

SIGNS OF THE TIMES

PSALM CXI

Spurrell's Translation

*Hallelujah! I will laud Jehovah with my whole heart,
In the private assembly of the upright, and in the congregation.
Magnificent are Jehovah's works,
Earnestly investigated by all who delight themselves therein;
Majestic and glorious is His work;
And His righteousness abideth forever.
He has made His marvelous works to be remembered.
Gracious and lovingly tender is Jehovah.
He provideth meat for those who fear Him;
He will remember His covenant forever.
The mightiness of His works declared He to His people,
That He would give them the heritage of the nations.
The achievements of His hands are truth and justice;
All His commandments are sure:
They are established forever and ever;
Having been made in truth and equity.
He hath sent redemption unto His people;
He commanded His covenant forever:
Holy and reverend is His Name.
The summits of wisdom consist in revering Jehovah:
Admirably wise are all who arrive at them.
His praise abideth forever.*



Question Corner

[To OUR INQUIRERS.—(1) The name and address of all who ask questions must accompany questions, not necessarily for publication, in token of good faith, and that we may reply by letter if thought best. All communications will be considered confidential if so desired, and no name will be published unless requested. But we have no time to give to anonymous or unsigned epistles or articles. (2) Let the questions be to the point. Do not say, "Explain Josh. 7:1-8," but state the thing upon which help is desired. (3) Questions can not be answered immediately in this department. Sometimes it will mean a month or more of waiting. We can not reply to the same question frequently. Read answers to other questions; you may find reply to yours. (4) Members of the Bible Band will kindly enclose stamp if answer is desired by letter. Others will please enclose ten cents. This does not begin to meet expenses oftentimes. (5) "Foolish . . . questions avoid."]]

2825.—The Character of Moses.

I was recently asked what kind of a man Moses was, and I answered he was a very godly man and faithful in all his house. I was referred to Num. 31:13-17 and to 2 Kings 10.

A READER OF THE SIGNS.

2 Kings 10 has really nothing to do with Moses; that simply records the utterly rash acts of Jehu. Some of his work was certainly in harmony with the Lord's plan concerning Israel; namely, the wiping out of the worship of Baal, that which was corrupting and destroying the whole nation, but there was certainly altogether too much of Jehu in it, as was shown in his after life. The Lord permits us to learn some of these things of ourselves. The order given by Moses in Numbers 31, considered in the light of conditions at that time, puts a different face upon the matter. Midian deliberately planned through lewd women to destroy the nation of Israel and bring God's wrath upon them. They so deliberately plotted to do this that the leaders among them were willing to commit the worst of sins right in the open. See Numbers 25. When a nation had come to that condition it was the greatest kind of divine mercy to destroy it. It would only bring thousands of others into the world to follow in the same course. Certainly it would be mercy to save future generations from such a training as that. If we will look upon it in this light that the order of Moses was not of his seeking, but one which was directed by the Lord Himself, not only to save unborn generations from punishment, but to save His whole nation of Israel from destruction, the matter will look altogether different.

There are those who make no pretensions to religion at all that can see the grandeur and greatness of Moses. This is illustrated in the list of names which have been given at different times by secular papers noting the great characters of the ages. Almost invariably you will find Moses placed as one of the greatest. All the thinkers of the world know this to be the case. Israel was not perfect by any means; God has impartially revealed the sins of the great and the small; but Israel and its laws were a thousand times better than the nations and the laws of the nations around them. God was doing the best He could with poor, fallen humanity. It is not for us to question His means when we know so little of the circumstances.

2826.—Whatsoever Thy Soul Desireth.

Please explain Deut. 14:26, "Thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul ask thee. Thou shalt eat there before Jehovah thy God; thou shalt eat there before Jehovah thy household." R. J. B.

We are sure that no candid reader would understand this text to mean that God's children could go into all sorts of license regarding moral conduct, or indulging in all sorts of diet. In fact the first part of the fourteenth chapter forbids this. "Ye are the children of Jehovah your God." "Thou art a holy people unto Jehovah thy God." In the light of this they were to make discrimination between the clean and the unclean, and so were to come before the Lord for worship. Surely, we can not believe that their soul would desire, standing in the light of that text, anything that would be contrary to God and to His worship. That very thing is implied in all the context; but when they came up to that place which Jehovah had chosen, and when they went up there to obtain His blessing, they certainly would not choose, if they were

truly acting in harmony with His word, anything that would drag them downward. It would be perfectly safe to tell a good Christian man, and place money in his hand in order that he might do it, to go to a certain city and eat whatsoever his soul desired in the worship of God. We may be sure that the Christian principles which he had would hold him from doing anything that was contrary to God and to His word; and so with Israel anciently when they were standing in the light. But when they departed from God, these gatherings which the Lord ordained were utterly neglected. There may have been those then who would take advantage of such expressions as "whatsoever thy soul lusteth after," and would do all sorts of wickedness; just as there are professed Christians at the present time who will take advantage of such expressions. It is well to remember that there was no such wine or strong drink in those days as we have now. The ancients knew nothing of distilled liquors, and their strong drink anciently was a mild cordial compared with the fiery intoxicants of the present time.

2827.—Borrowing of the Egyptians.

In Ex. 12:35 it is stated that the children of Israel "borrowed" various things of the Egyptians. As they never gave it back was this right? W. S.

Read as in the Revised Version: The "asked," they demanded. They had been serving long years, centuries in fact, in Egypt. They had really enriched Egypt by their labor; they simply asked what belonged to them. So the word is rendered elsewhere "ask," "demand." The original word "sha'el" is rendered "ask," "beg," "demand," "request," "require," and several other terms. See 2 Sam. 11:7, "David demanded." Also Dan. 2:27, "The secret which the king hath demanded." "Asked," as in the Revised Version, is the best translation, not "borrowed."

2828.—Temperance and the Sabbath.

Is not the temperance question as important to discuss as the Sabbath question? F. F. F.

The temperance question is always important; so also is the Sabbath question; but a man may be truly a temperance man and not be a Sabbath-keeper or a Christian. No man can truly be a Sabbath-keeper without being a temperance man. The latter reform always goes with the former. Why? Because the Sabbath is a memorial of God's creative power and loving Fatherhood. Had man always observed the Sabbath, He never would have been an idolater; nor would he ever have yielded himself to the abominable lusts that have carried away so many millions of the race. The Sabbath commandment is, "Remember the Sabbath day, to keep it holy." That implies the remembrance of it outside of the Sabbath day itself. Every day of the week was numbered with respect to the Sabbath. It was "One Day to the Sabbath," "Second Day to the Sabbath," "Third Day to the Sabbath," and so on, until the Sabbath itself came. Remembering that commandment in the letter and spirit of it, man could never forget God, nor his obligation to God. Having yielded himself to God he could never give himself up to the sins of gluttony or drunkenness. Every power of his being would be laid upon the altar of God. He could no more prostitute his mental and spiritual powers to the lust of appetite than he could yield himself to bow to the altars of Baal. Consequently wherever true Sabbath reform has obtained through the ages, there is connected with it true temperance.

Furthermore, it is God's time now for a Sabbath reform. Thus has every age ended. The patriarchal age ended with Sabbath reform, and connected with that was the true temperance question. As God led Israel out of Egypt, that temperance reform took hold of not simply wine and strong drink, but upon diet as well. There was true Sabbath reform in the closing of the Jewish age, when our Lord Jesus Christ showed what the Sabbath

meant and should mean; and there was also true dietetic and temperance reform during which time was given that wonderfully comprehensive rule, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

We are nearing the close of the Christian age. Our Lord is about to come. One of the mighty reforms which will sweep this earth, antagonizing all pure legal reforms which seek to embody in dead statute-law the living principles of the Gospel, is reform upon the Sabbath, the closing of the breach that has been made in God's law; and inseparably connected with that is true temperance reform; a reform message which takes in the whole man, spirit, and soul, and body.

The Sabbath question is not the mere question of the day of twenty-four hours. There is connected with it the very question of divine authority and full allegiance to God in worship, and all that is highest and best in the life of the Christian.

2829.—Pentecost.

A minister tells me that Pentecost was on the first day of the week. Lev. 23:15. Of course he is trying to prove that Christ changed the Sabbath at His resurrection. N. C. N.

Sometimes Pentecost came on the first day of the week. It was like any other annual day which came sometimes on one day of the week, and sometimes on another; just as our Fourth of July comes on different days of the week according to the year. It was reckoned so many days after the Passover. Sometimes the Passover came on one day of the week, sometimes on another. Pentecost in Acts 2:1 may have fallen on the first day of the week. There are some authorities which think it did. There are others which think it fell on the seventh day. Absolutely it had nothing to do with the Sabbath in any way, shape, or manner. It was not typical of either Sabbath or Sunday, even tho it had always come on the first day of the week. God would have told us, "When the day of Pentecost was fully come on the first day of the week," if it were in His mind to honor the first day, but He did nothing of the kind. After the Ascension, forty days from the Passover, there remained ten days till Pentecost. One first day was passed over in entire silence; no mention is made of it, nor of the second either; but when the Day of Pentecost came, it is explicitly called the Day of Pentecost.

2830.—In Heaven and on Earth.

Please explain John 3:13, the last clause. Can the Son of Man be on earth and in heaven at the same time? P. L. D.

The text reads: "And no one hath ascended into heaven, but He that descended out of heaven, even the Son of Man, who is in heaven." The margin of the Revised Version tells us that many ancient authorities omit "who is in heaven." It may not be in the oldest Greek text, but is it not true? The Lord counts us where our hearts and our affections are. As in Matt. 6:20, 21: "Lay up for yourselves treasures in heaven, . . . for where thy treasure is, there will thy heart be also." Or in Phil. 3:20: "For our citizenship is in heaven, whence also we wait for a Saviour, the Lord Jesus Christ;" and so it is that we are counted as being where we are not, because our hearts are there. Take also that expression found in Eph. 2:6, "And raised us up with Him, and made us to sit with Him in the heavenly places in Christ Jesus." Now Christ is our Head and the Head over all things to the church, and we are His body, "members of His body, of His flesh, and of His bones." In Him, our Head, we also are sitting in the heavenly places, and in Him we have a right to count ourselves there, and yet we are still here as "pilgrims and strangers" in the earth. Therefore while our Lord Jesus Christ was here upon the earth to save men, His character, His thoughts, His life, and all His abundant blessings which He brought to earth, were heavenly, and He was indissolubly linked by living faith to the throne of God.

Sings 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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Ask, Seek, Knock

By Mrs. E. G. White

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

TO leave no chance for unbelief, misunderstanding, or misinterpretation of His words, the Lord repeats the thrice-given promise. He longs to have those who would seek after God, believe in Him who is able to do all things. Therefore He adds, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Our Great Argument

The Lord specifies no conditions except that you will hunger for His mercy, desire His counsel, and long for His love. "Ask." The asking makes it manifest that you realize your necessity; and if you ask in faith, you will receive. The Lord has pledged His word, and it can not fail. If you come with true contrition, you need not feel that you are presumptuous in asking for what the Lord has promised. When you ask for the blessings you need, that you may perfect a character after Christ's likeness, the Lord assures you that you are asking according to a promise that will be verified. That you feel and know you are a sinner is sufficient ground for asking for His mercy and compassion. The condition upon which you may come to God is not that you shall be holy, but that you desire Him to cleanse you from all sin, and purify you from all iniquity. The argument that we may plead now and ever is our great need, our utterly helpless state, that makes Him and His redeeming power a necessity.

