

SIGNS OF THE TIMES



"The Lord Is Risen Indeed!"



PUBLISHED WEEKLY

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C. DEWITT SHARP.

A New Series of Articles

We will soon have a series of articles on Present-day topics by Prof. Geo. W. Rine. Most of our readers will remember Professor Rine as the author of a very interesting chain of articles which appeared in the SIGNS last year under the general title, "The Industrial Conflict in the Light of Revelation." Perhaps they presented the great subject of Capital and Labor in the strongest, clearest, and most readable manner of anything that has ever appeared, but we believe these articles, a list of which are given below, will be still better. Certainly no one of our readers will want to miss a single one of the series, and we hope many will see that their friends and neighbors read them as well.

Why Our Lord Must Come Again, Apostasy and Confusion in the Religious World, Prevalence of Religious Vagaries, Recrudescence of Ancient Mysticism, Revival and Dominance of Romanism, Present-Day Evolution and Combination of Wealth, Venality and Corruption of the Political World, Venality of the Commercial World, Greed Poisons the Fountains of Justice, The Ubiquity of Graft, Extremes of Opulence and Poverty, Lawlessness of Capital, Lawlessness of Labor, Industrial Federation and Strife, Oppressors Reap the Whirlwind, Greed and the Social Vice, In the Lap of Luxury, Prevalence of Crime, "The Nations Were Angry," Signs in Nature, Restitution of All Things.

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Signs of the Times

MOUNTAIN VIEW
CALIFORNIA

Signs of the Times.

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

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MILTON C. WILCOX, - - - - - EDITOR.

C. M. SNOW, }
W. N. GLENN, } - - - ASSISTANT EDITORS.

THE RESURRECTION OF CHRIST.

MORE will be said during the month of April by the pulpit and religious press on the resurrection of Christ than in all the year beside. Why is this? Does the resurrection pertain to special seasons? Is it more important at one time of the year than another? What is its lesson? What does or should the resurrection of Christ mean to us? How should the great event be celebrated? How should it be remembered before the world? These are important and vital questions to every child of God, nay, more, to all people.

What Need of a Resurrection?

WHEN Jesus was taken down from the cross, He was dead. "Christ died for our sins according to the Scriptures; and . . . was buried." 1 Cor. 15:3, 4. This is one of the great facts of the Gospel. In order to live, He must have a resurrection. Death comes in consequence of sins. But Jesus Christ did not die because He Himself was a sinner. He kept the Father's commandments, and abode in His love. John 15:10. He "did no sin, neither was guile found in His mouth." 1 Peter 2:22. He "gave Himself for our sins." Gal. 1:4. God "made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. And so He died, and was buried, and hence the necessity of His resurrection.

Righteousness and Life.

He died because of *our* sins; and He was raised because of *His* righteousness, or the righteousness of God in Him. For "in the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. He died, "the Just for the unjust," to bring us to God; He lives, the Prince of righteousness and life. The power which raised Him from the dead was the power of God manifest in a righteous life in sinful flesh. The law in Him was not "the law of sin and death," but "the law of the Spirit of life." Rom. 8:2. And "the Spirit is life because of righteousness." Verse 10. And as Christ was absolutely righteous, God "loosed the pains of death; because it was not possible that He should be holden of it." Acts 2:24. Death can hold forever only those who are identified with sin. Christ identified Himself with sin, but not *for* Himself nor *in* Himself; it was solely for others that He died. He lives because death can not

hold the righteous. The resurrection is, therefore, the demonstration of the power of God triumphant over finished sin,—death,—even as it had been triumphant in a flesh of sin in His life.

"The Power of His Resurrection."

THE power by which He was raised is the power of God, the same power that is in the Gospel; "for it [the Gospel] is the power of God unto salvation to every one that believeth. . . . For therein [in the Gospel] is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Rom. 1:16, 17. The power of God in the Gospel is, therefore, the power which enables the child of faith to live the righteousness of God. This is the power of the eternal Spirit by which Christ was enabled to offer "Himself without spot," and by which His children fulfil or keep the righteousness of the law. Heb. 9:14; Rom. 8:4. It is the power of the life that Christ lived while on earth, and which He lives in every one who will have faith in Him. Gal. 2:20. It is the power by which we are "born from above," are made new creatures in Christ Jesus, "created" "unto good works," "in righteousness and true holiness." (See John 3:3-5; 2 Cor. 5:17; Eph. 2:10; 4:24.) This is the power of God, the power of His "endless life," the power of His "eternal Spirit," the power manifest in Christ's life over sin, the power triumphant over death.

That same power must be in us, and will be in us unless we receive the grace of God in vain; for "if any man have not the Spirit of Christ, he is none of His." Rom. 8:9. It is this power that the Spirit prays through the apostle that we may possess: "that *ye may know* . . . what is the *exceeding greatness of His power* to usward *who believe*, according to the working of *His mighty power*, which He wrought in Christ, when He *raised Him from the dead*, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be *Head over all things to the Church*, which is His body, the fulness of Him that filleth all in all." Eph. 1:18-23. The resurrection, therefore, reveals to us a Conqueror over sin for the race of the lost ones in Adam, who was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:4.

The Memorial of His Death.

THE death, burial, and resurrection of Christ are the three great facts of the Gospel. This the apostle clearly sets forth in 1 Cor. 15:1-4; after saying that what he had declared to the

believers was the Gospel, which they had received, wherein they stood by which they were saved, he thus recapitulates: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

Certainly, these great events, the death of the eternal Son of God, His burial, and resurrection, should be remembered, should be kept before the world, should be proclaimed, that others might receive it and be saved. Has God given such memorials?—He has. "As often as ye eat this bread, and drink this cup, ye do *show the Lord's death* till He come." 1 Cor. 11:26. The bread and wine of communion are a reminder of the death of Jesus Christ, which is continually and forever effectual—an occasional symbol of a continual spiritual feast of feeding on the Word and life of God. 1 Cor. 10:16, 17; John 6:54-56, 36. It is not on "Good Friday," or once a year, that Christ's death should be remembered, but "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4:10.

The Memorial of His Resurrection.

THE burial and resurrection of Jesus Christ is symbolized by baptism. The same apostle writes:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with him by baptism into death; that *like as Christ was raised up from the dead* by the glory of the Father, *even so* we also should walk *in newness of life*. For if we have been planted together in the likeness of His death, we shall be also in *the likeness of His resurrection*; knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, *henceforth we should not serve sin*." Rom. 6:3-6.

But the careful reader will observe that it is not in the naked ceremony of baptism that the memorial is revealed. There is the likeness—the going down into the water, the whelming, immersion, burial, and the rising again. All this is of value only as it represents faith in the facts of the Gospel and the power of God. If the faith is genuine, it should mean a funeral and a wedding to all beholders. It says that the old man, the old life of sin, is dead, and we bury him forever; and that the new man is married to Christ, the One also raised from the dead, and whose life is in the believer. (See Rom. 7:4.) The ceremony of baptism itself is, therefore, but a symbol of the new life that is to be. It declares that the believer has forever renounced the world and sin, "that henceforth we should not serve sin." Such a life should bring forth the fruits of righteousness unto the glory and praise of God. It should declare that the Christian is a son of God by the "power of an endless life" in all the fruits of righteousness.

The value of Christianity is in its power, its life. If it be only the mere forms, the ceremonies, the ritual, the days, it is no better than Paganism. Its reality is in the power of the individual life over sin and in righteousness, of which the simple Christian ceremonies are but symbols. What a witness it is to the power of God to see a sinner, one who loved sin, who bore its varied, corrupting, loathsome fruit, a curse to himself and a disgrace to his family and neighborhood, transformed by the power of God to a righteous man, whose life bears the fruit of righteousness, peace, and joy in the Holy Ghost!

But this is no fancy picture. There are many such transformations yet, praise God. There would be many more if His professed people only knew Him and knew His power. If they knew Him, they would not need the recurrence of a spring pagan festival to bring the power of His resurrection to mind. They would not supplant His Sabbath by another pagan festival day in memory of a new event, a day never appointed of God.

The power of Christ's resurrection, the witness of that resurrection, is manifest in the righteous life of the believer, not for one day in the week, but every hour of every day. "Christ is risen!" Christian brother or sister, does your life show it? Are you "risen with Christ"? This is the vital question. What is His resurrection to you? Sinner, Christ desires to live His life in you. From beyond the tomb He sends the glad message to all, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." He has power to save you. He will live the same life in you that *He* lived while on earth—a life triumphant over sin. Will you let Him do this? If you have His power in your life; the resurrection to life and immortality awaits you.

THE RESURRECTION AND ETERNAL LIFE.

WHEN the apostle Paul was about to be "offered," or put to death, for his faith, he had faith to believe that there was laid up for him "a crown of righteousness." But he did not expect it until the Lord should come as a "righteous Judge," and give it to him—at the same time that all those who love His appearing should be rewarded. See 2 Tim. 4:6-8. This crown of righteousness is a "crown of life" (Rev. 2:10; James 1:12), and it is bestowed upon the dead saints when called to life at Christ's coming, and through an equivalent change upon those who are living at that time. This assurance is given as a "comfort" to the children of faith in the hour of death. See 1 Thess. 4:13-18.

These facts of Scripture account for Paul's expression of faith and hope in Phil. 3:8-11. Here he says: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know Him, and the power of

His resurrection, and the fellowship of His sufferings, being made conformable unto His death; *if by any means I might attain unto the resurrection of the dead.*"

Therefore a profession of faith in Christ would be of no avail without a resurrection. "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19. Paul held up before the Jewish council the res-

urrection of Christ, and the fellowship of His sufferings, being made conformable unto His death; *if by any means I might attain unto the resurrection of the dead.*" unless He Himself died in their behalf, unless He Himself paid the penalty of the law that hung over the race. Sin and its consequences are the works of the devil, and Christ tasted "death for every man" (Heb. 2:9) "that through death He might destroy him that had the power of death, that is, the devil." Verse 14.

In foretelling His own death Jesus said to the people, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24. So He went down to the tomb, into "the valley of the shadow of death," to procure children for His kingdom. The children of God are "the children of the resurrection." Luke 20:36. This is the Christian's faith and hope; so, "if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:13, 14.

But Christ *is* risen, praise the Lord, which fact stands as the climax of the power of God. See Eph. 1:19, 20. And we have the encouragement of His personal testimony that the Father hath given to Him power to give life to whom He will. Not only did He, while on earth, declare Himself to be "the Resurrection and the Life," but He has revealed Himself from heaven, giving us this assurance: "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [*hades*, the grave] and of death." Rev. 1:18. Having the keys of the grave gives Him full power and authority over this prison-house of Satan. Therefore every true Christian may know that there is laid up for him a crown of righteousness—not his own righteousness, but the righteousness of Christ, which means a crown of life. A full faith in this promise will cause him to look for and love the appearing of the Lifegiver in glory. G.

SIN IS DEATH.

NOT only is the penalty of sin death, but sin of itself is death. Not only is death in the sin, but the sin of itself is all death. Sin may not appear death. In the beginnings of leprosy we do not see the dread disease, but when full grown we see it in all its fearful effects and repulsiveness. But it is no less incurable in the beginning than when fully developed.

The human family is stricken by the dread disease of sin. In its incipient stages it does not seem death, and we laugh at its presence, amuse ourselves with its mild stings, and slumber under its intoxicating wine; yet, nevertheless, "sin, when it is full-grown, bringeth forth death." Death is its legitimate fruitage. He, therefore, who chooses sin chooses death. It matters not how harmless, beautiful, entrancing, delightful, or joyous sin may seem, to choose it means to choose death.



"Christ died for our sins according to the Scriptures; and . . . was buried."

urrection as the hope of Israel. Compare Acts 23:6 with chapter 28:20.

