

# SIGNS OF THE TIMES



## THE CITY ETERNAL

BY LLEWELLYN A. MORRISON

(Copyrighted.)

I sing of a city whose luster appearing  
In vision and story, hath beauty untold;  
From type and from symbol my soul hath been rearing  
The mansions of rest by the pathways of gold.  
At morn, when the brilliance of sun-dawn is shining—  
At noon, by the banners of cloudland unfurled—  
At eve, when the splendor my heart is refining,  
I watch for its coming—the hope of the world.

The travail is over for all who have found it;  
The toiling is ended and labor is done;  
The spice-laden mountains of gladness surround it,  
The meadow lands fragrant in shadow and sun.  
The gates are of pearl, and the trees by the river  
Bear fruits for the healing of sorrow and strife.  
Pure love is the bond of communion forever,  
And mortals, immortal, have infinite life.

O beautiful City, divine and resplendent!  
The wealth of all hearts dwelleth in thee alone;  
A King is thy builder; thy triumphs transcendent;  
The Lord is thy light, and His Name is thine own;  
The alms of the pauper, a by-word and wonder,  
Outshine in thy courts at the end of the days;  
The saints have been shrived by the blood they came under;  
And God is thy temple—thy service His praise.

O City, eternal! By faith I behold thee  
Descending from God without blemish or stain.  
The greatness and glory of heaven enfold thee,  
And sinners redeemed are thy victors who reign.

\* \* \* \* \*

My ransom is counted, my pardon blood-written,  
And some day the King will in mercy remove  
My name from the annals defiled and sin-smitten,  
And find me a home in the City of Love.

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Arroostook Junction, N. B.  
March 31, 1905SIGNS OF THE TIMES,  
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# 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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### III. SUCCESSFUL FISHING.

Luke 5:2-4.

HOW much of unsuccessful fishing there is in this world! How men toil and labor and plan and wait, yet catch nothing! The gilded bait is untouched; the seductive spoon is unsought; the net fails to find the "school." It is an ages-old complaint, "We have toiled all the night, and have taken nothing."

HOW MANY fishers of souls there are who nominally, at least, toil on from year to year and catch nothing! Every kind of bait which the human can devise, every attraction to gather them to the net is used, but the souls remain uncaught, the ecclesiastical net remains empty.

THE story of our miracle has to do with fishing. Several of our Lord's disciples were fishermen. The calling was not the most reputable then, nor is it now. The roughness of the fisher in word and deed is proverbial. And the fishermen of Galilee were in all probability no exception to the rule. Yet there were honest hearts among the fisher folk notwithstanding their unpromising exterior. There are brave strong hearts among those who battle for years the stormy sea. To that class went Jesus and chose, at least Simon and Andrew, James and John, and perhaps Thomas and Nathanael.

SIMON had first come to Jesus on the invitation of Andrew (John 1:40-42), with no thought evidently of giving up his occupation of fisherman. Not long after Jesus called him and his brother, and also the sons of Zebedee. "Follow Me," He said to them, "and I will make you fishers of men." Matt. 4:18-22. They left their nets and followed Him, until coming back to their old fishing grounds, the temptation seems to have been too strong, and Peter and James and John returned to their old occupation, doubtless in hope of a steadier life, and greater gain.

OUR story has to do with the second call on this wise: In the morning, Jesus followed by a large crowd of people went down to the banks of Galilee. The multitude pressed upon Him to hear the word of God. Two boats stood there rocking in the soft swells of the quiet sea. Jesus enters one of them and asks Simon, the owner, to put out a little from the land, that He might better see and

speak to the people; and then the Master sat down and taught the people.

His lesson to the people over, Jesus turned to Simon and said: "Put out into the deep, and let down your nets for a draught." What could He mean? Simon respected Him as a wise teacher, but surely He knew little about fishing. Yet he answered Him respectfully, and with a willing heart, "Master, we toiled all night, and took nothing; but at Thy word I will let down the nets." Did the poor fisherman expect great results?—Evidently not, from what follows. But he had the first requisite of sublime faith and true discipleship, a willing, submissive mind and heart. In effect he said: "Master, I question the worth of the attempt, but at Thy word, I will put forth the effort."

FULLER faith might have more triumphant joy, but it could do no more. "At Thy word" was all sufficient and ever is; for the potency is not in the weak faith of the mortal, but in the living word of God. Faith is the trolley which makes connection with the power. The nets were let down, filled with fish and the fish filled both the boats. The Master's friendliness in choosing his boat had touched Peter's heart; His instruction to the people had doubtless aroused once more in the heart of the rough fisherman a sense of God's holiness, and now the miraculous draught of fishes overwhelms him with a sense of God's power. That the miracle was wrought in his boat for him, touched his heart with a sense of God's love, which led to a humbling and breaking of heart. He falls down before the Master, and pleads what he deserves, but not what he wants: "Depart from me; for I am a sinful man, O Lord." He had departed from his Lord and returned to his fishing; but his efforts had been fruitless. He had first come to Jesus on the invitation of his brother. Jesus now comes to him the second time, uses his unsuccessful boat as a pulpit of God, a chair of state for Heaven's Ambassador; and then to show poor unsuccessful Peter his mistake, works the miracle of the great draught of fishes, right on the very ground where Peter and his companions had toiled all night. Then Jesus presses home the lesson to this disciple and John and James, and to all others after them, "Fear not; from henceforth thou shalt catch men." And "they left all, and followed Him." The all was not much, a boat or two, a few fishing nets and other paraphernalia, and their hope of the future; but it was *all*, and a Rockefeller or an Astor could do no more.

THE lesson should come home with peculiar force to the minister of God if he would be successful. Whole-hearted consecration is

demanding in the work of God. He who carries his nets or his farm with him into his service for God will not, can not, be successful in winning souls.

ABSOLUTE faith in God's word is an essential requisite, tho that word be contrary to human calculation. "'At Thy word' I will launch forth" should be the ever-present purpose of the minister of God. By that word he is to win souls. The hired or worldly singers, the arts of elocution and rhetoric the sensational methods of modern revivalists, the aid of the world or the state, will never win souls. Only by the word of the Gospel of Jesus Christ are souls to be won to Him. Only by that word are they kept. "Preach the Word," is God's mandate to His ministers. Mere essays about the Word, discussions of latest sensations, unholy compromising with some undemonstrated hypothetical science, will never convert men. The power of God's soldier is in his sword, and that sword is the word of God.

THERE must be guidance of God in the Gospel ministry; and that there may be guidance there must be a submissive heart, a will yielded to the will of God. "'The meek will He guide in judgment; and the meek will He teach His way.'" Consecration, a powerful message which elevates Christ, the drawing power, and guidance of God, what more can the fishers of men ask?

### CHOOSING A DIET.

WHEN the Lord gave instructions to one of old concerning her diet, He said: "Drink not wine nor strong drink, and eat not any unclean thing." Judges 13:4. In those days there was a plain line of distinction drawn between two classes of animals, the clean and the unclean. In these days, many of those animals that were once designated as clean, have come into a condition which the world generally recognizes as unclean, tho men still continue to partake of their flesh. If a "clean" diet was necessary then, when the persons of the eaters were in a much healthier condition than now, how much more essential is it to health that we have a clean dietary now.

The movement toward a reform in diet is a most commendable one, and it is a pleasure to note the fact that the movement is growing in strength and influence. Vegetarian restaurants are increasing in number in our large cities, and vegetarian societies are increasing in membership.

With the multiplication of diseases in all the animal kingdom, and the liability of their transmission to the human body by eating the unhealthy food, this growing influence in favor of the no-meat diet is refreshing indeed. It is



too much to hope for that there will be any sudden and overwhelming change in this regard. Human nature is more prone to pander to appetite than to follow knowledge, where appetite must be curbed.

Like all good things, this work of reform is occasionally injured in the house of its friends, by those who do not know how to temper zeal with knowledge. The extremist is bound to get into trouble, no matter with what good movement he may associate himself. Not long ago a college student practically starved himself on a very meager diet, and the case was given much unfavorable comment by the daily press, unfriendly to the rational diet. These organs took occasion to show the necessity for an unstinted meat dietary, where intellectual activity is required. As a matter of fact, there is a class of literature being produced at the present time that does require a strong meat diet, with tobacco and liquor adjuncts; but it is a literature as unwholesome to the mind as the diet itself is to the body; and the flagging imagination is being whipped up to the sensational task by these health- and mind-destroying stimulants. Good, plain, wholesome food is not relished by the one who continually flavors his food with hot spices or tobasco sauce; and good, wholesome, elevating reading is insipid to the mind fed on a literature which such a diet begets.

The blood of the human being, loaded down with the impurities contained in the meat he has eaten, can not generate the highest, purest thoughts in the brain to which it is sent. If we saturate the system with intoxicants, the brain registers the fact at once. Inhale coal gas, and the head "swims." The influence of the epicurean diet is not so rapid or so noticeable, but it is none the less certain. Poisoned blood can not make a healthy brain; and an unhealthy brain can not produce the most elevating and purest thoughts. The alcoholic stomach does not crave pure water; the tobacco-, liquor-, and meat-poisoned brain does not crave solid, serious, helpful literature. The food of Eden was a pure food, with no suggestion of flesh of any kind; and the food of Eden restored, will be as pure as that of the Eden lost. Nowhere in the Bible is there any hint that man shall live upon the flesh of other creatures, when sin has been purged from the universe of God. - Flesh-eating is one of the results of sin. It will not be found when sin is no more; and they who are wise, who are seeking to put away sinful tendencies, will not cling to this sin-breeding child of sin.

On the other hand, we are told something of what will be the food of man when redemption is complete. First, and most important, they shall "eat of the tree of life, which is in the midst of the Paradise of God." Rev. 2:7. "They shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them." Amos 9:14. "They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isa. 65:25. Flesh shall not feed upon flesh there, nor life be sacrificed to sustain other life; but all will be peace and joy and satisfaction. For the good of His people there, God will feed them upon the fruits of the earth. If such a diet is good for man when sin has run its course, it certainly is good for man while still suffering from the results of sin. There never was a

time in the history of the world when we needed pure food so much as in this generation; and there never was a time when so much of the food eaten by man in general was more impure than it is now. He who would have pure health now can not afford to load down his system, through the food he eats, with the impurities and diseases of other creatures. If you would choose health, then choose the diet that has in it the least of disease, the diet planned for man by Him who knows man's needs more perfectly than man himself can possibly know them. s.

#### DEATH—AND THEN WHAT?

IT is sometimes important that people be told things that they already know—"lest we forget." There is one important matter that is being emphasized much oftener than daily, and yet the masses of men seem to forget it until it confronts them personally, or in the persons of those who are near and dear. It is something that every one *knows*, yet is apt to disregard unless frequently reminded of its nearness to the door, and possible entrance at any time. It is simply this, "**The living know that they shall die.**" Eccl. 9:5.

And then what?—"After this the judgment." Why do men die?—Because of sin, which is disobedience of God's commandments. See Gen. 2:17; 1 John 3:4. Going to judgment means meeting the law of God face to face, with its penalty of death, from which the sinner has no means of release in himself. This is a fact that it is well to know in connection with the other truth, that "it is appointed unto men once to die."

There is another thing that men ought to know, which many of them do not know, and that is, that the great mass of mankind will die twice. Dying once they can not help, for that death has been entailed upon them by the sin of the father of the race. "By one man sin entered into the world, and death by sin." But through the sacrifice of Christ that death will be overcome. "As in Adam *all* die, even so in Christ shall *all* be made alive." This is general; "*all* that are in the graves . . . shall come forth." But here a peculiar difference is noted: "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

From the resurrection of life there can be no more death; so that the resurrection of damnation must be the opposite of the resurrection of life. So the Gospel statement is that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should *not perish*, but have *everlasting life*." This gives us the key to the reason why there are two deaths. It is a matter of faith in Jesus Christ, and that faith must be exercised during the first, or probationary, life; for "after this the judgment." Then there will be no more opportunity for mercy. The execution of the judgment ends all. The decree is that "the wages of sin is death;" and the sinner, having neglected to seek mercy while mercy was available, having rejected pardon when it was freely offered, has no alternative but the full penalty of the law.

All are not resurrected at once. The resur-

rection of the righteous will take place at the coming of Christ, as described in the fourth chapter of 1 Thessalonians; and that the unrighteous will be raised a thousand years later is positively stated in Revelation 20. Here it is also stated that, "blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Verse 6. And what the second death means to those who have not, in *this life*, prepared to have a part in the first resurrection, is shown further on in the chapter.

"The living *know* that they shall die," and if they will but believe the Word of God, they may also know all that hangs upon that knowledge, all the possibilities that are involved in that knowledge, and all the consequences that must follow a neglect of that knowledge. The importance of at once seizing upon the benefit of such knowledge is emphasized by the fact that no one knows what hour he shall die. Hence the Lord has given the merciful warning that, for the purpose of securing eternal life, "now is the accepted time; behold, *now* is the day of salvation." *To-day* if ye will hear His voice, harden not your heart." G.