"Seek." Desire not merely His blessing, but Himself. "Acquaint now thyself with Him, and be at peace." Seek, and you shall find. God is seek-

ing you, and the very desire you feel to come to Him, is but the drawing of His Spirit. Yield to that drawing. Christ is pleading the cause of the tempted, the erring, and the faithless. He is seeking to lift them into companionship with Himself. "If thou seek Him, He will be found of thee."

He Waits to Welcome

"Knock." We come to God by special invitation, and He waits to welcome us to His audience-chamber. The first disciples who followed Jesus were not satisfied with a hurried conversation with Him by the way; they said, "Rabbi, where dwellest Thou?"

... They came and saw where He dwelt, and abode with Him that day." So we may be admitted to closest intimacy and communion with God. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Let those who desire the blessing of God, knock and wait at the door of mercy with firm assurance, saying, For Thou, O Lord, hast said, "Every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened."

Jesus looked upon those who were assembled to hear His words, and earnestly desired that the great multitude might appreciate the mercy and loving-kindness of God. As an illustration of their need, and of God's willingness to give, He presents before them a hungry child asking his earthly parent for bread. "What man is there of

you," He said, "whom if his son ask bread, will he give him a stone?" He appeals to the tender, natural affection of a parent for his child, and then says, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Father which is in heaven give good things to them that ask Him?" No man with a father's heart would turn from his son who is hungry and is asking for bread. Would they think him capable of trifling with his child, of tantalizing him by raising his expectations only to disappoint him? Would he promise to give him good and nourishing food, and then give him a stone? And should any one dishonor God by imagining that He would not respond to the appeals of His children?

The Greatest of All Gifts

If ye, then, being human and evil, "know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" The Holy Spirit, the representative of Himself, is the greatest of all gifts. All "good things" are comprised in this.



THE SERMON ON THE MOUNT

Bida

greater, nothing better. When we beseech the Lord to pity us in our distress, and to guide us by His Holy Spirit, He will never turn away our prayer. It is possible even for a parent to turn away from his hungry child, but God can never reject the cry of the needy and longing heart. With what wonderful tenderness He has described His love! To those who in days of darkness feel that God is unmindful of them, this is the message from the Father's heart: "Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands."

Every promise in the word of God furnishes us with subject-matter for prayer, presenting the pledged word of Jehovah as our assurance. Whatever spiritual blessing we need, it is our privilege to claim through Jesus. We may tell the Lord, with the simplicity of a child, exactly what we need. We may state to Him our temporal matters, asking Him for bread and raiment as well as for the Bread of Life and the robe of

Christ's righteousness. Your heavenly Father knows that you have need of all these things, and you are invited to ask Him concerning them. It is through the name of Jesus that every favor is received. God will honor that name, and will supply your necessities from the riches of His liberality.

But do not forget that in coming to God as a father, you acknowledge your relation to Him as a child. You not only trust His goodness, but in all things yield to His will, knowing that His love is changeless. You give yourself to do His work. It was to those whom He had bidden to seek first the kingdom of God and His righteousness that Jesus gave the promise, "Ask, and ye shall receive."

The gifts of Him who has all power in heaven and earth are in store for the children of God. Gifts so precious that they come to us through the costly sacrifice of the Redeemer's blood; gifts that will satisfy the deepest craving of the heart; gifts lasting as eternity, will be received and enjoyed by all who will come to God as little children. Take God's promises as your own, plead them before Him as His own words, and you will receive fulness of joy.

to be a confession of trickery, averring that the strange "rappings" that had baffled the inquisitors were caused by the "voluntary cracking of abnormally loose knee and toe joints." On the other hand, they must admit that on her death-bed, she retracted the alleged confession, reaffirming the supernatural character of the phenomena she had produced. All must admit, too, that the "confession" failed utterly to explain all the phenomena known to have actually occurred. The sisters, at all events, were the chief instruments by which the spiritualistic movement was launched. Later they developed other mediumistic gifts; but their names are nearly always associated with the "rappings."

As the movement spread and grew in momentum, not only were the inscrutable rappings heard, but musical instruments were played with no muscular or other visible contact, material objects, especially tables, moved violently around and sometimes rose automatically into the air and floated there; frequently persons were *levitated* in the same manner. Under special conditions "spirit" forms were seen to appear and then suddenly disappear.

Contemptuous Opposition of Scientists

Of course these esoteric marvels soon appealed to the cupidity of shrewd rascals, who possessed the diabolic penetration that enabled them to descry a potential Eldorado. Hence a multitude of charlatans—swindling clairvoyants, thievish fortune-tellers, and shabby boarding-house "mediums"—began to imitate these mysterious phenomena, seeking to wheedle away the money and brains of countless easily duped men and women. As a consequence, Spiritualism soon became so malodorous that for many years scientists ignored it with contempt and scorn; much less would they consent to investigate its pretensions.

To afford some idea of the virulence of this opposition of the science world of the middle-nineteenth century, I shall adduce a few statements from some of the most eminent scientists of that time. Thus Darwin exclaimed: "The Lord have mercy upon us all if we have to believe in such rubbish! It is all imposture." Faraday declared: "The system of education that could leave the mental condition of the public body in the state in which this subject [Spiritualism] has found it must have been greatly deficient in some very important principle. This wide-spread superstition, at this day of boasted progress, is a disgrace to the age and affords astonishing proofs of the vast flood of ignorance overflowing and desolating the higher places." He felt convinced "that these reputed spiritualistic phenomena were only worthy of the scorn or pity of all intelligent persons." Tyndall summed up his opinion of believers in Spiritualism in these words: "The drugged soul is beyond the reach of reason; surely no baser delusion ever gained dominance over the mind of man." Goldwin Smith, who is still living, in a letter to the New York *Sun* wrote: "There is no place for the supernatural. . . . To ghosts and apparitions of all kinds, Spiritualism included, we bid a long

The Spirit World and a Future Life

By Prof. Geo. W. Rine

III. Development of Modern Spiritualism and Its Diverse Modes of Manifestation

WHAT is known as modern Spiritualism had its public beginning, as all well-informed persons know, in Hydesville, a small town in New York State, in 1848. In March of that year, Kate Fox, a nine-year-old girl in the family of a farmer at Hydesville, made the astounding assertion that she was in communion with the spirits of the dead. Considerable time elapsed before her skeptical, matter-of-fact parents were convinced that the mysterious rappings with which the household were annoyed, were directed by any intelligence. The signals, however, were soon construed into a spirit message to the effect that "a murdered man was buried in the cellar of the house, and indicated the exact spot in the cellar under which the body lay; and upon digging there, at a depth of six or seven feet, considerable portions of a human skeleton were found. Yet more, the name of the murdered man was given, and it was ascertained that such a person had visited that very house five years before, and had never been heard of since." The message further declared that the murdered man was the signaler; and as all the witnesses satisfied themselves that the signals were not made by any living person or by any assignable agency, they logically concluded that it *was* the spirit of the murdered man, "however improbable and absurd that might seem."

Its Rapid Development

Margaret Fox, Kate's sister, soon developed the same occult power. The fame of the two sisters was rapidly noised abroad.

Skeptical neighbors came, saw, and were convinced. Soon after, the sisters visited Rochester. The report of their marvelous doings had preceded them. Sneering accusations of imposture were quietly answered with a readiness to undergo the most rigid tests that the skeptics could devise. Three successive committees, consisting of intelligent, hard-headed citizens, were appointed; they thoroly examined the phenomena, and arrived at the unanimous conclusion that the phenomena were supernormal. Respecting the third of these committees, Alfred Russell Wallace writes: "The last and most skeptical committee reported that they had heard sounds, and failed utterly to discover their origin. They had proved that neither machinery nor imposture had been used; and their questions, *many of them being mental*, were answered correctly."

This cryptic power proved to be infectious. It was imparted spontaneously to many of those with whom the sisters came in contact. A married sister of the Fox girls, Mrs. Fish, was the first to acquire the new gift. A large number of incipient psychics was developed at Auburn, as a result of a visit to that city by Kate Fox. The movement spread like a prairie fire.

In the course of a few years these mystic rappings were propagated throughout the greater part of the Eastern section of the United States. In 1851, a correspondent of the *Spiritual World* estimated that there were fifty or sixty "private circles" in Philadelphia and not fewer than a hundred mediums in New York City.

Skeptics as to the genuineness of spiritistic phenomena frequently refer to the fact that Kate Fox once made what purported

farewell." Even in our day President G. Stanley Hall, of Clark University, writes: "Every one who has had a hard bump on his head may see sparks, but this would not make the sparks real. . . . Spiritism in its cruder forms is the very sewage of all the superstition of the ages." As we shall see in a later article, many of these vitriolic strictures on spiritistic phenomena are true, but not always in the sense in which these noted thinkers deemed them true.

But it was not only the hideous imposture and the rank rascality that attached themselves to the spiritualistic movement, which repelled scientists. They saw clearly that science had no explanation for these alleged supernormal wonders. So they conveniently denied that they ever occurred.

The Reaction, and the Society for Psychical Research

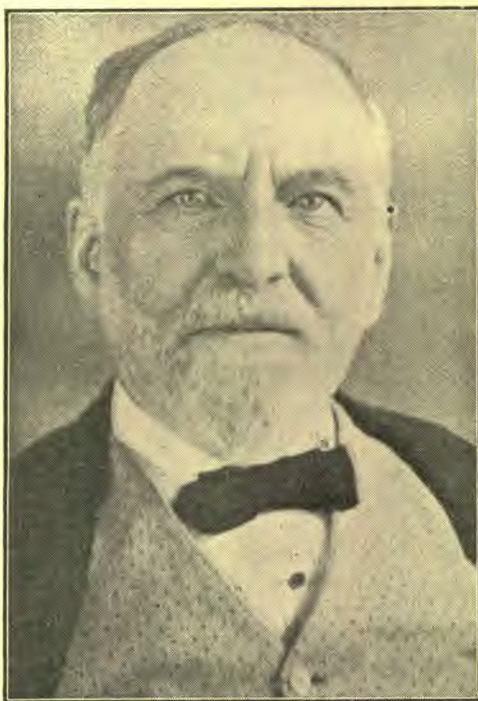
"Yet the more thoughtful, as the century drew near its close," says Fremont Rider, "argued that where so much smoke was there must be a little fire." Multitudes of people were insisting that they had seen tables and other ponderable objects, and even human beings, levitated, and float in the air; that they had heard closed pianos which were six feet or more beyond the reach of any living person, played skilfully; and that they were continually receiving messages from friends who had died. Not a few respectable men and women, contrary to their expectation and practical judgment, declared that they had received telepathic messages. These were facts that science, in the opinion of many of its leaders, could no longer taboo and ignore.

Accordingly, the now famous Society for Psychical Research was organized in England in 1882. The first president of the Society was Prof. Henry Sedgwick, of Cambridge University, one of the greatest writers on ethics of the past century. Among the vice-presidents were Prof. Balfour Stewart, eminent in science; Mr. R. H. Hutton, editor of the *London Spectator*; Mr. Edmund Gurney, who died in the thick of his work; Dr. F. W. H. Myers, whose name became famous the world over, as a student of, and writer on, spiritistic phenomena. Two other original vice-presidents still occupy their position—these are the Hon. A. J. Balfour, one of the famous names in English political life; and Prof. W. F. Barrett, of Dublin University.

