (Conn.) "Courant" of January 13:

"You said: 'Japan has had the war habit for more than eight hundred years; it is with her a question of heredity. It is inevitable that, as the Japanese emerge from wars of their own, they engage in wars with other countries. Japan uses the science and knowledge of the world chiefly for war.'

"Please let me ask you, Captain Hobson, where did you learn this? I should suppose that a congressman would know that for two hundred and fifty years before Commodore Perry's visit, there was no nation on earth that could compare with Japan for the peace habit. While Europe and America were in the midst of long years of bitter wars, revolutions, and mutual slaughters, there was for two hundred and fifty years neither internal nor external disturbance of peace in the empire of Japan.

"Your sweeping judgment of the national character is that they have the war habit. For ages it has been the traditional teaching in Japan that the cherry blossom, which fills valleys and plains with its delicate perfume, and then in self-sacrifice gives itself to die, is the symbol by which they have always interpreted themselves.

"Probably you did not know that, when Perry opened Japan to the knowledge of Western history, one thing that shocked the Japanese was the awfully bloody histories of the nations on this side of the globe. And one of their great moralists, Yokoi Shonan, expressed this wide feeling when he begged his government to send him on a mission to the West, that he might plead with those nations to put an end to the brutal wars which two hundred and fifty years of peace had made Japan profoundly dislike.

"Have you ever compared the national hymn of Japan with those of the nations of the West? Her hymn is of very recent date, hardly thirty years old, and you would expect to find something of 'the war habit' that has grown 'for eight hundred years' in this hymn; for hymns, to be national, must express the deepest and strongest sentiment of the nation. Not a shadow of war here. We of the West have to be careful how we sing our national hymns where representatives of different nations are gathered. But Japan's national hymn is so absolutely without the war spirit that it can be sung anywhere in the world without giving the slightest offense.

"In the course of your address, your vivid

imagination led you to picture the millions of China, too, as virtually possessed with this same war habit, and you painted in fiery colors those five hundred millions of yellow men, 'where countless soldiers could shoot as straight as we can, and could live on one-tenth of what we should need,' descending on our Pacific Coast with irresistible force. Are you not as far afield here as with Japan? I had the honor recently of an interview with the Hon. John W. Foster, who kindly presented me with a copy of his 'Present Conditions in China.' With his long and honored diplomatic service in the East, whose peoples he knows, and whose trusted adviser he has been for decades, he has a right to say in this pamphlet: 'For many generations China has been the least warlike of any of the great nations. Her most venerated philosopher and statesman, Confucius, taught her people that nations as well as individuals should settle



Kanazawa, Japan.

their differences by appeals to right and justice.'

"In view of these facts, it seemed to me that you had somehow gotten the wrong perspective, and that you should have reversed your vision and told your audience that we Westerners have the war habit badly, and might well learn something from those oldest and most peaceful nations of the East. I was in Manchuria as a guest of the army for six weeks, and was given in my passport the grade of a colonel. I had letters of introduction from the premier, Count Katsura, to all the generals and Marshal Oyama. The premier is a general of the regular army, and he said to me in all solemnity: 'I am a soldier, but I hate war. I tried every possible way to come to a settlement with Russia thru peaceful means, and after six months of useless diplomatic correspondence we simply had to fight for our national existence.' This is a true expression of the heart of Japan's generals.

"Mr. Foster is right in his estimate of the peaceful character of the peoples of the East. What he says agrees with the conclusions I have reached, after thirty-three years of residence out there.

"Let me now refer to the charge you re-

peatedly made that Japan is trying to bring on war with America at the earliest possible moment, knowing that we are unprepared and that she could win easy victories provided she can get a pretext for beginning the fight.

"Our Secretary of War, Mr. Taft, unqualifiedly stated in Tokyo only last October that the two governments and the two peoples are perfectly secure in their friendly relations, which no local disturbances can affect. He says, with reference to war talk: 'It would be a crime against modern civilization if Japan and America went to war, and it would be at once hateful and insane. The people of both countries are alike repugnant to the idea, and the governments of both countries may be trusted to be faithful in this matter to the people's wishes.'

"You say that Japan virtually gave 'an ultimatum' to our government, and made 'demands.' Secretary Root said in his address before the American Society of International Law: 'The government of Japan made representations to the government of the United States that, inasmuch as the children of residents who were citizens of all other foreign countries were freely admitted to the schools, the subjects of Japan residing in the United States were, by that exclusion, denied the same privileges, liberties, and rights which were accorded to the citizens or subjects of the most favored nation.' The difference between a diplomatic representation and an ultimatum or a demand is the difference between impending war or peace. An ultimatum is the last diplomatic word before the beginning of active war. Secretary Root has told the world that there

wasn't a shadow of an ultimatum. And he adds: 'It is a pleasure to be able to say that never for a moment was there, as between the government of the United States and the government of Japan, the slightest departure from perfect good temper, mutual confidence, and kindly consideration.'

