

# Signs of the Times

## Contained in this Issue.

AHAB, JEZEBEL, ELIJAH.

A Present Lesson from the Ancient Past.

GOD'S PURPOSE IN ELECTION.

QUESTIONS.

2048.—Observance of the Sabbath; 2049.—Will the Sabbath Save? 2050.—The Fourth and Fifth Plagues; 2051.—David's Conduct; 2052.—Renting Land.

"MY SERVANT JOB."

THE OLD AND NEW COVENANT.

SEARCH THE SCRIPTURES.

Second Peter.

THE SABBATH. No. 3.

Observance.

THE KINGDOM WITHIN.

A THOUGHT FROM THE ARBUTUS.

THE MOTHER LOVE.

RAISE IT QUICKLY.

THE CERTAINTY OF GOD'S PROMISES.

A UNITED EFFORT.

NOW IS THE TIME.

THE KINGSTON EARTHQUAKE.

THE LOST SUNDAY AMENDMENT IN CALIFORNIA

## Poetry

He Knows.

Cross Bearing.

The Simple Life.

Christian Courage.

# SIGNS OF THE TIMES

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# SIGNSOFTIMES

OF THE

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

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MILTON C. WILCOX }  
A. O. TAIT - - - } EDITORS.

## AHAB, JEZEBEL, ELIJAH.

### A Present Lesson from the Ancient Past.

(Read from 1 Kings 16:29 to 22:40.)

THESE is no more striking lesson recorded on the pages of Sacred Story than that of King Ahab and his times. Apart from the weak and vacillating king, there are two other figures which loom large in the graphic picture, Elijah and Jezebel. Both of these figures are used by Inspiration as types of later persons and movements, either for the work of God or against it.

THE kingdom of the Ten Tribes was a stormy one from the time they rebelled against Rehoboam, the son of Solomon. Had the pampered son of the great king acted wisely, the Ten Tribes would have remained with him, and the energetic, ambitious agitator, Jeroboam, might have been content to have filled some important office under him. But Rehoboam refused the reasonable demand of the people and Jeroboam became the first king of the turbulent Ten Tribes. Succeeding his stormy reign came that of his weak son, Nadab, who after two years' reign was slain by a traitor, Baasha, of Issachar's tribe. Slaying all the unworthy house of Jeroboam, the people submitted to his rule; He was succeeded after twenty-four years' reign by a drunken son Elah, who reigned two years, and who was slain in a drunken debauch by one of his chief generals, Zimri. That he might have no rival in reign, Zimri slew all the house of Baasha. But his inglorious reign lasted only seven days, when Omri, the other chief general, conquered him, and the poor traitor committed suicide.

IN a brief time Omri had possessed himself of the kingdom, and ruled strongly for twelve years. He made a center for the kingdom, by building Samaria, its capital city. But he held with all who had preceded him to the worship of the golden calves, set up by Jeroboam. The son and successor of Omri was Ahab, a weak man who wanted to be popular and wanted to do right, who at times believed and wanted to serve God, but who wanted to please men, and make as magnificent royal display as did the kings around him.

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EVIDENTLY the ambitions of Ahab were in his military father before him. The king

very name means "living with Baal," was himself a murderer of his predecessor, a priest of the licentious Astarte, and a devoted worshiper of the sun-god Baal. His daughter's name belied her character. "Jezebel" means "chaste; free from carnal connection; unmarried." As shown by the worship she fostered, she was licentious, stern, cruel, fanatical. In her designing hands Ahab became a veritable puppet for working all manner of wickedness, till he did "more to provoke Jehovah the God of Israel, to anger than all the kings of Israel that were before him." Jezebel established on a royal scale in Israel's court the whole Phœnician idolatry. Four hundred and fifty prophets

of Baal, the sun-god, four hundred prophets of Astarte, the licentious Sidonian Venus, goddess of love, were supported by her. She slew without stint the true prophets and servants of Jehovah, and her royal example corrupted all Israel.

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God in His goodness sought to win to his duty the recreant king. Ben Hadad the King of Syria came against him with a mighty army, and boasted against the God of Israel. A prophet of Jehovah warned and reproved the king, and God gave him a mighty victory, so that the king knew that it came from Jehovah. But greater disobedience followed. Then



THE DEATH OF AHAB.

of Israel was a friendly visitor at the court of Sidon, and the king of Sidon at the court of Israel. The kingdom of Israel under Omri was at the height of its glory and Ahab was the crown prince. An alliance of the two houses would be considered a desirable thing by both kingdoms to fortify them against many possible foes; how could that alliance better be strengthened than by a union of the royal families. And so Ahab took for his wife and queen, Jezebel, the daughter of Ethbaal, the king of Sidon.

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"Wo WORTH the day!" Ethbaal, whose

came famine, predicted by "Elijah the Tishbite," who appears with startling suddenness upon the scene. He is no royal flatterer. He makes no long introduction. His message strikes home mightily by one having authority to give it. "As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years but according to my word." And then he was gone. We may imagine the sneering king and queen and courtiers; but the months pass. No clouds cover the brazen sky. No dew glistens in the morning sun. Vegetation perishes. The brooks and rivers go dry.

Food becomes scarce. The infatuated king curses the prophet instead of repenting of his sin. Nay, more, he hunts thruout his kingdom and other kingdoms to find and kill him, but God preserves the life of His servant, by the ministration of ravens if need be, by a poor widow of Sidon later, to whom He makes the prophet a blessing.

ONCE again, after the land had dried for three and one-half long years, God sends His prophet. Troubler of Israel, the wicked king calls him. Elijah throws back the charge upon him and his wicked house. After this came the test at Carmel before the people "limping between the two sides." Let Ahab's army and priests come to Mount Carmel and pray for rain. Let two bullocks be brought. Let them choose. Elijah, the one prophet of Jehovah, will be there to pray, and will prepare for sacrifice the other bullock. Let the God who answers by fire be the God for Israel. They come. The priests of the sun-god prayed. From morning till noon they prayed. From noon till sun's decline. To show the vanity of their worship the prophet mocked them. But no answer came. The brazen heaven gave forth no fire as it had for years no rain. They grew frenzied in their worship. They leaped upon the altar; they cut themselves with knives, till the blood gushed out; they cried till the skies echoed back, "Baal, hear us;" but there was neither voice, nor any to answer, nor any that regarded.

THEN came the prophet of God. Calmly he built an altar of twelve stones in the name of Jehovah. He dug a trench about the altar. He placed upon the altar, properly prepared, the bullock. He caused them from the mountain spring to pour water upon the sacrifice and altar till they were drenched and the trench was filled. Then in a brief prayer, translated into sixty-five English words, He asked Jehovah to vindicate His own name and His prophet's commission. "The fire of Jehovah fell," consumed altar and sacrifice, and licked up the water in the trench. Then the poor, limping, double-minded people cried, "Jehovah, He is God; Jehovah, He is God." Then came the slaying of the false prophets, and the coming of abundant, fruitful rains in answer to the sevenfold prayer of the prophet.

BUT the poor, weak king has no power to break from his imperious wife. She vows vengeance upon Elijah, and the prophet flees for his life. Again and again does God seek to reach the king. Once the poor man humbles himself, and finds respite of judgment. But he still loves sin; he is still dominated by Jezebel; he still hates God's prophets, till at last he perishes in a battle as predicted by a prophet of God whom he imprisoned. That last scene the artist has endeavored to portray. By disguise the king sought to make of none effect God's word; but the arrow of death pierces his armor, and he dies, and in a little time his seed becomes extinct.

For the weak governments and rulers of subsequent generations, Ahab is a type, who,

knowing what is right, what is true, what is just, yield their ambition and fear of offending to unholy religious influences brought to bear upon them by idolatrous or backslidden religionists. Jezebel stands as a type of a backslidden, error-drunk, ambitious church, whose connection with God has been severed by unbelief, and who hopes to substitute for her lack of divine power, the power of a manipulated State—fornication with earthly government. Thus is she set forth in Rev. 2:20-23. Her children still live in religious bodies to-day. We still have put forward "the wild solar holiday" of the worship of the sun-god Baal, the State-fostered Sunday. We have the clamor in the church that it shall be supported by law. We have our weak politicians yielding to the clamor. We have repeating on a world-wide scale the apostasy in both Church and State—that of Israel of old. We have God's message of protest (Rev. 14:6-14), recorded over and over again in various forms in His Book, against the awful apostasy. O, for more of the power of Elijah behind the message. He who bears it or they who bear it will not claim to be an Elijah, or "Elijah the Restorer." Rather, like one of God's servants of old, of whom Elijah was a type, they will be content to be a "voice" crying in the wilderness of sin and error for men to turn from all tradition, all human creed, all State power, all which is not of God, to "keep the commandments of God, and the faith of Jesus." Reader, have you heard that message? It is not of man; it will not exalt man. It is of God. But, O, it will save men from sin and wickedness and death unto God and eternal life.

#### GOD'S PURPOSE IN ELECTION.

THE key to the proper understanding of the doctrine of Bible election is the purpose of the election. If we clearly understand the purpose of God in calling and choosing the children of men, there will be little trouble over its other phases. We are assured in Rom. 8:28 that to them who are the called "*according to His purpose*," and who, it is implied, accept of that call, God will work with them all things for good. Surely, that is a gracious promise. And here is another: "Who saved us and called us with a holy calling, not according to *our* works, but according to His own purpose and grace, which was given us in Christ before times eternal." 2 Tim. 1:10. What, then, is the purpose?

##### I. As Regards Man.

The important thing in man is not his physical size, or beauty, or skill, or knowledge, or wealth, or culture. It is character. The most precious thing in God's sight in humanity is character. Therefore man was created in God's image (Gen. 1:27, 31; Eph. 4:24); not a mere physical image, but a moral likeness, possessing Godlike attributes, capable of being developed. When God created man, man was "very good." One thing, however, was wanting—something which even the Creator could not supply—

human experience developed by trial into character.

For this God made man. The "preacher" declares that God made him "upright." Eccl. 7:29. The original word is "Israel." God created man to be Israel, prevailer with God. So Jacob obtained the blessing and became Israel—by prevailing faith. Gen. 32:24-28. Connect this thought with Rev. 21:12. The holy city, into which all the redeemed shall enter, has gates named from Israel, the twelve gates after the twelve tribes. The saved of God's people are the Israel of God from creation down.

God's purpose in these characters dates from the "times eternal;" for "before the foundation of the world" it was His purpose that His children "should be holy and without blemish before Him." Eph. 1:4. It is His will that there shall be harmony thruout all His realm and this could exist only in a righteous universe.

All this was purposed in and thru the eternal Son of God. In Him was the creation wrought; and when man sinned, in and thru Him was wrought redemption. Col. 1:16-22. But that His work may be made effectual in us, we must believe and "continue in the faith." Then will His purpose be assured in us.

##### II. As to the Earth.

God created the earth. He created man upon the earth. The earth was made for man. Gen. 1:31. Man was given dominion over it and over all upon it, even tho now in its sinful condition the earth has dominion over man, and the greater portion of the race are sleeping in earth's bosom, "dust to dust." "The heavens are the heavens of Jehovah; but the earth hath He given to the children of men." Ps. 115:16. But when the curse came upon the earth thru sin, it rested most keenly upon man, its lord and master, who yielded to the tempter. Gen. 3:17, 18. He, Satan, to whom man yielded, became its lord, its prince, its god (John 12:31; 2 Cor. 4:4), and man became his servant, the bondsman of sin.

But God's purpose still holds good: "The bondservant abideth not in the house forever." John 8:35. God created the earth "not in vain ["not a waste"];" "He formed it to be inhabited," and He pledges His own existence on its fulfilment—"I am Jehovah; and there is none else." Isa. 45:18.

The One thru whom this earth will be redeemed from the curse is the One who redeems man; for He came to save not only all who, but "that which is lost." Luke 19:10. To Him, the Tower of the flock, the Christ of God, will the kingdom be restored, and His people will share it with Him. Micah 4:8; Rev. 11:15; Matt. 25:34. Then from sea to sea, from the river to the ends of the earth, the whole kingdom and dominion under the whole heaven, shall belong to Christ and the children of the Most High, who are in harmony with the eternal purpose of God. Dan. 7:27; Rev. 21:1. There will "be no more curse." Rev. 22:3. Sin and death shall be forever banished. "Affliction shall not rise up the second time." And the people who inhabit that land will be "all righteous." 2 Peter 3:13; Isa. 60:

21. Then, and not till then will God's purpose be complete.

["The Fulness of God's Purpose" in our next issue.]