An American branch of the same Society was organized in 1885. The American Society comprised such learned men as Prof. William James, and Professor Royce, of Harvard University; Prof. J. H. Hyslop, of Columbia University; the Rev. Dr. M. J. Savage, and so on. Soon after, the Society extended its organization into England and Italy. The Hon. W. E. Gladstone was made an honorary member of the Society. Concerning the work of the Society, Mr. Gladstone said: "It is the most important work that is being done in the world—by far the most important." Other men of renown, who threw themselves enthusiastically into the work of "psychical research," are Sir Oliver Lodge, one of the greatest of English physicists; Sir William Crookes, F.R.S.,

president of the British Association for the Advancement of Science; Alfred Russell Wallace, famous as a writer on diverse scientific subjects; William T. Stead, one of the greatest of living journalists; Archdeacon Colley, a leading intellectual light of the Anglican church; Camille Flammarion, the most celebrated living astronomer in France; Victorien Sardou, the noted French dramatist; Dr. Charles Richet, the greatest authority on medicine in France; Dr. Pio Foa, Professor of Pathological Anatomy at the University of Turin; Cesare Lombroso, Professor of Psychiatry at the University of Turin; and Dr. V. Maxwell, another distinguished French scientist.

Only yesterday the scientific world was contemptuously skeptical of everything that smacked of mysticism, spiritism, and the like. To-day, it can be truly said that never before was the world of science so ghost-ridden. Never before did it turn so wistfully to the occult. Never before did it listen so painfully at the sealed door of the tomb, behind which mysterious silences reign. Mr. Vance



England's Veteran Editor, Wm. T. Stead

Thompson not long since said piquantly: "The ghosts that haunt the societies for psychical research have taken on a scientific air. They walk no more in windy corridors, clanking spectral chains; but in a practical, modern way they exhibit themselves to scientific congresses." Yes, the world over, psychical phenomena are being studied by thoroly trained scientists. Science, then, has reached the point where it no longer ignores the supersensible, spiritistic world. It no longer denies the apparition of "spirits;" it seeks to account for them. Their labors range from the study of hysteria, of hypnosis, and the transmission of psychic forces, to the world-old mysteries of enchantment and apparitions.

With very few exceptions, these scholars and scientists began their psychical researches as confirmed skeptics, firmly believing the alleged phenomena to be the result either of *fraud* or of *hallucination* or of *involuntary muscular action*. They believed that they could swiftly prove to a demonstration that one or more of these hypothe-

ses constituted the explanation of the phenomena. But they soon discovered their mistake. The uncanny wonders refused to be explained away. They were realities which the trained investigators could in no honest way deny.

Many of them, after protracted investigation, made the following admission: "It was only by irresistible evidence, under conditions that precluded the possibility of either of the above-named solutions, and after trial and test many times repeated, that we were slowly and *reluctantly* convinced that the phenomena exhibited in the course of our inquiry were veritable facts." Again: "After trials often repeated we were compelled to confess that imposture was out of the question."

Some of the Actual Results

After more than a quarter-century of painstaking, scientific investigation of all sorts of occult phenomena, the Society unanimously reports that the *reality* of the following supersensible phenomena has been definitely proved:

1. *Telepathy*, the power to communicate thought across either limited or infinite space, independently of the physical senses; sometimes called *mind-reading*.

2. *Clairvoyance*, the ability to see independently of the eye or physical organ of vision; the power that reads the sealed letter or the document hidden in the black heart of an iron safe.

3. *Clairaudience*, the corresponding ability to hear subjectively, or independently, of the physical organ of hearing.

4. *Telekinesis*, the power to move material objects without visible or tangible contact; as, for example, moving or levitating chairs, tables, or other objects, when at a distance from them. (*Levitation* in its strictest meaning signifies the raising or otherwise moving *human* bodies by supersensible agencies.)

5. *Materialization*, the appearance of spirits in objective form, visible not only to the psychic, but also to the non-psychic.

6. *Prevision*, the power mentally to penetrate time either in the direction of the past or more rarely in that of the future. In former case it is the power supernormally to know what has happened in the past; in the latter, to foretell future happenings.

7. *Automatic writing* and *automatic speaking*.

As to the present conviction of these learned investigators respecting the bearing of their researches upon the question of the *survival of human personality* after death, must be told in a future article.

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What Brings Revivals?

A REVIVAL of religion may be expected when Christians begin to confess their sins to one another. At other times they confess in a general manner, as if they were only half in earnest. They may do it in eloquent language, but it does not mean anything. But when there is an ingenuous breaking down, and a pouring out of the heart in making confession of their sins, the flood-gates will soon burst open, and salvation will flow over the place.—*Charles G. Finney.*

The Great Threefold Message

By Roderick S. Owen

VIII. The Seal of God and the Mark of the Beast



AS past articles have shown, the Threefold Message of Revelation 14 will divide the inhabitants of the earth into just two classes. Note the description and experience of each. One class fear God and give glory to Him and worship the Creator who made heaven and earth. The other worship the beast or his image. The one class have the seal of the living God in their foreheads; the other have the mark of the beast in their foreheads or in their hands. The one class get the victory over the beast and the image, and stand on the sea of glass, having the harps of God; the other receive the wrath of God in the seven last plagues.

Under this message "fearful is the issue to which the world will be brought. The powers of earth uniting will decree, under sentence of death, that all shall conform to the customs of the church. On the other hand God's law demands obedience and threatens all who disobey with the wrath of God. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast; the other, choosing the token of allegiance to divine authority, receive the seal of God."

What Is the Seal?

We must now inquire, What is the seal? and, What is the mark? If we can but find the seal, it will be easy to find the mark, for it must be that which stands opposed to the seal and is being substituted for it. As we have seen, this seal is the seal of the Creator, and those who receive it worship and fear God as creator. So let us go back to the account of Creation and see if God there established a sign or seal of His creative power. In Gen. 1:1-5 we read:

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. . . . And God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day."

The record which follows shows that God in a period of six days, each one of which was composed of a dark portion followed by one of light, completed the work of creating and fashioning the heaven and the earth, and also in calling into existence the creatures, including man, which were to inhabit the earth.

At the close of this description of this week we are told that "God saw [looked at, or considered] everything that He had made, and, behold, it was very good." In describing the experience of God in looking at what He had made in the first verses of the second chapter, the writer says: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which

He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." But Isa. 40:28 tells us that "the Creator of the ends of the earth fainteth not, neither is weary." Then God's rest was not a physical rest; yet we are told in Ex. 31:17 that God rested and was refreshed.

How God Rested

The principal element in rest is taking pleasure. This is true even of physical rest. Let a person be very tired and let something occur which affords great pleasure, and immediately the tired one feels greatly refreshed and strengthened, and so God's rest of the seventh day was a refreshing pleasure and satisfaction which came to Him as He beheld all that He had made and saw that it was good. He was pleased by contemplating His new creation. Thus by viewing with pleasure what He had made, God entered into His rest and ceased from His works. Heb. 4:4, 10.

But the record tells us that when God had thus rested on the seventh day, He also blessed and sanctified (set apart) the seventh day because in it He had rested. By being thus set apart and blessed, the seventh day became the sign of the Creator, a sign of the creative power exercised by the Creator, a sign of the rest of the Creator after the exercise of creative power.

Its Significance

A sign or seal of anything depends for its existence upon the existence of that of which it is the sign. To illustrate: The fourth day of July was set apart to be kept as a sign of our independence as a nation. As long as we maintain our independence and exist as a nation, so long the Fourth of July will retain its significance as a sign. The weekly cycle of seven days with the seventh as the crowning day of the cycle has been recognized by all the nations of the earth, both ancient and modern, and God has given the seventh day with its accompanying cycle of time as the universal sign of the true God, the sign of His creative power exercised during the six days and of His rest when His work was finished. And just as long as the creation stands, just as long as the Creator exists, the seventh-day Sabbath must retain its significance, because it will always remain a fact that He rested on that day, constituting it the Sabbath or rest day. But when sin came, God's rest was no longer a perfect rest. Sorrow entered. God's pleasure was marred; for He no longer could look upon all things which He had made and behold them very good. But God would not suffer His creation to be eternally marred nor His rest to be eternally broken; but He immediately introduced the plan of salvation, designed to restore the creation to its perfection, and thus completely restore God's rest. And when this shall be accom-

plished and the heavens and the earth shall stand forth once more in their original beauty, then shall God's rest be perfect, and from one Sabbath to another shall all flesh come up to worship before the Lord. Isa. 66:22, 23.

A Pledge of Future Perfection

But when sin entered, God did not take away the seventh day as a Sabbath, but allowed it to remain with His blessing and sanctification upon it as a token or pledge of the final re-creation of all things, and so it became a sign or assurance of creative power in redemption. While it still points back as a memorial to God's rest on the last day of that first weekly cycle, it also points forward to that perfect rest which shall be the portion of all the universe, when redemption shall be completed and sin with all its direful consequences shall eternally cease to exist.

Let us now trace the seventh day through the history of the world as set forth in the Bible and see if it is used as a sign of the Creator, as a sign of His creative power both in creation and redemption, and as the sign of His rest. Aside from the incidental reference to the Sabbath in the fact that the patriarchs measured time by the weekly cycle of seven both in days and years, which cycle owns its origin to the week of Creation, the first positive mention of the Sabbath after Creation's week is found in connection with the deliverance of the children of Israel from Egypt.

Out of Egypt

Of Abraham, the father of this people, we read that he kept God's commandments, His statutes and His laws. Gen. 26:5. But during the captivity in Egypt the people largely lost their knowledge of the true God and of His laws and came to worship false gods. When God sent Moses and Aaron to deliver the Israelites they immediately began to teach the people to fear God and give glory to Him and to worship only the Creator; and in connection with this they taught the people to rest; not ordinary rest which all slaves were permitted to enjoy, but the rest which recognized Jehovah as the true God. Pharaoh not only refused to recognize the true God, but also refused to let the people keep His rest day, and he said to Moses, "Ye make them rest [literally, Sabbathize] from their burdens." And he instructed the taskmasters to compel the people to deliver the full tale, or tally, of bricks every day, and in order that this might be sure to fully occupy every day, they were to gather the straw in the fields. Ex. 5:1-19. So as the servants of Pharaoh, the children of Israel could not keep God's Sabbath.

Then God set to work to demonstrate the fact that He is the Creator, and to deliver His people so that they might worship and obey Him. This He did by bringing upon Egypt ten plagues in which there were repeated manifestations of creative power. Israel and many of the Egyptians recognized God as the true God and the Creator, for we find them observing the seventh day as the Sabbath when they reached the wilderness of Sin, which they did just one month after the deliverance. Here they

murmured against God and He gave them another manifestation of creative power by feeding them with manna. But He recognized the sanctification of the seventh day by ceasing His work of material creation, for while He created the manna on each of the six days, on the seventh He created none. He also recognized its sanctification for man, for He told them not to go out to seek manna on that day, but to make preparation on the sixth day so that they might rest on the seventh. Thus we see that thirty days before they reached Mount Sinai, the people who had been delivered by creative power, and who were being led by creative power, were keeping His sign, by His example and sanction. On the fifteenth day of the second month, just thirty days later, they reached the base of Mount Sinai, and on the third day following, God spoke His law to all the people.

From Mount Sinai

This was not a new law unknown and unheard of, for they had been taught before that it was wrong to lie, to kill, to swear, to steal, and to have false gods; and they were already keeping the Sabbath day, but He would repeat to them in a most impressive way the law which was kept by their father Abraham, and upon the keeping of which the Abrahamic covenant rested. He would give it to them in a permanent form so that it might be preserved for future generations. So He came down on Sinai, accompanied by all the holy angels, covering the mount with His glory, and spoke ten precepts, the fourth one of which reads as follows:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: FOR IN SIX DAYS THE LORD MADE heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Here we find that God sets forth the Sabbath as His rest day, as the seal of His creation, and again states that as such He had blessed and sanctified it.

