

# SIGNS OF THE TIMES

## THE MIRACLE AT NAIN

W. MORLEY PUNSHON

FORTH through the solemn street  
The sad procession swept,  
Pacing its mournful way with measured feet,  
While inly wept  
One mourner, in a grief  
Stern as the silent years,  
Which seemed to mock the common weak relief  
Of outward tears.

Keen was her sense of loss,  
An agony untold;  
For death had seized amid a world of dross,  
Her piece of gold.  
They bore her only son,  
Star of her evening, fled;  
Whose lesser light recalled that vanished one  
Now long since dead.

For her best loved had died;  
And, stunned from former bruise  
The widow's oil of life had dried  
Within her cruse.  
Desert her heart, and bare;  
Like lone house on a wild;  
No voice to make blithe music on the stair—  
No laughing child.

No solace from the past,  
No hope in days to come,  
She cowered as if sorrow's second blast  
Had struck her dumb.  
But, near the city's verge,  
A sudden silence came;  
The hired mourners swift forebore their dirge,  
As if in shame

To mourn a lifeless clod  
With such despairing cry,  
While the Redeemer, "the strong Son of God,"  
Was passing by.  
He came and touched the bier.  
They wait in curious pause:  
Has He the power and will to interfere  
With nature's laws?

He walked upon the waves!  
His word the thousands fed!—  
Is He imperial in the place of graves  
Over the dead?  
Then spake the royal word;  
And quick with rushing throes,  
The red life in the clay obedient heard;  
The dead arose!

And so—just as before—  
Unconscious of eclipse;  
Like babe who only knows that night is o'er  
From mother's lips;  
Or one who, free from harm,  
From the engulfing sea,  
Comes home and finds all on his father's farm  
Which used to be;

The same through endless time,  
Thus Jesus healeth now,  
With "many crowns" for victories sublime,  
Upon His brow—  
Conqueror in each stern fight  
O'er mortal sin and dread,  
And mighty, from corruption's foulest night,  
To raise the dead.





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Brother Reaser has helped me much in the study of "Who Was Melchizedek?" and I hope others are being benefited. MRS. G. W. EIB.

Brethren:

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# Signs of the Times.

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

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## VII. THE GIVER OF LIFE.

(Luke 7: 11-17.)

THIS is a sad, sad world, despite its veneer of folly and fun. There is no city, town, or village but has its silent city close by, the inhabitants of which often number more than those of the living, throbbing town. Ever and anon the slow, mournful procession leaves the city of the dying for the city of the dead, bearing one or more silent sleepers to that bourne whence no traveler returns, the curtains of whose tents never outward swing. And so many of those who enter the dark portals of the tomb do so with no ray of hope to lighten or cheer their dying moments. What hope is there beyond? Is the silent city of the dead the last long home? Is the low bed beneath the cypress and the willow, under the green sod, the last resting-place? "If a man die, shall he live again?" asked the old Idumean emir, in his affliction. And men are asking it to-day. There is an answer.

THIS is a world of pain and death and sorrow. There is scarcely a home of a score of years where Disease and Death have not entered, and in departing have left blanched faces, tearful eyes, breaking hearts, and crape upon the door. Sometimes Death's dread messenger robs the home of wife and mother, of father and husband, or of son and daughter. To some homes the awful messenger comes again and again, till the last earthly prop, the last hope, is gone, and heart and home are enshrouded in the pall-cloth of despair.

SUCH a sad heart and home, typical of many others, there was in the little city of Nain, nearly nineteen centuries ago. A home had been broken by death. The husband and

father had been taken away, leaving the wife, with but one son, to meet life's battles alone. How she must have watched over her boy. How happy she must have been to see his development into manhood. How she solaced her heart that in her old age she would have a strong son on whom to lean. But Disease enters her humble home, and chills her very heart with his presence. Death soon follows him, and her only son, her hope, her joy, her pride, her earthly hope and stay, falls into the sleep which knows no human waking. She calls in his ear the terms of endearment she is wont to call him, but he heeds her not. She weeps and wails her grief, but he so quick to comfort before, remains silent.

great heart is moved with compassion as He looked upon the bereaved mother. He saw in her the mourning mothers of centuries. With infinite tenderness He speaks, "Weep not," and then passes on to the bier, and touches it. The bearers stood still. And then occurred a marvelous thing; He speaks to the ears the mother had called to in vain: "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people."