## Questions

[We are willing to answer all questions in this department that are practical for the department and that would minister to the general good of our readers, but we answer no questions unless the name and address accompany the question. We do not ask this for publication, nor will it be published unless the inquirer so desires; we ask it, however, as an evidence of good faith, and that we may answer by letter if deemed best. Inquirers will please take notice. There is no departure from the rule. Unsigned questions reach the waste basket by the most direct route.]

### 2048.—Observance of the Sabbath.

In the true observance of the Sabbath is it possible for us to allow contractors to do work for us on that day? A. K.

That would depend on the nature of the contract and where the work is done. If it is on premises under one's own control, it certainly should not be. The commandment forbids this very clearly, "thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." When a man contracts with a railroad to have freight carried from a distance, he has no power to compel that railroad to refrain from hauling that freight on the Sabbath. If he contracts to get a suit of clothes made, in all probability the tailor would work as seemed best to him in making the clothes. They do not belong to the man who employs the tailor until they are finished. If he contracts to have a house built for him, on his own premises, without specifying in the contract, he certainly lacks forethought, and will have to settle the matter the best way he can. He failed to remember the Sabbath day in order to keep it holy. All agreements, all bargains, touching our premises, our own homes, our own families, can be so arranged that the Sabbath shall be truly and properly kept. When the missionary ship Pitcairn was built on San Francisco Bay, there was not a stroke of work done on that ship on the Sabbath at all; it was done entirely by those who did not keep the Sabbath, rather by those who kept the first day of the week. For that reason it was called "The five-day boat," because only on five days of the week was any work performed on it. Sometimes, carelessly, there is failure to make definite specifications, and trouble ensues. Those who make the mistake will have to get out of the difficulty the best way they possibly can, but it is always safe to give the Lord the benefit of every doubt.

### 2049.—Will the Sabbath Save?

A correspondent asks us if we think that if she does not keep the Sabbath, would that shut her out of heaven. On the other hand, she feels so sure that if she should die any day she would be saved.

J. P.

The outward keeping of the Sabbath, or any other commandment of God's law, will not save us. We are saved only thru Jesus Christ our Lord, for "there is none other name under heaven given among men whereby we must be saved." To the one to whom God's word has come there must be faith in Him. Faith is not mere belief, or assent, to a thing, it is such a yielding to God on our part and such an acceptance of Him that will bring Him into the life. There is a nominal belief which will condemn us at last, for "the devils also believe and tremble." True Christian belief is that set forth in the following words of the

apostle: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The belief which stops short of believing UNTO RIGHTEOUSNESS is a spurious belief, and in that last great day will profit nothing. The belief which believes unto righteousness is that which not only accepts the righteousness of God in Jesus Christ for all the sins of the past, but which accepts God's living righteousness now, so that "the righteousness of the law [margin, "the requirement of the law"] is fulfilled in us who walk not after the flesh, but after the Spirit." Rom. 8:4. Or in the words of the apostle in another place, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. When the Lord Jesus Christ lived here upon earth He kept all the commandments of God. He delighted to do His Father's will. If Christ is living in us, He will delight to do the same will and will keep the same commandments in us. Now there are millions who have not kept the seventh-day Sabbath outwardly because they did not have the light upon the question, yet who will be saved, because they believed in the Lord Jesus Christ, and found the rest that Christ gives us as set forth in the institution of the Sabbath,—the creative power to give us life, and creative power of redemption to save us from sin; and he who knowingly rejects this or any other truth of God's word, it matters not how small, in that very thing shuts out Christ. He who closes his eyes to a single ray of sunlight closes his eyes to the sun; he who turns from one single ray of light turns from it all; and he who rejects one of God's commandments rejects all, for in that very thing he rejects the Lawgiver. We are told of those who profess to know God, but whose works deny Him (Titus 1:16); and the beloved apostle in that wonderful epistle of love, 1 John, tells us over and over, in various forms, that he who professes to know God and keeps not His commandments is a liar and the truth is not in him; that is, all the commandments which God in His goodness and mercy has revealed to him. The Lord takes the will for the deed, and the one whose heart is perfect toward God is accepted of Him, even tho he be in the darkness of heathendom; but he who having the light of God's word turns from that light, or wilfully refuses to learn the will of the Lord, by that very means shuts Christ from his heart.

### 2050.—The Fourth and Fifth Plagues. Rev. 16:8-11.

Please explain this passage. These plagues are poured out after probation is ended, and the language says, "They repented not to give God the glory." It seems to imply that repentance was expected. What effect would repentance have after probation is closed? A. L. B.

There are two ways of looking at the question. It seems very clear in the teaching of the word that the plagues are poured out after probation is closed. In these plagues is filled up the wrath of God. Rev. 15:1. That is, wrath unmixed with mercy. Rev. 14:11. They come in that little time set forth in Rev. 22:11, 12 just before our Lord comes.

Men are contending now, contrary to God's word, that humanity is divine, a part of Deity, that Jesus Christ dwells in every man. They have so perverted the Gospel that it does not mean a message of life from on high to man, but is a revelation to man that he has this life within himself, apart from faith, that this faith does not bring the life, but that faith is the mere recognition on his part that he has life; and this "divine immanence" in the man is that which leads him, helps him, strengthens him, saves him. And

that, contrary to all Gospel teaching, is "Christ within, the hope of glory." On the other hand, God's word teaches that those who do not have living faith in the living Christ for all things that Christ brings have no hope and are without God in the world. Eph. 2:12. They are alienated from the life of God. Eph. 4:18. More than that, they would not even come to God, except the Father drew them. When probation closes, man will have rejected every means by which God saves, Jesus Christ, His word, His Spirit. There can then be no true repentance; and this is the testimony of Rev. 16:8-11, that when men come into that condition, which is the result of sin, and their own sins, there is absolutely no heart for repentance in them, no desire for true repentance, no sorrow for sin. It is God's testimony that when we reach that place there is nothing in and of ourselves that would lead from sin; and so the divine testimony is not that repentance is expected, but it is to the effect that there can be no repentance, because they have, as Esau did, bartered their birthright and separated themselves from God for the desires of this world, and consequently can find no place for repentance. So it will be when, in the second resurrection, the wicked are brought forth from their graves. It will be demonstrated to the whole universe that mankind rejecting God's word, trusting to himself, is wholly within the power of Satan and sin.

### 2051.—David's Conduct.

How is it that in 1 Kings 15:5 that David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him, all the days of his life, save only the matter of Uriah the Hittite? In 2 Sam. 24:10 it speaks of David numbering Israel, and in other places we read of his wives and concubines, which was not in keeping with God's plan.

A. H.

All of which is true. In these things where David failed there was either no expressed command forbidding his doing what he did, or it had not been clearly brought before him so that he himself understood just what his duty was. Whenever the Lord told him to do anything, he did it. Transgression against the Lord in the matter of Uriah the Hittite was flagrant, open wickedness, directly contrary to the command of God. The numbering of Israel was doubtless a matter of ambition on David's part to show how Israel had increased, which he himself evidently did not clearly see. The real test of David's loyalty was seen in his taking reproof and in ever submitting to God when he had done wrong and was reproved. But where the king clearly saw his duty there seems to have been no question but what he always did it, save in the exception that is made. While we never can or should excuse ourselves in any sin from ignorance, because just as soon as we begin to excuse ourselves we admit our knowledge of the sin, God does excuse us, just as He has overlooked many failures on the part of His servants in the past. He knows the heart.

### 2052.—Renting Land.

Is it wrong for a Sabbath-keeper to rent land isolated from his home and place of residence to one who is not a Sabbath-keeper? J. B. W.

No, we do not see that it would be wrong, if the business transactions are such that they will not involve the owner in any Sabbath transaction. To put it in another form, he sells his land for that time to that individual and is not responsible for the man or the kind of work which the individual puts upon it, or the time when he does it. During the time the renter is in possession of the land until the expiration of his lease, he is the practical controller of the property. Where the man lives within his own gates, it is another matter.

### "MY SERVANT JOB."

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and turned away from evil." "Now it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan also came among them." This was evidently a meeting of the representatives of different parts of God's great universe. The true representative of the earth had proven himself unfaithful to the trust reposed in him, and man was no more a representative of the earth; he had surrendered his rights. Neither was Satan a fit representative of the earth, for tho he was master, it was by usurpation; and the purpose of God in the creation was by no means changed, tho for a time interrupted.

But Satan came, presenting himself at the council. "And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it." Who, he reasoned, has a better right than I to represent the earth? It is mine, for man has yielded it to me; I walk up and down in it unmolested; none disputes my authority there.

Then Jehovah reminded him of one who was more fit than he to come to the council, "Hast thou considered My servant Job? for there is none like him in the earth, a perfect and upright man, one that feareth God, and turneth away from evil." Satan could not dispute that Job was a righteous man, but with a suspicious sneer he asked, "Doth Job fear God for naught? Hast not Thou made a hedge about him, and about his house, and about all that he hath, on every side? . . . But put forth Thy hand now, and touch all that he hath, and he will renounce Thee to Thy face."

Thus challenged, Jehovah answered the prince of darkness, not to satisfy his charge, but to demonstrate to the universe, the representatives of which even then stood in His presence, that man could and would obey Him: "Behold, all that he hath is in thy power; only upon himself put not forth thy hand."

So Satan went forth from the presence of God to afflict Job. Seeing Job's servants plowing, he sent the Sabeans to rob him of his means of support; he brought fire down from heaven to destroy his goods; the Chaldeans carried away his wealth; and last of all a mighty wind demolished the house of his sons and all were killed. All was gone, everything was swept away; and Job "arose, and rent his robe, and shaved his head, and fell down upon the ground, and worshiped; and he said, . . . Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah. In all this Job sinned not, nor charged God foolishly."

"Again it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan came also among them." Jehovah met him with the question, "Hast thou considered My servant Job? . . . He still holdeth fast his integrity." Again Satan challenged Him to still further grieve Job: "Put forth Thy hand now,

and touch his bone and his flesh, and he will renounce Thee to Thy face." Once more the faithful, long-suffering man of God was subjected to the Satanic touch; boils covered his body, and utterly miserable and full of pain and sickness, he sat among the ashes. His own wife and hitherto faithful friends turned against him, declaring that God had also forsaken him. Still he exclaimed, "What? shall we receive good at the hand of God, and shall we not receive evil?"

Thru all the afflictions that came, tho wife and friends reviled and discouraged him, tho ravages of disease oppressed, tho his own feelings of weakness and sin bore him down, still he trusted God. And in that time of affliction, God taught him wonderful lessons of faith and trust, of the goodness and majesty of God. And tho his flesh cried out for the pain and the trial, "in all this did not Job sin with his lips." "And Jehovah accepted Job." Wonderful love!

#### HE KNOWS.

I CAN not always trace the onward course  
My boat must take;  
But looking backward, I behold afar  
Its shining wake,  
Illumined with God's life of love; and so  
I onward go  
In perfect trust that He who holds the helm  
The course must know.

I can not always see the plan on which  
He builds my life;  
For oft the sound of hammers, blow on blow,  
The noise of strife,  
Confuse me till I quite forget He knows  
And oversees,  
And that in all details in His good plan  
My life agrees.

I can not always know and understand  
The Master's rule;  
I can not always do the tasks He gives  
In life's hard school;  
But I am learning by His help to solve  
Them one by one;  
And when I can not understand, to say,  
"Thy will be done."

—Gertrude B. Curtis.

Glorious reward for true faith! "So Jehovah blessed the latter end of Job more than his beginning," in riches, in children, in length of days.

The last book in the Bible contains the account of a people whose experience is parallel with Job's experience. A remnant people is found, in whose mouth is no guile, whose garments are not stained with sin. These, too, are accused falsely before God and the world. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Still he boasts that the earth is his, for still he walks up and down in it.

Hast thou considered My people, "they that keep the commandments of God and the faith of Jesus"? The record indicates that there is such a people, and in the working out of the plan of salvation before the anxious universe, God's children are sorely tried. "And it was given unto him to make war with the saints, and to overcome them." Yet "here is the patience and the faith of the saints."

Still they are faithful. Fiercely the enemy of righteousness assails the faithful servants of God. "He doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men." He takes away their means of support, "that no man should be able to buy or sell," save only those who are of the world. Then must the faithful, afflicted one lean heavily on the almighty arm of his God; then must he exclaim, as did Job of old, "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah."