#### YET THE OLD BOOK STANDS.

RECTOR F. W. CLAMPETT, of Trinity Church, San Francisco, has recently issued his pronouncement on the Bible. Taking for his text, "Prove all things; hold fast that which is good," he flatly tells us, according to the news quotation, "that there is not a scientific truth in the universe that can be logically proven. The only truth we know is the truth of life, and that can not be demonstrated." And yet the rector informs us that "evolution is throwing a flood of light on Christianity." This flood of light has led Mr. Clampett, and most of the "thinking men and women in the church, or out of it," to reject "the Biblical narrative of creation." He does not think that "it was ever intended that man should believe that God created the universe in six days, and rested on the seventh."

Incidentally, it may be remarked that the Bible nowhere affirms that God *created* the universe in six days. All that was done "in the beginning." But if God never intended that the record of the six days of Genesis 1 was to be believed to be six days' record, why are they so stated repeatedly in His Word? All this the rector meets with another unbelief:

There is a great body of church people to-day who do not believe in the verbal inspiration of the Scriptures.

And, therefore, what does the story of Genesis amount to? True, it declares that God wrought all that work concerning this earth in six days, by His own almighty power; that the Sabbath is the memorial of that power (Ex. 20:8-11); and that creative power is pledged to save poor sinful souls who need recreating by the power of God, who need God's Word to speak light and order and fertility into the darkness, chaos, and barrenness of sin. But the rector and others tell these heart-longing ones that God does not mean this, that the Sacred Record is only an allegory, or poem, telling us how ages upon ages of evolution wrought all the imperfection we see now; God does not mean what He says, sometimes the writers of His revelation struck the scientific truth—which can not be



logically proved—and sometimes they did not. Away go miracles, the reincarnation, the resurrection, conversion, regeneration, the new heavens and new earth, and all the blessed hopes which *the Bible holds before us!* This is their Gospel. For if the record of creation by the mighty power of God be not true, what hope is there for the sinner, save through transmigration of soul and endless ages of progression, which does not progress, during which millions perish and fossilize, unless by some hocus pocus a spark of conscious, bodiless life survive “the wars of elements, the wrecks of matter, and the crush of worlds.”

What a Gospel is offered us in this! It was never preached by Moses or Isaiah or Jesus or Paul. Better the dogmatism, the superstition, the tradition, of the Roman Catholic Church to-day, than the utter chaos of a “higher-criticism” Protestantism.

Take away the story of Creation and the Fall, and there is no need of Christianity. Christ and His all-comprehending, glorious character is—well, a quite, truly, remarkable product of evolution, toward which the race is tending; but no more! It is all a black, blighting lie, demonstrated by the mighty miracles of Christ and Christianity over desolating ages, over the fatal disease of sin.

The need of the Christianity of Christ is based on the Fall of Man, as recorded by Moses; and he who rejects Moses will sooner or later reject the essentials of Christianity, as saith the Master: “For had ye believed Moses, ye would have believed Me; for he wrote of Me. **But if ye believe not his writings, how shall ye believe My words?**” John 5:46, 47.

But, believer in the Bible, and Christianity; do not be alarmed. The present aspect of infidelity, which is not original with Mr. Clappett, with the glitter and tinsel of all that is worldly and worthless, will, in the light of the burning glory of the day of Jehovah, crumble, and wither, and burn; but the Old Book will stand till every pilgrim is safe home, and its immortal truths are written in living, eternal principles on the hearts of the faithful.

## Question Corner

1648.—L. M. D.

Referring to question No. 1615, the answer does not say, Christ “was not buried on Friday,” but it says, “Nowhere does it say He was buried on Friday.” It seems to us that the evidence is quite clear that He was buried on the sixth day, the day before the weekly Sabbath. Mark 15:42; Luke 23:54. But the Bible does not mention “Friday,” and many believe that the Sabbath referred to was a yearly Sabbath. But the expression, “that Sabbath was a high day,” seems clearly to show that the weekly Sabbath and the Passover Sabbath fell on the same day that year.

1649.—Why Slow in Obeying God?

Why is it that so many zealous Christians and Bible students of other denominations to whom the Sabbath truth has been brought, are so very *slow* in accepting the light; and stepping out from *tradition*? Are these to be lost?

It has always been thus. (1) Men do not naturally like to change. (2) They are prone to believe that their fathers were right and saw all that needed to be seen. (3) Many trust to their learned and great men, who are often too proud to accept the simple truth of God. They trust in “the multitude of their mighty men.” (4) Many know so little of the Bible they are uncertain as to duty. (5) Many do not wish to be unpopular, and therefore follow the

multitude in the wrong way. “Have any of the rulers believed?” is still asked. All these and still other excuses have always been, and are still, presented as reasons for not obeying God and following Christ Jesus. Still labor and pray for them all. Titus 3:3-5. As to their future salvation and action, their responsibility for light and knowledge, we leave that with God.

1650.—What is a “Generation”?

What does the Bible term “generation” mean? When did this present generation *begin*? How long is it supposed to last? H. W. T.

The common meaning of the term is a class of people living upon the earth at the same time. To illustrate: the people which the Lord took out of Egypt was a generation, beginning some time before they went, and lasting till they entered the promised land; two of the generation entered it, Caleb and Joshua. Of that people the Lord says, “Forty years long was I grieved with this generation.” Ps. 95:7. The present generation religiously and prophetically, we believe, began in 1844. It will close when Christ comes. We shall treat this more fully in the future.

1651.—For the Healing of the Nations. Rev. 22:2.

What is the meaning of Rev. 22:2, “The leaves of the tree were for the healing of the nations”? My understanding is that there will be no sickness there.

Read Rev. 22:1, 2 punctuated thus:

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street of it [that is, the city]. And on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations.” Some scholars render, “Were for the *service* of the nations,” whatever that may be. Another thought. “The disease of sin has dwarfed the race. May it not be true that the use of the leaves of the tree of life will be a means in the fullest development of the weakened pygmies who will be saved out of later generations. Glorious and full pristine loveliness and vigor will be restored.

1652.—Children and the Sabbath.

Will you please tell me do you think it wrong for children to play on the Sabbath when there is no church to go to, and they get tired of being read to? When I do not let them play they seem to hate to have the Sabbath come. H. G.

This is a difficult question to answer. It depends on the children, their surroundings, their ages, their parents, and other things. Up to a certain age we should permit innocent, quiet play; but that should be play for the Sabbath alone. It might be some Bible game, by which knowledge should be stored. It might be in building blocks, by which churches and temples could be built. But do not use these games or materials on other days. Keep the best for the Sabbath. Walk out with the children. Show them the country if near the country; if not the beautiful flowers and trees found in most cities. It is a problem for each parent to solve, and it is worth taking time to solve it aright.

### PERPLEXING TEXTS ON MAN'S NATURE.

THE whole tenor of all the positive teaching of Scripture is that man is “mortal;” that the whole man dies, that he is unconscious in death, that the dead know not anything, the punishment of sin is death, extinction of being, and that some day there will be a clean universe, where neither sin nor sinners are. Yet there are some texts, a misunderstanding of which, through early teachings, hide from the minds of many the plain truth. Some of the more common of these we briefly explain:

I. **The Thief on the Cross.** Luke 23:42, 43.

1. The thief did not ask that Jesus *should remember him when Jesus died, or when Jesus should ascend into heaven, but when He should come into His kingdom.*

“Lord, remember me when **Thou comest** into Thy kingdom.” Luke 23:42. See Luke 19:12.

2. *Three days after His crucifixion, Jesus had not been in Paradise, where the throne of the Father is.*

“Touch Me not; for I am not yet ascended to the Father.” John 20:17.

3. *Jesus will not take His kingdom till He comes again.*

“**When** the Son of Man shall come in His glory, and all the angels with Him, **then** shall He sit on the throne of His glory.” Matt. 25:31. See, also, 2 Tim. 4:1; Rev. 11:15.

4. *Not until then will the saints enter into His kingdom.*

“Then shall the righteous shine forth as the sun in the kingdom of their Father.” Matt. 13:40-43; Dan. 7:27; Matt. 24:30, 31.

5. *Then the Paradise of God will be in the capital city of earth, the New Jerusalem.*

“The tree of life, which is in the Paradise of God.” Rev. 2:7.

“And on this side of the river and on that was the tree of life. . . . And there shall be no curse any more; and the **throne of God** and of the Lamb shall be therein.” Rev. 22:1-3.

6. *The answer of Jesus to the repentant one at His side, was in harmony with the request:*

“Verily I say unto thee to-day, Thou shalt be with Me in Paradise.”

NOTE.—This is all harmonious. The thief in all probability did not die that day. He, with other Jews, had heard the teaching of Jesus that He was coming again. In that supreme hour of darkness, he had faith to believe in the Saviour by his side, and, as he believed in that darkest of all days of the Saviour's mission, so Jesus promised that day that when the time did come that He should rule in Paradise, the penitent thief should be with Him. The comma is no part of inspired scripture; it belongs after “to-day.”

### II. “The Spirit Shall Return.”

“Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.” Eccl. 12:7.

The above text is the resultant of the sentence given in Gen. 3:19, “Dust thou art, and unto dust shalt thou return.” It is the opposite of Gen. 2:7, “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.” Let us ask some questions:

Of what was man made?—“Of the dust of the ground.”

What made him a living creature?—“The breath of life.”

When he dies, what becomes of the man?—“Dust thou art, and unto dust shalt thou return.”

What goes back to God?—“The spirit,” the life. How did man receive that spirit?—As “the breath of life.”

How does the dust return?—As it came, “dust.”

How does the spirit go back?—As it came, “the breath of life,” and not as a conscious entity.

Is it not highly unreasonable and illogical to say that the pronoun “thou,” in Luke 23:43, refers to the thief's *soul*, and that the “thou” in Gen. 3:19-21, refers to Adam's body? The spirit returns to God as it came, simply the vital principle of life.

### III. The Transfiguration.

Read Matt. 17:1-9.

Who appeared with Jesus on the Mount of Transfiguration?—“Moses and Elijah.”

When did Moses die?—Near the close of the forty years' wandering in the wilderness. Deuteronomy 34.

Who had power over death, and claimed Moses' body for his lawful prey?—“The devil.” Heb. 2:14; Isa. 49:24, 25.

Who disputed that right?—“Michael the Archangel,” who is Christ. Jude 9; Dan. 12:1; John 5:28, 29; 1 Thess. 4:16, 17.

Who but Christ could have prevailed in that conflict? therefore Moses was with Christ on the Mount.

How did Elijah come to be on the Mount?—He was translated without seeing death. 2 Kings 2:1, 11.

What was represented by the Transfiguration?—“The power and coming of our Lord Jesus Christ,” at which time there will be the resurrected righteous, represented by Moses; and the translated ones, represented by Elijah. See Matt. 16:28; 17:1; 2 Peter 1:16-19.





### SUNDAY PERSECUTION IN NEW MEXICO.

Letters from a Victim.

RATON, N. M., Feb. 4, 1905.

COLO. TRACT SOCIETY, DENVER, COLO.:

I write to you to-day, and enclose a true copy of a letter from Chief Justice Mills, of our territory, to the sheriff of our county, who resides in Raton, the county seat.

In compliance with the request in Judge Mills' letter, Sheriff Littrell called on all of the business men of Raton, January 27, and notified them all to close on Sunday, reading the letter to each one, and of course I did not escape. I had a conference with the sheriff later, and presented my reasons minutely, leaving some reading matter to explain more fully the reasons why I could not comply with the request.

He was very lenient, and listened attentively. I informed him that I had expected this before now, and that when the time came for my arrest, I should not cherish any feelings of contempt against him, or other officers of the law, for fully discharging their duty, and that I would come along with him like a man. I asked for a copy of Judge Mills' letter, and send it herewith.

Your Brother in Christ,  
E. K. CASSELL.

Santa Fe, N. M., Jan. 21, 1905.

TO MARION LITRELL, SHERIFF OF COLFAX,—  
*Dear Sir:* I desire to call your attention to the message of Governor Otero, recently delivered to the Legislature of this territory, and particularly to that part of it which has reference to the enforcement of what is commonly designated the Sunday law.

As peace officer of your county, it is your duty to see that this law, together with all others that are on the statute books, is vigorously enforced; and I call upon you to notify the people of your county, if any, who may be violating its terms, that this law must be obeyed.

It is also your duty to see that evidence is collected against any violators of this law, so that the same may be presented to the next grand jury which meets in your county.

Very respectfully,  
WILLIAM J. MILLS,  
Chief Justice.

In the County Jail.

Raton, N. M., March 31, 1905.

ELDER H. M. J. RICHARDS, Pueblo, Colo.—

*Dear Brother:* The judge sentenced me to fifteen days in the county jail, and costs of court, which are \$28, making forty-three days altogether in jail. There were two others fined the same as myself. The sheriff served the warrant on me Thursday at 11 o'clock, with a bond of \$500. He said, "Here is what you have been expecting." Then he read the warrant, which charged me with "performing labor on the first day of the week, commonly called Sunday." I asked, "When shall I go?" He said, "If you say you will come, I will go back to the court-house, and you can come this afternoon at 2 o'clock." I went on time, and just about time for court to convene. Mr. Sproull came up and asked me if I was not going to employ a lawyer. I said, "No." Then Mr. Sproull said that he would; so he sent Mr. Studley. He asked me what I was going to do. I said, "I am guilty of the charge, but I want to appeal for extension to the next term of court." There was no time left to do anything before my case was called, so he stepped up, and plead, "Not guilty." Then my case was set for Thursday, at 2 P.M. (March 30).