But there can not be any hope of a resurrection to a future life without a death. "That which thou sowest is not quickened, except it die." There could not have been any resurrection of Christ, and therefore no hope for us through a resurrection from the dead, if Christ had not died. We were all "dead in trespasses and sins," from which condition there was no relief, excepting through the death and resurrection of Christ. There was no way for Him to save sinners, excepting to bring them up from the dead, and He could not do this

To choose sin against light and warning, means to reap by and by utter extinction of being. For it is not God's will that sin should exist forever; He will sometime have a clean universe, where all intelligences praise Him. Rev. 5:13. Sin will be destroyed, and every soul which has identified himself with sin will be destroyed with it. He thereby cuts himself off from the life of God, and must, apart from Him, inevitably and eternally perish.

THE RESURRECTION, THE CHRISTIAN'S HOPE.

A FUTURE life is contingent upon a resurrection from the dead. "In Adam all die." As head of the race, his transgression brought his posterity, with him, under the decree of death. God could have cut him off, and, in cutting him off, cut us off also, and so have allowed His purpose in the creation of man to be frustrated by him who is at once the enemy of God and man.

God did not elect so to do. Death must come as the result of the transgression; but death must not be allowed to frustrate His glorious purpose. So Father and Son provided a way by which death is compelled to release its prey, Satan's plans be frustrated, and the purpose of God be accomplished. "As in Adam all die, even so in Christ shall all be made alive." Just as true as is the fall, just so true is the rising again from that fall. Just as sure, then, as Adam lived and died, and Christ lived, died, and rose again, just so sure is it that, tho we die, we may live again beyond the clutch of death, beyond the bars of the tomb. There is one condition—that we come into that relation to Christ known as being "in Him." It was being out of Him, out of harmony with His will and purpose, that made sinners of men, and put

a gulf of separation between heaven and earth in a spiritual sense. That put God's own handiwork under a curse, and brought weeds, waste, and desolation into the fruit and flower-bearing fields of this earth.

But, true as it is that death and desolation have come, and destruction is decreed upon all that continue outside of God, yet "in Christ shall all be made alive." They "shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:29. There is no place in this for misunderstanding. Life and immortality are bestowed at the resurrection to those who are accounted worthy to receive them; and at that same time those who are living and are accounted unworthy of life, are slain by the brightness of His coming, to be reserved for the resurrection of the unjust. Again: "There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. Through the resurrection, men are ushered into eternal life

or eternal death. Without a resurrection, there is no promise of life eternal.

The resurrection of Christ to life is a pledge of God that there shall be a resurrection of those who are His to the life He has to give. We read. "If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him." 1 Thess. 4:14. Some in the early church had been teaching that there would be no resurrection of the dead. Paul took direct issue with such teachers, and declared: "But if there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith also is vain; . . . and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished." 1 Cor. 15:13-18.

There is one conclusion that must necessarily be drawn from this scripture, and that is, that men do not have inherent immortality. For, if there be no resurrection, all who die are perished. If men are now immortal, then, whether there be a resurrection or not, death

raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53

From these scriptures we see that this change from mortality to immortality and the resurrection of the righteous dead and the second coming of Christ, all take place at the same time. Immortality is *bestowed* upon those who are worthy of it when Christ comes back to earth. Therefore, it could not have been in the possession of men and women up to that time. Immortality would not be bestowed upon those who already had it. The righteous dead had not received life up to that time, except in promise. They receive it then. They had not possessed immortality up to that time. They receive it also at that time.

But mark this: In none of these scriptures, nor in any other scripture, is there assurance given to any that they will receive immortality and eternal life, save through the door of the resurrection. Of course, those who are alive at the time of the second coming of Christ, at the time the righteous dead are raised, are exempt from death, and so from the necessity of a resurrection; but the "change" of which the apostle speaks, and which takes place in them at the time of the first resurrection, is just as much a change from mortality to immortality, as it is in the case of those who pass through the tomb. The "corruptible" living mortal, and the mortal who has seen "corruption" in the tomb, are both made "incorruptible" at the same time, according to the plain teaching of the scriptures above quoted.

The modern church makes but little of the resurrection; the early church made much of it. The modern church is making much of present, inherent immortality; the great apostle of the early church contended against it with all the power of pen and voice.

The popular modern church

teaches the reception of the Christian's reward at death; the Revelator declares, through the prophet John: "Behold, I come quickly; and My reward is with Me, to render to each man according as his work is."

So I repeat, without the resurrection from the dead, none of the dead shall ever see eternal life; and that resurrection does not take place until Christ shall come in the clouds of heaven. In the resurrection lies the hope of the Christian.

EVERY attempt to make others happy, every sin left behind, every temptation trampled underfoot, every step forward in the cause of what is good, is a step nearer to heaven.—Dean Stanley.

THERE are two things needed in these days: First, for rich men to find out how poor men live; and second, for poor men to know how rich men work.—Edward Atkinson.



"And . . . He rose again the third day according to the Scriptures."

does not end existence. The immortal man, at death, would simply pass from one state of existence to another, and would not—could not—perish. But the Scripture leaves no ground for such an hypothesis. Without the resurrection, heathen and Christian alike would remain in their graves forever.

Immortality is a part of the reward which Christ is to bring with Him when He comes back to this earth, to close the epoch of sin and usher in the reign of righteousness. He tells us, in His last letter to His church: "Behold, I come quickly; and My reward is with Me, to render to each man according as his work is." Rev. 22:12. At His coming, this is what occurs: "The Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. "We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be



GREED AND THE ADULTERATION OF FOODS.

BY GEO. W. RINE

It is evident that the virus of greed runs riot in the blood of most men in these degenerate days. What will men not do to wrap their greedy fingers around the infatuating dollar? Society has instinctively recoined an old word into a new use in order to express in a nutshell the multifarious *illicit* methods devised for indulging its passion for coin. That word is GRAFT. No other word is to-day used more flippantly by all classes of persons, from babies to octogenarians.

Of all forms of graft, however, none is more essentially diabolical, more out-and-out wicked, than that of adulterating the foods, drinks, and medicines manufactured to sell to the consuming public. The medico-scientific world is frantically pursuing the menacing microbe into its last hiding place, and has almost succeeded in putting the fever germ into permanent quarantine. With unflagging zeal our doctors vaccinate, inoculate, and make immune. They mend broken skulls, replace a missing stomach, and disentangle a knotted intestine. But we practically undo all this by unwittingly eating or drinking some adulterant just as fatal, in time, as a sword-thrust.

Despite the laws that society has enacted in order to safeguard health and life, this most odious of all the forms of commercial fraud is everywhere prevalent. In reference to the crime of food adulteration an eminent publicist recently wrote: "Fresh fruit and meat 'on the hoof' so far defy adulteration; but aside from these there is little which man consumes of the purity of which he can be entirely sure." The investigations conducted by the Federal Bureau of Chemistry of the Department of Agriculture, relative to the adulteration of foods and medicines, have led to the most surprising revelations respecting the extent and character of this nefarious practise. The head of the bureau, Dr. Wiley, alleges that "there is scarcely an article of food which has not been 'doctored' for fraudulent purposes." As long ago as 1894, Mr. A. J. Wedderburn, a special agent of the Department of Agriculture, who made a searching investigation into the whole subject, reported that the people of the United States paid \$1,125,000,000 each year for the elements of adulteration which they consume in their food. This total, stupendous as it is, does not include the adulterations in malt and spirituous liquors, tobacco, drugs, and the horrors of patent medicines.

Impure Milk.

Even milk, a food indispensable to infants and to many invalids, is adulterated to an extent incredible to those who have not kept themselves informed on the subject. In the city of New York, during 1902, of 3,970 samples of milk taken from dealers for analysis, 2,095, or nearly 53 per cent., were heavily adulterated. In the state of Ohio, during the year 1903, the official chemists found that more than one-fourth of all the milk that they had time to analyze, was adulterated with that vile stuff known as "formaldehyde." These instances serve to illustrate the extent to which the lives of innocent children and helpless invalids are everywhere put in jeopardy, and all from motives of sheer greed.

In the very teeth of drastic laws against the "doctoring" of butter, there are scores of preparations purporting to be butter that are still sold in enormous quantities throughout the country. Of fifty-eight samples of stuff sold as butter, inspected in 1899, in Ohio, fifty proved to be oleomargarine, four to be adulterated, and two to be renovated, butter. Of the entire lot not one sample met the standard test. There are factories in various parts of the United States devoted exclusively to the manufacture of "renovated butter." Their agents frequent

all the large markets for the purpose of buying up the refuse butter from the commission men and retailers, "taking stale, rancid, dirty, and unsaleable butter in various degrees of putrefaction; this refuse is put through a process of boiling, straining, filtering, and renovating, and is finally churned with fresh milk, giving it a more saleable appearance." The effect is said, however, to be only temporary, as in a few days the stuff becomes rancid, giving off a frightful odor. For this reason it is sold to dealers having a large trade, who will dispose of it quickly, for, if it is not consumed at once, it can not be used at all unless it is again renovated.

As a result of the researches made by the Municipal Pure-Food Laboratory of San Francisco, it is definitely known that nearly sixty per cent. of the honey sold in the Pacific coast markets is largely composed of glucose. A slightly smaller proportion of maple syrups and of molasses is freely mingled with the same adulterant, plus an admixture of salicylic acid as a preservative. This acid is a poison. A very large proportion of the jellies and of the evaporated creams is filled out with a goodly percentage of starch, with borax thrown in as a preservative. The same authorities further inform us that the manufacture of candies is made immensely profitable by the use of glucose in the place of sugar. Gelatine is almost universally used in the making of ice-cream, and more than five-sixths of the ice-cream analyzed contained borax. In several instances the cream was found to contain even wood alcohol, a rank poison.

Baking-powder.

A popular brand of baking-powder, which has been widely advertised and sold in large quantities, was found, under analysis, to contain thirty per cent. of pulverized rock. Chemical analyses have also laid bare the unsavory truth that most of the cream-tartar of commerce contains large admixtures of starch, phosphate, calcium, acid, and gypsum. The various flavoring extracts are equally deceptive in their composition. Tonka beans, a dangerous poison, artificial coumarin, and glycerole are extensively employed in making extract of vanilla. Of eighty-six samples of the different brands of lemon extract for sale in one of the states, Prof. R. E. Doolittle found that forty-four of the brands contained no oil of lemon whatever; only eight contained more than five per cent., and all except six were colored with coal-tar dyes. It should be remembered that the rules of the United States Pharmacopeia admit of no coloring matter except what can be effected by the use of lemon peel. Its rules further require that lemon extract shall contain no ingredient except the oil of lemon (five per cent.) and pure alcohol.

Canned goods are notoriously sophisticated. Poisonous drugs are used to give a pleasing color to these wares, as well as to insure their preservation. The manufacturer knows that salicylic acid arrests fermentation in canned fruits and vegetables, and borax in canned meats, and therefore he uses them without stint, as long as he is not molested by the officers of the law. These drugs also arrest digestion in the human stomach, but that is a detail with which the dealer does not concern himself, his business is to corral dollars, even at the cost of human health and life.

Canned peas are freshened into a vivid green by use of a positive poison, sulphate of copper. Prepared meats and codfish are preserved with boric acid, another drug altogether inimical to the health of the consumer. An additional chemical poison is employed to intensify the natural color of preserved meats.

The ground coffees of commerce are virtually all more or less adulterated—the most common adulter-

ants being roasted wheat hulls, bran roasted peas, the husks of coco beans, and adulterated chicory. One interesting sample, analyzed in 1900, by the Ohio authorities, contained ingredients in the following percentages: Sand, 7.5; sticks, wood, and husks, 2.59; pods, 1.56; ground beans resembling coffee beans, 5.93; other foreign substances, 70.21. The remainder was actually coffee!

