

SIGNS OF THE TIMES



ALL PRAISE BE THINE

GEORGE LANSING TAYLOR

NOT unto us, O Lord, not unto us,
The praise or honor, power or glory be!
Our naked spirit bows in shame and dust,
And empty all our nothingness to Thee.

"Not unto us!" How trifling all our might,
Our toils or talents, gifts or growth or grace;
Nothing, and less than nothing, in thy sight,
Our works, ourselves, before Thy glorious face.

"Not unto us;" the grass, the flowers, the trees,
Breathe in low whispers when the sunshine rains;
"Not unto us;" the beasts, the birds, the breeze,
Responsive murmur o'er the hills and plains.

"Not unto us!" with kneeling waves the sea
Proclaims in reverence 'round a thousand shores;
"Not unto us;" throughout infinity
From space to space the star-voiced anthem pours.

"Not unto us;" Thy feeblest offspring sigh,
The animated notes through nature sown;
"Not unto us;" Thy grandest creatures cry,
That burn with formless flames before Thy throne.

"Not unto us!" how sweet to join the strain,
In self-deliverance blissful and complete;
And all our toils, successes, failures, pain,
To lose, O Christ Jehovah, at Thy feet!

"Not unto us;" O Lord of lords supreme,
Whate'er we work, Thou workest; Thine the praise;
O wake us, cleanse us, light us with Thy beam,
And work in us, through us, to endless days.



SIGNS OF THE TIMES

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Menominee, Mich., April 24, 1905.

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Yours in God's cause,

GEO. G. JOHNSON.

My permanent address remains 702 Michigan Ave.,
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"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

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

C. M. SNOW, }
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"HE MAKETH THE BLIND TO SEE."

SO did our Saviour. Not by a surgical removal of a film, not by medicine or treatment of any kind, but by His own mighty power.

ONE of the many instances is recorded in John 9. By the wayside He passes, with His disciples, a man born blind. Doubtless like many other blind ones he was begging with insistent clamor. "The result of sin," said many of the Pharisees who looked upon affliction of any sort as evidence of transgression and a mark of God's disfavor, while prosperity was proof of righteousness and a mark of God's approval. So poorly had they learned the lesson of their own Scriptures. The same feelings actuated some of the disciples. "Rabbi," said they to Jesus, "who sinned, this man, or his parents, that he should be born blind?" What a horrible doctrine, that before a babe was born it could be adjudged guilty of sin and punished! It was pure Paganism, tho they did not know it. Affliction may be the result of transgression; it is not God's judicial visitation because of sin.

"JESUS answered, Neither did this man sin, nor his parents, but that the works of God should be made manifest in him." Jesus thus taught the great mercy and love of God. Every afflicted one is an opportunity for the manifestation of the works of God on the part of His people. They may not work mighty miracles, but they can minister to the needs of the suffering ones, and so let the work of God be manifested in them and their ministry. And so Jesus declared: "We must work the works of Him that sent Me, while it is day; the night cometh, when no man can work. When I am in the world, I am the Light of the world." And even so should His followers be.

THEN Jesus spat on the ground, made clay of the spittle, anointed the eyes of the blind man with the clay, and told him to go and wash in the pool of Siloam. "He went away therefore, and washed, and came seeing." The world was dead no longer. The dreams, the hopes, the longing of the darkened man had all come true. The Light-giver had come, and the windows of the soul had been opened.

WHY did Jesus anoint with clay the eyes of the blind? He healed others with a touch, a word; why did He use the dirt of the street

for such a purpose?—He did it out of His mercy and goodness. He met the weak faith of the poor blind man just where it was, and we may infer from our Lord's act (for He does not work meaninglessly) that the blind man had been longing that some one, perhaps Jesus Himself, should put something on his eyes and cause him to see. Jesus met his longing, and anointed his eyes with clay, told the man to wash; and somewhere in the human response of faith the power of God came in and the blind eyes saw.

SOUL, do you see the lesson? There are millions of the lower creatures in the cosmos who see in daylight and dark what human eyes, because of the disease of sin, can not see. There are millions of human creatures who are blind to the beauties of God all around them. They do not see the glory of sunlight, the beauty of blue sky, the resplendence of the starry heavens, the beautiful flowers, the sweet low grasses, the majestic trees. They see the outline, they may have a trained, accurate eye to see the shape and the size, but the beauty of God's creative power manifest in His works they do not see. Greed, pleasure, ambition, hides all from a clearer vision which needs the touch of God.

BUT there are greater beauties and which more millions of blind people do not see—the beauties of holiness. Eyes spiritually born blind can see no beauty in the righteousness of God, in the meekness and lowliness of Christ. They long for all the results, see no beauty in the way which leads thereto. Humility is to them weakness; self-denial, self-sacrifice, self-abnegation, are foolishness; belief in the saving, creative power of an incarnate God is childish; and the righteousness of the Christ-life is too old-fashioned; and blindly they go on haltingly, stumblingly, to death. Their life may have achieved a little fame; it may have piled up a little of earth's gold; but beyond is the grave, the dark, hopeless, un-beautiful grave, tho it be a mausoleum of whitest marble. Their eyes, yea, the heart's eyes, the soul's eyes, need the touch of Christ to make them see things, not as they seem, but as they are,—to see in the Christ-character the highest of all beauty, to see in the humility, in the giving up of self, in the yielding to the law of God's righteousness, in the placing of one's will, one's self, out into the great current of God's life, where in the heart and character flower and fruit shall spring forth in place of thorn and thistle, wheat in the place of darnel; streams of living water where glimmered over the burning sands the deceitful mirage; where the blessed rain of God's life and the sunshine of His love shall fall perennially, and assure abundant harvest for the glorious, eternal, immortal kingdom beyond.

Soul, are you blind to these beauties? Do you desire to see them?—The mighty Healer waits to give you, by His own creative power, eyes that can see.

THE BLESSING OF GIVING.

ALL that Christ said or did while on earth is not recorded in the four Gospels. At the end of John's record we find this testimony: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." There is one very important saying, not noted by any of the Gospel writers, which Paul cites in Acts 20: 35. The apostle's statement to the Ephesian elders is, "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, **It is more blessed to give than to receive.**"

Nowhere else in the Scriptures are these words to be found, nor their exact equivalent. Yet the Lord amply teaches the importance of giving, and the gain, temporal and spiritual, to be derived from giving. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." Matt. 19: 29.

Many will inherit the kingdom of God because of the faithful performance of duty that involved comparatively-small investment of means, altho the spirit of love and self-denial for the Lord's poor will have been manifest in large degree. They will have fed the hungry, given drink to the thirsty, clothed the naked, and visited those who were sick and in prison; and the Lord counts it as having been done unto Him. See chapter 25: 31-40. The magnitude of the blessing attached to such giving is emphasized by contrasting the doom of those who selfishly neglect such Christian benevolence. "These shall go away into everlasting punishment; but the righteous into life eternal." Verse 46.

It is not the intrinsic value of the gift that is rewarded, for all is the Lord's before anything is given; but it is the spirit of love and self-denial that is rewarded in heaven. The poor widow's two mites were reckoned as more than all the larger gifts of the wealthy donors, because of her sacrifice for the Lord's cause. Mary's box of precious ointment, because of the loving sacrifice in honor of the Saviour, was given a place in Sacred History, that it might be spoken of as a memorial of her wherever the Gospel should be preached throughout the whole world. See Mark 14: 3-9. Thus the Lord gives honor for honor an hundredfold.

And the little cup of cold water given as a disciple of Christ will not fail of its reward.

So the Lord has our own welfare in view—not our selfish ambition—when He says, “Freely ye have received, freely give.” Matt. 10:8. G.

THE ASSURANCE OF THE WORD.

JOB declared, “I know that my Redeemer liveth, and at last He will stand up upon the earth.” Job 19:25. And Paul declares, “Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are His.” 2 Tim. 2:19. It is worth all that we are or hope to be to have that undying confidence in the blessed Word of God. Friends fail us; our fondest hopes wither like thirsty leaves in the searing winds of summer; our powers decay; the great men of earth go wrong; while all the handiwork of man is crumbling before our eyes.

Nevertheless, God is; and as He is, His Word is true, His power supreme, and His purpose concerning us as sure as that He Himself is.

The lives of the great men of old have gone out like a whisper in the night; but the word of our God abideth forever. We have before us constant reminders of the weakness of men; but, if we will but see them, there are all about us just as constant reminders of the greatness and power and endurance of our Father in heaven. We have looked upon the most glorious and most substantial works of men, and have seen their dust scattered by the desert winds. We have seen sickly childhood, tottering age, and the feeble frame of the wasting invalid, and we have seen the plumed hearse and black-robed mourners leading a perpetual procession to the tomb. Men have looked upon this, and have asked if there is nothing truly substantial, nothing imperishable, nothing perpetual but death and decay in all the twinkling, star-sprinkled universe of God. Let such questioners go out in the stillness of night, when the prattle of humanity has been hushed upon the bosom of the crooning old earth, and look up into God's great torch-light procession marching to the orders of heaven, and then fall down upon their knees and ask God about it. Question the Maker. He is not bound by time nor distance; His ear is always within hearing of the faintest whisper of His weakest children. Ask Him if there is nothing stable, tangible, perpetual, in all His realm.

He will tell such in answer that “from everlasting to everlasting” He is God. He will tell them that tho’ “all flesh is grass, and all the goodness thereof is as the flower of the field” that perisheth, yet the word that has gone out of His lips “shall stand forever.” He will declare also, “I am the Lord, I change not.” “The things which are seen are temporal; but the things which are not seen are eternal.” Notwithstanding the fact that every earthly building is undergoing a process of decay and disintegration, He will tell you that there is “a building of God, an house not made with hands, eternal in the heavens;” that the kingdom which He promises to the ransomed of earth is “an everlasting kingdom.”

Earthly love may fade and die out, but God

assures us that He has loved us “with an everlasting love,” and while assuring us of that, He is seeking to bind us to Himself with His everlasting cable of loving-kindness. If we are discouraged and cast down, then may we know that “underneath are the everlasting arms.” When trouble comes in like a flood till the very earth seems to tremble beneath our feet, then it is for us to know that “the foundation of God standeth sure.” As He knoweth the stars and “calleth them all by name,” so He knows His children, calls them by name, knows their frames, and remembers that they are but dust. At the same time “the Spirit itself maketh intercession for us with groanings which can not be uttered.”

There is indeed an eternal Rock to which the most storm-tossed can anchor; there is an eternal habitation for the most footsore pilgrim; in the midst of change and destruction, there is One who is “the same yesterday, and to-day, and forever;” tho’ the words and works of men are fading and crumbling into decay, the word and works of God “stand fast forever;” the pyramid may become the plaything of the summer breeze, but “the foundation of God standeth sure;” the record of human selfishness will fade from the memory of the redeemed, but the story of Calvary and the triumphs of the cross will be sung by the redeemed as long as God shall live. “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him *should not perish, but have everlasting life.*”

S.

THE FOLLY OF INFIDELITY.

OPPPOSITION to Christ never is consistent; it is always self-stultifying. A striking illustration of this fact is found in the case of the bitter antagonism of the chief priests and Pharisees of Jerusalem. After the resurrection of Lazarus, many of the Jews believed on Jesus, and the rulers who had opposed Him at all times became desperate, lest they should lose all their influence with the people. “Then gathered the chief priests and the Pharisees a council, and said, What do we? for this Man doeth many miracles. If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and our nation.”

The absurdity of such a plea is its own refutation. Jesus was Himself a Jew, and His labors—going about doing good—were mainly among the Jews, whose welfare He continually sought. Yet there is not the record of a single instance where the Romans found any fault with His work. Even when the Jewish council condemned Him as “worthy of death,” the Roman governor declared Him innocent of any fault. So it is clear that if all the Jews had believed on Christ, and followed His example, they would have avoided much trouble with the Romans, instead of incurring it. Jesus counseled them to “render unto Cæsar the things that are Cæsar's;” surely they would not be in danger as long as they would follow such a course.

In demanding the release of Barabbas, who had been convicted of insurrection against the government, those same chief priests and Pharisees took a course that was designed to

increase the pressure of the Roman yoke. And in less than thirty years after their rejection of Christ and His counsel, the Romans did come and destroy their “place.” Thus by their determination to destroy Jesus, His most inveterate enemies called down upon themselves the very calamity that they alleged would come if all the people would adhere to Him.

The foreknowledge of this fact caused Jesus to weep bitterly over the unwise course of those whom He desired to save. See Luke 19:41-44. No man ever yet gave an excuse for not accepting Christ that was not of itself a reason why he should do so. Many people of to-day, even professors of faith in Him, imagine they see lions in the way should they step out and walk in the commandment of God as He did. But the time will come when these dreaded calamities will come upon them because they have not obeyed His Word.

