

SIGNS OF THE TIMES

The Love of God

1st Corinthians 13

If I speak with the tongues of men and of angels,
But have not Love,
I am become sounding brass, or a clanging cymbal.
And if I have the gift of prophecy, and know all mysteries and all knowledge;
And if I have all faith, so as to remove mountains,
But have not Love,
I am nothing.
And if I bestow all my goods to feed the poor,
And if I give my body to be burned,
But have not Love,
It profiteth me nothing.
Love suffereth long, and is kind;
Love envieth not;
Love vaunteth not itself,
Is not puffed up,
Doth not behave itself unseemly,
Seeketh not its own,
Is not provoked,
Taketh not account of evil;
Rejoiceth not in unrighteousness,
But rejoiceth with the truth;
Beareth all things,
Believeth all things,
Hopeth all things,
Endureth all things.
Love never faileth:
But whether there be prophecies, they shall be done away;
Whether there be tongues, they shall cease;
Whether there be knowledge, it shall be done away.
For we know in part, and we prophesy in part;
But when that which is perfect is come,
That which is in part shall be done away.
When I was a child, I spake as a child, I felt as a child, I thought as a child:
Now that I am become a man, I have put away childish things.
For now we see in a mirror, darkly;
But then face to face:
Now I know in part;
But then shall I know fully even as also I was fully known.
But now abideth
Faith, Hope, Love,
These three;
And the greatest of these is

LOVE

Question Corner

[All proper questions on Bible and history will be answered on this page as soon as possible after receiving them. This will sometimes mean a month or more. We can not promise to reply to the same question often. Let those who ask read other answers; they may find reply to their own. Always enclose stamp if answer is required. Those outside our Bible Band, please enclose ten cents. This does not begin to meet expenses oftentimes. "Foolish . . . questions avoid."]

2724.—The Law of God.

Is the Law of God and Commandments of God one and the same? C. K.

They are many times. Sometimes God has given commandments which are purely ceremonial in their nature. These would not be considered, of course, as commandments of the moral law. The law of God includes in its wonderful scope all morality. The commandments of God may partake of the principles of the law. They may have to do with things which are purely local and ceremonial. Of course disobedience to such commands would involve moral principle. That is, disobedience would show that we dishonored God and had other gods before the Lord. In many cases in the Old Testament, especially in the Psalms, and the 119th psalm in particular, the term, "commandments" is used as a synonym of the law. The context will almost invariably tell us how much is comprehended in the word commandment.

2725.—A Present Hell.

Kindly explain Isa. 66:24, Mark 9:44, and Luke 16:24. These scriptures seem to indicate a place of burnings. C. K.

There is nothing necessarily in any of the texts which would indicate that there is such a place of burning now. In the New Testament the word "hell" comes, with one exception, from two different words—"Hades," the abode of the dead, both righteous and wicked, and "Gehenna," the future place of punishment of the wicked. "Gehenna" comes from the Hebrew words, "The valley of Hinnom," a place just outside of Jerusalem, where was cast all the offal of the city, together with the carcasses of malefactors who might be put to death. Upon all this refuse the worms constantly preyed, and what survived the worms was burned in order to avert pestilence. For this purpose constant fires were kept burning, even as the worms constantly preyed upon the refuse that was cast there. In this way Gehenna became the symbol of utter and complete destruction, and so Jesus uses it in Mark 9:44. You will note that the same figure is used in Isa. 66:24 where the righteous are represented as looking not upon the living wicked who are enduring torments, but upon the carcasses of those who had sinned against God. A carcass is a dead body.

The parable of the rich man and Lazarus in Luke 16 is too long for explanation in this department. Send for the tract, "Rich Man and Lazarus," Address publishers of this paper; price, single copy, two cents. The whole parable is not the history of some literal transaction, but a representation of other events which the tract fully explains.

2726.—How Long the Law?

In referring to Gal. 3:19, you say that the law was given because of transgression, till the Seed should come. The text does not read like that, but says it was added because of transgression. The added law was the ceremonial law, added because of the transgression of the moral law. M. H. P.

When was it added? Presumably our questioner would say at the time of the Exodus when the children of Israel came out of Egypt; but transgression carries us clear back to Adam. Was it not needed then just as much as later? It seems very clear to us that Gal. 3:19 is parallel with Rom. 5:20. The argument of the two books is the same. The great point which the apostle wishes to emphasize in both of the books is that we are justified by faith, not by the works of the law; therefore we read in Rom. 5:20: "And the law came in besides, that the trespass might abound."

Galatians says, "What then is the law? It was added because of transgressions, till the Seed should come." Are the texts not parallel, and do they not refer to the same thing? Man had fallen away so far from God's ideal that the law written in his heart had become so obliterated that it was necessary for God to place before His own children a written expression of His law—a standard by which they were to regulate their conceptions of duty—their conscience. We are expressly told that when He gave this law in its written form, He "added no more." Deut. 5:22. He therefore "added" the Ten Commandments in that written form to the conceptions of truth which the Israelites had before that time. The very Greek word which is used in Gal. 3:19 is also used in Heb. 12:19 where the children of Israel entreated that no word more should be spoken unto them. That is, no word more should be added. And so the Septuagint, or Greek translation of the Old Testament, uses the same word in Deut. 5:22; and until our Lord Jesus Christ shall come the second time, the Spirit of the Lord will use the law to point out sin and make it exceeding sinful.

2727.—Till the Times of the Gentiles Be Fulfilled.

Does Luke 21:24 teach us that the Jews shall return to Jerusalem after the time of the Gentiles is fulfilled? C. K.

No, it does not. It isn't speaking of the Jews returning to Jerusalem, but that Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. That is, the nations which came in and possessed Jerusalem will hold it until the prophecies referring to Gentile dominion shall be accomplished. A parallel text to this, and one which will serve to explain it, is found in Ezekiel the 21st chapter, verse 26: "Remove the miter, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until He come whose right it is; and I will give it Him." Then the times of the Gentiles will be ended, and the Lord Jesus Christ shall take possession.

2728.—Provision for All.

Will any souls be lost who might have been saved had Christians put forth more effort? M. M.

We think there will be souls lost who might have been saved if effort and sacrifice had been put forth. It seems to us that this must be true for the following reasons. First, the offer of salvation is open to every soul upon earth, and God does not make this offer to tantalize poor sinners, but to bid them to hope that God's grace is sufficient to save any one whose sins may be scarlet and his iniquities crimson. For He is able to save to the uttermost all them that come unto God by Him. Therefore any one can be saved.

Secondly, we have no reason to believe otherwise than that thousands of children would have developed right character had they been saturated from the beginning with the great truths of God, as the Lord gave directions in Deuteronomy 6; but the parents failed, and the children developed characters of wickedness only, and were lost.

Thirdly, there are people that Christians are continually meeting with, who, if they had had a different example set before them, perhaps if a plea had been made to them at the right time, might have yielded to Christ, but the example was not set, the plea was not made, they hardened their heart against the Spirit of God and went on in their wickedness.

Now this does not mean that all did not have equal opportunity, for every soul is sometimes touched by the Spirit of God, and many do not yield to it. God did everything on His part. If human beings had been willing to sacrifice and labor, souls might have been won. We are told in the word of God that those who failed to warn souls of danger, the blood of the person thus perishing would be required at their hand. On the other hand, if the soul goes on in sin, every man

must bear his own sin, because every one has light sufficient to guide him to the kingdom of God if he will but follow it—accept of it. And yet in all this God is just, as well as the Justifier of him that believeth in Jesus. We may not understand all the motives and ways, and whys and wherefores, and yet "God is no respecter of persons." If it were a matter of justice that He owed humanity, we could charge Him with the loss of souls, but never in justice does He save a soul, as regards the soul itself; but always in mercy. Justice would demand the destruction of every human being. God in His goodness offers mercy to all; but if men reject His mercy, they must die. And yet may it not be true that if there had been more of an exhibition of His wonderful love on the part of humans, some of the sinful of earth might have accepted of the offer of salvation which otherwise they passed by?

We are not discussing the theory of the question; that of itself alone may not profit, but we plead with our questioners so to live that they shall not be a stumbling-block to the wicked, but may be willing to buy up every opportunity of seeking to save the lost.

2729.—The Death of Judas.

The Scripture seems to give two different accounts of the death of Judas in Matt. 27:5 and Acts 1:18. C. K.

We think if our questioner will study the two accounts seriously he will find no contradiction between them. Each of them states what the other does not, and one of them goes farther than does the other. Matt. 27:5 simply declares that Judas hanged himself; while Acts 1:18 carries us farther than this, saying that "he fell headlong and burst asunder," etc. He probably hanged himself upon some steep declivity near Jerusalem, and it is very reasonable to believe that the rope, or cord, with which he hanged himself broke, and the consequences recorded in Acts 1:18 followed.

2730.—The Times of the Gentiles.

In the second chapter of Daniel, verse 44, it says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Would that indicate that these Gentile kingdoms would be in existence when the kingdom of God was being set up? Is there not a certain time allotted to Gentile rule, according to Luke 21:24? M. H. P.

Answering the last question first, there is a time allotted to Gentile rule, and that time began when the kingdom of Judah was overthrown and the kingdom of God upon earth was given into the hands of Gentile nations. Eze. 21:25 tells us that that condition of things will continue until He come whose right it is, then the kingdom will be given to Him. Regarding the first question, the language would not indicate that the setting up of the kingdom of Christ was a gradual process. In fact, the prophecy itself indicates otherwise, for the stone, the Messianic kingdom, smites the image on the feet, utterly destroys all earthly kingdoms, and takes the territory. What is meant by the 44th verse is that Christ's kingdom will not be set up in any of the other phases of earth rule, indicated by the metals in the image, but in the very last phase indicated by the mixture of iron and clay. There are no Christian nations, it is true, nor will there be till the Lord Jesus Christ shall reign from sea to sea and from the River to the ends of the earth.

No. 2731.—M. H. P.—Rev. 22:2, "the leaves of the tree were for the healing of the nations," in all probability refers to the nations of the saved which walk in the light of the city. The healing is the bringing back or the complete restoration to the glorious manhood which God placed here upon the earth. It would seem reasonable to believe that this might go on by gradual process; that men of little stature would, in partaking of the Tree of Life, be restored again to that full expression of human beauty designed of God in the beginning.

Signs of the Times

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

For Terms, See Page 15
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"Rejoice in the Lord Always"

By Mrs. E. G. White

LIFE is disciplinary. While in the world, the Christian will meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. The standard is high to which we must attain if we would be children of God, pure, holy, and undefiled; but how could we reach this standard if there were no difficulties to meet, no obstacles to surmount, nothing to develop patience and endurance? Trials are not the smallest blessings that come to us. They are designed to nerve us to determination to succeed. Instead of allowing them to hinder, oppress, and destroy us, we are to use them as God's means of enabling us to gain the victory over self.

Those who walk in wisdom's ways, even in tribulation, are exceedingly joyful; for He whom their soul loveth walks invisible beside them. At each upward step they discern more distinctly the touch of His hand; brighter gleamings of glory from the Unseen fall upon their path; and their songs of praise, reaching ever a note higher, ascend to join the songs of the angels before the throne. "The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day."

Talk Faith.

