

SIGNS OF THE TIMES

Comfort to God's People

Comfort ye, comfort My people, saith your God:
Speak ye comfortably to Jerusalem, and cry to her,
That the period of her warfare is fulfilled;
That the expiation of her iniquity is accepted;
For she hath received from the hand of Jehovah,
A full measure of punishment for all her sins.
A voice crieth in the wilderness; "Prepare the way
of Jehovah!

Make straight in the desert, a highway for our God."
Every valley shall be exalted,
And every mountain and hill shall be brought low;
And the crooked shall be made straight,
And the rough places a smooth plain:
And the glory of Jehovah shall be revealed,
And all flesh shall see the salvation of our God:
For the mouth of Jehovah hath spoken it.
A voice saith, "Proclaim."

And what said I shall I proclaim?
"Proclaim that all flesh is but grass,
And all its glory as the flower of the field:
The grass withereth, the flower fadeth,
When a vehement wind bloweth upon it:
Verily the people are grass.
The grass withereth, the flower fadeth,
But the word of our God shall stand forever."
Ascend, O daughter upon a high mountain,
Thou that bringest good tidings to Zion;
Exalt thy voice with strength,
Thou that bringest good tidings to Jerusalem.
Exalt thou it; be not afraid;
Say to the cities of Judah, "Behold your God."
Behold, the Lord Jehovah shall come with might,
And His own arm shall rule for Him:
Behold the recompense which He giveth is with
Him,

And the reward which He bestoweth is before Him.

—Isa. 40: 1-10. Boothroyd.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2505.—The Seed of the Woman.

(1) What is the antecedent of the pronoun "his" in Gen. 3:15? (2) What is the "enmity," same verse? (3) What is the significance of the one's "head" and the other's "heel" being bruised?

A. L. M.

1. The antecedent of the pronoun "his" is the "Seed" of the woman, the one great subject of God's word from that time forward, the one great thing about which all the other great truths of the Bible revolve, until that Seed shall come, whose is the right of the inheritance, and to whom God will give it. That Seed preeminently is Christ, and thru Christ all those who are His.

2. When man sinned, he utterly yielded to Satan. God in His great mercy put a desire for righteousness into the heart of humanity, and that desire for righteousness is also a hatred of the tyranny and the slavery which sin brings. It is that in the human heart and conscience to which the Spirit of God appeals, and which is found in every heart unless that heart is wholly depraved.

3. Sufficiently wounding the head results in fatality; the heel simply that of injury. Satan would be able to bruise the heel of the Seed by persecution, by crippling God's work in every way possible. Such has been the case thru all the ages. But the bruising of the head will be the utter and absolute destruction of Satan and all who are identified with him.

2506.—Personality of God.

Who is meant by this, the Father, the Son, or both? If both are meant, should it not be personalities of God? God who talked with Moses at the burning bush is God the Son, God who gave His only-begotten Son is God the Father; and then there is the Comforter, the Spirit of God.

B. B. No. 1410.

The term "personality of God" almost invariably is used with reference to the invisible God, the Father, concerning whom no image or representation should be made by His children. Thru all Biblical times the Son was in subjection, a representative of the Father. He "gave Himself" "from the foundation of the world," "became a servant;" and in all the manifestations of Him, either as the "Angel of the covenant" or as Jesus of Nazareth, He was still in the capacity of a servant, the representative of God. During all this time He did not reveal Himself; that was not His object. The purpose of Satan was to reveal himself; the purpose of Christ to reveal the Father, and therefore He tells us, "No man knoweth the Son save the Father; nor knoweth any man the Father, save the Son and he to whomsoever the Son will reveal Him."

The Spirit of God is common both to Father and Son, "the Spirit of God," "the Spirit of Christ." It is that which brings both the Father and the Son to the individual, and this is so stated in those wonderful discourses in John 14 to 16. "I will pray the Father, and He shall give you another Comforter, that He [the Father] may abide with you forever." John 14:16. Verse 17 states the Spirit "dwelleth with you, and shall be in you;" but He brings Christ, for the eighteenth verse declares, "I will not leave you comfortless; I will come to you." And again in verse 23, "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." They do this by the Spirit which brings Their presence. That Spirit is said to be "poured out," "shed forth." "The Holy Spirit is the breath of the spiritual life of the soul. The impartation of the Spirit is the impartation of the life of Christ." "It is thru the Spirit that Christ dwells in us, and the Spirit of God received in the heart by faith is the be-

ginning of the life eternal." The expression, the "Godhead bodily," is found in Col. 2:9. It simply means that dwelling in the flesh of Jesus Christ was all the power of the Godhead; simply an equivalent of chapter 1:19, "For it pleased the Father that in Him should all the fulness dwell."

2507.—Swedenborgianism.

What is Swedenborgianism?

A. L. M.

Swedenborgianism is the doctrine of one Emanuel Swedenborg, or the system of philosophy and theology taught by him, and which has been developed from his writings by his followers; the doctrine, usages, organization, and characteristics of Swedenborgians. Swedenborg himself lived between the years 1688 and 1772. His form of mysticism was based on revelations claimed to have been received by him, teaching especially an intercourse with the spiritual world and the law of correspondences by which every material thing has a spiritual thing corresponding to it, closely connected with it, or upon the Scriptures allegorically interpreted. According to it there are in things three degrees of being, corresponding to three degrees of being in God; love, the celestial degree; wisdom, the spiritual; and use, the natural; answering to end, cause, and effect. In other words, it is an early form of Spiritualism, and is based on the ancient falsehood of the serpent, "Ye shall not surely die." They hold that man is an immortal spirit, having a body of flesh, which is laid aside at death, after which man wakes to consciousness in the spiritual world, and according to the life he has acquired on earth dwells in heaven as an angel or seeks an abode with his like in hell. They hold that the second coming of Christ has already taken place, is not the coming in person, but a revelation of Christ in an internal sense of His word, and is the beginning of a new Christian church of divine promise, and a new era of enlightenment and progress among men, all of which is unscriptural.

2508.—The Victories of Joshua.

Verses 23 and 24 of Joshua 10 tell us that the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon were brought forth from the cave, slain, and hanged on five trees. Verses 36 and 37 relate that Joshua captured Hebron, and verse 37 mentions that they took it and smote it (Hebron) with the edge of the sword, and the king thereof. Was there another king of Hebron besides Hoham?

B. B. No. 387.

Evidently there was. The five kings, when they left their cities, joined their forces in the battlefield, and there Joshua met them. Of course when they left their cities, they must have placed some one to rule in their stead, and as soon as they were killed, the rulers left in the cities would naturally be the kings. It is to these, evidently, that verses 36 and 37 refer.

2509.—Baptism.

Can one be baptized without the sprinkling of water or any preacher's ceremony? If one has truly repented, and his sins are forgiven of God, and has promised to do only what is right, is he not baptized? Baptism does not consist of water, does it?

M.

It seems as tho the inquirer could easily settle his own question. If one truly repents of his sins and receives forgiveness of God, and promises God to do what is right, then he will be baptized, will he not? Baptism means immersion, whelming, covering, and baptism in water, such as John's baptism. The way in which Jesus Himself was baptized, the way in which the apostles were baptized, and all the early Christians, was the baptism

in water which was enjoined by the Lord. "Repent, and be baptized every one of you," reads the word. The mere act itself does not save. Baptism is an expression of one's faith. There is a baptism into the Spirit of God, for which the outward baptism in life is to some extent the sign. That does not set aside water baptism, however, any more than it does the Lord's Supper.

2510.—Taking the Life of Animals.

Does the commandment, "Thou shalt not kill," mean the prohibiting of taking the life of anything created, such as cattle, sheep, birds, reptiles, insects, etc?

M.

Not at all. The command pertains to the human. The Decalogue guides in love to God and love to our fellow men. To try to make it refer to all kinds of beasts, reptiles, and insects, is pushing it to an extreme which will logically lead to fanaticism. The command to Peter, related by Peter in Acts 10:13, 15, teaches this one lesson, that Peter should "not call any man common or unclean." The vision was given for that purpose and nothing else. The sincere Christian will aim to carry out in his life 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." It will not be mere happiness or safety which will control under such circumstances, but the question will be, What will fit me for better service and will best glorify God?

2511.—Departing and Being with Christ.

Will you explain Phil. 1:21-24?

B. B. No. 839.

The passage reads as follows: "For me to live is Christ and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." If we will read the twentieth verse, we will learn that whether Paul died or lived Christ would be magnified; therefore he did not know which to choose, life or death. If he lived, his life would glorify Christ; if he died, his death as a martyr would arouse others to magnify the One for whom Paul lived and died. Therefore he could not choose between these; he was in a strait betwixt the two. There was, however, a third thing which he preferred, "having a desire to depart and to be with Christ;" which was far, far better than the death, better than the life. The word rendered "depart" is from the same root as the word rendered "return" in Luke 12:36, "And ye yourselves like unto men that wait for their Lord, when He will return from the wedding." The time that the apostle expected his reward was when Christ should come the second time. See 1 Thess. 4:23-28; Phil. 3:19-21. It was to the time of the second coming that Jesus ever pointed as the reward of His children. Matt. 25:31; 16:27. It was for that returning, that being with Christ, that the apostle longed. That would come about in either of two ways: by the translation of Paul, or by the second coming of Christ, when Paul would be translated with all the righteous.

2512.—Raise from the Dead.

Is there any prophecy in the Old Testament stating that Jesus was to die and rise from the dead on the third day?

C. K.

Hosea 6:2 is believed by many to refer to this event, the death and resurrection of Jesus. His death is clearly pointed out in Isaiah 53 and in Dan. 9:26, 27.

2513.—Made the Stars Also.—C. K.—The language of Gen. 1:16 does not necessarily teach that the stars were made on the fourth day. After telling us that God brought the sun and moon to be the light-bearers to the world, it gives the added statement, "He made the stars also," before the six days' work, but they were made visible on the fourth day by the removal of the clouds which obscured them.

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
Vol. 34, Number 21

Mountain View, California, May 20, 1908.

Weekly, \$1.50 per year
Single Copies, Five Cents

Our Comfort in Trial

By Mrs. E. G. White

GOD sees and tenderly sympathizes with those who are tempted. He hears the voice of supplication and distress. Not a groan, not a tear, not a sigh, escapes His notice. Christ came to this world to work out the plan of redemption in man's behalf, to show him how to overcome the temptations of the enemy. Will God, then, withhold from His children anything that will perfect their characters? If He did not love us, this great sacrifice would not have been made.

The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for good. All experiences and circumstances are God's workmen whereby good is brought to us.