God says, “Come now, let us reason together,” and He never yet has advanced an unreasonable proposition. Nor has He ever suggested a course that was not safer in every respect than any opposite course. He who *sees the end* from the beginning, is certainly a safe guide; and it is folly to prefer the suggestions of those who know not what a day may bring forth. Those who trust in any human leadership will some day be crying, “Give us help from trouble; for vain is the help of man.” G.

THE SEAL OF GOD AND THE MARK OF THE BEAST.

THE prophet John saw in vision an “angel ascending from the east, having the seal of the living God; and he cried with a loud voice, . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in the foreheads.” Rev. 7:1-3. To seal anything is to approve, to authenticate, to give authority to it, as in the case of legal documents. Esther 3:10-12.

God's seal is His name, His sign, or character. His law contains His seal, and this seal is found in the Fourth Commandment of the law: “Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. . . . For in six days the Lord [Jehovah] made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.” Ex 20:8-11. “Jehovah” indicates God's name; “made heaven and earth,” shows Him as Creator, and, therefore, indicates His title or authority; and “heaven and earth” show the extent of His territory.

The Sabbath (the seventh day) is God's “sign,” a “perpetual covenant,” a sign between Him and the children of Israel forever.” Ex. 31:12-17. Eze. 20:12. Christians are the true Israel. “We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” Phil. 3:3.

The sealing of God's people comes in close connection with the coming of the Lord.

"And I heard the number of them which were sealed; and there were sealed a hundred and forty and four thousand." Rev. 7:4. "And I looked, and, lo, a Lamb stood on the Mount Zion, and with Him a hundred and forty and four thousand, having His Father's name written in their foreheads." Rev. 14:1.

Sealing the people in the forehead means placing the law in their minds. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts." Heb. 8:10.

The Mark of the Beast.

The "beast" described in Rev. 13:1-10 is conceded by all Protestants to be Rome. "Another beast" is also noted—from verse 11 onward—that eventually furthers the cause of the "first beast" to such an extent that "he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Then this "mark" must be the sign of authority of Rome. And in fulfilment of the Bible prophecy concerning the "little horn" of Daniel 7 (the beast of Revelation), that "he shall think to change the times and the law" (Dan. 7:25, R. V.), we find that the Papacy has attempted to change the law of God by declaring Sunday to be the Sabbath instead of Saturday, "the seventh day" of the Fourth Commandment.

God says: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Ex. 20:9, 10.

"Rome says: 'The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday.'"—*Catholic Mirror*, Sept. 23, 1893.

Again: In reply to a letter inquiring whether "the Catholic Church held the change of the Sabbath as a mark of her power to make such change," Cardinal Gibbons, through his secretary, replied:

Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and religious without her, and the act is a mark of her ecclesiastical power and authority in religious matters.

Now read the warning in Rev. 14:9-11 against the reception of this "mark of the beast." Note also that this is given in close connection with the judgment. Verses 6-8. Then note especially that those who escape this doom are "they that keep the commandments of God, and the faith of Jesus." Verse 12.

In recording another vision, John gives this further testimony: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Chapter 15:2, 3.

For fuller exposition of this subject, see tract, "The Seal of God and Its Counterfeit," published at this office; 32 pages, 2 cents. G.

INFALLIBLE EVIDENCE.

A PROOF of the resurrection of the dead is that God counts Abraham as among the living. Christ does not give this as proof of the immortality of the soul, but as positive proof of a resurrection. In answering the Sadducees, who did not believe in the resurrection, Jesus said: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living; for all live unto Him." Luke 20:37, 38. Abraham has the promise of being heir of the world (Rom. 14:3); but he died without receiving the promise, as shown in the eleventh chapter of Hebrews; and he will not receive it until his heirs (the children of faith) receive it with him. He can not be made perfect without "us" (verses 39, 40), and that will not be until the coming of the Lord and the resurrection of the righteous dead. See 1 Thess. 4:13-18. Abraham died, and "the dead know not anything;" but the lives of the righteous are "hid with Christ in God," and when He "who is our life, shall appear, then shall ye also appear with Him in glory." "This mortal must put on immortality," says Paul (1 Cor. 15:53). Then he adds, "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." So, in order that God may fulfil His promise to Abraham, He must raise Him from the dead. And it is because God has the resurrection in purpose, that He reckons Abraham as living. So Jesus gives the fact of God's having made a promise to a man who died without receiving the promise, as proof, not of inherent immortality, but of a resurrection from the dead.

Question Corner

1660.—The Kingdom of God. Luke 17:20, 21.

Please tell, in your query column, what is meant in Luke 17:20: "The kingdom of God cometh not with observation," and the next verse, which says: "The kingdom of God is within you." Is the kingdom of God and the coming of Christ the same, or what is meant? I have been told that they are the same. G. T. K.

The kingdom of God is revealed in different aspects. "Jehovah hath established His throne in the heavens; and His kingdom ruleth over all." Ps. 103:19. That kingdom includes: (1) God the King; (2) His territory, the universe; (3) His throne, or center and seat of government; (4) His Law, or rule of government; (5) His subjects, those who are loyal to Him. That kingdom is now in operation, and always was, and the throne of the everlasting Father is "the throne of grace." Heb. 4:16.

Christ has not yet taken His kingdom, and will not until He comes again. He now sits as priest on the Father's throne, gathering out subjects for His kingdom. Compare the following: Luke 19:11, 12; Dan. 7:13, 14; Ps. 2:7-9; Ps. 110:1; Heb. 8:1; Rev. 3:21; 11:18; Matt. 25:31.

Now it is evident that, while the kingdom of God is literal, it is also spiritual. Before one can be a citizen of that kingdom, He must accept of God's rule; God's law must be in the heart; and it is the work of grace to write this law in the heart.

This work is not heralded by pomp, or power, or display; it "cometh not with observation." Man opens his heart, and God, by His Spirit, comes in, and the man becomes a citizen of a heavenly kingdom. The Jews did not know this; they would not discern the spiritual nature of Christ's kingdom. "How can a man be born again?" was the language of darkness and unbelief. The King, God in Christ, was there; but they knew it not. None said to them, "Lo, here! or, There! for lo, the kingdom of God is in the midst of you" (R. V., margin), or as the margin of the Common Version reads, "among you." See the following, where the same word is rendered "among:" Matt. 20:26, 27; 26:5; Luke 1:28, 42; John 1:26. Vincent says: "Within. Better, in the midst of. Meyer acutely remarks that 'you refers to the Pharisees, in whose hearts nothing certainly found a place less than did the ethical kingdom of God.' Moreover, Jesus is not speaking of the inwardness of the kingdom, but of its presence."—*Word Studies in the New Testament*.

Christ's kingdom is not His coming; but it is then set up.

1661.—A Question of Divorce.

A husband and wife are legally separated by divorce, tho not from Scriptural cause. The husband seeks reconciliation with the wife, but is unsuccessful. She marries another. Afterward he marries, and his wife bears him children. Later he is troubled as to whether his last marriage is right, and asks what course to pursue. There are many such cases.

What shall the husband do?—There is, to our mind, only one thing for him to do, and that is to live a faithful, godly life with his present wife and the mother of his children. The legal divorce and the action of the first wife in marrying left him free to marry as a Christian; let him so abide.

1662.—Differences. 2 Samuel 24 and 1 Chronicles 21.

Will you please explain the difference in the records as given in 2 Samuel 24 and 1 Chronicles 21, as, for instance, the numbers of the armies and, also, the amounts paid by David to Ornan for his threshing-floor. H. C. H.

2 Sam. 24:9 gives of Israel able to bear arms 800,000 men; of Judah, 500,000, a total of 1,300,000. 1 Chron. 21:5 gives of Israel 1,100,000; of Judah, 470,000, a total of 1,570,000, a difference of 270,000 men. It has been suggested that the writer of Chronicles included the regular army (see chapter 27:1-15), a little less at the time, while the writer of Samuel did not. If this is not the true supposition, there is no doubt a mistake somewhere in the part of the transcription of the numbers in one or the other places.

As to the price paid, it is suggested that the 600 gold shekels of 1 Chron. 21:25 should read six gold shekels, worth at that time about fifty silver. Another explanation is that the sum of fifty silver shekels was paid for the threshing-floor and the oxen (2 Sam. 24:24), while the 600 gold shekels was for the price of "the place," the whole top of Mount Moriah, on which the threshing-floor was, and where the temple was afterward built.

1663.—Hopelessness of Error. Isa. 28:18-22.

Please explain Isa. 28:18-22, especially verse 20, in the Question Corner. J. D.

One's religion ought to be that which would give him confidence, strength, rest, in times of trouble, and the fullest fruition at last. These of which the prophet speaks are those who have been trusting in lies, who have been counting death a friend, who looked for a good time, who thought they had within themselves power over death and the grave, instead of trusting in Christ, the foundation stone, the tried stone, the precious corner-stone. See verses 14-16. Verse 17 declares that God's judgments of the last days (Rev. 16:17-21) will reveal all this, and show the utter weakness of their refuge of lies. Their time of peace was a dream, their covenant with death is annulled, and the supposed friend becomes an enemy, a scourge, that cuts down and destroys day and night. The bed of lies on which they had hoped to repose, is now too short for comfort, and their false covering gives them no protection. Verse 21 brings to view God's "strange work," when just wrath will be finally meted out upon all; and verse 22 is His plea to the wicked to turn from the destruction sure to come.



SUNDAY LAW IN NEW MEXICO.

An Illustration of How It Works.

IN our issue of April 26, we published an account of the arrest of Brother E. K. Cassell, at Raton, N. M., on a charge of violating the Sunday law. We present here a letter from Brother H. M. J. Richards, of Loveland, Colo., together with some photographic illustrations, regarding Brother Cassell's incarceration, which will certainly be of interest, as well as instruction, to our readers:

LOVELAND, COLO., April 21, 1905.

EDITOR SIGNS OF THE TIMES: I enclose some photos showing Brother E. K. Cassell in the county jail of Colfax County, N. M., for laboring on the first day of the week, after having faithfully observed the seventh day; also a photo of the court-house and prison, with its connecting passage-way overhead. The prison proper, a dark, forbidding room, with stone floor, and iron-barred windows, and steel-barred cages, is the back portion of the square building to the left. The front part of the square building is where the jailer lives. The jailer is also sheriff.

The picture of Brother Cassell behind the bars is taken at the door of the prison. This is how I saw him when I reached there, after his incarceration. I talked with him there for some time, until the jailer returned from town, when he opened the door and let Brother Cassell come out into his parlor and talk with me.

There are just ten bars to the opening in the door, altho they do not all show in the photo. How much better to be kept behind ten iron bars for keeping the law of God, than to be kept in ward in the prison-house of sin and condemnation by the ten "words" of God! This man, altho behind iron bars, was the Lord's free man, and was rejoicing in the privilege of being counted worthy to "suffer for His name."

The citizens asked me what ought to be done. I said, "Brother Cassell can not pay the costs, for that would acknowledge the principle and invite further persecution. For the same reason we (the church) can not do it. But if you, as citizens, who are not Seventh-day Adventists, pay it, that will repudiate the thing." Within a few hours the money was raised, and his release secured. His time, aside from the twenty-eight days for costs, was about expired, so the sheriff kindly let him out a little over one day before the actual fifteen days had elapsed.

It was my privilege to stay two nights on the floor



Numbered with criminals for obeying God's Sabbath law in preference to man's.

in the court-room with Brother Cassell, and the next day, the day of his release Thursday the 13th inst., to accompany him from the prison to his home, there to rejoice with him and his wife over the providential deliverance wrought before our eyes.

The city authorities, including the mayor, said Brother Cassell's imprisonment was unjust. We

expect no more trouble until the next District Court meets in September. Pray for the victory of the truth and liberty of worship in New Mexico.

Your brother in the work,
H. M. J. RICHARDS.

THE SEPARATION BILL IN FRANCE.

BY M. JEAN VUILLEUMIER.

THE separation bill now under discussion before the French Chamber, must be especially interesting to the readers of the SIGNS, from the fact that it related almost entirely to the matter of religious liberty.

Article 1 declares that "the state does not adopt nor support any form of religious worship," and that "the public establishments of religion now in existence"—which means the Catholic, Protestant, and Hebrew—"are abolished, as are also all expenses from the public treasury applied to the support of these forms of worship."

M. Briand, reporter of the bill, stated that the condition of things contemplated in it "is the only one which safeguards the rights of everybody, whereas the maintenance of an official religion is like throwing the gauntlet in the face of reason and common sense."

Article 8 says that the ministers of the denominations now supported by the state shall receive a life-pension equivalent to one-half or two-thirds, as the case may be, of their present salary.