And who are these, these children of God, these who, when the enemy brings accusations against them are designated as those "that keep the commandments of God"?—The bearers and the believers in the three great messages of Rev. 14:6-12. A reading of the chapter is sufficient to make it clear. That message has been heralded to the world for half a century and more, and still goes in every land with mighty power; an army of faithful messengers bears it onward.

What next?—"And I saw, and behold, a white cloud; and on the cloud I saw One sitting like unto a Son of Man. . . . And He that sat on the cloud cast His sickle upon the earth; and the earth was reaped." Rev. 14:14-16. In Jesus' own words (Matt. 13:39), "the harvest is the end of the world." "Jehovah accepted Job." "Then shall the righteous shine forth as the sun in the kingdom of their Father."

MAX HILL.

### THE OLD AND NEW COVENANT.

#### I. Old Covenant Made at Sinai.

GOD suggested the making of a covenant with the children of Israel at Mount Sinai, in order to reveal the Gospel in a visible way to the whole world; therefore God said, "If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." Ex. 19:3-6.

The people did not realize the importance of that which God required of them, and without taking any time to consider, they thought that in their own strength they were able to meet God's requirement, and they answered, "All that the Lord hath spoken we will do." Verses 7, 8. But God in His love moved slowly forward, so the people might see that all things connected with His service must be carefully observed.

By special arrangement, and under terrible solemnity, the Lord spoke the Ten Commandments from Sinai. But the people's minds were so blinded and corrupted thru slavery and heathenism, that they could not comprehend the principles of the Ten Commandments. So, in order that the moral connections of the law could clearer be apprehended, other statutes were given, which revealed and applied the principles of the Ten Commandments, Exodus 21 to 23. These statutes God spoke from the thick darkness to Moses only. Ex. 20:21. And Moses told all these words to the people, and they answered the second time, "All the

words which the Lord hath said will we do." Ex. 24:3. Then "Moses wrote all the words of the Lord" in the book of the covenant. Verse 4.

#### Confirming the Covenant.

Then Moses sent young men, who sacrificed burnt and peace offerings of oxen unto the Lord. "And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people." The conditions of the covenant were solemnly repeated, and all were free to declare whether they would obey or not. But none had discerned the great truth, that without Christ man can do nothing, and for the third time the people answered, "All that the Lord hath said will we do, and be obedient." Ex. 24:7. Then "Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Verse 8. Thus the Lord set them apart from the world, to be "a kingdom of priests, and a holy nation" (Ex. 19:6) in order that He could trust them with a holy commission. In this way the Lord made visible the truth that the true Israel must be separated from the ways of the world, and carry forward the commission that Christ gave to His disciples, "Go ye into all the world, and preach the Gospel to every creature." Mark 16:15.

After Moses had completed his work, he went up to the Lord in the mount, to receive tables of stone inscribed with the Ten Commandments that God had written. And Moses was on the mount forty days. Ex. 24:12, 15-18. While the people waited for Moses to come down from the mount, they had opportunity to consider the book of the covenant and prepare their hearts to receive further instructions. But they neglected to do this, and they soon became inattentive and lawless. They were impatient and wanted to start on the way to the promised land, the land which flowed with milk and honey. It was only on this condition that they would be obedient, but they soon forgot this, and worshiped an idol. Ex. 32:1-6.

Moses was overcome by this dreadful degradation of Israel. He became angry, and in order to show his disapproval of their sin, he threw the tables of stone down, which thereby were broken to pieces, in the sight of all the people. This showed that as they had broken God's law, the covenant between them and God had likewise been broken.

#### The Trouble with the Old Covenant.

This proves that not one soul was saved by or thru the old covenant. This is called the first or old covenant because it was the first that was ratified with blood, and was the first that was made with the Jewish people as a nation. In this covenant the people promised to keep the commandments of God, and thereby be qualified for God's kingdom. This was really a promise to make themselves righteous, for God did not promise to help them, but only to reward them. But Christ says, "Without Me ye can do nothing." John 15:5.

The fault in the old covenant consisted in this; that the people had not experienced the new birth. They promised to keep the covenant, the same as people now promise at the "confirmation." They promise to believe in Christ, and to forsake the devil and all his works. But immediately after they have made this holy covenant, their lives are just as worldly as before.

The object of the Jewish covenant was to lead the Jews, as well as the whole world, to see that it is impossible for man to live in obedience to God's commandments in his own strength, and by this to bring before us the need of the Gospel. Since the covenant was broken by the Jews, and dissolved by God when Moses broke the tables of stone on the mount, then it remains only as a warning and an object-lesson for succeeding generations.

OSCAR EINERSON.

[The New Covenant will follow next week.]

#### CROSS BEARING.

To BEAR Christ's cross,  
Is only gain and never loss;  
A burden sweet which bears me up,  
And sweetens off the bitter cup;  
If burden 'tis—tho just in word,  
As wings are to a flying bird,  
Or spreading sails to speeding ship,  
The rising gales may lash and whip,  
That wings me to my harbor sure,  
Safe and secure.

Christ's cross to bear—  
But lifts the load and lightens care;  
He only, who with yielding will  
Takes up His cross, hears, "Peace, be still;"  
To him, who bears the cross from choice,  
Is heard in love, the "still, small voice,"  
Which guides and speaks while tempters flit,  
"This is the way, walk ye in it;"  
And thus is gained, tho seen afar,  
The harbor bar.

The cross of Christ,  
A precious load, hath oft sufficed  
To goad me on with increased zeal,  
To bear the load which others feel;  
Then freed from transitory things,  
The soul mounts up on joyful wings,  
And soars aloft with sails of light,  
And views with joy the harbor bright;  
Thus gained the strand with fav'ring gale  
Within the veil.  
Salt Lake City, Utah. GEO. E. POOLER.

#### SEARCH THE SCRIPTURES.

##### Second Peter.

THIS is emphatically a last-day message, culminating in a most vivid and glowing description of the day of the Lord, in which the earth and the works that therein are shall be burned up. This warning is given for the practical benefit it will bring to the believer. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Peter 3:11, 12. The marginal reading for the expression "hasting unto the coming," is "hasting the coming." That is to be our attitude in reference to the coming of the Lord. We are to do all we can to hasten

that glad event, and not be like the wicked servant who says, "My Lord delayeth His coming," nor like latter-day scoffers mentioned in verse 4, who deridingly inquire, "Where is the promise of His coming?" As this epistle applies so fully to the time in which we are living, what argument need be advanced to convince any one of the necessity of earnestly studying its important contents?

This letter was written by Peter, about six years after his first epistle, just before he, like Paul, became a martyr to the cause of Christ. In chapter one we find what is familiarly termed "Peter's ladder" of eight rounds; namely, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, from the topmost round of which the diligent follower of the Master is to step off "into the everlasting kingdom of our Lord and Saviour Jesus Christ." Peter himself knew by experience what it meant to commence at the first round and ascend to the summit. That these graces were quite fully developed in him is evident from the closing part of this letter. He there alludes to the writings of "our beloved brother Paul," and says concerning them that they contain some things "hard to be understood." So the inspired declaration is made that the Scriptures do present some things that are difficult to understand. But does this excuse us for not trying to understand them? No, for it does not say "impossible to be understood," but "hard to be understood." What person has ever made a success of any line of business who did not do some things that were hard to do? Obstacles must be overcome, and very difficult tasks performed in order to win in any enterprise. Just so in Scripture research, earnest, prayerful work must be done. It might be profitable, however, to inquire what in particular in the writings of Paul was hard for Peter to understand. It is interesting to know that Peter has thus alluded to Paul, and it is equally interesting to note that Paul has made mention of Peter. We turn to Gal. 2:11-14, and find there what Paul had to say about Peter. He states that Peter was to be blamed on account of the example of dissimulation that he set before the disciples at Antioch, in eating with the Gentiles in the absence of Jewish disciples, but declining to do so when they were present. Paul wrote to the Galatians about eight years before Peter wrote his second epistle. Of course Peter was aware of the description of himself given by Paul in the Galatian letter, and any of us can readily determine for our own selves how it would seem to a person to be placed in this light before the church and before the world. If Peter had any disposition to retaliate he might no doubt have done so by referring to some such instances in the life of Paul as when he had Timothy circumcised "because of the Jews which were in those quarters," or when he consented to purify himself and have an offering offered for him according to the ritual law to avoid exciting prejudice (Acts 16:1-3; 21:26), tho he had for years been preaching that circumcision was nothing and that the

ceremonial law had been abolished, that its services were now vain. Peter might have said: I think I am as consistent as Paul in this matter. But no, instead of giving way to any such base sentiment as that, he simply states that in Paul's writings are some things hard to be understood. He will not wrest them, nor take unjust advantage of the circumstances. This for Peter, naturally so impetuous, was certainly an evidence of great victory in overcoming natural tendencies; and great proficiency in the development of those graces that compose the Christian ladder. Known unto God alone are all the circumstances that may have made a difference between Paul's conduct and that of Peter, tho the natural mind might not detect it. And here is a lesson for us. Should the servant of the Lord expose our faults, and we not be able to see the justice of the correction, shall we like many have done, reject the counsel of God against ourselves and thus go to perdition? or acknowledge it to be from the Lord, and reform our lives accordingly? Let us be like Peter in this. By reading 2 Peter 2:6 in connection with Jude 7 we get a correct understanding of the nature of eternal punishment. Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire, but they were turned into ashes, utterly consumed, and thus they were made an ensample unto those that after should live ungodly. That fire shall leave them neither root nor branch. See Mal. 4:1.

With the closing admonition of this portion of Inspiration, we terminate these brief comments. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. Amen." To acquire this growth in knowledge and grace will necessitate a diligent study of the Bible.

F. D. STARR.

## THE SABBATH. No. 3.

### Observance.

1. How should the Sabbath be kept?  
"Remember the Sabbath day to keep it holy."  
Ex. 20:8.
2. Where does it begin?  
"From even unto even shall ye celebrate your Sabbath." Lev. 23:32.
3. May we do our own work?  
"On the seventh day thou shalt rest." Ex. 23:12.
4. What work may be done?  
"It is lawful to do well." Matt. 12:12, 13.
5. Should we talk about our worldly affairs?  
"Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13.
6. When should food be prepared?  
"To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day." Ex. 16:23, 29.
7. How should we regard the day?  
"Call the Sabbath a delight." Isa. 58:13.
8. What blessing is promised if we do this?  
"Then shalt thou delight thyself in the Lord." Isa. 58:14.
9. Will it be observed in the new earth?  
"From one Sabbath to another shall all flesh come to worship before Me." Isa. 66:23.
10. As we examine ourselves in the light

of these scriptures, does "our heart condemn us"?

"God is greater than our heart." I John 3:20.

By proper Sabbath observance we are perfecting characters that will enable us to be among that grand body of worshipers who shall come before God's throne to worship Him every Sabbath to all eternity.

"I want to be there. Don't you?"

Reiswig, B. C.

ASA SMITH.

### THE KINGDOM WITHIN.

WE talk, sing, and pray about the kingdom of glory yet to come. But we are in danger of forgetting that the kingdom of heaven, the kingdom of grace, must first be *in us*, or the coming of the kingdom of glory will be a sad day for us. Our hearts, the citadel or throne of our bodies, must be cleansed from all sin, washed in the blood of the Lamb. When thus cleansed by the washing of regeneration, they become a miniature representation of the great white throne of God and the Lamb in the kingdom of glory. Our hearts, then, made whiter than snow, become a fit throne for an indwelling Christ. And do we not remember the words of the Lord Jesus, that His Father would come, and He would come, and they would both take up their abode in us? John 14:23. Do we not often sing:

"Come, my Redeemer, come, and deign to dwell with me;

Come, and Thy right assume, and bid Thy rivals flee.

Rule Thou in every thought and purpose of my soul,

Till all my powers are brought beneath Thy full control.

Come, my Redeemer, quickly come,  
And make my heart Thy lasting home;

Wash me in the blood of the Lamb,  
And I shall be whiter than snow."

Is this a true prayer in song? Do we mean it when we sing it? If so, when it becomes true in our experience it will be a happy day for us, for it will be the setting up of the kingdom in us. And it must become true of us here or we shall never enter the kingdom of glory hereafter.

And as we read in the blessed word, how that the river of life flows from beneath the great white throne to water all the kingdom of glory eternally, so the blessed Jesus teaches us that if our hearts become the purified throne of Him and His Father, in us will spring up a well of water unto everlasting life; yea, so abundant will be the flow that Jesus said, "from within him shall flow rivers of living water." John 7:38. Therefore, if Christ and God dwell in us with all the graces of the Godhead, all our thoughts and the purposes of our souls will become channels for the out-flowing of a living Gospel of life to all around. The Lord will direct the out-flowing to His glory, and it will be unto all people.