"Our ambassador, Luke Wright, on his return from Japan last September, said to Americans thru the papers: 'The talk of war between this country and Japan isn't even respectable nonsense. There is no situation between Japan and the United States other than the very pleasant and friendly relation which has always existed. Japan no more wants a war with us than we want one with her, and the idea that there is an impending conflict between the two countries is ridiculous. Japan regards us as her best friend, and there is a perfect understanding between the two countries.'

"Our new ambassador in Tokyo [Hon. Thos. J. O'Brien] asserted before the Oriental Association on December 11 that 'so far as our two countries are concerned, there is not now one serious question that remains unsettled.'

"I will quote the missionaries who speak the Japanese language, live with the people,

have strong friendships among the educated classes, read the papers, and are agreed on this one vital point—the way the Japanese think about us. They have watched not without anxiety the irresponsible jingo utterances of a section of the American press and their slanders of Japan. And they have openly sent their formal message to the people of the United States; and, in view of such utterances as you feel impelled to make, the public should have the saner views of men who have first-class opportunities for knowing what you can get only in less direct ways. Here is their message:

“While we, as missionaries, have nothing to do with questions of national economics or international politics, yet in matters affecting the mutual good-will of nations, we, as messengers of God’s universal Fatherhood and man’s universal Brotherhood, are peculiarly interested; and, as Americans now residing in Japan, we feel bound to do all that is in our power to remove misunderstandings and suspicions which are tending to interrupt the long-standing friendship between this nation and our own. Hence, we wish to bear testimony to the sobriety, sense of international justice, and freedom from aggressive designs exhibited by the great majority of the Japanese people, and to their faith in the traditional justice and equity of the United States. Moreover, we desire to place on record our profound appreciation of the kind treatment which we experience at the hands of both government and people; our belief that the alleged “belligerent attitude” of the Japanese does not represent the real sentiments of the nation; and our ardent hope that local and spasmodic misunderstandings may not be allowed to affect in the slightest degree the natural and historic friendship of the two neighbors on opposite sides of the Pacific.”

“This document is signed by over a hundred men, many of whom have lived in Japan over a quarter of a century. Every one of these men would repudiate without hesitation every one of your assertions to which I have referred.

“In thus replying to your public statements, I am not ignorant that the immigration question is a perplexing and also an irritating one. And I happen to know that, because it is irritating, both governments have kept pen from paper. Of course, I am not in the secrets of the government, but, as far as I understand things, I believe there has been no diplomatic correspondence whatever between the two governments until the very recent note of Secretary Root to Viscount Aoki concerning the immigration question, and the Japanese government’s reply thru our Ambassador O’Brien. Heretofore it has been simply diplomatic conversations. But meantime, and repeatedly, both governments, thru their most responsible agents, have unwaveringly said to the world,—in the straightest possible use of words,—there is no break in the friendly relations between the two governments. Just a year ago I was in our ambassador’s box at the opening of the Japanese Diet, and heard Premier Saionji say: ‘I have been questioned with reference to the San Francisco affair and asked what our government is going to do about it. To this I reply that the matter has not reached the diplomatic stage. It is merely a local affair within the jurisdiction of a friendly country, and we trust the government

of the United States to do the just thing.’

“A few weeks ago I was accorded an interview with Japan’s ambassador, Viscount Aoki. His words to me were: ‘War with America is impossible. If immigration tends to make an unfavorable economic situation here, or arouses race prejudice, then we will stop our laborers from coming to this country. The good-will and friendship of the great republic is not to be imperiled for the sake of a few emigrants.’

“Undoubtedly Japan feels hurt over the determination to exclude her laborers while those of other nations are freely allowed to come. It is like a blow from a friend—from one she has always called with profound respect her ‘teacher.’ But again and again, during the last year’s misunderstandings, Japan’s great statesmen and warriors, and her great newspapers, have said, with deep regard and gratitude for what America has done for her: ‘We can never fight the United States.’ You

First—Would not rub down the members of the varsity teams, as all good freshmen are supposed to do.

Second—Wore violet-colored ties, same being the college color and a privilege no freshman is allowed.

Third—Sat on the steps of the library, where no “freshies” are supposed to rest.