Article 9 says that all cathedrals, churches, chapels, synagogues, seminaries, and parsonages belonging to the state shall be allowed for use, free of charge, for two years to the churches which are now using them. After this, said edifices and buildings shall be rented for terms of no less than ten years, at a price not exceeding one-tenth of the annual income of such church organizations as shall desire them.

Article 15 says that the cash property of the various churches shall not exceed a sum five times equal to the amount annually spent for their current expenses, with the exception of sums raised for the construction, purchase or repair of necessary church buildings or furniture. This is aimed at the proverbial custom

of the Catholic Church to accumulate funds, an example of which is the billion of francs owned by the religious orders in France.

Article 18 says that meetings for regular worship can be opened at any time, provided due notice of the fact shall be given to the proper authorities.

Article 23 pronounces a fine of 16 to 200 francs, and an imprisonment of six days to two months, against "those who by means of threats or violence," "shall cause any one to attend or refrain from attending religious worship, or cause him to support or refrain from supporting religious worship, or cause him to celebrate certain feasts or to observe certain rest days, and, as a consequence, to open or close his shops or stores and to perform or quit certain jobs."

Above article is certainly one of the most remarkable guarantees offered to religious liberty that were ever enacted by any state. It is quite similar to Article 15 of the Belgian Constitution of 1830, which says:

"No one can be compelled to contribute in any way whatsoever to the rites and ceremonies of any religious worship, nor to observe its days of rest."

The French law is more explicit than the Belgian. Not only does it protect man in his observing or not observing of religious rest days against state inter-



Court-house and Jail, Raton, N. M., where Mr. E. K. Cassell is incarcerated for "Sabbath desecration."

ference, but also against threats or violence on the part of individuals.

This article of the French bill carries to its farthest logical conclusions the principles of liberty of conscience, as applied to the matter of religious rest-days.

Article 24 enacts the same penalties for those who shall in any way disturb or trouble religious meetings.

Article 26 threatens a fine of 500 to 3,000 francs, and an imprisonment of a month to one year, against the ministers of any religious denomination who shall outrage a public official or influence the votes of any citizen.

Article 27 pronounces from three months to two years' imprisonment against any minister who shall deliver a discourse or allow any printed matter to be distributed in any place of public worship, the plain meaning of which shall be to oppose the execution of laws, or to cause citizens to take up arms against one another.

The last two articles are evidently directed against any possible interference of the Catholic clergy in political matters, thus endeavoring to protect this law against clerical reaction.

An era of complete protection against papal oppression seems ready to open before France with the enactment of this law. May we not hope that this new era shall be improved, by those who know the pure Gospel, in scattering its blessed seed on this very needy soil? Alas! most of the 600,000 French Protestants are even now so weak spiritually that they consider the \$320,000 which they expect to lose annually, as too dear a price to pay for untrammelled liberty to perform their God-given mission in behalf of their own countrymen! Where shall the true apostolic, self-denying messengers come from? God knows. May there be no delay.

THE PROGRESS OF THE SUNDAY CAUSE.

SUNDAY observance in Canada was the subject of an article by Rev. John P. Gerrie, of Stratford, Ont., that recently appeared in a leading religious periodical published in the United States. We give the article place in order that our readers may be fully posted regarding a subject that is com-



Chamber of Deputies, Paris, the scene of many heated debates over the separation of Church and State.

ing to the front the world over, showing the growing determination everywhere to supersede the "perpetual covenant" (Ex. 31: 15-17) that God has established between Himself and His people, and to set up a man-made substitute. It is a movement that must be met in all lands by those who "keep the commandments of God and the faith of Jesus." The article is as follows:

The decision of the Privy Council of London, England, that the Ontario Lord's Day Act is unconstitutional turns renewed attention to the question of Sunday observance in Canada. For some time the matter has been pending, and the chief difference now is that the Province goes back to the law before confederation. This means that Sunday excursions and the running of electric cars will be allowed until further legislation may be secured, which will be with greater difficulty now that Dominion authorities must be dealt with. The more composite character of the House of Commons does not betoken the agreement on a question of this kind which might be expected from a provincial Legislature. The well-nigh unsuccessful, yet persistent, efforts of the Hon. John Charlton in Parliament gives further support to the conclusion. Measure after measure was introduced for a period of about ten years, but the reception has discouraged like effort during recent years.

And yet the Canadian Sunday is proverbial, and for good reasons. There is a general cessation of work throughout the Dominion. Agriculture, commerce, and almost every form of industry rests for this day. The Sunday newspaper is practically unknown, the repeated attempts have been made in Montreal and Toronto to secure for it a foothold. It is true that there is a Toronto paper, which issues

too, have had great difficulty in obtaining a Sunday franchise. The question was submitted three times to the electors in Toronto. An adverse vote of 3,936 in 1892 was reduced to 1,003 in 1893, and changed to a favorable vote of 321 in 1897. Since then Sunday cars have been continuous, tho on a more limited scale than on other days. The result in Toronto has made no appreciable difference elsewhere, as there are many cities without the Sunday service. Nor have the evils generally feared from the innovation come upon Toronto, as the city, apart from the street-cars, maintains its usually quiet and orderly appearance.

The reasons for the observance of the day are varied, but the chiefest of all is an undoubted Sunday sentiment. Large sections of Canada have been settled chiefly by the Scotch, who brought with them their ancestral reverence for the day. A like attitude has been maintained by English and Irish settlers, while the accessions from other European countries have been too slow and meager to make any other influence in the land. Happily, too, there has been no vigorous Puritanical observance to cause any rebound on the part of succeeding generations. Credit, too, must be given to the churches, labor organizations, and other agencies for their continued efforts to retain the day as one of rest and privilege. Every year sees emphatic resolutions by the different denominations in their annual gatherings, while a common week day and Sunday are especially designated for services in the interests of the day. These services promise to become more general and will yet be producing larger results.

In this connection may be noted especially the work of the Lord's Day Alliance. This institution has grown until every province is regularly organized, while hundreds of branches are scattered up and down the land. At first one field secretary was engaged, but it was found necessary to appoint an associate secretary, and now both men are finding more work than they can reasonably undertake. The purposes of the alliance are set forth in the Ontario constitution as follows:

"The Alliance believes that the Lord's Day is a divine institution, and that the only sure foundation upon which the enjoyment of its benefits can rest is a strong conviction on the part of the people of its sacred character.

"It shall be the object of the Alliance, therefore, to preserve the Lord's Day in its integrity, and to secure to the whole community the right to its full enjoyments.

"(1) By informing the public mind concerning the dangers by which the Lord's Day is threatened, and arousing the public conscience to a sense of the paramount importance of its preservation in the interests alike of the domestic, the industrial, the national, and the religious, life of the people;

"(2) By uniting in a strong and effective organization the friends of the Lord's Day throughout the province;

"(3) By endeavoring to secure the faithful and impartial enforcement of laws intended for the preservation of the day of rest;

"(4) By endeavoring to secure such improved legislation as may be found necessary for the complete protection of the Lord's Day as a day of rest and opportunity for worship."

Exception may be taken to some of the terms and phraseology of this constitution, and possibly to some of the methods pursued, yet the Alliance has done a great service in maintaining the present rest and quiet of the Sunday. Their suits have, as a rule, been successful, tho here and there they have met with disappointment. A good work has been done in circulating literature and in arousing public interest on the great need of maintaining a day of rest.

Will the present Canadian Sunday continue? Many good people are apprehensive that it will not. They see encroachments on every side, and it must be admitted that there is not the old-time reverence for the day. The large in-coming tide of non-English-speaking people adds to the complexity of the situation. Many of these, as the Doukhobors, are scrupulous in their observance of the day, but many are not. It is unlikely, however, that the latter will be able to introduce in any degree the "Continental Sunday." Deterring influences will meet them in their new home, and if present conditions prevail the result will be more apparent on the rising generation than on the present settlers. The responsibility for the day as it is, therefore, rests, in large measure, on the people who have brought Canada thus far on her way, and there is reason to believe that the sturdy intelligence of the children of the pioneers will prove equal to their need.

There will, however, be a changing position in the arguments for the maintenance of the day. Many people uphold its sanctity, and contend that to take up any form of work, except that of necessity, is a violation of specific divine commandments. By a largely-increasing number of people these conclusions are no longer accepted. They find instead a strong and unassailable position in the broad humanitarian aspects of the day. They see it to be divine because of its humane and benign influences, and gratefully accept it in lieu of the Sabbath set apart for the Jew. Exponents of both views see the need of a well-observed Sunday for this forma-

tive and growing land. From the material, the moral, and the spiritual aspects, the arguments for a day of rest and privilege are alike conclusive, and may Canada ever retain her Sunday as one of the great bulwarks for a young nation's growth and prosperity.

The defenders of Sunday legislation often attempt to justify it by citing the fact that public holidays are set aside and established by law. The difficulty with the argument is that the two things are not parallel. But if Decoration or Memorial Day were a religious observance and institution, they would have a parallel case in a law that has recently been enacted by the Legislature of Nebraska. This measure "prohibits all manner of sports on Memorial Day," and is intended to prevent "the seizure of the holiday by youths and the unthinking for athletic sports and other diversions." In other words, it is a law to compel the observance of Memorial Day. But the parallel with Sunday legislation is not complete, for the reason that Decoration Day is not a religious institution and observance, but is a civic institution and observance, and therefore may be regulated by the civil law. But even here coercion may not be proper. Commenting on this measure, the Toledo Times says:

We regret very much to see this effort merely to seek to legislate an evil out of the human heart. This is not the right way to go at the matter. Until those who break the beautiful purpose of Decoration Day can be brought to see what they are doing, it is idle to attempt to coerce them to do what they ought to do voluntarily and gladly. The inevitable result of such a law will be to arouse a defiant antagonism against the day. There are many who will resent an effort to curtail what they consider a legitimate privilege of theirs. The law has utterly failed to protect Sunday, and it will utterly fail to protect Decoration Day. Such legislation, sumptuary or restrictive, not only generally fails wholly of its regulative purpose, but teaches people that laws may be violated with impunity, and is, therefore, stimulative of anarchy.

And if coercion and enforcement is not the right way to "go at the matter" with respect to a civic observance, how much less is it the right way to enforce a religious observance!

The third Russian squadron has now passed through the Malacca Strait, and has joined, or will soon effect a junction with, the second Pacific fleet, under Admiral Rodjestvenski. This makes a powerful fleet so far as numbers and men are concerned, and the Japanese seem to be reluctant to give them a general engagement. It seems certain, however, that serious developments may be looked for soon in the China Sea. The hopes of Russia are centered in the great fleet now nearing Japanese waters. There have been a few minor engagements on land within the past few days. The Japanese are said to be moving both wings of their army, as if to precipitate a general engagement.

The great strike of teamsters in Chicago is still on at the present writing. Both sides are claiming gains to their ranks, and there is little prospect of an immediate settlement. There has been much rioting in connection with the strike, many have been maimed or injured, and there is still a possibility that the state troops may be called out. The police have been openly accused of favoring the strikers, refusing to arrest them for actual assaults on non-union men, and being quick to arrest non-union men who have retaliated for abuse and injuries.

It is reported that on May 1 nearly one hundred persons were either killed or injured in Warsaw, Poland. Russian troops fired into crowds of demonstrators, and the latter retaliated with firearms, bombs, and other missiles. The temper of the people has been raised to a high pitch by the wanton brutality of the troops, who continued firing volleys into the retreating, shrieking multitude. Many of the killed and wounded were shot in the back.

England must begin at once the work of removing many of the great guns of her war-vessels, and replacing them with others. It is reported that the large wire-wound guns with which many of the ships have been provided have proved unsatisfactory, and that many of them are already useless, simply from the practise firing they have had.

Europe is still agitated over the question of Germany's attitude toward the Moroccan question. Germany fears that France desires to declare a protectorate over Morocco, and Germany asserts that the Kaiser will resist such a move even to the point of war.

It has been discovered that women connected with high officials of Russia are members of the terrorist societies that are threatening the lives of officials in that country.



A Christian behind the Bars for Obedience to God's Word. See Preceding Page.

a Sunday edition, but this publication appears on Saturday and is not offered for sale on Sunday except, perhaps, on certain railway trains, and these trains are also greatly limited on that day, especially for passenger service. The street-car companies,

O PRAISE HIM.

BY MAUDE E. PECK.

WHEN the sun is shining,
Glorify the Lord;
When the day's declining
Glorify the Lord;
Sing along the places
Where despair and doubt
Dare to show their faces—
Singing drives them out.
Praise Him in the morning,
Praise Him in the night,
Look up through the gloaming,
Praise the God of light.