It is the duty of the children of God to talk faith, and not doubt. They are to be hopeful and cheerful in Him. Christ accomplishes our salvation by inspiring faith in our hearts and a belief in the truth. The truth makes free; and those whom the Son makes free are free indeed. God's children should honor Him by revealing a constantly increasing confidence in the assurance that He will accept every soul who serves Him in sincerity.

The Lord would have us take comfort in His promises, and praise Him much more than we do. He would have us cultivate the heart's best affection. Let the voice of thanksgiving and praise be heard in an acknowledgment of the grace of Christ vouchsafed to us. Render to the Lord the fruit of the lips. We are not as faithful as we should be in acknowledging the goodness and blessings of God. "Whosoever offereth praise glorifieth God."

When we are in perplexity and trouble we would do well to consider how much our salvation cost the God of heaven. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We would do well to make an earnest study of the life of Christ. The only-



THE CRUCIFIXION. W. A. Bonquereau.

"God so loved the world, that He gave His only begotten Son." That Son "gave Himself." Ought not this pledge of infinite love to be a cause of constant rejoicing?

begotten Son of God consented to leave the heavenly courts, and come to live with an ungrateful people who refused His gracious mercies. He consented to live a life of poverty and to endure suffering and temptation. Let us consider what Christ has endured to make our salvation possible. This will hush every murmur and complaint. If we teach our hearts to respond to God's love, our voices will ascend in thanksgiving when we are called to suffer in any way for Him who gave His life for us.

Christ was a man of sorrows, yet He had peculiar joys—joys that did not spring from earth, but were born of His connection with divinity. He is the Saviour of those who are perishing for lack of His life. He desires to make them partakers of the divine nature, and thus escape the corruption that is in the world through lust. Amid perplexities and distresses the believing soul may have the assurance of sonship with God. Looking to Jesus, he learns how to conduct himself under every circumstance. He has the experience of Christ to guide him, and the consolation of Christ to sustain him.

A Joyful Life.

The Lord does not desire His people to be sad and disconsolate. He does not want His obedient followers to cover the altar with their tears, but to walk happily and cheerfully along. "In the world ye shall have tribulation," He says, "but in Me ye shall have peace." "Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you." "These things have I spoken unto you that My joy might remain in you, and that your joy might be full."

A Heavenly Reward.

While the people are looking for earthly good, Jesus points them to a heavenly reward. But He does not place it all in the future life; it begins here. The Lord appeared of old to Abraham, and said, "I am thy shield, and thy exceeding great reward." This is the reward of all who follow Christ. Jehovah Emmanuel—He "in whom are hid all the treasures of wisdom and knowledge," in whom dwells "all the fulness of the Godhead bodily"—to be brought into sympathy with Him, to know Him, to possess Him, as the heart opens more and more to receive His attributes; to know His love and power, to possess the unsearchable riches of Christ, to comprehend more and more "what is the breadth, and length, and depth, and

The Basis of Law

By G. D. Ballou

height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—"this is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

It was this joy that filled the hearts of Paul and Silas when they prayed and sang praises to God at midnight in the Philippian dungeon. Christ was beside them there, and the light of His presence irradiated the gloom with the glory of the courts above. From Rome, Paul wrote, unmindful of his fetters, as he saw the spread of the Gospel, "I therein do rejoice, yea, and will rejoice." And the very words of Christ upon the mount are reechoed in Paul's message to the Philippian church, in the midst of their persecutions, "Rejoice in the Lord alway; and again I say, Rejoice."

Tell of His Wisdom, Love, and Power.

We are not only to contemplate the glory of Christ, but also to speak of His excellencies. Isaiah not only beheld the glory of Christ, but he also spoke of Him. While David mused, the fire burned; then spoke he with his tongue. While he mused upon the wondrous love of God, he could not but speak of that which he saw and felt. Who can by faith behold the wonderful plan of redemption, the glory of the only-begotten Son of God, and not speak of it? Who can contemplate the unfathomable love that was manifested upon the cross of Calvary in the death of Christ, that we might not perish, but have everlasting life—who can behold this, and have no words with which to extol the Saviour's glory?

Christ accepts, O so gladly, every human agency that is surrendered to Him. He brings the human into union with the divine, that He may communicate to the world the mysteries of incarnate love. Talk it, pray it, sing it; proclaim abroad the message of His glory, and keep pressing onward to the regions beyond.

Trials patiently borne, blessings gratefully received, temptations manfully resisted, meekness, kindness, mercy, and love habitually revealed, are the lights that shine forth in the character in contrast with the darkness of the selfish heart, into which the light of life has never shone.

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"Seek Ye the Truth."

ERROR abounds on every side. In the very least things of life, men are dishonest, and untrue, and untruthful. The "father of lies" has inspired the whole world with his spirit of deception. Yet in the midst of all this wickedness, there comes the call, "Seek ye the truth." Men of the world, the wickedness about us is not all there is. There is truth, for the word of God admonishes us to seek for it. As a treasure hidden deep in the darkness of the mine, it must be sought for. It does not come naturally, for the prince of this world has well-nigh universal control, and his constant purpose is to cover the truth from men. Therefore the word is to "seek." Little comes to the man who makes no effort; and those who succeed best are those who are the most strenuous. H.

Fundamental Propositions.



THOSE who are in a habit of doing a little thinking for themselves will, I believe, appreciate a close view of the origin of law and be better able to appreciate the true character of some laws that are now upon the statute-books of various states. Seeing this, they will know better what position to take in regard to similar laws for which loud clamoring is being made in certain quarters.

To get right at the point, every man has a civil right to defend his life and property and the chastity of his family. In other words, he has the power of command over these things and some others. He may defend the life and property and chastity of any member of so-

The Coming of the King.

By E. Guy Talbott.

SOUND the trump, proclaim glad cheer;
Shout hosannas, praises sing;
Prepare, ye nations far and near,
For the coming of the King.

Cry aloud the Saviour's name,
Let all voices loudly ring;
Let all people now exclaim:
" 'Tis the coming of the King! "

O, what sorrow here on earth,
For all who our Lord disdain;
Evermore to suffer death,
At the coming of the King.

O what joy will surely come
To the faithful as they sing:
"Glory, glory to the Lamb;
Hallelujah! Christ is King! "

ciety; and if he takes life in the defense, he is exonerated from all blame by the civil authorities. Now when the citizen of a representative democracy or republic votes for a man to represent him in the halls of legislation, he delegates to his representative just those rights and civil powers which he himself possesses, and which he may himself exercise in cases of emergency, and he can delegate no others. So this representative goes to the halls of legislation with the delegated authority of his constituents to make laws in those matters concerning which each voter had personal power and authority to act for himself. When all these legislators representing the entire state assemble, they simply give authoritative expression as an organized assembly to those personal rights which existed in each citizen of the body politic as an inherent birthright. No one can fail to see the truthfulness of the foregoing propositions.

Now take another point. Not one of these citizens aforesaid has any authority whatever to command any of his fellow men with regard to the use of any portion of his time. He may not command his neighbor to sleep eight hours in twenty-four nor to rest one day in seven. It is simply none of his business how his fellow man makes use of his time.

The Application of Principle.

Hence in the matter of Sunday-rest legislation he has no authority whatever to dele-

gate to his representative. Does this need repeating for emphasis? If so, read it again, and then ask yourself whence the legislators would derive authority enabling them to make Sunday laws.

The people have authority to delegate where they have personal rights; but here on this point having no personal rights and no authority to delegate, it leaves the legislature where, if it acts at all in this matter, it must act on *usurped authority*; for it has no other authority on which to act. This has ever been true of all religious legislation.

Religious zealots have influenced kings and other lawmakers to assume this authority to themselves. Even thus it is to-day and thus it will be until the King of Kings brings in the better day.

If you wish to see the iniquity of personal assumption in this matter, consider the contrast in the following illustrations.

Examples.

A man on returning to his home finds a fellow putting fire to the buildings. He commands him to desist, but the incendiary pays no attention. Exasperated beyond measure he shoots the villain down. If called to account, the court would exonerate the man from all blame in the matter. But suppose the same man to be a zealous National Reformer. He sees a neighbor laboring in a field adjoining his house on Sunday. Exceedingly offended he goes out and commands him to desist. But the neighbor, feeling he has a perfect right in this matter, continues to labor on as tho the command had not been issued, with the result that the exasperated one shoots him down as he did the incendiary. Now will the court clear him of the charge of murder?—Surely not. And why not?—Because what his neighbor did on Sunday was none of his personal business; so long as the neighbor did not physically disturb his worship. He was usurping authority which did not belong to him.

Let the points be made plain and kept before the people, that the citizen can not delegate authority which he does not possess; that he possesses no authority to command Sunday observance; and that hence legislators which make Sunday laws must do it by usurped authority.

Los Angeles, Cal., Jan. 15, 1909.

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LIFE, even at the outset, is full of temptations and dangers, which, to be met and avoided, requires instruction and warning. Far, far better that this instruction should reach the boy and girl early in life, from the lips of the wise and loving parent or teacher, than from the loose tongues of playmates, servants, or business acquaintances. *Such knowledge must come to every young person, sooner or later, then let it come from the God-given source—the parent—and let it come early enough to forestall all the temptation and danger.*

The Word of Prophecy

By B. G. Wilkinson, A.M., Ph.D.

Daniel's Night Vision—A Revelation of the Future.

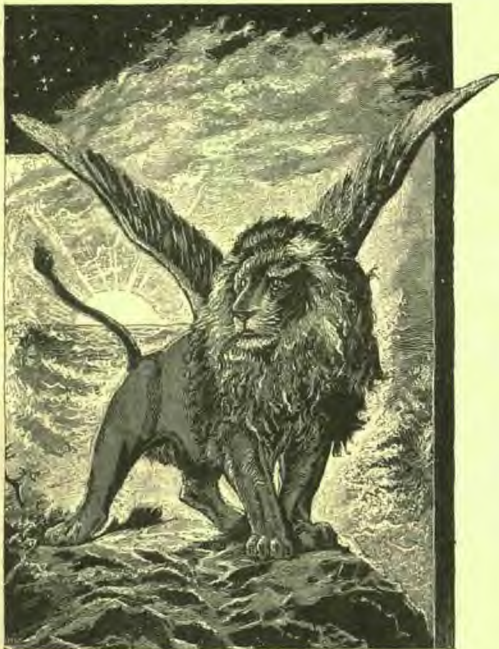
[This article on Daniel 7 is complete in three issues. We ask our readers to compare its symbols and predictions with history and fact.—EDITOR.]

It was Nebuchadnezzar, a heathen, who had the first dream. None, therefore, could say that the prophetic dreams of this book began in the religious excitement of a Jewish believer. The next dream was given to Daniel. Nebuchadnezzar's vision was introductory; its development was found in the vision of Daniel. The dream of chapter two dealt with metals; these, however, were little adapted to express many important movements running along with this line of history. In Daniel's vision of chapter 7, new features of these events are brought out by new symbols.

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea."

The "great sea" represents humanity. "And He saith unto me, The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." Rev. 17:15. God lifts Daniel up to a high viewpoint and lets him see the forces which play upon humanity. Men are swayed by the fire of ambition and driven by the storms of war. The Scriptures use the winds as a fitting figure to represent the strife between nations. "And upon Elam will I bring the four winds from the four quarters of heaven. . . . For I will cause Elam to be dismayed before their enemies." Jer. 49:36, 37.