I made appearance, and plead "guilty." The judge set the case for Saturday. I said that I could not appear on Saturday. Then he studied a moment, and set it for Friday, March 31, at 2 P.M. But he sent the sheriff after me to appear at 9:30 A.M. I went, and the judge asked me what I had to say. I said that I was a Seventh-day Adventist, and had

kept the Sabbath; I believed I had a right to work six days, and that God commanded me to observe the seventh day; therefore I was working on Sunday.

The judge said, "You knew it was a violation of the laws of the territory?" I said "Yes." Then why did you violate it?" he asked. I said, "Because I believed that I had a right to do so. Because it conflicts with the law of God." He then said, "You are like the Mormons, who believe that because God gives them a right to more than one wife, they are at liberty to break the law of the land?" I replied, "Having more than one wife is a civil offense, but performing honest labor is not a civil offense." The judge said, "Then you are like the Jew, who does not believe in God (Christ, I suppose), and keeps Saturday?" I said, "According to the Constitution of the United States, I believe the Jew has as much right as any one." He interrupted me, and said, "This Sunday work must be stopped, and the law enforced. I will sentence you to fifteen days in the county jail, and costs."

The court adjourned until August, 1905. I am exceedingly glad that I am accounted worthy of the "light affliction" now, and to suffer for the blessed cause of the Third Angel's Message. I have already

ernment is sending out food, tents, and nurses to care for the needy and injured. One report avers that 10,000 persons have lost their lives as the result of this earthquake, and other reports place the number at an even higher figure.

At the same time that India is convulsed with these disturbances, it is noted that there is an unusual seismic activity in the West Indies. Earthquake shocks have been felt throughout the island of St. Vincent, the island which was so severely shaken at the time of the great outbreak on St. Pierre. Investigation of the volcano's crater shows that there is every indication that an eruption may occur at any time.

### THE PROGRESS OF CHURCH AND STATE UNION.

[From our correspondent at Washington, D. C.]

The State as a Teacher of Religion.

WHAT the opponents of the idea of the state's assuming to teach religion have maintained ever since the proposition was suggested, is at last admitted by one of the foremost advocates of such a scheme.

Dr. Wilbur F. Crafts assures the Washington public that "nothing new is proposed" in the movement now on for religious instruction in the public schools, that "teachers are now required to teach Christian morality," that "the present law requires the reading of the Bible in the schools, the repetition of the Lord's Prayer, and the teaching of Christian morality, including 'the laws of God.'" "What is proposed," says Mr. Crafts, "is to require that this teaching shall be mapped out definitely by the board of education, instead of being left, as



One of the Government Buildings in India.

been asked to make a talk to the prisoners tomorrow. They made the request themselves. I had beans, light bread, and apricots for dinner. Pray that the sheriff and his family may receive this truth, as well as the prisoners. Pray that I may speak, with boldness, the truth.

Your Brother in Christ,  
E. K. CASSELL.

### THE INDIAN EARTHQUAKE.

AS FURTHER details of the great earthquake in India come in, the list of the dead increases. It appears that a large portion of Northern India was severely shaken. The substantial government buildings at Simla are more or less severely damaged, and the wife of the viceroy had a narrow escape from death. The cantonment and civil station at Dharmasala were practically destroyed, houses and bazaars being practically leveled with the ground. After the first severe shock, the people camped in the open, and the frequent repetition of the shocks has induced them to continue so to do. The gov-

now, to the discretion or indiscretion of the individual teacher." "Manifestly," he says, "the teachers would be far more likely to work in their personal opinions under the present plan than under the new one proposed, under which the board of education would carefully prescribe just what is to be taught."

Exactly, Mr. Crafts, and you could not have more thoroughly indicted this scheme nor more fully exposed its danger than by the explanation you have so freely proffered to the public. Already religious teaching is required or permitted, but the matter can not be allowed to rest there; the teaching must be "mapped out definitely" by some authority which "must prescribe just what is to be taught." There must be no opportunity left for personal opinion or individual discretion in the religious teaching; it must come from some authority and the teachers must be mere machines in teaching the religion prescribed by that authority.

Mr. Crafts has brought to view a tendency which inevitably begins the moment government touches religion, and which, if it continues to deal with it, must inevitably lead to a governmental bureau of



religion with a Popiedenzeff or a Crafts at its head to prescribe and map out definitely just what shall be taught and believed in religion in the country. It is significant that Mr. Crafts has so plainly brought to view the fact that this movement now on in Washington for the teaching of religion in the public schools is a movement for the elimination of personal opinion in religious teaching and for the substitution, therefore, of official authority to map out definitely and to prescribe just what shall be taught in religion. It is safe to say that no one has done more than Mr. Crafts to show the inherent evil of this church-and-state scheme now on in Washington, which he is actively supporting.

#### Catholics and the Y. M. C. A.

A recent news item in a Washington paper, announcing that "Catholics and Y. M. C. A. will cooperate in work among the laborers on the isthmus," reads:

Archbishop Ireland had a conference with Secretary Taft yesterday on the subject of the religious welfare of the men employed in the construction of the Panama Canal, especially in connection with the plan for the establishment of branches of the Young Men's Christian Association in the Canal Zone. It was made clear that there is no antagonism between the Catholic Church and the Young Men's Christian Association, and it is said that an effort will be made to have the two bodies co-operate in the work of extending the Christian spirit among the workmen.

One can but wonder what the Secretary of War has to do with such a matter. But, perhaps, looking after "the religious welfare" of the people of the "appurtenant" territories has become one of the functions of the War Department. It would seem so from incidents like the above that transpire from time to time.

#### Church and State in the Philippines.

On December 15 last, the Secretary of War and the Roman Catholic apostolic delegate to the Philippines, Mgr. Agius, who was on his way from Rome to the Philippines, "were in conference for some time touching Philippine affairs in which the Catholic Church authorities are interested." While "one of the matters related to claims for damages for the occupation of the church lands and church buildings," we were told that "a more important matter to the church authorities was the controversy between the Roman Catholic Church and the Aglipayan Church." It would hardly seem that this latter matter came within the proper sphere of the War or Colonial Department, unless, indeed, it has undertaken to look after the religious, as well as the civil, affairs of the people in these possessions. The conference on this occasion between the Secretary of War and the papal delegate "was held at the residence of Secretary Taft, so that it might be informal and the conference be uninterrupted," and on this occasion the Secretary entertained at luncheon besides the "apostolic delegate," "Mgr. Falconio, apostolic delegate to the United States, and former District Attorney Philbin, of New York, a prominent Roman Catholic layman. In the evening of this day "Secretary Taft and Mgr. Agius called at the White House and discussed for some time with the President matters relating to the Philippines." One of the objects of the whole proceeding, we were told, was "to exchange views with reference to the important question of the relations between the Catholic Church and the government in the Philippines." From these incidents and other things that are seen occasionally, it would seem that it is about time there was some exchange of views on the part of the people of this country with reference to the important question of the relations between the Catholic Church and the Government in the United States.

#### A SAD TENDENCY.

SO MANY of our high schools and low schools, colleges, church seminaries, and state universities are training our boys and girls to ruin! It is all games, sports, baseball, football, golf, basket-ball, punching-bag, prize rings, and athletic clubs; and the results: broken noses, broken limbs, broken ribs; not infrequently death occurs. Dice, cards, saloons, jails, states' prisons, hell. Why not lessons on honest business, and warnings on the pitfalls of Satan that are in their paths? H. HANSEN.

#### SECTARIANISM IN THE PUBLIC SCHOOLS.

THE writer of this has sent two or three communications to the *Washington Post* with reference to the demand for definite religious teaching in the public schools of the District of Columbia, but, for some reason, none of them have been published. The following is from one of these communications:

It is claimed and argued by these churchmen that there is no sectarianism in this matter; that the religious teaching proposed is not sectarian, because the great majority of the people believe that way.

Do these gentlemen not know that, if every person in this country save one believed alike in religion, and there was but the one person believing differently, in the view of the state, and upon the principle of religious and civil equality which the state must maintain, the religious belief of that overwhelming majority would be just as much sectarianism as the religious belief of the one man?

Do these gentlemen not know that, so long as there is a single dissenter from any religious belief, principle, or teaching, that such belief, principle, or teaching is sectarian? and that there is no religious belief, principle, or teaching so universal that it can be other than sectarian to the American state?

Do these gentlemen imagine that the inculcation in the public schools of the idea that the Ten Commandments are the "divine" and "revealed law of God," received by man directly and miraculously from the hand of the Almighty, is not sectarian teaching? If they do, they would better go to the intellectual centers of their own religious bodies, and find out if this is an idea that is universally accepted there, and from which there is no dissent.

In the present state of opinion on this matter, the assumption that the teaching of the Ten Commandments upon a supernatural basis, and with the idea that they were written or spoken by the Almighty, is not sectarian teaching, is preposterous.

It is not the principle of non-sectarianism upon which these Washington churchmen are proceeding, but the principle that the sectarianism of the majority can properly be taught by the state.

Upon their principles and logic, the most narrow sectarian teaching would be perfectly proper in the public schools, if the people who believe in it were in the majority. If Methodists were in the majority, it would be all right to teach Methodism in the schools; and if Roman Catholics were in the majority, it would be all right to teach Catholicism in the schools. The principle is not whether the religious teaching is sectarian or not, but whether it is accepted and believed by a sufficient number of the people to secure for it the endorsement which it necessarily must have in order to come into the schools of a democratic community. It is a principle that will not do in this country nor in any country, where the principles of modern civilization are dominant.

JOHN D. BRADLEY.

#### SITUATION IN THE ORIENT.

THE eyes of the world are now turned toward the China Sea, where the fleets of Russia and Japan are in close proximity. The Russian fleet is sailing toward the Island of Formosa, and the Japanese are keeping close watch on its every movement. The Japanese are considerably outnumbered by the Russians, and it is not thought that a general engagement will be hazarded by Admiral Togo until he has weakened the Russian fleet by torpedo-boat attacks at night. News of night attacks of this kind may be expected at any moment. Russia is risking her all, so far as sea-power is concerned, in the desperate endeavor to overwhelm the Japanese fleet and gain the mastery of the oriental waters. The Japanese realize the importance of the outcome, and are taking every precaution to insure victory. With Japan's fleet destroyed or seriously disabled, and her great army still in Manchuria, her plight would be a desperate one, and Russia would have an overwhelming advantage.

It is reported that in case the Russian fleet is unsuccessful, the world may look for a great popular outbreak in Russia. Aggressive forces are concentrating for action. Demands for reform are coming from influential bodies as never before; workmen

are more insistent in their demands; and the government feels under the necessity of taking greater precaution for the safety of the established order.

In Manchuria there have been but slight skirmishes between outposts or small detachments, with little or no advantage to either. The Russians are concentrating, but the disposition of the Japanese forces is kept closely veiled.

The lawyers of Russia have organized, and are holding meetings against the orders of the police. They are demanding greater freedom and the participation of the people in the affairs of the government. Every district in Russia save Siberia is represented in the lawyers' organization. In one of their published statements they declare that their country is on the verge of a precipice; that the poverty-stricken populace are driven by the malevolence of the government into agrarian and industrial revolt; that the social and economic questions can not be settled by the bureaucracy; that political reform is imperative; that each minute of delay increases the anarchy and revolt; that the representatives of the people should have the principal influence in the government; and that the bureaucracy should be relegated to a minor roll; that all class privileges, political or religious, should be obliterated; that the principle of universal suffrage should be adopted; and that every restriction upon the liberties of the press and speech should be removed.

The discussion of the details of the bill for the separation of church and state in France is giving rise to lively debates in the Chamber of Deputies. The government's supporters firmly uphold the contents of the committee's text, rejecting by large majorities numerous amendments to the first paragraph. The second section, containing the fundamental principles of the bill, "that the republic neither recognizes, provides stipends, nor subsidizes any religion," was adopted on April 13 by a vote of 337 against 233. The French Government in this is taking a stand on straight religious liberty principles. There is a large and growing element in our country that could profitably take lessons from the present action and course of the government of France.

Some of New York's wealthiest men have recently had erected a palace of amusement called the Hippodrome, at the enormous cost of \$3,500,000. On the first night of its opening the patronage was so large that it was decided by the backers of the enterprise to erect similar structures in each of the other large cities of the United States. The clamor of the people of this age for amusement, and the willingness of shrewd financiers to invest their wealth in such marvelous structures devoted to pleasure, show that this is an age of pleasure-seeking and wealth-seeking. "Lovers of pleasure more than lovers of God" is a most fitting designation of the mass of the people of this age.