On a bed of sickness,
Glorify the Lord;
In a time of weakness,
Glorify the Lord;
When you rest, O praise Him;
When you rise from sleep,
Tho your way be stormy
Or the pathway steep,
Glorify your Saviour,
Walk the way He trod,
Joy to know the ending
Is sweet peace with God.

When weighed down with sorrow,
Glorify the Lord;
Fearful for to-morrow,
Glorify the Lord;
He'll dispel your sadness,
As the sun the rain,
Give your days of gladness,
For your nights of pain.
In His arms He'll hold you,
When the storms descend,
To His great heart fold you—
Praise Him till the end.

A TEACHER SENT FROM GOD.

BY MRS. E. G. WHITE.

AT the time of Christ's first advent darkness had covered the earth, and gross darkness the people. Truth looked down from heaven, and nowhere could discern the reflection of her image. Spiritual darkness had settled down over the religious world, and this darkness was almost universal and complete.

The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with their own ideas and traditions. Their customs and maxims became more and more exacting. In its spiritual sense, the sacred Word became to the people as a sealed book, closed to their comprehension.

All things proclaimed the urgent necessity on the earth of a Teacher sent from God,—a Teacher in whom divinity and humanity would be united. It was essential that Christ should appear in human form, and stand at the head of the human race, to uplift fallen human beings. Thus only could God be revealed to the world.

Christ volunteered to lay aside His royal robe and kingly crown, and come to this earth to show to human beings what they may be in co-operation with God. He came to shine amidst the darkness, to dispel the darkness by the brightness of His presence.

When in the fulness of time the Son of the infinite God came forth from the bosom of the Father to this world, He came in the garb of humanity, clothing His divinity with humanity. The Father and the Son in consultation decided that Christ must come to the world as a babe, and live the life that human beings must live from childhood to manhood, bearing the trials that they must bear, and at

the same time living a sinless life, that men might see in Him an example of what they can become, and that He might know by experience how to help them in their struggles with sin. He was tried as man is tried, tempted as man is tempted. The life that He lived in this world, men can live, through His power and under His instruction.

From the beginning God had spoken through Christ, laying the foundation of the Gospel in the Jewish economy of types and shadows. Before the coming of Christ this economy was unfinished. The ceremonies of the unfinished economy pointed to the reality. God would not leave the plan incomplete. He would work out to its end the plan for the redemption of the race. By sending His Son into the world, He would carry out to its fulfilment the plan ordained in heaven before the world was made.

The apostle Peter declared: "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. Yea," Peter continues, "and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."

Patriarchs and prophets have predicted the coming of a distinguished Teacher, whose words were to be clothed with invincible power and authority. He was to preach the Gospel to the poor, and proclaim the acceptable year of the Lord. He was to set judgment in the earth; the isles were to wait for His law; the Gentiles were to come to His light, and kings to the brightness of His rising. He was "the Messenger of the covenant," and "the Sun of Righteousness."

The Jewish teachers, claiming to give instruction in the things of God, turned minds to things that eclipsed the revelation of God. They gave the things of earth the first consideration and the greatest thought. God beheld in these teachers an ignorance that is death to true godliness. Under the education they gave, virtue and purity grew feeble, and self-sufficiency and pride ruled the life.

Those who loved God and who realized the danger that lay in the struggle for wealth and power, longed for Heaven's enlightenment. They longed for a message direct from the heavenly courts. The heavenly inspiration was begotten, and men began to feel after God, if haply they might find Him.

And "when the fulness of time was come, God sent forth His Son, . . . to redeem them which are under the law, that we might receive the adoption of sons."

Wonder, O heavens, and be astonished, O earth. The heavenly Teacher had come. Who was He?—No less a being than the Son of God Himself. He appeared as God, and at the same time as the Elder Brother of the human race. "The word was made flesh, and dwelt among us." Christ must come as a human being. Had He come in the glory that He had with the Father, men could not have lived in His presence.

Nearly two thousand years ago a voice of mysterious import was heard in heaven, from the throne of the Highest, "Lo, I come." "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me. . . . Lo, I come, . . . to do Thy will, O God." In these words is an-

nounced the purpose that had been hidden from eternal ages. Christ was about to visit our world, and become incarnate.

Who is this that thus announced His purpose of visiting a guilty world?

We ask Isaiah, and he answers, "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

We ask John, the beloved disciple, and he replies: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth."

We ask Him, "Who art Thou?" and the answer comes, "Before Abraham was, I AM." "I and My Father are one." "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son."

We ask Paul, and he breaks forth into words of adoring transport: "Without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

"In whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by Him, and for Him, and He is before all things, and by Him all things consist."

"Worthy is the Lamb that hath been slain to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in heaven, and on the earth, and under the earth, and in the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever."

CHRISTIAN SERVICE.

THERE is too much delicacy shown in speaking with men about entering upon Christian service, and the inclination is constantly felt to make the request as easy and light as possible. We protest that this is the way to defeat the object in mind. Men should be urged to enter upon Christian work, and to devote their very lives to the service of Christ, without hesitation or reserve. We believe it must be one thing or the other. A tremendous earnestness should mark our work, and a fulness of devotion to the cause so frank and free that it would burn all bridges behind and leave one to throw himself into the service of Christ with unrelenting devotion. Such service brings results, and mighty results, too. But let not the man who is half-hearted in his own work and half-consecrated in his own life attempt to enlist disciples in the cause of Christ.—*Joyful News.*

If you can not be a Peter at Pentecost you can be an Andrew at Bethabara.—*S. S. Times.*



BE patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord is at hand." James 5:7, 8.

These stirring words of Inspiration apply just now. They follow the accurate pen-picture of divine revelation of the very world scenes so common to every person now living. Rich men are nourishing their "hearts as in the day of slaughter," disregarding the rights of the poor whom they are oppressing, as well as the solemn truth that God will bring to judgment the use made of the great power of wealth entrusted to their care. But the instruction of God to the "brethren" is, Be patient; wait just a little for the coming of the Lord. Then the crooked paths shall be made straight, and the dark things made plain.

The attention of God's people is called to what He Himself is to do. The apostle reminds them that they are to depend upon the power of God as revealed in the bestowal of heavenly life and energy upon the believers, shed forth in the gift of the Holy Spirit. This is spoken of as "the early and latter rain."

This illustration was a familiar one in the land of the disciples. There, the harvest was wholly dependent upon the early and latter rain. Refreshing showers were required, and came at seed-time and just before harvest. Let it be carefully noted that Inspiration has *joined* the early and latter rain together. The husbandman is to wait with patience for the latter rain. Inasmuch as God unites the early and latter refreshings, may we not confidently look for an example of what the latter rain is to be in the experience of the giving of the "early rain"?

The Early Rain of God's Spirit.

The early rain was bestowed upon the church—and thus upon the world, for the church is but the light of the world—on the day of Pentecost. This was the refreshing Christ promised from the Father Himself just before He left His disciples.

That some might be in readiness to receive this great gift of the Spirit, this power from on high, a preparatory work was necessary. Jesus Himself said, "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." John 16:7. Thus we see that Christ taught that it was best for the church that the Comforter come, not depreciating at all the benefits of His own presence. Yet He held up this gift as the highest bestowal of God's favor and blessing that possibly could be given the believers, because it would be general, while His personal presence was local.

The Preparatory Work of John the Baptist.

In the great prophetic period of the twenty-three hundred days (or years) of Dan. 8:14, God's great clock struck the appointed hour

for the first event to take place on our earth preparatory to His sending to us His beloved Son. God commissioned Gabriel, that mighty angel beside His throne, with a message for our earth, and at once he sped with joy and delight to deliver it. It was to Zacharias, a priest of God, and Gabriel appeared to him at a time when he was offering incense, with all the people who were outside the temple, "praying." No doubt it was on that most solemn of all days of the year, the day of atonement.

"And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. . . . And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:12-17.

In due time, this promised messenger before the Lord, after careful preparation by the parents, and himself communing with God in the wilderness, showed himself unto Israel. His words were words of power. They were directed with burning earnestness against sin. Men and women flocked to hear the messages warm from high heaven. He spake with authority. At last, so great was the interest aroused by his wonderful work that the Pharisees began to fear for their own influence and power. Consequently, they sent a message to John: "Then said they unto him [after he had denied being the Messiah], Who art thou? that we may give an answer unto them that sent us. What sayest thou of thyself?" The prompt answer is returned, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." He emphatically told them, "I am not the Christ;" but goes on to say, "There standeth One among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

Thus, at the exact time indicated in the prophecy, John appeared, and prepared the minds of Israel to receive the Son of God, who was to come and do His work, and be cut off in the midst of the last week of the great prophetic period allotted to ancient Israel.

When John had the attention of the people, he could easily have deceived them by himself claiming to be the promised Messiah. But he confessed to the truth. He told them plainly that the coming One was preferred before him; that He was to increase, while he himself was to decrease. What an example! John directed the attention of the people to the Lamb of God, standing among them, whom they knew not—yet ought to have known—who was to bear the sin of the whole world.

[The next article concludes a consideration of John's work, the work of Christ, and the early rain.]

FIFTY REASONS FOR SABBATH OBSERVANCE. NO. 3.

BY D. T. BOURDEAU.

FIFTEENTH. We observe it because it is a part of the law by which we shall be judged. Speaking of the law that says: "Do not kill," "Do not commit adultery," etc., James says, "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:11, 12.

SIXTEENTH. We observe it, seeing it enters largely into the law which is to us "the law of liberty," because having been delivered from its just condemnation by faith in Jesus Christ which produces repentance, it does not bind us to the consequences of sin to give us death, and we can say with David, "And I will walk at liberty; for I seek Thy precepts." "Let Thy tender mercies come unto me, that I may live; for Thy law is my delight." "So shall I keep Thy law continually forever and ever." "The law of Thy mouth [or, "which Thou hast pronounced with Thy mouth," French translation] is better unto me than thousands of gold and silver." Ps. 119:45, 77, 44, 72.

SEVENTEENTH. We observe it because it is enjoined by the law of eternal righteousness, by the law of which it is written: "The law which Thou hast pronounced with Thy mouth is better unto me than thousands of gold and silver." "Thy righteousness is an everlasting righteousness, and Thy law is the truth." "The righteousness of Thy testimonies is everlasting." "All Thy commandments are righteousness." "My righteousness shall not be abolished. Harken unto Me, ye that know righteousness, the people in whose heart is My law." Ps. 119:72, 142, 144, 172; Isa. 51:6, 7. And again, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." Deut. 6:25. He speaks of the Ten Commandments, as may be seen by reading chapter 5:7, etc.

EIGHTEENTH. We observe it because our violations of the Sabbath are a part of the accursed instrument (the sins of the world) which killed our Saviour. Jesus Christ died for our transgressions of the Sabbath precept, as well as for those of the other precepts of the divine law. Should we not therefore manifest our love and gratitude to Him by observing the Sabbath with all the other precepts of the Decalogue?

NINETEENTH. We observe it because it belongs to the law which is obligatory on the Gentiles as well as on the Jews. Rom. 2:27: "And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?" And speaking of the world outside of Jesus Christ, the same apostle, the apostle Paul, expresses himself thus: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. How can a law stop every mouth and show the whole world to be guilty, if it is not obligatory on all, on both Jews and Gentiles?

TWENTIETH. We observe it by faith in our Saviour, having been delivered from the just curse of the law of which it forms a part, and being no more under the law as a condemning, accusing rule, shutting us up to death as the wages of sin, and we would not be sinning knowingly, and voluntarily place ourselves again under the curse of the law, and conse-

quently under the law as a condemning, accusing rule; on the contrary, we desire to take to heart these wise words of Paul: "What then? shall we sin [transgress the law], because we are not under the law, but under grace? God forbid." Rom. 6:15.

Twenty-first. By faith in Jesus Christ we observe it because the law of which it forms so important a part, is so just, so perfect, and so consistent, that it can not condemn and justify the sinner at the same time. The doctrine of justification by faith in Jesus Christ, in maintaining that the righteousness of Jesus Christ—His perfect obedience to the law—is imputed to the believer who repents of his sins, lays upon man the most sacred obligation to obey the divine law. Is there not in the fact that our divine Lord had to obey the law that His obedience might replace our disobedience and that His death might expiate our sins, an irrefutable proof that the law is immutable? that we should have obeyed it in the past, and that we should, by His grace, obey it in the future in view of its excellence, and to manifest our gratitude to Him who has done so much to save us?

The law being holy, just, and perfect, our acts of obedience to-day, were they perfect, could not more than answer to its demands for to-day. But without faith in our Saviour, "our righteousnesses" [or acts of obedience] are as filthy rags." Isa. 64:6. How then can we by our works merit our justification and our salvation? To obtain these inestimable blessings, we must exercise faith in Jesus Christ. Now this faith is eminently practical and furnishes the most convincing proofs that the law in which the Sabbath is prominent is obligatory, and that we, by the unmerited favor of God, should observe it diligently.