"If a man die, shall he live again?"—Yea, he shall live. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming." 1 Cor. 15:23. And they that are not Christ's shall wait till the close of the day of God, and then come forth to condemnation and death forevermore. Rev. 20:5; Acts 24:15. But the dead shall live in Christ Jesus. The Son of the eternal God became sin for us, that we might be made the righteousness of God in Him. 2 Cor. 5:21. He having no sin in Himself, it was not possible for the grave to hold Him. Acts 2:24. And every soul who goes down into the grave clothed in the righteousness of Christ Jesus, shall



"I say unto thee, Arise. And he that was dead sat up, and began to speak."

KIND neighbors come in and dress the corpse for its last resting-place. Former companions of the boy are found, perhaps, to bear the bier, on which the body rests, to the sepulcher. The procession passed along the streets with a great company of people mourning with the bereaved widow. They reach the city gate, and meet a company of men, dusty and travel-worn, about to enter the city. According to the custom of the people, they should have turned back and accompanied the procession, out of respect to the dead and in sympathy with the mourning ones.

BUT this Man did nothing of the kind. His

come forth at the Master's call, clothed with immortality. 1 Cor. 15:51-54. He has broken the bars of death. He has cleft the gloom-cloud which hangs over this world of sin, and lighted the pathway of life through all its dark valleys, even through the Valley of the Shadow of Death to the glorious Beyond. He who wept at the tomb of Lazarus and spoke him to life again; He who halted at the bier of the widow's son and gave him back to her alive; He has Himself passed that way and won for us the key of the grave. O sorrowing mothers, weep not, there is hope, all hope, in Christ Jesus our Lord, the same yesterday, to-day, and forever.



### THE WORD OF GOD VERSUS DECEPTION.

IT is only when men turn away from God that they are persuaded of things contrary to His Word. In looking away from the Source of truth, the perceptive faculties become so dull that the truth is obscured from them. Looking away from the Light of the world, they must necessarily walk in darkness.

It was when Eve neglected the counsel of God, and gave ear to the words of the adversary, that she "saw" that the fruit of the forbidden tree "was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." In the darkness of falsehood, this delusion seemed to be truth; but it was a sad delusion, nevertheless, and opened the way for sin and death to become dominant throughout the earth.

The witch at Endor, whom Saul consulted when the Lord would no longer have communion with him, "neither by dreams, nor by Urim, nor by prophets," was possessed by a "familiar [or evil] spirit." Therefore she could be made to believe that she "saw gods ascending out of the earth." And when she told Saul that she saw an old man coming up covered with a mantle, he, in his spiritual blindness, "perceived that it was Samuel."

"Now Samuel was dead," and buried at Ramah, several miles from Endor (1 Sam. 28:3); and "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. Yet there are people to-day so blinded by the idea that men are conscious after death, that they actually believe that Samuel came out of his tomb at Ramah and appeared to a witch at the distant town of Endor. This, too, in face of the fact that the Lord had forbidden His people to have anything to do with such characters. They had express command to "regard not them that had familiar spirits, neither seek after wizards, to be defiled by them." Lev. 19:31. The further command was, "Thou shalt not suffer a witch to live." Ex. 22:18.

Yet the Spiritists would have us believe that the Lord permitted the dead Samuel to do two things which He had forbidden the living Samuel to do—namely, to obey the call of a woman controlled by the devil, and to hold communion with Saul. To believe this we must believe one of two impossible things—either that God changes, or that the devil is sufficiently powerful to raise the dead at will. And a persistent believer in the conscious state of the dead will eventually become susceptible to either or both of these delusions. It is a logical and inevitable conclusion.