The governor of Wisconsin has signed a bill which outlaws the cigaret in that state. According to this bill, cigarets are not to be manufactured in that state for sale in the state, nor may they be handled by dealers or carried on the person. The penalties for the violation of the law range from \$5.00 to \$500 and six months in prison. It is to be hoped that the law may result in the eradication of the cigaret evil from that state, and that its influence may be felt in other states. There is no one thing that is doing more to undermine constitutions, and to debase young men's ideas of manhood, than is the cigaret.

The sultan of Morocco continues to disregard the wishes of France and follows the advice of Germany. Germany is now negotiating a treaty with Morocco, without any regard to the claims of France as a directing factor in Moroccan affairs. This treaty embraces all the "most favored nation" features, and upon this treaty Germany will press her resistance to France's efforts to become the dominating power in Morocco.

The great merger of the New York Central, the Union Pacific, and the Chicago and Northwestern Railroads will bring 36,000 miles of track under one management. Bonds to the amount of \$790,000,000 will be put on the market at once. There will be above two billion dollars worth of stocks and bonds covering the system, which will be the most extensive and most valuable system in the world.

Venezuela's president has conveyed his reply to the demands of the United States to the State Department at Washington. The language of the reply is said to be very vigorous. Some even regard it as being offensive and somewhat in the nature of an ultimatum.

Another hurricane is reported from the South Sea Islands, and it is reported that much damage has been done.

The body of John Paul Jones has been unearthed in Paris, and will soon be brought to this country for interment.



## GOD MANIFEST IN THE FLESH.

BY MRS. E. G. WHITE.

THIS earth has been honored and blessed with the presence of the Son of God. In the Scriptures we read of His incarnation, His teaching, His miracles, His death, and His resurrection. The effort to understand these wonderful subjects puts to the tax the highest powers of the mind, and then there is an infinity beyond which can not be exhausted. The oftener the mind is called to this study, the stronger and clearer it will become. In the daily life will be revealed the mysteries of godliness, which may be experienced, but can not be explained. Throughout the ceaseless ages of eternity the redeemed will study these subjects, ever gaining from them a deeper and clearer knowledge of God and of Christ.

What opposites meet and are revealed in the person of Christ! The mighty God, yet a helpless child! The Creator of all the world, yet, in a world of His creating, often hungry and weary, and without a place to lay His head! The Son of Man, yet infinitely higher than the angels! Equal with the Father, yet His divinity clothed with humanity, standing at the head of the fallen race, that human beings might be placed on vantage-ground! Possessing eternal riches, yet living the life of a poor man! One with the Father in dignity and power, yet in His humanity tempted in all points like as we are tempted! In the very moment of His dying agony on the cross, a Conqueror, answering the request of the repentant sinner to be remembered by Him when He came into His kingdom, with the words, "Verily I say unto thee to-day, Thou shalt be with Me in Paradise."

Christ was God manifest in the flesh. In Him divinity and humanity were united. In Him dwelt all the fulness of the Godhead bodily. He lived in this world a perfect life, revealing the character to which, through divine grace, man may attain. In His life He left an example that every true Christian must follow. No falsehood ever fell from His lips. Never did He do a dishonest act. He stood forth in unsullied purity and goodness, revealing what man must be before he can enter the holy city.

Christ's life was one of constant self-sacrifice. He came to this world to live, in our behalf, the life of the poorest, to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much. On the hillsides of Galilee, in the great thoroughfares of travel, by the seashore, in every place where there were those who needed help, Jesus healed the people, and pointed them to their heavenly Father. His life laid the foundation for a religion in which there is no caste, where Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God.

Christ lived a life of prayer. Daily beset by temptation, constantly opposed by the leaders of the people, He knew that He must strengthen His humanity by prayer. In order to be a blessing to men, He must commune with God, from Him obtaining energy, perseverance, steadfastness.

Christ is our Burden-bearer. He came to bear the trials that we must bear, to resist the temptations that we must resist. He came to show that, by receiving power from on high, man can live an unsullied life. With sympathetic love and tender compassion, without a trace of harshness, He meets us in our

necessities. Armed with the weapons of love, He works with gracious helpfulness and unwearying patience. By the gentle touch of grace, He drives from the soul unrest and doubt, changing enmity and unbelief to confidence and faith.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth." "We have not an High Priest that can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

## REJOICE IN THE LORD.

(Phil. 4:4.)

WE gaze on the work of His fingers,  
We quail at the power of His rod,  
We hope in the word He has spoken,  
And, trembling, rejoice in our God.

His Spirit upholds His creation,  
His power it were vain to resist;  
Self-existent, unfathomed by reason;  
But, O! should He cease to exist!

Then would darkness more than Egyptian  
Be felt, till all feeling were past;  
While His empire crumbled to nothing,  
And being and life breathed their last.

He sits on His throne in the heavens,  
Where rises the fountain of light;  
The folds of His raiment are sweeping,  
Star-lit, through the fields of our night.

The crown on His brow is a rainbow;  
From His presence all darkness must fly;  
The purple of evening may linger  
Till dawn blushes red in the sky.

For in the completeness approaching,  
When time has relinquished its flight;  
Tho day may be tinted with changes,  
We know that there will be no night.

And weeping shall pass like a rain-cloud;  
Drops shining with light from the skies;  
The hand that hath chastened the mourners  
Shall wipe all the tears from their eyes.

Tho their songs should be resting in silence  
That stills in their harps every chord,  
Yet ceaseless the hearts of the ransomed  
Shall thrill with their joy in the Lord.

—James L. Wadsworth.

## IS THE BIBLE GOD'S WORD TO US?

BY DANIEL NETTLETON.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

WE believe that there is one true and living God, and that the holy Bible is a revelation of His character and will to us. If there is one true First Great Cause (and none but the fool has said there is no God), is it not reasonable that He would make a revelation of Himself to His creatures? Will the all-wise Creator, after having made us and placed us in this world, abandon us and never have a thought or care for us further? Would not that be contrary to the law of parentage? Do not the parents love to care for and communicate with their offspring? The apostle Paul, when reasoning with the heathen of Athens, who had erected an image to the

"unknown god," and were ignorantly worshipping it, desired to convince them that God is not an unfeeling being, like a cold piece of gold or marble, but a living, loving, and merciful Father. So he addressed them in these words:

"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions [gods that ye worship], I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as tho He needed anything, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, tho He be not far from every one of us; for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts 17:22-29.

Our all-wise, almighty, loving Father has not left us comfortless. He speaks to us. All nature cries out that He loves us. The flowers; the birds, in their cheerful songs of praise; the grass; the woods that clap their hands with joy; the sparkling fountains and laughing brooks; the deep, broad rivers that flow in silence to the sea; the great mountains; and the mighty ocean; all, all proclaim "the Hand that made us is divine." Vocal speech is not the only language, the encircling of the arm of flesh is not the only embrace; the bright-faced sky, the sweet-scented, and beautiful spring, the golden fields of grain, and rich harvests of autumn, and innumerable anthems and tokens of joy, are all expressions of His power and love.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1:20.

"The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, without these their voice is heard." Ps. 19:1-3, margin.

The open book of nature is not the only book God has written for His children. The Holy Bible is to man a letter of affection from our loving Father. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "These things I have spoken unto you, that in Me ye might have peace."

"This Book, this holy Book, on every line  
Marked with the seal of high Divinity,  
On every leaf bedewed with drops of love  
Divine, and with the eternal heraldry  
And signature of God Almighty stamped.  
From first to last this ray of sacred light,  
This lamp, from off the everlasting throne,  
Mercy brought down, and in the night of time  
Stands, casting on the dark her gracious bow,  
And evermore beseeching man with tears  
And earnest sighs, to read, believe, and live."

The Bible is a library of books, sixty-six in number. It was written by thirty-two persons at different times, covering a period of sixteen hundred years. It was written by men in every phase of life, from the lowly shepherds to the wisest and greatest monarchs that have ever governed nations. It was written in



lonely deserts, in the shade of a great rock in a weary land, by the mournful waters of the great Euphrates, in great cities, and on rock-bound, storm-beaten Patmos. When the Egyptians were writing riddles upon their monuments to baffle the blind inquirers of succeeding years, Moses, the man of God, was writing the clear, simple story of Creation, the fall of man, and the plan of his redemption from sin.

"And never earth's philosopher  
Traced with his golden pen,  
On the deathless page words half so sage,  
As he wrote down for men."



### JOEL.

BY F. D. STARR.

**E**IGHT centuries before the birth of our Lord, the prophet Joel uttered his interesting predictions. Tho very short, the book contains some very important prophecies, and very frequent reference is made to the sayings of this prophet. Chapter one brings us to the time when "the day of the Lord is at hand," and the great destruction that shall come upon the land by means of the judgments of the Almighty that fall so grievously upon the transgressors on account of the universal departure from God. The beasts of the field, and the fields themselves, as well as man and the whole creation, are shown to be groaning in pain together, as Paul states in Romans 8, waiting for the day of redemption. This prepares the way for the trumpet blasts of the second chapter to be given, and an alarm to be sounded in the holy mountain of the Lord, or among His people.

The latter rain, as well as the former rain, or the outpouring of the Holy Spirit, is brought to view in the second chapter. This is clearly explained by Peter in Acts 2. We there learn that this rich experience is to be enjoyed by God's people in the last days. It is evident from the apostle's explanation that the former rain was given at the day of Pentecost, while the latter rain is to be experienced just before the second coming of our Lord. The remarkable signs that shall be witnessed just before His second appearing are also given by the prophet Joel. "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." It is a matter of most thrilling importance to us, that these wonderful signs have already taken place. The mysterious darkening of the sun, the parallel of which has never been seen, took place May 19, 1780. The following night the darkening of the moon occurred. The "blood, and fire, and pillars of smoke," find their fulfilment in the "fearful sights" and "great signs" that there shall be from heaven, as mentioned by our Lord in Luke 21:11. So the prophet Joel carries our minds down to the time of the coming of the Lord.

Chapter three has a very important bearing upon a very live question at the present time. A question coming prominently to the front is that concerning the peace of the world. Is there to be universal peace? The discussion of this question is taken up in the pulpits of the land, and peace conferences are held by the nations of the earth.

Such predictions as those of Isa. 2:2-4, and

Micah 4:1-3 are quoted as proving that all warlike operations are about to cease. But, upon more closely examining these texts, we find that it is not the Lord who has said, "Nation shall not lift up sword against nation, neither shall they learn war any more," but the nations, the people, say this. In this prophecy of Joel we have the matter set before us in its true light, and we see that the Lord's declaration is directly contrary to the declaration of the people. The Lord says: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears." So, just before the coming of the Lord, the nations will be in an attitude of war. This is the real condition among the nations at the present time. With one of the fiercest wars in the history of nations now being prosecuted, and the other nations making unparalleled preparations for war, we see the prophecy of Joel now being fulfilled before our eyes.

### RELIGIOUS LEGISLATION.

Is It Profitable? Is It Right?

BY H. J. FARMAN.

**M**ANY people think it is. They say we must have religious laws to protect certain religious institutions from desecration by the lawless. Let us see if this conclusion is well taken.

Jesus says: "If any man hear My words, and believe not, I judge him not." John 12:47. "If any man hear My sayings, and keep them not, I judge him not." A. R. V. As therefore Christ did not judge the unbeliever or the one who kept not His sayings, what right has any man or tribunal of men to judge him religiously or for being irreligious? A man's religious convictions are the most sacred heritage of heaven. To intimate even that a man might be wrong religiously, is to some very irritating, and much more to prove them such. This, however, ought not so to be, for the "reproofs of instruction are the way of life." Prov. 6:23.

Again Christ said: "He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him; the word that I spake, the same shall judge him in the last day." John 12:48. Thus it is made plain that all religious matters are to be judged before Christ in the last day, and not before any earthly court.

To state the matter more definitely: The Father said, He, "sent not His Son into the world to judge the world" (John 3:17, A. R. V.); and Jesus said; "Judge not, that ye be not judged." Now They did not say this by accident, but because no man or tribunal of men have any right to judge another religiously. And why?—Because religion is a "man's personal relation of faith and obedience to God." This he is to render to God alone, for himself, through himself, irrespective of any other human soul; and this because religion is "the recognition of God as an object of worship, love, and obedience." The moment that a government begins to legislate, or judge a man, religiously, that moment it begins to set itself up as God, and then begins the work of seeking to dethrone God. Such a step can not be but harmful both to the government and to the people, as the history of Rome and Russia both testify.

Why should men of any class want religious

legislation for others, when they themselves would not wish to be judged religiously? Rather, why should not all men want religious freedom for all alike, that all might share equally of heaven's gift? Said Christ: "All things therefore whatsoever ye would that men should do unto you, even so do ye unto them; for this is the law and the prophets." Matt. 7:12. Religious legislation is the result of religious intolerance in the heart. It is contrary to the principles of a free government, and repugnant to the conscience and sensibilities of a free people.

### WHO WAS MELCHIZEDEK? NO. 3.

BY G. W. REASER.