(To be continued.)

HOW A REVIVAL BEGAN.

A REMARKABLE instance of a revival that "broke out," occurred more than fifty years ago in a small town in New Hampshire, and began at a very small meeting. This is the interesting way in which we found it described:

"Two plain farmers one summer day were at work in the same field. As they worked they talked—not about the crops or the weather, but on the subject nearest and dearest to their hearts—the progress of Christ's kingdom. In several of the neighboring towns there had been extensive revivals, while their own town seemed to them to have been passed by. The love of Christians had grown cold, while sin and wickedness abounded unrepented. They lamented, as only true Christians can, the low state of religion about them, and in looking for the reason of such coldness were led to faithfully consider their own personal responsibility. They resolved to plead more earnestly than ever before for the outpouring of His Holy Spirit upon their church and town, and as they parted, agreed to meet for prayer the same evening at the schoolhouse, midway between their dwellings. At the set hour each took a lantern and went to the appointed place. Of the fervency of their prayers, and the holy gladness of their songs of praise at that meeting, we may never know. It must, however, have seemed good to them to be there, for as they separated another meeting was appointed for the next week. During the hour of the second meeting a neighbor chanced to go by, and seeing the light in the schoolhouse, went

in to ascertain the reason. Thus the prayer-meeting of two became a prayer-meeting of three. At the third meeting the house was filled to overflowing. The Holy Spirit was manifestly present, and sinners were heard earnestly asking, 'What shall I do to be saved?' The good work was continued and spread rapidly from district to district, with a Pentecostal ingathering of souls that made it the most remarkable revival ever known in the town. From among the converts four became preachers of the Gospel and went forth to do faithful service in Christ's vineyard. The far-reaching results of the prayer of faith of those two Christian men, met together in Christ's name, can never be fully known until revealed in the light of eternity."—*Christian Intelligencer*.

THE EDICT OF NANTES.

Its Revocation and Consequences.

[The following is a portion of the historic address delivered by Dr. Philip Schaff at the anniversary of the Huguenot Society of America, in New York, March 21, 1889. It is appropriate at this season to recall some of the crimes of Romanism, from whose tyranny the Reformation liberated the world.]

THE Edict of Nantes is one of the prominent landmarks in the history of religious liberty, which began with the toleration edict of Constantine, and culminated in the First Amendment of the American Constitution. The edict brought the stormy period of the French Reformation to a close. It was issued and signed by Henry IV., April 13, 1598.

Its Character.

The Edict of Nantes was prepared by a commission which included such men as Gaspard de Schomberg and the distinguished historian and jurist, Jaques Auguste de Thou. The edict proclaimed no general principle, but made important concessions. It was a statesman-like recognition of the rights of a highly respectable and influential minority, as far as existing circumstances seemed to demand and to permit. It was based upon previous pacification edicts of 1563, 1570, 1577, enlarged them, and gave them permanency.

The chief provisions of the edict were as follows:

The Huguenots were guaranteed full personal liberty in any part of France, without molestation on account of their religious opinions, and made eligible to all secular offices of trust, honor, or emolument. For their special protection special tribunals, called "Chambers of the Edict," were instituted in the Parliaments. They had free access to the schools, colleges, and hospitals; they might establish their own schools and universities and publish religious books in the places where their worship was allowed; portions of the public cemeteries or special cemeteries were assigned to them for the peaceful burial of their dead; they were authorized to hold consistories, colloquies, provincial and national synods. In the "brevet," or patent, the king pledges the annual sum of 45,000 crowns from the public treasury, for the support of their clergy and the expenses of the synods. The possession of their fortified cities was guaranteed them for a term of eight years, and an annual sum of 180,000 crowns was set apart for the maintenance of the garrisons.

But here the principles of justice and equality ceased. The public worship of the Hugue-

nots was restricted to certain cities and places where it had been recently (in 1596 and 1597) maintained. It was forbidden in Paris and the surrounding district of five leagues, in the residences of the court and other large cities, where worship could only be held in private houses and within closed doors. Consequently the Huguenots had often to walk or ride from ten to thirty miles to hear a Protestant sermon (*preche*). Moreover, their creed is disparaged in the edict by the designation of the pretended reformed religion. The Roman Catholic religion remained in every respect the only religion of the State, and the Protestants were required to pay the tithe to the clergy, to respect the fasts and feasts, and to conform to the marriage laws of the Roman Church.

The edict, therefore, falls far short of religious liberty and equality. It recognizes fully the liberty of private conscience, but restricts the liberty of public worship. It is "a compromise between natural justice and social necessity." But it goes as far as practicable, and marks a great advance beyond the public opinion of that age. It deserves to be ranked "among the grandest monuments of European civilization." It is the first attempt to recognize two forms of worship under the common patronage of the civil government, tho with a decided preference for the religion of the majority. It anticipated the present system in France, which was introduced by the first Napoleon.

The edict was repeatedly confirmed,—by Marie de Medicis, May 22, 1610; by Louis XIII., October 1, 1614, and in March 1626; by Anne d'Autriche, the widow of Louis XIII., July 8, 1643; and by Louis XIV., May 21, 1652,—but never fully carried out, and often violated. At every national synod complaints were made of non-payment of promised aid.

Nevertheless the Reformed Church of France flourished for half a century after the edict, and commended herself to Christendom by a high order of intelligence, virtue, and piety.

Dr. Schaff then painted in vivid colors the persecution of the Huguenots by Louis XIV. (1643-1715), which had the approval of the leading Roman Catholic bishops, of Bossuet, of Flechier, of Massillon, and of Pope Innocent XI. Continuing, Dr. Schaff said:

The Verdict of History

differs widely from Louis XIV., Bossuet, and the Pope. Catholic France was by no means unanimous in the approval of the revocation, even at that time. The Duke de Saint-Simon, a courtier of Louis XIV., a great writer and a good Catholic (a zealous Jansenist and a friend of Fenelon), was only ten years of age when the edict of revocation was issued, but lived long enough to see its consequences, and described them in the darkest yet most truthful colors. The voice of Protestant Europe condemned it, and answered by offers of hospitality to the victims of persecution. Among modern historians there is scarcely a difference of opinion on the subject.

The Great Exodus.

The revocation was a moral crime, a political blunder, and a national disaster. It deprived France of many thousands of her best citizens, ruined her manufactures and commerce, subjected her for a long time to the pillage of the dragoons, brought untold misery upon individuals, families, and communities, armed parents against children and children against parents, covered the land with hypocrisy, perjury, and sacrilege, roused the indignation of the Protestant world, filled the refugees with hatred

of their native country, and was the remote cause of the French Revolution.

We may go even further and say that the recent humiliation of France in the war of 1870 was the result of the policy of Louis XIV. with his Protestant subjects, and his unjust wars against Holland and Germany, the savage devastation of the Palatinate, and the robbery of Strasburg. When the German historian, Ranke, met the French historian and statesman, Thiers at Wien, after the downfall of the second empire at Sedan, he is reported to have told him that the Germans were making war, not upon Napoleon, nor the empire, nor the republic, still less upon the French people, but upon Louis Quatorze; whereupon Thiers wondered at the long memory of the Germans.

The Triumph of Infidelity.

The revocation forced the Protestant ministers to leave the country, and the laymen to remain at home. Now the emigration which had begun in the early stages of the persecution assumed the proportions of a vast exodus, which may be compared to the exodus of Israel from the oppression of Pharaoh, and forms one of the most glorious, as the revocation forms one of the most inglorious chapters in the history of the French people. The Huguenot emigration for the sake of religion throws all similar emigrations into the shade. No church can boast of a larger army of confessors and martyrs of conscience than the Calvinistic churches of France and of Holland. Their high moral character is shown by the very fact of their emigration. They left their property and native land in obedience to their conscience, and at the risk of their lives. They showed their heroism in flight under the greatest hardships, in constant dread of their heartless pursuers. They made their way to a place of safety, singly or with women and children, in all sorts of disguises—as pilgrims, as courtiers, as sportsmen with their guns upon the shoulder, as peasants driving cattle, on untrodden roads, traveling by night and passing the day in forests, in caverns, hid under bales of goods and heaps of coal, or in empty casks on English and Dutch merchant vessels. "Persons brought up in every luxury, pregnant women, and men, invalids and children, rivaled each other in constancy, hoping to escape their persecutors."

The total number of French refugees can not be exactly ascertained, and is variously stated at from three hundred thousand up to a million. Counting all the Huguenots who emigrated before and after the revocation for the sake of religion, half a million is probably not too high an estimate.

The Huguenots in Foreign Lands.

The loss of France was a gain to foreign lands. The curse of the revocation was turned into a blessing. Providence overrules the deeds of bad men, and brings good out of evil.

The Huguenot refugees found hospitable homes in Switzerland, Germany, Holland, England, and North America, and enriched those countries by their industry, intelligence, virtue, and piety, and charm of refined manners. Our own nation is indebted to France for one of its best elements: Three of the seven Presidents of the Continental Congress, Laurens, Jay, and Boudinot; two of the four commissioners who signed the Treaty of Peace at Paris in 1782, Laurens and Jay; the first Chief Justice of the State of New York, John Jay.

France rejected the Reformation and reaped the Revolution. The tyranny of Romanism provoked infidelity. The revocation of the Edict of Nantes was followed by the temporary destruction of the church in France.

The Influence of America.

In the meantime the American colonies, with the aid of France, achieved their independence, and the Constitutional Convention of 1787 made religious liberty the law of the land. This example was not without moral effect upon public opinion. General Lafayette acted a mediator and friend of both countries, and freely advocated the same principle on his return—*Lutheran Observer*.

NOT FEELING, BUT FAITH.

THE *Sunday-School Times* gives the following excellent and helpful instruction to a professed Christian, and Christian worker, who was doubting as to whether she would be saved or not. The editor thus replies:

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should indulge a hope that he is saved."

"He that heareth My Word, and believeth Him that sent Me, hath a full realization of joyful, hopeful anticipation that eternal life will be granted."

"Verily, verily, I say unto you, He that believeth shall realize that he is saved."

"Whosoever shall call on the name of the Lord shall be assured that he is saved."

"Pray to thy Father who is in secret, and thy Father who seeth in secret shall let thee feel as if communing with God."

How utterly perverted those precious promises would be, if they read that way! Yet the perplexed soul who writes of her difficulties, is troubled because those promises do not read that way. She "knows that God is true;" she believes the Bible; her chief desire is that God's name be glorified. Her only difficulty is her *feelings*, and "feelings" is a word never once mentioned by Christ. Absolutely nothing is conditioned upon our feelings, throughout the entire Bible. One who, like this troubled disciple, has given herself to the Saviour, in belief that the Saviour can save, and in consciousness of her own need of salvation, *is saved*, whether she feels that she is or not. To doubt this, is to doubt the words of Christ. Our Lord does not say, in His offer of life, that whosoever believeth on Him shall have eternal life, if he feels that he has received eternal life. There is no such torturing condition as that attached to Christ's promises. There is no command to feel saved. We are not saved because of our feelings. We are not lost because of our feelings. If we look to Christ for His salvation, He will save us, and the worst feelings in the world are not enough to stand in His way.

Therefore, let us turn aside from our feelings, which are unstable, uncontrollable, often meaningless, results of physical conditions, and rest on the promises of the Father and the Son. Let us "realize" the regeneration that is God's gift, not in the superficial way of simply "feeling" that we have it (for we may never be able to feel that), but by making it real in our lives. "Every one that loveth is begotten of God." Loving is not feeling; it is living for others. And that we may all do.

PEOPLE WHO STAND AROUND.

"BUT because of the multitude that standeth around I said it." Mr. Spurgeon, once preaching on this incident, illustrated it in this striking manner: "It would seem to all who knew you a very odd thing if you were seen loafing about a certain shop for an hour and a half one day in the week for twenty years, and yet you never bought a penny's worth of goods. Why do you hang about

the Gospel-shop and yet purchase nothing? On your own showing you are a fool. I do not like using a hard word, still it is used in Scripture for such as you are. He who believes a thing to be so important that he spends one day in the week in hearing about it, and yet does not think it important enough to accept it as a gift, stultifies himself."

SPIRITUALISM.

1. What is Spiritualism, or Spiritism?

Communication between human beings and the supposed spirits of the dead; belief in the return of the dead in spirit form, to hold converse with the living.

2. Is it possible for the dead to communicate with the living?

"The living know that they shall die; but the dead know not anything, . . . neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

3. Man's disbelief in the Word of God has led the larger portion of the human race to believe in the immortality of the soul. Belief in that naturally led to belief in the conscious state of the dead, and therefore to the idea that the dead could and did communicate with the living.