But the superior power of God was manifest in that the fictitious "Samuel" could only emphasize the Lord's condemnation of Saul. As in the case of Baalam, when he was desired to speak contrary to God's decree, he was obliged to repeat that decree. Satanic agency was not permitted to give Saul the momentary comfort of even a delusive consolation. And it was a mercy that it should not be allowed.

All the way down from the deception in Eden, men have been persuaded to say and do things contrary to God's Word just because they first turn away from that Word. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can

be." Rom. 8:7. So "the Spirit *speaketh expressly*, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. This is but a natural consequence of departing from the faith, and the first doctrine the devil ever announced to the human race was, "Ye shall not *surely* die." Through this doctrine (the natural immortality of man) has evolved the delusion of Spiritism in all its deceptive and destructive forms.

Therefore we are warned of "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; *because they received not the love of the truth*, that they might be saved." 2 Thess. 2:9, 10. This accounts for all the deception and consequent delusion that ever has come upon mankind. Rejecting the Word of God, which is the truth, there is nothing left for them but lying deception, the end of which is to perish.

Before every human being lies the choice between belief of God's Word, or the fatal delusions of the adversary. Jesus says, "I am the way, the truth, and the life." "The words that I speak unto you, they are spirit, and they are life." And here are the consequences plainly set before each one: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

G.

### SOLVING THE SOCIAL PROBLEM.

THE church has a purpose in the world, a well-defined one. God is the author of that purpose, and the church is a part of His plan; but that purpose and that plan has been, and is to-day, sadly misunderstood.

Writers and speakers on the "social problem" are demanding of the church that she take a position in the social world, and direct her energies in the line of bettering social conditions, forgetting or overlooking the fact that to the true Christian the "social problem" presents no insurmountable difficulties.

The true Christian sees, as the social philosopher sees, that the condition of the world is deplorable; but God, in His wisdom, has given to the Christian—to the church as a company of Christians—the true and the only solution of the problem. That solution is the salvation of souls through the atonement of Christ. If the world were not lost in sin, there would be no "social problem;" but it is; and to be seeking for any solution of that problem which does not recognize the true cause of the condition and the only remedy provided—to be seeking a solution which leaves salvation out of the question—is to turn completely away from the plan and purpose of God. It is like bringing to the man sinking in the quicksands a basket of delicacies, and forgetting that his greatest need is a rope and strong arms to pull him out of the clutch of the grave. To make men happy and contented with their lot while still unsaved and in constant danger of their soul's eternal loss, is not the business of the church nor of any in the church. Their work is to make men dissatisfied with sin; to bring to them God's message for their time; to rescue perishing souls.

This done, the "social problem" dissolves like burned limestone at the touch of water, and thus dissolved, enters at once into the building of God.

The members of Christ's body on earth will go about doing good as He set them the example to do, uniting His teachings with works of charity and mercy; but as He refused to be turned from His work by sophistry, flattery, or misapplied scripture, so will they. Christ came into the world to save it and its inhabitants; but there was only one way to accomplish it. Satan offered it to Him for a simple act of worship. Satan would have been well pleased had he been permitted to map out a plan of his own for Christ to use in inaugurating His work in the earth; and he is well pleased when he can induce Christians to accept other plans of work than those which Christ established. Christ spurned the suggestion, and they who are His will do likewise. Had Christ attempted to do His work along Satan's lines, He would have been lost with the angels that are doomed. Neither can the church carry on His work on plans contrary to His instruction.