People who like rules such as the foregoing should be allowed to have them, no matter how much we may disapprove of their bad taste. And if there are those who desire to have their children given these rudimentary degrees in the notions of aristocracy, they should be allowed the privilege; but at the same time there should be schools where the useful branches of knowledge are the all important thing, and where a “strike” would be very promptly and vigorously handled among students who were in rebellion over such absurd matters.

The public schools have aped all this nonsense that has come into the universities, and we have come to the place where it is next to impossible to send our children to school without subjecting them to many indignities that are altogether out of harmony with true manly and womanly education.

Young people, and older ones as well, need pleasure and recreation; but real pleasures are mutual all around. There is no one in such games who is getting a “ducking,” or some other thing that is not only very disagreeable, but in many instances, positively dangerous. There needs to be a strong reversal of the whole plan of government in the schools, and the students need to be taught the difference between pleasure and the violent riotings of hoodlums.

“Horse-trough duckings” and similar things have been winked at in the schools, until government in many of these institutions of learning is giving way to a spirit of lawlessness that is bordering onto anarchy, one of the worse curses of the race.

T.



Old Ford Theater, 10th St., Washington, D. C., Where Abraham Lincoln Was Assassinated, April 14, 1865.

may be sure she will never raise a finger against us, unless we become so unrighteous as openly to insult her, throw away her valuable friendship, and aggressively arouse her war feelings.”

Striking Students.

SEVERAL items have appeared in these columns in regard to the difficulty the faculty of Stanford University is having with its students; and now there comes a threatened strike in the New York University. A certain “freshman” has violated some unwritten student law, and a mass meeting of the students ordered him to leave the institution. He refused to do it, and so was “ducked” in the university horse-trough. He entered a complaint to the faculty against this treatment, and its student affairs committee suspended the leader of the “ducking” ceremony. Then followed the threatened strike, and the school is practically doing nothing and the affair is still unsettled.

The unwritten law that the student has violated is rather interesting because of its absurdity, and is summarized in the press despatches as follows:

Imperial Rome hastened to its decay and fall. Nor can there be any doubt that any decline in home life and the domestic virtues must, if it spreads, spell national degeneration, as it did in ancient Rome among the masses who were ‘homeless in the sense of being without a home,’ or among the wealthy who ‘were building themselves palatial residences too magnificent to be worthy of the name of home.’”

Burning Lunatics.—The *Western Watchman* (Roman Catholic) in discussing Giordano Bruno quotes with approval Marion Crawford, who tells us that while Bruno was not tortured in Venice, he was brought before the tribunal of the Inquisition in Venice three times. He was then sent to Rome at the demand of the pope where he was burned at the stake. Mr. Crawford concludes: “He was in reality a degenerate and a lunatic who should have ended his days in an asylum.” Yet it was this “lunatic” which the Papacy burned at the stake. A sane heretic could not have been treated much worse.

Gifts to the University of California the past year aggregate \$175,000. The Hearst Memorial Mining Building, just finished, cost about \$600,000.



Waking Thoughts.

ANOTHER day God gives me, pure and white.
How can I make it holy in His sight?
Small means have I and but a narrow sphere,
Yet work is round me, for He placed me here.
"How can I serve Thee, Lord? Open mine eyes;
Show me the duty that around me lies."

"The house is small, but human hearts are there,
And for this day at least beneath thy care
Some one is sad—then speak a word of cheer;
Some one is lonely—make him welcome here;
Some one has failed—protect him from despair;
Some one is poor—there's something you can spare!

"Thine own heart's sorrow mention but in prayer,
And carry sunshine with thee everywhere.
The little duties do with all thine heart,
And from things sordid keep a mind apart;
Then sleep, my child, and take a well-earned rest,
In blessing others thou thyself art blest!"

—Anon.

The Preaching of the Gospel to the Jews.

SOME nineteen hundred years ago the apostle Paul was inspired to write the following statement: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Rom. 10:1. While the church has read it, while the Bible has contained it, and while thousands have thought upon it, comparatively few have ever made it a part of their own experience. This prayer is certainly as important as any other prayer of the Bible, and we feel sure it is time the church of God prayed this prayer, and worked with the end in view that they believed it would be answered.

We feel sure that the Holy Spirit is beginning to answer this prayer to-day, and we see signs and indications that there are Jews who are being saved, and we know from the word of God and the sure word of prophecy that there are hundreds, yes, even thousands, who will yet be saved, and help make up the true Israel of God.

It is doubtless true that the Jews are a hard class to reach with the Gospel, and for this reason there are few people who care to undertake the work. But Jesus did the work; the early church worked for them, and God said He had not cast them away. Then why should we? God designed the Jews to be the missionaries of the world; and if the children of God would but remember, they would recall that every blessing the church has had or enjoys to-day came to them thru the Jew. We certainly are debtors to them, and it is time we began to pay that debt.