4. Have we any instance of a spiritualistic seance in Old Testament times?

"Then said Saul unto His servants, Seek me a woman who hath a familiar spirit, that I may go to her, and inquire of her. . . . Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice, . . . saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid; for what seest thou? And the woman said unto Saul, I see a god coming up out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a robe. And Saul perceived that it was Samuel." 1 Sam. 28: 6-14.

5. What command did the Lord give concerning communication with spiritualistic mediums?

"Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them; I am Jehovah your God." Lev. 19: 31.

6. How do we know that this same work will be carried on in the last days?

"But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." 1 Tim. 4: 1.

7. What is the condition of those who seek counsel of spiritualistic mediums?—They have departed from the faith.

8. May we look for demon-wrought miracles in the last days?

"Whose coming is according to the working of Satan with all power and signs and lying wonders." 2 Thess. 2: 9.

9. How will it be possible for Satan to carry on his deceptive work?

"And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness." 2 Cor. 11: 14.

10. What are these spiritualistic agents in reality?

"For they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." Rev. 16: 14.

11. With whom, then, are men and women dealing when they seek counsel at the lips of spiritualistic mediums?—The spirits of demons.

"He who throws away his time, shows his disregard for the most precious gift of God."



OUR HERO MISSIONARIES.

THEY have journeyed far on a stormy tide
To the friendless shore and the strange hillside,
Where the wild winds sigh and the darkness creeps;
For their hearts are sad with a world that weeps,
And theirs is a love that never sleeps.

Where the stress is great and the battle long
They strengthen their faith with psalm and song;
And if for guerdon they have defeat,
The hymns of their angels are ever sweet,
And they take their rest at the Master's feet.

God is the source of their secret strength.
They trust in Him, and they see at length
That morn is breaking after the night,
And the harvest fields are gold and white,
While shines around them God's fadeless light.

But who shall follow where they have led?
Who live and labor and love instead?
O, hearts of youth, earth waits for you;
Be strong and brave, be firm and true,
Faithfully promise, and nobly do!

—Marianne Farningham.

THE PEOPLE SIT IN DARKNESS.

BY H. F. KETRING.

ON the morning of Oct. 18, 1904, as I was on my way to the post-office in Lima, Peru, on entering the *Plaza de Armas*, or great square in the center of the city, I noticed thousands of people emerging from one of the streets. I looked down the street from which they came, and, as far as I could see, the street was crowded with people, who surged to and fro like the waves of the sea. I stopped in the plaza to see what the great demonstration meant.

In the fore part of the procession were several priests, carrying a banner. Then, in the midst of the crowd were about five hundred women, dressed in purple, each carrying a lighted candle, and singing as they passed. Then followed hundreds of women with censers, in which they were burning incense, such a cloud of which arose that it made breathing difficult. Hundreds of men and boys and girls were carrying lighted candles, as tho to lighten some one through the darkness.

On they passed, until I saw the center of display, which was a life-sized picture of Christ hanging upon the cross, painted on canvass, on the back of which was a painting of the Virgin Mary carrying the Babe in her arms. Ten candles were burning before either image, while the deck of the platform which sustained it was strewn with flowers. Many silver medals were hung on either side, by persons who had been miraculously healed, all of which made it so heavy that the twelve men who bore it were required to rest every few yards.

As the "Lord of Miracles" passed by, every head was bared, with the exception of mine, which made me so conspicuous as to call forth mutterings from the crowd against the "cursed foreigner" who would not honor the "Lord of Miracles." Next came the priest, dressed in his gorgeous sacerdotal robes, with six men carrying a canopy over him to shield his delicate person from the scorching rays of a tropical sun. Then followed the band, to whose slow, measured strains of music all were marching.

The throng stopped before the great cathedral in front of the plaza, and made way for the "Lord of Miracles" to pass inside, where the priest said mass for the dead. They came out again, and, with slow, steady tread, moved on to the next church, where the same ceremony was repeated, and so on, until all the churches in the city were visited.

In the meantime, I hurried to the house for my camera, and hastened to a street where I knew they would pass. Seeing a balcony upstairs which would be a favorable spot from which to get the picture; I ascended the stairs, and asked permission of the lady to take a picture of the procession, which was most willingly granted. As the family seemed to be very intelligent, I asked the meaning of such a demonstration. They said, "O, you are a stranger in the city." Assuring them that I was, they said, "That is the 'Lord of Miracles.' That Lord has performed some wonderful miracles."

"O, yes," I said, "and why do they carry him around in that way?" "O, that is to avert the great calamities," they said. They then related to me the terrible earthquake of Oct. 28, 1746, to Feb. 17, 1747, in which Lima was destroyed, and Callao,



Annual Catholic Procession in Lima, bearing the "Lord of Miracles" from church to church to protect the city from earthquakes.

the port seven miles distant, was wiped out of existence by a mighty tidal-wave that swept in over the land.

At half-past ten o'clock on Friday evening, October 28, as the people were holding a solemn festival in one of the churches, there came such a mighty movement of the earth that nearly every building in both cities was shaken to the ground, burying the inhabitants beneath them. This was immediately followed by the sea withdrawing, leaving the harbor dry. But suddenly it returned, carrying ships and shipping with it, and depositing them far back into the city. Of the twenty-three ships anchored in the bay, nineteen were either sunk or carried back into the city, where they were dashed to pieces. Not a single wall in the city was left standing. Again the sea withdrew, as if to gather more strength, and, returning with greater fury, swept in across the country, and threatened the city of Lima, which is situated seven miles from the coast. A mighty

mountain rose out of the sea, called, to-day, the Island of San Lorenzo.

Of the 8,400 inhabitants of the city, but twenty-one were left to tell the sad tale. Terrible was the consternation in Lima—parents looking for their children, and children for their parents; brothers seeking their sisters, and sisters their brothers; many running here and there in search of a priest to whom they could confess their sins, and receive absolution. Language fails to describe the horrors which befell those two cities, neither can the most vivid imagination form a picture of the scene. In twenty-four hours two hundred distinct and mighty shocks were felt. The inhabitants of Lima were gathered in the plaza, expecting that each moment would end their miserable existence. During the days which followed, there fell a rain of such a peculiar character that it burned the grass in the fields, many people dying from sickness caused by it.

But why continue describing a scene so terrible? Suffice it to say that in the 112 days that the earthquake lasted, the earth was shaken 430 times. Thousands of people died afterward, as a result of an epidemic caused by the thousands of bodies lying unburied.

Some time after this terrible earthquake, according to the tradition, some negro candy-sellers were, at the close of the day, counting up their profits. They had stopped by a white wall, and, using a piece of

coal for a pencil, were making their figures on the wall, when suddenly the Lord appeared, pictured on the wall as He had been crucified. Frightened almost out of their senses, they fled to the priests, to whom they made known the wonderful apparition which they had seen. The priests then went to the place, and confirmed the story of the negroes.

By some means, tradition continues, the Lord communicated His will that a convent be built in that place. The church of the convent was built, enclosing the wall, which was left standing, on which the image can still be seen. A painting of the apparition was then made on canvas, and is kept in the church with the original. But each year, on the 18th of October—two days before the anniversary of the great earthquake—it is taken out, and for two days is carried through the streets of Lima, visiting all the churches in the city. Again, on the 28th and 29th of October, the anniversary of the terrible catastrophe, the same procession is witnessed in Callao, the port of Lima.

They believe that thus the cities will be spared the repetition of the awful destruction. That piece of painting has the credit of performing other miracles besides averting the earthquake, as, for example, if any one is seriously ill, he promises the "Lord of Miracles" that, if restored to health, on the great anniversary he will help to bear him in the great procession. In case he recovers, he attributes his healing to that image. He is, therefore, one of the carriers.

Thus, in this twentieth century, the people are held in ignorance and superstition by the darkening influence of Rome, while the missionaries who seek to enlighten them are persecuted, and forbidden to hold public meetings, under pain of imprisonment. The public burning of Bibles is not a thing of the past in Peru, but is practised to-day, whenever the people can be sufficiently stirred up to do it. And they would burn the missionaries, too, if they dared.

INFLUENCE OF THE CHRISTIAN FAMILY IN INDIA.

IN not a few Hindu families as many as fifty souls are dependent on the earnings of a single member. I happened to be present at a railway station some time ago when a Hindu friend of mine, a government official, was moving his family from one town to another to which he had been transferred, and he had actually to charter two compartments, at a cost of thirty tickets, to move his numerous family, consisting of wife and children, uncles and aunts, grandparents and grandchildren, and other relations, any one of whom would curse him and his posterity to their latest day if he failed in his duty to them as members of a family of which he was the constituted head. But this system will pass away. Already a bill has been introduced into the legislature, called the "Gains of Learning Bill," by an orthodox Hindu, whereby an educated man can claim exclusive right to ownership of all properties acquired by him through his education. The bill has met with great opposition, as it is a serious blow to the joint family system, and what will be its fate we can not predict; but it is interesting, as showing the tendency of the times.

But greater than any other influence—and this is what I want especially to emphasize—that is being brought against the Hindu-family system is the Christian home that is being reproduced in India. All over the land, in the cities and towns and villages, are ideal homes being founded by native converts. Marrying at suitable age, the wife educated as well as the husband, the young people go to their own home, and the children, as they appear, are nurtured in Christian truth, while the voice of family prayer and sweet Christian hymns of praise show that God the Father and His eternal Son are honored beneath the roof. We can appreciate the remark made by a Telugu mother whose son had become a Christian: "My Christian son's home is heaven, and I would never wish to see a better heaven; but my Hindu son's home is a dunghill—yea, hell itself!" Not that every Christian family erects the family altar, nor that every Christian home is what it should be, but every year shows the number of such homes increasing, and shedding their fragrance, not only on the inmates of the family, but also on the heathen neighbors around. The influence of this new factor in the life of India can not be overestimated. And what with the rapid advance of female education among the native Christian community, have we not the most sanguine hope that this result will, in an increasing measure, be realized?—*Missionary Review*.

GOD'S WAY IN THE MISSION FIELDS.

WE are too apt to assume that the rate at which we travel and erect buildings and make fortunes must have its counterpart in the work of missions, and hence the impatience for immediate results. "Architects and builders adjust their work to the temper of the day, but the Eternal Workman heeds not the varying moods and fashions of His creatures, but in spite of the demand for rapid production is at this hour as slow and sure in His work as at any past time in His history." Does the sun shine any different from what it did in Adam's day? Do the trees of the forest grow any faster than in Solomon's time? Do the tides ebb and flow with more rapidity than when Alexander I. beheld them on the shores of India?

When the church realizes that the evangelization of the whole world is the task committed to her, and enters upon this work with the consecrated zeal and unflinching energy which characterized the early church, then will the day of India's redemption be hastened, and it will be found that the success which has hitherto been attained is only the first-fruits of the harvest that is in store for us. Yes, the harvest time is coming—such a harvest as has not yet been dreamed of—when the Lord Himself "shall see of the travail of His soul, and shall be satisfied."—*Selected*.

[And yet the Word teaches that there will come a time when the Lord's work will go with a power

and a rapidity that we have not expected. With a short work and a swift work will the Gospel message close.]

OUR WORK AND WORKERS.

A CAMP-MEETING at Woonsocket, S. D., is appointed for June 8-18.

THERE will be a general camp-meeting in Des Moines, Iowa, June 8-18.

THE Indiana Reporter notes the baptism of seven candidates at Medaryville, Ind., by Brother B. Hagle.

AT Estella, I. T., April 8, nine candidates were baptized by Brother F. H. Conway, as a result of six weeks' labor.

THE address of Brother E. W. Webster is now Cheraw, S. C. He desires his correspondents to take notice of the change.

IN the East Caribbean Conference there were 114 persons baptized in the year 1904. The annual offerings were doubled over the previous year.

THE baptism of two Spanish-speaking people in Arizona is reported by Brother Marcial Serna. They are the father and mother of eight children.

ANOTHER worker has fallen at her post in a foreign field. From the interior of China we have the sad news of the death of Dr. Maude Miller, March 14, of tropical dysentery.

WE have received word that Brother George W. Reaser has been elected president of Southern California Conference the ensuing year. We are not advised as to other officers.

A LETTER from Brother R. S. Donnell notes the addition of ten members to the church in Memphis, Tenn., April 8. He expects to engage in tent labor near that city in a short time.

AT the last quarterly-meeting of the church at Alto, Texas, two members were added to the church, making fifteen during the year. Brother D. U. Hale was present at the meeting.

THE annual session of the Western Oregon Conference will be held in connection with the camp-meeting at Portland, June 8-18. A ten-days' workers' meeting will precede the regular meeting.

IN the Workers' Bulletin, Brother C. W. Hollingsworth reports the organization of a Sabbath-school with fourteen members at Sutherland, Iowa. This school is a branch of the Sioux Rapids missionary society.