In a late number of the San Francisco *Argonaut*, the editor informs his readers that "out of one hundred and thirty-nine decoy prescriptions sent out by the State Board of Pharmacy to Chicago druggists to be filled, twenty-three contained no trace of the drug called for, sixty-six were eighty per cent. impure; ten were twenty per cent. impure; nine, ten per cent. impure; and only thirty-one were pure." In San Francisco the agents of several reputable chemical firms have been quietly scrutinizing the adulterants offered under time-honored names to the unsuspecting public, and the findings have been anything but creditable to the dealers. The aforesaid editor makes the astounding statement that "Even President McKinley, according to report, was treated, after he was shot, with a drug which the surgeons quickly found was so adulterated as to have the opposite effect to that desired. From the Atlantic to the Pacific the coin-clutching adulterator of drugs has left his trail."

Wood Alcohol.

Physicians declare, however, that the most awful adulteration is that of substituting deodorized wood alcohol, or methyl alcohol, for ethyl alcohol, or grain spirits. The latter costs somewhat more than two dollars a gallon, while the former costs but fifty cents a gallon. The extent of the consequent adulteration is said to be amazing. They tell us that the inevitable result of drinking or inhaling or absorption through the skin of wood alcohol is blindness or death. "No alternative has been discovered. The most noted specialists of this country are at one on this subject, and predict a time when we shall be in the midst of a crowd of sightless, groping, bleary wrecks, stumbling from corner saloon to corner saloon, to get liquor which took away from them the light of the sun, and enriched the unspeakable adulterators at the price of human sight." (This excerpt is from the *Argonaut*. It is, perhaps, slightly hyperbolic.)

In its recent report, the New York State Board of Pharmacy avers: "Wood alcohol is a very dangerous poison. Its use is known to have caused St. Vitus' dance, paralysis, and total blindness. Even when used externally it is exceedingly harmful."

Dr. Lederle, in 1903, then head of the New York City Health Department, found that nearly fifty druggists were using it, not only in spirits of ammonia, but in tincture of ginger. Acetanilid is known to be a very dangerous heart depressant. But it is cheap; hence it is very extensively substituted for phenacetin, a much more costly chemical. Of three hundred and seventy-three samples of alleged phenacetin bought from druggists in New York, in January, 1903, only fifty-eight were pure. The others were basely sophisticated or contained no phenacetin at all. "Sixty per cent. of the wine made in France," says a noted chemist, "never saw a vineyard, and grapes form no part of their composition." After careful investigation, it has been conservatively estimated that seventy-five per cent. of the whisky sold in this country is a vile compound of cheap alcohol, fusel oil, and various other poisons.

Thus we might continue *ad infinitum* to illustrate the awful completeness with which the world of trade has become inoculated with the virus of this abominable species of graft. How often we hear it said that we have become a world of traders; but does it not look as tho we had become also a world of swindlers? Well might some, modern Madame Roland exclaim, "O Greed, what crimes are committed in thy behoof!" Apropos of this ubiquitous fraud of the mart, Mr. George Horace Lorimer recently delivered himself in the following pungent terms:

There is more than a sinister suggestion in the fact that it has been, and apparently still is, impossible to get Congress to enact pure food legislation. The adulterator of food is, at his best, a thief, and, at his worst, a poisoner, and, at all times, a repulsive specimen of callous degenerate. But he has "influence" enough with the machines of both our parties, in the nation and in most of the states, to secure the quiet smothering of laws against him.

The food adulterator, like so many others of our "respectable"—that is, most disreputable—criminals, thrives through the indifference and laziness of the mass of his fellow-men. But criminal carelessness on the part of purchasers does not excuse or lessen the crime of the adulterator or the crime of every legislator who, by failing to demand his punishment, makes of himself an accomplice in the stealthy crimes of this own cousin to the well-poisoner.

In the 27th verse of Revelation 21, there are named several classes of wrong-doers who "shall in no wise enter into" the city of God. The designation of one of these classes is most significant in this connection. Thus: "Neither whatsoever worketh abomination, or maketh a lie." If the adulterator of foods, etc., is not one who "maketh a lie," who, then, is?

A Strong Adversary of the Gospel.—A Methodist bishop, Dr. Foss, is credited with this statement concerning strong drink: "As a Christian minister, I oppose drink because it opposes me. The work I try to do, it undoes. It is an obstacle to the spread of the Gospel; nay, it is an obstacle which assails the Gospel, and whose complete success would drive the Gospel from the earth." This is certainly true, for it is one of Satan's very delusive weapons, and perhaps his most destructive one. "It biteth like a serpent," and the serpent was his first medium in the introduction of sin and death into the world. But there is another sinister principle behind the strong-drink evil, which gives it impetus and its wonderful influence; and that is the "love of money," which is "a root of all kinds of evil." It is doubtful if there is a man in the world who believes that the indulgence or the traffic of strong drink is right. It is the *business* of liquor-making and liquor-dealing that puts the tempter in the way of those who are susceptible to its influence, and the "love of money" is the sole incentive to engaging in the business.

CHURCH AND STATE NOTES.

THE originator of, and leading spirit in, this Washington movement for the introduction of the teaching of the Ten Commandments and other religious matter into the public schools, "the Rev. Randolph H. McKim, D.D.," rector of the Episcopal Church of the Epiphany, thinks "the public ought to look at the real issue involved in this whole discussion," and in an interview one day this week has thus presented "the issue":

The issue is simply this:

Shall the children be taught the Ten Commandments?

Shall they be taught to love God and to love their neighbors as themselves?

Shall morality be taught by selected text-books?

Shall an effort be made to secure a series of lessons from the Bible which Protestants, Roman Catholics, and Hebrews could all accept, instead of leaving the question to the individual teachers?

All the "religious teaching" asked for may be put into a few lines, to wit:

"Thou shalt have none other gods before Me."

"Thou shalt not make to thyself any graven image to adore it."

"Thou shalt not take the name of the Lord thy God in vain."

"Thou shalt remember the Sabbath day to keep it holy."

This is absolutely all that is asked in the way of "religious" instruction, unless the board see fit to adopt a brief exposition of the meaning of these four commandments.

The existing rule (No. 46) requires the inculcation of obedience to the commandments of God, without specifying what they are. It also requires the inculcation of the moral virtues by the teacher. No new principle, no innovation, is involved in the present proposals.

However much it may clarify the issue, it is certain that this statement will not lessen the issue any. This week, on the evening of March 21, the evening of the very day on which Dr. McKim made the above statement, there was a lecture on "Christian Education" at his church, the Episcopal Church of the Epiphany, and one can but wonder if the Doctor was present. He should have been, for something was said that he needs very much to hear, and that was very pertinent to the movement he has inaugurated in Washington. The lecture was under the auspices of the Churchman's League, and the speaker was Rev. Edward S. Drown, D.D., professor

of Systematic Divinity at the Episcopal Theological School at Cambridge, Mass. In the course of his earnest address the speaker made the following statements:

The one means that the church has by which to do its duty in the religious instruction of its children, and therefore to do its duty to the state, is the Sunday-school, and if the Sunday-school rises to the emergency and does its duty as it should be done, the religious education of the children can be provided.

When the churches really want good religious education they will be willing to pay something for it, and they will get it, not simply because they pay for it, but because their payment proves the earnestness of their desire.

If our laymen really want the religious education of their children, and take that want to heart, they will get it, and one of the signs of their wanting it will be their willingness to pay for it.

It would seem almost as if these statements were uttered in reproof of this movement that Dr. McKim is pushing. Dr. Drown, himself a leading Episcopalian, says that if the church really wants its children trained in religion, it will do it itself, and that it will pay for such instruction itself. To Dr. McKim's cry that the children are not being trained in religion, and that the state should undertake the work, Dr. Drown answers, that, instead of such a demand from the church being an evidence that the church really cares to have the children instructed in religion, it is a demonstration that the church cares very little about the matter. And Dr. Drown is right. When churchmen propose that the state shall instruct the child in religion, they show a serious indifference to the real religious training of the child. It is an indication that they feel no real and proper responsibility in the matter.

The most noteworthy thing just at this time in connection with this religion-in-the-public-schools agitation in Washington is the expression in the subject made in a leading editorial to-day (March 24), by the *Washington Post*, the leading daily of the city and one of the leading newspapers of the East.

The editorial is headed "Public Schools and Religious Teaching," and reads:

It is quite natural that the effort to introduce religious instruction in the public schools should have failed to arouse popular support. It was an agitation which, in the *Post's* opinion, had no adequate basis. The public schools are not, and never will be, religious institutions. There are private sectarian schools which exist because they make religious teaching a feature of their curriculum, and there are Sunday-schools innumerable which are established for the very purpose of supplying religious education. If these are not sufficient, or if they do not reach a large number of people, the remedy is not to be found in altering the public school system. It is the duty of Christian people to enlarge the sphere of influence of their own institutions by inducing a larger attendance.

With all efforts which tend to spread the cause of religion the *Post* is heartily in sympathy, but these endeavors must follow appropriate channels. Their sphere of activity is well defined, and it does not include the public schools.

This editorial, especially at this stage of the matter, will hardly add to the joy of the promoters of this scheme for religious instruction in the schools.

THE RUSSO-JAPANESE WAR.

RUSSIA'S official figures of her great losses in the battle of Mukden have at last been published. It proves to have been one of the most sanguinary conflicts of the world. The total number of Russians killed, wounded, and taken prisoners is given as 107,000. The official statement of the Japanese losses throughout the long battle have not been given; but are declared to have been considerably less than those of the Russians, altho they were the attacking party.

The concentration of the Russian army is said now to be complete, with the advance line at a place called Sipinghai, while the movements of the Japanese indicate that they are marching in the form of a crescent, with the wings far in advance of the main body. The evident intention is to encircle the Russian position in such a manner as to prevent the escape of the army when defeated in frontal attack.

Both belligerents reassert their intentions to continue the war. Russia is placing great hope in the success of her fleet under Admiral Rojestvensky,

which on April 8 was reported steaming through the Malacca Straits. A portion of the Japanese fleet was in its rear, and the remainder was waiting in the China Sea through which the Russian fleet must pass. Admiral Rojestvensky has a large fleet, but it is not believed to be an efficient one, because of foul bottoms and obsolete construction. Its crews have had little or no experience, while the Japanese have had experience and exhaustive training.

The eyes of Europe are now fixed upon Morocco and the three powers interested therein, namely, Germany, France, and England. England has recognized the preponderating influence of France in Morocco; but Germany, by the declaration of the emperor, refuses any such recognition, and has encouraged the ruler of Morocco to consider himself entirely independent of any foreign influence. France had influenced the Moroccan ruler to institute a number of reforms along European lines. Germany has advised that ruler not to comply with the wishes of France in the matter of reforms. The newspapers of these two European powers have indulged in some vigorous talk over the matter and the attitudes of the two nations. Right at this time King Edward visits the president of France, and this is taken in Europe as an indication that England stands with France on the Morocco question. There is some uneasiness throughout the world over the situation.

The recent great earthquake in India, in addition to doing great damage to buildings, is reported to have resulted in a great loss of life. At the hill station of Dharmasala, near Simla, eighty per cent. of the inhabitants are reported to have been killed. The earthquake was quite general, and numerous deaths are reported from other localities. Great buildings that have become historic were cracked or shattered or completely ruined.

Several great railroad companies are planning now to come under one management, making a much greater trust than that which was known as the Northern Securities Company. They will comprise one line of road from the Atlantic to the Pacific. The combination is being accomplished under the direction of J. P. Morgan and Kuhn, Loeb & Co., of New York City.

Cerebro-spinal meningitis has assumed the proportions of a plague in New York City. It is said to have caused not less than one thousand deaths in that city since the beginning of the year. The death of a Chicago teacher, who had recently returned from New York City, has given rise to the fear that an outbreak in that city would occur soon.

Only one serious conflict is reported to have occurred in Russia during the week between the police and the people. This took place at Warsaw, in the Jewish quarter. A large gathering of people, said to be Jewish Socialists, was fired upon by the troops and police, as a result of which four were killed and about forty wounded.