In rehearsing this law to Israel, Moses calls their attention to the fact that they were servants in Egypt and could not keep the Sabbath, but that God by a high hand and a stretched-out arm (even by creative power) had brought them out, and so He commanded them to keep it. But they are to remember that when they were servants in Egypt they were not permitted to keep it, and so they are not to deal with their servants as they had been dealt with, but are to permit their servants to keep it with them. The Saviour says the Sabbath was *made* (that is, rested upon, blessed and sanctified) for man (Mark 2:27); not for one man or for one class of men, but for man, mankind; so the Sabbath, according to the words of Jesus, is God's sign or seal for the whole human family.

Entering God's Rest

We have found that the Sabbath is the sign of creative power wherever exercised

either in creation or redemption, and we also have found that God's rest or Sabbatizing was rejoicing in a new creation. We are told in Hebrews that only those who have faith can enter into God's rest, and that we who have believed have entered into His rest. Why? Simply because those who have believed are made new creatures, or creations, in Christ Jesus, and they rejoice in being thus re-created unto good works. This new creature ceases from his former works which were works of sin, and into this new creature God puts His rest, and He blesses and sanctifies this man and thus he is made a Christian. Being thus sanctified or made holy he can keep a day holy; for none but a holy man can keep a day holy, and so the apostle, after speaking of those who believe entering into His rest, says:

Whom Will You Serve?

Jehovah's Sabbath Law, the Fourth Commandment of the Decalogue

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

The Sabbath of the Apostasy as Given in Butler's Catechism

Question.— Say the third commandment.

Answer.— Remember that thou keep holy the Sabbath day.

Question.— What is commanded by the third commandment?

Answer.— To sanctify the Sunday.

"There remaineth therefore a rest [“keeping of a Sabbath.” See margin] to the people of God.” Heb. 4:9.

Thus we see according to God's plan, the man into whom God's rest has entered and whom God has blessed and sanctified (*the Christian man*), will keep holy the day into which God has put His rest and which He has blessed and sanctified (*the Christian Sabbath*).


And so God has held out His rest and His rest day to all the human family. He offered it to Israel in the wilderness saying, *"To-day if ye will hear His voice."* Again a few hundred years later He limited or set another day or time, through David, saying, *"To-day if ye will hear His voice."* Again in the apostles' day He limited another day, saying, *"To-day if ye will hear His voice."* And even to-day under the third angel's message as the ambassadors of God, we limit another day, saying to the people, *"To-day if ye will hear His voice, harden not your hearts."* Yes, God is still holding out the same rest to those who will believe, and He sets before us the same day, the seventh day, as the sign of that rest. Yes, reader, the seventh day is the seal of the living God, the sign of His creative power, the token of His rest. Will you be

made a new creature in Christ Jesus and, rejoicing in the new creation, enter into God's rest? Then you will wear the badge (the seventh day) of your allegiance to God, even tho the powers of earth may combine to force you to obey an opposing power.

Thus we see that the seventh day is the seal of the living God. But we find the mass of professed Christians keeping the first day of the week instead of the seventh. Thus the first day becomes the rival of God's Sabbath and in this way the law has been robbed of its seal among the disciples of Jesus. The work of the third angel's message is to replace the seal of God in His law and thus will be carried out the instruction given by the Lord through Isaiah, in chapter 8:16: *"Bind up the testimony, seal [or put the seal to] the law among My disciples."*

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Source of Authority

 IN matters of religion, the people are never the fountain of power, but God. The tail is not to be the head nor the head to be treated as the tail. In civil and political matters the people are the source of power, but in religion God is the *only* source of power. Where did the chain of title to power, among these modern rulers over these modern folds or kingdoms, built by men and enlarged by such stratagems, begin? In the kingdom of the pope; it began with the first founder of popery. In the Church of England it began with one of the kings, his Parliament, and the bishops. In the Presbyterian kingdom it began at John Calvin. In the Methodist kingdom it began at John Wesley. So in the kingdom of freemasonry the chain of title to power began at Elias Ashmole. In Mormonism, at Joe Smith; and in the kingdom of darkness the chain of title to power began at Beelzebub.

Suppose Beelzebub had an office in heaven, could he exercise that office in the kingdom of darkness? Were the terms upon which he received that office in heaven such, that he might exercise it in heaven for a while, then rebel, then be thrust down to hell, and still exercise that office as legitimate in hell? Suppose the first founders of popery held offices. Were they empowered to exercise those offices in the kingdom of Christ for a while, then to rebel, then to build up a rival and an opposing fold; and still to exercise those same offices in this rebellious and new-formed fold or kingdom? When an officer in an army becomes the head of a mutiny and revolts, and fights against the army where his office was derived, does he hold his office any longer as of the original army? — Certainly not. As soon as any officer of any description begins to act in a revolted, or another government, his office from the first, in the nature of things, ceases, and becomes void. To pretend to exercise it in another government, or kingdom, or army, or country, or fold, than that where it was conferred, is perfectly absurd in the nature of things. To turn vulture upon the government which conferred it, and still to exercise it as of that government, is the most absurd thing in nature.

If the first founders of popery had offices under the kingdom of Christ, yet as soon as they began to build up popery—and opposing government—their offices ceased. They usurped and assumed all the power they exercised in the new government after that. So also when Henry the VIII and his bishops revolted from popery, they all lost the office they held even from the pope, and from that time forward assumed and usurped all the power they exercised, and were perfect usurpers.—*John Flavel Bliss.*

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May a Christian Dance?

MAY a Christian dance, is answered by Robert Burdette in his inimitable way: May a Christian dance?—Of course he may. He might swear and lie, too; but it would not make him a better Christian. Surely, Christian, you may dance; but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don't dance never ask it. Yes, Christians, dance if you can't live without it. Join hands with Salome, Herodias, and circle to the left. But don't be surprised if you are taken for a goat.—*Selected.*



Schedule for Week Ending May 8, 1909.

		Morning.	Evening.
Su.	May 2	1 Kings 12, 13	Luke 22: 1-20
Mo.	" 3	" 14, 15	" 22:21-46
Tu.	" 4	" 16, 17, 18	" 22:47-71
We.	" 5	" 19, 20	" 23: 1-25
Th.	" 6	" 21, 22	" 23:26-56
Fr.	" 7	2 Kings 1, 2, 3,	" 24: 1-35
Sa.	" 8	" 4, 5, 6	" 24:36-53

Suggestive Notes

Our Old Testament lessons begin with 1 Kings 12 and close with 2 Kings, 6. Strikingly interesting indeed are the times covered; great object-lessons of the fruits of righteousness and of backsliding and sin; the unsteady, unsettled reign of the weak Rehoboam; the division of the kingdom between Judah and Israel; the idolatry of Jeroboam in reigning over the ten tribes; the rebuke of God against him, carry us to chapter 15. The remainder of the readings cover the reigns in Judah of kings Abijah, Asa, Jehoshaphat; and in Israel of Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, and Joram. The majority of Judah's kings were good men, but in Israel there was one constant downward course to the awful reign of Ahab, the wickedest of all Israel's kings, because his wife Jezebel was his counselor to do evil. Among the striking figures in this history are those of the great prophet Elijah, standing for God against all the idolatry and wickedness of the age, and his successor Elisha.

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The closing chapters of Luke are in general respects like those of Matthew and Mark, giving some details not given by either of the others, fuller in some respects, and sometimes omitting some of the things given by the other two. A little fuller particulars are given concerning Peter. The taking of Jesus to Herod, an account of our Lord with the disciples on the way to Emmaus, together with the discourse of our Saviour to the unbelieving and amazed disciples to whom He appeared the evening of that first day, are not given by the other evangelists. What striking lessons are given us in these three Gospels! And how, as we read of the life of the Master, ought longings to come into our own heart that the One who thus walked the earth and blessed humanity might come into our own lives and make us blessings.

A Precious Assurance

ROMANS 8: 28 is a most precious assurance to him who has wholly yielded himself and his cause to God: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." The margin of the Revised Version makes the thought still more precious, for it brings in not simply a fortuitous combination of circumstances, but reveals God's hand: "And we know that to

them that love God, *God worketh* all things with them for good, even to them that are called according to His purpose." It is God that controls. He "worketh all things after the counsel of His own will" (Eph. 1:11); "He doeth according to His will in the army of heaven, and among the inhabitants of earth; and none can stay His hand, or say unto Him, What doest Thou?" Who would not trust such a God? Who would not yield to His holy purpose?



Signs of His Coming—Aging Earth

1. Among the signs of the Saviour's second coming what did He include in His answer to the disciples' questions?

"There shall be famines and earthquakes in divers places." Matt. 24: 7.

2. What are these calamities said to be?

"These things are the beginning of travail." Mark 13: 8.

3. How did the prophets of old speak of the condition of the earth "in the last days"?

Joel declared: "The heavens and the earth shall shake." Joel 3:16.

Isaiah wrote: "I will make the heavens to tremble, and the earth shall be shaken out of its place, in the wrath of Jehovah of Hosts, and in the day of His fierce anger." Isa. 13:13.

4. To what is the shaken earth compared?

"The earth shall stagger like a drunken man, and shall sway to and fro like a hammock." Isa. 24: 20.

5. What can be said of the fulfilment of this prophecy?

Wide-spread famines are experienced in many different parts of the world in increasing numbers and extent. India suffers from almost constant scarcity of food; China yearly witnesses thousands of deaths by starvation; Africa has wide areas of land where for season after season little or nothing is harvested; Australia in many sections is driven to want by drought and heat—the earth refuses to bring forth the fruits of the ground. Worn out with sin, the earth itself suffers.

The earthquake records of the past show a wonderful and striking increase, both in power and frequency, of these seismic disturbances. Robert Mallet, an English seismologist, has compiled the following tables to show the increase of earthquakes:

	No.	No. of yrs.	Average
Those recorded before A.D. 1	58	1,700	1 in 29 years
Thence to the end of 9th century	197	900	1 in 4 "
" " " " 15th "	532	600	1 in 1 year
" " " " 18th "	2,804	300	9 in 1 "
" " " " 1850	3,240	50	64 in 1 "
" " " " 1868	5,000	18	277 in 1 "

Of destructive earthquakes, such as have overthrown cities and destroyed many lives, the number registered is about as follows:

	No.	No. of years	Average
From B.C. 1700 to A.D. 96	16	1,796	1 in 112 years
From A.D. 96 to 1850	204	1,754	1 in 8 "
From 1850 to 1865	15	15	1 in 1 year
From 1865 to 1868	15	3	5 in 1 "

From 1868 to 1888 there were seventeen severe earthquakes, each of which destroyed from one hundred to fifty thousand lives. This is one destructive earthquake a year, practically, not to mention hundreds of less violence. There was an increase of one hundred per cent in the earthquakes of the nineteenth century over those of the eighteenth century. Thus far in the present century earthquakes have been almost weekly in occurrence. In four years there have been the following of unusual severity and destructive power: Calabria, San Francisco, Turkestan,

Valparaiso, Mexico, Kingston, Messina, and Teheran, Persia, not to mention a number of great severity in different parts of the ocean.

6. All of these figures and facts illustrate the words of David concerning the heavens and the earth.

"All of them shall wax old like a garment; as a vesture shalt Thou change them." Ps. 102: 26.

7. And all these scriptures look forward to one event, the coming of our Lord.

"These things are the beginning of travail." "The earth shall be shaken out of its place . . . in the day of His fierce anger." "Then shall appear the sign of the Son of Man in heaven. . . . They shall see the Son of Man coming on the clouds of heaven with power and great glory." See Mark 13: 8; Isa. 13:13; Matt. 24: 30. H.

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The Book of Life

1. What book of eternal import is named in Rev. 20:12?

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is THE BOOK OF LIFE."

2. Why is it of so much importance?

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, EVERY ONE that shall be found WRITTEN IN THE BOOK." Dan. 12:1.