THE report of Southern California Conference for the last nine months shows an increase of about two hundred members. The conference has voted to pay the salary of one of its laborers in a foreign field until the field becomes self-supporting.

REPORTING to the Southwestern Union Record, Brother A. E. Field notes the addition of five members to the church at Merritt, O. T., and the baptism of three candidates at Mayfield. At the latter place a church of fifteen members was organized.

AT the quarterly-meeting of the church at Streator, Ill., held April 8 and 9, five candidates were baptized by Brother E. A. Curtis. The brethren have decided to build a house of worship, 54 x 36 feet dimensions, with a basement story for a school-room.

A NOTE in the Southwestern Union Record states that a series of meetings is being held in the new meeting house recently erected by the colored brethren of Cleburne, Texas. The meetings are conducted by Brethren S. S. Ryles and Thomas Defreeze.

MEETINGS were held in Ottumwa, Iowa, April 16-18, by Brethren L. F. Starr and C. A. Washburn, during which a church of fifteen members was organized. These had been brought to a knowledge of the truth mainly through the labors of Sister Margaret Young.

AT the recent annual meeting of Arizona Conference, Brother C. E. Knight was re-elected president; Mrs. M. T. Poston, secretary, and the Arizona Sanitarium, treasurer. The executive board are: C. E. Knight, J. E. Bond, M. Serna, H. A. Dow, and a member to be supplied.

ON a recent journey by rail, to Denison, Texas, Sister Watts stopped over at Fort Worth, and sold about three hundred copies of the SIGNS OF THE TIMES. She says, "The Lord blessed in selling the papers. I don't believe I ever saw as marked evidence that the Lord was doing the work."

If you have not done so already, don't delay any longer in ordering the Review, that you may have full reports of the General Conference proceedings. Three months, containing these reports in addition to the regular matter, 50 cents. But it is better to order for six months, at 75 cents, or a year for \$1.50. Address 222 N. Capitol Street, Washington, D. C.

TUESDAY evening, the 2d inst., the editor of the SIGNS started on his journey to Washington, D. C., to attend the session of the General Conference. He expected to make a short stop at Chicago, and again at Battle Creek. Other delegates from this conference and from this publishing house, are J. N. Loughborough, W. C. White, A. S. Kellogg, J. O. Corliss, H. H. Hall, and E. R. Palmer.

AN appeal comes to California from Brother H. H. Dexter, now laboring in Southern France, for donations to purchase a tent for that needy field. The sum of \$200 is wanted for the purpose, and donations to the cause may be sent to W. A. Spicer, 222 N. Capitol Street, Washington, D. C. In a letter to the Recorder, Brother Dexter reminds us that while California has an average of one worker to 35,714 souls, in France there is one to 6,000,000.

ABOUT two months ago a girls' school was opened in Canton, China, with thirty-eight applications for admission. Others have applied since. As some copies of Our Little Friend were being torn apart in order to go around, a little girl said to the teacher, "Won't you please write a letter, and ask the children of America to send us more papers?" If those who have Bible picture-cards to spare will send them to Miss Lucile Thompson, Mauston, Wis., she will forward them by Brother Anderson.

A REPORT in the North Dakota Worker, from Brother George Wagner, states that he was recently privileged to meet a group of Russians, to the west of Anamoose. Tho he is able to carry on a common conversation in their native language, he found it rather difficult to proclaim to them the Gospel in Russian. But he succeeded in securing a good interpreter, who, a Russian himself, also speaks German, and is a firm believer in the message. All essential points of our faith were presented quite fully, and, as the result, four of these precious souls and two Germans were accepted as members. They, with about thirty more Russians, had been Baptists, and had begun to observe the Sabbath prior to Brother Wagner's coming. He says there is every reason to believe that many of those who have not yet identified themselves with us, will do so after continued labors.

IN the South African Missionary, Brother W. S. Hyatt says: "Again and again have we considered the advisability of opening a mission in Kafirland, but we have never felt sure that the time had come till we met at the conference in East London. As Brethren Tarr, Shone, and Moko told us of the interest among this people, all were agreed that something should be done, and delay no longer. During the past year the truth has been gaining a strong foothold in the location at East London, and several intelligent natives have accepted the message. At the time of our camp-meeting the brethren held open-air services each evening at the location, and they reported some wonderful meetings. Our missionaries from up country enjoyed this work very much. Several of these natives who are keeping the Sabbath speak English, Dutch, and Kafir, and have some education. Three or four have been local preachers, and, now that they have received the truth, they are anxious to be fitted to go to their people with the message." It was recommended that the surplus Sabbath-school donations for the present year be devoted to this work, and, as there are twenty-five schools in South Africa, that will afford a nucleus.

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

SECOND-HAND papers—any of our denominational issues. Address Mrs. S. Kortson, Iowa City, Iowa.

LATE SIGNS, and tracts on "The Coming of the Lord" and "The Seal of God and the Mark of the Beast." Address Mrs. Hester Garner, Seward, Neb.

PERSONS wishing to send only Seventh-day Adventist literature to hospitals, jails, and interested persons direct, and save remailing here, may obtain some addresses in this needy field, where we have not even a single minister or regular canvasser, by writing to Joseph Clark, Ceballos, Cuba. Postage on letters and papers same as in states.



"SOME SMALL, SWEET WAY."

"THERE'S never a rose in all the world
But makes some green spray sweeter,
There's never a wind in all the sky
But makes some bird wing fleeter,
There's never a star but brings to heaven
Some silver radiance tender,
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn light gladness voicing;
God gives us all some small sweet way
To set the world rejoicing."

EDUCATION IN THE HOME. No. 1.

BY MRS. L. D. AVERY-STUTTLE.

NESTLING among the hills, amid a thrifty orchard of apples and peaches and plums, just outside the little village of D——, lived Brother and Sister Hartman and their family. An old-fashioned home, you would pronounce it at once, even before you noticed the quaint well with its lofty sweep, and the broad veranda, over which climbed a wild grape-vine. Yes, it was an old-fashioned home, and old-fashioned people lived in it, from dear old grandma, with her neat, white-lace cap, to little Beth, with her sweet baby face. All the members of the household were very old-fashioned.

Now, do not imagine for a moment that they wore ridiculous clothes, or that the children were ignorant and ill-mannered, or the house shabbily furnished and unpleasant,—nothing of the kind.

I'll tell you why I call them old-fashioned: It is because they believe in an old-fashioned Book. They believe in it all,—from cover to cover,—many wise men, and much "higher criticism" to the contrary, notwithstanding.

The children are taught to revere it, and to follow its wonderful teachings. Every day a portion of this much-beloved Book is read, and fervent prayer ascends to the great Author, for grace to understand and obey His sacred Guide-book.

One day Brother and Sister Hartman had an earnest conversation together. The children were growing up: Elsie was almost sixteen; John was fourteen; Mattie was twelve; and little Beth was seven. It seemed to them that something especial must be done to instill into the hearts of their children a love for the truths that they themselves believed and held precious. To be sure, they had always taught the children to believe in the Bible, and they were all members of the little Sabbath-school, yet the parents were not satisfied.

"I'll tell you, mother," began Brother Hartman, "I'd like to send the children to church-school, and I know you would,—but that's impossible, with none nearer than fifty miles."

"That's so, father; but they must not miss a good education, they must go to school somewhere. But I do believe we can counteract, in a great degree, the evil they may learn there, if we teach them the reasons for our faith and hope right here at home. Of course, you and I could never teach them grammar and arithmetic, they can learn that at the village school, and they must,—for neither you nor I had many advantages when we were young."

"That's so, mother; but while we may be a little shabby in grammar and physiology, we need not feel so bad about that; but there is no excuse for us to be ignorant concerning the great truths which we love, or to neglect to teach them to our children."

"Yes, and we must not depend wholly on what the Sabbath-school teacher can do one hour each

week. How can our children love that which they know nothing about?"

"I have felt for some time that we were not giving even the attention to the Sabbath-school lesson that we ought to. What do you say to having a Bible study with the children at least twice every week?"

"Why, I think it a grand plan; and we will see what the children will say about it to-night, when they come home from school."

At last 4 o'clock came, and the old house again resounded with childish voices.

"O mother!" began Elsie, "The teacher said to-day that only a *part* of the Bible was inspired, and —"

"Yes," interrupted John, "and she didn't take the trouble to tell a fellow which part was all right and which wasn't."

"She said it was foolishness to believe the story about Jonah and the whale," said Mattie.

"Yes," added Elsie, "and she teaches the class in geology that the world wasn't made in six days, at all,—that it took many millions of years—and, O mother! she doesn't believe the Bible account of the creation of Adam and Eve."

"Well, children," said grandma, "I suppose you don't belong to the class in geology, do you?"

"O, no, grandma, I just happened to hear it while the class was reciting."

"How would you like the idea, my children," said their mother, "of having a little Bible class two or three evenings in every week? Your father and I have been talking it over, and, if you all agree, we will choose our subject, and begin Friday evening. You shall all 'take turns' in answering the questions, and reading the verses, if you want to, and we will see how interesting we can make it, and how much we can learn."

"O, that would be lovely!" said Elsie. "I would like it ever so much, wouldn't you, John?"

"Yes, only sometimes some of the boys come in to see me, and then what could we do?"

"Why, invite them to join our society," said grandma.

"O, O!" cried Beth, delightedly, "If grandma's going to help us, we're just sure of having *such* a good time."

And so it was decided that the next Friday evening the home studies were to begin.

ONE MOTHER'S WAY.

THEY were like all other healthy, wide-awake boys, and so the playthings were scattered about in their fun, and left for somebody else to pick up.

There was no patient elder sister to help, nor was there a maid of all work to set the house in order. Mother's busy hands did everything.

At last the mother called a council, and, in due form, presented her plea, What shall be done to make the boys remember to put their playthings away?

"I s'pose," said one, rather ruefully, "you could put 'em away so we couldn't get 'em."

"That's a fine thought," said the mother, as if she hadn't been hinting that way. "Suppose we do it. I'll have a guard house, and put the things I find out of place into it for twenty-four hours, or till bailed out."

"What's bailed out?" asked the boys. Then came an explanation of the court process, and the boys understood they would have to do some extra work to "bail out" the playthings, altho they were very sure they would never forget any more.

Mother was fair, and her cry of "anything for the guard house?" often sent flying feet back to put

things in place. But the boys were fair, too, and, while they often forgot, and their toys disappeared, there was no ill nature nor rebellion, and they did many a bit of work for "bail."—*Christian Work.*

THE LIGHTS IN OUR HOMES.

BY SARA H. HENTON.

I FEAR we do not think enough of the happiness and blessings that accrue from the meeting of the family around the evening lamp.

The lights in our homes are very important factors. Our health and eyesight depend quite a good deal upon them, as the lamp is our main dependence to read or sew by. We home-keepers should see to it that they have skilful treatment and intelligent care. A good light is a constant pleasure in a home, but an unsteady, flickering, dim lamp soon affects the eyes and injures them, resulting in occular's bills and headaches. The things necessary for cleaning lamps are a small brush, plenty of clean cloths (cheese-cloth is the best to use), a bottle of alcohol, and a hot suds of rain water. Add enough pearl-ine to the water to make a good cleaning suds, and wash the tubes, founts, and all parts of the lamp in this suds. Fill the bowl of the lamp daily with high-grade oil, such as head-light oil, as cheap oils are dangerous. Tissue paper will polish the chimney beautifully. A good lamp well-kept is a benediction in a home.

Georgetown, Ky.

GENTLENESS IN THE HOME.

THERE is a small per cent. of people who have constitutionally an amiable and gentle make-up, and in whose souls' grace seems to work with comparative ease; but the majority of us need to be mightily subdued, and transformed, both by grace and by discipline, to give us that patient, compassionate, and gentle type of religious life, which is most needed in the home. There is no place on earth where gentleness of spirit is more needed than in the home, and perhaps most people who are convicted for a deeper experience, get their conviction from a conscious lack of home religion. The requisite kindness and patience for home life can not be obtained simply by specific blessings, tho they are essential, but it must come by a deliberate and prayerful study of kindness of spirit. Those we love most are entitled to the best exhibition of our religion.—*Selected.*

EVERYBODY'S BUSINESS.

A WEALTHY man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. Being pressed, he said, "Gentlemen, it is not my business."

A few days later, his wife and two daughters were coming home on the lightning express. In his carriage, with liveried attendants, he rode to the depot, thinking of his business, and planning for the morrow. Hark! Did some one say "Accident"? There are twenty-five railroads centering in St. Louis. If there had been an accident, it was not likely to have occurred on that road. Yet it troubles him. It is his business now. The horses are stopped on the instant, and on inquiry he finds that the accident has occurred twenty-five miles out on that road. He telegraphs to the superintendent:

"I will give \$500 for an engine."