On March 26 a bomb was thrown into a police station at Warsaw, Russia, wounding seven persons. The chief of police, Baron von Nolken, started at once for the station in his carriage, and a bomb was thrown at his carriage. Its explosion wrecked the carriage, and seriously wounded the baron.

Hon. Seth Low and a large number of ministers are planning an extensive revival campaign in Greater New York. Ten large tents will be employed, each with its corps of religious and musical workers. The aim is to reach street children and crowds of idle men.

The great Simplon Tunnel through the mountains between Switzerland and Italy is now complete, and trains are in operation. This is the longest tunnel in the world, and difficulties of gigantic proportions were overcome in its construction.

The municipal election of Chicago has resulted in the carrying of a ticket which stands for the city ownership of all the great public franchises. Judge Edward F. Dunne was the successful candidate for mayor.

The coal-mine explosion at Zeigler, Ill., on April 3, resulted in the death of 43 of the miners. The disaster was caused by an explosion of powder and the afterdamp following.

Suicides are increasing at a rapid rate in Berlin. Last year the ratio was 34 to every 100,000 inhabitants, or more than twice as great as the ratio for London.

Seven men recently named by the President, will constitute a commission to have the immediate oversight of the construction of the great Panama Canal.

President Roosevelt has accepted the San Domingan Government's proposition to take control of the finances of that government.

CHRIST OUR LIFE.

BY RODERICK S. OWEN.

ALL men desire life; all shrink from death; and yet how few there are who are walking in the way of life! The words of Jesus to the Jews are equally applicable to-day: "And ye will not come to Me, that ye might have life." John 5:40. Christ is the One through whom all life comes; "for as the Father hath life in Himself; so hath He given to the Son to have life in Himself;" "for the Bread of God is He which cometh down from heaven, and giveth life unto the world." John 5:26; 6:33. The presence of death proves the existence of sin. So that all who sin are under sentence of death. Since "all have sinned and come short of the glory of God," death reigns over all the human family. For "as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Just at the point of the first transgression is the time where Jesus, who is the Author of the life, becomes life to the sinner, in the sense of saving the transgressor from immediate death, and extending his existence through a probationary period, in spite of his repeated offenses; so that we are indebted to Christ for our every breath. O, how sad to think that so many spend the breath thus given in mercy, in profaning and abusing Him who has Himself suffered, to become the donor of life—thus cursing the hand extended in blessing!

But Christ "is the Saviour of all men," and "specially of those that believe." Yes, there is a life beyond a mere physical existence, and this is found in Christ Jesus. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. He who finds this, finds the power of that endless life, which is manifest in Jesus, to destroy the works of the devil. He "shall not come into condemnation; but is passed from death unto life." "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Such an one can say. "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."

Such an one having been born from above, and being risen with Christ, he walks in newness of life, his affection not set on things of the earth, but on things above. He being dead with Christ, his life is hid with Christ in God; and when Christ who is his life, shall appear, then shall he also appear with Him in glory. For Jesus said: "I am come that they might have life, and that they might have it more abundantly." John 10:10.

But this life in the flesh, or mortal state, is

wit, the redemption of our body." Rom. 8:23. For "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead [in Christ] shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. Immortality! O, what a life, coequal with God! Free from corruption! not subject even to a liability to die! And all this comes to us through the Saviour, which God has provided for us, in giving His only-begotten Son to die, that we might have everlasting life.

Thus we see that Christ is our life:

1. Because He is the Author of our existence.

2. Because He saves us, as sinners, from immediate death, giving us a probationary life.

3. Because He imparts to us eternal life now, which lifts us above the power of sin, and which enables us, tho in the flesh, to walk in newness of life.

4. Because, at His glorious appearing, He will clothe with immortality all who trust in Him.

God grant that we may all know Him whom God has sent, whom to know is life everlasting.

CREDULOUS SKEPTICISM.

CREDULITY is the child, not of faith, but of unbelief. The worst errors and vagaries are those entertained by skeptics. "I am not a Christian, and do not believe in a personal God," writes a doctor. That is unbelief. But mark its credulity. "I believe that the universe is governed by immutable laws, and is ruled by one all-power force. I believe that this force is what we call electricity." So! When a new little life comes into your home, and you see a fresh soul unfold in rarest beauty, it is only a new electrical connection. When you sit by the little body from which the soul is gone, and your heart is as lead within you, cheer up, don't be foolish,—electrical

connection has simply been disarranged. Here is a creed, indeed. Skepticism accepts it. Faith denies it. Faith believes the truth. Skepticism doubts it. Skepticism credulously swallows folly. Faith demurs. The real incredulity is the incredulity, not of skepticism, but of faith.—S. S. Times.

ONLY the eternal love gives the eternal life.—S. S. Times.



"Go quickly, and tell His disciples, He is risen from the dead."

not all, even tho in it we do find a victory over the power of temptation. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20, 21. For we who have received the first-fruits of the Spirit, "even we ourselves groan within ourselves, waiting for the adoption, to

WITH POWER AND GREAT GLORY.

BY MRS. E. G. WHITE.

CHRIST'S second coming will be in marked contrast to His first coming. Then His glory was veiled with the garb of humanity. He came with no outward manifestation of glory. When He comes the second time, His divinity will not be concealed. He will come with His own glory and the glory of His Father. He will come as one equal with God, as His beloved Son, the Prince of heaven and earth. Instead of a crown of thorns, He will wear a crown of glory. Instead of a garment of humility, He will be clad in a garment of royalty. Upon His vesture will be written the name, "King of kings and Lord of lords."

At His first coming, Christ was denied and rejected by men, and by them dragged as a criminal to Pilate's bar, where they charged Him with blasphemy. He was scourged and crucified. Nails were driven through His hands and His feet. For three hours He hung on the cross, while His enemies said untingly, "He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God, let Him deliver Him now, if He will have Him; for He said, I am the Son of God."

At His second coming, the scene will be changed. He will be acknowledged by all as the King of glory. At the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. The angels will bow in adoration before Him. His enemies will see the mistake they have made, and every tongue will confess His divinity.

Christ's glory did not appear when He was upon this earth. He was then a Man of sorrows and acquainted with grief. Men hid their faces from Him. But He was following the path God had marked out for Him. Still bearing humanity, He ascended to heaven, triumphant and victorious. He has taken the blood of the atonement into the holiest of all, sprinkled it upon the mercy-seat and His own garments, and blessed the people. Soon He will appear the second time to declare that there is no more sacrifice for sin.

Then by innumerable voices will be sung the song, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

With earnest longing God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is given unfalteringly, "The morning cometh, and also the night." Light is gleaming upon the clouds above the mountain-tops. Soon there will be a revealing of His glory. The Sun of Righteousness is about to shine forth. The morning and the night are both at hand,—the opening of endless day to the righteous, the settling down of eternal night to the wicked.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The Lord is soon coming, and we must be ready and waiting for His appearing. O, how glorious it will be to see Him, and be welcomed as His redeemed ones. Long have we waited, but our hope is not to grow dim. If we can but see the King in His beauty, we shall be forever blessed. I feel as if I must cry aloud, "Homeward bound!" We are nearing the time when Christ will come in power and great glory to take His ransomed ones to their eternal home.

RESURGAM.

THE fool asks: "With what flesh? in joy or pain?
Helped or unhelped? and lonely, or again
Surrounded by our earthly friends?"
I know not; and I glory that I do
Not know; that for eternity's great ends
God counted me as worthy of such trust
That I need not be told
Out to the earthward brink
Of that great tideless sea,
Light from Christ's garment streams.
Believing thus, I joy, altho I lie in dust.
I joy, not that I ask or choose,
But simply that I must.
I love, and fear not; and I can not lose,
One instant, this great certainty of peace.
Long as God ceases not, I can not cease;
I must arise.

—Helen Hunt Jackson.

ETERNAL LIFE.

[From an Editorial in the *Sunday-School Times*.]

ETERNAL life has been defined as "the existence of a moral being according to God's idea of such existence." Of course, that was exactly how Jesus lived. He was the true man, made in the image of God. He had the wonderful consciousness of perfect fellowship with God. He lived in the world the life of God. That was His great significance. To speak of eternal life as the life of God, has not very much meaning to us, because we can know so little of the life of the Infinite. We can not even conceive His manner of existence. His thoughts are not our thoughts, neither are His ways our ways. But in Jesus we have seen what the life of God is, under human and finite conditions. The Word became flesh, and dwelt among us full of grace and truth. Divinity was naturally expressed in beautiful righteousness and love. What Jesus meant by life, was seen in the fair dealing in the little shop at Nazareth, and in the kindness of the home life in the house of Joseph and Mary; in the truth that characterized all His intercourse with men, and the graciousness of His loving ministry; in His personal soul-purity, and the uninterrupted sense of oneness with the Father. Any other way of living, Jesus would not call life. Life without God and love and truth, He would think unworthy of the name.

A marked characteristic of this kind of life, which justifies the application to it of the epithet "eternal," is that it is founded on a *sense of eternal values*. Jesus Himself might have been a popular king, but He conceived it of infinitely more worth to lead men to God. The devil showed Him all the kingdoms of the world. But Jesus would not exchange truth for all the glory of them. Napoleon thought otherwise. With magnificent opportunity to serve his generation in all honor, he preferred rather to satisfy personal ambition, and he lost eternal life. That is to say, Napoleon apparently lost the opportunity to live for eternal interests, choosing rather to live for the things that

perish. And there was, therefore, nothing left at the end.

"The world he loved so much
Had turned to dust and ashes at his touch."

That is why the New Testament makes such strong contrast between Christianity and the world. Not that we are to live the other-worldly life, looking for heaven, but that we are to live each day with reference to eternal interests. There are things that perish, tho they may not be evil in themselves,—silver, gold, raiment, tinsel, popularity, applause, and all the sensuous, "the world passeth away, and the lust thereof." There are things that abide,—faith, hope, love. Judas' thirty pieces of silver are long since gone, but Mary's broken vase and perfume are lasting forever. He that has eternal life is the man who puts a proper proportionate value on these various things. Money is good, of course, but truth is better. If it should come to a choice, as sometimes it does, the Christian must choose with reference to the higher value. Houses and lands are to be desired, but love is the greatest thing in the world. And not seldom there are alternatives. The recent biography of the noble Hugh Price Hughes, reminds us again of the words of his good mother to him, on his choice of a vocation: "I would rather see you a Methodist preacher than Lord Chancellor of England." It is a good thing to sit on the woosack, but it is a greater to win sinners to repentance. And these choices in the spirit of Christ are not made in order to gain eternal life, but because the choices themselves are eternal living.

When, therefore, Jesus offers eternal life, He is not simply promising immortality. He is promising that which alone can make immortality desirable,—a true quality of being. He offers us the difference between John, the beloved disciple, and the ambitious young fisherman; between Paul, the apostle to the Gentiles, and "the rising hope of the stern, unbending" rabbis. To men in full physical and intellectual vigor, He said: "I came that they may have life, and may have it abundantly." And some have learned what He meant. They know something of the promise: "Blessed are they that hunger and thirst after righteousness; for they shall be filled," and of the other promise: "Blessed are the pure in heart; for they shall see God," and of the truth of His Word: "It is more blessed to give than to receive." To be sure, there has come some self-denial. They have yielded a little reluctantly sometimes the things that perish, and have sometimes had to shut their eyes to the things that allure and destroy. But the Master's promise has been fulfilled. They have lived, and, to a degree at least, have lived abundantly.

JOY IN SERVICE.

I AM a man who spends his time in mixing tonics to try to get up an appetite in you who are gorged to the point of gluttony. Here you are, eating many kinds of food, pouring rich wines down your throats, saturating yourselves with all kinds of ease and luxury, and then preparing to die out of life, when God has put you here for something better. You are not happy, but in seven days I could make you happy. Organize the resources of life in the interest of the poor and weak, and for misery you'll have happiness, for selfishness that corrodes you will have a blade that flashes more and more, and then you will know real luxury—the luxury of service.—*Hillis*.