The gift of Christ is our pledge of help in trouble, and of victory in conflict. In Christ is the strength of His people; for to Him all power has been given. "He giveth power to

the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

In the darkest hour, let faith pierce the

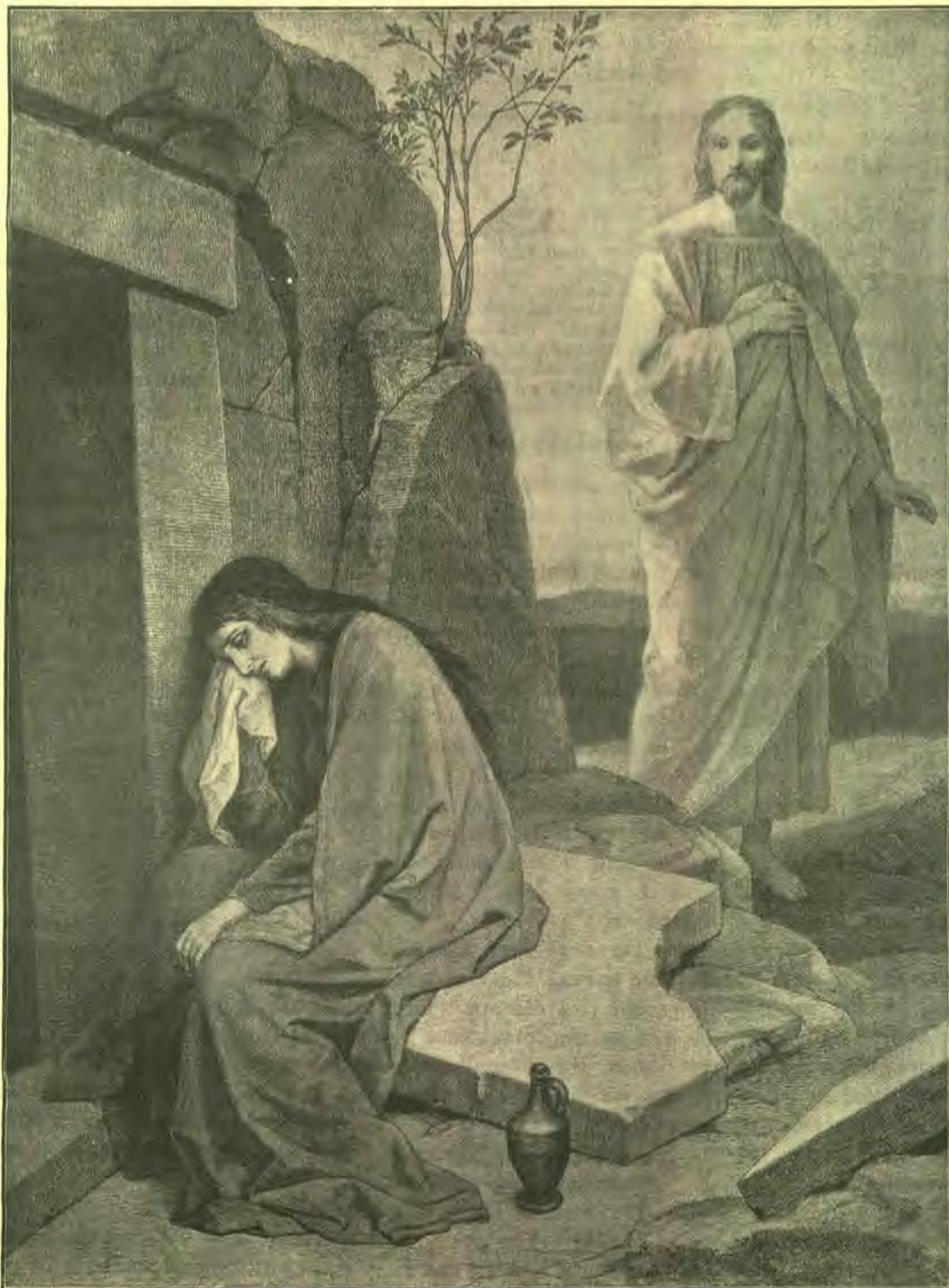
cloud surrounding you; for Christ is behind, and He does all things well. We have a covenant-keeping God, who knows all our necessities, a God who unites with His majesty the gentleness and tenderness of the shepherd. He has pledged Himself to supply all our need. Have faith in Him; for His honor is at stake. He will not alter the thing that has gone out of His mouth. He will fulfil His promise. Absolute power is His, and no obstacle can stand before Him. His understanding is infinite; He can not err. He is never in perplexity in regard to the means that He will employ. He says,

"Fear thou not; for I am with thee.

... I the Lord thy God will hold thy right hand, saying unto thee, Fear not. I will help thee."

Nothing of the world can make sad those whom Jesus makes glad by His presence. In perfect acquiescence there is perfect peace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusted in Thee." Our lives may seem a tangle; but as we commit our lives to the keeping of the Master-worker, He will bring out the pattern of life and character that will be to His own glory.

As thru Jesus we enter into rest, heaven begins here. We respond to His invitation, "Come, learn of Me," and in thus coming, we begin the life eternal. Heaven is a ceaseless approaching to God thru Christ. The longer we are in the heaven of bliss, the more and still more of glory will be revealed to us; and the more we know of God the more intense will be



THE DIVINE COMFORTER.

H. Hoffmann

"Jesus saith unto her, Woman, why weepest thou? ... I ascend unto My Father and your Father, and to My God and your God." John 20:15-17.

our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human nature can bear, we may receive here. But what is this compared with the hereafter! There "are they before the throne of God, and serve Him day and night in His temple; and He that

sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

be in Christ, he is a new creature." 2 Cor. 5:17. He who at the beginning said, "Let there be light" (Gen. 1:3), is He who today speaks light and life and joy to mankind (2 Cor. 4:6). And He who created worlds and who, by His power, upholds them and keeps them moving on in their ceaseless rounds (Isa. 40:26), is He who to-day can and does uphold every man, woman, and child (Heb. 7:25; Jude 24).

Thank God, the Christ of "yesterday" is the Christ of "to-day." Creator and Upholder of all things in heaven and earth yesterday, He is Creator and Upholder of all things in heaven and earth to-day. He is "our dwelling-place in all generations." Ps. 90:1. Truly, the child of God, tho often travel-stained, footsore, and weary, has been given "a strong consolation," "an anchor of the soul, both sure and steadfast" (Heb. 6:18-20) in the Creator-Christ of to-day.

The Gospel in Christ Jesus

By Charles L. Taylor

Christ the Creator.

"Jesus Christ the same yesterday, and to-day, and forever."

GOD would have all men truly to know His Son, the Christ of the Bible. He has therefore introduced Him as One who is "the same yesterday, and to-day, and forever." To know the Christ of "to-day" we must know the Christ of "yesterday." To-day He is "the same" that He was yesterday. When one has been taught Him as He was yesterday, he is able to trust Him as He is to-day; and being able to trust Him as He is to-day, the believer enjoys in anticipation all that He will be thruout the "forever."

"The same yesterday, and to-day, and forever." What a marvelous "yesterday"! What a glorious "to-day"! What a sublime "forever"!

What was our Lord's "yesterday"? And what the "forever"? Ah, "yesterday" was the eternal past, even as "forever" is the eternal future. And from the standpoint of the little moment called "to-day," we are permitted to view the Christ of those two eternities, and to know that into "to-day" God would press for our salvation all the glory of Him who is "from everlasting to everlasting" (Ps. 90:2), "whose goings forth have been from of old, from the days of eternity" (Micah 5:2, margin).

Jesus Christ is the "I Am" of Scripture. Of Himself He said (John 8:58), "Before Abraham was, I am." By prophetic pen He caused it also to be written: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth, then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him." Prov. 8:22-30.

"Before the foundation of the world" (Eph. 1:4), away back in the unknown, eternal past, Jesus Christ was one with the Father in might, in wisdom, and in counsel. "The Sovereign of the universe was not alone in His work of beneficence. He had an Associate,—a Coworker who could appreciate His purposes, and could share His joy in giving happiness to created beings," as "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace" (Isa. 9:6). He united

with the Father in planning the great universe, and as supreme Commander of the forces of heaven, He carried into execution the divine scheme.

This is all told in the beautiful, familiar words of the beloved disciple: "In the beginning was the Word; and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3. See also Col. 1:13-16.

But while Jesus Christ is thus placed

Our King.

THERE is a King of glory,
Erelong on earth to rise,
Sung in prophetic story,
Descending from the skies;
The Babe in Bethlehem, 'tis He;
It is the Man of Calvary—
Not crowned with thorns to-day,
But crowned with everlasting glory now!
Not crowned with thorns, and gory,
Not mocked and led away,
But crowned with glory now!

—Anon.

before us as the great Creator, we must bear in mind that the Father also wrought in the work. That Father and Son were together in framing the worlds and their inhabitants is clearly set forth in the record of man's creation: "And God said, Let Us make man in *Our* image."

The Christ of "yesterday" was most emphatically the Creator of all things "that are in heaven, and that are in earth." By the word of Christ of "yesterday" "were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was done; He commanded, and it stood fast." Ps. 33:6, 9. The Christ of "yesterday" spoke, and forth from the depths of His own eternal infinitude sprang the worlds of the universe. He could and did speak of "things which be not as tho they were" (Rom. 4:17); for when He uttered His creative word, things which had not been came into existence.

But, listen! The Christ of "yesterday" is "the same" to-day. He is our Creator (Isa. 40:28), and He is also our Redeemer (Isa. 41:14). The power that operated to give the world a being and form and beauty is the power which in the Gospel recreates man unto everlasting life; for "if any man

What Hinders Prayer.

WE are hindered from prayer, not so much by intellectual skepticism as to the reality and efficacy of prayer as by our moral timidity and cowardice. We do not want to venture out upon God. We do not want the deeper potencies of life struck open in us. We do not want to meet the moral challenge and test of prayer. Or our hearts are not really simple and trustful. They are proud and self-confident. They prefer to be at ease, and shrink from the exposing contact of God. If we were willing to pray, we should soon know of prayer whether it be a futility or a fellowship and a power.

What is all this but to say that life is living,—not offering excuses for not living, not speculating as to how to live, not lamenting that it is impossible ever to know how, but living. We must live. And there is only one way to live, and that is to live right. The fundamental question is the moral question. Faith is action. "Have faith in God," said Jesus, commanding faith, as is legitimate only if faith is action. And those who are of the truth hear His voice and respond.—*The Sunday School Times.*

IN speaking of the promise "And, lo, I am with you always, even unto the end of the world," Dr. Mabie told of a missionary who had spent years in the heart of China, cut off from communication with his people for eighteen months at a time, who said, "I have been much alone, but never lonely," and all because of that surprising thing—that wonderful Presence.

THE life of a man is made up of action and endurance; and life is fruitful in the ratio in which it is laid out in noble action or in patient perseverance.—*H. P. Liddon.*

WHEREVER Jesus comes, somebody knows and wants to be where He is; for the great, throbbing, weary, weeping, sad, broken heart of the world needs Jesus.—"*Gipsy Smith.*"

The Bible Scientific

By G. D. Ballou

READER, when you see this word "scientific," don't get frightened and look around for something else to read. Let us sit down and reason together for a short time. What is science?—Knowledge systematized. Knowledge put in order, made simple, made plain, made clear, so that a common mind can grasp it.

That is "science falsely so-called" which puts knowledge in such terms that it takes years to conquer the language used in conveying it, or, to say the very least, it is a very false, unkind, and foolish method of attempting to teach science.

The most profoundly learned men of all times have used the simplest language in conveying to the people important truths. The practical science of arithmetic, the foundation of all numerical calculation and of all business, is taught in language so simple that the sixteen-year-old boy can conquer every principle taught in the book.

History, that science of the past which reveals the effects of all sciences upon all the race in all ages, to be acceptable must be so stated as not to tax the mind too greatly in mastering it. The most successful writers have used the language of the common people so as to make visible to human minds the thoughts and actions of ages gone. Impartiality has been a factor of chief importance with every successful writer.

The common family almanac is a marvel of scientific attainment. This document in its calculations of the great problems of astronomy uses mainly the language of appearance. It says, The sun rises and sets, the moon rises and sets, Venus rises and sets; and uses almost as simple language in reference to all the phenomena of the heavens.