The answer flashes back, "No."

"I will give you \$1,000 for an engine!"

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow, the man paced the station to and fro. In a half-hour, perhaps, which seemed to him a half-century, the train arrived. He hurried toward it, and in the tender found the mangled bodies and lifeless forms of his wife and one of his daughters. In the car following lay the other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away. Whisky which was drunk fifty miles away by a railroad employee was the cause of the catastrophe. Who dare say of this tremendous question, "It is not my business"?—*Selected.*

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 9.—MAY 28.—THE CRUCIFIXION.

Lesson Scripture, John 19:17-30, A. R. V.

(17) "THEY took Jesus therefore; and He went out, bearing the cross for Himself, unto the place called The place of a skull, which is called in Hebrew Golgotha; (18) where they crucified Him, and with Him two others, on either side one, and Jesus in the midst. (19) And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. (20) This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. (21) The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews, but, that He said, I am King of the Jews. (22) Pilate answered, What I have written I have written.

(23) "The soldiers therefore, when they had crucified Jesus, took His garments and made four parts, to every soldier a part; and also the coat; now the coat was without seam, woven from the top throughout. (24) They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be; that the scripture might be fulfilled, which saith,

"They parted My garments among them,
And upon My vesture did they cast lots.

(25) These things therefore the soldiers did. But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. (26) When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold, thy son! (27) Then saith He to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

(28) "After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. (29) There was set there a vessel full of vinegar; so they put a sponge full of vinegar upon hyssop, and brought it to His mouth. (30) When Jesus therefore had received the vinegar, He said, It is finished; and He bowed His head, and gave up His spirit."

Golden Text.—"Christ died for our sins according to the Scriptures." 1 Cor. 15:3.

SUGGESTIVE QUESTIONS.

(1) In what condition was Jesus finally taken out from the court of Pilate? To what place was He taken? Verse 17. Note 1. (2) What was done with Him there? In what way was the scripture especially fulfilled? Verse 18. Note 2. (3) What inscription was placed upon the cross? Verse 19. Note 3. (4) What made this title particularly noticeable? Verse 20. (5) Therefore what did the priests request of the governor? Verse 21. (6) What was Pilate's reply? Verse 22. Note 4. (7) After crucifying Jesus, what did the soldiers do with His clothing? What was peculiar about His coat (margin, "tunic")? Verse 23. Note 5. (8) How did they dispose of this seamless garment? What scripture was thus fulfilled? Verse 24. Note 6. (9) What special friends of Jesus' stood near the cross? Verse 25. (10) Whom did Jesus see near His mother? What did He say to His mother? Verse 26. (11) What did He say to that disciple? What did the disciple afterward do? Verse 27. Note 7. (12) What is said of Jesus' knowledge of the situation? What did He say? Verse 28. Note 8. (13) What then was offered to Him? Verse 29. (14) After this, what did He say? And then what followed? Verse 30. Note 9.

NOTES.

1. It was the custom to make a criminal, sentenced to crucifixion, bear his own cross, or at least part of it. Matthew, Mark, and Luke all say that they met a man, a stranger, on the way, and compelled him to carry the cross. This would indicate that Jesus had broken down under the terrible strain through which He had passed, and was not able to carry the cross all the way. Luke gives the touching story of the women of Jerusalem expressing their sympathy with Jesus; but He reminded them of the terrible fate awaiting them and their children. See Luke 23:27-29.

2. The minute detail in verse 18 is peculiarly em-

phatic as showing the purpose to accentuate the disgrace by placing Christ between two malefactors, and thus implying that He was the chief criminal. In this, however, the scripture was fulfilled which says, "He was numbered with the transgressors." Isa. 53:12.

3. The title which Pilate wrote was intended as a slur upon the Jews. He was disgusted with their course, and desired to turn the disgrace of the crucifixion upon them as far as possible. Therefore he wrote it in all the principal languages spoken by the people assembled from all parts of the world to celebrate the Passover.

4. The chief priests keenly felt the implied disgrace of having the crucified One represented as their King, and desired to break the force of it. But in this Pilate displayed the spirit of resolution that he so sadly lacked when he yielded to their clamor for the death of Jesus. There was a significance in this title not observed without a knowledge of the custom on such occasions. It was the custom to put an inscription on a crucified criminal, stating the nature of the crime for which he had been condemned. Therefore that which Pilate wrote signified that it was a crime to be a king of the Jews unless appointed by Roman authority. It was well known that the Jews expected a Messiah that would deliver them from Roman rule, and here it was intimated what would be the fate of such a king.

5. The legacy which Jesus left, so far as this world's goods go, was very small, and that was of such a nature that it was allowed to fall to His executioners. He had created all things (John 1:3; Col. 1:16), but had no property titles which the world recognized, and had made no claim such as was commonly recognized. People whose sole life business is to do good have little or nothing to leave behind, when they pass away. But Jesus left a legacy for all that is of far more value than all this world. He left an heirship in the eternal kingdom for every one who will accept it on the simple conditions which He has specified in His Word.

6. The disposition of His garments was another prophetic mark positively identifying Jesus as the Messiah. See Ps. 22:16-18.

7. Jesus had labored, before beginning His public ministry, to support His mother, and had not forgotten her at any time. And even now, while suffering the agonies of the cross, He disregards His own situation to give attention even to her temporal needs.

8. The scriptures certainly left the Jews without excuse as to the identity of Jesus as the Messiah, and therefore we are without excuse in our day. The scripture referred to in verses 28 and 29 is Ps. 69:20, 21.

9. To those who suffered death by the cross, it was permitted to give a stupefying potion, to deaden the sense of pain. This was offered to Jesus; but when He had tasted it, He refused it. He would receive nothing that could becloud His mind. His faith must keep fast hold upon God. This was His only strength. To becloud His senses would give Satan an advantage.—"The Desire of Ages." What a lesson in temperance!

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We are personally responsible to a personal God.

From the decision of the great Judge who tries our case, there is no appeal. The deeds of our lives are the witnesses for or against us. From the seeds we sow now we shall reap our harvest then, whether it be for life or for death.

There is One commissioned to appear for us in that court of last resort—only One. In His hands our case is safe—in His only, because He only has purchased for us redemption from the bitter bondage into which our sins had sold us. But even He can do nothing for us if we have not acknowledged His purchase, repented, sought forgiveness, and shown belief in Him by our testifying words and works. But such as do this, however, are immediately encircled with the strong arm of God's assurance. Then we can say with David: "He brought me up also out of a horrible pit, out of the miry clay; and set my feet upon a rock, and established my goings." When that is done, the soul leaps out of its chains of thralldom into the liberty of Christ. Then the liberated one can say: "He hath put a new song in my mouth, even praise unto our God." It is a blessed liberty, crowned with a glorious hope, and filling the whole being with an inexpressible joy and trust.

"Increasing Religious Observances."—Under the above heading the *Christian Work and Evangelist* notes that the Stock Exchange and other exchanges closed on Good Friday, thus showing that deference to "religious conventions is spreading throughout

the country." But all such observances are not for God's institutions, but for the traditions of men. The surest sign, as all true history offers evidence, of degeneracy in the church is the observance of that which God has not demanded, and which has often displaced the true:

A prominent and popular minister in a California city, whose church had joined in a union revival effort, has since publicly criticized the preaching on that occasion. He says it would have been better to preach against the trusts and to have dwelt on themes of special interest to the public, rather than to talk of the minor amusements, such as dancing, theater-going, etc. But the Lord says to His ministers, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Preaching "smooth things," that do not convict of sin, never yet resulted in genuine revival. To pass over the "little foxes that spoil the vines" in individual character never will revive the hearts of lukewarm Christians, or convert the unconverted. One who has had large opportunity for observation, gives the following as very fruitful themes on revival occasions: "The Unreasonableness of Sin;" "The Dishonor and Guilt of an Unchristian Life;" "The Improbability of Future Repentance;" "Choice as Related to Character and Destiny;" "The Absolute Necessity of the New Birth;" "Heaven Only Possible to Holy Character."

The Natural Effect.—The *Chicago Tribune* declares that in Kansas City nobody cares anything about the Sunday-closing law, and points out that "its enforcement is only by way of punishment and retaliation for something else." Sometimes the saloon-keepers or their allies, the police, are guilty of some indiscretion which makes the people angry, and then, for a short time the Sunday-closing law is brought down upon them. So it is and has been that general Sunday laws are used as clubs for special retaliation, or the punishment of people to whom some vindictive person has taken a dislike.

Spiritual Revivals.—On this subject Rev. Rufus S. Underwood, of Springfield, Ohio, says: "I never knew of a powerful religious awakening that was not preceded and attended by a spirit of earnest prayer. The great soul-winners have had the ear of God. They knew how to preach and how to pray. In the great spiritual movements that have blessed God's people, the church has always given to her free spirit the wings of holy song. "Psalms and hymns and spiritual songs" have been the natural and instinctive expression of exalted religious feeling. In this praiseful service no hired sinners can do the singing for the great congregation.

A law that does injustice to one individual is an unjust law. All religious legislation by civil law-making bodies is of this character. Its tendency is to make men appear to believe what they do not believe; to make men act one thing while believing another. This is what the Bible terms hypocrisy. Such laws, instead of tending to the moral uplift of the world, make men appear to be what they are not, and to act what they do not feel, thus adding immense numbers to the world's army of hypocrites. There are altogether too many such laws on the statute books now. The condition of the world would be infinitely better without them.

The evangelist's work is thus portrayed by Dr. J. Wilbur Chapman: "An evangelist is not a reaper; he is an evangel, one who proclaims the truth. The pastor is pre-eminently the reaper, and his officers and church members are laborers together with him. No evangelistic campaign can be a success unless there has been a good foundation laid in both preaching and praying, and no evangelistic campaign will be a success unless the work of the evangelist is followed by faithful, consistent service on the part of the pastor and people."

We call attention to the article in our Outlook Department from our European correspondent concerning the final action of the French Legislature upon the bill for the separation of church and state in France. The principles enunciated in that legislation are the very principles upon which our own government was founded. It is regrettable that there is such a growing disposition in this country to abandon those principles and go back to the wicked follies of church-and-state union just at the time when the legislators of the Third Republic are beginning to practise the principles taught by America's earlier example. "Keep the church and state forever separate," is the motto of true Americanism. France is acting upon the advice.

We wish to acknowledge the receipt of Bulletin No. 165 of the University of California College of Agriculture. This bulletin deals with the cultivation of asparagus, and the cause, control, and prevention of asparagus rust. These bulletins are free to those interested in the growing of asparagus. We have also received, through the kindness of Prof. E. W. Hilgard, of the Agricultural Experiment Station, Berkeley, circulars No. 13 and 14, the former dealing with the culture of the sugar beet, and the latter giving practical suggestions for the control of the codling moth.

There is no success the Christian should crave so much as success in the work of God. That is undying, eternal. The success men achieve in worldly things will pass away with them and with the world; but success in the things of God will endure and cause us to endure, as long as the universe of God shall stand. Strive with all the energy of the being for that success, and then have the satisfaction of seeing God place upon it the seal of eternal endurance.

It was because of God's unfathomable and undying love, that He gave His Son to die for a guilty and sin-cursed race. Yet how many listen to its declaration with scarce a thought, or pass it by altogether unheeding, and so permit themselves to pass out into eternity without a ray of hope in that God of love! "Turn ye, turn ye from your evil way; for why will ye die?"

We begin next week the series of articles, promised some weeks ago, entitled, "Foretokens of Our Returning Lord," by G. W. Rine. We can assure our readers of something worth while in the study of these articles. Do not pass them by. Mrs. Stuttle's series on "Education in the Home" begins in this number, and should have the perusal of every parent.

The April number of the *Caribbean Watchman*, published at Port-of-Spain, Trinidad, has come to hand. We congratulate its editor upon its neat and attractive appearance, but more than all else upon its fearless proclamation of the message for this time. It is indeed a teacher of the Third Angel's Message—a teacher sent of God.

A most excellent number is the May number of *Life and Health*—worth many times the price asked for it. It is good all the way through, filled with excellent advice for all who value life and health. Send for the May number if you have not seen it; price 5 cents. Address, 222 North Capitol Street, Washington, D. C.

"As far as the east is from the west, so far hath He removed our transgressions from us." This is what God will do for every soul who will acknowledge Him, and seek for pardon at the throne of grace. It is your privilege, if you will have it so, to experience the constant joy of knowing that God has done that for you.

The Christian minister's power to win souls lies not in himself, but in the love and life of Jesus Christ which he ministers. Apart from that, no effort he may put forth will tell for the kingdom of God.