As Daniel gazed upon the nations in



tumult, he beheld arise one after another the successive empires of history.

"And four great beasts came up from the sea diverse one from another."

Like the wild quadrupeds of mountain and jungle, the bellicose nations of earth

prey upon each other. Unwittingly, man has, like God, chosen the same symbols to represent martial governments. We hear to-day of the lion of England, the bear of Russia, and of the American eagle. A glance thrown upon the postage-stamps of the different nations, upon the coins or on the national flags, will discover these different creatures, whether bird or beast, which have been selected to mirror the intended characteristics of the pictured country.

Babylon.

As the head of gold was made from the king of metals, so the king of beasts is the first animal which Daniel sees arise.

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

By consulting further the Bible we find that the empire of Babylon is many times



brought before us under the figure of a lion. "The lion," says Jeremiah, announcing the invasion of the Babylonians, "is come up from his thicket, and the destroyer of the Gentiles is on his way." The ancient palaces of these kings had their entrances flanked by the massive stone figures of winged lions; these have been brought to light by the excavator's spade. The eagle's wings denote the rapidity of Babylon's conquests. But Daniel lived to see the wings plucked when he beheld the conquering spirit of Nebuchadnezzar's successors diminish and their armies turn back before their enemies. The fearless heart of the conquering lion underwent a change; the heart of man, naturally weak when unsustained by God, as was Belshazzar on the night of his impious feast, supplanted the other. The lion stays his marauding and rises upon its feet as a man.

Media-Persia.

The kingdom of Babylon, however, fulfilled its mission. It had torn God's people. Led on by the Most High, it had given Israel a wholesome punishment. The Jews henceforth were the sworn enemies of idolatry. Another nation was already in sight

to carry further the plans of the Eternal.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh."



The bear-like beast, which now appeared in sight, was the Medo-Persian kingdom. That it raised itself up on one side was due to the fact that the Medes were, first, the more prominent of two; later, however, under Cyrus the Great (538-529 B.C.) the Persians secured and held the leading place. Under him and his active son, Cambyses (529-522 B.C.), three great nations—the three ribs in the mouth of the bear—Babylon, Lydia, and Egypt, were successively conquered. The Persians were led to believe that their arms were irresistible, and the spirit of conquest kept saying, "Arise, devour much flesh."

But riches came in. The Persians were led, as is given in Daniel, chapter 11, to trust no longer in God, but in their riches.

Greece.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."

Lighter afflictions failing to reform the Israelites, God brought upon them a heavier one. The rough handling by the bear was followed by the attacks of the leopard, or Greece. "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border," cried Joel against Tyre and Sidon. Removed far from their native land and often treated as slaves, the Jews remembered the prosperity of the days when they walked in God's commandments. Their conquerors, the Grecians, scattered them widely over the earth, for the conquests of the Greek were wide. The four heads on the leopard represent the four generals to whom fell the great empire of that conqueror, in 301 B.C. Cassander received Greece and Macedon; Lysimachus, Thrace and Asia Minor; Seleucus, Syria and the East; and Ptolemy, Egypt.

Thus wonderfully do the records of man write afterwards the history which the record of God has written before. The dominion of the leopard ran the course foretold of it by God's word.

Rome.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Interpretation: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

If the Jews had found a master in the Grecians, in the Romans they found a more terrible one. The Roman Empire was the



great leveler. So constantly had the Roman people under the Republic been engaged in war, that, during the space of about 475 years, the temple of Janus, whose gates were open in war and closed in peace, had been shut only twice. During the reign of Augustus, however, the whole world slept in peace. As the prophet had foreseen, Rome had trodden down all nations and had brought them into subjection. This was true not only physically, but also religiously. "During the whole duration of the Roman domination," says Gaston Boissier in his "La Fin du Paganisme," Vol. I, "I see not a single wise man, were he a skeptic like Pliny the Elder, or a freethinker devoid of all prejudices like Seneca, an honest and gentle philosopher like Marcus Aurelius, who appeared to have suspected that equal rights might be granted to all the religions of the Empire." (See Baron Pierre de Coubertin, in his "Evolution of France," page 305.)

(Continued next week.)

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NAPOLEON was the most effective man in modern times—some will say of all times. The secret of his character was, that while his plans were more vast, more various, and, of course, more difficult, than those of other men, he had the talent at the same time, to fill them up with perfect promptness and precision, in every particular of execution. — Horace Bushnell.

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THE end of man is an action, and not a thought, though it were the noblest.— Thomas Carlyle.

God, the Father, Revealing Himself

By T. E. Bowen

THE nature of truth is to make manifest. There is a definiteness and surety in truth that is an anchor to the soul. Upon truth the heart can securely rest. Error seeks to enshroud itself in mysticism and uncertainty.

Some people prefer to think of God as some spiritual nonentity wholly incomprehensible or undefinable. While it is true, finite minds can never comprehend the infinity of the power of the Creator, still it has pleased the Father to reveal Himself sufficiently to satisfy the heart of His children, and that which He has deemed wise to reveal is for us and our children to know; and to study these truths is not prying into secrets we should not know.

The infinite Creator has enshrouded Himself with glory unfathomable. No man can look upon this glory and live. The works of God seen in creation reveal His power, but disclose no clue as to His personality. Only in one way has He chosen to set before us this truth, and this is made manifest in the revealing of His Son. In Heb. 1:1-3 it is clearly stated that the Son, sent forth by the Father to represent Him in our fallen world, was manifested in the "express image of His [the Father's] person." The American Revised Version reads, "The very image of His substance." Rotherham's translation renders it, "An exact representation of His very being." This leaves no one in uncertainty. When those who saw Jesus were privileged to look into His face and converse with Him as friend does with friend, they saw one who in glory was an exact likeness of the invisible and unrevealed Father in heaven. Any other view can do nothing less than render the above words meaningless.

Philip desired to see the Father, little thinking that, should his request be granted, it would mean his instant death. Jesus replied: "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father: and how sayest thou then, Show us the Father?"

For the very purpose of revealing the Father, both in character and personality, Jesus had been earnestly giving His life, and for Philip to ask this question near the close of His work revealed that so far as he was concerned he had grasped but little of the real mission of the Son of God. And this was true of all the disciples. The enemy was constantly working with them to dull their comprehension, and thus thwart the purpose of Christ in presenting clearly to their minds the relation they sustained to heaven and the Father's purposes concerning them. For this reason Jesus could not tell them then many things He desired that they should know.

They had walked with, talked to, and touched the only-begotten Son of the invisible God, yet they had but dimly comprehended who He was, and the import of

His being revealed. "When on the day of Pentecost the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in parables. The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Their suppositions and interpretations were foolishness, when compared with the knowledge of heavenly things which they now received."

"As a personal being, God has revealed Himself in His Son. 'Jesus, the outshining of the Father's glory, and the express image of His person,' was on earth found in fashion as a man. As a personal Saviour [both a Saviour to each of us personally, as well as Himself having a person], He came to the world. As a personal Saviour, He intercedes in the heavenly courts. Before the throne of God in our behalf ministers 'One like unto the Son of Man.' Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. No man has seen God at any time, except as He is revealed through Christ."

It may help some to see this vital truth,—for if Satan can becloud the mind as to the personality of God, he has gained a tremendous victory in his game of life which he is playing for every soul,—to sensibly ponder that just as soon as the Son of God finished His ministration on earth among men, He no longer concealed His divinity by laying aside His divine glory. The same glory He had before He came as a babe in Bethlehem's manger, the Father bestows upon Him again. The glory enshrouding His person is, expressing it in our own words, more natural than the manner in which He lived during His stay among men. To come close to us, He *must lay the glory all aside*. So He prayed that last night He was with His disciples, "And now, O Father, glorify Thou Me *with Thine own self* with the *glory* which I had with Thee before the world was;" and again, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; *that they may behold My glory*, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." John 17: 5, 24.

Please note that while He was on earth they had not seen the glory, but had beheld His person, excepting at the transfiguration scene. He would still be in heaven the same Jesus (Acts 1: 11) they had seen and learned to love, but there they were to behold His glory which they here *could not* behold and live.

That you may see the truthfulness of all this, we have but to refer to Paul's personal experience with Jesus very soon after the resurrection. Paul, in describing this scene to King Agrippa, said: "Whereupon as I jour-

neyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a *light* from heaven, *above the brightness of the sun*, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the goad. And I said, Who art Thou, Lord? And the Lord said, I am Jesus, whom thou persecutest."

Here Jesus revealed His glory to one of our race, Saul, the young persecuting Pharisee. This glory caused them all to fall prostrate to the earth. This glory was brighter than the sun at midday—so much brighter that Saul was made blind, and was restored to sight only by Christ's miracle-working power manifested through the church. And this was Jesus, the same personal Saviour who had been manifested among men in loving ministry so long that He had become one common among men. He passed for the carpenter's son of Nazareth, whose earthly brothers were known, and who, because of His persistent saying that He was the Son of God, was condemned to death as a blasphemer.

"But," says one, "while I can see all this regarding the Son, yet what bearing has this upon the personality of the invisible Jehovah?" It certainly has all the answer that it has pleased the Father to make known. And here we rest. In sending us His Son, the Father revealed Himself. This is precisely what Jesus Himself said to Philip in answer to the direct request "Show us the Father"—"He that hath seen Me hath seen the Father."

There was no salvation in simply seeing Jesus. It was the divine fulness of knowing God, of entering into His divine purposes, and of yielding our lives and wills to Him, that Jesus came to make known to us. Yet in it all He sets forth something tangible and real, so that His followers are not left in uncertainty as to His Father in heaven. He revealed Him as full of compassion and love, and equally interested in the human race as He had manifested Himself to be by His own life of unselfish service.

It may be urged that Jesus said, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Very true; but this does not do away with the personality of God. Jesus permitted Himself to be worshiped. In fact, it was proper that He should be worshiped; for the Father had proclaimed when the Son was born, "Let all the angels of God worship Him." The Son, then, being Himself God equal with the Father (altho subject to Him and to be worshiped) was, and is, as much a spirit as the Father Himself. "The last Adam became a life-giving Spirit." 1 Cor. 15: 45

And let it not be forgotten that this same Jesus, who here *after His resurrection* was showing to His astonished disciples that it was He Himself who had appeared to them, *is the same Jesus* who appeared to Paul at noontide clothed in dazzling brightness above that of the sun.

In these simple truths the Father has been pleased to reveal Himself through His Son to men. Let us not permit the enemy to throw us into uncertainty over plainly revealed truth which God has been pleased to make known regarding Himself, neither to yield to Satan's temptation to seek to pry into secrets which God in His wisdom has not unfolded. "Man can not by searching find out God. Let none seek with presumptuous hand to lift the veil that conceals His glory. 'Unsearchable are His judgments, and His ways past finding out.' It is proof of His mercy that there is the hiding of His power; for to lift the veil that conceals the divine presence is death.

No mortal mind can penetrate the secrecy in which the mighty One dwells and works. Only that which He sees fit to reveal, can we comprehend of Him. Reason must acknowledge an authority superior to itself. Heart and intellect must bow to the great I AM."

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HE who would do some great thing in this short life must apply himself to the work with such a concentration of his forces as, to idle spectators who live only to amuse themselves, looks like insanity.—*Foster.*

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"REMORSE is the echo of a slaughtered joy."