Now the Bible is noted for the sublime simplicity of its language. The story of Creation, the terseness of the Ten Commandments, the comprehensiveness of the Sermon on the Mount, especially the Lord's Prayer and the Golden Rule; the mathematical accuracy of its history, yea, even of its prophecies, stamps it thru and thru with the seal of genuine science. This book, too, uses the language of appearance. It says the sun rises and sets. It says the sun stood still at Joshua's command. In that wonderful ancient case of spirit materialization, when the witch had presented to her the form of Samuel, it uses simply the language of appearance, just what the on-looker seemed to see, that is what the record states.

The record it gives of men's lives is a towering monument to its wonderful impartiality. The great boast of science is its justice and impartiality. Did ever human writer produce such impartial biographies as are found in this book? Take the life of David or Solomon. Has the best profane historian ever been so successful in telling the exact truth, both the good and the evil, as the scripture writer? Without bias of fear or favor, the life is laid bare. No at-

tempt to shield the friend, nor the shadow of an attempt to denounce the enemy. There is a divinity about this book which reveals the science of humanity—its past, present, and future. As Saul said about the Christ after He revealed Himself to him on the way to Damascus: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." So there is an excellency in the divine science, once it is appreciated, that makes the human pretensions to science look exceedingly meager and cheap.

We can not help feeling a kind of com-

When Jesus Comes.

SOME people seem surprised at the eagerness which Adventists display for the return of the Lord Jesus Christ to this earth. But why should they not be eager for His return, when that return means—

- Reunion for the parted;
- Health for the sick;
- Land for the landless;
- Habitations for the homeless;
- Plenty for the destitute;
- Bread for the hungry;
- Water for the thirsty;
- Sight for the blind;
- Hearing for the deaf;
- Speech for the dumb;
- Youth for the aged;
- Liberty for the captives;
- Riches for the poor;
- "Beauty for ashes;"
- Immortality for mortality;
- Life for the dead;
- "The oil of joy for mourning;"
- Peace for the troubled;
- Rest for the weary;
- Gladness for the sorrowing;
- Songs for the sighing;
- Society for the friendless;
- Perfect bodies for the crippled;
- Crowns for crosses;
- Light for darkness;
- Strength for weakness;
- Harmony for discord.

"With an eternal inheritance in the kingdom of God for all His ransomed people."

miseration for the man who is ready to laud the wordy vaporings of the so-called science of evolution to the skies, and despise the simple story of Creation. The record of Moses needs no defense, explanation, or apology, but modern geology is all the while revamping and remodeling itself. No sooner has one writer finished than another feels sure he can do better with his system of suppositions, and so the process of "evoluting" geology goes on. Taking it as a whole it looks about like one fact, two suppositions, three guesses, and a conclusion; and it seems as if there must be something wrong with the heart and soul and mind that can be so satisfied with a system that demands so much readjusting and that can flippantly reject the Bible science of creation which fully explains every fact of geology.

The doctrine of a flood is the only thing that can explain how fossilized beasts were surprised by a sudden catastrophe and overwhelmed just as they perished. It will take

nothing less than the humility and meekness of a child to be able to bow in submission to the divine will. Logic alone will not even accept of the perfect science.

(Concluded next week.)

Christ Risen!

How full of meaning! It points backward and looks forward. Christ risen implies Christ crucified, dead, buried; death and the grave conquered, redemption sealed, a way of salvation for the whole race of mankind provided as a gift.

So, to contemplate this great fact is to be reminded of the suffering of our Lord, His obedience even unto death for our sake. We can not look upon Christ risen and not see the judgment hall, the mockings and the scourging, the cross, and hear His dying groans, His plea for mercy in behalf of those who sinned against His body on the tree.

But Christ risen inspires faith in us for the future. The cross is transformed into a synonym for hope and blessed assurance. It sheds a radiant light on the future. "Because I live, ye shall live also." He conquered death not only for Himself, but equally for all who believe in Him. He rose from the dead, and is able to raise others from the dead.

Christ risen is the greatest fact in history and the most comforting theme of the Gospel. It is the keystone of the whole structure of Christianity. Christ dead demonstrates His humanity; Christ risen proves His divinity beyond question, both of which facts are essential to the plan of salvation. Christ risen is the Rock upon which our hope depends. So taught Paul by inspiration, saying: "If Christ be not risen, then is our preaching vain, and your faith is also vain. But now is Christ risen from the dead, and become the first-fruits of them that slept. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory thru our Lord Jesus Christ." We look back to the triumph of Christ and joyfully look forward to our own victory over the grave thru Him who is the Resurrection and the Life.—*The Evangelical Messenger.*

The Only Blessed Hope.

THE resurrection of Christ and His second coming are the hope, the only hope, "the blessed hope" (Titus 2:13) of the children of God. If these great events do not occur, man is forever lost. But they will take place. The Son of God will come with all the shining angelic host; the dead shall hear His voice, and those who sleep in Him shall come forth to everlasting life and immortality.

This was the hope of the promise made by God unto the fathers that God should raise the dead. Acts 26:6-8. It was the hope of the patient patriarch (Job 19:25-27; 14:15); it was the hope of David (Ps. 17:15); it was the hope of the prophets (Isa. 26:19; Jer. 31:15-17; Ezekiel 37; Dan. 12:1; Hosea 13:14). Christ taught it, and the same promise and hope and com-

fort were set before the church by His inspired apostles.

Why, then, will so many Christians reject the plain teachings of the word on so important and vital a subject, and accept a pagan theory of which the pagans were not certain. The Bible theory,—eternal life only thru our Lord Jesus Christ at His coming and the resurrection, thru faith in Him,—it is true, does not glorify or exalt man, but it does glorify our God and Christ Jesus our Lord.

Entering in at the Door.

JESUS said, "I am the door; by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture."

In these beautiful words are set forth the perfect freedom and liberty of the true child of God. He that hath truly *entered in* by Christ, may enjoy all this freedom to go in and come out and feed continuously in the green pastures that the Good Shepherd has provided for His flock.

But the difficulty lies in getting in at the Door. It is simple and easy, if undertaken in God's appointed way; while it is utterly *impossible*, if undertaken in any other way. Many are so unwilling to heed the instruction to enter in by the Door, that they fail entirely of entering in, or, perchance, brand themselves as thieves and robbers by seeking to climb up some other way.

It will be noticed that Jesus uses the significant expression of "climbeth up," regarding those who seek to get in by some other way. This suggests at once that many are unsatisfied with the conditions of entering in by the Door. They consider it too humiliating—beneath them. They must "climb up," put forth some distinguished effort of their own, in order to get in. But God has made no mistake in placing the Door. It is amply large to let in any sin-sick, repentant lost one, but no one big with self can find admittance.

"I am the door." No Pharisee can enter. No one filled with self-esteem is admitted. No rich man, counting on his wealth as an asset for entrance, can come in. No person, trusting in his morality, any inherent goodness he may think to possess, will be welcomed by the humble Shepherd. No false accuser of his brethren, no liar, no dishonest or deceitful person, can enter. It is useless to offer a bribe, for that Holy One can not be swerved in any manner by the richest of earth's gifts. Ah! there is but one way—to fall at His feet, and say what the publican of old said: "Be merciful to me, a sinner." This sincere cry for help is immediately recognized by the true Shepherd. It is the cry of distress. As the helpless call of the babe in distress reaches the ear of the mother, so this cry reaches the trained ear of Him who was sent to seek and to save the lost; and no soul ever yet touched this self-surrendered chord who was refused. This is entering "by the Door" into the fold.

Peter entered that chilly morning of his Master's betrayal, when he turned aside after

denying his Lord, and wept bitterly, confessing his sin. The repentant one entered when she found herself alone with the Sinless One, her accusers all having departed; and thru her tears looked up into the peaceful face of her Deliverer, and saw His kind look when He spoke the forgiveness of her sins in the words, "Neither do I condemn thee: go thy way; from henceforth sin no more." Paul was admitted when he reached that place in his experience where he could say, "Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ." Phil. 3:7, 8.

God has purposed that Christ alone shall be exalted. His name must stand above every other name. Those unwilling to yield their wills to the will of the Father

In the Shadow of His Hand.

("I have covered thee in the shadow of My hand." Isa. 51:16.)

I REMEMBER the years of His hand's deep shadow—

The sun was darkened, the stars were veiled;
The glory of life was a fading flower,
And mirth was over and music failed.
But in that shadow I was safely hidden,
From wind and tempest I knew release,
And for the old, new songs were given;
My heart learned patience, my soul found peace.

—Annie Johnson Flint.

proclaim themselves unworthy of the joys of companionship with those within the fold, and, more than this, reveal that they are unacquainted with the lovely character of the Shepherd who gave Himself for the sheep.

Jesus waits to give entrance to all who in contriteness of heart seek admittance. He has given those within the fold the precious privilege of "going out," that they may enter into the joy with Him of seeking for and gathering other lost ones into the sheltered place of His presence, where there is found such an abundance of peace and joy and rest, before the storm-cloud bursts without. It is His will that they also "may have life, and may have it abundantly."

Reader, have you *entered in* by the Door? Have you experienced the joy of a full self-surrender for Christ? If not, you have not yet really lived at all. You are feeding upon husks. Your life is vain. You are lost. Why trust longer in such a vain hope? Why not surrender that proud, deceitful heart, and receive in exchange a new, clean one? May God's Spirit not leave you until you make the wise choice of yielding your worthless, sinful life, and receiving in its place all that Heaven has for you.

T. E. BOWEN.

"No nation was ever overthrown by its farmers. Chaldea and Egypt, Greece and Rome, grew rotten and ripe for destruction, not in the fields, but in the narrow lanes and crowded city streets, and in the places of their nobility."

Apostolic Example.

THE statement is often made that the Sabbath was changed by the early apostles. There is not a text in all their writings that bears out the argument, if argument it may be called, since no proof is given of the statement other than the word of men. It would be strange, indeed, if in all of Luther's writings there should be not one word concerning justification by faith, one of his most prominent doctrines. What would be thought of the historian who told the story of the United States and neglected to mention Independence Day? Yet here is a record of the acts of the apostles, among them Paul, "the greatest apostle," and never a word from them concerning the change of the Sabbath. Passing strange, is it not?

Let us notice some events in the experience of Paul, with his own words on the subject: In Acts 24 is the record of one time when Paul was arrested and brought before the civil authorities at the instigation of the Jews. What was their charge against him? Read verses 2 to 9. "We have found this man a pestilent fellow, and a mover of insurrections among all the Jews thruout the world, and a ringleader of the sect of the Nazarenes; who moreover assayed to profane the temple." Evidently they charged him with the worst things they could imagine, but never a word as to their laws; and the charges of insurrection were so evidently unfounded that the Roman authorities would not convict Paul on the evidence.

Note Paul's defense before the governor: "I cheerfully make my defense; seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem; and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets." Again, when he was brought before Festus, he declared: "Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all." Acts 25:8.

In telling of this experience to the brethren in Rome, whither he had been taken for trial, Paul declared: "I, brethren, tho I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans."

Now one of the "customs of our fathers" to which all Jews held most tenaciously was the keeping of the Sabbath. Had Paul, or any other apostle, so much as mentioned to the Jews that in accepting Christ they must keep the first day of the week in the place of the Sabbath, there would have been a storm of opposition. Without question, an uproar would have resulted, and the charge before the civil authorities would have included the attempt to change the law. Further, Paul could not have truthfully said, "I have done

nothing against the people, or the customs of our fathers." Such a statement would have brought instant and decided denial from the zealous Jews.