3. Did Moses have his name written in this book?

"Yet now, if Thou wilt forgive their sin — ; and if not, blot me, I pray Thee, out of **THY BOOK WHICH THOU HAST WRITTEN.**" Ex. 32: 32.

4. How only can we have our names enrolled there?

"I delight to do Thy will, O my God; yea, **THY LAW** is within my heart." Ps. 40: 8. "IF THOU WILT ENTER INTO LIFE, keep the commandments." Matt. 19:17, last clause.

5. When is the proper time to grasp this great power?

"For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, **NOW IS THE ACCEPTED TIME**; behold, **NOW** is the day of salvation." 2 Cor. 6: 2.

6. Will this exalted privilege ever be withdrawn?

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

7. How many can hope to have their names written in this book with the truly great?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And **WHOSOEVER WILL**, let him take the water of life freely." Rev. 22:17. W. LEININGER.



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

"The Same Shall Be Saved"

WHOM does the Master mean by "the same" who "shall be saved"? Let Him answer: "He that shall endure to the end, the same shall be saved." Matt. 24:13.

Salvation is conditional. "He that believeth and is baptized shall be saved." But that does not imply that when the ceremony of baptism is over, salvation eternal is assured. "He that believeth" implies continual belief — growing, abiding belief. The mere ceremony of baptism is complete as the soul rises from the water, but the life of which that ceremony is the initial act must be progressive, or the spiritual life will be withdrawn.

The old unscriptural argument of "once in grace always in grace" is based on one-sided figures which the Lord uses to impress upon His human, unregenerate children the necessity of a radical change in life and motive if they would be eternally saved. The term "converted" is used, meaning to turn completely about. Matt. 18:3. But it is not even implied that a man can not turn back to the "weak and beggarly elements of the world." Gal. 4:8, 9. He can go back like a dog "to his own vomit," like "the sow that was washed to her wallowing in the mire." 2 Peter 2:21, 22.

Marriage is used to illustrate the believer's relationship to his Lord. He is "married . . . to Him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4. But the married woman can leave her husband and become the mistress of another man. If so, her husband is justified in putting her away forever.

This relationship of the believer to Christ is illustrated by that of the branch to the tree: "I am the vine; ye are the branches." John 15:5. Now the branch partakes of the life and nature of the parent vine, a closer relationship could not be conceived; yet Jesus declares, "Every branch in Me that beareth not fruit, He [the Father] taketh away." Verse 2. When the branch does not develop and endure as a fruit-bearer, it can not be saved.

Another figure used is that of birth: "Ye must be born again." John 3:3. And we are told from this that the child born to a parent must ever be his child and in the very nature of the case can never be otherwise.

This contention ignores two things: (1) That whatever figures the Lord may use to express relationship in part, He always respects human choice. "Choose ye this day;" and it is always *choose this day* — "while it is called To-day." We may follow the Master to the borders of the Promised Land, and then choose to return to Egypt, or to die in the wilderness. He will

not prevent us, because He can not in His wonderfully wise plan contravene the human will.

2. The change implied by "ye must be born again" primarily refers to character, the building of which is based in the very life of God, but that birth is not completed in its fullest sense till the soul stands physically immortal in the sinless, everlasting kingdom of God. There must be change, real, radical, fundamental change in the life of the unregenerate human; for the soul-life can never develop a spiritual man. Yet every step of the way it depends upon the choice of the soul; for eternal life here is held by faith, and man may neglect its channel and turn from its Source. "By faith ye stand." 2 Cor. 1:24.

Over and over in God's word are His children warned of the awful danger of backsliding and its sure result in destruction if sin is persisted in. Israel were accepted of God as truly as a people could be. When they crossed the Jordan into Canaan, the reproach was rolled away. In God they stood complete. Yet were they repeatedly admonished to take heed and persevere; and they were explicitly told that they should "surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God." See Deut. 8:11-20, *et al.*

Saul, son of Kish, was called to be king over Israel. He humbled himself before God, and the Spirit of God came upon him, and he had a change of heart, he became "another man." 1 Sam. 10:6, 9. Yet failing to meet the tests in after life, he became utterly apostate. 1 Chron. 10:13, 14.

The apostle Paul, whose conversion was a combination of marvelous and miraculous manifestations, places before Christians these important truths:

"I declare unto you the Gospel, . . . which also ye have received, and wherein ye stand; by which also ye are **SAVED, IF ye KEEP IN MEMORY** what I preached unto you, unless ye have believed in vain." 1 Cor. 15:1, 2.

"Know ye not that they which run in a race run all, but one receiveth the prize? So **RUN, THAT ye may obtain.** . . . I therefore so run, not as uncertainly [as the earthly racers do], so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; **LEST** that by any means, when I have preached to others, I **MYSELF SHOULD BE A CASTAWAY.**" 1 Cor. 9:24-27.

This admonition and the personal experience are worse than worthless if there is not danger of falling and utterly failing.

Once more in that marvelous book of Hebrews:

"Take heed, brethren, lest there be in you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. **FOR WE ARE MADE PARTAKERS OF CHRIST, IF WE HOLD FAST THE BEGINNING OF OUR CONFIDENCE STEADFAST UNTO THE END.**" Heb. 3:12-14.

Conversion places man on a new plane before God, opens to him the great storehouse of His grace, and assures the soul of victory; but that soul must choose, willingly, freely choose in heart, must by choice cru-

cify the flesh by the Spirit of God, till the conflict ends and victory is complete. "He that shall endure to the end, the same shall be saved."

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The Comfort of God

TRUE it is, our Lord is not here personally present, as He was when upon the earth; but He has not left us orphans; His Holy Spirit, the blessed Paraclete, dwells in every soul that desires the life-presence of God. In the development of faith and character, it is better, it is expedient, that Christ should not be here in person. When He was here, men limited His power to His bodily presence. "Lord, if *Thou hadst been here*, my brother had not died," was the limit of faith. It was a Roman centurion who saw the great truth which God's people could learn only by Christ's absence. "Lord, I am not worthy that Thou shouldst come under my roof, but speak the word only and my servant shall be healed."

Christ's power is not diminished by physical distance. He is as able to heal now as when He walked the earth. Time and space do not change Him. His mighty Spirit of life flows out unto all the universe of God, each current of which bears His fullness to every one who is in harmony with the law of God's working, His moral law. Surely there is comfort in this for all; for to all God is more willing to give of His Spirit than are earthly parents to give good gifts to their children. "Ask, and ye shall receive."

— ★ ★ —

Fact and Truth

THERE is a difference between the two. A fact is a mere statement of what is so and in which we may believe without affecting us in any way. The demons believe facts, and know, doubtless, very many more of them than humanity ever did. Sometimes they have trembled over those facts, but the facts have not affected their lives morally. Truth is living; truth is present fact filled with the life of God. He who holds truth, holds in that truth life and power. It must affect him, it must take hold of his life, or it degenerates into cold, formal fact. The great need of the world at the present time is not mere facts; it has an abundance of them; its need is truth, warm, living, life-giving, heart-molding truth.

— ★ ★ —

Mortal or Immortal

WOULD we not reasonably expect that if man were immortal, we would find a revelation of it in the Bible — God's revealed will concerning men? He is in that word called "mortal," but never once is "immortality" predicted of humanity or even assumed. We may search that wonderful Book from Genesis to Revelation, and the one long, sad record is that the children of humanity have died. On the other hand, we are expressly told that "God only hath immortality," a blessed boon which He proposes to give to man, but not until character is assured and Christ shall come the second time; and then "this mortal shall put on immortality, and this corruptible shall put on incorruption."



THE OUTLOOK

"Watchman,
what of
the night?"

Changing Spiritualism

[This article is written from the fullest newspaper clippings on the recent Spiritualists' Convention, and from full notes furnished by our occasional correspondent, Mr. John S. Wightman, and from many years' observation of the movement.—EDITOR.]

IT is noteworthy in how many variations one tune can be rendered by the musician; nevertheless one can readily recognize throughout all these the one unchangeable theme. And, too, it is remarkable how many changes the evil one can ring in on his first great lie to man; yet one can readily perceive through all these the one unvarying falsehood.

Satan is the originator of error. "He is a liar, and the father of it." John 8:44. But of all the lies he has ever told, of all the error he has ever fathered, none has been more uniformly successful in misleading mankind than his first old lie in Eden. His assertion that divinity is man's natural heritage, and immortality his destiny, has ever been the most pleasing fable he could invent for man. It is preeminently Satan's great falsehood, for all error is but a variation of the one old untruth. Through all the ages from that day to this it has been taught in some form or another. It is Satan's masterpiece of falsehood: "Ye shall not surely die. . . . Ye shall be as God."

For the past sixty-five years, especially, modern Spiritualism has sought to actually demonstrate by a series of vague facts that man has enough of divinity in his make-up to survive the grave, and equal God. At the recent Spiritualists' Convention, held at Kansas City, Mo., February 24 to 26, one of their prominent speakers said:

"We are not Spiritualists because of something we have been taught to believe. It is a matter of personal experience. Death is not the end, but the beginning of life. These phenomena of communicating with those who have passed into the other world are true phenomena. . . . I know it,"—Dr. F. Grimshaw, president Missouri Spiritualists' Association.

Altho the basic idea of Spiritualism, that death does not end life, is believed by a vast majority of mankind to-day, yet because of its grossness, modern Spiritualism has never been a popular movement. The old idea now, however, is being clothed in new and more attractive garments. Our special correspond-

ent has a word to say on this point that is significant:

"By careful observation, and from some investigation of conditions we are satisfied of one thing,—Spiritualism, as an organization, as an organized force having influence and growing in numbers, is slowly but surely dying. As a psychic force, as a belief, Spiritualism is rapidly gaining ground, winning its converts under some other more plausible and attractive hypotheses, sailing under more attractive banners."

Modern Spiritualism sees in the work of

"The Psychical Research Society," said another speaker, "is doing much to disarm the suspicion of the public by their study of the phenomena that attend the spiritualistic seance in the same way that they pursue their studies of physical phenomena."—Dr. Grimshaw.

In one of his lectures during the convention, Dr. Warne admitted that "the propagation of Spiritualism may be taken out of our hands by others receiving communications from the spirit world."

Christian Science, New Thought, Psychical Research, Pantheism, and the like, are teaching the old claim of man's divinity and deathlessness in a form far more attractive to the mass of mankind than modern Spiritualism can do it. They are winning thousands where the other captured dozens.