Our Bible Reading

The Second Advent and the Reward of God's Children.

1. *What is the will of Christ concerning His followers?*

"Father, I desire that they also whom Thou hast given Me **BE WITH ME WHERE I AM**, that they may behold My glory, which Thou hast given Me." John 17: 24.

2. *On what condition will this be?*

"If any man serve Me, **LET HIM FOLLOW ME**; and where I am, there shall also My servant be." John 12: 26.

3. *What promise did He make to His disciples on this point?*

"I **WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF**; that where I am, there ye may be also." John 14: 3.

4. *How will His coming be?*

"Behold, **HE COMETH WITH THE CLOUDS**, and every eye shall see Him." Rev. 1: 7.

"**THE LORD HIMSELF SHALL DESCEND FROM HEAVEN**, with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4: 16.

"As the **LIGHTNING COMETH** forth from the east, and is seen even unto the west; **SO SHALL BE THE COMING** of the Son of Man." Matt. 24: 27.

5. *What will Christ bestow upon His people at His coming?*

"Let not your heart be troubled: 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; for I go to prepare a place for you. And if I go and prepare **A PLACE FOR YOU**, I come again, and will **RECEIVE YOU UNTO MYSELF**; that where I am, there ye may be also." John 14: 1-3.

6. *What takes place at His coming?*

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and **THE DEAD IN CHRIST SHALL RISE** first; then **WE THAT ARE ALIVE**, that are left, **SHALL TOGETHER WITH THEM BE CAUGHT UP IN THE CLOUDS**, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 15-17.

7. *How is this same event elsewhere expressed by the apostle?*

"Behold, I tell you a mystery: we all shall not sleep, but we [the children of God] **SHALL ALL BE CHANGED**, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and **THE DEAD SHALL BE RAISED INCORRUPTIBLE**, and

WE SHALL BE CHANGED. For this **CORRUPTIBLE** must put on **INCORRUPTION**, and this **MORTAL** must put on **IMMORTALITY**. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, **DEATH IS SWALLOWED UP IN VICTORY**. O death, where is thy victory? O death, where is thy sting?" 1 Cor. 15: 51-55.

8. *What did Jesus Himself promise?*

"**THOU SHALT BE RECOMPENSED IN THE RESURRECTION OF THE JUST.**"

9. *What will His messengers then do?*

"And He shall **SEND FORTH HIS ANGELS** with a great sound of a trumpet, and **THEY SHALL GATHER TOGETHER HIS ELECT** from the four winds, from one end of heaven to the other." Matt. 24: 31.

10. *In the prophetic history of the world as given by Daniel, what takes place at Christ's coming?*

"The **SAINTS OF THE MOST HIGH** shall receive the **KINGDOM**, and **POSSESS THE KINGDOM FOREVER**, even forever and ever." "The **KINGDOM** and the **DOMINION**, and the greatness of the kingdoms **UNDER THE WHOLE HEAVEN**, shall be given to the **PEOPLE OF THE SAINTS OF THE MOST HIGH**: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 18, 27.

11. *What welcome words will be said to the faithful?*

"Then shall the King say unto them on His right hand, Come ye blessed of My Father, **INHERIT THE KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD.**" Matt. 25: 34. H.

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What Our Lord Says.

Why is the love of many growing cold?

"And because iniquity shall abound, the love of many shall wax cold." Matt. 24: 12.

Is there a cause for the love of many growing cold?

"The curse **CAUSELESS** shall not come." Prov. 26: 2.

Then we ask, What is the cause of the love of the many growing cold?

1. "And because **VICE** will abound, the love of many will cool." Emphatic Diaglott.

2. "And because of **LAWLESSNESS** being brought to the full, the love of the many will grow cold." Rotherham.

3. "And because of the **PREVALENT DISREGARD OF GOD'S LAW** the love of the great majority will grow cold." Weymouth.

4. "And because iniquity shall be multiplied, the love of the many shall wax cold." A.R.V. A. L. MANOUS.

SIGN OF THE TIMES

MOUNTAIN VIEW, CAL., FEBRUARY 10, 1909.

Manuscripts should be addressed to the Editor.
For further particulars, subscription rates, etc., see page 15.

A Sunday-Rest Law.

MANY of the secular papers of California are true American papers, and stand on true American ground regarding religious legislation. Some of them fear the effect evidently upon their subscription-list or sales, and endeavor to stand on both sides of the fence, while others with little or no understanding of the true principles of government and its relations to religion come out squarely for a Sunday law. As a sample of this case, we note an editorial in the *San Jose Mercury* of January 21. It starts out by saying:

"There is now a bill before the Legislature for making Sunday a legal rest day. We hope that this bill or one substantially its equivalent, reasonable in its provisions, will be enacted into law."

The character of this "reasonable" law was shown in our issue of last week; and the proposed law was shown to be, as any one who candidly and fairly examines it will see, most vicious indeed in its operation. Like all other Sunday-law measures, it demands that which can never be carried out, and would in its operation call for more and more stringent regulations, in fact its proponents tell us flatly that it is *not the ideal law*. The ideal law, they as clearly state, is that which our Puritan forefathers knew.

The last section of the bill, which demands that the prosecuting attorneys and constables and sheriffs shall enforce the law, leaving them no option whatever, under penalty of an unreasonable fine, and finally the loss of franchise, is one of the worst penalties that were ever attached to any law. It would demand a renewal of the Inquisition if it were carried out to its fullest extent. Another reason put forth in the *Mercury* is that "California is the only state in the Union which has no Sunday law. Indeed we believe it is the only commonwealth in the Christian world of which this is true. This puts us on the defensive. Why should we stand apart from and against the customs and laws of all other American states and most other civilized countries?"

One acquainted with the beginnings of the United States Government, and the principles which were made the basis of its Constitution, would never have written that sentence. Every government on the face of the earth outside of the United States has had a union of church and state; therefore, America not to be odd or different ought to have a union of church and state! Every government outside of America has demanded the support of a certain church or churches! America not to be different, not to make herself odd, ought to have followed in the same path! There are a hundred other things in the governments outside which differ greatly from the course

that America has pursued. America ought to have followed in their pathway! She is "on the defensive" as long as she stands out against the customs of the nations of the world! Such an argument as this is unworthy to be called an argument. It is a special plea that every true man should set aside.

When the federal government of America was launched, she started out to do a new thing in the world. She wrote on the reverse side of her great seal "*Novo ordo seclorum*"—"a new order of things;" and that new order of things was a turning away from the customs and habits and laws and practises of the nations of the Old World which had fettered and ground men into the dust. The government stood for man, for the individual. As Bancroft expresses it, she dared to put in statute law the principles that were enunciated in Judea by the Man of Nazareth two thousand years before. And there were placed in the Constitution two provisions: One, that no religious test should ever be required of one holding office in the United States, and the other that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. That government had no Sunday law. When effort was put forth in 1829 and 1830 to close the mails on Sunday, in both House and Senate these petitions were turned down, and the people who petitioned Congress to depart from the foundations of the government were plainly told that

"the proper object of government is to **PROTECT ALL PERSONS IN THE ENJOYMENT OF THEIR RELIGIOUS AS WELL AS CIVIL RIGHTS**, and not to determine for any whether they shall esteem **ONE DAY ABOVE ANOTHER**, or esteem all days alike holy."

The *Mercury* further says:

"It is objected that to pass the bill is to legislate concerning religion. That is a mistake. True enough, at bottom, Sunday, or Sabbath, is a religious institution, has its basis in religious sanctions, but it is also a social and economic institution, and it is exclusively so that the state has to do with it."

And it defends this last statement by saying:

"Marriage is a religious ordinance, and the family as we have it is a religious institution, and yet the state strictly safeguards marriage and legislates concerning the family. Is this to legislate concerning religion?"

The illustration is entirely aside from its purpose. Marriage is a *civil* institution. It may be regarded as religious; stealing has been regarded as religious by some nations and tribes, and it has been taught as a part of the training of the soldier-citizen. Murder has also been taught as a part of religion; that it was a man's religious duty to kill his fellow men; and yet these laws guarding life and property are not in any wise religious. They pertain to the relationships between man and his fellows. They are laws guarding society. So with marriage. Marriage is just as legal between two atheists or two infidels as it is between two Christians. A civil contract in marriage is just as binding in almost every country of the world, and in every country of the world

which is not cursed by religious legislation, as a religious ceremony or contract. The justice of the peace binds together husband and wife just as strongly as does the priest or clergyman.

This is recognized and has been recognized in all the civilized countries of the earth, and preeminently so throughout America. The sole purpose of the legality of marriage is to protect society against the crimes which would naturally grow out of illicit relations, and against the support of a mass of parentless, untaught, undisciplined children. It isn't a matter which pertains to the individual's relation to his God or to his church in any way, that the state exercises any supervision over the marriage contract. The illustration is so far-fetched, so wide of its mark, as to have no application to the cause of Sabbath legislation at all.

Religious Legislation.

That a Sunday law is religious legislation is admitted:

First, by the *Mercury* itself which tells us that "true enough at bottom, Sunday, or Sabbath, is a religious institution and has its basis in religious sanction." This is emphatically true. The very origin of the Sabbath is religious. The origin of the marriage institution is the relationship between man and his wife. "They twain shall be one flesh." The Sabbath institution is the mark of a relationship between man and his Creator; it is a "sign" between man and his Creator; it is the memorial of that Creator's work for man. It is to be kept, not in idleness or laziness, but "holy unto Jehovah." Idolatrous nations have had holidays and feast-days. They have had no holy rest day. The Sabbath in its very nature and origin is to be kept as a holy day, but not holy unto the state, nor holy unto the individual, but "holy unto the Lord."

Secondly, all Sunday laws have their origin among, and are promoted by, religious people. No one has ever known of a Sunday law in America which has had its origin among working men or among those who do not profess religion. These have been urged and befogged until they have given their consent to such a thing; they have been warned that all their rights would be taken away unless a day of rest was given them legally, but it is only by such persistent and unscriptural methods that these men have been induced to support or give their sanction to such a measure.

Thirdly, the God-given *right to rest* implies the God-given *right to work*. He who gave man the Sabbath as a blessing gave man also the right to reject the Sabbath. He who gave man the power to choose the right gave man also the power to choose the wrong, and so far as that relationship between man and his God is concerned, no man can have the right to regulate belief or conduct, simply because he has no power to do it. True service to God lies in motive and in affection and not in act. The act is but the reflection of the motive.

Fourthly, every exemption that has ever been granted to Sabbath observers has been granted on religious grounds. If the civil

Sabbath law has no bearing on religion and is purely a social and economic institution, why should any exemption whatever be granted? But the very exemption itself proves that the basis of the law is religious sentiment.

Fifthly, the enactment of such a law as that makes the government a party to religious controversy, for there is a centuries-old controversy regarding the day of the Sabbath. We have Judaism, the oldest living religion on earth, holding to the seventh day; we have two or three bodies of Christians holding to the same thing, believing in the origin of the Sabbath, believing in the law which safeguarded it, and they observe the seventh day. They are good citizens in every respect. The very fact that they have conscience sufficient and conviction strong enough to lead them to become singular for conscience' sake, shows on the very face of it that the same conviction and same conscience will lead them to carry out every other requirement of duty.