One word more from Paul, his appeal to the believers in Rome: "If thou bearest the name of a Jew, and retest upon the law, . . . being instructed out of the law, . . . having in the law the form of knowledge and of the truth; . . . thou who gloriest in the law, thru thy transgression of the law dishonorest thou God?" Rom. 2: 17-23. Here is a letter written years and years after the resurrection of Christ, and the writer still stands by the law, admitting no change or revocation, but calling for obedience to the letter and the spirit; urging faith in Jesus, but ever insisting on the binding claims of the law;—"do we then make the law of none effect thru faith? God forbid; nay, we establish the law." Rom. 3: 31.

Paul is not alone in pointing to the law. John, in his epistle to the churches, speaks of the duty of the followers of Christ to keep the commandments: "Hereby we know that we know Him, if we keep His commandments;" "whoso keepeth His word, in him verily hath the love of God been perfected;" "he that doeth the will of God abideth forever;" "he that keepeth His commandments abideth in Him, and He in him;" "this is the love of God, that we keep His commandments;" "this is love, that we should walk after His commandments."

Possibly the most conclusive statement from John is in his first epistle, verse 6 of chapter 2: "He that saith he abideth in Him ought himself also to walk even as He walked." Now there is no question whatever as to how Jesus walked. His own words tell us: "I seek not Mine own will, but the will of Him that sent Me." "I am come down from heaven, not to do Mine own will, but the will of Him that sent Me." John 5: 30; 6: 38.

The will of the Father is expressed in His law. An inspired prayer of the Levites, recorded in Nehemiah 9, contains this statement concerning that law: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right ordinances and true laws, good statutes and commandments." Surely "true laws" then would be true laws for all time, for God's plan of salvation and government has never changed, for "whatsoever God doeth, it shall be forever."

Two points determine the direction of a straight line. To the Corinthian brethren Paul wrote, "Be ye imitators of me, even as I also am of Christ." The inspired record of Christ's attitude to the law is given by the psalmist, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40: 8. That law emanated from God Himself, who spoke it to His people and wrote it with His own finger on the enduring stone. Thru all the ages of the world's history, men have obeyed that law in its entirety; men have kept God's Sabbath in every age. But above all others, Jesus the Son of God kept that law and honored the Sabbath. He established the direction of that law for

succeeding ages, and the apostles agreed with Him in all things. As was said of old of the glory of God and His handiwork,

"Their line is gone out thru all the earth,
And their words to the end of the world."
"The law of Jehovah is perfect, restoring the soul;
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart.
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring forever;
The ordinances of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
Moreover by them is Thy servant warned;
In keeping them there is great reward." Ps. 19: 4, 7-11. H.

The Divine Resource.

("Philip, Whence shall we buy bread, that these may eat?" John 6:5.)

"WHENCE buy we bread,
That these be fed?"

The Master the faith of His servant would test,
O, soul of man,

With the Divine at hand,

Why fail to discern where the power doth rest?

The Master may ask

Of thee some task

Which might be the testing faith in you.

O, faltering man,

With the Divine at hand,

Why shrink from the work He calls you to do?

Hungering soul may crave

For the Christ that will save,

And be lost for the lack of a life-giving word.

O, faithless man,

With the Divine at hand,

Why miss the joy of the service of God?

—Frank B. Everitt.

Christ Is Coming.

HE has said so in His word. He has told us that there would be signs of His coming. Line after line of prophecy has He given in His word, and the very last predictions are in process of fulfilment. He told us that there would be signs of His coming in the physical, social, political, and religious worlds, and they are all before us. The creation groans for her coming King. The old earth quakes under the burden of the curse. Wild storms sweep over her surface and pestilence follows plague.

In the social world the long-talked-of brotherhood of man is as far distant as ever. The rich are growing richer. Poverty is pinching the millions in lands of plenty. The gulf which separates the "classes" and the "masses" grows ever broader. Thousands of schemes are proposed and thousands are rejected by every one but their projectors. Oftentimes the poor are their own worst enemies in the combinations they form, and the intemperate and prodigal lives they live.

On the other hand, with thousands of sufferers for the necessities of life under the very shadow of the mansion of the rich, the Dives of the twentieth century piles up his colossal fortunes into the hundreds of millions. It can not go on much longer. In the political world thrones are trembling in the balance; governments slumber on hidden mines of dynamite; nations are living in hourly expectation of great calamities, and their hearts are failing them for fear

of the things coming on the earth. Socialism, Nihilism, and Anarchism hold the nations in dread, and uneasy rest the heads who wear the crowns. Preparations for war proceed in colossal degrees, and at the same time men are predicting peace, when there is no peace.

And all are fulfilling prophecy, and saying, "Christ is coming."

Happiness in Working.

WORK is a secret of happiness. It saves the heart from being overcharged. The emotions which otherwise would lie pent up to the hurt of the life, find vent and are wrought out in activities which bless others, while they produce health and wholesomeness in him who performs them. No worse mistake can be made by one in grief than to drop life's duties and tasks out of the hands and put one's self off from the common duties and ministries of life. God's comfort is not found in this way. Joy comes not back to him who nourishes his sorrow in idle brooding; it is found only in the earnest and faithful doing of every duty. Work has saved many a life from despair in time of great grief.—*Forward.*

The State of the Dead.

1. *What saith the Scripture concerning those who are asleep?*

"I would not have you to be ignorant," says Paul, "concerning them which are asleep." 1 Thess. 4:13.

2. *Do the dead praise the Lord?*

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

3. *What question is asked concerning man?*

"Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Job 14:10.

4. *Does man have any thoughts in death?*

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

5. *Can the dead remember anything?*

"For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 6:5.

6. *What is death called?*

"So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12.

7. *Is there any knowledge or activity in the grave?*

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

8. *Who only can praise the Lord?*

"The grave can not praise Thee, death can not celebrate Thee: they that go down into the pit can not hope for Thy truth. The living, the living, he shall praise Thee as I do this day." Isa. 38:18, 19.

9. *Do the dead know anything?*

"The living know that they shall die: but the dead know not anything: . . . their love and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

10. *Has David ascended to heaven?*

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Acts 2: 29, 34; Job 14: 12.

ARTHUR L. MANOUS.



MOUNTAIN VIEW, CAL., MAY 20, 1908.

Manuscripts should be addressed to the Editor.
For further information see page 15.

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The Law of the Most High.

THE character of every government is reflected in its law, especially in its fundamental law,—in those principles by which all legislation and jurisprudence is molded and directed. In the United States it is the Constitution. All statute law is null and void if not in harmony with that great fundamental document. Any person or combination of persons who would subvert that constitution, pervert its principles, is at heart a traitor to the government.

The loyalty of a subject to a government is measured by his regard for its fundamental law, the principles upon which it is founded. He may question subsidiary laws, he may not understand many things, but if he be a true subject, he is loyal to the foundation principles upon the maintenance of which rests the very existence of the government.

The constitution of God's government is the Decalogue. That wonderfully comprehensive code enjoins on the positive side all righteousness, and prohibits on the negative side all sin or transgression. Says the psalmist, "All Thy commandments are righteousness." Ps. 119:172. Declares an apostle: "All unrighteousness is sin;" and "sin," he avers, "is the transgression of the law." 1 John 5:17; 3:4. And this law, as clearly shown by the apostle Paul, is the Decalogue. Rom. 7:7. All sin is therefore the transgression of God's law of Ten Commandments; and "sin, when it is finished, bringeth forth death." James 1:15. All disregard of God's ordinances, all unbelief, all hardening of the heart against the Spirit, are the results of the "enmity" of the carnal heart to the law of God. Rom. 8:7.

Therefore he who strikes against God's fundamental law is a traitor to His government. We do not mean by this the mere sinner or the ignorant transgressor; but the one who seeks to change that law, who sets it aside, who substitutes for the utterances of Jehovah the traditions of men, who pleads for no-lawism. Therefore it is that Inspiration denominates that system which deliberately seeks to place its own tradition in the place of God's law, which defends the deliberate setting aside of God's commands, "the man of sin," "the son of perdition;" not a man of sin is it called, or a sinful man, for there are many such; but it is "THE man of sin," a system of man which exalts man to the place of God as law-giver.

In such a system we may look for the perversion of all truth, all ordinances, all the simplicity of the worship of God and the

simple ceremonies of His church. They follow as a matter of course; but the sin is primarily against God's law, the rejection of His authority. It is utter folly to twist and turn and fritter and patter over trifles concerning which there may be honest differences of opinion. Men are made offenders for a word. The Lord's Supper should be celebrated weekly, says one; yearly, says another. You do not understand what this means, says a third, unless you pronounce s-h-i-b-b-o-l-e-t-h in my way; you are condemned; falls your head at the Jordan. All these trifles are magnified while God's law, the emblem of His authority, and the test of human, creature, loyalty to the

Creator is lost sight of or trampled underfoot.

One other consideration among many: When man comes into the light of the truth of God, he enters by the door of submission to God's will, God's law, God's authority. And here are the words of the Master to prove it: "If any man willeth to do His [the Father's] will, he shall know of the teaching." John 7:17. That is the entrance of the soul into light—submission to God. Yielding to His authority, as did Jesus Christ (Ps. 40:7, 8), all truth follows. The soul will find a Saviour from sin, a life power in righteousness, a constant growth in grace.

Studies in Romans

OUR last study in Romans was in the paper of two weeks ago, and brought to view the blessed experiences of absolute freedom from condemnation, and from all the sorrows and disappointments and griefs that this life brings to us. All of this much-to-be-desired condition is obtained by submitting ourselves completely to the teaching, the power, and the life of our Lord and Saviour. The purpose and object of bringing about this perfect freedom in Christ are set forth in the next verses of the chapter as follows:

"That the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh can not please God." Rom. 8:4-8.

The verse preceding the foregoing quotation must be given in order to get the connection. It reads, "For what the law could not do, in that it was weak thru the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Rom. 8:3. And then follow the words of verse four, quoted above, "That the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The weakness of our flesh makes it impossible for the law to give us perfection, and hence Christ came to do for us what neither we nor the law could do. He came to free us from the bondage to the lusts of the flesh. He came to give us the power of His Spirit, and to show us how to live perfect lives thru Him. The gratification of the flesh—with its appetites, ambitions, and passions—can never bring happiness. The individual who is seeking happiness from this source is doomed to constant disappointment. The Lord knew this and hence He came to set us free from this bondage to the flesh so that the real righteousness called for in the law might be wrought within us. And the accomplishing of this great work for the sinner does bring to him perfect happi-

ness, perfect peace, and an ever-increasing joy that are simply beyond the powers of description. Any one who has tasted the joys of pardon and cleansing thru Christ knows that this is so.

"They that are after the flesh mind the things of the flesh." The mind is all the time dwelling on some gratification or some form of pleasure that will minister to the flesh. And ministering to the flesh is always ministering to one's self; it is selfishness pure and simple. And since those who are after the flesh "mind" the things of the flesh, it should be clear that to be set free in Christ means to have the mind emancipated from this slavery to the flesh. And to have the mind emancipated means to have it recreated; or, what is a better way of expressing it, it means to have the mind of the flesh completely taken away, and the mind of Christ given to us instead. "Have this mind in you, which was also in Christ Jesus." Phil. 2:5. And the same thought is expressed more strikingly by Peter: "Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God." 1 Peter 4:1, 2.

The natural, sinful man is subject to the whims of his fleshly appetites. If he has acquired the habit of drunkenness, he is held to the drink curse by his appetite. The clamors of the flesh are so strong that he can not break away from drink. It matters not how much he hates himself for being a slave to the habit, yet he is led to the cup and the bowl by his fleshly appetites in spite of himself. He will resolve not to drink any more, but his resolutions become ropes of sand before the fierce onslaughts of the demands of the flesh for indulgence. If the man is not a slave to drink, he may be a slave to tobacco, or perhaps he is gluttonous in his habits so that he is always in misery thru overeating. But it matters not what the form of fleshly gratification; so long as the flesh is allowed to control, we

are dragged into the indulgences of sin in spite of ourselves.