THE MIRAGE OF DEATH VALLEY.

BY UTHAI VINCENT WILCOX.

THERE is no place so melancholy and desolate as Death Valley, California, described by one writer as "Nature's last word of horror and desolation." There no living thing grows or can dwell; its burning sand drinks up rivers. Many are the tales that it might tell of those who have sought for its fabled mineral wealth. Two hundred and ten feet below the level of the placid Pacific, seven miles in length, and so hot in summer that its temperature has never been recorded!

Inside of this jagged rent in the earth's crust, this "abomination of desolation," where men have gone mad while in no apparent need because of the ghastliness of the surroundings, and the furnace-like aridity of the air, two young men, seduced by its oft-repeated tales of unlimited wealth, are toiling through nature's forbidden spot, when they discover that the water has diminished below the danger line. Eagerly they drain the last few muddy drops, which serve only to aggravate their thirst; and, as the burning sand fills their parched mouths, their ears and eyes, they would sacrifice anything for water. No vegetation, save here and there, half buried in the sand, starved grease root, which only serves to actuate the general appearance of death and desolation; and over the whole scene hangs a most profound and impressive silence, a silence that to the superstitious is frightful.

In this tortured state of mind, the sun and the scorching breeze sucking every drop of moisture from the skin, the thirsty seeker suddenly sees, through the blinding sands and blistering heat, an object just ahead, that to his surprise has escaped his notice before; there are cool mountain streams pouring down on alfalfa fields, where cattle are quietly grazing.

Reanimated by the vision, he presses eagerly forward for another hundred yards, when, as suddenly as it appeared, it vanishes, and he is aroused to the fact that he has been pursuing a mirage of the desert; and, instead of cool rivers and dales, he beholds the bleaching bones of his predecessors. His mind is unable to withstand the awful strain, and instead of pushing forward to the valley's outlets, he wanders in circles, goes raving mad, and finally expires where he has worn his fingers to the bone vainly digging for water.

Such is the mirage of nature, an optical illusion! But, journeying across the wilderness of this world, many men thirst for happiness, altho Christ proclaims Himself the Living Fountain, at which the tired and thirsty pilgrim might quench his thirst and be satisfied. But the majority of those who pursue after terrestrial glory and joys, yea, all, find that they are as illusive as the mirage. As one is deceived by the mirage of pleasure, so another is by the mirage of wealth; and as each successive one vanishes a new one appears, until the unsuspecting victim is swallowed up in the Valley of Death, and the pleasing illusion is gone forever.

"In vain the erring world inquires
For some substantial good;
While earth confines their low desires,
They live on airy food.

"Illusive dreams of happiness
Their eager thoughts employ;
They wake and see the boasted bliss
Was visionary joy."

Such is the mirage of life. Altho some men have drawn the highest prizes in life's lottery,

yet in forsaking the Fountain of the living waters, they find that they failed to give permanent, lasting happiness, and, according to the words of the wise man, "all is vanity and vexation of spirit."

We may learn, if we will, by the mistakes and warnings of others, to trust in Him when passing through the dark trials and tribulations on earth, for He is "a great Rock in a weary land, a Shelter in the time of storm."

But to any weary-hearted wanderer who has long chased the mirage, we would tender the Saviour's invitation to forsake all the inviting visions of wealth, honor, or riches, and take up His cross and follow Him to the place where the desert shall blossom as the rose, and where the parched ground shall become streams of water that recede not nor pass away. It shall prove the portal through which you shall enter upon joys infinite in degree and everlasting in duration, while through eternity you will bless that divine grace which first led you to abandon forever the vain pursuit of the Mirage of Death. See Isa. 55:1-3.

IS MAN IMMORTAL?

(An Acrostic, by G. E. HOLLISTER.)

Does Man Go to Heaven When He Dies?

"If I wait, the grave is mine house, I have made my bed in the darkness." Job 17:13.

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

"Man that is in honor, and understandeth not, is like the beasts that perish." Ps. 49:20.

"Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:6.

"Nevertheless man being in honor abideth not; he is like the beasts that perish." Ps. 49:12.

"If a man die, shall he live again? all the days of my my appointed time will I wait, till my change come." Job 14:14.

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down, he fleeth also as a shadow, and continueth not." Job 14:1, 2.

"My soul, wait thou only upon God; for my expectation is from Him." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Ps. 62:5; Rom. 6:23.

"O that Thou wouldst hide me in the grave, that Thou wouldst keep me secret, until Thy wrath be passed, that Thou wouldst appoint me a set time, and remember me!" Job 14:13.

"Remember how short my time is; wherefore hast Thou made all men in vain? What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" Ps. 89:47, 48.

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

"All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:20.

"Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume, the grave being an habitation to every one of them." Ps. 49:14, margin.

Are the questions answered?

Chino, Cal.

CLEANLINESS AND GODLINESS.

CLEANLINESS may be next to godliness when we are considering merely the surface of our bodies; but cleanliness conditions godliness when we get to the spiritual life. No unclean heart or mind can harbor God. There is not enough room for both. Impurity can

not be kept in a corner by itself; it taints the whole man; and God must have the whole man or none. There would be fatal discouragement here for us all, but for the fact that the most tainted heart and life is not beyond instant cleansing when that cleansing is honestly sought. Then the loving Father rejoices to show His power over uncleanness. His cleansing forgiveness never stops short of a result that is "whiter than snow." To-day that purity may be ours.—S. S. Times.

WHO WAS MELCHIZEDEK?

BY G. W. REASER.

IN identification of the "order" of priesthood called the "Melchizedek," we will raise an inquiry as to the original plan for the high-priesthood of this world. In whom was this office vested? In the patriarchal dispensation, from Adam to Moses, the priesthood was vested in the father of each family; hence the name of the dispensation is taken from *patri*, meaning father. Naturally, then, Adam was the first priest of this world, and by right, its high priest. He would have retained an endless, unchangeable priesthood, if he had not surrendered the rulership of the world to the usurper. Because of this surrender, Adam lost his priesthood, and Satan became "the prince of this world;" but he did *not* thus become the "Melchizedek" of our human family, for, in character, he is the direct opposite of the King of Righteousness, and of the Prince of Peace. His seat of government is more fittingly described by the term "Babylon"—confusion, than by "Salem,"—peace.

Conceding that all worlds in space are not created in vain, and are therefore inhabited (Isa. 45:18), each planet would naturally have its Melchizedek, that is, its representative, its everlasting father, its high priest.

When our world had lost its rightful representative, its father, its high priest, its Melchizedek, it was not left by the Creator in this sad condition. Its Representative, its Everlasting Father, its High Priest, its Melchizedek, was immediately foreshadowed in the institution of the sacrificial service, which, for 4,000 years, focused upon the second, or "last, Adam." Yet during this period, Satan had access to heaven as the representative of this world. Rev. 12:10; Job 1:6.

There are, doubtless, appointed times when the representatives, the priests "after the order of Melchizedek," from *all* unfallen worlds in the universe, joyfully assemble in heaven to worship the Creator. Such occasions are clearly indicated in the first and second chapters of the book of Job (chapters 1:6 and 2:1). That the individuals here mentioned as "sons of God" were representatives of their respective planets, is indicated by the fact that, in the interview between Jehovah and Satan, the latter is conceded to have been the representative of our earth, a position which he wrested from Adam, thereby becoming "the prince of this world." John 12:31.

As additional evidence that these "sons of God" were the heads (the Melchizedeks) of other worlds, it is worth while to note that, in designating Adam as the first man of this world, *he* is also called "the son of God." Luke 3:38.

Perhaps the most forceful evidence that Adam would have been the high priest (the Melchizedek) of this world had he not sinned, is found in the fact that, until Christ was born

into the world as a member of our human family, and became sin's sacrifice and thereby Satan's conqueror. He did *not* become our high priest "after the order of Melchizedek. But, *coincident* with His becoming our Melchizedek, He became the second or "last Adam." Heb. 2:16, 17; 6:19, 20; 1 Cor. 15:45. The logical conclusion is that, had Adam retained his sinless state, *he* would have been a priest "after the order of Melchizedek," and therefore that this "order" is composed of representatives of worlds, who were created and given dominion over their respective spheres, as Adam was created and placed over the planet, known to us by the name of "Earth."

Christ came into this world to be our Priest-King, our Melchizedek, which, being interpreted, "is King of Righteousness," and King of His own city of peace, for "the name of the city from that day shall be, The Lord is there." Eze. 48:35; Zech. 6:13, 14; Rev. 21:1-6.

It is a point of special interest, and one which adds strength to our argument, to note that, in the only prophetic announcement of the forthcoming of our High Priest "after the order of Melchizedek," He is *thus* designated, at the time when He will have taken to Himself His great power, as *King over all the earth*. Ps. 110:4. This rightful sovereignty He secured by becoming the "last Adam," and by vanquishing the conqueror of the first Adam.

At this point in His glorious triumph, He is appropriately called "King of kings." The reason for the conferring of this title is apparent, when we realize that each Melchizedek is a priest-king, reigning in righteousness and peace in his world; Christ, the Redeemer of our world, is transcendent in power, glory, and majesty above them all, hence the title, "King of kings."

The explanation of a text (Isa. 9:6, 7), a portion of which has been obscure to many, is suggested in the foregoing paragraphs. The query is, How is the expression "everlasting Father," fittingly applied to Christ? The significance of "father" is, possessing power to beget and sustain life in his offspring; the founder of a race or family. Adam would have been the "everlasting father" of our human family, had he not, by sin, forfeited the right, and lost the power to impart everlasting life to his posterity. He so far lost the power essential to everlasting fatherhood, that he could not perpetuate his *own* existence, or maintain his everlasting fatherhood, and, instead of imparting to his children eternal life, they inherited from him death. Jesus Christ, "who is our life," took upon Himself the everlasting fatherhood of His children. Thus, when His everlasting kingdom is established, as set forth in the text, He occupies the position lost by Adam; He is our "everlasting Father," our Melchizedek.

The conclusion being beyond controversy, that the Melchizedek to whom the "father of the faithful" paid tithes, was *not* a member of our human family, and that his kingdom was *not* of this world, but, instead, that he was the Adam, the everlasting father, of another planet; the query naturally arises, How came he into our world, and what was the purpose of his visit?

The possibility of his coming, as well as his ability to come, is proven in the fact of the gathering of the "sons of God" from their various worlds, to worship in the immediate

presence of the Creator. The *purpose* of his visit is suggested in the statement that the people of this world "are made a spectacle [theater] . . . to angels, and to men." 1 Cor. 4:9.

There is full Scripture evidence that *our* world is the only one in the universe that has fallen; our Adam, the only head of a world who has plunged his descendants into the gulf of sin, with all of its attendant wretchedness, terminating in death.

This world, then, is the battle-ground where the great controversy between righteousness and sin, is being fought to a finish. It is also the only complete object-lesson of the direful results of sin, to be found in all the boundless expanse of space.

The visit of Melchizedek to this world, would afford him opportunity to behold what utter ruin and wo sin has wrought; to compare the gloom of this "vale of tears" with the unsullied brightness and unalloyed happiness of his sinless homeland. As angels came to Eden to warn Adam and Eve of the terrible danger of joining the tempter in rebellion, Melchizedek, with the direful results of sin indelibly impressed upon his mind, and with that desire intensified which would naturally burn in the bosom of every right-minded father, to preserve his own household from ruin, when beholding the desolation of another; would return to his "Salem," call a general assembly of his blissful family, and, vividly describing to them some of the woful scenes of a sin-polluted world, warn them to avoid the sad mistake which resulted in the awful plunge of our world into its state of misery. He would exhort them to retain their "first estate" of innocence, purity, holiness, and loyalty to God, by which only their supreme happiness would continue, their homes be preserved from sickness, bloodshed, insanity, and from the ravages of the king of terrors—Death; their land be saved from the terrorizing and death-dealing agencies of storms, uncontrollable fires, hot thunderbolts, floods, cyclones, tidal waves, earthquakes. Continuing his comparison of the two worlds, reference would naturally be made to such familiar scenes of our world as drunkenness, homeless children, broken hearts, death-bed partings, populous cities of the dead, and battle scenes.