**S**OME one will ask, Why did Abraham pay tithes to this distinguished visitor from another world?—I answer, What better and wiser provision could have been made for his material entertainment than by affording this privilege to the most prominent, heaven-approved man of our race of that day? And again, What other opportunity was there for "the father of the faithful" to set the *example* of tithe-paying, and receive the blessing which will surely follow true conformity to Jehovah's system of supporting the priesthood and the ministry?

Anticipating another seeming objection which may arise in meditative minds to the line of thought, it may be well to state that the idea of the priesthood does not necessarily refer to those who act as intercessors. Certainly in an unfallen world there could be no intercession for pardon for sin. *The interpretation of the name of Melchizedek suggests no thought of intercession for sin*, and his God-given name implies exactly what he is. In the ancient Jewish economy there were "teaching priests." A "priest of the Most High God" in an unfallen world would fill the exalted offices of leader and representative of his people in worship, and of "king of righteousness" and "king of peace," unto Him who "hath prepared His throne in the heavens" and whose "kingdom ruleth over all." Our High Priest once offered the supreme sacrifice of Himself, and *now* pleads His blood in behalf of His people; but, when the necessity passes, He will cease to act as our intercessor. *Still* He will be our Priest-King; our Melchizedek.

An inspired statement which still further fortifies the position that Christ becomes a "priest after the order of Melchizedek," who was both priest and king, by succeeding Adam in the rulership of this world, is found in Zech. 6:13. Here he is styled a priest at the time when He is established upon the throne of His kingdom. He entered upon His priesthood immediately after His ascension, but does not take possession of His kingdom until after His return to this world. When this prophecy meets with its complete fulfilment, "the kingdoms of this world" will have become "the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever" (Rev. 11:15). Thus, logically, the rulers of worlds are priest-kings, and their "order" is clearly specified.

In our world the inhabitants who feel the necessity of a Saviour from sin, associate the idea of the office of priest with intercession. The Saviour of men, beholding our fatherless condition, volunteered to become our "everlasting Father," our Intercessor. He gives us the assurance that if we ask in His name, He "will pray the Father for" us, and it is



written again that "if any man sin, we have an Advocate with the Father." We have, then, a "great High Priest, that is passed into the heavens, Jesus the Son of God." In all things, under God, He must have the pre-eminence.

In the book of Hebrews, and in the idea of the Melchizedek order of priesthood, how is *our* Great High Priest exalted, magnified, beautified, glorified? By what attributes of character, what work expressive of supreme love, will He ever be entitled to, and gladly accorded the "pre-eminence" "in all things" above all the Melchizedeks in the universe?

The answer is not difficult to the redeemed individual who has seen Him as "the One altogether lovely," "the chiefest among ten thousand." No other Melchizedek is creator. None other saw his world lost by transgression, and doomed to destruction unless the most heroic and self-sacrificing measures were adopted for its redemption. None else endured the agony of the garden-of-heart-breaking-sorrow; the cruel, heartless forsaking of his own chosen friends. No other prince of peace ever wore a crown of thorns, submitted to the mocking, the reviling, the smiting, the spitting from vile lips into a guileless face, without murmur. No other king of righteousness, "for the joy that was set before him, endured" the shameful uplifting on a cruel cross, and, in anguish of soul, felt the nails driven through his flesh, experienced the withdrawal of his Father's presence, the chill of death creeping over him, the pouring out of his life-blood,—all for a race of rebels. No other Melchizedek ever passed through the gates of the tomb, and thus triumphed gloriously over sin, death, and the originator of both. None other will ever wrest his family from the grave, and destroy death and its author.

In very truth, all other Melchizedeks, with their myriad children, are dependent for original life and continued existence, upon *our* Melchizedek. Surely, in the galaxy of inhabited worlds in space, each created and upheld by Him, each having its "everlasting father," its king of righteousness; that "child" who "unto us" was born, that "Son" who was given to our human family, will, in all things, have the pre-eminence; will be transcendent in glory above them all; and by His sacrifice, by the winning power of His love, *all*, angels and men of all worlds, will be bound in love and loyalty to the King of Heaven; and our world, now overshadowed by the gloom of sin and death, will be the most brilliant planet in the universe; for even the sun shall be ashamed of his brightness, when "the Son of righteousness" "shall reign in Mount Zion . . . and before His ancients gloriously."

"Now in the things which we are saying the chief point is this: We have *such* a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens."

"Crown Him with many crowns,  
The Lamb upon His throne;  
Hark! how the heavenly anthem drowns  
All music but its own!  
Awake, my soul, and sing  
Of Him who died for thee;  
And hail Him as thy matchless King  
Through all eternity."

(Concluded next week.)

"God never delays His blessings except that He may double them."

"HUMAN friendship has in it an element that partakes of the divine."

## PRAYER AND POWER.

THE worldling may succeed in life by carefulness, by skill, by intelligence, and by force; but in the work of God no man can succeed without prayer. No human power can effect the changes and accomplish the work required in the service of God. There is a superhuman work to be done, and a superhuman energy is required for its accomplishment. To be prayerless is to be powerless. No matter what qualifications men may have for the work, unless they have the power of God they will never succeed in accomplishing the service of God.

Multitudes of men and ministers may trace their failure to their prayerlessness. They are eloquent, but they do not pray. They are enterprising, but they do not frequent the mercy-seat. They belong to secret societies and clans, but they do not know the secret of the Lord which is with them that fear Him. They may have education and all that learning can give them, but without prayer they will be like a sounding brass and a tinkling cymbal. They may be abundant in labor, fervid in speech, and zealous in good works, but all this will not avail unless they have the power and that presence which comes only in answer to prayer.

Let Christians learn the lesson, and as they desire to be useful and to do effective work for God, let them see to it that they watch and pray, that they continue instant in prayer, and thus draw from heaven that power and help without which they can do nothing, and without which all that they undertake to do will amount to nothing in the end.—*The Christian*.

## ABRAHAM AND THE SABBATH.

BY T. B. SNOW.

THE Sabbath was given as a sign between God and Israel, "that ye [Israel] may know that I am the Lord." Ex. 31:13. Those who keep the Sabbath according to the commandment, for the purpose of keeping in memory the creation and the Creator, will "know" Him. Had the true Sabbath been properly kept from the beginning, there would have been neither atheists nor infidels, for all would have known Him.

The Sabbath being the "sign" given to keep the people in memory of the true God, it follows that when the observance of the "sign" was neglected, they ceased to "know" Him.

The heathen who know not God, do not keep the Sabbath. No one can possibly keep the Sabbath if he does not know God; for true Sabbath-keeping is the sign that they do know Him. God calls the Sabbath His "holy day." Isa. 58:13. Jesus says that He "is Lord . . . of the Sabbath." Mark 2:28. Jesus "is Lord . . . of the Sabbath," and it is His "holy day," because it was He who made the Sabbath for man by resting on that day from all His works (Gen. 2:1-3), and commanding man to follow His example (Ex. 20:8-11).

The Jews kept the right day—the seventh day of the week—but they did not keep it in the right way. In consequence of their rejecting God as their King, and choosing a man instead, they soon lost sight of the Sabbath, forgot the true God, and went after false gods. To them the Sabbath soon lost its true significance, and was buried beneath the rubbish of formalism and unscriptural ideas.

They would not allow proper attention to be

given to the sick on the Sabbath, and accused the disciples of doing that which was not lawful, because they shelled the grain from the heads to eat on that day. They even sought to slay Jesus because He had healed a man on the Sabbath day, who had been afflicted for many years. John 5:5-16.

In John 7:22, 23, the same subject is under consideration, and Jesus defends His position in regard to healing on the Sabbath. There were some present who knew about the Sabbath discussion recorded in the fifth chapter of John. See, also, John 7:25. Jesus declared that they knew Him, and whence He came, referring, of course, to their human knowledge of Him as a man among them. But referring to their knowledge of God, in verse 28, He said they *did not* know Him.

In John 8:1, we learn that He was still at, or near, Jerusalem. He was still talking to the same people as in the scriptures above referred to. He again tells them (John 8:19) that they neither know Him nor His Father; and, in verse 39, He even denies their being Abraham's children, giving, as the reason, that they did not do the works of Abraham. Abraham kept God's commandments. Gen. 26:5.

Then in John 8:55, He says, "Ye have not known Him; but I know Him; . . . but I know Him, and keep His saying." What saying of God was it that tells us how we may know Him?—The Sabbath is a sign that ye may know Him. Hence the fourth commandment is the "saying" He referred to.

Abraham did not hide his eyes from the Sabbath. He kept it. God Himself says of Abraham: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:5. All who keep the commandments of God as Abraham kept them, will know God as Abraham knew Him, and share in the blessing which God pronounced upon him. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

*Marshfield, Wis.*

## DELIVERANCE.

BY A. H. DARROW.

IN the twenty-second chapter of the book of Deuteronomy, we read that, "If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbor's wife; so thou shalt put away evil from among you. But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die; but unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death; for as when a man riseth against his neighbor, and slayeth him, even so is this matter, for he found her in the field, and the betrothed damsel cried, and there was none to save her." Verses 23-27.

It is the same way with the virgin daughter of Zion, betrothed to the Prince of Peace who is soon to become the *de facto* King of Israel. When she is assaulted by an emissary of Satan who would seduce her from her allegiance to her rightful Lord and Master, she has but to



remember that "the name of the Lord is a strong tower; the righteous runneth into it, and is safe." Prov. 18:10.

Then, with her heart full of this divine consolation, she will cry out and say: "I will love Thee, O Lord, my strength. The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Ps. 18:1, 2.

There is no danger that the Lord will not be nigh to His betrothed, that the "Rose of Sharon, and the Lily of the valleys" will not be near to His "sister," His "spouse," His "dove," and His "undefiled" (Cant. 2:1; 5:1, 2), whether she be in the city or in the country; because He said to her before He went away, "I will not leave you comfortless," and, "Lo, I am with you alway, even unto the end of the world." John 14:18; Matt. 28:20.

What is true in this respect of the church as a whole, is also true of every individual Christian. "All are but parts of one stupendous whole," composing the church or body of Christ; "and since no man ever yet hated his own flesh," it is certain that the Lord "nourisheth and cherisheth" every part of His own body, or every individual member of that body, which is the church, spouse, or betrothed bride of Christ. Eph. 5:29.

The Saviour Himself says of wives and husbands that "He which made them at the beginning, made them male and female," and "for this cause shall a man leave father and mother, and shall cleave to his wife; and they [which before were two separate persons] twain shall be one flesh." Matt. 19:3, 5. "He that loveth his wife loveth himself," says the apostle (Eph. 5:28), which shows that a husband and wife are considered as one person.

Now, if men ought "to love their wives as their own bodies," and if every real Christian is a member "of His body, of His flesh, and of His bones" (verse 30), then how is it possible that He will not hear our cry, when we call unto Him for help? If any part of *your* body itches or hurts, do you not feel it? If any portion of your skin or flesh or nerves is in distress, are you insensible of the fact? If not, how can you doubt the plain fact, that "the eyes of the Lord are upon the righteous, and His ears are open unto their cry?" Ps. 34:15.

Every converted person can truly say: "This poor man [or woman] cried, and the Lord heard him [or her], and saved him [or her] out of all his [or her] troubles." Ps. 34:6. Then, if He did that at first, when we were immersed and soaked and saturated in sin, why not believe that, even now, "the righteous cry, and the Lord heareth, and delivereth them out of all their troubles?" Is it because we are not very anxious to be delivered? Is it because our souls pant after sinful pleasures, instead of panting after God? Ps. 42:1. Since God "hath shewed us light," let us "bind the sacrifice with cords, unto the horns of the altar," and receive the blessing. Ps. 118:27.

Prescott, Ariz.

"FILL the place where God has placed you. Show your fitness for it and your contentment in it. You might prefer a change, but God keeps you in it for some wise purpose, and, if you make the best of it, He will be glorified and you will be blessed."

THO you may have known clever men who were indolent, you never knew a great man who was so.—*Ruskin*.

## PERSONAL RESPONSIBILITY TO A PERSONAL GOD.

[Elsie, in New Zealand *Joyful News*.]

DANIEL WEBSTER, the great orator and statesman, was once sitting along with others at a crowded dinner-table. In the course of conversation the subject was raised, "What is my greatest thought?" And each of the guests was asked to supply a personal answer. When it came to Webster's turn he looked around upon the company and asked, "Who are here?" And the reply was made, "Only your friends." "Then," said Webster, "the greatest thought that ever entered my mind was that of my personal responsibility to a personal God." He dwelt upon the idea in conversation for ten minutes, and then quietly rose and left the table. Men stood or sat in the hushed room, saying to each other, "Did you ever hear anything like that?"

His greatest thought was that of personal responsibility to a personal God. Surely all the emphasis in the phrase would be placed upon the word "personal." It is the men who conceive of God as a personal Presence—almighty, awful, and yet intimate—who are filled with unspeakable boldness and power. The man who does everything as in the companionship of the personal God will fear nothing except disloyalty and imperfect devotion. What tremendous power there is in any statesman who acknowledges responsibility only to a personal God! It was in moments when John Bright gave utterance to his august relationship that great audiences used to be subdued into reverent and most fruitful silence. The mentioning of the name of God by John Bright in the Birmingham Town Hall used to bring round about that secular meeting-house the atmosphere of the sanctuary. What it was in the great statesman it is also in common life. The man who lives and moves and has his being in the fellowship of a personal God is characterized by a force and directness which command the respect of all his fellows.