We have seen the Lord at work among the Jews, breaking down their prejudices, and inclining their hearts to hear the pure truth of the Gospel. The work with the literature has been going steadily forward during the past three years, and we are glad to say we have distributed more than twelve tons of literature among them. No doubt some of this has been wasted, but we thank God most of it has been read, and a good deal of it has been received with joyfulness. Souls have accepted the truth and have been baptized, and are rejoicing in the hope of the glory of God that they have found their own Messiah, Jesus.

The work at the mission in Boston has been going along quite steadily, and there have been several who have taken their stand for Christ and His truth.

Several have been baptized, and others are awaiting baptism. A good work has already been going on with the children. This winter we have not been able to do so much as we desired on account of lack of funds, and also on account of other conditions, but we believe the time has come when we must put forth more diligent efforts.

It is doubtless known that the Jew has a fierce time when he accepts Christ. He is persecuted, cursed, starved, and at times buried in effigy; still he will love Jesus in spite of it all. The question arose as to what to do with these poor Jews when they take



Industrial Home for Converted Jews.

their stand for the truth? We felt impressed that we ought to secure for them a city of refuge where we could give them employment, and at the same time have a training school where we could give them a training to work for the Master. There is so much need for such workers.

The Lord providentially opened the way for us to secure just such a place within twenty miles from our mission in Boston. It is a farm of eighty acres, with a twenty-five room house. It has two large barns, other buildings, fruit orchards, and some thirty acres of valuable wood and timber. The whole could be secured, stocked, and fitted up for a training school for the sum of ten thousand dollars. We are glad to say that we have more than half of the sum already secured, and many souls have become deeply interested in this enterprise. We need the sum of \$3,500 to finish paying for the place, and to secure the necessary things to carry on the work. The accompanying cut shows something of the buildings. We assure our friends that whatever assistance they can render toward this noble enterprise will be greatly appreciated, and much blessed of God. We ought to have the balance of this money within a few weeks, and we trust the Holy Spirit will impress the hearts of His dear children to remember this work for the lost sheep of the house of Israel.

Any funds may be sent either to the SIGNS OF THE TIMES, or to the Jewish Mission, 105 Staniford St., Boston, Mass.

F. C. GILBERT,
Supt. Jewish Mission.

Our Work and Workers.

A NEW church building was dedicated at Kincaid (Kan.) Sunday, April 5.

MEETINGS held at Parma, Idaho, have resulted in bringing ten to accept the truth.

A CHURCH of fifteen members has been organized by Brother H. J. Dirksen at Midvale, Idaho.

SABBATH, March 21, four members were added to the Topeka (Kan.) church, three on profession of faith.

ELDER R. D. QUINN, recently returned from Australia, has been elected president of the Montana Conference.

AT Falls City, Ore., four have accepted present truth thru the labors of Brother G. W. Pettit and Brother J. M. Cole.

A NOTE from Brother Clarence Santee states that the brethren at Hamby, Texas, dedicated a new church building March 28.

NEW MEXICO has been transferred from the Central Union Conference to the Southwestern Union, with Brother H. L. Hoover as director.

A SABBATH-SCHOOL of twenty-three members was recently organized at Porter, Okla., by Brother C. M. Hayhurst. Much interest is manifested.

BROTHER CHAS. THOMPSON, president of Kansas Conference, writes of the dedication of a church building by the brethren at Conway Springs, Kan., March 15.

"THERE has been great opposition on the part of some, but, notwithstanding this, six precious souls have taken their stand on the commandments of God."—E. W. Wolfe, Eddyville, Iowa.

BRETHREN R. D. QUINN and J. C. Foster have just closed a series of meetings at Stevensville, Mont., in which seven honest souls gave themselves to the Lord.

A SABBATH-SCHOOL of twenty-six members was recently organized in South Peoria, Ill. The interest was created by Brother J. L. Galbraith by canvassing and holding Bible-readings.

AT the close of a discourse by Brother Meado MacGuire at Kansas City, Mo., March 7, twenty-four gave their hearts to the Lord, nearly all of them young people. Brother H. B. Steele assisted in the meetings leading to this splendid harvest.

THREE charter members of the first Seventh-day Adventist Church still survive, Sisters Harriet I. Farnsworth and Sarah P. Mead, both still members of the church at Washington, N. H., and Sister Cynthia J. Farnsworth, now a member of the church at Hastings, Neb.