What an opportunity would thus be afforded him to make the desired impression upon minds which have never been dulled by the deadening influence of sin! what a wonderful contrast between the two worlds! And yet the redeemed inhabitants of this world will, by the spending of their entire mortal lives in beholding the present object-lesson of sin, finally have a greater dread of yielding to its power, than the people of any other world in the universe. This, on the principle that the child who has once felt the pain produced by contact with fire thereafter avoids danger of experiencing its scorching effects.

(Continued next week.)

In all of our churches is to be found a class of people who can not contribute anything toward the running expenses of the church and special funds because they are in debt, and feel that the money they hold is not their own. Yet if these good people are observed closely, it will be noted that this objection does not seem to have much weight with them when they want some delicacy for the table, or when they enter the confectionery

or ice-cream parlor, or when there is to be an excursion, or if there is something special in town in the way of a lecture, or when they want some desirable article of dress. When the desire is strong upon them they forget for the time that they are in debt. How can people afford all these things when they are in debt? Isn't it strange that they think so suddenly and powerfully about it when God's call for funds comes to them? And, after all, are not the most of us in debt to the Lord?—*Zion's Herald*.

THE PENALTY OF SIN.

1. *What is the final consequence of sin?*

"The wages of sin is death." Rom. 6:23.

"Sin, when it is finished, bringeth forth death?"

James 1:15.

"The soul that sinneth, it shall die." Eze. 18:4, 20.

2. *By what were sinners represented in the typical sanctuary service?*

They were represented by slain animals. See Leviticus 4.

David testifies that "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20.

Thus David saw the end of the wicked when he went into the sanctuary. See Ps. 73:1-3, 16-18.

3. *Where shall both the righteous and the wicked be "recompensed"?*

"The righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31.

4. *How and by whom will the wicked be "recompensed"?*

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:7-9

5. *How complete will be the annihilation of the wicked?*

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

6. *What will be the fate of this sin-cursed earth?*

"The world that then was [before the Flood], being overflowed with water, perished; but the heavens and the earth, which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:6, 7.

"The day of the Lord shall come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verse 10.

7. *Then what promise will be fulfilled?*

"Nevertheless we, according to His promise [Isa. 65:17, 18], look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

8. *Who will inherit this new earth?*

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.

9. *Then what will have become of the wicked?*

"Evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Verses 9, 10.

10. *What contrast does Jesus draw between the two classes?*

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall *not* see life; but the wrath of God [death] abideth on him." John 3:36.



WORK.

LET me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room,
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work, my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right of way."
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours.
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

WITH THE SOLDIERS IN JAPANESE HOSPITAL AND PRISON.

UNDER date of January 12, Dr. Pettee, from Okayama, reports some of the opportunities he has had for service in connection with both Japanese and Russian soldiers:

"I had the privilege last month of spending a few days in Hiroshima and Matsuyama, two of the great military centers of Japan. At Hiroshima there are seven great hospitals, each containing on an average 1,200 sick and wounded soldiers. The chief of the whole local military medical staff, Dr. Onishi, is a sincere Christian, and was formerly a member of the Tottori Kumi-ai church. By his favor the missionaries and Japanese Christians of various denominations have free access, at certain hours of the day, to the hospitals, where they are doing a large amount of helpful ministry by means of song and preaching services, tract distribution, and personal conversation. The work is now well organized, and is very effective, considering the lamentably small number of skilled workers.

"I give my attention to hospital No. 7, mainly because half a score of the older lads in the Okayama Orphanage had received the appointment of storekeepers and barbers for this one hospital compound. Altho assisted by two or three Hiroshima Christians, the boys are kept on the jump all day, except for a few minutes at meal times, supplying the wants of 1,300 invalid soldiers just home from Manchuria. The lads who are making a marked success of the venture, and are winning laurels for themselves and their institution, are Christian Endeavorers.

"I gave two entertainments with my phonograph, made two formal speeches, and held personal conversation with a number of the wounded men. I was impressed, as every such worker is, with the patience of the sufferers, and their earnest desire to recover, and return to the front. The poor fellow who sat directly in front of my phonograph horn at one of the entertainments had no hope, however, of again facing the Russian foe in battle, as he had lost both his legs, amputated above the knee. He was evidently very fond of music, and involuntarily kept time to the stirring marches with his mangled stumps. One of the most pathetic sights in those hospitals is to see men with one or both feet amputated (or in process of amputation) because of frost bites. Such men lay out all night—in a few cases for two or three days—after being wounded. They lay on the hills around Port Arthur in plain sight of both armies, but could not be rescued, as a flag of truce was not allowed. Fortunately, that barbarous period of the long siege is over. Even before the final capitulation occasional armistices had been arranged, and many of these sufferers rescued.

"Thanks to a special permit from the minister of war, to Miss Parmelee's good standing at the local barracks, and to a Christian officer who took our party in charge, we were able to cut red tape off short, and secure admission at once to the long wooden sheds hastily constructed behind Matsuyama castle hill, where fully 900 Russians are held as prisoners of war. Officers and men gave us a warm welcome, and were profuse in their expressions of pleasure and gratitude.

"The first record was purposely unannounced, and it broke the men all up as soon as they recognized the familiar strains of their grand old martial tune, 'The Russian Hymn.' Every man was on his feet in an instant, and tears and sobs, as well as smiles and chuckles, were in abundant evidence. Such expressions as: 'It was very kind of you to take this trouble,' 'We haven't had such a pleasure since we left Russia,' 'I could shut my eyes and think I was in Moscow or Petersburg,' 'This is a real Christmas treat for us,' more than repaid one for the bother of carrying a heavy phonograph 160 miles on its mission of cheering comfort.

"Hastily formed impressions should be offered with great hesitancy, but I can not help remarking that I was most favorably impressed with the refinement of some of the officers, but less pleasantly with their apparent inability to recognize the military necessities of the situation, and to adapt themselves to the irksome trials incident to a state of even lenient imprisonment. Several have lost their reason as the result of ennui and homesickness. The Japanese are treating them better than they do



A Temple in Which the Japanese Pay Homage to Buddha.

their own soldiers, but at best the situation is a cheerless one, and very few of the Russians care to while away the time profitably by work or study. May this, as well as other distressing results of the war, soon cease by the coming of peace and freedom. The missionaries in those cities should be specially remembered in these days of added burdens and well-nigh overwhelming responsibilities."—*Missionary Herald*.

IN THE MADURA DISTRICT, INDIA.

CONCERNING the many difficulties to be encountered in the Madura District, Rev. H. C. Hazen, missionary of the American Board, says:

"It is thought by some that car-drawings, such as used to be witnessed at Juggernaut, have been abolished by government. This is a mistake. I know from personal observation that idol-cars are annually drawn at five different places in the Madura Districts. In fact, the car-drawing is the principal

business at the festival; that is the climax to which all look forward. Government has prohibited the voluntary immolation of victims before the car, but men and women roll behind the car, and occasionally, without any warning, or before any one has a suspicion of what is going to take place, a woman will throw herself in front of the moving car, and be crushed before it can be stopped. This is, of course, suicide, with religious fanaticism as the supposed cause, helped along, no doubt, by misery in the home life.

"Incredible tho it may seem, 'hook-swinging' is still practised in the Madura District. A hook is passed through two strong muscles in the back, and then the man is swung high into the air, and the car is slowly moved along. A vast throng is eager to catch the flowers which he scatters, which are supposed to contain great merit, as if they had fallen from heaven. The man who endures all that is looked upon as a god, and makes enough money by it to live in idleness during the remainder of his life.

"Many of the lower castes in Southern India are devil worshipers. They worship the devil because they are afraid of him. The wily priests prophesy to the people, when they try to become Christians, that many calamities will overtake them, if they forsake their father's god; houses will take fire, crops will be destroyed, cows and sheep will die, children will sicken and die, etc. These unscrupulous priests have ways of fulfilling their own prophecies, and all the heathen are with them in the plot. We have many sad illustrations of this statement. One entire family was wiped out one after another by poison, the priest warning the wife and mother at each step; but she held out, true to Christ, till all were gone, and she was carried to a distant place, and never heard of afterward."

MISSIONS THREATENED IN THE KONGO STATE.

TRADERS and missionaries in the Kongo State have repeatedly declared that the pledges of King Leopold, to give equal rights to all, have been broken, that natives are maltreated, trade restricted to concessionaries, and the very life of the Protestant missions is threatened. The missions most affected are those of the Baptist Society and Kongo Bololo Mission, of England, and the Baptists and Southern Presbyterians of America. Letters from Rev. Motte Martin, of the Presbyterian mission, show that a part of the work in Africa seems to be in particular peril. Mr. Martin says that King Lukenga, of the Bakuba tribe, was summoned to Luebo to meet a state officer, and was treated with such indignity that he went back greatly incensed against the state. A later cablegram from Mr. Morgan, of the English mission, states that the Bakuba tribe is in revolt, and that the mission station at Ibanj has had to be evacuated. This will probably bring on a state punitive expedition, in which it is to be feared African Christians will suffer in common with the other members of their tribe. It is said that Leopold and the state authorities have determined, if possible, to drive out the Protestant missionaries from their territory.—*Missionary Review*.

YOUR CALL.

THE world is dark, but you are called to brighten
Some little corner, some secluded glen;
Somewhere a burden rests that you may lighten,
And thus reflect the Master's love for men.

Is there a brother drifting on life's ocean,
Who might be saved if you but speak a word?
Speak it to-day. The testing of devotion
Is our response when duty's call is heard.

—*Christian Advocate*.

The Sabbath-school lessons have been discontinued. The Lesson Quarterly may be obtained, containing three months' lessons and notes, for five cents. Address, Pacific Press, Mountain View, Cal. The Sunday-school lessons will continue

THE SUNDAY SCHOOL

LESSON 5.—APRIL 30.—JESUS WASHES THE DISCIPLES' FEET.

Lesson Scripture, John 13:1-14, A. R. V.

(1) "NOW BEFORE the feast of the Passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own that were in the world, He loved them unto the end. (2) And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray Him, (3) Jesus, knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God, (4) riseth from supper, and layeth aside His garments; and He took a towel, and girded Himself. (5) Then He poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. (6) So He cometh to Simon Peter. He saith unto Him, Lord, dost Thou wash my feet? (7) Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. (8) Peter saith unto Him, Thou shalt never wash my feet. Jesus answered Him, If I wash thee not, thou hast no part with Me. (9) Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. (10) Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit; and ye are clean but not all. (11) For He knew him that should betray Him; therefore said He, Ye are not all clean."

Golden Text.—"By love serve one another." Gal. 5:13.

SUGGESTIVE QUESTIONS.

(1) What is said of the knowledge of Jesus, at the time of His last Passover? What is said of His un-failing love? Verse 1. Note 1. (2) Whom had Satan influenced to betray Christ? Verse 2. Note 2. (3) What did Jesus know concerning His own mission and destiny? Verse 3. (4) What peculiar action is noted in verse 4? Note 3. (5) What further action is described? Verse 5. Note 4. (6) What particular disciple is here mentioned? What did he say to Jesus? Verse 6. Note 5. (7) How did Jesus reply to Peter? Verse 7. Note 6. (8) What positive declaration did Peter then express? What startling reply did Jesus make? Verse 8. Note 7. (9) Then how did Peter modify his position? Verse 9. Note 8. (10) What further explanation did Jesus make? Verse 10. Note 9. (11) Why had Jesus said they were not all clean? Verse 11. (12) After washing the disciples' feet, what position did He resume? What question did He ask? Verse 12. Note 10. (13) How did the disciples usually address, or speak of, Jesus? What did He say of their doing so? Verse 13. (14) Then what duty did Jesus impress upon His followers? Verse 14. Note 11.