On the other hand, there are many who are observing the first day of the week, many of them just as conscientiously as the seventh-day keeper is observing his day. The one class contends that the true basis of the Sabbath is the command of God, and the example of our Lord Jesus Christ. Another class holds that there are some texts of Scripture which indicate a change, and the tradition of the church should be regarded.

Just as soon as the government adopts either one of these days it makes *itself a party to religious controversy*; and whenever it adopts either side of that controversy, it places itself against a class of its citizens that are just as honest and true in their convictions as others and ought to be regarded equally with them. Each of these classes presumably keep the day for conscience' sake.

In addition to that, the government demands that one class after having observed its own day shall keep another day, not because of any benefit which the government derives from it, but simply and solely because of the consciences of a large class of its citizens. This shows that it is not only a religious measure, but that it is utterly and absolutely unjust. It taxes the man who has the right to work if he will, from 14-2-7 to 16-2-3 per cent of his income in deference to the religious ideas and wishes of another class. It proportionally elevates the one class and debases the other. It places one class of citizens as friends of the government, and another class, if they followed their own convictions of duty, as out of harmony with the government, and they are classed as criminals and enemies to the commonwealth; and this again not because of any immoral conduct, but simply and solely on the basis of a religious conviction.

The founders of our government saw this and endeavored to place in the fundamental law that which should forever forbid it. True, there are Sunday laws in various states, but many of these came down from the Dark Ages, or Puritan times, and were

allowed to remain on the statute-books when the colonies became states. Others have been passed in deference to religious opinion and that solely. California stands at the present time as the only state in the Union that abides by the "NEW ORDER OF THINGS;" and there she ought to stand, singular tho she may be, because she is singular in a right cause.

Upon this we shall have more to say next week.

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Importunate Prayer.

SEVEN times the servant of Elijah went up to the top of the mountain to see the answer to his prayer. Six times he went and saw no sign of answer, but the seventh time there appeared the cloud—tho only "like a man's hand"—which was assurance of rain, for which the prophet prayed. And even before the rain came, the prophet declared to Ahab, "Prepare thy chariot, and get thee down, that the rain stop thee not." And in the meantime, the heaven was black with clouds, and wind, and there was a great rain.

For three whole weeks Daniel, clad in sackcloth, and eating "no pleasant bread," besought God for an understanding of the prophecies concerning his people, and for their deliverance. At the end of that season, an angel appeared unto him, who said, "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

These men were examples of the class of people of whom the Saviour taught in the parable of the importunate widow and the unjust judge, "that men ought always to pray, and not to faint." He asks, "Shall not God avenge His own elect, which cry day and night unto Him, tho He bear long with them?" And answering His own question, He said, "I tell you that He will avenge them speedily."

God was pleased to answer the prayer of both of these men. In the case of Daniel the angel was sent immediately to make possible the granting of the petition; and still Daniel was left praying and pleading with God; and still he continued to pray, until the assurance was given him by the angel that his prayer was heard and the petition granted.

Truly God is no less pleased to answer the petitions of His servants now. These accounts are given for our instruction; the parable is for us; still it is true "that men ought always to pray, and not to faint." Tho the waiting seem long at times, angels of God may be striving with powers of earth to make possible the granting of our petition. The very prince of darkness may be contending with the messengers of heaven to hold back the blessing we crave. But "shall not God avenge His own elect? . . . I tell you that He will avenge them speedily." Then let every soul continue to call upon Him in prayer, for He will answer, tho He do bear long. H.

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The God who gave us life, gave us liberty at the same time.—Thomas Jefferson.



Schedule for Week Ending Feb. 20, 1909.

		Morning	Evening
Su.	Feb. 14	Lev. 15, 16	Matt. 27: 1-26
Mo.	" 15	" 17, 18	" 27:27-50
Tu.	" 16	" 19, 20	" 27:51-66
We.	" 17	" 21, 22	" 28
Th.	" 18	" 23, 24	Mark 1: 1-22
Fr.	" 19	" 25	" 1:23-45
Sa.	" 20	" 26, 27	" 2

Suggestive Notes.

Our Old Testament lessons cover from Leviticus 15 to Leviticus 27 inclusive. Chapter 15 deals with various forms of uncleanness. Chapter 16 has to do with the great day of atonement, the offerings that were made thereon, one for the Lord and one for Azazel, or Satan. This can only be understood by the study of the subject of the sanctuary in its services. It is typical of the last work of our Lord Jesus Christ when He shall forever atone for all those who have made peace with Him, and the instigator of sin, typified by Azazel, shall suffer his just deserts at the hand of a just God. We are now living in the time of the antitypical atonement.

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Chapters 17 to 23 contain various laws and rituals, warnings against various sins and impurities, dealing with the qualifications for the priesthood, instructing as to what beasts might be sacrificed. Chapter 23 is a presentation of the various feasts and sabbaths of the Lord. Here the annual sabbaths are brought to view, of which there are several, and we are expressly told that these are sabbaths besides the Sabbath of Jehovah, verse 38. Instruction is here given as to when these feasts begin and when they end, throughout the sacred year.

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Chapter 25 is instruction concerning the great year of jubilee, the fiftieth year, typical of the great jubilee when God shall make all His children free, and every one of His people who have been bound as slaves in the bonds of death shall be given eternal freedom. Chapter 26 is a wonderful prophecy of the Jews as a people, showing the conditions that are sure to follow obedience and disobedience, closing with chapter 27 concerning vows and tithes.

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Our lessons in the New Testament begin with Matthew 27 and close with Mark 2. Matthew 27 presents the closing scenes in the trials of Jesus, the crucifixion on the cross, and the burial. Chapter 28 is one of the shortest chapters in Matthew, but it tells the gladdest message, that He is risen.

The second Gospel was written by Mark, the full name of whom was John Mark, Acts 12:12-25; 15:37, and cousin of Barnabas, Col. 4:10, R.V. His mother, Mary by name, Acts 12:12, lived at Jerusalem, and he is thought to be the young man whom he describes in chapter 14:51, 52, as he is the only one who mentions it, and he must have been about that age at the time. He started out timid-hearted, evidently because he departed from Paul and Barnabas and went home, but afterward Paul tells us he was profitable. He was with Peter when he wrote his first epistle, 1 Peter 5:13, in about the year 63, and it was at this time supposedly, that he wrote his Gospel. One of the characteristics of his Gospel is the presentation of our Lord Jesus Christ as the Son of God. He does not deal with details, but hurries to the great miracles and parables. "Forthwith," "immediately," "straightway" are favorite terms with him. His Gospel is considered the most chronological account of our Lord's ministry, doubtless the most graphic.

Chapter 1 starts out with the preaching of the Baptist, baptism, temptation, preaching of Jesus, and then we are led on through miracle after miracle, chapter 2 closing with His example and instruction concerning the Sabbath. Mark deals almost wholly with Jesus' ministry in Galilee.



THE OUTLOOK

“Watchman,
what of
the night?”

Some Signs of the Times in Ecuador.

The Earth Waxed Old.

BEFORE the “fountains of the deep were broken up” and the flood of waters covered the face of the earth, God gave the wicked inhabitants of the old world ample opportunity to repent. Noah uttered his voice in warning, but he seemed to the careless multitude as one that mocked. But at length Noah and his believing household were shut up with God in the ark, and those who despised the voice of mercy received the merited fruitage for their seed-sowing of sin and stubbornness.

History is but a repetition of itself. The Bible has given us a faithful transcript of the past in order that we may not covet the wages of unrighteousness and fall after the manner of those of old. We have had revealed to us the record of the Flood, yet altho we stand upon the threshold of a more awful catastrophe, many are not preparing themselves to heed the counsel of God and flee the wrath to come.

There are many honest hearts in every part of the world, who have not yet fully accepted the light illuminating God's Ten Commandments. But these are living up to all the light they have and at the proper moment will unite with those who keep the law of God, and have the testimony of Jesus. The Catholic Church has greatly modified the commandments in all catechisms, but some other churches are not loath to abbreviate the ten words spoken from Sinai amid the outburst of the elements.

In Spanish America those bound by Catholic tradition and superstition—and these are the great majority—are taught by the priests to “*guardar los días de fiesta*,” to keep holy church feast-days, not only Sundays, but many others as well. May 28, the people of this city, Ambato, and of Ecuador in general, observed the day commemorating the ascension of our Saviour. As a rule, church days are days of gluttony and drunkenness, so that all sacredness, if there is any, is completely lost sight of. Some, indeed, are conscientious in their observance of days, and observe them to the Lord, but others, here as at home, consider the holier the day the better it is for yielding to the lustings of the flesh.

The Catholic Church teaches a “*día del juicio*,” or day of judgment, when God will come to judge the quick and dead. Many believe that this day will soon come, and quite a number give as their reason the fact that animals and plants and trees, at one time scarcely touched by harmful insects or germs, are now greatly plagued by them. Each locality has its particular pest, tick or worm, locust or ant, parrot or puma. In Ecuador the principal product, the cacao bean, or chocolate, has more enemies than any other, and each year the pests which attack it increase in number and variety.

With man exposed to contagions of the worst type; with beasts and vegetable life exposed to attacks generally different from those to which man succumbs, yet quite as fatal, we can with reason see why many are beginning to believe in a near and personal Judgment.

The great majority in Ecuador are ignorant and utterly unable to read. A great many of the principal men in this locality and in others have and do read *Las Señales*, our paper from Chile. The poorer class must derive their idea of a day of wrath from observations of nature or from hearsay; the educated class, many of them very liberal in

their opinions, can read the warnings of Christ's coming, and the signs which precede that event. Many do read, and read with approval.

As I write this I can look out of the door and see the mountains covered with volcanic ash. About us we can see three volcanoes, two active and one silent,—I say silent, instead of extinct, for no one can say for a certainty that the inactivity will be for long.



After a South American Earthquake.

Nature in all parts of the world is too convulsed, and in too uncertain a state. The former two, Cotopaxi and Tunguragua, have thrown out so much ashes, sand, and lava during the last century and in previous ones that the neighboring districts are covered with it. Cotopaxi was in violent eruption in 1534. The Indians thought that nature fought against them, and gave up the struggle against the Spanish invaders. For two centuries it was quiet and then again broke forth. For twenty-six years it terrified the



What a South American Earthquake Does.

district about Quito. It sent out a rain of sand and ashes which covered vegetation, and lessened the fertility of the land. From 1870 to 1880 it was active again, and did considerable damage. Tunguragua was active also during the last century; Cotopaxi still belches forth smoke and often ashes and cinders, but there is another volcano, Sangay, further distant than Cotopaxi, more active, in fact, one of the volcanoes in most violent commotion in the whole world.

Ecuador has had some violent earthquake shocks. Gonzalo Pizarro was frightened by an earthquake in 1541, as he was marching with his victorious army to Canelos, a city east of Quito in the Amazon Valley.

Quito was partially destroyed in 1587.

On Sept. 2, 1628, after another strong shock the municipal body elected Santa Teresa patroness of the city and special protectress against damage from earthquakes, but more disasters from this cause occurred, so that in 1651 the image of Nuestra Señora de Guadalupe (Our lady of Guadalupe) was publicly carried through the streets as was customary in times of calamity. However, earthquakes continued, and after these the people

of Quito elected St. Michael, Archangel, also, as patron, thinking that the disasters would cease.