I would commend to my readers the wise exercise of cultivating this sense of the personal presence. If our God be only an abstraction, our loyalty will be apt to become very thin. It is the man who feels that the personal God is near who is ready for any duty. His loins are girt, the sandals are upon his feet, the staff is in his hand, and when God says "Go!" without a halting moment he obeys. It was said of Dante as he passed along the street, "There goes the man who has looked into hell." There is something far more controlling and moulding than this. Let it be said of every one of my readers, "There goes a man," or, "There goes a woman, who looks every moment into the face of Christ."

## NATURE OF MAN.

A BIBLE READING BY E. R. PALMER.

### I. Man Is Mortal.

*Man was created out of the dust of the ground, and made in the image of God.*

"And God said, Let us make man in our image, after our likeness." Gen. 1:26. "So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:27. See Gen. 2:17; 3:19, 23; Eccl. 12:7.

*But this likeness is no proof that man is immortal by nature; for—*

#### 1. God alone is immortal.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." 1 Tim. 1:17.

"Which in His times He shall show, who is the blessed and only Potentate, the King of kings and

Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6:15, 16.

#### 2. Man is mortal.

"Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4:17.

For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:53, 54.

#### 3. Man is taught to seek for immortality.

"To them who by patient continuance in well doing seek for glory and honor and immortality." Rom. 2:7.

4. *Eternal life and immortality are obtained only through faith in Christ.*

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3:36.

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." 2 Tim. 1:1-10.

## II. The Dead Are Unconscious.

### 1. Man consists of body, soul, and spirit.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

2. *But it is a fact that the spirit, soul, and body are unconscious in sound sleep, and hence we may conclude that man is likewise unconscious in death; and, therefore, the dead are said to be asleep.*

"He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:14-18.

3. *The Bible teaches definitely that man becomes totally unconscious at death.*

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

"For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. 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. 9:5, 6.

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

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

4. *The Gospel truth of the resurrection of the dead is the basis of the Christian's hope for immortality—eternal life.*

"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 be no resurrection of the dead, then is not Christ risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:18; 12:14.





#### THE DARK BEFORE DAWN.

O, MYSTERY of the morning gloam,  
Of haunted air, of windless hush!  
O, wonder of the deepening dome—  
Afar, still far, the morning's flush!  
My spirit hears, among the spheres,  
The round earth's ever-quickening rush!

A single leaf, on yonder tree,  
The planet's rush hath felt, hath heard;  
And soon all branches whispering be!  
That whisper wakes the nested bird—  
The song of thrush, before the blush  
Of Dawn, the dreaming world hath stirred!

The old moon withers in the east—  
The winds of space may drive her far!  
In heaven's chancel waits the priest—  
Dawn's pontiff-priest, the morning star!  
And yonder, lo! a shafted glow—  
The gates of Day-spring fall ajar!

—Edith M. Thomas.

#### RESULTS OF MISSION WORK IN HUNAN, CHINA.

[Harlan P. Beach, in *Missionary Review of the World*.]

IMAGINE yourself in the cleanest and one of the best-built cities in China, whose inhabitants look westward up the mountain-side to a rude stone structure sheltering one of the oldest inscriptions in the empire, the Tablet of the Great Yü, reputed to have reigned more than two hundred years before the traditional date of Abraham, and who won his throne in consequence of having been a Chinese Noah, the saviour of the people from an awful inundation of that early time. While Yü doubtless did not perform his herculean labors in that part of the empire, the ancient tadpole characters of the inscription give that impression, and the people in general possess something akin to the pride of the American elite. At the foot of this mountain is one of the oldest and most famous of Confucian colleges, antedating the great universities of England. Heirs of such an antiquity, and with the reputation of having supplied China with far more than their proportion of officials and famous scholars, it is not surprising that the Hunanese refused to admit trade and the Gospel into the province until within four years, tho beginnings had been made before 1900.

Dr. Frank Keller, the founder of this mission, after being persecuted almost to death at a city to the southeast of Changsha, entered the provincial capital in 1901, being the first foreigner to gain permanent foothold within the walls. Providentially he rendered medical assistance to influential officials, one of whom immediately secured for him temporary premises, and their endorsement and the grip that medicine and Christian love gained upon the people soon made it possible for him to secure permanent buildings, which he and his colleagues have

made into a most complete plant for the varied activities of the mission.

Let the reader again imagine himself near the south gate of Changsha, on College Street, about fifteen minutes' walk from the steamer landing. Many of the residences on this street belong to well-to-do families, and the mission compound is simply an adaptation to church uses of one of these courts, with its ranges of buildings running parallel to the street. On the right of the great central gateway is a chapel capable of accommodating as many as three hundred who hear the Gospel preached by missionaries or earnest native helpers. On the opposite side of the great gate is a book-room, supplied with an abundance of tracts, Bibles, and Scripture portions, as well as with scientific works and other productions of the presses of Shanghai, and presided over by a scholarly Chinese, who is a local encyclopedia concerning matters Christian and Occidental, and who regards it all as a bait to catch those who incline to literature. Farther back and adjoining the book-room is a day-school for boys and girls, in which western learning, and even English, are taught to as wide-awake a company of boys and girls as you can find in China. An addition to the usual China guest-hall is a neat case containing Christian books, concerning which visitors naturally inquire, thus making it easy for the missionaries to turn conversation into Christian channels. Corresponding to the guest-hall at the western end of this range is the prayer-hall, where each morning, except Sunday, some fifty men, women, and children gather for prayers—not formal prayers with which we are familiar, but a most helpful three-quarters of an



A Temple of Christian Worship in the Land of Confucius.

hour spent in joint study of a carefully-prepared passage of Scripture, in prayer, and in singing. So highly is this service enjoyed that not a few who are employed in shops arrange for absence an hour each morning, working later at night in compensation.

The Sunday morning service is a marvelous adaptation of the Gospel to the two classes of hearers represented—some of them well acquainted with Christian truth, and others hearing the teachings for the first time. Older Christians of dignified bearing see to it that raw heathen make no disturbance, and so it happens that the audience lacks the riotous character of many such gatherings in newly-opened fields. The afternoon church service has mainly in view the instruction of those who are ignorant of the Gospel, and is generally conducted by a former well-known "wind-and-water doctor," or geomancer, now one of their earnest preachers. His wide reputation and prominence in conservative reform

circles attract large audiences, who are delighted with his learning as well as with the fascinating way in which he presents the new truths of Christianity.

So contagious is the example of their foreign leaders that of their own accord the Chinese Christians have established a chapel in the south suburb and hold services there of great power. They have also established prayer-meetings in heathen homes, which thus early have been the means of bringing some into the church membership.

Some of the results that have come from less than three years' work in a most hostile and antipathetic city are worth noting.

Officials and persons of rank and importance have become exceedingly friendly, and not a few of them come in their chairs to classes and services at the compound. Even the son and daughter of Chou Han, a man who for years was the most pronounced leader of the antipathetic faction and the instigator of riots not a few, and who is now imprisoned because of his crimes, are visitors at the mission. A prominent woman has started a school for ladies of rank, in which Western learning is taught, as is the use of the sewing-machine, and even English, to teach which latter branch she desires to secure one of the missionary ladies. A Manchu lady of rank is an habitual attendant, and has so far overcome the tyranny of custom that one day while we were there she refused to wait for her sedan chair, but boldly walked through the streets to a prayer-meeting held in the south suburb—a most unusual proceeding, which proved the revolution that the new life had brought to her.

Never has the writer seen such a thorough acquaintance with the letter and the power of the Scripture in converts and inquirers of from three years' standing to those of a few months'. Almost every adult, and many of the children, bring copies of the Bible, or of the portion of it most used, to church, to morning prayers, and to the various meetings. The numerous Scriptures are looked up and read, often by one of the audience, and the expositions are so clear and logical that they could hardly fail to find lodgment in the heart.

The missionaries give themselves to the people with a Christ-like abandon at all hours of the day, and the "church in the house" is made like a large Christian family, where all are welcome, reminding the visitor of the halcyon days of the early Apostolic Church.

One notes that the contribution-box is not passed, and wonders if the obligation of giving is omitted from the church life. Inquiry reveals the fact that the members and regular attendants are contributing quietly more than a tenth of their income on the average, and that the reason why contributions are not taken in the large meetings is that it might create the impression that money was the object desired, and that the contributions were expected, much as is the price of admission to a lecture at home.

#### THE JAPANESE ENVIRONMENT AND CHRISTIANITY.

[J. H. DeForest, D.D., in the *Missionary Herald*.]

HE who would really understand the problems confronting Christianity in Japan, must know not only the redeeming and victorious power of Christ's life and words, but must also know the environment which this new life is to affect. It is of prime importance that the Christian Church, which sends eight hundred missionary men and women here, should be acquainted with the conditions under which they are working, in order that their work may not end in embarrassments. The great elements that make up the Japanese environment are four: [We omit the fourth.—Ed. S. of T.]

##### 1. The Intellectual Environment.

Christianity can not thrive in an atmosphere of ignorance. Its great victories heretofore have been among the peoples who were the most enlightened of their times. And to-day we are in the presence of a nation of 46,000,000, among whose characteristics is now, and always has been, the very marked one of love of knowledge. No sooner were the doors of seclusion opened, than the coronation oath of the present emperor was taken, containing these im-



pressive words, "Knowledge shall be sought for throughout the whole world."

Ever since then the one conspicuous trait of this people has been its burning love of new truth and its great sacrifices to win priceless knowledge. Especially are the young men of Japan intensely eager to acquire all possible information. They really hunger and thirst after knowledge as the young men of no other nation ever did. Schools abound all through the empire. Newspapers and magazines are read by nearly everybody. The scholars of Japan have won names of international interest. Truly, in spite of seeming streaks of narrowness and abiding superstitions, it must be said that the Japanese are the most open-minded people that ever existed, welcoming truth, honoring all, natives or foreigners, who can bring to them the treasures of knowledge.

Now, how can Christianity enter successfully such an environment? Without knowledge it is impossible to win the confidence and respect of these lovers of knowledge. No matter how firmly we believe in the deity of Christ, unless our message can be presented in terms that reveal the possession of up-to-date, modern knowledge, however the spirit of the missionary may affect a few individuals, it will not touch the national life and thought. It is now, as it always has been and ever will be: no religion can arouse the emotions and permanently hold the heart, unless it also convinces the intellect. In every crisis of the church it is not men of faith alone, but also of consecrated knowledge, who have saved the church from corruption and superstition, and made it in some measure the light of the world. So here in Japan, where knowledge is prized, and its possessors are revered, the extension of Christianity by missions, so as to affect the national life and pervade the national thought, is impossible without high grade schools and trained thinkers, who are familiar with the language.

### 2. The Political Environment.

Never before was there a great non-Christian nation in which the people had such perfect liberty of religious faith as is permitted in Japan. And wherever religious liberty prevails, there also exist the other great liberties of speech and press, of civil and political and educational freedom. Christianity never before had such an opportunity.

There are those who sometimes venture to think that Christianity flourishes best under oppression and persecution. Well, look at Russia and Turkey. Of intolerance and violence make a good environment for Christianity, there are ample fields yet remaining for enthusiasts who never feel quite right unless they are persecuted. True, out of persecutions have come a few splendid Christian heroes, whose blood has been indeed the seed of the church. But the vast crop of hypocrites and renegades and pitifully weak people who have been produced by persecutions, who can estimate? Where, throughout the world, has Christianity risen to its highest grades and done the widest missionary work? Only where there is liberty, is the Spirit of God able to elevate and inspire the hearts of nations.

### 3. The Moral Environment.

I used to think that all non-Christian nations were necessarily rotten, and that they were truthfully represented in those sweeping words in the first chapter of Romans. But I have come to see that the horrible catalog of wickednesses recorded in Romans can be found to some extent in every great city of the Christian nations; and I have learned that the "virtues of the heathen," which have been called "splendid vices," are, rather, splendid fragments of the "light that lighteth every man that cometh into the world."

In ethical life, the world now ranks Japan much higher than so-called Christian Russia. To be sure, the history of Japan reveals glaring immoralities, side by side with lofty virtues. Her commercial and sexual immoralities are known all over the world. Yet it is her virtues, not her vices, that have controlled the destiny of the nation. Everybody knows the place occupied by *Chū-kō*, Loyalty and Filial Piety. But the manifestation of these virtues lies in the spirit of self-sacrifice for others, even unto death. The path of moral progress is blazed with the precious names of men and women who have unhesitatingly and lovingly given their lives to save others, or to vindicate a righteous purpose.

It is because of this that the people so highly appreciate the ethics based on the love that Christ taught, and the righteousness that is dearer than life. The nation that produced Sakura Sogoro, who incurred death by crucifixion in order to save his friends from ruin, is providentially educated to see the eternal truth that shines forth from the cross of Christ.—*Missionary Herald*.