NOTES.

1. At the baptism of Jesus, the Holy Spirit descended upon Him, and "abode upon Him." From that time forth He was especially led and taught by the Spirit. There was no limit to the endowment, for the Spirit was not given by measure unto Him. Therefore Jesus knew when the time had come for Him to leave this world, and go to the Father. But the fact that He was going to a position of eternal glory and majesty did not affect His love for the poor, erring disciples whom He had been striving to instruct, but who had been so slow to learn. "He loved them to the uttermost" (R.V. margin). No change of position—from high to low, or from low to high—can affect infinite love.

2 The purpose to betray Christ did not come to Judas suddenly on that night. Evidently he had contemplated such an act from the time of his rebuke at the supper given in Bethany, when Mary anointed the feet of Jesus. After the resurrection of Lazarus, the Jews had determined to destroy Jesus,

and Judas had conceived the idea that now was his opportunity not only to make a little money, but to retaliate for his own humiliation.

3. In addition to the knowledge Jesus had of the characteristics and future needs of His disciples, there was here an untoward strife among them as to which of them would be greatest (Luke 22:24). So Jesus took advantage of this occurrence to institute an object-lesson, which should be a continual memorial of the fact that He, their Lord, had been among men as one that served others (verses 26, 27; Matt. 20:28).

4. The minute details given in verses 4 and 5 show that the ceremony was designed to be perpetuated; otherwise they would be superfluous.

5. Verse 6 would imply that Jesus had washed the feet of some of the other disciples before coming to Peter and this had given him time to reflect on this very humiliating position of the Master in presence of those who should be His servants.

6. Verse 7 shows further evidence that the ordinance there instituted was to be a permanent institution; for as they should engage thereafter in its celebration they would understand its significance.

7. Peter's positive declaration, "Thou shalt never wash my feet," is hardly to be construed as indicating a rebellious spirit but rather that he could not bear to see his Lord so humbled before him.

8. Peter's real sentiment of devotion to his Master is indicated in verse 9, where he expresses a readiness to submit to any amount of washing, rather than to be alienated from the cause he had espoused.

9. "He that is washed," etc. We gain a clearer idea of it when we read it in the revisions, which take account of the different Greek words used for "wash." *Louo*, to wash the whole body, bathe; and *nipto*, to wash a part of the body. He that is washed (bathed) needeth not save to wash his feet. The daily use of the bath, and especially the scrupulous bathing at the Passover, rendered it needless to wash as a matter of cleanliness.

But we must not conclude that Jesus was washing the feet of the disciples because they needed cleansing. Such a precaution at such a time would not have been left until they had taken their positions at the table. The expression, "Ye are clean, but not all," shows that Jesus was simply using the body and feet of the individual as an illustration, and that it was the body of His little church that was not all clean. And this thought is emphasized in verse 11.

10. The Greek of the word "sat," in verse 12, means "reclined," as was the custom at table.

11. The instruction in verse 14, that the disciples ought to do as their Lord and Master had done, is made even stronger in the verse following it in the lesson chapter: "I have given you an example, that ye should do as I have done to you." No ordinance of Scripture is more emphatically enjoined, or more explicitly detailed as to mode, than that which commemorates the humble life of Christ. And He evidently knew that a weak and wayward people would always need to be reminded of their Lord's humble example.

OUR WORK AND WORKERS.

FIVE members were recently added to the church at Mount Olivet, Ind., under the labors of Brother F. M. Roberts.

FOUR persons have accepted the faith at Senjen, Minn., under the labors of Brethren E. M. Chapman and Geo. L. Budd.

THE brethren at Herman, Minn., have lately organized a Sabbath-school of twenty-five members, a number of whom are recent adherents to the truth.

AFTER more than forty years of active missionary life, Sister Amelia Shireman, wife of Brother D. T. Shireman, died at Hildebran, N. C., March 24, of cancer of the stomach, in the sixty-sixth year of her age.

A RECENT visitor at our office for a few days was Brother W. D. Salisbury, manager of the Echo Publishing Company, our denominational publishing house at Melbourne, Australia. Brother Salisbury is on his way to Washington, to attend the General Conference in May.

SABBATH, April 1, was an occasion of gratification to the brethren and sisters at Oakland, Cal. where they were privileged to celebrate all the ordinances of the Lord's house. Two candidates were baptized just before engaging in the ordinances of humility and the Lord's Supper. There was a good attendance on this occasion.

WRITING from Kingston, Jamaica, in December, Brother J. B. Beckner reported that the Port Antonio church had been dedicated the month before, and they hoped to dedicate two other churches soon. These would bring the number up to six churches that were completed during the year. Brother Beckner says, "The brethren who have done the work have truly made sacrifices."

SCANDINAVIA, Manitoba, is a scattered colony of about one hundred families of Swedish, Norwegian, and Danish people. Brother J. C. Christensen is now engaged in labor there, and reports finding five Sabbath-keepers in the colony, who have rendered him needed assistance. A branch of the Canadian Northern Railroad is being built from Neepawa to Alberta, through parts of Assiniboia and Saskatchewan.

FROM a report of labor at Berrien Springs, Mich. by Brethren W. E. Videto and R. C. Horton, in the Herald, we call this paragraph: "Our meeting continues here with good interest. The attendance runs from sixty to two hundred. Two prominent members of the Methodist Church have taken their stand with us and are keeping the Sabbath of the Lord. They applied for letters from the Methodist Church and they have been granted. They are happy in the Lord and praising Him for the truth which is so precious to them."

THE General Conference to be held at Tacoma Park, Washington, D. C., will be a very important event in the history of our work. Weighty matters pertaining to every branch of the work will require consideration, and the prayers of the brethren everywhere are essential, to the end that the spirit of wisdom, harmony, and devotion to the cause may prevail. The time of the conference is set for May 11-30. It will be a representative gathering from all quarters of the globe. The proceeding will be published exclusively in the Review, 222 N. Capitol Street, Washington, D. C. 50 cents for three months. Send orders immediately.

FROM Cuba, Brother J. M. Clark writes: "It is going to be far more difficult to give the message to Cuba because of the delay. Every year increases the difficulty. While the sea breezes, good drainage, and sanitation in the cities have helped to make this a very healthful island, the enormous use of tobacco by both sexes from early life, the fried foods, and strong drinks, make sickness much more common among the Cubans than among the Americans. While the majority of the people are Catholics, few attend church or care very much about religious matters. There are good openings for schools and sanitariums. Many hundreds continue to come."

BROTHER G. A. IRWIN, president of Australasian Union Conference, spoke to the Mountain View church in our office chapel Sabbath and Sunday evening, April 1 and 2, giving a quite elaborate account of his recent voyage from Australia to Singapore, to Hongkong and Canton, China, and via Manila and Honolulu to San Francisco. He gathered considerable information concerning the millions of people in that vast region who know not the Lord. This will be reported to the General Conference at Washington, and will itself be a strong appeal for more aggressive work in that field. He noted the fact that labor among the natives in those numerous islands, crude as is their condition, gives as good and as permanent results as that bestowed upon the white race in other fields. It must be remembered, however, that appeals for laborers to the General Conference or mission board will be of little avail unless these bodies are backed by the wills and means of the brethren at large. The people must make the responses to these Macedonian cries, else they can not be answered in a very substantial manner.

THE ATONEMENT.—An examination of the remedial system in the light of nature and revelation. By J. H. Waggoner. This work is a critical and exhaustive treatise on the plan of salvation as revealed in the Scriptures, showing its harmony with the principles of justice and mercy, its consistency with reason, and its final results as affecting the destiny of the human race. Third edition, revised and enlarged, 368 pp. Cloth. Sent post-paid for 90 cents.

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WIRELESS TELEGRAPHY.

BY MAIDIE E. BARNITZ.

A SINGLE word sent out upon its way
Through endless space, unheralded, alone,
That through that far extent some waiting ear
May catch the impulse of its uttered tone.

The universe accords to Thine own will,
Nor doubt each whispered word of all shall be,
Re-echoed onward by an endless Power,
Which is in all the one reality.

Then, through each aspect of the day, fear not
To take this service in the larger way,
And deeper draw through a more full accord;
O waiting one, lift up thy heart and pray.
Berkeley, Cal.

DIALOGUE ON SMOKING.

Charles.—Do you remember teacher telling us to avoid three bad things?

George.—Yes; he said it was bad to take strong drink, bad to swear, bad to smoke.

Charles.—Is it fair to put the three together like that?

George.—They often do go together in practise. Do you know a drinker who does not both swear and smoke?

Charles.—I can't say I do; but smoking is not so bad as swearing or drinking.

George.—O, no! Losing a shilling is not so bad as losing a pound; but it is bad, for all that.

Charles.—What makes you think it bad of a lad to smoke?

George.—Well, it costs money; and when a thing costs money, it should be good for something. What is the good of a boy smoking?

Charles.—Don't you think it looks manly?

George.—I don't think it does! The practise of sucking through a tube belongs to babies rather than to men. It is childish to go back to that after you have grown up, even tho you draw smoke instead of milk through the tube.

Charles.—But you would not call a cigaret a tube?

George.—Yes, it is; just a paper tube filled with tobacco scraps, mixed often with scraps of rubbish.

Charles.—O, now! a cigaret is a very innocent affair.

George.—No, it is not! It is about the most hurtful kind of smoking you can try.

Charles.—Why, what harm is there in it?

George.—Well, I can't quite explain; but those who ought to know—doctors and other learned men—tell us it is bad in every way for boys to smoke at all, and, worst of all, to smoke cigarets.

Charles.—In what way would it harm us?

George.—Many ways. I find one great doctor saying: The poison of the tobacco gets into the blood; another says it injures the heart; another, that it weakens the sight; another that it hurts the nerves, often even helps to bring on paralysis; and other doctors tell us it is bad for the brain, and is one cause of insanity.

Charles.—Stop, stop! bad for the heart, bad for the blood, bad for the sight, bad for the nerves, bad for the brain? That's an awful character to give it. May not all these grand doctors be mistaken?

George.—Not likely; others than doctors tell much the same story. Many employers now will not engage a boy who smokes.

Charles.—If the boy can do his work, I don't see why the master should interfere with the boy's own affairs.

George.—Well, the masters say the smoking interferes with their business; and that the boy who smokes does not work so smartly or so well, as the

boys who do not smoke. In one of the newspapers lately, there was an advertisement for a "sharp, intelligent, honest, and obliging lad," but all boys who smoked cigarets were told not to apply.

Charles.—Well, but what if I don't need to apply for a situation, and am able to live as a gentleman?

George.—To my thinking it is no more gentlemanly than manly to smoke.

Charles.—Why?

George.—Well, a gentleman will never needlessly annoy others, and the stench of tobacco is very offensive to many people.

Charles.—But I would not smoke in presence of those who disliked the smell; that would be selfish and ungentlemanly.

George.—Ah! but one who smokes is scarcely ever free from the smell!

Charles.—Enough, enough! I give in. If it is neither manly nor gentlemanly, neither safe nor profitable, to smoke, I'd better not begin.—*Selected.*

A LITTLE CHILD SHALL LEAD THEM.

"MAMA!" said a little yellow-haired fellow of four summers, "Mama! I wish God hadn't made yions, and tigers, and bears."

"Why, my boy?"

"Because," continued this young reasoner of the golden curls, "because they are kuel, and kill yams, and sheep, and yittle childyen yike Flora and me—I don't yike animals that kill and eat each other, and I do wish that God had not made them."

"But," replied the mother, "little Harry must remember that the time will come when 'the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.' The time is coming when the wild animals will no longer hunt flesh and blood for their prey, for the Scriptures say that, 'the lion shall eat straw like the ox.'"

Then, at these words, up stood Flora, a little girl of six. The word had evidently been spoken which opened the fountain of her heart, and her tongue was unloosed. The sense of justice and right often seems stronger in children than in grown men and women.