In 1660, the strongest shock yet felt occurred. The people seem to have lost a bit of their confidence in their images, for we hear of no new elections. In 1661 and 1662, the churches and edifices in Quito fell.

In 1678, another strong temblor occurred; in 1687, Ambato was stricken; in 1698, 6,500 people were buried in the ruins of Ambato, Latacunga, and Riobamba. In 1736, the churches of Latacunga were destroyed. Latacunga lies between Ambato and Quito.

In 1755, Quito experienced another earthquake shock; houses fell, and two years were required to rebuild the city.

In 1757, 400 persons perished in Latacunga.

In 1797, 4,000 people perished in Riobamba. Riobamba lies between Ambato and Guayaquil.

In 1859, Quito was ruined by an earthquake. The churches lost their towers, some of which have never been restored.

In 1868, August 15 and 16, occurred the greatest earthquake ever felt in Ecuador, a little to the north of Quito in the Provinces of Imbabura and Carchi. The president of the time, Garcia Moreno, places the number of deaths at from 15,000 to 20,000. The shock was felt in Guayaquil, but this city, altho experiencing many earthquakes, is to all appearances free from losses because the houses are, unlike the houses of the Sierra, of bamboo, plastered within and without, or of other kinds of wood.

In 1871, islands of from thirty to ninety feet in height appeared off the coast of Manabi.

In 1889, the coast rose in elevation, but little or no damage has been done by earthquake shocks along the coast. However, Guayaquil has had three disastrous fires, which destroyed the whole city, but its citizens, energetically, have built a new Guayaquil after each burning.

Hurricanes are rare in Ecuador. In 1877, occurred the last one of importance. They have occurred about once in thirty or forty years. As the banana and plantain have very shallow roots, and are planted in loose, moist soil, a strong wind would uproot all plants. As it is, they fall in some parts during a gentle breeze. The loss of these fruits would cause an economic revolution in the life of the people of the coast where the plantain and banana grow, as these fruits are the daily bread of the inhabitants of the lowlands as much as roasted barley flour is for the people of the mountains.

Only great calamities which personally affect them lead them to think more of the great day of wrath, and then, as a rule, they appeal to their images of the Virgin Mary, of Christ, of Joseph, or some other saint.

The Lord has spoken to this generation to repent, but few are accepting the solemn message of warning, and many, walking in their own lusts, are saying, “Where is the promise of His coming? For since the fathers fell asleep all things continue as they were.”

DELWIN REES BUCKNER.

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Every religious sect, however meek in its origin, commenced the work of persecution as soon as it acquired political power.—*U. S. House of Representatives Report.*

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True liberty can exist only when justice is equally administered to all.—*Lord Mansfield.*

"Stupid Lutherans"—Revengeful Catholics.

THE "Western Watchman," the editor of which is called the nestor of the Catholic press of the United States, has an article in its issue of November 19 entitled, "Those Stupid Lutherans." Five times in the article Protestants are called stupid; ignorance, bigotry, and hypocrisy are predicated of them; and they are called fools and knaves. Why?—Because they disagreed with President Roosevelt, who looks favorably upon a future Catholic President. The "Western Watchman" declares that Protestants would disfranchise every Roman Catholic to-day if they dared. Many would, doubtless. But that is not the point at issue. The closing paragraph of the article thus reads:

"This insult offered the Catholics of the United States by the Lutherans of the country will not be soon forgotten; and there are tens of thousands of Catholics who will record a vow never to vote for a Lutheran for office if he knows him to be such. And they are perfectly justified. No Lutheran should be allowed to hold office or vote in this country holding to such opinions as are expressed in this letter to Mr. Roosevelt. They are open and avowed enemies of the land and its institutions."

Now is not the REVENGEFULNESS of the "Western Watchman" as bad as the "STUPIDITY" it condemns? The matter between both of these classes is religious. Of course they do not agree. If each party is consistent to its faith they can not agree. And the trouble is not that they are disagreed in religion, but that they bring their religion into politics. No one can object to a Catholic or a Lutheran office-holder if he believes in the equal rights of men and leaves his religion outside of his political creed; if he but count all men equal before the law regardless of religion or non-religion.

Now if the Lutheran holds to religious liberty he will contend for the same rights for the Catholic which he demands for himself. If the Catholic believes in religious liberty he will contend as strenuously for the rights of his Lutheran neighbor, whatever that neighbor believes, as he will for himself. "Stupidity" and "bigotry" can never be cured by revenge. The "Western Watchman" justifies the Lutherans by its own position. Why not both espouse the cause of true civil and religious liberty?

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Uncertainty and Gloom.

THE noted writer, Max Norden, says: "We seek in vain to-day among the rich a feeling of security in regard to their wealth and of simple enjoyment of it; neither do we find among the poor that patient acquiescence in the poverty which appears so inevitable and unchangeable to human eyes."

"An undefined fear of approaching danger haunts the man of wealth; he sees a menace in the present condition of men and affairs, indistinct but none the less real, so that he has come to look upon his possessions as a loan that can be demanded from him without reprieve, from one moment to another."

"The poor man is consumed by envy and greed of the wealth of the privileged few; neither in himself nor in the existing arrangement of the world and society, as he has learned to understand it, does he discover any convincing reasons for the fact that he is poor, and hence excluded from the table of life's pleasures. He listens with fierce impatience to a voice within him which whispers that his rights to the blessings of this life are as good as any man's."

"The rich man is dreading, the poor man is hoping and working to bring about a change in the present condition of property ownership. The faith in a continuance of its present state has been rudely shaken in the minds of all, even in those who will not acknowledge their secret doubts and anxieties. . . ."

"This universal mental restlessness and uneasiness exert a powerful and many-sided influence upon individual life. A dread of examining and comprehending the actualities of life prevails to a frightfully alarming extent, and manifests itself in a thousand ways. The means of sensation and perception are eagerly counterfeited by altering the nervous system by the use of stimulating or narcotic poisons of all kinds, manifesting thereby an instinctive aversion to the realities of appearances and circumstances. Individuals and society try to drown their sorrows in the flowing bowl, and hand in hand with this instinctive self-deception and attempt at temporary oblivion of the actual world goes the final plunge into eternal oblivion. Suicides are increasing in all the highly civilized countries."

It is all too true. Yet there is hope, told by "the old, old story," found in "the old, old Book." That hope is in Christ Jesus and the Gospel of God. It is an anchor which will hold in the roughest sea. It is a star which will shine brighter in the darkest gloom. It is a power which will strengthen the hearts to bear the worst of ills. It tunnels the dark river of death, and all earth's calamities, and emerges into immortality in the resurrection morning. Soul, that refuge and hope is for you.

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The Jewish Council.

THE Philadelphia papers of January 20 and 21 give quite full accounts of the great Jewish Council which was held in that city. It was attended by leading rabbis and lay members from all parts of the country. Reviewing the thirty-five years' work in America, since the founding of the American Hebrew congregations, it was felt necessary to emphasize the need of a revival of Jewish traditions and of greater enthusiasm in instructing the younger generation. They deplored the fact that many Jews were allured by Christian Science teaching; that the only justification for the Jew in the world was in his religion; and that he ought to hold to that religion. But there was a protest against the teaching of religion in the public schools; that the Jew demanded his Constitutional right of freedom from such teaching; that the decision of the Supreme Court that this was a Christian nation, was not true; in fact, that a book ought to be prepared for general circulation showing that this is not a Christian nation. There was great division of opinion, however, upon this, and some thought it was speaking disrespectfully of the Supreme Court to in any wise antagonize the decision of 1892 written by Justice Brewer.

It was decided unanimously that indorsement should be given to a plan to conduct a campaign in every state of the Union to secure to the Hebrews the right to celebrate the seventh day of the week for worship, and keep their stores open on the first day of the week. Very loose ideas, however, in regard to this were presented. They ask the civil authorities to provide purely civic Sunday laws without mentioning any religious terms in them; just as tho that would alter the substance of the law. It was also thought best to publish some literature upon this, and unite with others who were opposed to religious legislation. One of the great difficulties with the Jews at the present time is that they have so little real conviction over the actual observance of the Sabbath itself, that their testimony or protest amounts to very little against Sunday legislation.

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Homicide in England and United States.—A Philadelphia paper remarks that the United States and England have exactly the same law on homicide, and that a judge in either country will charge on given facts almost the same thing; so that in theory and on the statute-books, human life has the same protection in both these English-speaking countries. Yet the English jury almost invariably convicts, while the American jury almost invariably tends to acquit, to disagree, or find a verdict for a minor grade of manslaughter wherever there are any conditions which confuse the main issue. The result is that among all lands England is one with the smallest number of homicides and the United States is one with the largest. Kentucky, for instance, has a larger proportion of violent

deaths of men by the hands of their fellow men, than any country except Sicily; and parts of states, like some counties of Pennsylvania, have scores of homicides without a single conviction for murder in the first degree. It certainly is a strange comment on judicial procedure when such marked differences exist between two countries whose laws are so similar; that one should be almost without murders, and the other swarm with men who have taken the lives of their fellow men.

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As indicating the greatness of corporate wealth, the opportunities for greed and graft, take the fee of Attorney John W. Brady, who prosecuted the Waters Pierce Oil Company in Tarrant County, Texas. The company was fined \$1,625,000, and his fee amounted to \$975,000. The next largest to this on record in the South is one which Senator Bailey received in Texas, of \$200,000 from the Kirby Lumber Company. It is stated that Brady's fee would purchase 50,000 acres of Texas land and stock it with 20,000 head of the finest longhorns.

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The oldest man in the world is said to be a Russian warrior, born 136 years ago. He has papers which show that his birth was on Sept. 5, 1772, and he enlisted in 1796, was discharged from the army with the rank of Sergeant-Major, and a good pension, in 1857. He was in the Napoleonic wars and the Crimean campaign, and wears twelve medals. His name is Andrei N. Schmidt. For sixty-two years he has been a widower. He has never smoked tobacco, or drunk spirits.

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The Sacramento "Bee," referring to the recent terrible earthquake in Italy, states that "A man to-day who would deliberately declare the terrible slaughter of two hundred thousand souls to be a visitation from God would be viewed as a heathen rather than a Christian, and rightly so, too." And yet the *Western Watchman*, one of the ablest Catholic papers in the country, does not fear to declare that it is a visitation from God.

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The International Prison Congress will meet in Washington in 1910; \$50,000 appropriation has been asked of Congress in its behalf. Its deliberations next year will look toward prevention of crime, rather than to its punishment, to strike at the root of the growing tree among the juveniles. They have our sympathy. We wish their work might reach the fathers, mothers, and preachers.

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Colorado has a Sunday law, but the Colorado Springs *Telegraph* notes that at a recent Mercantile Association meeting, the convention voted for a more rigid enforcement of the Sunday-closing ordinances and asks the Legislature to pass a Sunday-closing law. That will ever be the case till the ideal Puritan law is reached. All the limited Sunday measures which are presented to our Legislatures are entering wedges simply.

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It is said that there are seven million human beings in Great Britain who are suffering hardship now through unemployment. This is on the basis that every worker represents a family of five. The skilled workers unemployed number five hundred thousand, and unskilled, one million. This is surely a fearful condition, and how long will it be endured?