It is to relieve men from this accursed slavery to the flesh that the Gospel of Christ has been given to every one who will receive it. And the Gospel of God, as we learned in one of the earlier chapters of Romans, "is the power of God unto salvation to every one that believeth." The Gospel itself is the power that brings complete salvation.

"For the mind of the flesh is death; but the mind of the Spirit is life and peace." Death is the portion of him who keeps the mind of the flesh. The lusts and passions of the flesh are all the time sowing the seeds of death and decay. They do this by destroying the mind and so debasing the individual that he is not fit to live eternally in the land of purity and righteousness. But while the mind of the flesh produces death, thank the Lord, the mind of the Spirit brings both life and peace.

"The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh can not please God." The mind of the flesh is enmity against God because it can not be subject to His law. Then the individual must learn to love the law of God in order to be made in harmony with the character of God.

The carnality of sin and the law of God are the exact opposites. And to claim, as some do, that the law of God is abolished means simply to hurl all the believers of such a wicked theory into the very anarchy of sin and death. They that are in the flesh can not please God because they are not subject to His law. This is the plain and clear teaching of this text. And incidentally, it emphasizes the fact that the book of Romans keeps the binding claims of the law of God constantly before us. Some of the reasoning of the apostle might lead the superficial thinker to believe that the law had been abolished. And hence he fortifies the point over and over that the law is an essential factor in the plan of salvation and in the work of regeneration. The law is just as binding and just as necessary now as it ever was.

It is only when we see the law of God in its true light that we learn really to enjoy and to appreciate the cleansing power and the infinite peace of the Gospel. T.

"If Need Be, Stand Alone."

RIGHT and wrong are not matters of majorities. Right is right whether it have one adherent or a thousand. It is right to stand with the right whether we stand with the mass or stand alone. It is a sad thing to see the sentiment sweeping in among the men of America that to stand for the right they must stand *en masse*.

Just recently a number of students in a great university denounced with a deal of perfervid oratory certain actions by the faculty as wrong, and declared that the only right thing to do was to leave the school with certain suspended students; but to do

this they wanted two hundred and fifty men! That is, if a quarter of a thousand men would stand for the right the individuals will stand with them; but if they could not get that number, what is the use? They did not get the number, and the eloquent orations over "rights" and "right" and "manliness," etc, are but memories of ghosts that were.

Now if the course advocated for the two hundred and fifty were right, it was right for each one of the two hundred and fifty. Why were not the advocates of the plan willing to sacrifice themselves, if need be, for the principle? If they had possessed this spirit, doubtless their oratory would have had more effect. Thus far the illustration. It is the principle and the lesson of the principle we wish to place before our readers.

These are days of mad activity. Principle and policy seem to be deplorably and confusedly mixed. Policy in a thousand forms is bidding for men. Astounding prices are offered for the barter of conscience. Great personalities and mighty masses of men are standing for policies which are crushing ruthlessly principles of right and equity and justice and truth. People are swayed by success, or hoped-for success, and by numbers. Great, simple, moral principles are forgotten, forgotten with the awful fact that there is a coming judgment bar before which every soul must give account, not for the men or the multitude he has followed, but for himself.

We are living in the prophetic "valley of decision," packed with the teeming multitudes of earth, garish with flaunting worldly policies, tense with struggling energies of opposing forces. What shall we do?—Weigh the great questions before us not in the scales of moving multitudes or jubilant masses, not under the influences of great rulers or personalities, nor swayed by eloquent oratory or glittering generalities; but weigh the questions in the balances of God's sanctuary, and decide them in the light of His judgment. Hold to the right; do the right; live for the right, tho in it all you stand alone. Do not make a mad charge against the forces of evil, and go down in the conflict. That were foolish. God wants calm, deliberate decision, then wise, energetic action. Stand for the truth, stand for the right, tho all the hosts of earth and hell oppose. Always remember that you are not alone; Jehovah of hosts stands with all the sons of principle and right and truth and honor; and He is a majority. You may go down, but better to go down with Him than to win with the devil. On the other side of Satan's victory is death. On the thither side of Truth's seeming defeat is life forevermore.

"For Men or for Things."

THE great preachers' monthly, the *Homiletic Review*, in discussing the perilous social situation, asks: "Shall patriotic Americans care most for men or for things, for natural human rights or for artificial property rights, for the welfare of the many or for the privilege of the few?"

It ought not to be a hard question to answer; but it will never be solved in this world. "Vested interests," if wealthy and influential enough, de-

mand special legislation; laboring classes are demanding special legislation in behalf of their special organizations, with no regard for the rights of others; Sunday-law advocates are demanding legislation in behalf of the Sunday. Why not leave things, and legislate in behalf of the man, the individual. If his rights are protected, the equal rights of all will be. Whatever the institution of man may be, the rights of man are greater.

Our Bible Band.

Schedule for Week Ending May 30, 1908.

Sun.	May 24	2 Kings 13, 14	Psalm 141
Mon.	" 25	" 15, 16	" 142
Tues.	" 26	" 17, 18	" 143
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Fri.	" 29	" 23, 24	" 146
Sab.	" 30	" 25; 1 Chron. 1-3	" 147

Suggestive Notes.

The sad story of transgression, war, strife, defeat, captivity, conspiracy, continues with the kingdom of the ten tribes and the reigns of the following kings: Jehu (28 years); Jehoahaz (17 years); Jehoash (16 years); Jeroboam II (41 years); Zechariah (6 months); Shallum (1 month); Menahem (10 years); Pekahiah (2 years); Pekah (20 years); Hoshua (9 years). During this time the ten tribes were subject to Assyria, in the reign of Jehu; devastated and laid under tribute to Hazael, king of Syria, in the reigns of Jehoahaz and Jehoash; made tributary to Assyria by Tiglath-Pileser III, in Menahem's reign. The complete subversion of the kingdom of the ten tribes occurred in the reign of Hoshea, by Shalmaneser IV and Sargon, kings of Assyria, bringing the kingdom to an end in B.C. 721-722. Many of the people were carried into captivity, but a remnant was left in the land. At times during this period, Elisha, Hosea, Jonah, and Amos prophesied. God had His faithful little remnant during all this time of blackness, most of whom doubtless connected with the kingdom of Judah. The mixed races placed in the land by Sargon formed the Samaritans. Chapter 17.

There reigned in Judah during this same period the following: Athaliah, daughter of Jezebel (7 years); Joash (40 years); Amaziah (29 years); Azariah, or Uzziah (52 years); Jotham (16 years); Ahaz (16 years); Hezekiah (29 years), in whose sixth year the conquest of Israel was completed. Joel, Isaiah, Micah, were prominent prophets in Judah. After the overthrow of Israel the following kings reigned in Judah: Hezekiah; Manasseh (55 years); Amon (2 years); Josiah (31 years); Jehoahaz (3 months); Jehoiakim (11 years); Jehoiachin (3 months); Zedekiah (11 years). Unlike the kings of Israel, all of whom were idolaters, some of the kings of Judah were godly men, and wrought great, tho not lasting, reforms. Noted among these were Hezekiah and Josiah. During the last of Judah's existence the kings were at times conquered and made tributary to Babylon, Assyria, Egypt, and finally to Babylon. After B.C. 722 Jeremiah, Zephaniah, Nahum, Habakkuk, and Obadiah prophesied.

What a sad, sad record is that of Israel and Judah, all because of lack of faith in God, leading to disobedience and the grossest idolatry.

The books of Chronicles cover more ground than the books of Kings, and deal more exclusively with the kingdom of Judah. The name in the Septuagint means "Things Omitted in the Hebrew," "Words [or "Acts"] of Days," or "Minutes of Events." The book was written and compiled by Ezra, under the guidance of God. In the dry lists of names in our lesson this week, besides the gems of information or instruction which occasionally crop out, we are shown how carefully the records of God's people, especially those channels thru which the Promised Seed was to come, were kept.



THE OUTLOOK

"Watchman, what of the night?"

The Fearful Cyclone of the South.

WE have already acquainted our readers with a note in the SIGNS of the fearful cyclone which swept thru five states of the South the night of April 23. Arkansas, Mississippi, Louisiana, Alabama, and Georgia felt its fury. It did not confine itself to localities, as such storms usually do, it was remarkably wide in extent. Science now names these tremendous storms cyclones, and the whirling local winds which are developed out of them tornadoes. Many tornadoes were developed out of this cyclone.

Immediately on the receipt of the telegraphic news of the storm, we wired Elder E. L. Maxwell, president of Louisiana Conference, dwelling at Hammond, La., right near the stricken district, asking him to furnish us news as well as photographs. He was unable at the time of writing us, April 30, to furnish anything outside of Amite, a thriving little city in the central part of Louisiana. But these scenes of destruction are typical of many, many others.

The three states which suffered most are Mississippi, Louisiana, and Alabama. The loss of life in the Natchez district, on both sides of the river, reached a total of 110. Fearful pranks were cut by the storm. For instance, it is stated that in one place a large tree was broken in the middle and the top carried 250 feet away. Sheet iron was carried more than twenty miles outside the tornado's track. Many tree trunks were left standing in the path of the storm in Concordia parish across the river from Natchez in Louisiana, but not a leaf was to be seen on any of them. Buildings everywhere were wrecked. Governor Noel of Mississippi states that the section immediately adjacent to Hattiesburg suffered most in that state. The steamer "Miriam," near Helena, Ark., was struck by the storm and went down with about seventy-five on board. Report declares that the wind picked up the craft clear of the water, whirled her round, and dropped her again in the midst of the troubled waters below. When she struck the water, she capsized. Thirteen of the seventy-five perished before help could reach them, and many others were injured by bruises and scalds. The "Miriam" was a sixty-five ton boat.

The condition of the little city of Amite is indicated by the photo reproductions on these pages; and all around the city it is stated that a terrible situation is revealed. At State Line, Miss., in the lumber woods, nineteen are reported dead, and over fifty injured. In many places in the country everything was swept

away that was movable,—fences, buildings, live stock. Large loss of life occurred at Cave Springs, Ga., twenty-five persons being reported dead. At least one hundred were killed in a dozen towns which were afflicted in the state. There is not a house left standing in the storm-swept area. Twelve were killed at Chipley. Many houses were unroofed in the southeastern section of Atlanta. The storm then jumped nearly a mile where three houses standing close together were demolished, while houses on the opposite side of the street were left untouched. Vivid electrical displays accompanied the torrents of rain, and many houses were struck by lightning.

The New Orleans "Picayune" of the 28th states, "The figures of the storm of Friday will reach 400 killed and 500 injured," and that belated reports add to these death lists. Elder Maxwell, however, writes two days later that "property loss will reach over a million,



and 500 is the death list so far, with bodies still being found far out in the woods; and deaths are occurring every day from injuries." It is impossible even to note the names of the places and the various terrible incidents which occurred in different localities, but the storm has indeed been a serious one for the South. Officials and people are doing all they can and have come with large generosity of heart to the relief of those who have suffered, but many are beyond their sufferings, and many others probably will never be reached because their need will never be known.

A few years ago such a storm as this would have aroused the feelings, interests, and sympathies of people thruout the whole country; now, outside of the locality where it occurs, little mention is made of it, and reports are minimized as much as possible. All these things ought to assure the readers of God's word that the earth is "waxed old like a garment." It is nearing its end, and these fearful storms that sweep its surface, occurring more and more frequently, are omens of its early dissolution. Just beyond that lies the new heavens and the new earth, and the reign of earth's eternal King, Christ Jesus.