Again: it is said of the capital of the kingdom of glory that nothing unholy or unclean can enter it. All evil is forever barred an entrance. So will Christ keep the kingdom of our bodies. All filthiness of flesh and spirit will be put away. No evil thing can find a lodging in the soul-kingdom

of Christ, for no sinful motives or evil purposes can abide where Jesus is. All the rivals of Christ reigning within us must depart when He takes the throne of the heart. Ours then will be:

"A heart, resigned, submissive, meek,—  
My dear Redeemer's throne,  
Where only Christ is heard to speak,  
Where Jesus reigns alone."

And, further, do we not read that the place of the great white throne in the kingdom of glory had no need of candle or light of the sun or moon to shine in it; "for the glory of God did lighten it, and the Lamb is the light thereof"? Rev. 21:23; 22:5. Now I want to ask if it is not true that the same God and Lamb are the light of these bodily kingdoms. Yea, verily, and truly can all such living and working kingdoms on their pilgrimage here below ever sing:

"There is sunlight on the hilltop,  
There is sunlight on the sea,  
And the golden beams are sleeping  
On the soft and verdant lea;  
But a richer light is filling  
All the chambers of my heart,  
For Thou dwellest there, my Saviour,  
And 'tis sunlight where Thou art."

If this that we love to sing so well is true in our experience, then it is true that the kingdom of God is within us, lighted up by a light independent of, and superior to, the light of the sun, even the light of God and the Lamb. And this light can not be extinguished by inner prisons at midnight, with feet made fast in stocks.

The reader may trace the likeness further; for there is a semblance in many things. When the kingdom of God is within us, all the faculties of our minds will be His subjects; all the members of our bodies will be members of righteousness and holiness. Righteousness, peace, and joy in the Holy Ghost will abide in us. We have crowned Jesus King of grace in our hearts here below, and some day we will crown Him King of glory above. Christ in me *now* is my *hope of glory*.  
H. A. ST. JOHN.

### A THOUGHT FROM THE ARBUTUS.

IN the hillside garden there is a small plot of trailing arbutus, which, transplanted from its native wildwood, has taken root and is flourishing in its new surroundings.

Last autumn great clusters of thrifty buds could be seen hiding beneath the rough, green leaves. There, warmly covered by deep snows, the closely folded buds slumber, unharmed by chilling, wintry winds. When soon the warm breath of Spring breaks cold Winter's icy reign, the delicate petals will unfold their fragrant beauty. They will not fail to appear, for the buds of promise are already there. Their hiding-place is well known to me, for I have tended them with constant care.

Thoughts of these sleeping flowerets awaiting the call of spring, appeal to me—they whisper of the resurrection morn. The dear ones of our heart and home have one by one passed from earthly sight. In lowly beds

they slumber beneath the wintry snows, on hillside or plain, or in sheltered valley.

Life was not all sunshine for them; many a weary one longed for *rest*. Yet in the stern conflict, precious characters were developed which mark them as the beloved of God. Jesus and guardian angels know where lies the sacred dust. More sure than the breath of Spring, and dearer than its bloom will be that supreme moment when the dear ones "that are fallen asleep in Jesus," shall hear "the voice of the Archangel," and come forth from their dusty beds of earth. Then will the buds of holiness, planted and nourished in adversity, unfold in the unfading beauty of an endless life in the Paradise of God. "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall *in no wise precede* them that are *fallen asleep*. For . . . the dead in Christ shall rise *first*; then we that are alive, that are left, shall *together with them* be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:15-18.

AUGUSTA W. HEALD.

#### GOD'S COMFORTS.

##### A Thought for Thinking People, Ps. 94:19.

"In the multitude of my thoughts within me Thy comforts delight my soul."

DAVID was a thinking man, his literary productions show it, and they are accepted to-day by both believer and unbeliever as classical literature. If therefore his writings meet the ideals of men, so also should his judgment regarding fundamental truth be respected by them.

It was the valiant warrior, the learned poet, the sweet singer, and a great king who found more delight in God's comforts than in all the multitude of thoughts outside. We may not have the richness of thought that David had, but we can have that same comfort.

God's comforts are the things with which we are comforted. His encouragements and commendations to us, His promises,—in short, God's thoughts,—are our comforts, for words and deeds are simply the expression of thoughts. His thoughts are as high above our thoughts and ways as the heavens are above the earth. His thoughts toward His children are "thoughts of peace and not of evil," thoughts of kindness, mercy, and love. The heart of God yearns over the prodigal as well as the faithful.

It is not the subjugated or illogical and unreasoning mind which pays to God the highest form of worship; but it is the thinking mind, the mind full of thoughts and willing to reason. In the Scriptures the invitations to sinners are: "Come now, let us reason together;" "Consider your ways;" "Take heed;" "Let no man deceive you;" "Bring forth your strong reasons;" "Counsel;" "Think;" "What doth it profit?" "Inquire;" "Choose;" and the Lord has said His people are destroyed for lack of knowledge. He does not command ignorance and slavery upon His subjects; but a full-hearted, willing service based upon con-

sideration, good judgment, and due thought. Men of God have always thought. Moses thought; he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." His thinking led him to see that heaven is worth more than Egypt.

Paul thought of his position, wealth, and influence in Israel, but in his own words decided "what things were gain to me, those I counted loss for Christ . . . that I may know Him, and the power of His resurrection." David was a careful and cautious thinker, and in the multitude of his thoughts he found delight in the Lord's comforts.

God's comforting thoughts are sufficient to reach every individual; rich or poor, great or small, bond or free, no matter what his condition may be—

To the Sinner comes the sweet invitations of the Gospel story.

To the Heavy Hearted: "I will give you rest."

To the Backsliders: "I will heal their backsliding, I will love them freely."

To the Defrauded: "The cries of them . . . have entered into the ears of the Lord of hosts."

To the Mourners: "They shall be comforted."

To the Oppressed: "In righteousness shalt thou be established; thou shalt be far from oppression."

To Those in Trouble: "God is our refuge and strength, a very present help in trouble."

To the Afflicted: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

To the Forsaken: "The Lord forsaketh not His saints." "When my father and my mother forsake me, then the Lord will take me up."

To the Worker: Reward.

"Blessed are the poor in spirit." "Blessed are they that mourn." "Blessed are the meek." "Blessed are they which do hunger and thirst after righteousness." "Blessed are the merciful." "Blessed are the pure in heart." "Blessed are the peacemakers." "Blessed are they which are persecuted for righteousness' sake."

God's blessings comfort us all. Life is brighter if we accept them, and when on the verge of eternity worldly ambitions sink into the shadow and our powers slip from us, it is a comfort to have trust in God.

R. W. MILLER.

South Pasadena, Cal.

#### HOPE.

HOPE is a mighty factor in every good work, stimulating us to meet and overcome discouragements; push forward, tho we meet with difficulties, until we have completed the work undertaken.

Hope says a dark to-day will bring a bright to-morrow. Hope says the night may be long and dark, but the morning will dawn. Hope says life's day of conflict may be lasting, but it can not be everlasting. Hope holds on until out over the hilltops the Sun

of Righteousness shall arise with healing in His wings. Hope sings with the poet:

"Green pastures are before me,  
Which yet I have not seen;  
Bright skies will soon be o'er me,  
Where darkest clouds have been.  
My hope I can not measure,  
My path in life is free,  
My Father holds my treasure,  
And He will walk with me."

Hope is an abiding friend. Let us entertain her and she will do us good, causing our faces to shine, our hearts to glow, and our steps to hold until hope in full fruition shall be at last in perfect rest.

"Hope puts a song into the heart,  
Hope makes a light when the night is dark;  
Hope, hope gives strength when the flesh is weak,  
Hope is an anchor to those who seek;  
Hope chases all our fears away,  
Hope brightens up the darkest day;  
Hope dries the mourner's flowing tears,  
Hope, hope endures thru all the years."

—A. W. Ballinger.

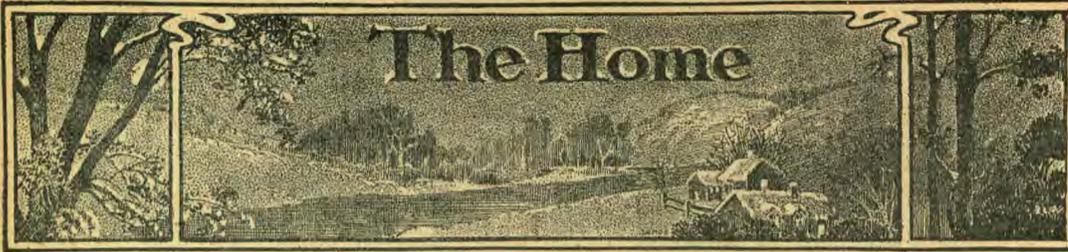
#### GOD OUR GUIDE.

God's people were not led by a road already made and used, and which they could have studied from beginning to end on a map before starting; but they were led day by day, and step by step, by a living Guide, who chose a route never before trodden. In the morning they did not know whether they were to go forward or back, or to stay where they were.

Our passage thru life is similar. It is not a chart we are promised, but a guide. We can not tell where next year or next month may be spent. We are not informed of any part of our future, and have no means of ascertaining the emergencies which may try us, the new ingredients which may suddenly be thrown into our life, and reveal in us what till now has lain hidden and dormant. We can not tell by what kind of path we shall be led onward to our end; and our security from day to day consists not at all in this, that we can penetrate the future, and can see no danger in it, but our security is that we shall always be guided by infallible and loving wisdom.—A. Maclaren, D.D.

The Constitution and Religious Liberty.—Vindicating the right of *individuality in religion*, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle *first divinely ordained of God in Judea*. It left the management of temporal things to the temporal power: but the American Constitution, in harmony with the people of the several states, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that *the Infinite Spirit of Eternal Truth might move in its freedom and purity and power*.—George Bancroft.

THANK God every morning when you get up that you have something to do which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—Charles Kingsley.



### THE MOTHER LOVE.

**I** REMEMBER one morning when I was bathing my baby," says a young mother, "my husband read aloud from his *Law Review* for my benefit. It was a character sketch of some prominent New England gentleman, and among the excellent traits of the man's character was his love for his children. In proof of this was cited the fact that he arose at six o'clock in the morning to write a letter to his son in college.

"During the reading of the article my 'John' lost his patience because our little daughter played with the baby's feet until their laughter bubbled and doubled and trebled like the water of Lodore, almost drowning, with their glee, the voice of their father. He then suggested that the mother was more interested in her children than in the article read for her improvement.

"I took up the next duties of the day, and did not think of the article or anything else except what I was doing or what I had planned to do, until late in the afternoon. The nursery was in order; the library cool and comfortable. The wind that had swayed the limbs of the trees all day long seemed to be going down with the sun. I leaned back in the great 'sleepy hollow' chair with a sigh of perfect rest and contentment. Was ever a woman so happy as I? Good home, many friends, beautiful children, neither poverty nor riches, honorable man for a husband, also kind and thoughtful—and here I smiled as I thought of the article he read and his eagerness to interest me in what interested him.

"But of the article I could remember but one thing—a father once upon a time rose at six o'clock, thereby losing his morning nap, to write a letter to his son in college! Such parental love and sacrifice, such an act of self-abnegation was considered of enough importance to be mentioned in a sketch of his life! I wondered who would think of mentioning the fact that a mother rose every morning at six o'clock, thereby losing her morning nap, for the sake of her children, year after year—indeed, all the years—before they entered college! Who would think of mentioning that the mother lost her sleep in the early part of the night, several times in the dead of the night, *before* the morning nap?"

After a night of such watching, exhausted and weary, she uncomplainingly goes about her home cares and duties. At breakfast, all are served with food and drink before she tastes of her own. Indeed, the husband's cup is refilled oftentimes, while her own cup, growing cold, stands untasted. The children are made ready for school, and she gives them their good-by kiss with a smile in her eyes and a tender love-note in her voice. At dinner, at lunch, it is the same.

Does the house mother ever tire of her little round of duties? "Shut in by four walls!" The walls stretch as far as the love, knowledge, and interest go—from ocean to ocean, continent to continent, as the plants are transplanted. Aye! even to heaven itself.

The mother does not need to be mentioned in a character sketch. Her name is in large letters on the heart of every boy and girl, every man and woman. Nothing can narrow her outlook or influence, even tho she is never mentioned in a *Law Review*. She dies, and her friends, after a time, forget her, but her influence, thru her children's children, till time is no more, goes on.