One prominent educator declares: "If we feel a need which a church supplies, we use the church to supply that want, just as we would use a museum, or a bank, or a hotel. We need worship. Since men were born, we have never succeeded in getting along without it." Therefore, the business of the church is presumed to be to satisfy a desire which men feel for something to worship. Men are to join the church to satisfy that craving. Thus the church becomes a means simply of gratification to its members, instead of a strong, positive force in the earth, carrying forward God's message of salvation, and preparing the bride of Christ for her heavenly Spouse. Christians will worship God—they can not do otherwise and be Christians; but if Satan can induce the church to believe that its chief or only mission in the earth is to satisfy man's craving for something to worship, he has succeeded in turning her from the work that was given her to do. The tendency of much of the teaching of the present time is in the way of influencing men to look to the church itself for that which can only come to men by personal, living connection with God. It belittles the work of the Gospel, and tends toward shallowness in Christian experience. It makes of the church a means of gratification to its members, instead of an aggressive instrument in the work of saving souls. The reality of God and His work is lost sight of in the haze of generalities accompanying such teachings.

The "social problem" will not be solved by the church setting itself at work to solve that problem and forgetting her mission in the earth. It will not be solved by her taking up any line of work which God has not commissioned her to do. But for every individual won to Christ, that much of the "social problem" is already solved in his conversion.

In the time when God is closing up His work of soul-saving it is the plan of the adversary of souls to blind the eyes of men so that they can not see what is coming upon the earth, or what God demands of men right now. If he can blind the church to her mission in the world, or throw her forces off on a tangent away from the true path of her duty,



he is doubly successful. Such teachings as those above referred to are his instruments in accomplishing that work. There was never a greater need for a living, working church; there was never a time of greater danger from the soothing teachings of the world. S.

### A PERTINENT QUESTION.

THE question is asked, "Does Christianity need restoration to the New Testament model?" That such a question could be asked shows that much now passing as Christianity finds no warrant in the Word of God. There is less of true Christianity in the pompous services of the gorgeous temples of wealthy congregations than in the simple deed of kindness performed out of sight and hearing of the multitude in some dreary alley, some lonely cellar home, or some lofty garret where the suffering sick wait wearily for the help that seldom comes. "All is not gold that glitters," nor all Christianity that calls itself by that name.

There is no Christianity outside of Christ; there is nothing Christian that is unlike Christ; nothing Christian that Christ did not establish. Realizing this truth, the inconsistency of clinging to human forms and ceremonies as part of the saving Gospel of Christ is clearly apparent. Christ's own testimony on this question should settle the matter for all time. He declared, "Every plant which My heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

Paul, as if in answer to the very question asked above, declares: "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:11-13.

In reference to this same point we quote the words of Christ Himself, "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:6. Thus does Inspiration answer the question, declaring that God will eradicate every institution which He has not established. There is but one true foundation, and the fires of God's great testing day will consume all that is not builded thereon. So he who is following and teaching others to follow human ceremonies and human institutions, is not perfectly abiding in Christ, is not building a perfect structure upon the true foundation; and his work, instead of abiding to eternity in the garden of God, will be uprooted and consumed with all things that displease and dishonor Him.

The work of God in the earth is a work of restoration to the divine pattern. Wherever the observance of God's ordinances has been neglected, or wherever His institutions have been trodden underfoot, there is the need for a restoration; and no matter what day men may set up here in the place of God's holy Sabbath, the fact remains that those who enter "through the gates into the city" will

keep there the only Sabbath ever recognized by the Creator and Redeemer. See Isa. 58:12-14; 66:23. The Sabbath of the Lord is one of those plants which our heavenly Father did plant, and which shall endure throughout eternity. The majority of professed Christians are not keeping it now. In this matter, then, there is certainly need of a restoration, a turning again, to that institution which the Lord Himself has established, to the ways that He Himself has planned for our feet. S.

## Question Corner

FROM time to time under this head, we will answer pertinent questions, the answers to which we believe will be generally helpful to our readers. Some questions we can not answer here. They are of special interest only to the person who asks them. We will not answer what seem to be mere quibbles or cavils. We do not propose, for instance, to explain, more than once a year, where Cain got his wife. In all cases we must have the name of the questioner. We may wish to write them. To the questions we sign only the initials, or another term, if preferred by the questioner. But we have neither time nor space to bother with unsigned letters or questions. One more thought: "Foolish and unlearned questions avoid."