But the basic belief of these more popular organizations is identical with that of Spiritualism. And in this connection it is intensely interesting to read a statement made in a book issued by the Pacific Press, the publishers of this periodical, more than twenty years ago:

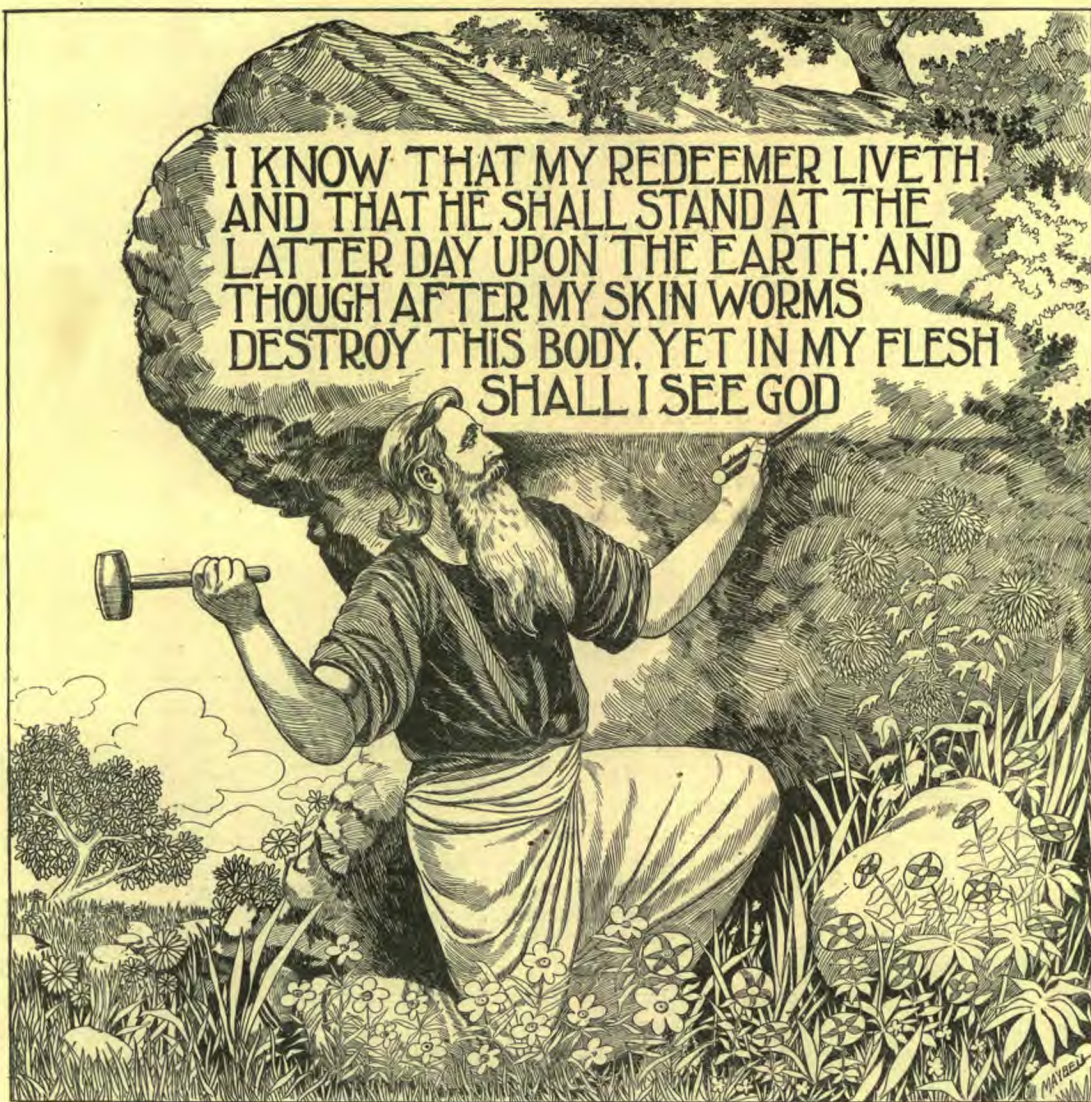
"Spiritualism is now changing its form, and, veiling some of its more objectionable features, is assuming a Christian guise. But its utterances from the platform and the press have been before the public for nearly forty years, and in these its real character stands revealed. These teachings can not be denied or hidden."—"Great Controversy," p. 558.

From another page of the same book (page 588) we quote:

"As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to de-

ceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their works will be accepted as a manifestation of divine power."

Thus the great delusion is becoming more effective in misleading souls as its forms more nearly approach a likeness to Christianity. But the new order of things is only a new and more seductive way of telling the old false story, the story that was first uttered by the evil one in Eden. They are all in one form or another an assertion of man's inherent divinity. Each and all claim a



The above words are a part of the expression of the hope of the old Idumean patriarch Job, who wished that they might be "printed in a book" and "graven with an iron pen and lead in the rock forever." See Job 19:23-27. His prayer has been answered and his hope echoed and re-echoed by the faithful in after ages. That hope centers in the resurrection of the dead at the second coming of Christ. It is the only hope of future continued life. 1 Cor. 15:12-23; 1 Thess. 4:13-17.

the Society of Psychical Research both an enemy and an ally: an enemy, because it refuses to credit modern Spiritualism as an organization and is furthermore antagonistic to it; an ally, because it is doing exactly the work as Spiritualism, dealing with the same phenomena precisely, only in far more attractive and seductive guise.

At the convention mentioned above, Dr. George B. Warne, president of the National Spiritualists' Association, said:

"Professor Hyslop and his confrères are not so very far away from us. Our ways are nearly parallel to-day, but like the lengthening reach of rails, they meet and continue on together in the distance. I plead with you to be just a little patient; wait, for Professor Hyslop is nearer, very much nearer, our side of the line than many of you think."

natural immortality for man, and that every man has enough of the divine in him, if developed, to gain for him salvation. They all accept as much of the Bible as suits their purpose, and reject the rest. Claiming man to be divine, Jesus Christ as the Redeemer is set aside, and God Himself brought down on a level with humanity.

"Only under Spiritualism," said Dr. Grimshaw, "can man reach his highest moral development. For Spiritualism teaches us that we must all pay our own debts." But this is also the basic teaching of Christian Science, Modern Thought, Theosophy, and similar teachings. All of these declare that for us to push off our misdeeds on another is unfair. Ignoring the fact that the bankrupt can not pay, these declare that each of us must pay our own moral debts.

Therefore, all of these forms of spiritualistic thought have no need of a divine Redeemer or of a supreme God. We read in the published reports of the Spiritualists' Convention that "Spiritualists have a hymn-book in which reference is made to angels instead of Jehovah and Christ. They have changed the future world from an absolute monarchy to a democracy where all spirits are equal." One of their speakers (Dr. Grimshaw) said: "We have only taken from the head of Jesus Christ the false crown of godship and in its place have set the crown of noble manhood and goodness."

The idea of an inherent divinity in man, a divinity that makes a man immortal, that enables him to be his own saviour, that fits him for the society of the angels, that stands him on an equality with Jesus Christ, and that constitutes him a part of God, is the confessed teaching of Spiritualism, but not necessarily of Spiritualism in its grosser form as it has stood recognized throughout the past. These same are also the fundamental tenets of a Spiritualism, or spiritism, which as an angel of light is now deluding thousands who have only fear or contempt for the grosser form.

We can not any of us afford to be misled by these delusions, by these various and specious phrasings of the old falsehood of the tempter. We trust that all our readers will give close attention to the articles on Spiritualism from the pen of Professor Rine, now appearing in these columns. And above all things let us study our Bible, for here only can we find definite truth regarding man and his destiny. Thus and thus only shall we be put on guard against those "spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

R.

The wonderful history-making epoch in which we are living is better appreciated if we illustrate it by some concrete example. The Rev. Thomas Lord, for instance, the oldest minister in the Congregational Church of England, died a short time ago at the age of about 101 years. He lived under five reigning monarchs; he could well remember the celebrations after the battle of Waterloo. During his ministry he preached over ten thousand sermons, drank no spiritous liquors, never used tobacco, and took a large amount of exercise in walking. He certainly saw wonderful changes in the development of the world.

The hoarded wealth of India is estimated at 300,000,000 pound sterling, or \$1,500,000,000, largely of gold alone. It has been stated on good authority that none of the smooth gold bars sent from London to India ever came back. They are hoarded. If they could be induced to invest their money in good securities or in irrigation for the country, it would be very helpful, but that is not the habit of the people. It means congestion and want and trouble. All these are emphasized in times of famine.

Revolution in Turkey

SINCE July, 1908, Turkey has been under the control of what is termed the Young Turks party, or Committee of Union and Progress, which at that time, supported by the Third Army Corps, compelled the Sultan to promise a constitution and a parliament. In February the Young Turks compelled the Grand Vizier, Kaimil Pasha, and his cabinet to resign, and placed Hilmi Pasha in the position. But it is evident that those statesmen who have all along questioned the possibility of success in the fight for a constitutional government for Turkey are right in their fears. There has been a growing dissatisfaction with the Young Turks regime, which on April 13 reached a climax in the mutiny of a large part of the troops against the minister of war. The members of the cabinet were



The Sultan of Turkey

compelled to resign; the Sultan accepted their resignations, and a new cabinet has been formed. Seventeen were killed and about thirty wounded in the riot which occurred about the government buildings. The Young Turks party is contending for civil and religious liberty, but with the mixture of races in Turkey, with the differences in religion and customs, there is little promise of a speedy establishment of a constitutional government.

Debate Between Dickie and Rose on Prohibition

SERIES of five debates on Prohibition was recently arranged for between Hon. David S. Rose, mayor of Milwaukee, and Prof. Samuel Dickie, president of Albion College, on the challenge of the former. The first of these was held in Milwaukee, March 26, before an audience of 4,000. Admission was by ticket, free, but "some men paid \$5.00 or more for seats. Judge Tarrant presided."

Professor Dickie's power as a platform orator is well known. Mr. Rose read his speech from manuscript, and endeavored to base his argument in part on Bible authority. He claimed that when Prohibition prevailed, mortality, insanity, drunkenness, divorce, pauperism increased. From meager reports, we should gather that Professor Dickie based his argument on an economic basis, and argued against liquor selling as a producer of crime, an enemy of law and order.

The Associated Press reports are quite colorless, and the opposing sides seem to be quite evenly balanced. But from an editorial in the "Milwaukee Free Press," of March 28, Mayor Rose had much the worst of it. We quote:

"It became very evident to the unbiased and thoughtful listener at the Rose-Dickie debate Friday night that the antagonists of the Prohibition movement will have to adopt a vastly different line

of argument than that employed by Mayor Rose if they wish to make headway against the facts and figures of its 'dry' advocates.

"The latter have the economic argument so potent and convincing, as applied both to the manufacturers and consumers of intoxicating beverages, as well as the non-participants, that the champions of regulation will have to elaborate some line of attack to an equal degree and effectiveness if they would not continue to come out of the small end of the horn in every verbal battle.

"The stock arguments of anti-Prohibition from time immemorial, such as the hypocritical reference to the Bible, the pathetic appeal in behalf of personal liberty, the stress laid on the value of the liquor traffic as an economic and industrial factor; all these will no longer prevail against the modern bulwark of Prohibition, which declares the liquor business to be not a wealth producer but a wealth consumer, which creates nothing valuable; affords a low average of employment, and taxes the citizen not only directly through his pocketbook, but indirectly through the crimes and diseases for which it is responsible.

"It was observed at the debate in question that the enemies of the saloon no longer bolster up their argument with sentimental imagery and emotional word play. The Prohibitionists deal with facts—facts either drawn from common human knowledge or the figures and statements of authorities.

"It will not do to attempt their refutation with buncombe, with generalizations and deductions drawn from inconsequential and inapplicable census figures. To argue that because a 'dry' state has more insane than a 'wet' state, Prohibition breeds insanity, is to talk the veriest rot. A clever speaker like Mayor Rose delivered this sort of thing effectively, but it does not last in sober second thought.

"Public sentiment just now is strong against the liquor traffic, and the average citizen will want grounds more relative and convincing than moonshine like this to woo him from the glamor of Prohibition."

A recently completed census of Cuba shows a large gain in the population. In 1907 the population was 2,048,980, an increase from 1899 of 30.3 per cent. Over half of the population live in the rural districts. The area of Cuba is 44,164 square miles, the density of population being in 1907, the official date of the census, 46.4 to the square mile. Two thirds of the population are white; the colored population consists of negroes and Chinese, of whom there were 11,837. Of the voting population, a little less than half are illiterate.

A recent decision of the Supreme Court of Nebraska declares that "wherein the civil rights of a priest are not involved, he must abide by the decision of the church's tribunals." In other words, an ecclesiastical court has jurisdiction of ecclesiastical cases, and the civil courts of civil cases; and that is the way that it ought to be. The state has no business to interfere with the actions of a religious body so long as those religious bodies do not injure the civil rights of citizens.