The house mother who has no children to arouse her in the early morning, no baby to disturb her slumber in the middle of the night

### THE SIMPLE LIFE.

To be tender, to be kind,  
To be able to bear our trials bravely,  
To decide without prejudice,  
And to rise above suspicion;  
To look for the beautiful and the good in the  
precious common things about us;  
To let the song of inward trust and peace rise  
to our lips and permeate our lives,—  
This is the simple life.

RUTH STERRY.

tries to think her life is the life of blessedness, because it is the life of ease. A soul can be dwarfed, just as a plant is dwarfed, by depriving it of its full environment. It may have no knowledge of its own atrophy. It can not even dream of the bliss it has never known. Ruskin says: "I do not wonder at what men suffer, but I wonder often at what they lose." The four walls without the children to "disturb and annoy," may seem to hold the life of comfort, but it is in the seeming only. There is, to each such an one, denied the Holy Grail, for it is only by the life of loving self-sacrifice and self-abnegation that the Vision Splendid can be discerned.—*Mrs. Charlotte H. Wilder.*

### A WORD TO PARENTS.

NOTWITHSTANDING the general selfishness which may be witnessed around, parents who desire their children's true happiness, as well as their own, present and future, should strive to train their families in the ways of unselfishness. This is attained by guiding the mind into the habit of exercising thoughtfulness for others, the consideration of *their* wants, and *their* needs, in addition to those of our own. One means whereby an unselfishness of spirit may be fostered, is the cultivating a remembrance of the troubles and sufferings of others around.

In most children the selfish spirit mani-

fest itself early in life, and the way to check such is to gradually draw out a sympathy toward others. Do not permit the "I like" or the "I want" to always prevail, but rather a consideration of the wants, etc., of other people. The best remedy of all will be found in a true Christian training, which alone is able to conquer any undue love of self. Parents, delay not, but at once strive to encourage a spirit of unselfishness in your offspring, and you will indeed have your reward in happy lives, both present and in days to come. On the contrary, a selfishly reared child is likely in the end to reap only disappointment and loss.—*Christian Worker.*

### THE CIRCUS AND THE ARAB STEED.

HOMER DAVENPORT, fresh from the Arabian Desert, where he journeyed in the interests of the *Woman's Home Companion*, shatters another fond delusion of our circus days. He tells us in an article, "The Arab Horse in Legend and Story," appearing in the April *Woman's Home Companion*, that the piebald horses utilized in the tented shows are not Arabs at all, but are products of the domestic field. But here is the tragic story in his own words:

"Circuses are perhaps more to blame for the misrepresentation of the Arab horse than any other source. A friend of mine owns a circus, and I saw his posters a few years ago, claiming to exhibit eighteen or twenty of the only Arabian horses brought to America. He said they were captured with great difficulty, and brought to New York by special permit of the Sultan; that they were of the family known in history as the Eagle Feather Horses, so much prized in the Queen of Sheba's days; that they were snow white with big markings in their spots of the tip of eagle feathers. We don't have to believe everything we read on the circus posters. In this case I am mighty certain these 'spotted Arabians' were bought at Albany, Oregon. The most peculiar part of this spotted-horse business is this, and it is not a very strange reason when you know it, that spotted anything is created by a mixture of different races, or different breeds, and that likely accounts for the fact that the Arabian Desert in all its history has never produced a spotted, or piebald, horse; possibly from the fact that there is never any mixture of blood."

### INTELLECTUAL INTEGRITY WITHOUT MORAL INTEGRITY.

IF in this case the intellect be strong, its possessor is dangerous to himself and others. Keen, self-possessed, always alert, having accumulated the means of deception or skill in persuasion, he may exert all his powers to enrich himself at the expense of honest men. He may build up a party in politics or religion; he may beguile others who possess moral integrity into fanaticism or enterprises that will wreck them. The most complete illustration is Aaron Burr—intellectual integrity of the highest grade, moral integrity almost nil. But thousands of men

resemble him; many of them pass thru life not rightly estimated except by their victims, having a high reputation; and others ruling in their little or large spheres by the fear they excite of their rigid adherence to their schemes, of the skill with which they promote them, and of their threats of vengeance. —*The Christian Advocate.*

### WHO WAS TO BLAME?

A YOUNG mother, holding up her first baby for papa's kisses: "Now, see him shake his fist at his old fader! Isn't that cunning? Did you ever see anything so cute and sweet?." The soft, rosy, dimpled fist is covered with kisses. Baby learns what will bring the applause of his little world.

Time rolls on—a way time has—the same three persons five years older. Papa speaks, "Come out here into the woodhouse with me, sir! I'll teach you to shake your fist at me, young man! Off with that jacket now!" Mother lies on her bed, vainly trying to shut out the sound of blows and shrieks for mercy. Ah! the time to have

are gone. They might have won position, honor, and respectability. All these they have put away; and for them and their friends there is nothing but sorrow, shame, and regret. Wo to that man who has only this to offer as the outcome of his life; only such things as these to bequeath to his children. And yet thousands of moderate drinkers are going the way this man went, and will be very likely to end their lives under the same dark cloud.

### WHERE ALL THE PINS REALLY GO.

AN old gentleman in the north of London has been making a series of interesting experiments with a view to finding a solution to the question often asked: "What becomes of the countless myriads of pins, etc., that are annually lost?"

As he expected, he finds that it is the disintegrating effects of the air which resolve even these intractable little instruments into their elements. He put some hundreds of brass and steel pins, needles, hairpins, etc., in a quiet corner of his garden, where they

If anybody would make me the greatest king that ever lived, with palaces and gardens, and fine dinners, and wine and coaches, and beautiful clothes, and hundreds of servants, on condition that I would not read books, I would not be a king—I would rather be a poor man in a garret with plenty of books than a king who did not love reading. —*Macaulay.*

TELL me a man's moral worth—describe his strong qualities and his weak points and I'll read his future with the skill of a conjurer, for character is life in embryo.—*T. H. Nelson.*

### LOMA LINDA COLLEGE OF EVANGELISTS.

The regular opening of this school for the next year's work begins September 19, 1907, but some classes in preparatory branches will begin soon after April 15, 1907, and continue until the regular school opening in September, to prepare any who may need to make up studies required for entrance. Loma Linda College offers a three years' course in nursing, and two years in Evangelistic-Medical work, making it perhaps the most complete course offered by any sanitarium training-school anywhere. Besides being very complete on the educational side, students are only required to work a total of forty-two hours per week in order to cover all expenses of board, room, and tuition, which is about two-thirds of the time usually required of nurses. Besides this, a few will be allowed to pay cash for part of their expenses, and thus gain some additional time for study. We will be glad to correspond with any who wish to take up studies along the lines of Nursing or Evangelistic-Medical work. For circulars and full information, address,

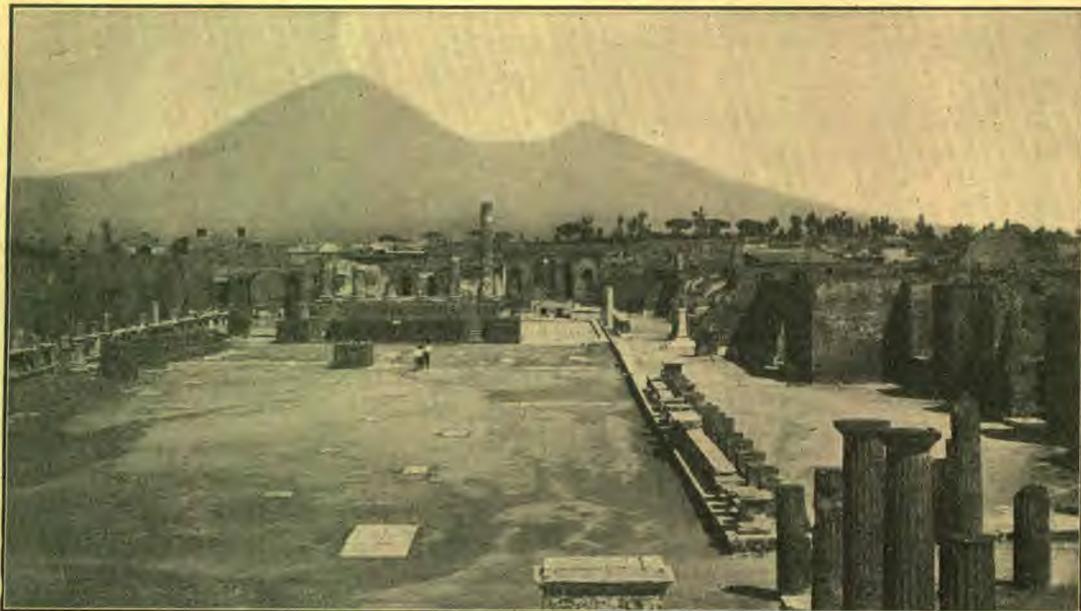
COLLEGE OF EVANGELISTS  
Loma Linda, Via Redlands, - - - - Cal.

### A GOOD PROPOSITION.

to men and women. Send four ten-cent stamps for one dozen packages of E-Z Washing Tablets and instructions, post-paid. This may start you in a good, easy business as it has many others. E-Z Washing Tablets remove the dirt and stains without rubbing and positively without injury to clothes. Want agents in every State. Good profits. Address,

ALFRED MALLET  
Elkridge, - - - - Baltimore, Md.

Buy the celebrated HENTON FRUIT TRUCK when you intend purchasing wagons. For Carriages, or anything in the line of Farm Machinery, correspond with me. Can make it an object to you. Will lay goods down at your station at less than you pay local dealers. Satisfaction guaranteed. Geo. E. Henton, Mountain View, Cal.



Forum of Pompeii, exhumed from the ashes of Vesuvius, which buried it in A.D. 79. The volcano, Vesuvius, in the distance. These calamities—volcanic and seismic—are increasing in frequency as the centuries roll by. They are indications that the sin-laden earth is waxing old. See article on page 14.

shown mercy was years ago. Father may say, "I'll teach you, young man!" but the wee baby was taught, and he has only learned what was taught him.

O for justice, wisdom, and common sense in Christian homes!—*Mrs. McVean Adams.*

### WHAT A DRUNKARD LEAVES.

AN inebriate, dying, left the following will: "I leave to society a ruined character, a wretched example, and a memory that will soon rot. I leave to my parents as much sorrow as they in their feeble state can bear. I leave to my brothers and sisters as much shame and mortification as I could bring upon them. I leave to my wife a broken heart—a life of shame. I leave to each of my children, poverty, ignorance, a low character, and a remembrance that their father filled a drunkard's grave."

There are other people who might make wills resembling this. They have had health, wealth, strength, and opportunity. All these

would be subject to all the destructive agencies of dampness, earth, wind, etc.

The results are curious. Ordinary hairpins were the first (taking 154 days, on an average) to oxidize into a brownish rust—ferrous oxide—which was scattered by the wind as it was formed, and not a trace of a single one could be detected at the end of seven months. Common bright pins took as long as eighteen months before their combustion was complete, but brass ones had been entirely turned into green verdigris long before that.

Polished steel needles of a small size lasted a very long time (over two years and a half), but a black lead pencil proved itself to be practically indestructible, both cedar and plumbago being almost as good as when new, even tho harder things had quite rotted.

"WHAT some men call poverty is often only a kindly, providential hindrance to the securing of hurtful superfluities for one's self or friends."

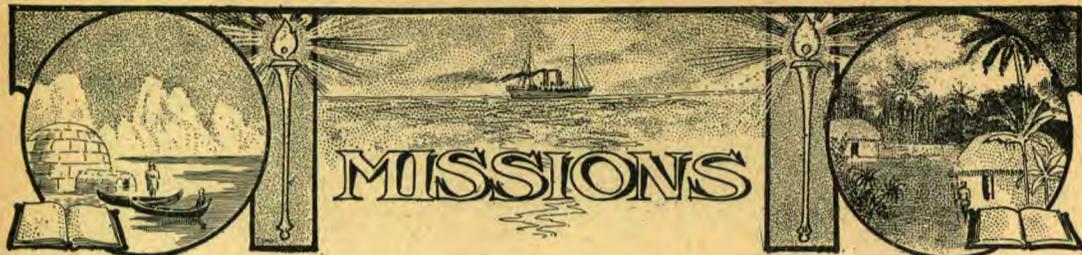
### Individual Communion Cups

More convenient, sanitary; add impressiveness to ceremony. We introduced individual service, make the best and supply over 4,000 satisfied congregations. They never go back to the old way. List of users on request. Send for free catalogue. Return outfit (our expense) if not satisfied after trial. Sanitary Communion Outfit Co. 64th St. Rochester, N.Y.