### 1664.—Flesh and Blood. 1 Cor. 15:50.

What is the meaning of the text that says, "Flesh and blood can not inherit the kingdom of God"? Yet we know that Christ had an immortal body, and that He had flesh and blood, and entered into the kingdom of heaven; also, Elijah arose to heaven bodily. A. A.

The last part of the above verse explains the first part: "Neither doth corruption inherit incorruption." The blood of all mortals is more or less corrupt. The life-current in humanity has been poisoned with the virus of sin. However ineffectual their efforts, the theory of the promoters of panaceas is correct, "the blood is impure," "the blood needs purifying." The corruption is there. When the mortal body becomes immortal, the life-current will be no longer blood, but spirit. Nowhere do we read that Christ's body after the resurrection possessed blood. Elijah was changed; blood-life gave way to spirit-life. The bodies are real; the life is no less so.

### 1665.—Difference in Accounts. Exodus 20, Deuteronomy 5.

How do you account for the difference in the wording of the law of God as given in Exodus 20 and Deuteronomy 5? A SUBSCRIBER.

Exodus 20 gives us the law as God spoke it from heaven; Deuteronomy 5 is Moses' repetition of the law at the end of forty years, with certain additional reasons as to why that redeemed people were under special obligations to observe it.

### 1666.—The Last Days. Joel 2:28, 29.

Please inform me why Peter quoted Joel 2:28, 29? He was not living in the "last days." I. W.

But Peter did live in the beginning of the "last days." The last great year of Gospel husbandry, speaking figuratively, began at the first advent of Christ. At the beginning came the sowing with the falling of the early rain, of which Peter speaks. Joel seemed to cover the whole period, including the latter rain, which develops the world for its harvest.

There is now no pamphlet in print on Revelation 17. It will be treated in this paper, the Lord willing, the latter part of the year.

### 1667.—The Christian Life.

It must be joy to serve God with gladness, knowing that one's life is cleansed from sin. But how such a condition can be obtained I can not understand. X.

What if you can not understand; must you wait for that? You sow the seed in the ground; do you understand how soil and sunshine and moisture is transmuted into wheat and corn? Yet it is done. Do you wish to know the doctrine, the teachings of Christ in yourself? Here is God's answer through His Son: "If any man willeth to do His will, He shall know of the teaching." John 7:17. You can do that. You may choose God's way, the self-denial, the humility of Christ, the giving-up of all things to God, to be what He will make you, to do what He commands you to do; if you do that, believing Him

to be in you all He has promised, you shall know the joy, the peace, the blessing of life. Prove John 7:17, and believe Jesus Christ to be the Way, the Truth, the Life, in you, your Wisdom, Righteousness, Sanctification, Redemption. John 14:6; 1 Cor. 1:30. Believe, simply believe.

### 1668.—The Permission of Deut. 12:15.

Kindly explain the meaning of Deut. 12:15, concerning permission to use clean and unclean animal foods. SUBSCRIBER.

There is no such permission given here. The "whatsoever" is limited by the definite instruction given in chapter 14 and Leviticus 11. See how the "every day" of Ex. 16:4 and "every morning" of verse 21, are limited to six days in the week, and do not include the seventh. Verse 26. So at the great feast of Deut. 14:26 the "whatsoever" is limited by the prohibitions of Leviticus 11. "The unclean and the clean" there mentioned refer, not to the eaten, but to the eaters, both Israelites and strangers.

### 1669.—There Remaineth a Rest. Heb. 4:3-10.

Will you explain Heb. 4:3-10, especially verses 7-9. Does it in any way refer to the change of the Sabbath? I. C.