Convictions for drunkenness in Canada have, according to a parliamentary blue book issued March 31, increased in the last ten years 64 per cent. In the year ending September, 1907, there is an increase of 12½ per cent. In the Yukon, where there are saloons, there were fifty-six convictions for every ten thousand of the population. While in Prince Edward Island, a prohibition province, there was only one conviction, yet we are told that prohibition increases crime.

If an internal revenue were laid upon the number of words which Congressmen used over the tariff question there probably would be less of a deficit in the national exchequer. On the tariff debate alone, in one week, more than 600,000 words were printed in the *Congressional Record*. This is a hundred thousand more than has ever been printed so far as is known, in one week on one subject.



First Impressions of Java

AFTER a very pleasant, interesting and not at all monotonous sea voyage of eighteen days on the S. S. "Airlie," we reached Soerabaya, Java. Four stops of several hours each were made at Brisbane, Cairns, Thursday Island, and Port Darwin. This enabled us to go ashore at different times and do some sight-seeing. With the exception of the first afternoon and night, the weather during the entire voyage was all that could be desired. The captain, crew, and passengers were very kind and affable; we were supplied with an abundance of health foods, and, but for the omnipresent smoker, life on board ship would have been very enjoyable. While the passengers' time was spent in eating, drinking, smoking, reading novels, or doing nothing, we found real pleasure in reading, writing, studying Malay, and translating "Early Writings" into Fijian.

Sunday evening, October 18, we cast anchor in the harbor, a short distance from Soerabaya. Soon punt-like boats, called *sampans*, were coming out to us from every direction filled with natives. They swarmed around the ship like ants, shouting, jabbering, yelling. They came on board and begged to carry our luggage ashore, but met with disappointment as few wished to go that night. Soon some coal barges came along side, and then there was a great scattering in all directions, some going back to land, while others fastened their boats by ropes to the stern of our ship and waited in them until morning, with the hope of catching the first customers. As it was very hot, we remained

Brother and Sister Fox, their two sons, Miss Tunheim, Sister Geen Sims, and a lady friend who came on board. Sister Tunheim appeared quite thin and worn as she had just recovered from a fortnight's severe attack of malarial fever.

Soon ourselves and luggage were transferred to a *sampan* and we started for the shore. These Malay boatmen take one stroke

Here they cook, eat, sleep, bathe, and wash clothes.

After we were passed through the customs, which was a very easy ordeal, and entered the city, we could have almost declared that we had suddenly fallen off the earth and had landed on a new planet. We hardly knew which way to turn our heads, for everything seemed so startling and strange. But as



A River Scene in Soerabaya

with the oar while sitting, the next standing, and so on. So they are continually jumping up and sitting down. Soerabaya being on a level with the sea, but little can be seen from the water. Leaving the harbor we ascended a canal or river for a short distance, and landed on the stone steps of a custom house. This river flows through the

Brother and Sister Fox had invited us to go with them to their home, and as it is contrary to the custom of this country to walk, our attention was called to the numerous vehicles for hire about the customs building. Here are little two-wheeled, covered *docarts*, drawn by tiny Arabian ponies, and driven by the brown-skinned Javanese, who sit cross-legged in the front seat, while the passengers sit behind with their backs to the driver. They are not large enough to accommodate our party, so we take a *kosong*, a four-wheeled carriage with two seats facing each other behind the driver.

It is only seven thirty in the morning, but the streets are thronged with people, shops are open, and business is in full swing. What a motley crowd! Here are rich Chinese merchants, dressed in white European suits with coat buttons made of gold coins, and with long queues, into which is braided either white, blue, red, or black silken thread; common Chinese peddlers with large cone-shaped straw hats, black, baggy pantaloons and coat, trotting along with huge baskets of wares, suspended from bamboo poles carried across the shoulders; small shop-keepers, rolling in fat, and trying to keep cool by dispensing with shirt and coat; Chinese boys, in white coats and military caps, on their way to school. Here come a few Dutchmen on bicycles. The heat does not seem to reduce them in flesh. What crowds of Javanese men and women, and how small they are! But look at the immense loads that the women carry on their heads, and how the men struggle along under huge baskets, boxes, and bales! The men are not much over five feet in height and the women are



A Market Day in Soerabaya

on deck, and slept as well as we could under the noise of machinery and the unloading of coal. A large number of ships, steamers, and smaller vessels lay at anchor close at hand, while beyond was the city with its thousands of glimmering gaslights. We could hardly realize that we had at last reached the "land of the people of the East."

Early next morning we were pleased to see

city and receives some of the drainage of the city, but not all, as most of the drains stay where they are, or go where they will. The water is thick and dirty with filth of every kind. This is no drawback to the natives, however, as we saw many of them enjoying a morning bath. In fact, hundreds of them live on the river in floating bamboo rafts and boats, upon which are rude shelters or huts.

shorter. The men have long hair coiled in a knob at the back of the neck, and tie up their heads with a colored handkerchief, leaving the corners flaring out like wings behind their ears. The women wear their straight, shiny, black hair combed smoothly back and pinned up in a coil at the back of the head. The men's clothing consists of short coat and a *sarong* (a piece of cloth fastened around the waist and reaching to the feet), or a pair of cotton knee-pants. The women also wear a *sarong*, and a brightly-colored jacket called a *kabaiya*, and go bare-headed and barefooted. There are also many tall Arabians, who are Mohammedans we know, by their stiff, handsome turbans, gay *sarongs*, silk coats, and pointed slippers, turned up at the toes.

There is a tram-line on one side of the street, and here come the tram-cars, three in number, first, second, and third class. They are drawn by a dummy locomotive, and the drivers are Javanese, while the guards are either Eurasians or Javanese. One man on the locomotive spends all his time ringing the bell to warn people of the approach of the tram. We pass a very large, awkward-looking, two-wheeled cart, drawn by two bullocks. It is filled with big, fat pigs, each animal incased within a cylinder-shaped basket, and laid on top of another like a load of wood. We can not but pity the poor things in the bottom of the cart.

After passing a few large buildings and some white Dutch houses, we turn into a narrow street. There are no footpaths either here or in the broader streets. The street is full of vehicles, traveling restaurants, peddlers, etc. Native shops are lined along the edge where the footpaths ought to be. They are only sheds or verandas filled with natives' costumes, tinware, prints, sandals, wooden shoes, and toilet articles. It is very hot, but that is nothing compared with the dreadful and varied smells that greet one at every turn. To the new arrival they are almost unbearable. But one must become accustomed to that if he is to labor in Soerabaya. At first it may put him to the inconvenience of unswallowing the germs he has taken in, but he may finally overcome this difficulty, as the writer has learned by experience.

From this, our first ride, and from all subsequent trips through Java, we conclude that the chief business and pleasure in life of this people is that of eating. No one need go hungry in this country, for in all the alleys, by-ways, and narrow lanes, as well as every few feet along the business streets, are seen numerous eating places, traveling restaurants, fruit and vegetable markets, and drink stands. This peripatetic restaurant affords much amusement to the curious traveler. This consists of a small clay stove, filled with coals, upon which rests a clay cooking vessel, and is suspended from one end of a bamboo pole. From the other end of the pole hangs a small, square cupboard, containing food and dishes. The proprietor rests the pole on his shoulder and trots along the street until he meets some hungry customer, when down goes the restaurant, the coals are fanned into a flame, and in a few minutes a meal is served right in the street. The bill of fare may include chicken or beef

soup, dried fish, steamed rice served with all sorts of hot, peppery mixtures, black coffee, and many queer native dishes, nearly all of which are fried in a vessel of boiling oil.

Farther on we see a Chinese merchant sitting by the street-side having his head shaved, while others are extracting with tweezers the few straggling hairs adorning their chins. It seems an unwritten law that a large portion of men must shave, and where nature has failed to supply a growth on the face, they take it from the top of the head. Many new, strange, and startling sights greeted our eyes, but the half can not be told.

At last we alighted from the *kosong* onto the stone steps of Brother Fox's house. Brother Fox conducts a night-school for Chinese young men, to whom he is teaching English. Later we had the privilege of meeting with these pupils, and Mr. Fulton gave them a Bible-reading on "True Religion Compared with Idolatry," which Brother Fox interpreted into Malay, the language spoken by the many thousands of Chinese of the cities of Java. They are bright-faced, intelligent-looking lads. One who has been employed in a bank is planning to give up his position at an early date to enter the school at Singapore.

While there are many things to interest us in this great city, the matter of greatest interest is how we can carry the third angel's message to these 200,000 people, many of whom are dying of fever and other diseases. Let us pray that God will send forth laborers into this part of the harvest-field. A Dutch worker is much needed for the cities. The workers here need the prayers of God's people. They have great difficulties that those in the homeland know nothing about.

MRS. SUSIE FULTON.

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— ★ ★ —

Sickness and Its Relief

By Maria L. Edwards, M.D.

(Concluded from last issue.)

AS surely as diseases have been afflicting the human race all these years, just so surely have men tried one thing after another to rid themselves of these conditions, and as age after age has come and gone, men have searched out some new scheme and beckoned all sufferers to come and secure help, for now surely the elixir of life is found, and disease and sickness can be banished from our fair world. But with the great discovery has always come the great disappointment, and it is again left with the coming generation to seek out something new.

Go back to the days of the mysterious alchemist of Egypt, and we find the people believing that he was especially endowed with a supernatural power to discern conditions and discover and concoct remedies suited to each separate ailment.

Seeking a Remedy

In later years the confidence rested more in the remedy and less in the supernatural power of the one who administered it; and in still more modern times the preparation and administration of drugs have been reduced to a science, and with the perfecting of the science came the expectant longing on the part of the victims of disease to find somewhere the something that would be suited to their special case, often never even thinking that their manner of life had anything at all to do with the unfortunate plight in which they found themselves.

The patent medicine venders have taken advantage of this longing on the part of the general public and supplied hundreds of kinds of guaranteed cures. So numerous are the preparations,—registered and sealed by our good government—that one may give each remedy a week's trial and doubtless have sufficient number to last his natural lifetime.

With certain individuals their eagerness to overcome all disease and be freed from its burdens, has become so great that they have declared that there is no such thing as sickness and that pain does not exist. So tenacious are they in this belief, that they even go down to death declaring that they suffer no pain, while at the same time the facial expression tells a different story.

Prevention Better Than Cure

Since disease does not come without a cause, and after all the effort of the ages to check its terrible ravages, men still fall sick and die of preventable diseases,—since this state of things has continued and does con-

tinue and doubtless will continue, does it not seem that prevention is the safest policy?

An old adage tells us that "an ounce of prevention is worth a pound of cure," and when we take into consideration the wasted time, the expense and inconvenience, and worst of all, the real suffering produced by sickness, experience certainly teaches that the truth is not more than half expressed in the saying.

Prevention of disease calls for an intelligent and practical understanding of the human body and the physical laws which have wisely been established to govern it. We have reached a day of scientific enlightenment when it is not necessary to remain in ignorance of these things, when every one can know for himself the manner of life best suited to his health, and if sickness does come have the cause pointed out, if possible, and then intelligently, not complainingly, cooperate with the physician in again placing the body in a state of health and comfort.

When Carlyle said, "Cursed be the day on which I discovered that I had a stomach," he did not mean to condemn the physiological information concerning one's stomach, its needs, and its workings, but he did declare that he exceedingly regretted the day when the despair of indigestion was revealed to him by experience. Just so does every one regret when because of disordered function the danger signal of pain is sent out from any member of the body. "Fearfully and wonderfully has the Creator wrought in the human frame, and He bids us make it our study, understand its needs, and act our part in preserving it from harm and defilement."