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Tennessee Has Voted Prohibition.—The governor has vetoed the bill, but the Legislature has passed it over his veto. The same issue came up in Washington in a bill to prohibit liquor-selling in the District of Columbia, but the House Committee killed it by a vote of 11 to 2.

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Mr. James Wilson, Secretary of Agriculture, has been for twelve years in the Cabinet. He is a Scotchman by birth. He has done most excellent work in his department, and we wish for the farmers' sake he might be retained.



China's Bereavement.

IT had been expected for some time that the Empress Dowager who was nearing her seventy-fourth birthday would not have many more years to manage the affairs of China. It was also known that the Emperor's health was in a feeble state. But the news of the death of both within twenty-four hours of each other came as a surprise to all in the Empire of China.

The death of the Emperor Kwang Hsü, who was in the thirty-fourth year of his reign, occurred on the 14th of November, and that of the Empress Dowager, the following day, November 15. The Dowager Empress was elected to a high place in the royal family in the reign of the Emperor Hsien Feng, who was the Emperor of China from 1851 to 1862.

Upon his death she was appointed regent over his son, T'ong Chi, who reigned for thirteen years, ending his reign in the year 1875. T'ong Chi had no sons, neither had he any brothers, so the Empress Dowager appointed her nephew Kwang Hsü to succeed T'ong Chi to the throne, she still holding the reins of government in her own hands, since Kwang Hsü at this time was but eleven years old. Too, it is a rule according to the Chinese "Book of Rites" that the heir to the throne can not manage the affairs of the government until eighteen years of age; nor can a prince memorialize the throne until he has attained this age.

As Kwang Hsü became older the empress gradually gave him power and responsibility until the year 1887, when he had the affairs of government in his own hands. During his younger years every opportunity was given him for acquaintance with affairs of state, both at home and abroad. And since his reign was synchronous with this period of modern enlightenment the spirit of reform took hold upon him, and he, seeing that China's future depended upon an awakening from the old paths, put forth every effort to model his kingdom after those of other Western nations. But just at the time when he was about to effect some of these reforms, his plans were revealed to the Empress Dowager and some of the conservative princes, with the result that Kwang Hsü was compelled to abdicate his power of the

throne, and since the year 1898 was emperor only in name, the affairs of the government being in the hands of the Empress Dowager.

Reverses During His Reign.

At the time when Kwang Hsü became emperor, China had barely recovered from the ravages of the T'ai P'ing Rebellion. Before ten years of his reign had elapsed, China was again engaged in war with France. In 1894 the war with Japan resulted in the independence of Korea and the cession of

sition, of high purposes, ever willing to learn, and anxious for the good and progress of his country.

The most influential character, however, in China during the last half century has been the Empress Dowager. Having during the greater portion of this period the affairs of the government in her own hands she became the most powerful personage and perhaps the most skilled in manipulating official matters of any one in the empire. She was a woman of unusual talent and well versed. Many important statesmen

had their career and passed away during her reign,—such as Li Hung Chang and Liu Kun Ye. Her last official act was to appoint the new emperor who was the nephew of Kwang Hsü, being the son of his younger brother, Prince Chun. Since Pu Yi is but a child two years old, his father was appointed regent over him and will be during the few years to come the supreme ruler in China. It will be recalled that Prince Chun, the present regent, was the special envoy sent by the Chinese government to Berlin to offer apology for the assassination of the German Ambassador in 1900. He is a man of progressive ideas, and has chosen as his two chief counselors Chang Chi Tung and Yuan Shi K'ai, two of China's greatest and most respected statesmen, as well as being strong advocates of reform. The last wish of the late emperor was that China should make haste in adopting the Western form of government, and it was his wish that his younger brother's son should succeed him to the throne. The latter has already been effected, and there is very little doubt but what the



The Late Empress Dowager of China.

the Island of Formosa to Japan. This again was followed by the Germans seizing Kiao Chow, a point of land off the eastern border of the Province of Shantung. The Russians soon occupied the Liaotung peninsula, and a portion of the southern province of Kwangtung was leased to Great Britain. These misfortunes were followed by that of the Boxer uprising, with the payment of indemnities incurred by this, and the war of 1904 on Chinese territory between Russia and Japan. So he was not able to transmit to his successor the same territory that he received. And this series of reverses was a matter of deep grief to the emperor, who was represented as a man of gentle and quiet dispo-

other request will be rapidly carried out, for now there seems to be nothing left to obstruct the policies of the reformatory party of which the present regent is the chief promulgator.

Everything is reported as being quiet in Peking, and arrangements are being perfected for the burial of the late Empress Dowager and the Emperor. Meanwhile all the officials in China have been commanded to go into mourning for one hundred days. This mourning ceremony will be universally observed by all subjects of the Chinese Empire, they being required to remove the red button from their hats, red being a sign of joy, and it be replaced by white or blue—

Chinese colors for mourning. Wherever red is ordinarily used, whether on a bridal chair or as a covering of an umbrella that precedes an official procession, or as decorations on a newly opened store, the use of this color is forbidden for one hundred days. Further, it is required of all officials that they shall not shave their heads during this time, and it is expected of every loyal Chinese subject that he shall also acquiesce in this matter. In front of all large stores will be found banners and crapes of white having written on them in blue characters expressions of mourning. The various legations of foreign countries will for twenty-seven days lower their flags to half-mast. Throughout the country the leading officials of each district must for three days gather their subordinates morning and evening for seasons of weeping. Marriages and feasts and all occasions of hilarity are forbidden during this one hundred days. Previously when emperors died, it was not so easy to carry out the rites of mourning, owing to the lack of rapid communications to the different parts of the empire; and it was sometimes weeks before some of the lower officials would receive the news. But to-day the decrees reach all parts of the empire during the same day.

The official name given to the new emperor by which his reign will be designated is "Hsuen Tong," which translated means "continuation of glory." So next year the Chinese calendar will be the first year of the reign of Emperor Hsuen Tong. With the few experienced statesmen as his counselors and a large number of foreign trained officials already at his command, we believe the outlook is very encouraging for the adoption of a constitutional government for China, and the development of her governmental policies along those followed by other governments in the formation of a strong army and navy. Judging from the present indications the affairs of state are well under the control of the Imperial House at Peking. As to how these reforms will be a betterment to the people in general, we can not say, but we know that the spirit of the time is that every nation is trying to outdo the other in its preparation for war. And we feel that that which bestirs China most of all towards adopting Western methods is that she may learn how to fight successfully so as to protect her territory from future ravages such as have taken place dur-

The Inevitable.

I LIKE the man who faces what he must,
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp: better, with love, a crust
Than living in dishonor: envies not,
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot,
But, with a smile and words of hope, gives zest
To every toiler: he alone is great
Who by a life heroic conquers fate.

— Sarah Knowles Bolton.

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Our Work and Workers.

BRETHREN J. W. CHRISTIAN and R. E. Harter conducted the dedicatory services for a new church building at Aberdeen, S. Dak., January 9, 10.

SEVEN hundred copies of "Patriarchs and Prophets," Spanish, were recently shipped by the Pacific Press to Manila, where orders had already been taken for the full number.

MEETINGS have been held by Brother Daniel N. Wall at Spring Valley, S. Dak. He has organized a Sabbath-school of seventeen members, ten of whom have taken their stand for the truth.

A WELL-ATTENDED bookmen's convention was held at Mountain View, Cal., January 23 to February 1. Delegates from all parts of Pacific Press territory were present. Much practical instruction was given.

SABBATH, January 16, twenty-two young persons and children were baptized at the Takoma Park Church, Washington, D. C., by Prof. Frederick Griggs. Nearly all are from the Takoma Park church school.

AT Scranton, Pa., in the Jackson Street Baptist Church, on Sabbath, January 2, Elder W. H. Heckman baptized five new members. This makes a company of fourteen persons who have recently been added to that flourishing church.

BROTHER N. Z. TOWN, who has spent twelve years in missionary work in South America, is now at the office of the Pacific Press preparing manuscript and translating into the Spanish language literature for Spanish-speaking people.

BROTHER O. O. FORTNER reports through the South African Missionary the baptism of six candidates at Durban, Natal, late in the autumn of last year. In all, fourteen accepted of present truth under the labors of Brother and Sister H. J. Edmed and Sisters M. E. Robertson and Annie Strachan.

DR. OBERHOLTZER, of Burma, writes that a Bud-

ence. He had baptism in nearly every church, and organized two new churches. In one instance, when the baptism was held at midnight so as not to attract attention, not thinking any one would know, at least 150 people accompanied them, among whom were three policemen, a city officer, and a soldier, and some were intoxicated. One of the policemen asked if he should make the people take off their hats, and he was told that that was left to every individual; but every head was uncovered, and stillness and order reigned throughout the entire service. We quote: "Where heretofore we have dreaded to see policemen, we now quite often find them friends to the cause of God." In a university city thirteen were baptized in the river at midnight. This was in the far north where it is not too dark at midnight, and where many people are still going about.

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Wanted for Missionary Work.

SIGNS, Watchman, Life and Health, Life Boat, Bible Training School. Address Paul Curtis, Saskatoon, Sask., Can. Send post-paid; do not seal or cover ends, because of excessive postage.

SIGNS, Instructor, Little Friend, Watchman, Life and Health, and all kinds of tracts. Mrs. S. A. Williams, 15912 Park Ave., Harvey, Ill.

CLEAN copies of SIGNS OF THE TIMES or other Seventh-day Adventist publications suitable for missionary work. Address James Harvey, 1068 3d St., Oakland, Cal.

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 be made complete in Christ. While the book is an excellent guide for inquirers and young converts, it also contains a wealth of counsel and encouragement for those who are laboring with the difficulties that beset a growing experience. Paper covers, 30 cents; cloth, plain edges, 60 cents; cloth, gilt edges, \$1.00. Address this office.

Thoughts from the Mount of Blessing.—An exposition of Christ's Sermon on the Mount. It has 218 pages and six chapters: On the Mountainside, The Beatitudes, The Spirituality of the Law, The True Motive in Service, The Lord's Prayer, Not Judging but Doing. A new edition just printed on fine enameled paper, new type, and reillustrated with 27 beautiful half-tone engravings specially prepared for the book by eminent New York artists. It will be found full of comfort and blessing by all fortunate enough to obtain and read it. A beautiful gift book. In paper covers, 35 cents. Address this office.

Education.—The object of true education and how it may be realized by the youth, the parent, the teacher, the writer, the tiller of the soil, and the business man, is the great theme of this book. Its first chapter is devoted to First Principles;



Building a Home

By Mrs. L. D. Avery-Stuttle

Windows.

IT matters little how much money is expended in building a house, or how much pains is taken in its erection, it can never be a home in the truest sense of the word, unless there are plenty of windows, because it is sunlight which makes a room pleasant and cheerful, and which gives to it a certain air of comfort and coziness which it is impossible to gain without it.

And yet—strange, isn't it?—there are ever so many people who seem to think that the blessed light of the sun is the one important thing to be excluded. But who ever heard of a "cozy corner" without a window in it? or what would be thought of an architect who planned a building with no windows, or even one windowless room? Such a structure might be called a house, but assuredly it would not be a home. And homes are what we need. There are very many more houses in the world than there are homes.

Gloomy Homes.

But what good, pray, are the windows if they are kept closed and heavily curtained with thick, dark draperies and shades through which it is quite impossible for a suggestion of light or a stray sunbeam to flicker through?