OFFICERS elected for the Northern Union Conference, which includes Iowa, Minnesota, North and South Dakota, are as follows: President, R. A. Underwood; vice-president, M. N. Campbell; secretary, T. D. Gibson; treasurer, C. M. Everest; educational and young people's secretary, C. L. Benson; religious liberty secretary, C. M. Clark; secretary medical department, Dr. C. P. Farnsworth.

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SIGNS, Watchman, Instructor, Liberty, Life and Health, and tracts. George Bell, Luray, S. C.

ENGLISH papers and tracts. Address H. W. Reed, Crandon, Wis.

Special to Our Subscribers

Our Bible-Reading Series of twenty-six numbers of the SIGNS OF THE TIMES will soon close. We have received many appreciative letters of this series of which the following is an average sample:

"I can not express in words how pleased I am with the SIGNS. We have reached a time when we can point to the SIGNS as the grandest and greatest missionary paper in all the world, not only in its special numbers, but in its regular issues from week to week."

As the Bible-Reading Series is about finished, our readers will naturally wonder what are the plans for the paper beyond that. We have completed arrangements for

172 SPECIAL ARTICLES

covering all the leading themes of the Gospel. These will be illustrated and presented clearly and attractively. Here are some of the subjects to be considered:

The Law of God	Conversion and Regeneration
The Everlasting Gospel	The Church Militant and Triumphant
Man's Sin and Saviour	The Great Field of Prophecy
Man's Nature and Destiny	Union versus Confederation
The Holy Spirit	The World's Ills and Remedies
Bible Election	The Great Threefold Message
The Complete Sabbath Question	Religious Liberty
The Coming of the Lord	The Day of the Lord
The Signs of the Times	The Earth and Its Future

In addition to the foregoing there will be

50 MISCELLANEOUS ARTICLES

on subjects of practical godliness, true Christian living, etc., which will be very helpful to all.

The series of Bible-Readings just closed have given such general satisfaction that the editors have decided to continue this feature thru the coming year, therefore there will be

52 BIBLE-READINGS

on the subjects presented in the foregoing articles in addition to the articles themselves. These readings will be brief but comprehensive.

Following are the subjects of some of the good things that will appear in

THE HOME DEPARTMENT

Breathing	Clothing for the Trunk
Ventilation	Clothing for the Limbs
Blood Circulation	Clothing for the Feet
Food Combinations	The Responsibilities of the Father
Common Sense	The Responsibilities of the Mother
Absence of Worry	Responsibilities and Privileges of the Son
Simplicity of Life	Responsibilities and Privileges of the Daughter
Few Varieties at Meals	Pernicious Reading
Clothing: Effects of Improper Clothing	Good Reading

THE OUTLOOK DEPARTMENT

The reader knows of the mighty issues that are agitating the world, and how that the bravest men are trembling before what they see coming on with an irresistible force. In the Outlook Department these issues will be considered by the able corps of correspondents that we have scattered thruout the world, and the meaning of the disquieting events will be fully presented in the light of prophecy. No one can afford to miss the important matter that will be found in this department from week to week.

MISSIONS

The SIGNS has always taken a lively interest in missions and missionary enterprises. During the coming year special attention will be given to this department. There will be articles on the great needy fields of China, India, Africa, South America, Korea, Japan, and the Philippine Islands. These articles will be furnished by persons right on the ground, acquainted with all the difficulties and advance steps that are being taken.

QUESTIONS AND ANSWERS

or "Our Inquirers' Department," will be continued, together with the Bible-Reading Band already organized, beginning with 1909, reading the Bible thru in a different way from the present.

During the year the senior editor will spend several weeks in Europe gathering information and material with which to enrich the pages of the SIGNS. He will make a special study of the great problems now agitating the social, religious, and political world, and give the readers of this paper the benefit of his research. His weekly letters, embodying notes of travel, etc., will be of special interest to all.

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Simplicity in the Home

By Mrs. L. D. Avery-Stuttle

A GREAT deal is being said lately about the simple life, but I fear that it will take even more than the efforts of our respected President at the White House to make it really and practically popular. Madam Style is so fond of her fine clothes, and Mr. Dissipation is so determined to eat late suppers and to turn night into day; while Madam Folly still delights to shock sensible people with her unreasoning extravagance, that the task of reforming the people is bound to be a hard one.

A friend was telling me yesterday of a lady who cried all day Christmas because her husband had presented her with a pair of slippers which she did not consider fine enough; and of another, who for a similar reason rudely threw the present her husband had just handed her across the room into the corner.

"O, how unkind! Why that was downright cruel!" exclaims Mrs. Elegance, who, altho she has her faults, is a very tender-hearted little woman.