No; the passage in no way refers to the Sabbath day; only as the Sabbath is a pledge of God's eternal rest, which begins here with rest in the soul. We enter that rest by faith. The inheritance of God's children was finished from creation, and God's rest upon the seventh day was proof of that; but the race sinned, and did not share its blessings. Again, when He called His people out of Egypt, He did it that He might bring them into the promised inheritance, and give them rest. But unbelief kept them back from the work of God. Joshua could not give them rest. After that, God calls to His children in the ever-present "to-day" to give up their own works of sin, accept the righteousness of God in Christ, and enter into His rest. "Jesus," in verse 8, is the Greek form of Joshua in the Hebrew, and refers to Joshua. The promised, eternal, finished rest of the people of God, of which the Sabbath is a pledge, is still future, and the apostle exhorts us to enter that rest through the rest of faith which He now gives. "There remaineth therefore a keeping of a Sabbath to the people of God," a rest from all sin and its consequences forever.

### 1670.—A Special Resurrection. Matt. 27:52, 53.

Will you please explain Matt. 27:52, 53 in the "Question Corner," and oblige. E. E. A.

The time and the event is the crucifixion of Jesus. Then the graves were opened, but the last part of verse 52 should be read with the next verse: "And many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." These were the trophies of Christ's triumph over death, the multitude of captives which went with Him when He ascended up on high (Eph. 4:8, margin), the redeemed ones of whom came the four and twenty elders around the throne (Rev. 4:4).

### 1671.—John the Baptist a Type. Mark 1:6.

Is John the Baptist a type of the people living in the last days? Mark 1:6. "He did eat locusts and wild honey." Was this locust an animal or vegetable food? C. M.

Elijah is a type of both John the Baptist and God's remnant people. John the Baptist is a type of the remnant people. But neither of them is a type as respecting his parentage, his birth, the manner of his labor, his dress, or his food; but in the character of the men, and the nature and object of the work of reform each did. The locust John ate was, in all probability, an animal food, to eat which the law gave him permission. Lev. 11:22. That, doubtless, was the best he could do.

### 1672.—Where Is It? Deut. 35:3?

Will you please explain through the SIGNS OF THE TIMES Deut. 35:3? E. E. H.

Deuteronomy has but thirty-four chapters. If Ex. 35:3 is meant, see question No. 1656, in the issue of May 10.

### 1673.—Earthquakes and Murders. J. C. S.

We do not now recall any list of earthquakes since 1868, tho there may be several. Perhaps some of our readers can furnish it. We presume that, according to custom, the Chicago Tribune printed the number of murders, suicides, etc., in 1904.





### AN IMPRACTICABLE SUGGESTION.

UNDER the heading "Adventists Might Keep Open Sunday," the St. Louis *Globe-Democrat* says:

A novel way of evading the Sunday-closing law is suggested by Senator Buel L. Matthews, of Clayton, who says all the saloon-keepers have to do is to join the Seventh-day Adventists, and close their places on Saturday. The supreme court has held that a man can not be punished for working on Sunday, if the observance of some other day in the week is a matter of religious belief with him.

Some years ago, while Senator Matthews was prosecuting attorney of Gasconade County, Mo., some of the church people there had a number of Seventh-day Adventists arrested for working on the Sabbath. It was shown that they observed Saturday by resting, and the supreme court decided that they could not be punished.

While some of the saloon-keepers would hate to give up Saturday's trade, they could more than make up the difference on Sunday, if their competitors were forced to remain closed.

This was probably intended as a joke, yet it is so connected with actual occurrence that some people might think it really possible. The logic of the suggestion is self-stultifying. The advice is to saloon-keepers in general. And, if all in the city were to adopt it, there would be no "competitors forced to close." There are forty reasons why the suggestion to saloon-keepers to join the Seventh-day Adventist Church, for the purpose stated, is impracticable; the first reason, however, will cover the ground in the main. Reason No. 1 is, that no saloon-keeper could join the Seventh-day Adventist Church without giving evidence of conversion, and giving up the business altogether.