"Mama!" she said, "if the time is coming when wild animals will not kill and eat, but will feed like cows and sheep, on corn and grass, then, mama, we ought not to eat beef and mutton."

The child said no more, but the mother was struck with her little girl's words.

How dense some of us are! She had not, herself, noticed the drift the argument was taking. She saw not, till now, that when we pray, "Thy kingdom come," that prayer includes man's conversion to a bloodless diet, quite as much as it includes the wolf's conversion from its ferocious habits and life of cruelty, to a life of gentleness and peace.

What a pity it would be if the wolf should lose its taste for blood before man loses his!—*Selected.*

GOOD SECURITY.

"MISTER, do you lend money here?" asked an earnest young voice at the office door.

The lawyer turned away from his desk, confronted a clear-eyed, poorly-dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do—on good security," he said, gravely.

The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's brown hand sought his pocket, and drew out a paper, carefully folded in a bit of calico. It was a cheaply-printed pledge against the use of intoxicating liquors and tobacco. As respectfully as if it had been the deed to a farm, the lawyer examined it, accepted it, and handed over the required sum.

A friend, who had watched the transaction with silent amusement, laughed as the young borrower departed.

"You think I know nothing about him?" smiled the lawyer. "I know that he came manfully, in what he supposed to be a business way, and tried to negotiate a loan, instead of begging the money. I know that he has been under good influences, or he would not have signed that pledge, and that he does not hold it lightly, or he would not have cared for it so carefully. I agree with him, that one who keeps himself from such things has a character to offer as security."—*Exchange.*

LIVING IN GOD'S TIME.

A NUMBER of years ago, Frances E. Willard made a temperance address in Boston. During her stay in the city, a young man happened to call upon Wendell Phillips, who entertained him until late in the night telling of the old abolitionist days, and showing him relics of their struggle. As the young man rose to depart, he said to Mr. Phillips:

"Mr. Phillips, I think if I had lived in your time, I would have been heroic, too."

Mr. Phillips, who had gone to the door with his caller, pointed to the saloons down the street, and his voice was keen with indignation.

"Young man," he said, "you are living in my time, and God's time. Did you hear Frances Willard last night? Be assured that no man could have been heroic then, who is not heroic now. Good-night."

TEA AND COFFEE A CAUSE OF RHEUMATISM.

DR. J. C. WALTON, in a very sensible article on the prophylaxis and treatment of uric-acid conditions, published in the *Charlotte Medical Journal* for April, 1904, mentions a case of rheumatism in which, notwithstanding rigid diet and thorough-going treatment, no improvement was noticed until after the patient gave up his coffee, when the disease promptly subsided. The doctor states that he has observed a number of similar cases. This is quite in accord with Haig's theory that theine or caffeine produces the same pernicious effect in the body that uric acid does. The doctor has observed excellent results from the use of hot air and other sweating procedures, followed by a gradual cold bath.—*Australasian Good Health.*

THE NEWEST METAL.

PARTICULARS are out regarding the new metal discovered by the Tuscan engineers, Trayaglini and Fabiani. The discoverers have given it the name radium argentiferum. The metal is composed of copper, iron, and infinitesimal portions of silver, radium, and phosphorus. The chief secret, it is said, lies in the phosphorus. It is claimed by the patentees that radium argentiferum is stronger than steel, does not oxidize, is a better conductor than copper, and can be manufactured in large quantities at one-tenth the cost of bronze. Therefore, they expect that it will be largely used in making cannon, munitions, etc., and that it will supersede copper in electric wires.—*American Inventor.*

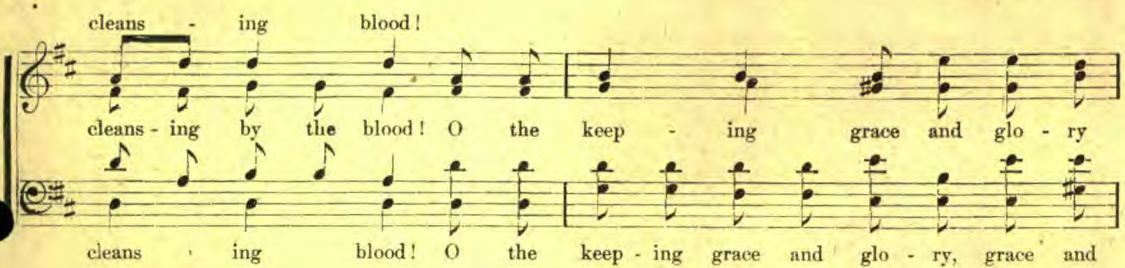
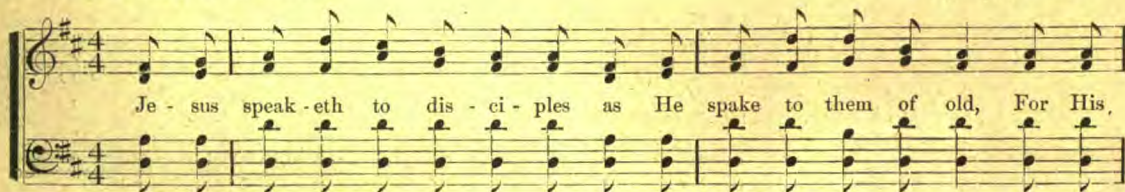
PERSEVERANCE OF ANTS.

ONE summer a country house was so overrun by ants that the owner, after destroying a large ant-hill near the house, and collecting the numerous pupæ for poultry feed, laid sticky fly-paper before the door of the house, in such a manner that the ants could not enter without crossing it. In the morning he found his poultry feed gone and the fly-paper covered with it, over which the ants had passed "dry shod." The ant-hill had also been rebuilt during the night.

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LLEWELLYN A. MORRISON.

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We wish that every soul in this Christian land could read this number of this paper, and pause long enough to contemplate what the glorious truth of the resurrection of our Lord means, and should mean. How the celebration of a mere day—and that a pagan festival—would pale into nothingness before the resurrection life and light, not of a day, but of all time. Thus the longing heart of an apostle expresses itself: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead"—"out from among the dead ones"—the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." But crucifixion must precede resurrection; death to sin must precede life in Christ and righteousness; and character must precede the first resurrection. The power of Christ's resurrection is power over sin.

NOT FOR THE DEAD.

DEATH is an enemy, called by the Scriptures "the last enemy." The grave, where the dead loved ones lie, is called by the Scriptures "the land of the enemy."

But to the Christian, there need be no fear. It is not a "bourne whence no traveler ever returned." It is not a tent whose "door never outward swings." Such it is to the hopeless. Such it is, so far as any power of man, or of the whole world, is concerned. But to the Christian it is no longer an unexplored land. Jesus Christ, the Conquering King, has passed through it; and, more, He brought from its dark depths a "multitude of captives" (Eph. 4:8) as a pledge that He will bring all the captives of the

enemy home. He has made of death a sleep. Therefore, in the beautiful poem of Canon Bell—

Not for the dead, O Lord, we weep,
Untroubled is their rest, and deep;
For them why should we mourn or sigh?
'Neath quiet graves in peace they lie.
"Thou givest Thy beloved sleep."

For tempted souls, for wandering sheep,
For those whose path is rough and steep,
For these we lift our voice on high,
Not for the dead.

For all who 'neath sore burdens creep,
Who sow the wind, the whirlwind reap,
Who lonely watch the days go by—
For hearts that bleed while eyes are dry,
For such, O Lord, our tears we keep;
Not for the dead.

NECESSITY OF THE RESURRECTION.

(1 Cor. 15:12-23.)

NOW IF Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?

But if there was no resurrection of the dead, then is Christ not risen; and if Christ is not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses for God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at His coming.

NEVER WAS THERE A TIME

WHEN events, occurring with unprecedented rapidity, were as ominous as now. We see everywhere about us the things named in the list below:

Apostasy and Confusion in the Religious World,
Prevalence of Religious Vagaries,
Recrudescence of Ancient Mysticism,
Revival and Dominance of Romanism,
Present-Day Evolution and Combination of Wealth,
Venality and Corruption of the Political World,
Venality of the Commercial World,
Greed Poisons the Fountains of Justice,
The Ubiquity of Graft,
Extremes of Opulence and Poverty,
Lawlessness of Capital,
Lawlessness of Labor,
Industrial Federation and Strife,
Oppressors Reap the Whirlwind,
Greed and the Social Vice,
In the Lap of Luxury,
Prevalence of Crime,
"The Nations Were Angry,"
Signs in Nature.

None of them are hidden in a corner. What do they all mean? What will the end be? What is their effect upon society, upon the state, upon the church?

THE SIGNS OF THE TIMES will, in this present volume, undertake to tell its readers, from reason and Revelation, the prevalence of these things, how deep-rooted they are, and what they signify.

A special series of articles will be written on these subjects by Prof. G. W. Rine. Those who have read the articles by Professor Rine on Capital and Labor know how thoroughly and forcibly he dealt with that subject. These, we are sure, will be equally good.

Now is a good time to renew your own subscription, if need be; and, better still, to secure your neighbor's. The articles will begin soon.

"It Shall Be a Kindness."—So the leader read in our season of prayer this morning. What shall be a kindness?—The smiting of the righteous, the just reproof of him who sees me going out of the way.

"Let the righteous smite me,
it shall be a kindness;
And let him reprove me, it
shall be as oil upon the head;
Let not my head refuse."

So sings David, "the man after God's own heart." One of the characteristics of a true Christian is a willingness to take reproof; even tho it seems a smiting in the giving. He looks at the wrong, and feels that it merits correction, and better the separation of the gangrene of sin from the character, even tho by the painful knife of reproof, than to permit the virus to destroy the whole character. Thus saith the wise man: "He that refuseth reproof erreth," "he that hateth reproof is brutish," "he that hateth reproof shall die;" while, on the other hand, "he that regardeth reproof is prudent," "shall be honored," "getteth understanding," and "abideth among the wise." Happy is he who always stands where the Spirit of God can reach the ear of his heart in reproof; but frequently this is not the case; then blessed is he also who has a faithful friend, a friend who will not neglect his duty.

Acknowledging Reproof.—Whether the reproof will benefit us, depends less on how it is given than how it is received. It may come as sharp and keen as the thrust of a stiletto; it may fall with the brutal force of a bludgeon; it may be given in words as soft as oil, and sweet as honey; but it is not for us, the wrong-doer, to become offended over the manner of the reproof, or to stop to analyze the motive in giving it. If we do, we lose the blessing. Are we guilty of the fault reproofed? let us treat that fault as the enemy, and let the blow fall upon that. Sometimes we do this sullenly, resentfully, and lose the blessing. Better to school the heart and mind, for one's own soul's sake, and for others' good, to acknowledge reproof promptly, and crush out any enmity which might arise by failing to place ourselves on the right side. It is ever a promising characteristic in a young man or woman to take reproof, and acknowledge its justice. By so much is the heart brought into tune with all righteousness.

Read our Outlook department. Never was there a time when that element which is working for a union of church and state, was so active in America. We have not space to print more than one-third of the matter we receive. Just now comes a report from our European correspondent, which we have not had time to read, on "The Sunday-law movement in France." When the climax is reached, the Sunday-law régime will be a world movement; for all the world shall worship the beast and receive his mark. And the time draweth speedily on. Now is the time to work.

The same sun which develops and ripens the wheat develops and ripens the tares. It is even so with God's truth. It develops the wicked as well as the just. Those who reject it grow more and more hardened, and thus reveal more and more of their true character; while those who yield to its claims, dwell upon its beauties, open their hearts to its principles, become changed by the truth to true men and women.

Do you want to know what the prophecies of the seven churches and the seven seals in Revelation 2 to 8 mean? You can get much help by sending for No. 184, Bible Students' Library, entitled "The Seven Churches and the Seven Seals." Illustrated with colored diagrams. Price only 10 cents. Address, this office.

The dedication of this building is set for April 15, 16; this paper goes to press too early to give a report of the exercises.