But look here, Mrs. Elegance; don't you remember encouraging John to buy that expensive suite of furniture, when you knew he could ill afford to do so? He did it, of course, to please you, tho it went against his better judgment. But he has felt obliged to put in another extra hour of hard work every day since then, because he did it. Then there are the children's school dresses. Really the old gowns would have done nicely with only a little alteration, but they were somewhat out of style—as last summer's dresses are bound to be—and so—

"Now you are touching a tender point," declares Mrs. Elegance; "I think my little girls are as good as anybody's, and I am determined they shall be well dressed, even if—"

Even if your poor, over-worked husband has to foot the bills, which grow larger and larger every season. He needs a vacation badly, but he does not dare to take one. The first thing you know, Mrs. Elegance, your tired husband will take a long vacation from which he will never return. This rushing, hurrying, strenuous life he is leading, this continual reaching and stretching and grasping after the ever elusive dollar, with which to satisfy the growing demands of his wife and children, this busy, restless life, can not be kept up very much longer. Now pray don't cry, but just listen to reason. Why not get Minnie a serviceable gingham for school, instead of that flimsy, expensive silk mull? Why do you buy for your little girls costly bracelets, and then—folly of follies—allow them to wear these to school, like

grown-up ladies dressed for an evening reception?

I can not tell you how sensible people look upon such folly. And even if these vanities cost no more than you are well able to pay, still I assure you that in the end you would find to your sorrow that the false training you are giving your girls will be the most expensive thing in the world. Already do you not see that they are losing their childish modesty and simplicity? You think not?—Allow me, and I will convince you.

Just step here, Mrs. Elegance, and watch your little daughters coming down the street. School is just dismissed, and they are walk-

Trust.

THE clouds hang heavy round my way,
I can not see;
But thru the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in His
While all is dim,
To close my weary, aching eyes
And follow Him.

Thru many a thorny path He leads
My tired feet;
Thru many a path of tears I go,
But it is sweet
To know that He is close to me,
My Guard, my Guide:
He leadeth me; and so I walk
Quite satisfied.

—Selected.

ing home with their mates. "Walking," did I say? I ought to have said "mincing," like the foolish daughters of Zion that we read about. They do not "make a tinkling with their feet," but O how the bangles and buckles and bracelets and chains and rings and pins and beads and what not do shimmer and sparkle and "tinkle"!

These little old women of yours walk very sedately and seem to feel their vast importance. When you were a little girl, Mrs. Elegance, you used to trot along the winding path, with your little bare feet brushing the dew from the grass, happy and thankful if your mother allowed you a new calico or gingham once or twice a year. If you wanted to climb a tree, or go racing after a butterfly you did it; but your poor little fashion-fettered daughters know better than to attempt such a thing. The limbs on the tree would tear and ruin the fancy dress of little Miss Elegance.

Now step a little nearer and listen to the conversation of your small girls, and remember that they are yet wearing short dresses, and have barely entered their "teens," and that they are returning from

school, where they are supposed to learn something more than folly. Listen:

"O Elizabeth! mama has bought me just the sweetest silk gown for Jennie's party; it's too lovely for anything! There are to be four ruffles on the skirt, and I'm to have three yards of ribbon for the sash, and a love of a bow for my hair,—a perfectly immense one you know,—and O Elizabeth! father thinks I'm pretty young for gentlemen company, but mother doesn't object, and Mr. Jack Smith,—he's fifteen, you see, and his father's just awfully rich,—he's going to take me. Now if I can only coax papa to buy me a new bracelet and chain, I'll be perfectly happy. It's awfully expensive of course, but look here, Elizabeth, if we're ever going to marry rich—"

And then these old little girls passed on, and Mrs. Elegance and I failed to hear the remainder of this edifying conversation. I turned to steal a glance at my companion.

I don't wonder you blush, Mrs. Elegance, but this revelation has come none too soon. But how it must pain you to realize that all this silly folly is but the result of your own training.

Now take my advice; please do. Have a good, long talk with your husband and get his cooperation—he will be only too delighted, poor man. Tell him you have resolved to quit your life of fashion and folly. Then call your daughters and have an understanding with them. Confess to them that you have been a foolish mother. A confession will be good for them and for you, too. Turn square about; and it may be, Mrs. Elegance, that it is not yet too late to undo some of the mischief of the past, and to make sensible little girls out of these twaddling fashion-plates of yours.

Mistakes Concerning Alcohol.