### MY CREED.

BETTER a smile than a tear or a sigh,  
Better a laugh than a frown,  
Better an upward look to the sky  
Than always a sad look down.

The joys we find in each little day,  
Perhaps, may seem few and small,  
But better these little joys, I say,  
Than to have no joys at all.

Keep faith in the love that blesses men  
As the sunshine does the sod.  
Let us do our best, and trust the rest  
To the Father-heart of God.

—Eben E. Rexford.

### AMERICAN RIGHTS IN TURKEY.

In February, 1903, the American Minister at Constantinople filed with the Turkish Government a list of American religious, educational, and benevolent institutions in the empire, and demanded for them the same rights and privileges already accorded to similar institutions under France, Russia, and other countries. Over a year and a half passed without any exception being taken to the list as filed, thus tacitly recognizing the tabulated institutions as American. During the presence of the American fleet in the harbor of Smyrna last summer, his majesty the sultan repeatedly assured the United States Minister that these institutions already had all the rights and privileges accorded those of other nations, and that a formal declaration of that fact in sealed documents was not necessary. These documents, however, were promised, and upon the strength of the promise the fleet was ordered away. No documentary recognition was given. In October of last year, under instructions from Washington, Mr. Jay, the *chargé d'affaires* at Constantinople, declared that all of the institutions on the list presented in 1903 are now considered as having been officially recognized, and "by virtue of that recognition are entitled to the same treatment, privileges, and immunities in their respective classes that are accorded to similar institutions of other nationalities. Among these privileges is that of exemption from taxation." The various heads of these several institutions were instructed by Mr. Jay not to pay taxes, but to refer all demands to the Legation. The situation is simply this: that our Legation has taken the sultan at his own word, and it devolves upon him to show why these American institutions should not act upon the belief that he spoke the truth when he declared them as already recognized, and thus exempt from taxation. The burden of proof and action now rests upon him.—*Missionary Herald*.

### LITERARY NOTICES.

"The Story of the Congo Free State." By Henry Wellington Wack, F.R.G.S. 634 pages, 125 half-tone illustrations and one large map of Central Africa. Cloth, price, \$3.75, post-paid. Published by G. P. Putnam's Sons, New York and London.

This work purports to give the social, political, and economic aspects of the present system of government in Central Africa, particularly in the Congo Free State. The real purpose of the book, however, is to defend the Belgian administration of the Congo against the attacks of its accusers. For some time, accusations of most flagrant mismanagement and terrible cruelty have been made against Congo officials; and the king of Belgium, who is the sovereign also of the Congo State, has been accused of exploiting that territory for his own private benefit, and holding the natives in a sort of slavery to enhance his profits. His officials are accused of mutilating the natives when they have not brought in the amount of raw rubber designated by the state. Mr. Wack takes issue in the strongest manner with all these accusations; he makes the king of Belgium appear as a much maligned and disinterested philanthropist, pouring out his

private fortune solely in the interests of the people of the Congo Free State; he declares the mutilation stories pure fabrications, so far as Belgian officials are concerned; and the exacting of a certain amount of labor each month is represented as simply a matter of light taxation, one of whose purposes is to inculcate habits of industry on the part of the native. Mr. Wack lays upon certain Protestant missionaries and envious British merchants the chief blame for the stories of Congo atrocities; and declares that, as the guardian of the welfare of its people, the Congo Free State has nothing to learn, either in theory or practise, from the most enlightened governments of the world. He has certainly presented a strong brief in the case. How strong the case that has been or can be presented by the other side, we do not know. It is plainly apparent that the Congo Free State is partial to the Roman Catholic religion and its exponents; and, altho Protestant missionaries are admitted by this author to have been in the Congo country earlier than the Catholics, no illustration of Protestant missionaries, or Protestant enterprises, or Protestant missions or schools are to be found in this work, while such illustrations in connection with Catholic propaganda are numerous. Catholic missions and missionaries are specially favored by that government; the criticisms of that administration do not come from Catholic missionaries. There is much interesting history given in this work regarding the establishment of the Congo Free State, and the suppression of the slave trade by Belgian officials. But before accepting as truth all of Mr. Wack's statements concerning King Leopold's disinterested benevolence, we advise our readers to obtain and read the publications of the Congo Reform Association, 721 Tremont Temple, Boston, Mass.

"Forgery; Its Detection and Illustration." 300 pages, copiously illustrated. By Daniel T. Ames. Ames-Rollinson Co., New York City.

The above is the title of an interesting and instructive book which has been laid upon our table. The author is one well qualified to speak. For more than twoscore of years Mr. Ames has been a student of handwriting, as teacher, author, publisher, and expert. He was the founder, and for twenty years the editor, of the *Penman's Art Journal*, of New York, which has stood the recognized authority in all phases of the art of writing.

Furthermore, the author has for years made handwriting a special study for the one object of distinguishing between genuine and forged or simulated writing. He has given expert testimony in more than 1,200 cases in all parts of this country, and in England and France. Over fifty of the most noted cases appear in this book, amply illustrated, showing the methods by which forgery is detected. Among these are the Fair case, the Morey-Garfield letter, the Molineux case, the Dreyfus case, and others of world note. There is also a chapter on the celebrated Junius letters.

But the book is of interest as indicating how character can be judged by handwriting, as perhaps by no other one thing. There are also two chapters on inks and papers.

We confess after reading this book that our respect for true handwriting experts is greatly augmented.

"What a Young Man Ought to Know." By Sylvanus Stall, D.D. Revised Edition. Price \$1.00. Vir Publishing Company, Philadelphia, Pa.

This is one of the "Self and Sex Series," which we have before noticed and commended. Certainly Dr. Stall has treated these avoided subjects with exceptional skill, delicacy, and strength. Some of these books have been translated into European and Asiatic languages, and large editions have been sold. It is a good book to place in the hands of young men over eighteen years of age. It is a good book for fathers to read with their sons.

"Tor, a Street Boy of Jerusalem." By Florence Morse Kingsley, with illustrations by F. A. Eckman, Price 50 cents. Henry Altemus Company, Philadelphia.

It is an interesting story of just what might have been in the days when our Lord was upon the earth. Tor is healed by Jesus, and there is born into his heart a desire to bring others to the Saviour.

### PUBLICATIONS WANTED.

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### THE EASTER LILY.

BY MAIDIE E. BARNITZ.

O LILY, golden-hearted,  
O flower born of light,  
The sign of hope supernal,  
A splendor waxen white.

The eyes of earth responsive,  
Turn to that light on high,  
The sign of life transfigured,  
And hope that can not die.

Ah, not in the clear bright heavens,  
But deep in the dark alone,  
No life or light beside it,  
That crown of light was grown.

Its faith, forever feeling  
On to the larger light,  
Has kept it reaching up to  
The miracle out of sight.

On, on, through all opposing,  
The dark, the mire, the clay,  
To find its fuller being,  
Within the clearer day.

So, not for its rarer radiance,  
We claim that symbol white,  
But the faith which knew its portion  
Was one with the endless light.

Berkeley, Cal.

### THE LOVE OF SISTERS.

SISTERS usually love each other, but not all love as did two little waifs in the orphanage. They knew that they could not always stay in the great building which had opened kind doors to receive them, when there was nowhere else for them to go; but they hoped to find a home together.

One after another of their little mates went away. Some were glad to go. Others wept aloud at parting with so many playfellows, and clung to the neck of the matron. For days after such partings, Georgiana and Jessie were more sober than usually. Their little hands sought each other, and their eyes met oftener. One day—O joy of joys!—two of the older girls went out together into the same home.

"There! didn't I tell you?" said Georgiana. Jessie, who was never quite as brave and bright as Georgiana, looked up into her taller sister's eyes, and shook her head.

Not long after this the head nurse came into the room. "O, here you are! Georgiana, make yourself very tidy, put on a clean apron, and go into the reception room at once. Mrs. Mason wants a lady to meet you."

The hearts of both little girls stood still for a moment. Then, as the nurse hastened on, they looked at each other. "Come on," said Georgiana, brightly. "I'll fix you up first."

"But Mrs. Mason doesn't want me."

"Don't you know that she always calls me when she wants us? I'm older than you. She knows I'll bring you. We are always together. If she hadn't wanted you, the nurse would have said that she only wanted me."

So they hastened to the lavatory, and soon were standing at the door of the reception room, hand in hand.

"Come in, Georgiana!" said Mrs. Mason.

Jessie held back, but her sister drew her into the room.

"This is our little Georgiana, Mrs. Arden," said the matron.

Mrs. Arden held out her hand. "How do you do, Georgiana?" she asked, tho not feeling quite sure which one would answer her question.

Both went forward—for Georgiana would not let go of the little hand. Indeed, so tightly did she hold it, as to hurt the little fingers. But Jessie did not care for that, for her heart was beginning to hurt much worse. Georgiana bowed slightly, laid her right hand on the one held out to her, and said, "Thank you, Mrs. Arden, I am very well." Then, in the next breath, and with a pleading look at the matron, she added: "And this is my sister Jessie. She—she's quite big, too."

"Georgiana is very gentle and affectionate," said the matron, with a smile. Indeed, this very act of the child was adding greatly to the favor with which the ladies were regarding her.

"Are you fond of children, Georgiana?" the lady asked.

"O, yes; and I love my little sister very much."

"What a pleasant voice! Would you like to help take care of a sweet little baby in my home?"

"Very much; wouldn't we, Jessie?"

Jessie turned very red, and nearly cried, but she nodded her little head so hard that the pigtail braid at the back flopped against her shoulder. The two ladies looked at each other and smiled. "You may run away now," said the matron. "This afternoon, at two?" they heard her ask, as they went out.

"There! what did I tell you?" said the older sister. But Jessie only shook her head.

After a while the matron sent again for Georgiana; and when the two appeared together, she told them she wished to speak only to her, for a moment or two. Then it was that the child learned the pitiless truth. No tears, no pleading, could change it. The lady did not want two little nurses; she only wanted one. And that one was Georgiana.

"Now, don't cry, and make your sister unhappy! You are a good child. Be brave! You may come every week and see Jessie. Think how nice that will be!"

The little girl stole into a dark closet, and sobbed until she could sob no more. Then a beautiful hope came to her. She went out, bathed her face, and looked for her sister. Jessie was not far off. Her eyes and nose were very red. It was plain to see how she had passed the time since going upstairs.

"I must go first," said Georgiana. "Maybe they won't like me. If they don't, I'll come back. But if they do—why, you know that two little girls can sleep in one bed. And, if we're very careful, we can make our clothes last just as long again. And—we aren't very big eaters!"

"N-not always," said Jessie.

So brave little Georgiana helped her sister to bear the parting. She believed, truly, that she could win the way open for Jessie, and went away with her little heart full of new hope. As the days went by, how brave she was! How hard she tried to please! Every week, when she went to see her sister, she cheered the lonely heart by saying, "I'm getting the place ready for you, dear."

After a time Georgiana grew thin and pale. She thought in her poor, lonely heart that she would show them how very little it took to feed a girl. So she ate but lightly. And as her slight hints were not taken about Jessie's coming to join her, she grieved more and more.

One evening the cook came to Mrs. Arden. "It's breakin' th' heart av me, mum, t' hear th' prayers an' th' cryin' av th' new little nurse gurrul. It's scolded an' threatened thet Oi hev, mum, an' almost punished av her mesilf; but it matters naught. Jist come for yersilf, mum, an' hear th' goin's on av her."

The two went up the back stairs softly.

A muffled sobbing came to their ears, with occasional sentences: "O, Jesus! I don't see how I'm going to live without my sister. And she wants me, too. And there's bread and things thrown away,

every day, that would more'n feed her! And, O! if You'll only bring her here, or send us away together, I won't bother you so much, but I have to do it, You see. Don't You see how it is? I just have to, dear Jesus!"

Cook looked at Mrs. Arden. The two went down the stairs, soft little sobs following them.

"There! how kin Oi kape from goin' chrazy! Bayloike ye kin ohndhersthand now what has been th' matter wid th' cookin' these days. Oi don't want th' house turned intil a norpunige; but ayther Oi must give wahrin', ur she. Au' Oi'm sorry for th' spalpeen, Oi am, mum."

"Cook, I feel wicked for separating those children."

"Dade, an' it's mysilf as is goin' t' do pinnance th' mohrn, for shakin' av her th' noight, mum."

"Suppose I take the smaller girl to amuse the baby, and keep this one to help you? Do you think you could be prompt with the meals, then? Mr. Arden has been annoyed lately."

"Ef th' ither wan is on'y loike to this wan, Oi'm sure av it, mum."

"Then I'll go and tell her," said Mrs. Arden. "My husband said it was too bad to part the sisters, when she first came." She hastened up the stairs, calling, "Georgiana! I am coming to tell you something very pleasant!"

The little girl sat up in bed, her white face showing in the moonlight.

"You and I will drive over after Jessie to-morrow. Mrs. Mason will let her come and live here, if you tell her that you like to be with us. She can amuse baby, and you can do little things to help cook, who is getting old, and needs some good bright, little girl like you. Would you like it, Georgiana? And I'll have the governess give you two little sisters lessons, from half past seven until nine, three evenings in the week. How is that?"