If you haven't already done so, why don't you drop us a postal asking us to send you a copy of our monthly paper, "The Bank of Mountain View Journal." It is very interesting. It is full of good ideas, and it is free to you for the asking. If you live in the East, send for a copy and see how we do it in California. We still hold ourselves ready to furnish you with information about Mountain View. Write us.

Address—  
**Bank of Mountain View**  
Mountain View, Santa Clara County, California



### CHRISTIAN COURAGE.

WORKMAN of God, O, lose not heart!  
But learn what God is like;  
And in the darkest battle-field  
Thou shalt know where to strike.

Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field when He  
Is most invisible.

Blest, too, is he who can divine  
Where real right doth lie,  
And dares to take the side that seems  
Wrong to man's blindfold eye.

Then learn to scorn the praise of men,  
And learn to lose with God;  
For Jesus won the world thru shame,  
And beckons thee His road.

—Frederick W. Faber.

### RAISE IT QUICKLY. The \$150,000 Fund.

AT the spring council of the General Conference Committee in 1906, it was recommended that \$150,000 should be raised for various purposes. At that time it was decided that \$100,000 was to go for the work in Washington, D. C., and \$50,000 to the South.

Just as the enterprise was being launched, the information was received that fire had consumed the Pacific Press at Mountain View, Cal. Another council was therefore called and the following distribution of the fund was made:

The South .....	\$ 50,000
Apportioned as follows:	
Nashville Sanitarium .....	\$25,000
Huntsville Sanitarium .....	5,000
Graysville Sanitarium .....	1,500
Atlanta Sanitarium .....	3,000
Graysville Academy .....	2,000
"The Watchman" .....	2,500
To be apportioned by the	
Southern Union Conf. ..	11,000
Washington Sanitarium .....	50,000
Pacific Press Building .....	20,000
Review and Herald Building .....	10,000
British School (near London) .....	10,000
Williamsdale Academy (Nova Scotia)	2,000
Skodsborg Sanitarium (Denmark) ..	2,000
West Indies (school and publishing work) .....	4,000
Chilean Printing-house and School ..	2,000
<b>Total .....</b>	<b>\$150,000</b>

It has been mutually agreed that the first \$50,000 raised on this fund is to go to the South. The remainder of the fund is to be divided on a pro-rata basis to each of the various enterprises benefited.

#### The World-wide Work.

All these agencies are educational and mighty helpers in carrying the Gospel message. All are needy and worthy. This \$150,000 fund is itself illustrative of the world-wide progress of the third angel's message. The accomplishment of this enterprise will bring strength into all departments of our cause—educational, publishing, medical missionary, and evangelistic. It is a stroke for missions, and will hasten the evangelization of all lands with this message. Even the help given the home enterprises is help

for mission fields, as the institutions assisted are to be training centers from which the light must go out to all parts. And the great Southern field is counted in our work as in itself a mission field. The providences of God that press this call upon us are evidences that we are in the days of the finishing of the work.

The raising of the \$150,000 fund is a magnificent test of loyalty. If accomplished quickly, it will be a glorious achievement.

Nothing that we have undertaken has a better foundation, (a) In the value and urgency of the enterprises to be assisted; (b) In the unqualified approval and promises of support from the responsible leaders in our cause; (c) In clear, distinct, and urgent appeals from the Spirit of God.

### THE CERTAINTY OF GOD'S PROMISES.

TO believe the Bible in its entirety is to trust God implicitly. The faith of Seventh-day Adventists in the immediate coming of Christ is based upon the promises of Jehovah as given in His word. But in considering

be maintained, by which to bring those in darkness to see "eye to eye" in preparation for the Lord to "bring again Zion." Isa. 52: 8.

By consulting the apportionment of funds by the General Conference, it will at once be seen that the division of the \$150,000 now being raised was a wise one, looking to the end in view. No single portion of the field receives a major part of this money, but it is assigned to each section, according to the revelation of its needs. We call attention to the fact that Great Britain receives \$10,000 for its educational work. Considering for a moment the wide range of influence that country has over other nations, and the amount of good it may accomplish by this, all must agree that this entire amount is needed there. Crossing the North Sea to Scandinavia, with its extended connection with other parts, we must see that the \$2,000 devoted to educational work there is none too much to meet its needs.

Coming to the Western World, we note the struggling efforts to establish a school in the West Indies, in which to educate the people of that region for a part in the Master's work. We believe the \$4,000 to be given there is a modest sum for that region. Turning to the west coast of South America, we witness the strenuous efforts there made against papal error; and why should not that country have the sum of \$2,000 with which to establish a modest printing plant and a school?

Viewing our own country, and the work assigned it in God's providence, why should we not prepare ourselves at once to discharge the responsibility that we know rests upon us?



At our last stockholders' meeting, Jan. 28, 1907; lunch generously provided by the ladies of Mountain View Church. The building is now occupied, tho not quite completed. Work is more than we can do at present. Before many months the congestion will be relieved.

these promises, it is well to embrace all the conditions attached to them. That is to say, we ought carefully to study those things to be fulfilled, which must precede the glorious revelation of the Lord's personal advent.

First of all, let us emphasize the Saviour's own words which tell us that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. It is well to note that the Gospel of the Lord's kingdom **MUST BE SOUNDED IN ALL PARTS OF THE WORLD** as a witness to the nations, before the message can culminate in the Lord's coming. This is indeed a great work which with only human power would be impossible for many reasons. The greatest of these is that without a cementing force, no unity of purpose could

The sooner we place all our institutions on a basis from which they may become instrumental in carrying out the plans they are designed to accomplish, the sooner will God be able to give through their united work the resonant cry which will arrest the attention of the entire universe. In this establishment of centers of influence in various parts of the world, we may see the wisdom of God. He designs that His last message shall attract men by its harmony and sweetness of tone. To become thus it must sound thru an instrument fitted to give the positive notes of rhythm and harmony.

Makers of band instruments well know that to make the exit-end of the contrivance no larger than the entrance, no amount of breathing thru it would produce the desired sound.

Therefore such instruments end in greatly enlarged proportions, and in bell-shaped form, in order to give the proper volume and beauty of tone. The closing notes of the third angel's message to be produced by the breath of God, must have the instrument thru which they are to be produced given the proper proportion and shape. The larger and more extended the bell of the instrument, the wider the range of sound that will be produced.

In the closing of this message, God wants coworkers who will be willing to give the material of which to make the great instrument thru which His Spirit may herald forth the speedy coming of the Master to judgment. Why should not every one esteem it a rare privilege to be invited as a partner into such a firm, and for such a work? Why should not the necessary funds for this preparatory work be on their appointed mission now?

J. O. CORLISS.

### A UNITED EFFORT.

**L**ET us all unite in a supreme effort to raise quickly the \$150,000 fund. The work can soon be accomplished if we all take hold with faith and enthusiasm. Let us devote our best energies to this work just now, and see what can be accomplished in April.

In May, the representatives of our work in all lands will be assembled in Gland, Switzerland, as a General Conference Council. And there, in the presence of the grand old mountains that witnessed many of the severest struggles of the Great Reformation, our brethren from every continent will be engaged in conference. On the banks of the beautiful lake, midway between Geneva and Lausanne, two strong citadels of ancient Protestantism, they will engage in prayerful study of the ways to keep the later Protestantism pure and active.

Reverently will they study the way in which the Lord has led this people, and the commission to go into all the world and preach the Gospel. Diligently will they study the world's map to see how they can place the few workers in newly entered fields where they can accomplish the most for the Master in a short space of time. Faithfully will they study the ranks of the workers in the older fields, to see who can be spared to go to the frontier. Earnestly they will plan for the strengthening of every educational agency, so that all may be doing their utmost in the training of workers to go to the front.

Our schools, our publishing houses, and our sanitariums will be brought into faithful review as regards their value as training-places for missionaries. And broad plans will be laid for the strengthening of every known agency for the education and fitting up of laborers for the great harvest field. The importance of such councils can not be estimated.

Let us unite in earnest prayer that a full measure of grace and wisdom be given to our representatives at this council. And shall we not also pray that grace and wisdom be given to us, that we may keep step with the advance movements that shall be inaugurated at the council?

As our brethren consider plans for broader work in China, Japan, India, Africa, and South America, the question will always arise, What promise is there of sufficient means to support the present work, and the proposed enlargements? How long will it take to make up the large fund we are now working on? And how soon can we give our principal financial support to the strengthening of numerous other agencies for the training of workers?

The answer to many of these vital questions will be found in the results of the efforts made just now by ministers, teachers, physicians, and managers of our institutions, to do a full and acceptable work in raising the large fund. The enthusiasm that we put

into this work in April, and the results telegraphed to the General Conference Council in Switzerland, will largely influence the brethren in their plans for broader work in the newly opening fields.

### What Shall We Do?

Let us plan a big surprise for our brethren who assemble in Gland next May. Let us all, ministers, licentiates, teachers, physicians, and managers of institutions and enterprises, take hold of this matter at once, and, uniting our efforts with church officers and others having a burden to help, let us do a quick work in raising the balance of the big fund. Thus we can count its accomplishment as a mile-post of progress, and go on to other work.

W. C. WHITE.

### NOW IS THE TIME.

**H**E is a true soldier who stands by his gun in the heat of the battle.

His labor is most appreciated who lifts when the work is most difficult and the load the heaviest.

Have you and your church contributed your sisterly share to the \$150,000 fund?

We are not our own. We are bought with a price. Our money is not our own. We are stewards of the Lord's means, and He is thereby testing each one of us as to our fidelity in the use we make of it. The gold and the silver, and the cattle of the valleys and upon the many hills, are His; but He permits us to gather from His earthly storehouse, to hoard or to expend, as we will; but as stewards over His means, and as representatives of His work on earth, we shall be required by the Lord to render an impartial account of our stewardship.

There has never been a time when some department of our Father's cause did not need financial help, but just now it is in special need. There is a call for men and women and children who will lift where the work for the hour needs them most. And the raising of the \$150,000 is the work for the hour. Let us at once finish it, and advance to other duties.

Jesus said, "It is more blessed to give than to receive." True, it may not always be more PLEASING, but it is "more BLESSED."

Each person should purpose in his heart to give "as God hath prospered him." The first step is "a willing mind." Then the Lord will accept the gift "according to that a man hath." This is Jehovah's plan for securing from His people freewill offerings. Some will therefore give thousands, others hundreds, and the remaining multitudes among us—thus arising to their privilege—will contribute thousands of lesser amounts, which in the aggregate will make up the \$150,000; and no one will have been burdened or financially oppressed.

"He which soweth bountifully"—according to that he hath—"shall reap also bountifully." Let us not postpone for the future that which can be done to-day.

H. W. COTTRELL.

### OUR WORK AND WORKERS.

AT Seymour, Ind., a church of nineteen members was recently organized, all but four being newly converted.

THREE have accepted present truth at Columbia, Okla., under the labors of Brother and Sister T. J. Hickman.

OF the work in Indianapolis, Ind., the Reaper states: "Three adults who have received Bible-readings from our workers united with the church."

BROTHER C. L. BUTTERFIELD, writing from Tillamook, Ore., to the North Pacific Union Gleaner, says: "The Foley Sunday-school voted to discontinue the Sunday-school and meet on Sabbath. Accordingly, last Sabbath when the time arrived there

were over twenty persons gathered for Sabbath-school and meeting. Of this number, there will be about fifteen that will be regular members."

THE company at Keokuk, Iowa, has been increased by seven members during the last three months thru the labors of Brother and Sister G. R. Hawkins.

A CHURCH of nine members was organized at Maynesburg, Ky., March 16, by Brethren Pogue and Sanford of the Cumberland Conference.

A GERMAN bark called at Pitcairn Island, Dec. 24, 1906. The commander was informed that there was no sickness on the island, and that everything was well with them.

THE total number of believers in the Australian Union Conference, which includes Australia, the Philippines, Singapore, and a number of other island groups, is reported to be 4,095.

O. H. McCRILLIS, of Bethel, Wis., makes a plea that the SIGNS and *Life Boat* should be furnished for the people in insane asylums, not only for many of the patients who are rational,—cured or nearly so,—but also for the helpers and caretakers. His experience leads him to believe that such good reading would be greatly appreciated in these asylums thruout the United States.

A SMALL company of believers are holding forth the truth in Ketchikan, Alaska, where Brother A. M. Dart and wife are laboring. He writes: "At our Sunday night meeting we have a regular attendance of a score or more of Metlahkatla Indians. They are quite well educated, speak English well, and are better acquainted with their Bibles, on the whole, than many professed Christians wearing a fairer skin."