Wait; I had forgotten. Did I say that the architect builds no windowless houses? Perhaps not entirely windowless, but I believe there are houses,—at least I have been told that there are,—very massive buildings of stone or brick, with only now and then tiny windows which are placed very high in the walls. These little windows are so arranged as to exclude as much light as possible from the miserable occupants. But there are no curtains to these windows. There are bars instead, and the rooms are called cells. I trust that the readers of these lines need no such punishment.

"Yes," you say, "but it fades our carpets and our draperies and our costly couches. Of course, it is cozier and more cheerful with the shades raised, but the sunshine fades everything terribly!"

Not so, my sister; not everything. The sunlight does not fade the pale, hollow cheek of the consumptive; it is the shadows that do that. Neither is the plump, round cheek of childhood faded by its kindly kiss. The sunlight does not fade the rich and luscious cluster of grapes on yonder vine. It is the finger of light which tints the ruddy cheek of the peach and the pear and gives the wondrously rich hue to the cherry and the apple. No, my sister, there are some things, you see, which the sunlight doesn't fade.

As I write, the beams of the afternoon sun are falling across my desk. Outside the "chill December winds" are scurrying a few stray white flakes hither and thither, but the cheerful light of God's great luminary brightens the whole room, and I say, "Thank God for the sunlight!"

The other day I called upon a neighbor, a frail little woman who looks as if her hold on life was very slight. She came to the door with her baby in her arms and welcomed me. But once inside, it was so very dark that I was almost unable to see at all. The only window in the room was a north one, and that was entirely darkened by a dense window-shade. Two or three straggling rays of dim light struggled for entrance under the very bottom of the curtain and flickered feebly across the window-sill. My first thought was to make my stay very short and endure the dungeonlike gloom in silence; but the gloom was so oppressive that I could not, and begged my friend to raise the shade. She seemed rather sur-

prised than otherwise at my request, but I only wondered how she managed to live and work in the dark all day, or how either she or her sweet babe could ever develop the roses of health.

O better, a thousand times better, a faded carpet than faded cheeks; better faded draperies than lusterless eyes.

Then, if you are building a house, don't be chary of your windows. Dispense, if you must, with a few ornaments or a little grille work, yes, or even an extra room for a parlor, but if you value the health and happiness of your loved ones, arrange for plenty of sunlight.

Sunshine is the best disinfectant on earth, or one of the best; it is a foe to germs and filth and bacilli. It is to the housekeeper what the trained soldier is to the army.

Convenience.

In building a home, everything should be arranged as far as possible so that the housewife will not be obliged to climb stairs. If the work of the day can all be done on one floor, so much the better. I have read somewhere that it is quite exhilarating to ascend a flight of stairs, but in my own experience I have lamentably failed to prove the truth of this. Given even a short flight of stairs to climb several times a day, with the hands and arms filled with dishes and pails and what not, and you have one of the most complete woman-killers and disease-producers of which I know anything about, to say nothing of inconvenience and loss of time.

Let us learn to live simpler; to cultivate simpler tastes, not only in dressing and in eating and drinking, but in the furnishing and arrangement of our homes. Simplicity of living means longer and happier lives.

—★★—

Mothers, Spare Yourselves.

MANY a mother grows old, faded, and feeble, long before her time, because her boys and girls are not thoughtfully considerate and helpful. When they become old enough to be of service in a household, they have been used to

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

Contained in This Issue.

Question Corner		Page
Questions Nos. 2724 to 2731	-	2
General		
"Rejoice in the Lord Alway"	-	3
The Basis of Law	-	4
The Word of Prophecy	-	5
God, the Father, Revealing Himself	-	6
Our Bible-Reading		
The Second Advent and the Reward of God's Children	-	7
What Our Lord Says	-	7
Editorial		
A Sunday-Rest Law	-	8
Importunate Prayer	-	9
Our Bible Band	-	9
The Outlook		
Some Signs of the Times in Ecuador	-	10
"Stupid Lutherans"—Revengeful Catholics	-	11
Uncertainty and Gloom	-	11
The Jewish Council	-	11
Home and Fireside		
Building a Home	-	14
Missions		
China's Bereavement	-	12
Poetry		
The Coming of the King	-	4
The Inevitable	-	13
"Toxicated"	-	14

Read the article on "The Basis of Law" in another column. Study its positions. Note its reasonableness and logic.

If men knew the love, the mercy, the goodness, the power, of our blessed Lord to reach and convert and keep souls, they would never plead for legislative help in the moral or religious field. Christ and the Gospel would be all sufficient.

Our Article on "China's Bereavement" deals with no late news, but it reveals much of conditions in that great empire which many of our readers may wish to know. The portrait of the late dowager empress came direct from China, and is a much truer likeness than many which have been published.

We begin in this issue of the SIGNS OF THE TIMES a series of articles on The Home, by Mrs. Stuttle. They will not appear consecutively. There will be several breaks probably, but as each article is independent this will not injure their value in the least. The one in this issue is "Building a Home." Read it, and take home the practical principles—they are valuable. We are sure that if the darkened homes will heed the splendid suggestions in this article, the article itself will be worth far more than the price of the paper.

There has just closed in Mountain View in connection with this publishing house a very successful missionary and bookmen's convention for the Pacific Coast in which we have had the privilege at the home office of meeting those who are out in the field, and they have had the pleasure of comparing notes and perfecting general plans for more successful work in the future. It has been a long week of strenuous work. Some were unable to get here on account of hindrances in weather and otherwise, and Brother D. W. Reavis,

from Washington, D. C., was taken ill, and was forced to stop at Oakland at Dr. Maxson's sanitarium. We are glad to hear that he is improving. May God go with these earnest workers out in the great field, and may each one verify in his own experience Isa. 58:8, 11.

On Prophecy.—Professor Wilkinson begins in this issue a series of three articles on the seventh chapter of Daniel. This is one of the great lines of prophecy which God has given, extending from far back in the past, and reaching clear through to the eternal kingdom. Along this great highway, God has set up certain waymarks, and these are made to stand out so clearly in the prophetic word that we find the response to them in history, and hope that our readers will study this series.

Earthquakes and Storms.—A cable despatch via London, tells of a severe earthquake in south-eastern Spain. A tidal wave submerged miles of the coast near Barcelona. The damage reported is said to be not serious. January 29, just a month after the great earthquake, Messina, Italy, was again visited by several severe shocks. Nearer home, it is said that Grizzly Mountain, an old volcano seventy-five miles north of San Francisco, has been "rumbling and grumbling for a week." An eruption is feared. A great blizzard is sweeping the country at this writing from the Rockies to the Atlantic, the wind reaching a velocity in places of seventy-five miles an hour, trains are blocked and lost in snow, telegraph and telephone wires are down, and traffic is blocked in many places. It is said at Chicago to be the worst blizzard in history.

In another part of our paper will be given considerable space to the Sunday-Rest Law in reply to the San Jose Mercury; not because that article is particularly strong, but it is representative of a large class of arguments that are put forth just now for a Sunday law in California. The Mercury grows wonderfully eloquent over the poor man's needs and the demand that the working man shall not be forced to work seven days in the week. It ought to be sufficient to remark, First, this is a free country and every man has the privilege of working or not working as he may choose. He may lose his position, but the Christian ought to be willing to do that for the sake of righteousness. If he has faith in God he can leave that with Him. It has ever been true that the man who has given up positions for righteousness' sake has been cared for by the Father, and many times prospered more abundantly. And secondly, that there is a law on the statute-books of California already which forbids employers working their employees more than six successive days.

Be Patient.—We have very much correspondence; more many times than we can answer promptly. We are sorry that some of this must wait, but that is the absolute necessity of the case. It is so regarding questions to be answered through the paper. We have probably fifty questions ahead now. If our readers will be patient we will get to them all in time. Many questions which come, we answer by letter, if stamp is enclosed. Sometimes we get questions on postal cards; questions which demand answer by letter. The writers of these, we are sure, are designing no injustice, nor do they think of the time and trouble that it may cost to answer their question, nor do they stop to think that their question is multiplied by a great many questions which come to an office like this. If they would stop to think of this, they certainly would be willing to enclose as much as a postage stamp for reply. Their private postage bill may not be more than 50 cents or one dollar a year; ours runs away up into the hundreds of dollars. We are sure that our friends will take this into consideration in writing and asking questions; many of them do, and to these we render our sincere thanks.

The Signs Monthly Magazine for February.

THIS is an excellent issue, filled with important matter. Its contents in part are as follows:

- The Earthquake in Southern Italy.
- Lawlessness, Personal and Corporate.
- Uneasiness Among the Nations.
- The Protestant Federal Congress.
- "Stormy Wind Fulfilling His Word."
- The Cause and Meaning of Earthquakes and Storms.

- Phenomena in Sun, Moon, and Stars.
 - The World's History in Prophecy.
 - Christ in the Wilderness.
 - The Eternal Outlook.
 - Stimulants and Narcotics.
 - Proper Breathing and Its Relation to Health.
- The first-page illustration, by Maybell, is of a graphic life-saving scene, a good illustration of what Christians are in this old world for,—to save souls from wreck and ruin. This issue of the journal ought to have a large sale. Only ten cents a copy; \$1.00 a year. With the weekly SIGNS OF THE TIMES, \$2.00. See the advertisement of the monthly on page 15.

The Lebanon (Pa.) "Daily News" of January 13 devotes a large part of its first page to the annual conference of Seventh-day Adventists held in that city. This article is illustrated by portraits of Pastors A. G. Daniells, G. B. Thompson, W. H. Heckman, K. C. Russell, and O. O. Bernstein. Quite a full report of the sermon by Pastor Thompson is given, and statistics concerning the denomination, and various funds contributed. It is stated that there are one hundred thousand believers; two thousand six hundred churches, ninety-eight conferences, and twenty-one union conferences. The funds contributed in 1908 for home and foreign mission work approximated \$2,000,000; per capita for the entire membership of \$20.00.

It is said that nearly all of the foreigners who come to Pittsburg contract typhoid fever within two years, and that in the various factories more than five hundred men are killed every year. Among the babies, one in three dies before reaching its second birthday. It would seem to an outsider that the peculiar righteousness of Pittsburg, manifested in "National Reform" and Sunday legislation, ought to be turned to a more practical field.

In the "World's Work" for February, Mr. Arthur W. Page has an article entitled, "To the Stockholders of the United States," showing the results accomplished by the National Conservation Commission in the matter of lands, waters, and forests, together with the experiences of other nations. It is very instructive as well as readable. It is well illustrated.

The Emmanuel Movement, started by Dr. Elwood Worcester, of Boston, is growing. The founder of the movement recently spoke in San Francisco, and great interest is taken in it wherever it is advocated by those who are connected with it. We shall have more to say of this in the future when the nature and the principles of the movement will be considered.

A Honolulu physician, Dr. J. T. Mayson, claims that he has found a cure for leprosy, and that a patient had been restored. He will make the cure public later after further observation on others. We wish it were true; we fear otherwise.

The President has made request of Congress to permit him to appoint the anniversary of the birth of Abraham Lincoln, Feb. 12, 1909, as a special holiday.

The Methodists are trying to raise \$300,000 as an offering for Africa, as a fitting commemoration of their seventy-fifth year in that great field. It is a good work.