ALCOHOL, whether given in the form of beer, wine, or whisky, has, in every case, the same destructive tendency. I am well aware that some physicians claim a power for alcohol which it does not possess. They prescribe it as a restorative, and assert that in wasting diseases it is useful in arresting or preventing waste of tissue; neither of which effects I am positive it possesses, and for these purposes it is futile to prescribe it. I am quite sure that in a state of health there is not a single organ or tissue of the body that derives any benefit from its use; and quite as positive that it is a most destructive agent to every organ and tissue of the body either in a state of health or disease. Most mistaken ideas have long been entertained of the efficiency of alcohol in many diseases of the system, and its general effects upon the human body; but actual experiments have convinced several of the ablest and most profound thinkers in the medical profession that it has always, and

in every form, proved itself to be the most pernicious agent that was ever employed mechanically or otherwise. Being, therefore, satisfied that its use in a state of health is never necessary, and in a state of disease it is most injurious, I have for years past abolished its use in the asylum—*Dr. Dickson.*

The "Naval" Edition of the Signs.

ATTENTION has already been called to the fact that the SIGNS OF THE TIMES under date of May 13 is to be a "Naval" Number with illuminated cover.



Reduced facsimile of first page "Naval" Edition.

On the first page there will be a portrait of Rear-Admiral Evans, commander of the fleet, in full dress uniform, surrounded by an emblematical border.

On the last page of the cover there will be a large half-tone engraving of the entire battle-ship fleet, with the flag-ship "Connecticut" in the center.

The cover will be printed in green-black ink, and will present a very attractive appearance.

Many will purchase this number just for the beautiful engravings it contains; but they are not the most important part of the paper by any means, for its pages will be filled with soul-stirring truths for this time, presented in the most forceful and attractive manner, and it is hoped that a spirit of inquiry will be awakened in the hearts of many which will lead them to Christ.

The third page of the cover will contain advertisements of our leading books, pamphlets, and tracts, so that those who wish to read further on any subject will know where to send.

Every one seems to be enthusiastic over this forthcoming number. We quote the following from a letter just received from Elder W. B. White, president of the North Pacific Union Conference:

"I am interested in your 'Naval' edition of the SIGNS OF THE TIMES. Have written an article for the next issue of our union conference paper. I hope that a large number of these papers will be sold in the North Pacific Union Conference during the month of May. I think it was a very happy idea that came to you of issuing a 'Naval' edition, for I am sure it will sell well and thus be the means of bringing much truth before the people."

The California Conference alone expects to sell from forty to fifty thousand copies of this number.

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portunity to place the truth in the hands of the people in an attractive form.

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Diet.

Care of the Body.

Care and Training of Children.

The Home Treatment of Disease.

The object of this work is twofold:

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(2) The classification in convenient form for reference of such recipes and items of information as are most needed in the home.

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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James") or "Authorized" Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

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A letter from Dr. Miller to this office states that the Chinese printing-office has been located at Shanghai, and all mail for the press or for Dr. and Mrs. H. W. Miller, Mr. and Mrs. B. A. Roberts, and Mrs. Botilla Miller, should be addressed to Shanghai, China, care U. S. A. Post-office. We are glad indeed to note their safe arrival at Yokohama, from which place this news came to us.

The despatches say that President Roosevelt has called a meeting of all the governors of the states and territories of the Union to be held in Washington, D. C., May 13. In addition to the governors that are asked to attend the meeting, Grover Cleveland, W. J. Bryan, James J. Hill, Andrew Carnegie, and John Mitchell are invited as special guests. The conference is to last three days, and will be presided over by President Roosevelt in person. The purpose of the meeting is not stated, but it has the distinction of being the first meeting of the kind in the history of the Republic.

Raisins as a Diet.—The Bureau of Forestry has an agent in California, Mr. Enos A. Mills by name, who recently lectured in New Orleans. Among other things he gave this bit of personal experience: "As a rule I walk thirty miles a day over the forest of which I have charge. Much of the time I have to climb mountains. Some of my trips last three weeks, and when I am about to start on one of them, I strap fifteen pounds of raisins to my back, and there are my provisions all put up and easily carried. I find that I need no other food. Part of the time I am as much as 14,000 feet above sea level, where there is much snow, and I find that the raisins agree as well with me at that

altitude as they do at more normal levels. I have no regular meal hours. I merely chew raisins when I am hungry. I make a point of chewing them up fine, seeds and all." Where is the man who could make such a journey on 150 pounds of beefsteak?

Our "Bible-Reading Specials" close with our next issue. The subject of the reading of that number will be "Spiritual Gifts," a subject that should be of interest to every Christian, whatsoever his name or denomination. Christ has bestowed gifts upon His church. He would not have us ignorant respecting them. He has given much instruction in the New Testament concerning them. When these gifts were bestowed, to whom given, for what purpose, for how long, and what the gifts are, will be clearly set forth in our Bible-reading of next week.