A LETTER from Prof. J. L. Shaw, of India, tells us that more special attention is being given to the work among the natives and the learning of native languages. Brother James has been sent to southern India to open up the work among the Tamil people. In the Tinnevely district there are five hundred Sabbath-keepers. We hope soon to report the establishment of a home in the hill country for which funds have been raised. The matter is under consideration now, but the missionaries there wish to decide wisely and well.

### PAPERS IN FOREIGN LANGUAGES.

A SPECIAL series of each of our foreign papers will be issued by the International Publishing Association, at College View, Neb. for six months following May 1, 1907, corresponding with the SIGNS of the TIMES as to subject-matter and date of issue. This will enable our readers to supply their foreign-speaking neighbors and friends with the same precious truths in their own language.

The German paper is issued semi-monthly at \$1.00 a year or 50 cents for six months. Ten copies to one address, 75 cents a year, or 40 cents for six months. The Swedish and Danish-Norwegian papers are issued weekly at \$1.25 a year, or 65 cents for six months. Ten copies to one address, 90 cents a year, or 45 cents for six months.

We have been told that "a far greater effort should be made to extend the circulation of our literature in all parts of the world. The warning must be given in all lands and to all peoples. We should multiply publications on our faith in English, German, French, Danish-Norwegian, Swedish, Spanish, Italian, Portuguese, and many other tongues; and people of all nationalities should be enlightened and educated that they, too, may join in the work." Let us see that this work is not neglected in our own land.

### CHINESE FAMINE FUND.

Received to March 1 .....	\$21.45
Mrs. E. G. Grantham .....	1.95
Al. Lorgren .....	3.00
J. W. Gibson, Treas. ....	6.83
J. M. Anderson .....	2.00
Aug. Monson .....	10.00
Mrs. W. F. Kilmer .....	1.00
Mrs. N. G. Scofield .....	2.00

Total entered to March 31 .....\$47.53  
The need is great, and will be for months.



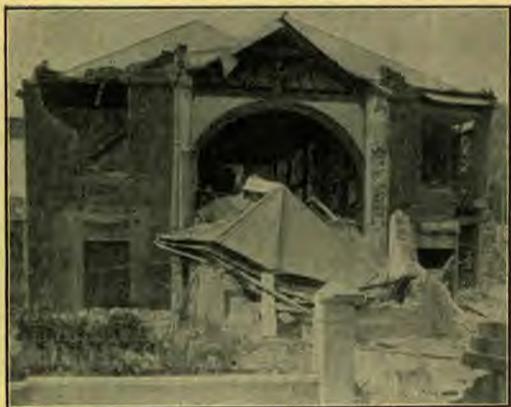
### THE KINGSTON EARTHQUAKE.

[This article is a little late in reaching us, a little late in publication, but it is from an eye-witness, recording an event which may occur to-morrow anywhere on the earth.—Ed.]

**M**ONDAY afternoon, January 14, 1907, the people of Kingston, Jamaica, in utter ignorance of the great disaster which was soon to overtake them, were busily engaged in their usual occupations. In every part of the city, streams of shoppers, sight-seers, visitors, pleasure-seekers, and men of business were to be seen passing to and fro. The business section of the city was nearing the hour of closing, and in session at the Old Minco on Hanover Street, sat the members of the West Indian Cotton Conference, a body gathered from all the British West Indies Islands, together with many notables of the British Isles themselves.

A number of schools were in session at the time. At the Seventh-day Adventist church on Text Lane, a session of the Bible Institute in connection with the West Indian Union Conference was being held. The hotels were filled with tourists, the factories were in full swing; in fact, the city was busier than ever before, with the conferences gathered within its precincts and the heaviest tourist traffic known in its history.

Kingston, tho in many ways quaint, old-fashioned and ancient, is a city of extraordinary beauty. Its very quaintness, its peculiar houses, and its air of old-time superiority are in themselves things which attract the eye and bind the heart to the delightful place. The city was built after the destruction of Port Royal by earthquake, June 7, 1692. Its streets run mostly at right angles, are narrow with few exceptions, and closely built up with houses peculiar to Jamaica itself. Most of them are brick inlaying among the poorer and middle classes, and brick, stone, and cement among the richer portion of the community. Of these latter, many beautiful mansions may be found which would do credit to any city either European or American. In several portions of the city may be found parks, some of which, well-



Protestant Episcopal Church, East Street, Kingston, Jamaica.

kept and abundant in their display of tropical plants and flowers, are gems of beauty. To the eastward at Rockfort is a seaside garden of great attraction, and to the north of the city at the foot of the hills which flank the western end of the Blue Mountains, is a delightful park and botanical garden known as Hope Gardens.

Such was Kingston in the early hour of

Monday, Jan. 14, 1907. At 3:32 p.m., as registered by the clock in the Parish Church tower, there came a terrific shock from below, which in the short space of twenty seconds made the fair city of so many beautiful memories a blot on the face of nature, a ruin irreparable, chaotic, supremely awful. Only to those who passed thru those trying moments will it ever be more than an empty dream. To them it is a nightmare of horror never to be forgotten.

We were standing in a small wooden office building on Text Lane conversing with some friends thru an open window when, without warning, the earth, the building, the very firmament, seemed to be shaking together.



Post-office and Town Hall, Kingston.

We were almost thrown from our feet, when a short lull came, and we rushed to the open court on the street, about forty feet away. Ere we had gained half the distance, more violently than before, the earth again seemed to be moved by a power incredible, and all around us buildings began to give way. The arch of the porch of the Seventh-day Adventist church gave way with the last violent jerk, and it seemed as tho for a moment the whole building with its living freight must follow in inevitable destruction. However, a merciful Providence kept it safely, and the one hundred fifty worshipers, with the exception of three who fell with the front arch, escaped uninjured.

We looked about us, and on every side saw the ruin of homes without number. Here the whole side of a house had fallen out, there the building had collapsed entirely; in other places buildings and heavy brick walls had fallen, burying men, women, and children beneath them. Yet from our situation we did not realize the extent of the disaster. Having provided for those who had been injured at the church, we went to our home, finding it practically ruined, the east wall down, the walls perilous, but none of the inmates injured.

Fire had broken out almost immediately in the business section, and fearing lest our services might be needed in places where men and women were buried, we started to go to the aid

of those who were in need. As we went cityward, the horror of the situation grew upon us. Great crowds were hurrying to and fro with no knowledge of what they were doing, wandering aimlessly here and there, and crying upon God for mercy. The uninjured seemed to be crazed with fright, paralyzed with fear, and were doing nothing toward the work of rescue. We reached East Queen Street and were arrested by a cry from an adjacent yard that five children were buried beneath a brick building there. Hurriedly we made ready for work and rescued three poor little ones, mangled, maimed for life, from the ruins. They were but a few of the hundreds similarly buried that day in every part of the city.

We went on toward the heart of the city. Everywhere was ruin. Every street was lined with a terror-stricken multitude. Some had collected their few treasures and were making for the parks, fearing lest the fire should reach them, as it was rapidly spreading. On every side was confusion, uproar.

As night drew on, the light of the conflagration kept the city illuminated. In our part the dazed inhabitants still wandered about.

Many too dazed, too utterly broken to make their way to the parks, were sitting on the curbing in the streets, guarding the little that they had managed to bring from their dilapidated homes.

#### The Holocaust.

It was early seen that the business section with hundreds beneath the ruins was doomed to burn. The fire brigade, a few at least, did all that was possible to stop the flames, but only managed to do so after they had swept out to Orange Street, and east to Duke Street as far as the post-office and treasury building, and north almost to the Parade Gardens. Many within this section, pinned down by falling walls and debris, met a horrible fate as the fire crept over them. Tuesday, in passing thru this district, one might behold the half incinerated bodies of these unfortunates in attitudes which betokened a violent struggle for freedom as they attempted to avoid the devouring flames.

The power of the earthquake was incredibly awful. Buildings with massive walls, considered absolutely safe, were crushed into powder. The great structures, which nearly every one had counted on as withstanding just such conditions, went down into ruin, while some which were considered unsafe withstood the violence of the shock. It seemed almost as tho the power which shook the earth de-

sired to show men the little value which could be placed upon their opinions.

#### Noted Buildings Destroyed.

The well-known Myrtle Bank Hotel is a complete ruin. Its walls are nearly all a mass of brick on the streets or within the courtyard. Here a large number of the victims of the earthquake lost their lives. Fortunately, a large number of the guests, Americans and English, were elsewhere at the time, and very few among them were either killed or injured, the majority of the fatalities being among the employees.

The magnificent hotel at Constant Springs, tho not ruined entirely, was so badly cracked and broken, especially its towers, that it will cost thousands of pounds to put it in a safe condition.

The Roman Catholic Cathedral and Art Gallery on Sutton and Duke Streets is a great brick heap. Works of art were destroyed, and several persons met death under the crumbled walls of the formerly magnificent structure.

Cope (Wesleyan) Chapel, tho presenting a good front, is a ruin, both its sides having fallen in.

Among the other public buildings either badly damaged or destroyed are the theater, Scotch Church, Free Church, Episcopal Church, Parish Church, the Jewish Synagog, Government printing-office, Government buildings, many school buildings, including the Minco, High School, the Malabar Training College, the Government House, or Governor's residence, the hospital and barracks at Up Park Camp, the station of the West India Regiment, together with thousands of residences thruout the city.

#### The Monetary Loss

will reach nearly \$30,000,000. Of this it is said one-fifth only is insured, and it is questionable if there will be any possible way of collecting even this portion, owing to the earthquake clauses in the policies. Thousands lost every cent they possessed, and every item of clothing except what remained upon their persons.

#### The Sacrifice of Life.

Men can never tell all the sad story connected with this portion of the fell destroyer. Ruins still cover the forms of those who were crushed to death by the walls of falling buildings. Many burned to ashes beneath the ruins will never be known to men. Only an all-seeing eye in the courts of God beholds and records their resting-places. The latest returns give the registered dead as 1,800, and the probable total as 2,000. Without doubt, even this estimate is small, and will be found so when the records are completed. Had the earthquake come at a time when the people were in their homes, the loss must have been much greater, judging by the awful ruin in which many of these homes are found.

#### Are These Things "Judgments of God?"

as so many of the distracted people pronounced them on that fatal day? Are they not rather the result of sin upon an earth cursed by its awful load of guilt? Are they not the breakings forth of that punishment which will eventually come to this sin-cursed planet because of transgression, as mentioned in Isa. 24: 5, 6, 18, 19? We assuredly can not say Kingston is more wicked than the other cities of the West Indies, or of the world; there is the same wickedness, the same cause of sin, everywhere. Let us remember our Master's words when He said, "Think ye these Galileans [Jamaicans] were sinners above all Galileans [West Indians], because they have suffered these things? I tell you, nay; but except ye repent, ye shall all likewise perish." See Luke 13: 1-5.

Not to Jamaica, San Francisco, Valparaiso, alone come these lessons. God is thus warning the whole earth; and our telegraph wires, our newspapers, our periodicals, and books, are

presenting the awful facts to every nation. These warnings came to nations in the past. Babylon had its handwriting on the wall; Jerusalem had its prophetic utterances foretelling what would befall her. To-day God is warning us. Will these awful lessons, these fearful sights and scenes, awaken in us a desire to be right, or implant anew right principles in our hearts? S. A. WELLMAN.

#### THE LOST SUNDAY AMENDMENT IN CALIFORNIA.

IN the "California Christian Advocate" of March 21 there is an article by the Rev. E. D. McCreary, D.D., stating how the Sunday Amendment was lost. He frankly tells us that the appeal made to the Legislature was for a constitutional amendment for "Sunday betterment." The plea made before the Committee on Constitutional Amendments of the Assembly was for the aid of the **WORKING MEN**.

The religious idea was utterly and absolutely disavowed, and all the plea that was made was for a day for the poor, oppressed working man.

Dr. McCreary tells us who made the plea for the amendment and also those who spoke against it, declaring that they were all ministers or members of the "Seventh-day Adventist Church," and that "the ministers and members of this church made a vigorous and successful canvass of the state, circulating petitions against the amendment, which were numerously signed by members of that denomination, and by saloon-keepers and bartenders, brewers, and other opposers of Christianity."