"O, how beautiful it all is! O, how beautiful you are!" said, Georgiana, very softly. "I won't have to bother Jesus now—'cept just to thank Him. Mrs. Arden, may—may I kiss you?—just a teeny, weeny kiss?"

"Dear little girl!" said the lady, "we will kiss each other."—*Christian Advocate.*

### A TOUCHING STORY.

A TOUCHING story is told of three young men who stood with tear-filled eyes by a bedside on which a white, still form was lying.

"She has gone," was the unspoken thought of all.

"Never three sons were blessed with a better mother," said one.

The closed eyes opened once more, and with a look of unutterable love the white lips spoke these words, "Never mother was blessed with better sons."

Mother's last words and such words!

Will they ever be forgotten?

Years have passed, and amid the turmoil of busy life, the white lives of those boys tell that those precious words are not forgotten.—*Selected.*

### LET THE LITTLE DOGS ALONE.

A MAN set out to walk a hundred miles. Two days later another man followed on the same road and on the fourth day overtook the first man. The latter remarked: "This is the worst road I ever traveled. There is the greatest lot of barking little dogs I ever saw, and it has taken half my time to drive them off."

"Why," said the second man, "I didn't pay any attention to them, but came right along as if they weren't there."—*Selected.*

SECURE a good name to thyself by living virtuously and humbly; but let this good name be nursed abroad and never be brought home to look upon it. Let others use it for their own advantage—let them speak of it if they please; but do not thou use it at all but as an instrument to do God glory and thy neighbor more advantage. Let thy face, like Moses', shine to others, but make no looking-glass to thyself.—*Restitution.*



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.

INTERNATIONAL SERIES  
**THE SUNDAY SCHOOL**

LESSON 6.—MAY 7.—THE VINE AND THE BRANCHES.

Lesson Scripture, John 15:1-12, A. R. V.

(1) "I AM the true Vine, and My Father is the Husbandman. (2) Every branch in Me that beareth not fruit, He taketh it away; and every branch that beareth fruit, He cleanseth it, that it may bear more fruit. (3) Already ye are clean because of the word which I have spoken unto you. (4) Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. (5) I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye can do nothing. (6) If a man abide not in Me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. (7) If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. (8) Herein is my Father glorified, that ye bear much fruit; and so shall ye be My disciples. (9) Even as the Father hath loved Me, I also have loved you; abide ye in My love. (10) If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. (11) These things have I spoken unto you, that My joy may be in you, and that your joy may be made full. (12) This is My commandment, that ye love one another, even as I have loved you."

Golden Text.—"Herein is My Father glorified, that ye bear much fruit." Verse 8.

SUGGESTIVE QUESTIONS.

(1) What symbol does Christ use to represent Himself in this lesson? Then what position does the Father hold? Verse 1. Note 1. (2) What does the Husbandman do with unfruitful branches? And what with those that bear fruit? Verse 2. Note 2. (3) With what does the Lord cleanse, or sanctify, His followers? Verse 3; chapter 17:17. Note 3. (4) What instruction is then given to believers? Wherein lies the importance of this instruction? Verse 4. Note 4. (5) How is this instruction emphasized in Verse 5? Note 5. (6) What is the consequence of not abiding in Christ? What is done with branches that are cut off from the Vine? Verse 6. Note 6. (7) What blessing and privilege comes to those who abide in Christ? Verse 7. Note 7. (8) How can believers best glorify the Father? Verse 8; chapter 8:31. Note 8. (9) How strong is Christ's love for His disciples? Then where should they abide? Verse 9. Note 9. (10) How may they abide in His love? In this what example do they follow? Verse 10. Note 10. (11) Why does Jesus speak these things to us? Verse 11. Note 11. (12) What comprehensive commandment does He give to us? Verse 12. Note 12.

NOTES.

1. Israel was a vine brought out of Egypt, and planted in Palestine; but it was plucked by strangers, and ravaged by wild beasts (Ps. 80:8-16); and the Lord permitted its burning and cutting down because it brought forth "wild grapes" (Isaiah 5). But here is introduced the true Vine, whose fruit will be "unto life eternal" (John 4:36).

2. The fruit that is expected of a branch of the true Vine is the "fruit of the Spirit," which we are told is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." Gal. 5:22, 23. It often takes considerable pruning to produce such fruit in the human life; but a meek submission will be amply repaid in happy results. And a branch that can not be made to bear good fruit would better be cut off.

3. Jesus had been cleansing and purifying His disciples for three and a half years, through teaching them the Word of God and exemplifying it in His life.

4. To abide in Christ is to cling tenaciously to the Word which He taught. It contains the instruction of His Spirit, which He has given for our guidance in the truth and for our comfort in trouble.

5. Apart from Christ is the condition of one who deviates from the Word. The enemy is ever placing before us the temptation to modify the Word of God—to take something away here, or add something there—to make it more in harmony with our natural inclinations. This temptation is especially strong in connection with the commandments of God, and the ordinances that Christ has instituted.

6. Verse 6 makes personal application to the individual. The man that abides not in the Word by which he is purified for good works (Titus 2:14) will be literally cast into the fire. Mal. 4:1-3; Rev. 20:7-9.

7. Verse 7 contains the secret of effectual prayer. With the wisdom of the Word, and the promptings of the Spirit, will come the knowledge of how to ask and for what to pray.

8. Bearing an abundance of the fruit of the Spirit will always glorify God in presence of those with whom we associate. This verse 8 is equivalent to Matt. 5:16: "So let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

9. The intensity of Christ's love for His disciples is well expressed in verse 9. It is even as that of the Father toward Him. We can not comprehend or fathom such love, yet it is accessible to the disciple of Christ. Surely it is worth seeking, and worth abiding in when found.

10. In verse 10 we have the secret of abiding in the love of Christ. It is found in keeping His commandments. His commandments are the same as the Father's commandments; for He did not come to destroy even "one jot or one tittle" of these (See Matt. 5:17, 18; Rom. 3:31); and, "I and my Father are One" (John 10:30).

11. The Lord designs that His people shall be a joyful people. This is possible by entering into His joy through a hearty obedience of His Word. Remember that it was through disobedience that our first parents lost this fulness of joy, and it is made possible to us again through the obedience of Christ (Rom. 5:19). So if obedience was essential to Adam's fulness of joy, it is none the less essential to the Christian's joyfulness to-day.

12. This commandment of Christ, that we love one another, includes all the others. Compare Mark 12:30, 31, Matt. 22:37-40, and 1 John 4:20, 21; 5:2, 3.

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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

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The next issue will contain an article on "The Wages of Sin is Death," in which four texts, hard to be understood by some, will be explained. These scriptures are Mark 9:42, 43; Matt. 25:41, 46; and Rev. 14:9-11; in other words, the "unquenchable fire," "everlasting fire," "everlasting punishment," and "tormented forever and ever."

Mr. J. Vuilleumier, editor of *Les Signes des Temps*, writes us from Gland, Vaud, Switzerland, as follows:

"In a few weeks all the office stock and furniture, as well as the sanitarium, will move into this fine country location on Lake Geneva, where the Lord has given us a good place, as He has to the Pacific Press Publishing Company, in Mountain View."

We congratulate our co-workers, and also the SIGNS OF THE TIMES, in Australia, the plant of which is moved from Melbourne to Warburton. The country is better than the city.

"Peace Be Unto You."—We designed, in justice to Professor John, to refer to the music in our last issue, our Resurrection number. About two years ago, we asked for original music to the poem, "Peace Be Unto You," by Mr. Llewellyn A. Morrison. About one dozen compositions were freely offered. These were examined by a competent music committee, and the best two were selected, the one a quartet, by Mr. Max Stemple White, which was published in the SIGNS of Dec. 23, 1903;

the other—all parts—by Prof. Walton C. John, of Mexico City. The latter we used last week.

It is peculiarly fitting to the Resurrection topic, for it was the risen Christ which gave the message to His troubled, doubting, disheartened disciples, "Peace be unto you." John 20:21. And we are sure that our musical friends will enjoy the sweet tune to which the words are set. May both tune and words sing themselves into our lives.

Do you wish to know about Seventh-day Adventists, what the growth of the denomination has been, and what it is now doing? If you do, send for the "Year Book of the Seventh-day Adventist Denomination." It is the best yet published. Price only 25 cents. Review and Herald Publishing Association, 222 North Capitol Street, Washington, D. C., or this office.

MORTALITY TO IMMORTALITY.

(1 Cor. 15:47-57.)

THE first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery: 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 shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

"THE EARLY AND THE LATTER RAIN."

CALIFORNIA, like Palestine, has two seasons, the winter and summer, the wet and the dry. Throughout the dry season, from June to October, there is practically no rain. During the wet season there are normally abundant early rains for the plowing and seeding, occasional rains all through the season, and the latter rain in the Spring to ripen up the grain for the harvest.

The Lord uses this figure to illustrate the outpouring of His Spirit.

The early outpouring fell in the beginning of the Christian era, the latter rain falls at its close, when the Spirit of God will be poured out abundantly.

The above is the briefest sort of statement of what five short articles by T. E. Bowen will tell to our readers on "The Early and the Latter Rain." These contain important, vital truth, and our readers and the world needs it. Help us to spread this truth abroad.

Which?—The San Francisco *Examiner* has a page devoted to the various blessings which the pope has bestowed upon the American people. He calls America "the grandest daughter of the church," and declares, "I love the Americans who are the blooming youth of Catholicism. Convey to all of them how gladly I impart my apostolic blessing to the whole country." Many, indeed, will appreciate this, while some will fear and tremble. There is evidence in the past which leads some to believe that the papal blessings and curses have become sadly mixed. The "Invincible Armada," for instance, received, we believe, the papal blessing,

but it seemed really to prove a curse. In modern history, Spain was a specially favored child of the church, but the blessings seemed to be curses in the Philippine War. After all, in the light of the Scriptures, human blessings and curses amount to little. Of this we may assure ourselves. "The curse causeless shall not come;" and where God "hath blessed," man, even tho a prophet, "can not reverse it." There is one blessing we may all share: "Blessed are they that do His commandments."

The Saloon's Worst Feature.—Under this heading, the editor of *Backbone* utters this truthful sentiment:

Let us not be understood as holding that a saloon conducted in violation of the laws and ordinances governing it, is so very much worse than one conducted according to law, if such a one exists. The index of the character of a saloon is the stuff that is passed across the bar, not whether it is sold during legal hours or to proper (?) persons. If the liquors were as pure as their advertisements claim; if the saloon were run by the angel Gabriel, if the day's business ceased on the stroke of the clock as required by law; it would still drive the nation's subjects to hell like sheep to the slaughter. We mention the lawlessness of the saloon only because it constitutes one more reason why it should die. If a man have no horror of the saloon for any other reason, and yet has high respect for law, let him know that the saloon is to-day the chief Anarchist of the land.

It is no exaggeration to say that the saloon would be no better if "run by the angel Gabriel;" for it is now run under the auspices of an angel that once stood higher in rank than Gabriel. However, that exalted position did not prevent the development of a spirit of selfishness and covetousness that caused his downfall to the lowest depths of iniquity. Neither the high rank of the saloon's propaganda, nor the law by which it is protected, nor the day or hours in which it does its deadly work, can make the institution any better. Its worst possible feature is the "stuff" it sells; this begets all its other vile features, and without this it could not exist. And there are enough people in nearly every state or municipality, who profess to believe it bad, to wipe it out of existence.

"Not Suitable."—A German theological writer concludes that "the teachings [of Jesus] as they stand are unsuitable to our times and to a large extent antiquated." And this is true, tho not in the sense this religious infidel designed. The teachings of Christ do not suit "our times." They did not suit the times of the Pharisees and Saducees. They did not suit the times of the Dark Ages. The carnal mind is ever, and has been ever, at enmity with God's will and way; and the carnal mind controls "our times." The teachings of Jesus can never be mingled with, or patched upon, the political life or institutions of the world. They will never fit. But they meet the needs of every soul in every age, at all times; and whenever a soul will yield himself by full personal surrender to Jesus Christ, he will find a new life, the life of the Christ within, to which only the teaching of Christ and His Book will be suitable. For, reader, Christianity is not a mere ethical system, but a life, transforming in its power, and lifting other lives onto a new plane in a new sphere. It is old, but not antiquated; it is new, but not novel; it is eternal, but livingly eternal.

The copy of the beautiful poem on the first page was contributed to the SIGNS some months ago, but we have not found fitting opportunity to use it before. Just at the time we handed it out for copy, we received the same set to music by Jules Faber, and published and copyrighted by Harry H. Sparks, Toronto, Canada. We have also received two other songs by the same author and composer and publisher, namely, "Rock Me to Sleep," and "Over the Journey." These are of the Star Edition of Popular Music, at 10 cents each.

Erratum.—In the article on "Religio-Political Affairs in Europe," in the SIGNS of January 18, the writer was made to say, "The fact was recalled that during the minority of Isabella II., in 1836, the 'company of Jews' was suppressed, as it had been in 1767, in all the Spanish dominions." It should have been, "company of Jesus."