The Log Cabin in Which Abraham Lincoln Was Born in Hardin County, Ky., Feb. 12, 1809.

Our "Naval" Issue.

We call it that, but it will be a Gospel issue of the *SIGNS OF THE TIMES* like each and all we publish.

It will, however, deal with naval statistics more than our ordinary issues.

It will show the meaning in the light of reason and prophecy of the greatly increased naval armaments of the world.

There will be published illustrations of battle-ships of various great nations. There will be enough of naval matters published in that number to entitle it to the term "naval."

All over the country, nay, more, all over the world, men are interested in the great fleet of battle-ships which will soon gather in San Francisco Bay. All over the world rulers, statesmen, politicians, thinking men, are discussing the meaning of the great display. It is well that students of prophecy should inquire as to its meaning.

Our "naval" issue of the *SIGNS* will present some thoughts along these lines which will be helpful.

For a more detailed description of that issue see the previous page.

Now Is the Time to Renew.

MANY subscriptions close with our Special Bible-Reading Series. We have been glad to have these readers with us during the last six months. We desire to lose none of them. We are glad to receive already so many renewals. Now there are better, stronger reasons for them to stay with us than there were that they should join us.

The *SIGNS OF THE TIMES* will be a better paper next year than ever before. While so much space will not be given to Bible-readings, we shall still give a short, pointed, concise Bible-reading in each issue. In addition to that the paper will publish the entire great, glad, vital, Gospel message in the year to come. It will publish the great ominous signs of warning which God is giving to a world rushing on in mad, thoughtless selfishness. It

will note all the great world movements of significance. It will keep before its readers the great mission fields of the world. It will tell by word and illustration the saving, helping truth of God. By that Book of God it will stand without fear or favor. Therefore we invite those whose subscriptions are expiring to stay with us. In the words of Moses to Hobab of old, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel"—all those who will search and do His word.

Life Force.—Prof. E. L. Larkin declares in a recent number of the *Examiner* that the idea that there is a "real vital force seems to be rapidly vanishing. Few scientific men believe in a vital or life force. Life, now, is almost unanimously held to be an electro-chemical process." And then the professor cites in proof of this Buechner's yeast experiment, in which living yeast was mixed with hard, white sand, sterilized, and subjected to enormous pressure, destroying all yeast germs, but squeezing out a thin liquid, in which were no yeast germs nor protoplasm, which science once called "the base of life." Yet this fluid set up fermentation. The conclusion was that this action is purely chemical action, not life action. But must vital force, or life force, always be manifest in germs discernible by science, or be subject to sterilizing processes? Is protoplasm either "the base of life" or necessary to life existence? It seems to us that there are a dozen questions which it might be profitable for scientists to consider before they set aside the hope of the universe—God the Source of all life, and whose life maintains the integrity of the universe.

"Prepare war," declares the prophet; and everywhere we hear the war talk in response to the prediction. A recent number of the *London Daily Express* says: "The reasons urged for the reduction of the navy are ridiculous. To-day the horizon is clear, and Great Britain is friendly with all the world, but who can prophesy what to-morrow will bring forth. The international situation has changed amazingly in five years. It may change even more rapidly, and fleets can not be built or armies prepared after a crisis has risen. It is imperative that the two-power standard [that is, England's navy as large as those of any other two powers combined] should be maintained fully and completely."

We noted three accessions to the Roman Catholic Church from the Episcopal Church in our last. The despatches record another in Chicago; the Rev. Charles E. Bowles, rector of All Saints' Episcopal Church, resigned March 24 to enter the Roman Catholic Church. He is a member of the association known as the Companions of the Holy Saviour, composed of about forty Episcopal ministers throughout the United States. Within the past month three other members of the brotherhood have entered the Roman Catholic Church.

Just as soon as a government begins to legislate for the protection or promotion of institutions involving classes, that government has entered upon a downward course. It is individual men and women who should be protected in their rights. Institutions, howsoever religious and sacred they may be, may safely be left to care for themselves. It is men—the individual man, whosoever he may be—whose rights should be guarded.

The "Evening Telegram," of St. John's, Newfoundland, of March 23, contains a good article on religious liberty by Mr. C. H. Keslake. Mr. Keslake rightly argues that government has no right to interfere with one's religion, be that religion right or wrong, so long as its devotee does not interfere with the equal rights of others.

We wish to thank our correspondents who have sent us some very fine illustrated London journals on the assassination and funeral of the King and Crown Prince of Portugal. One comes from Southern California, the other from Colorado.