— ★ ★ —

The Government Coast Guard

THE government report is the sole history of our unpretending "heroes of peace," and a very dry history it is. The story of San Juan Hill has been told in newspapers, magazines, and books in detail and at length. But of nearly twenty thousand wrecks and rescues not a word is printed, save a bare record of the time, place, lives, and property saved.

In every instance a small band of men went out to a mortal struggle, sometimes right up to the verge of death. A few went over the verge, so simply and quietly that their names remain unhonored and unsung. They battled alone, far away from towns and cities, and the applause of watching crowds. They had the direst odds to contend with, and no stimulus save that of their own stout hearts and the sense of duty. In nearly every instance they brought to huddled wretches staring death in the face the glory of life, and they gave sunshine and joy to many a home. But of them scarce a word has been told.

It is impossible to cite, even a few daring, almost superhuman, rescues; it would be

unfair, too, to the rest of the twenty thousand, and, suffice it to say, that in these wrecks, since 1891, more than one hundred thousand souls were at stake and saved with a loss of less than one in one hundred.—*December Circle Magazine.*

— ★ ★ —

Suspicion's Destructiveness

IF we are in doubt as to whether a person is seeking to harm us, the surest way to bring about that harm is to make our suspicion apparent. Nothing antagonizes two persons more completely and destructively than either one's expressed suspicion of the other. Many a time has the friendship of two persons been wrecked because one got to suspecting the other of an unfriendliness that never existed until it was brought into being and cultivated by the openly expressed belief that it was there.

We ought not to show suspicion; and we ought not to have suspicion. If our own lives are as they should be, we have nothing to fear from any one: suspicion only breeds trouble and weakens us. And our resolute refusal to doubt the goodness of others will often help them to do away with an unworthiness that might indeed have worked harm to us, if encouraged to continue by our expressed belief that it existed.—*S. S. Times.*

— ★ ★ —

Big Enough to Stand Snubs

NOTHING tests a person's greatness more sharply than the way in which he takes slights and snubs. It is not difficult, nor always wholly unpleasant, to be attacked or differed with or denounced for holding a certain view or following a certain course of action. There is an implied compliment in being considered of sufficient influence to be worth attacking. But to be passed over as not worth noticing—that wounds our pride. And it takes real greatness to ignore one's own wounded pride. The greatest man in any roomful of people is the one who thinks so little of himself that he does not expect any one to think him great. No one but a truly big soul can stand being considered small and keep sweet under it. When others show that they think we are built on a small scale, the surest way to prove that they are right is to take offense at it.—*Anon.*

— ★ ★ —

What She Learned

"I THOUGHT it was a pretty fair sort of telescope for one that wasn't very big," said Uncle Silas. "I rigged it up in the attic by the north window, and had it fixed so it would swing round easy. I took a deal of satisfaction in looking through it—the sky seemed so wide and full of wonders; so when Hester was here I thought I'd give her the pleasure, too. She stayed a long time upstairs, and seemed to be enjoying it. When

she came down, I asked her if she'd discovered anything new."

"Yes," she says. "Why, it made everybody's house seem so near that I seemed to be right beside 'em, and I found out what John Pritchard's folks are doin' in their out-kitchen. I've wondered what they had a light there for night after night, and I just turned the glass on their windows and found out. They are cutting apples to dry—folks as rich as them cutting apples!"

"And actually, that was all the woman had seen! With the whole heavens before her to study, she had spent her time prying into the affairs of her neighbors! And there are lots more like her—with and without telescopes."—*Christian Uplook.*

— ★ ★ —

The Mother's Sphere

"Do you do any literary work?" asked a neighbor of a mother.

"Yes," she replied, "I am writing two books."

"What are their titles?"

"John' and 'Mary,'" she answered. "My business is to write upon the minds and hearts of my children the lessons they will never forget."—*Anon.*

— ★ ★ —

Vegetable Ivory

THE plant yielding the vegetable ivory is known to botanists as *Phytelphas macrocarpa*. It is a native of South America, found chiefly along the Magdalena River, in Colombia. It is a stemless, palm-like plant the top of which is crowned with from twelve to twenty very long leaves.

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Address this office.

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The April Number of
the Signs of the Times
Monthly

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MOUNTAIN VIEW, CAL., APRIL 28, 1909.

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

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

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Mrs. Fulton gives us a very interesting description of the Javanese city and people in her article in our Missions Department.

The articles on the Great Threefold Message close with this issue. This number is long, but it should be carefully read and studied.

We begin the series by Professor Howell on the Bible in Greece next week. They will be of genuine interest to those who desire to know modern Greece.

There will doubtless be a special car carrying delegates and others to the S. D. A. General Conference at Washington from the Pacific Coast. It will probably leave San Francisco and San Jose the afternoon of May 6, and will proceed to Washington via Los Angeles, and New Orleans, without change. Those desiring to go should correspond at once with C. H. Jones, Mountain View, Cal.

There were bills before Congress the last session which involved the liberties of every American citizen. The great mass of the people were utterly indifferent to these. Some earnest people, lovers of liberty, have tried to arouse the conscience and energy of the country, but comparatively few have been stirred. Hon. Serenus Payne's bill on the tariff, however, has stirred up a perfect storm from one end of the land to the other over the proposed increase of duties on stockings. In towns galore people are signing protests against raising the duties on ladies' stockings which will increase the prices thirty-three and one-third to fifty per cent. Surely it would be worth while if men and women would take at least a modicum interest in things of far mightier import.

Mountain View.—It is not the business of the SIGNS OF THE TIMES to advertise towns, communities, or sections of country; if it were, we could find much to say of Mountain View. But if any of our readers wish to know of the beautiful borough by that name, let us advise them to send for the Mountain View Register of April 16. If Mountain Viewers wish to let their friends know of the little city, they could do no better than send them a copy. The price is only ten cents, post-paid.

The editors are glad to welcome as a fellow-laborer on the editorial staff of the SIGNS OF THE TIMES Mr. L. A. Reed, B.S., M.S., formerly president of Healdsburg College. Professor Reed brings with him a good teaching and study experience in Bible and science, as well as other branches. He is the author of a charming little book, "My Garden Neighbors," illustrated by himself. His articles will be signed by the small capital "R." We trust that his coming may be pleasant to him and of great profit to the paper and its readers.

Distracted and Torn Turkey.—Since our note on page eleven was in the page, the Sultan's coup has proved a boomerang. It barely struck ere it rebounded with telling force. Fanatical Moslems took courage in the meantime to rise against the Christians in Adana, the town has been partly burned, and hundreds of Christians, mostly Armenians, are reported slain. Tarsus is also reported partially burned by Moslems. But the Sultan miscalculated the strength of the love of liberty his subjects had tasted. Practically the whole army is in revolt against him; 20,000 troops, it is said, loyal to the Young Turks, are marching on Constantinople. France, Great Britain, and Italy are sending war-ships to the scene. Two American missionaries are reported killed at Adana, but the report is unconfirmed. All races and political parties seem yet to hold together against the Sultan, and in this lies hope of early peace and quietude; but the slightest thing may bring universal strife in Turkey, then interference of the powers, and then, no one knows what. It is wise to wait. God yet rules in the kingdoms of men.

April 30 is Raisin Day for the raisin producers of California. They are sending choice raisins and good literature to all parts of the country. They want the people of the land to sample them. They want their raisins tested. "By their fruits" would they advertise. People ought to know about them. All through the East men and women will pay from ten to fifteen cents a pound for old, dried, wormy, and candied raisins, when California has thousands and thousands of tons of splendid raisins to sell, sun-grown and sun-cured, full of sunshine. Raisins are splendid food. One man, a government forester, lives on them solely for weeks at a time, eating seeds and all; and he gets along finely. If the East knew what a food raisins are, there would be a demand which would greatly exceed California's annual crop of 60,000 tons.

We have received from Walla Walla College a neatly printed program of exercises in celebration of liberty from debt. This will be held April 22 in the college chapel. The service is one of praise for victory and we heartily join with them in their rejoicing to know that the burden of debt is lifted and that Walla Walla College is free. We wish that in the picture of the bell which they published on the first page of the program it had been one without a crack. When the old Liberty Bell rang out freedom to all the land in this country, it was a whole bell. Let us earnestly hope that that will be the case with the Walla Walla school, that the liberty in which they are rejoicing shall be liberty without a fault forever.

The Congress of the United States, or the executive department, ought to find a way to stop such men as Patten, the wheat plunger, who are making gold at the price of blood. Where the bread of the people is at stake, justice ought to

control in some way the markets. In such matters wise, determined, immediate action should be taken, tho its every step may not be prescribed by statute law. The action of such men as Patten breeds anarchy.

Dr. Daniel March, the author of the hymn beginning, "Hark the voice of Jesus calling, who will go and work to-day?" and that wonderfully helpful book, now unfortunately out of print in this country, "Night Unto Night," or "Night Scenes of the Bible," passed away March 2. He has resided in Woburn, Mass., for fifty years. His age at death was ninety-two. He was a noted Greek and Latin scholar, and was the author of various works; one of which was "Morning Light in Many Lands." Together they reached a circulation of over a million copies. He was an eminent and worthy man of God, and the world is better for his having lived.

The Missouri Legislature, April 10, passed a resolution asking Mrs. Lulu Wightman to speak before that body in the chamber of the House of Representatives, on April 12 on the "Rise of Religious Liberty in the United States." The resolution was offered by the Democrats and seconded by the Republicans. The same address was given in the auditorium in Lincoln, Neb., to 2,500 people, among whom were William Jennings Bryan, Ex-Governor Sheldon, and many state legislators representing all political parties. We are glad that this excellent speaker on religious liberty has these splendid opportunities of spreading these glorious principles.

Mail for Regina, Canada.—The superintendent of the Saskatchewan Mission Field, Elder H. S. Shaw, writes us that the office address is "Box 244, Regina, Saskatchewan, Canada." This includes all mail for the Western Canadian Union Conference office, the Saskatchewan Mission Field and Tract Society, the Saskatchewan Herald, and his own personal mail. Correspondents are particularly asked to make note of this and act accordingly, on account of local conditions. It may save delay and loss. The Pacific Press Branch is "Box 666."

We made a little note last week regarding the fire at Fort Worth, Texas, in which the branch office of the Southern Publishing Association was burned. By that conflagration 500 families were left homeless, five persons were killed, Presbyterian and Baptist churches burned, seventy blocks consumed, and \$4,000,000 worth of property destroyed. We sympathize with the sufferers, and we sympathize with our sister branch office. We know a little of what fire means. We earnestly hope that they may soon recover and increase far beyond what they were before the fire. We learn from late news that the Seventh-day Adventist church was also destroyed.

Vitality of a Toad.—Two years ago some miners working 500 feet below the surface of the earth near Butte, Mont., turned out a large and solid stone. That stone was broken, and pocketed within was a living toad asleep. A slight breathing was manifest. He was sent to the Bronx Zoo in New York and named Rameses II. He was estimated to be at least 1,000 years old and to be the oldest toad living, tho there may be many other rocks enclosing toads. Unfortunately he died just the other day.

The Time Has Come.—An Eastern paper has the following: "The time will come," remarks a skeptic to the philosopher, "when men will no more believe in God than they now believe in ghosts." "Should that time come," was the rejoinder, "they will begin again to believe in ghosts," and that time has come. With the skepticism which has come in concerning the Bible there is a tremendous increase in superstition.

Admiral Cervera, of Spain, died April 3. He will be remembered for the part he took in defending Cuba in the Spanish-American War.