The power of the cigaret to bind its slaves was strikingly illustrated the other day by an incident in San Francisco. A man had stripped himself of his clothing and anointed himself with turpentine for rheumatism; but he seemingly could not wait for the body to absorb the turpentine or until he was dressed until he lighted a cigaret to smoke. The turpentine caught fire, converting him at once into a living torch. He was fatally burned before help could save him.

The Eternal Law of God.

I. Its Completeness.

ONE of the strangest spectacles in the moral field which confronts the world to-day is the attitude of professed believers in God's word, professed followers of Jesus Christ, toward the law of God, the Decalogue. It is counted today an obsolete thing. Its authority is utterly repudiated. Professed priests of God and ministers of Jesus Christ trample its authority, its integrity, under their feet, and often ridicule and denounce those who plead for its recognition. Here is the law, just as it was spoken by Jehovah, recorded in Exodus 20, and translated by the latest and best modern scholarship of the world, in the American Standard Revised Version:

"I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

"Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing loving-kindness unto thousands of them that love Me and keep My commandments.

"Thou shalt not take the Name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His Name in vain.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore Jehovah blessed the Sabbath day, and hallowed it.

"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's



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wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

There it is, the whole of it. Read it; learn it. It has been taught in many catechisms of many creeds. Creed after creed of the stanchest sects in Christendom have honored it as the *summa summarum* of all morality. Some of the greatest teachers in Christendom, as Wesley and Barnes and Spurgeon, have taught it and preached it as the compendium of all righteousness, the eternal, unchangeable law of God. Its principles cover every moral relationship between God and man, and man and man. There are certain things in and about that law which must strike the unprejudiced reader:

1. ITS REASONABLENESS.—The Law-giver requires nothing of His children which they should not render to Him and their fellows.

2. ITS BENEFITS IF OBSERVED.—What a blessed country would that be where every one of its precepts were kept! No exaltation or worship of men; no idol-worship; no profanity or hypocrisy; no Sabbath-breaking, but holy, helpful worship; no disobedience and despising of parents; no murder, theft, adultery, false swearing or dealing; no coveting; no courts, constables, police, jails, or bolted doors. Such a land could be truly called "God's Country." What a delightful place it would be in which to live!

3. ITS UNCHANGEABLE NATURE.—Why should men wish to change it? Surely the things prohibited by it are always evil; and the things either positively or inferentially enjoined are always good, verifying the words of the psalmist, "the law of Jehovah is perfect," and the words of the apostle, "the law is holy, and the commandment holy, and righteous, and good." Such a law admits of no change.

If the unprejudiced reader be a Bible student, he will learn among many other confirmatory things:

1. That that law was honored above all others by being spoken by God's own voice from heaven. Ex. 20: 1; Deut. 5: 22.

2. That it was separated from all other laws by being written with God's finger upon tables of enduring stone, and placed in an ark prepared for it. Ex. 24: 12; 31: 18; 32: 15, 16; Deut. 10: 1-5.

3. That the very giving of the law was under more sublimely impressive circum-

stances than earth had ever before witnessed, paralleled later only by those attending the Crucifixion. Ex. 19: 16-20; 20: 18-21.

4. That everywhere thruout the Scriptures that law is called holy, righteous, true, faithful, everlasting, not ever liable to change or annulment, as settled as the throne of heaven. Ps. 19: 7-11; 111: 7, 8; 119: 142, 144, 172; Isa. 51: 6, 7; Matt. 5: 17-20; Luke 16: 17.

5. That as it is the rule of right, it is also the law which reveals sin. 1 John 3: 4; Rom. 7: 7; 3: 19, 20.

6. That Jesus Christ both taught and observed that law in all its integrity. Ps. 40: 7, 8; John 4: 34; 15: 10; 8: 46; 1 Peter 2: 22; 1 John 2: 6.

7. That His death upon the cross confirmed that law in its every particular. "Sin is the transgression of the law." "The wages of



sin is death." The law could not be abolished to free the sinner. Its abolition would be a reflection upon God's government. Christ must die in the sinner's stead, "the Just for the unjust," to bring us to God, and at the same time to vindicate the law. Nowhere is the divinity and integrity and immutability of the law given at Sinai taught in stronger, more indelible characters than it was written in the blood of the Son of God on Calvary. 1 Peter 2: 24; 2 Cor. 5: 21.

8. Faith in Christ then does not abolish or make void the law of God; it establishes it forever. Rom. 3: 31; 8: 4; James 2: 8-12.

9. It is the rule of judgment which every soul must meet. Eccl. 12: 13, 14; James 2: 8-12.

10. While men in the shadow of apostasy have lost sight of that law in part, the Bible

teaches that the last reform in the Christian world will develop a people of whom it is said: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12; 12: 17.

Why then should not this law be honored after the precepts of God and the example of Jesus Christ? Why should men wish to abolish so good a law? The answer may be found in an article upon this topic next week.

Selling Girls.—Selling girls for a financial consideration before they are hardly old enough to don long skirts is a traffic engaged in by mothers in Alaska, so says Mrs. C. R. Reynolds in a recent interview in Tacoma, Wash. Mrs. Reynolds has spent a number of years in Juneau, Sitka, and Douglas, and the sight of this evil has led her to press the leading men at Washington to adopt measures speedily to suppress the unnatural crime. Some of her own words are these:

"Conditions are simply horrible in parts of Alaska which I visited. Women unblushingly sell their daughters just as they would a nugget of gold or a team of dogs. The traffic has reached such proportions that the moral phase of it is lost sight of. Bargains are made openly and under the very noses of the officers. It is amazing to me that nothing has been done to guarantee protection to these unfortunate children.

"Education is so lacking that the little ones can not see in the shameful bargain made by their mothers any particular evil, and they, as a rule, become a willing party to the crime. This is more especially so among the Russians, who seem to have no conception of the moral phase of the matter."

It may be of interest to know that the least expensive of the fleet of sixteen battle-ships in Admiral Evan's fleet cost \$4,621,000 and the most expensive \$7,677,000. Not a small sum of money is locked up in the battle-ships alone.

An Eastern magazine speaks of the entertainments and receptions on the Pacific Coast as the greatest perils the fleet will have to encounter. The magazine is probably right.

In the recently formed Holland Cabinet, the minister of justice, the minister of finance, and the minister of public works are Roman Catholics.





My Daily Prayer.

(By the Late Evangelist Wm. Ward Simpson.)

SEND me anywhere,
Only go with me;
Lay any burden upon me,
Only sustain me.
Sever any tie
Save the one that binds me
To Thy service and Thy love.

Porto Rico. Its People.

ONE thing can be said of the Porto Ricans,—whether it is to their credit or discredit the reader can judge,—that of Spain's large number of colonial possessions, Porto Rico was one of the very few that never revolted from the mother country.

Soon after the discovery of the island by Columbus, the Spanish colonists came to make settlements under the leadership of Ponce de Leon. At first they gave no attention to the cultivation of the fertile soil, but went in search of gold,—gold for the king, and gold for the church,—and with this object in view they put the Indians to work excavating in the mountains and washing the shining sands of its numerous streams. This vigorous work was too much for the poor, indolent Indians who had never known anything but idleness, and many died from the exertions, some committed suicide, and others escaped to the adjacent islands.

"In twenty years the struggle for gold ceased, its limitations were soon known, and the culture of sugar-cane was started. Sections of land were distributed among the Spaniards, and allotments of Indians assigned to every proprietor to work his land. To the king's vast estate 500 Indians were allotted and from 40 to 200 given to others in proportion to their prominence in the island. In this way the sovereignty of Spain was extended to Porto Rico. From the very beginning it was based on human wrongs, and human rights cut no figure. The king and the church approved the course. Ponce de Leon had 200 Indians for his share, and Bishop Munse 100. Thus the Indian, the free, gentle, hospitable owner of the soil, was robbed of his home and reduced to servitude so wretched and cruel that in fifty years it blotted from existence the aboriginal race of Porto Rico."

As the mining seemed to fail, it became evident that Porto Rico was to become an agricultural country, so negroes were procured in place of the vanquished Indians

to work the estates, and the people gradually settled themselves down to existing conditions. Farming was carried on, and that until very recently, by the most primitive methods, the farmer using a forked stick for a plow, his only other implements being the hoe and machete.

There were no roads, hence but little communication; each estate had its own slaves, and the owner was master of all. The products for exportation were carried to the ports on mules, thence in Spanish ships to Spain, and exchanged for Spanish goods. A trip to the capital required as much time



The Plaza and Statue of Columbus, San Juan, Porto Rico.

and almost as much money as a trip to Spain would now.

Thus two hundred and fifty years passed with but little change. The peace was guaranteed by the insular police force and one thousand Spanish soldiers.

In 1815 Porto Rico was invited by Simon Bolivar to unite with New Granada and Venezuela in a revolt against the mother country, but the Porto Ricans preferred to remain loyal.

In 1870 the slaves were freed, but they were afterward employed by the owners of the estates at so low a wage that the difference was very slight.



Porto Rico Women on the Way to Market.

In 1830 the population is given at 319,000, about sixty per cent of which were white and the remainder black. I think the proportion stands about the same now. About

that time there was a large emigration of South Americans to Porto Rico and this gave impetus to her industries which continued until the change of government.

To-day Porto Rico has a population of a million, and the government is administered by a governor, and an executive council of eleven appointed by the President of the United States, and the House of Delegates of thirty-five members elected by the people. The government expenses are met by the custom-house and internal revenue collections.

The mail service is good, at present there are eighty-six post-offices, and the insular police force numbers 700 men.

There are 250 miles of railroad on the island, and the company is doing a good business and each year extending its lines. There are also 600 miles of macadam road with an increase of mileage each year. These roads are a wonderful blessing to the people as mediums of communication from the interior towns to the coast, and immense freight traffic from these towns is transported in large wagons, instead of on pack-mules.

Our foreign communications are carried on by three American steamship lines between the island and New York; one to New Orleans, and one to South America. There are also German, Spanish, French, and Italian lines that make regular visits from other points.

The people of Porto Rico as a rule are quite well satisfied, wages are more than double what they were five years ago, and there is work for all who desire it. As yet the people do not enjoy the privilege of self-government, but the majority appreciate what the American government has done for the island.

From moral, intellectual, and sanitary standpoints there has been great improvement. Houses and streets are much cleaner, and the dread disease anemia, which at one time threatened to depopulate the island, is practically eradicated.

There are 75,000 children in the government schools and 25,000 more in parochial and private schools.

In our next article we will notice the progress made in religious lines.

B. E. CONNERLY.

New Bible out in China.

OUR China Baptist Publication Society will soon have out an edition of the Revised Mandarin New Testament in which the word "immerse" is "immerse," and not merely the colorless "wash" which is all that the two great Bible Societies are willing to give us. You have no idea how determined, how perverse, are the efforts of

the societies and translators in general to obscure and, if possible, keep from the Chinese the original meaning of the symbol left us by the Lord. One can't charge such honorable brethren with being unconscientious, but it does seem sometimes as if there had been a perversion of conscience somewhere. It is simply holding down the truth with error. The frantic desire for "union" has made consciences elastic on many points, but not on this!—*Baptist Argus*.

Our Work and Workers.

A CHURCH of seventeen has been organized at Nortonville, Kan.

THREE were recently baptized at Omaha, Neb., by Brother Carl Svenson.

SEVEN members were added to the little company at Port Jervis, N. Y., during the month of March.

BROTHER J. W. WATT reports that recently six united with the church at Indiana, Pa., three by baptism.