Mr. Chauncey H. Dunn, in his speech before the Assembly Committee, declared as he presented his petitions, that these petitions were circulated

"without great effort to get names at all, in various portions of the state, in order to show that there was a general sentiment, and that sentiment extended thruout the state; and we have, therefore, at this time, a petition to present to the Legislature thru this committee, containing between seven and eight thousand names, only of voters—and they represent voters from about forty counties in the State. We have not attempted to make any large canvass, etc."

And yet Dr. McCreary tells us on their petition question:

"The apathy of the ministers and members of the churches in regard to the Amendment was appalling. Three thousand petitions, each one having space for thirty signatures, were sent out all over this state to pastors of all denominations. The petitions were sent out from headquarters two months before the Legislature convened, accompanied by an urgent appeal that immediate attention be given to their circulation for signatures. Less than one-third of these petitions were returned, and many of these had only from five to ten signatures. The whole number of signatures only aggregated about 8,000, while the signatures on opposing petitions aggregated 14,000 [15,000]. Some of the largest and most influential churches of our own and other denominations did not send in a single petition nor a single signature. Had the pastors of the state given to this movement the support and attention its importance demanded, at least 50,000 signatures could have been easily gotten; and, with such a constituency as these signatures would have represented, the Legislature would at least have given the Amendment much more careful consideration."

Why can not the good doctor surmise, rather why does he not know, that a great many of these who he thought ought to sign his petition because they keep Sunday, signed the opposing petition because they believe in religious liberty? He charges that the opposing petitions were signed by Seventh-day Adventists and whisky people largely, and yet Seventh-day Adventists are among the

most sincere and strenuous opponents of the saloon; and in this entire campaign and in the speech of Mr. J. O. Corliss before the Assembly Committee, it was expressly stated that we are opposed in toto to the manufacture and sale of intoxicating liquor. This has been kept in the very forefront of our literature, and we are known as prohibition people thruout the United States. That there may have been men of this character who signed the petitions is probable, and they had the perfect right so to do; but there are also those who signed the petitions that are members of various Protestant churches, and even ministers of evangelical denominations, who utterly repudiate the union of Church and State and the fostering and protecting of religious institutions by statute law.

There is a reason for the apathy of the ministers and members of the churches in regard to an amendment of this character. There may come a time when that apathy is lifted and church-members may be driven to petition for such laws as this, under a combination of arguments for political purposes. But at the present time, thank God, there are Christians in all the various denominations who utterly repudiate the trailing of the garments of Christianity in the mire of politics, who utterly repudiate fornication between Church and State.

Seventh-day Adventists did do a little in this campaign. They did not do anything at all compared to what ought to have been done, but we are glad that Dr. McCreary tells us that the "movement for Sunday betterment is not dead;" that "arrangements are being made for a more thoro organization of the moral and religious forces of the State along these lines." We are glad to know what will be again attempted. We are sorry, so sorry that no words can express it, that the Christian church, the professed spouse of Jesus Christ, can not learn that He is all-sufficient; and that if they have any institution which they call Christian, which has not enough of divinity in it, and divine support in the living word of God behind it, to stand, that it ought to be utterly repudiated and die, rather than to seek to uphold it by legislation. More than this we are sorry they will not repudiate that confessed weakness of character, that they are not willing that what they believe and profess shall stand on just the same ground as the belief and profession of every other citizen of the State. He who believes in religious liberty believes in it for the other man, and he would scorn to take any advantage of that other man, however much in the minority the other man might be.

Let the Sabbath, let the Sunday, stand on the inherent qualities which they respectively possess. We have the word of the Lord Jesus Christ that "every plant which My heavenly Father hath not planted shall be rooted up." We may build Sierra-high walls around a California or an American or a Methodist or any other Sunday, and if it is not of God's planting, in the great day of God those walls will fall. That is true of every other institution, nor need we wait till the day of God to know whether it is of God's planting or not. Study His word, and let that word guide us, notwithstanding the traditions and creeds of men.

Signor Nitti, a deputy in the Italian Senate, says that every year an Italian province is transferred to America. It is stated that there are more Italians in New York than there are in Venice. Something like half a million come every year, most of whom settle in the large cities, Boston, New York, Washington, New Orleans, and Chicago. Not all of these immigrants are undesirable; in New York alone their property holdings are valued at \$60,000,000, one-fourth of which is in the savings banks. It is proposed to relieve the congested conditions by the organization of agricultural colonies.



MOUNTAIN VIEW, CAL., APRIL 17, 1907.

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

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

**Peace Congress.**—Do not forget that the SIGNS OF THE TIMES will have a capable representative at the Peace Congress in New York, who will report that great meeting for this paper alone.

We make a break in our series of articles on China in our Missions Department to permit a few words on a matter of great importance. The \$150,000 is a worthy enterprise, and if all would lift as they are able, it would be soon raised, nobody would be distressed, and the cause of God would be greatly blessed, and this blessing would flow back upon His people.

**The Standard Bible Dictionary.**—Funk and Wagnalls Company announces an early completion of the above work. Its price when complete will be \$6.00. They make an advance offer to clergymen of \$4.00. It is an absolutely new work, containing the very latest determinations of facts, making the book not a volume of speculations about the Bible, but a Bible dictionary. Address, Funk and Wagnalls Company, 44-60 East Twenty-third Street, New York, for particulars.

In a recent speech by Senator Beveridge, of Indiana, he declared, according to the *New York American*, that Indiana is eager for the time when the whole government of the country shall be nationally administered. He said, "We Americans live in one big house with many rooms, not in separate houses, fenced and guarded against one another." Among the things demanded was the election of Senators by the people, the nominating of all candidates for office by the people at the polls, the making of internal improvements by the nation, and referred to a great many other things which the government had already done, such as the prevention of the scattering of obscene literature, suppressing lotteries, prohibiting the selling of poisonous and adulterated foods, sanitation of packing houses, the inspection of meats, irrigating the arid West, ending of child labor, control of trusts, etc. And these are the arguments put forth for a stronger and greater centralization of power.

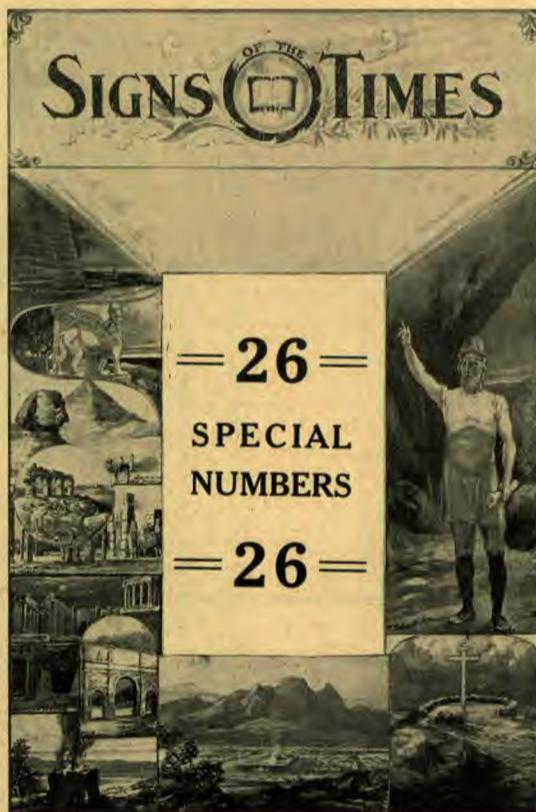
**Extravagance the Order.**—It takes a resolution like that of John Wesley (was it?), who would spend only so much a year whatever his income, to withstand the environing extravagance and its temptations. The federal government is no exception to the rule. The last session of Congress appropriated almost \$920,000,000; and a member of the House appropriations committee contends that \$75,000,000 should be added to this for river and harbor work and naval construction. As compared with ten years ago, just prior to the Spanish War and the era of imperialism, the figures stand as follows: For 1898, \$528,735,000; for 1908, \$919,948,000, almost twice as much within a decade. Of this increase, \$55,000,000 must be charged to the army, and \$66,000,000 to the navy. One party, counting on a continuance of prosperity, predicts that the present revenue system will yield a surplus of \$20,000,000; while the other party contends that there will be a deficit of \$100,000,000. The people may have to pay more heavily in additional taxation for our billion-dollar Congress if flush times should not persist. Then "distress" and "perplexity." Luke 21:25-27.

TO OUR READERS.

Some Specially Good Things.

**B**EGINNING May 1, we are going to publish a series of 26 special numbers of this paper on the leading topics of the Bible. Each article will be complete in itself, and yet so arranged as to form a connected history of the great events outlined in the Scriptures. Studies will be given on the great symbolic prophecies and prophetic periods in the books of Daniel and The Revelation, showing the fulfilment of prophecy and where we now stand in the stream of time. The following are some of the topics which will be considered in these 26 special numbers:

1. The Bible.
2. Prophecy.
3. Coming of the Lord.
4. Our Sacrifice and Priest.
5. The Signs of the Times.
6. The Law and the Gospel.
7. Man and His Destiny.
8. Spiritual Gifts.
9. Election, Predestination, and Free Will.



Reduced Facsimile of Cover Page.

10. The Great Threefold Message.
11. The Church.
12. Bible Temperance.
13. The Sabbath, the Test of the Ages.
14. The Great Federation Movement.
15. Religious Liberty.
16. The Outpouring of the Spirit.

These articles will be well illustrated and supplemented by Bible-readings. Above we give a reduced facsimile of the cover-page of one of these series, which is a study in itself. The original drawing was made by Mr. Chas. Mente, our New York artist.

Besides these special articles, the regular departments of the paper will be kept up during this period the same as usual. Particular attention will at all times be given to the Outlook Department, taking up current events and showing what they mean in the light of prophecy.

This series will be one of the most interesting and instructive that we have ever published, and not a single number should be missed. Remember that the first number will be issued May 1. Subscriptions should be sent in at once.

We call your particular attention to the following special rates, which include the Gospel Series of 26 special numbers:

The 26 special numbers, six months .....\$ .75  
Five or more copies to one address, six months,  
each ..... .50

Four or more to single names and addresses,  
one year, each ..... 1.00  
Regular subscription price, one year ..... 1.50

Yearly subscriptions will not only include the 26 special numbers, beginning May 1, but also the great Missions number to be issued in November, as well as all other special numbers which have been planned. Subscribe now and secure the complete set.

Address, SIGNS OF THE TIMES, Mountain View, Cal.

**The Bible in Japan.**—The report of the American Bible Society for March informs us that "the liberal donation of money on the part of Christians in the United States and elsewhere has not only made a deep impression on the minds of the famine sufferers, but also on the nation, as evidence of the Christian spirit of unselfish devotion to the welfare of mankind, regardless of creed and race. One of the residents in the famine region reports a deep and widespread interest in the teachings of Christianity, and in numerous places there are now not only a goodly number of inquirers, but also many who are true believers. At Iwanuma, near Sendai, one hundred are reported to have decided to become Christians. At one church in Sendai there have been forty-two baptisms. Among these there were officials, bankers, business men, and university, college, and middle-school students. There are still many earnest inquirers who are being instructed in the Bible. At another church were forty-six baptisms, and one of the missionaries writes that during an experience of thirty-two years he has never before seen such a hunger for soul food. From present appearances it would seem that this movement is likely to become general."

INDIA MISSION FUND.

Received to March 1 .....\$3,241.50  
Alfred Karlson ..... 5.00  
Jennie M. Fisher ..... 1.00

Total to March 31 .....\$3,247.50

This does not include the amounts sent to the Foreign Mission Board; only that which came direct to this office.

An excellent letter comes from one of our round-the-world missionaries, Pastor G. B. Thompson, with a most interesting article on India. This will appear as soon as the series on China is finished. Brother Thompson writes that he is of excellent health, and meets signs of encouragement everywhere. He in a few days expected to organize a church in Rangoon.

The highest record of singing at one respiration is by Courtice Pounds, who in 1898 sang three hundred and sixteen notes without taking breath. Previous to this, Norman Lalmond sang two hundred and eighty-seven notes at one respiration. The average man can scarcely sing fifty.

**Famine in Russia.**—Reports from Russia are to the effect that famine conditions prevail over a territory half as large as the United States. It is a greater loss to Russia than the immense cost of the Japanese war. These facts speak eloquently of the times in which we live.

Great men and mighty men in their plenitude of wisdom may leave God's cause, nevertheless it moves on. For "the weakness of God is stronger than men," and "the foolishness of God is wiser than men."

The National Educational Association Convention will be held this year in Los Angeles, July 8 to 13. 30,000 visitors are expected, among them the greatest educators in Europe and America.

Now we are told that the great Bible companies are forming a Bible trust. We hope this is not the case. More about it later.