As a result of meetings held by Brother Wm. B. Knott at Hill City, Kan., four have accepted present truth.

SABBATH, March 21, a little company of six was organized at Conway Springs, Kan., three more being added the following Sabbath.

BROTHER M. W. DELHORBE, Niagara Falls, Ont., reports a good interest at that place, four having stepped out into the light.

THE church at Union City, Mich., is rejoicing over four additions to its numbers thru the labors of Sister Cleora Green and others.

"AT Axton, Va., where I held some meetings, five took their stand for the truth, and are ready to be organized into a church."—Jane Wooding.

FIVE precious souls have identified themselves with the commandment-keeping people of God at Essex, Kan., is the report of Brother H. R. Godfrey.

BROTHER H. J. SCHNEPPER reports progress among the German settlers about Farmington, Edwall, and Wilcox, Wash., he having baptized six on a recent visit to these places.

SPEAKING of a new recruit to the cause at Velva, N. D., Brother and Sister N. M. Jorgensen write: "This makes eight persons who have stepped out, and others are still interested."

THE Lord has done a good work at Iron River, Wis., thru Brethren S. T. Shadel and Peter Hanson. As a result of their labors, nine have been baptized and a company of twelve has been organized.

"SABBATH, March 28, was a day of great rejoicing for us all in this part of the Master's vineyard, as it was my privilege to bury fourteen dear souls with their Lord in baptism."—J. H. Carrill, Paterson, N. J.

THE Swedish church of New York City has grown in the last year from thirteen members to fifty. Ten were baptized during the first quarter of the present year. Brother G. E. Nord has charge of the work.

"SABBATH, April 25, eight adults, three men and five women, were baptized by the writer at Tremont Temple, Boston. It was a happy feature of the occasion to see men and their wives go down into the water together." Lee S. Wheeler.

"AT Arouca, Trinidad, as the result of the meetings held, twelve have given in their names for baptism. The interest still continues good, and a number of others are on the point of deciding for the truth." The Caribbean Watchman.

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BOOKS

For Home Workers

The following books are ready sellers at this time of the year. The discount to those who canvass for them is forty per cent. For additional information address your tract society.

Our Little Folks' Bible Nature

This book contains simple lessons on nature, taking up the subjects in the order of creation. It is designed as a beginner's book in reading, and at the same time to teach beautiful lessons from nature, based on the Bible.

128 pages. Price, board, 25 cents; cloth, 50 cents.

Christ Our Saviour

A graphic account of the birth, death, resurrection, and ascension of Christ, interwoven with many interesting incidents in His life. The story is simply, yet beautifully told, and the lessons taught, inspiring and helpful.

The book is written in a style that will hold the interest of the children, and will so acquaint them with the life and character of the Saviour as to lead them to make Him their personal friend and to desire to be more like Him.

182 pages. Price, board, 50 cents; cloth, 75 cents.

Also in German, Danish, Spanish, and Swedish.

Uncle Ben's Cobblestones

Familiar talks with boys and girls about the common articles of every-day use, such as air, water, sunshine, fire, smoke, glass, coal, salt, paper, matches, etc.

Uncle Ben has a very pleasing way of telling about the origin and use of these various things. There is a ray of sunshine streaming thruout the whole book, and yet it does not touch the fickle so prevalent in books for children.

The purpose of the book, aside from the useful information given, seems to be soul culture, for we observe on every page a moral fragrance that will impress young minds in the right way. Uncle Ben tells about more than one hundred different things in all, and intersperses with happy thoughts that bring good cheer to young and old.

221 pages. Price, \$1.00.

Story of Daniel the Prophet

A biography of this wonderful prophet of God. Entirely new in its conceptions and designs. The Scriptures narrating the story are printed in parallel columns with the author's delineations and interpretations. This one feature of the book alone renders it very serviceable and desirable.

In connection with the story of this remarkable life, a clear and forcible exposition of the prophecies is also given. The author has endeavored, not to arouse controversy, but to suggest thoughts, both in story and side references, that will create religious interest and further study in the things of God.

The book contains both a scriptural and general index of subjects, has eighteen chapters, and 369 pages. Price, \$1.25.

The Vegetarian Cook Book

This book contains about four hundred very carefully prepared recipes of healthful, hygienic dishes, suitable to every taste, and every condition in life. There is also one chapter on the Hygiene of Cooking, explaining the various methods, such as boiling, steaming, stewing, baking, braizing, and broiling.

The author has had a broad experience in restaurant work, and has given the results of his experiments and observation in this practical work. We believe the good, wholesome foods, hygienically prepared, will appeal to many who are suffering from the effects of bad foods and wrong combinations.

The classification of foods is so arranged, and the work so thoroly indexed, that any recipe may be referred to instantly.

266 pages. Price, 75 cents.

Steps to Christ

This little work by Mrs. E. G. White presents in a simple and attractive manner the steps by which the sinner may find Christ and be made complete in Him.

While the book is an excellent guide to inquirers and young converts, it also contains a wealth of counsel and encouragement for those older in the way, who are experiencing difficulties.

The all-pervading spirituality and wholesome counsel blended thruout its pages, cause the book to meet with general acceptance. Once read, it is often re-read and studied as a guide-book in the way of salvation.

200 pages; 44 chapters. Price, paper, 25 cents; cloth, 50 cents.

Story of the Seer of Patmos

By S. N. Haskell. The author's latest book is on the thrilling prophecies of the book of Revelation. It presents no vague, new theories, but in simple, narrative style portrays the story of the prophet John's life, and traces his prophecies and their wonderful fulfilment.

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Kansas City, Mo.



The Master in the Home

By Mrs. L. D. Avery-Stuttle

HANGING conspicuously upon the wall in the family sitting-room is a motto. It is a very plain, brown cardboard, and has never known the dignity of a frame. But we think as much of that unpretending little motto as of any picture in the house. We would do well to call it "our reminder." O how it reproves us sometimes for worldliness and folly! how loudly it cries out against every foolish ambition and every neglect of duty!

Come, let us read the plain, silver letters:

"CHRIST IS THE HEAD OF THIS HOUSE; THE UNSEEN GUEST AT EVERY MEAL; THE SILENT LISTENER TO EVERY CONVERSATION."

My sister, for what does this motto reprove you? Would you be rebuked for sinful extravagance? Would your elegant furniture, your luxurious couches, your expensive pictures, bear silent but powerful witness against you? Thousands around you are perishing for the Bread of Life, and suffering for the barest necessities with which to sustain their perishing bodies. Knowing these facts, can you affirm Christ to be the head of a house filled with costly gewgaws?

What! Jesus Christ the head of a house where the voice of prayer is seldom heard? Christ the head of a house flooded with trashy literature, and where the daily paper is read more and oftener than the Bible? Do you acknowledge that Jesus Christ is a silent Listener to your foolish conversation, or to the cruel dialogue in which you so often take up a reproach against your neighbor?

My sister, how can Jesus Christ be the head of an untidy and slovenly house, a home of uncleanness and disorder? I entreat you, make a radical change in this respect, or tear that motto from your dingy and germ-laden walls,—for I assure you, it is a shameful libel.

My brother, dare you affirm Christ to be the head of a house where the loud and angry voice is heard oftener than the voice of prayer? This morning as I passed your barn, I heard you using rough and un-

coming language to your faithful horses, and rude and unchristian words to Jim, your hired man. Your little boy heard the same words, and saw you kick the poor, dumb brutes in the yard, because you were in a temper. What! do you expect him ever to



"Peace Be to This House."

Dobson

become a Christian, with such a sound of his father's voice in his ears? Go, tear down that motto from the walls of your sitting-room, for it declares Christ to be a listener to every conversation. Tear it down, I say, or else turn square about—for you stand self-condemned in its presence.

Wait! I'm not done talking to you yet. Not only were you rude and discourteous to your help, and brutal toward the dumb animals which should share your kindness and

care, but O! hide your face in shame and confusion, for—no, I am not mistaken—I heard you speak bitterly and cruelly to the gentle and faithful little woman whom, only a few years ago, you promised to love and to protect. I saw her shrink from your presence, and so did you. Is *that* love! do you call *that* protection? What! Jesus Christ a listener to such words as you made use of to your own wife because you were out of temper and she was unfortunate enough to cross your track! Take the motto from your walls,—it has no business there.

If Jesus Christ is, in very deed, the Head of our homes, what abodes of love, what veritable refuges of contentment and peace will they become!

When we realize as we ought, that He who will one day judge us by the words we have uttered, listens to every conversation, notes every impatient word, every slander repeated by lips that have named the name of Christ, how careful we should be. How will we behave ourselves in the presence of the King of Kings?

Christ in the home forbids selfishness of every kind; forbids the sharp bargain; forbids the taking of usury; forbids the underhand trick, the deceitful weight, the false balance, the extortion, the injustice, the scant measure. If Christ abides in our home as Master, as Friend, as Counselor, as kind Elder Brother, as Burden-Bearer, we shall go to Him often, that we may understand His will. Because He is our Master, we shall be ready to do His slightest bidding. Because He is our Friend, we will confide in Him; we will hide nothing from Him. If He is our Counselor, we shall learn wisdom by sitting at His blessed feet. Is He our Elder Brother? we shall go to Him for sympathy, for consolation, for comfort, for encouragement. Is He our Burden-Bearer? blessed, restful thought! yea, more than Bur-

den-Bearer; He bears the cruel weight of our sins, and carries us as well as our every burden. And as tho this were not enough, He invites, yea, pleads: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

The Scotch use the word "worry" instead of the word "labor." And so I suppose to



MOUNTAIN VIEW, CAL., MAY 20, 1908.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

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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Next week we hope to have some important announcements to make concerning the SIGNS OF THE TIMES. Many of our readers will be surprised, and some, we are sure, will be delighted.

We hope that our readers will not pass by the articles by Brother C. L. Taylor on the work of Christ. "Christ the Creator" is the subject of the first article; the one to follow will be "Christ Giving Himself; God Giving His Son," or the consideration of "the Lamb slain from the foundation of the world."

The Fleet.—When this paper reaches our readers, the great fleet celebration will be over in the city by the Golden Gate. Looking at it from the world's standpoint, the great pageant was a success. The eighteen immense floating forts filed in the bay of San Francisco with precision and dignity, amid the thunder of guns, and the shouts and cheers from thousands and thousands of voices. There were probably five or six hundred thousand people in San Francisco on May 6. Many of these will stay thru-out the ten days, and many others will come. It was a great honor to Rear-Admiral Evans to be able to bring the fleet into the bay. He immediately laid down these honors, and they were placed on Rear-Admiral Thomas. He will soon yield them again to Rear-Admiral Sperry. There are those who fondly solace themselves that great preparation for war means a continuance of peace. That would be true if but one nation were preparing for war, but the preparation is becoming world-wide, and military men are becoming like unleashed hounds

eager for the chase. Where there is a preparedness for war on the part of all the nations, there is bound to be, sooner or later, a test of strength; and the Scriptures abundantly assure us that out of just such conditions as these will grow world-wide war, leading up to the great battle of Armageddon, beyond which is to come the glorious return of Christ to this earth. What a pageant that will be; not merely leading eighteen battle-ships on a fourteen-thousand-mile cruise, but leading all the hosts of heaven to a world marred by sin, and gathering from that world the faithful of all ages, giving to them eternal life, fitting them for an eternal home. All the great martial, royal, state events of history sink into insignificance compared with this.

The Master's Promise.

(John 14:1-3.)

"Let not your heart be troubled;
Ye believe in God,
Believe also in Me.
In My Father's house are many mansions;
If it were not so, I would have told you.
I go to prepare a place for you.
And if I go and prepare a place for you,
I will come again,
And receive you unto Myself,
That where I am
There ye may be also."

The Saints' Welcome.

(Isa. 25:9.)

"And it shall be said in that day,
Lo, this is our God;
We have waited for Him,
And He will save us;
This is Jehovah;
We have waited for Him,
We will be glad and rejoice in His salvation."

Why Then?—If it be true that "every sane and sensible man and woman in the world must hope and labor for the success of the Catholic Church in the Philippines," as the *Western Watchman* quotes Secretary Taft; if it be true that "that church was the prop of civilization in the archipelago, and her prosperity meant the progress of enlightenment and the advance of every civic and moral interest in the islands;" why then did not that influence work in those islands for years past for the stability of government and the tranquility of the people? Why should good Catholic Spaniards have such a hard time in controlling good Catholic Filipinos? Why then the decadent condition of Spain and Portugal, under Catholic influence and domination for centuries? Why then the French Revolution and other deplorable conditions which have existed in the family of "the eldest daughter of the church"? It would seem, wouldn't it? that centuries of Catholic influence ought to show better results for good if Catholicism is all the above says it is.

Sunday-Law Agitation in Missouri.

MR. JOHN S. WIGHTMAN, of Kansas City, secretary of the Religious Liberty Department of the Central Union Conference, writes of conditions in that state as follows:

"Perhaps nowhere else in the American states are more strenuous efforts being put forth to compel the observance of Sunday than in the state of Missouri. Resulting from wholesale prosecution of the theatrical people for Sunday 'labor,' wide-spread agitation in pulpit and press has resulted; and energetic zeal seems to recognize no bounds or limits that may not be reached; and the question has now gone so far as to reach, in a way, the politics of the commonwealth, and one member of the Judiciary has announced himself as a candidate for governor and in his public speech-making and candidacy has frankly admitted seeking the nomination upon his public record of compulsory Sunday observance. No stronger decision was ever made in the old-time sabbatical edicts and laws than the Sunday-law decision made by this jurist in his Kansas City court last January; and in a public speech made at Richmond, Mo., recently, he has stated that if elected governor, he will appoint police commissioners who will see to it that the same rigid enforcement of

Sunday laws now obtaining in Kansas City would be extended to all of the cities of the state.

"A great religious wave is now sweeping over the American people; among other reforms it advocates and demands that of sabbath observance; and legislators, courts, and municipal officers—in the majority, at least—seem inclined to, and do, lend the aid of the purely civil power to the extension of the religious sphere; and thus, step by step, surely and steadily, we advance to the time when religious legislation will be the rule instead of the exception, and persecution become an inevitable result. In Missouri the issue is unmistakable."

And in Missouri and everywhere else the results are unmistakable—inevitable ruin of church and state.

The great Sunday-law idol of Kansas City, Mo., is Judge W. H. Wallace. A despatch from Gallatin, Mo., to a Kansas City paper, under date of April 19, says:

"The people of this city have watched with interest the developments in the blue-law enforcement in Kansas City, but received a severe shock today, when, as they returned at 12 o'clock from Easter services in the churches, they saw Judge W. H. Wallace on a stand in front of the principal hotel with two colored men diligently at work shining his shoes. The judge spoke to-night in the Presbyterian church on law-enforcement and Sabbath-breaking."

Now we have no fault to find with the judge in getting his shoes shined on Sunday, nor with his colored brethren for doing it; but he ought to be consistent. His own blue-law condemns him.

Dishonest Journalism.—A book has been written by William Salisbury, entitled, "The Career of a Journalist," which, according to the *New York Evening Post*, quoted in the *Literary Digest* of April 25, does not present the highest standards of honesty among many of our daily purveyors of news. Editors have lists of firms and corporations against whom no word shall be uttered. Accurate, common-place news must be "fraternized," or dressed up. Items of interest and pathetic instances are manufactured out of whole cloth. A reporter who tells the simple facts must show a talent for ornamentation or get out. All of which shows, as many know, that we can not depend on all the papers say.

The Work It Does.—A sister who subscribed for the SIGNS for a young man and his wife tells us that they write to her that they have been greatly benefited by its perusal. They "have set up the family altar; ask God's blessing upon every meal; they are trying to bring up their little boy in the right way; and are trusting in Jesus to help them lead Christian lives since having the paper to read." They do not see all the truth yet, she writes us; but let her thank God and take courage. This is a splendid beginning. This is what the paper is designed to do—to make Christians, obedient Christians.

The Advertisement of "For Sale in Mountain View" found on page 15 is all that it purports to be. The one who offers it for sale is not leaving it because of financial inducements; in fact, he is offering it at a low price. He is selling in order that he may not be tied in any way to the homeland when he goes as a missionary to a foreign, needy field. He would not feel like saying this himself, but we feel to say it freely, and most sincerely hope that he may make a sale of his property, which he is offering at a sacrifice. One wishing a home of that kind could not do better.

We extend our sympathy to Mr. Leopold Cohn, editor of the *Chosen People*, New York, whose wife fell asleep April 4. He had fervently hoped she would recover. May God use even this to make him a mightier instrument in His hand for the conversion of his own people to Christ and His truth.

"El Reposo"—"the Rest"—is the name of a neat, modern sanitarium in the university town of Berkeley, Cal., employing up-to-date methods in the treatment of the sick, and furnishing a resting-place for the work-worn and nerve-harrassed. It is conducted by Dr. A. J. Sanderson.

them the text would read: "Come unto Me, all ye who *worry* and are heavy-laden."

Whichever way it reads, it means peace and joy, a light heart and a clear conscience. It means Christ in the home, in the head, in the heart, in the life, and, blessed be God, it means, if we heed it, glory, honor, immortality, and eternal life.

Esperanto Grammars Free.

We publish the following letter because we believe that the study of the new language is a good thing. Esperanto has gone forward by great leaps and bounds in Europe; it is easily learned; and will furnish a medium for religious work as well as commercial.

Dear Sir: Notwithstanding the great amount of publicity which has been given to Esperanto, the international language, I find that at this time not more than one-tenth of the people of the United States have even a vague idea of its purpose and scope, and perhaps not one in a hundred has a reasonably definite conception of it. As a sort of counter-irritant to the irresponsible criticism which is occasionally circulated by the uninformed, I have printed for free distribution a second edition of 100,000 copies of a small primer, "Elements of Esperanto," setting forth the grammar, word-construction, and purpose of the language, and will mail a copy to any person who requests it, sending a stamp for postage. While you may not be personally interested, there are thousands of your readers to whom this movement for an international auxiliary language, which now covers every country on earth, will appeal as something more than a fad, and they would appreciate your giving space to this letter.

Cordially yours,
ARTHUR BAKER.

Editor "Amerika Esperantist,"
1239 Michigan Ave., Chicago.

Notice.

ANY one knowing the whereabouts of Albert Brothers, 26 years of age, dark-brown hair, blue eyes, medium height and weight, deep dimple in chin, wore dark clothes, black shirt and hat, when last seen. Head aches severely at times; has recently affected his mind. Used to live in California. Please take care of him, and notify immediately, Mrs. S. A. Brothers, Kirk, Colo.

For Sale in Mountain View.

A PROPERTY of one acre in one of the best parts of town, with modern two-story house, eight living rooms, pantry, two bath rooms; well arranged for two flats, and suited for one large or two small families. Best sanitary plumbing thruout, hot and cold water, wired for electricity. Land well improved and planted into a double family orchard, just coming into full bearing. Shed and barn. Close to church and church school. Must sell on account of leaving the country for a mission field. Bargain price, \$3,600. Address L. E. Borle, care SIGNS OF THE TIMES, Mountain View, Cal.

Evolution and the Sabbath. By George McCready Price. B. S. L., No. 198, price, one cent.

"At the end of this first week of time, God instituted the Sabbath as a reminder of the fact that He had made the world in six days of the same length and character as the seventh, or Sabbath."

This statement is found at the very beginning of this important tract. The author goes on to give scientific reasons why he can not accept evolution, and why he does accept the six-literal-day creative period of the Scriptures. He makes it very clear that the Sabbath is a constant reminder of the facts that the Lord did create all things, and did it in six days, and that He has power to re-create or redeem us as well.

Evolution is really salvation by works. "For," says one of its leading exponents, "the process of evolution is an advance toward true salvation." "Hence," says the author, "the Sabbath is doubly precious to us as moderns, not only as a protest against the papal form of the doctrine of salvation by works, but also as a protest against the doctrine of salvation by the development of evolution, as taught by modern apostate Protestantism."

This is a tract which deserves careful study and a wide circulation. Address your tract society, or Pacific Press Publishing Co., Mountain View, Cal.; Portland, Ore.; Regina, Sask., Canada; Kansas City, Mo.

Those Bible Readings

By Mrs. L. D. Avery-Stuttle

206 Pages, Cloth Bound, 75 Cents Postpaid

"O mother!" began Elsie, "the teacher said to-day that only a part of the Bible was inspired, and—"

"Yes," interrupted John, "and she didn't take the trouble to tell a fellow which part was all right and which wasn't."

"She said it was foolishness to believe the story about Jonah and the whale," said Mattie.

"Yes," added Elsie, "and she teaches the class in geology that the world wasn't made in six days at all—that it took many millions of years—and, O mother! she doesn't believe the Bible account of the creation of Adam and Eve."

This and similar questions from the members of the Hartman household led to a weekly study of various important Bible topics, among which are—

- Inspiration of the Bible.
- Christ's Second Coming.
- Signs of Christ's Second Coming.
- The Fourth Commandment.
- The Sabbath Changed.
- The Memorial of Christ's Resurrection.
- Grandma Hartman's Story.
- A Home Talk on the Sabbath.
- Is the Soul of Man Immortal?
- Are the Dead Asleep?
- Tithing.
- The Spirit of Prophecy.
- Justification by Faith.

As these studies progressed, neighbors began to drop in until a goodly number of interested students of the word eagerly drank in the truths upon these great questions. The closing chapter presents a beautiful picture of the results of these home Bible-readings by giving us a view of the Hartman family and their neighbors ten years afterward. In reading this chapter, one's mind is carried forward to the time when "He shall see the travail of His soul and be satisfied." There is a charm about the personality of the Hartman family and their friends, and an attractiveness in the arrangement and presentation of these readings that will hold the interest to the end. An especially good book for young people.

Satan's First Lie

By Mrs. L. D. Avery-Stuttle

Bible Student's Library, No. 199, 32 Pages
Price 2 Cents

Perhaps the title is a bit peculiar, but it is appropriate as the tract treats upon the tempter's words to Eve, "Thou shalt not surely die." The author shows that this statement contains the most dangerous and delusive doctrines ever taught; and that, as it was the first, so it will be the last great, over-mastering deception which will be brought upon the world. The subject is treated in verse form, for example:

"But if they were in heaven, it seems to me
Their happy voices could not silent be;
How could they cease their shouts of joy to raise
Till heaven's dome reechoed with their praise!
Indeed, I'm sure that no account is given
Of any mute and silent tongues in heaven.
But let us see what good King David said
About the voices of the silent dead;
We quickly turn to the inspired word,
And thus we read, "The dead praise not the Lord."

Address your Tract Society, or
Pacific Press Publishing Company
Mountain View, California
Portland, Ore. Regina, Sask., Canada. Kansas City, Mo.

SIGNS OF THE TIMES

PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Manuscripts should be addressed to the editor. Address all business and make all money orders, etc., payable to the Signs of the Times, Mountain View, Cal.

Circulation Manager: C. H. JONES.

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