The senator who gave the aforementioned counsel is no doubt aware that men in that nefarious business do hold membership in some of the Sunday-keeping churches, and, from this fact, was probably under the impression that they could also become members of the Seventh-day Adventist Church. We have taken this much notice of the foregoing news item in order to disabuse any minds so misled.

### CHRIST'S COMING IS NEAR.

[John S. Wightman, in New York *Indicator*.]

SHOULD we not consider the present "peace-and-safety" cry a portentous sign of His immediate coming? The universality of the "peace-and-safety" cry and temporal millennium dream can not be questioned. The application of the prophecy of the coming of Christ and the sudden destruction of the wicked (1 Thess. 5:3) to this condition is unmistakable.

At the very time that Secretary Hay was addressing the Boston Peace Parliament declaring the time had come when the war drums should throb no longer, Lord Lansdowne was telling the British people the same thing. The Czar, King Christian, the Pope of Rome, President Roosevelt, and Count Tolstoi, are united in the cries for peace. The nations and the creeds are as one in the vast movement for international arbitration and the abolition of war. Senator Depew says that "a court of arbitration will throttle war, and be a step forward toward the millennium."

We have arbitration societies, annual peace conferences, and a constant stream of literature upon the subject. The United States Government has taken the initial step, and concluded a peace treaty with the French. Press and pulpit are thundering forth the cry of "peace and a universal good time coming," while legislative halls are not silent upon the subject; but statesmen and diplomats vie with one another to declare that "to-morrow shall be as this day, and much more abundant."

Emily Crawford, in her *Everybody's Magazine*, article, "The United States of Europe," states that "a universal impulse in favor of peace may be felt everywhere on this [the European] continent." The Buffalo *Express* says: "At no time in history has there been such an intelligent striving for universal peace as at present." Thus we see a complete unanimity of opinion, universality of idea. So Isa. 2:3, 4 is literally fulfilled; and Joel 3:9-14 must be as literally fulfilled, and the destruction seen by Jeremiah, and the reappearing portrayed in Paul's pertinent letter to the Thessalonians must surely come to pass.

The "peace which passeth understanding" is not, and never has been, a matter of legislation or international treaty. It depends upon the transformation of the individual, and its best advocates and exemplars, instead of holding conventions and seeking the aid of the secular arm, have addressed themselves to the character and conscience of man, satisfied that the era of peace was conditioned upon the conversion of the individual.

The proposition to eradicate war by agreement is about as impracticable and futile an abstraction as ever occupied the mind of well-meaning men. Czar Nicholas proposes the Tribunal of the Hague, and the same Czar Nicholas refuses to submit the consideration of the Russo-Japan War to the tribunal. Hence the futility of the whole movement.

Then what does it all mean?—Simply a fulfilment of prophecy! "Peace, peace, when there is no peace." The universal-peace cry is simply a sign of the nearness of the end. "As it was in the days of Noah." Do we accept the sign with faith? Can we see, with the eye of faith, that the sudden destruction is nigh at hand? We see the prophecy fulfilled here and now; will not the destruction swiftly follow as declared?—Verily, it will!

Reader, seeing that this startlingly significant sign is appearing upon a grand scale, believing that the whirlwind of destruction must swiftly come, what is the duty of the hour? What about the "multitudes, multitudes in the valley of decision," and who shall warn them of the approaching storm? In view of all these things, are you ready for the crisis of all the ages? In a word, have you made the righteousness of Christ *your very own by living faith*, that you may be able to stand in that solemn hour when all the world will be tried? Rev. 3:10. God forbid that we should now number ourselves among those who shall say, "My Lord delayeth His coming," for "when they shall say, Peace and safety; then sudden destruction cometh."

"Behold, He cometh?"

### THE LARGE GIFTS OF THE RICH.

THE donation of \$100,000 to the foreign mission cause by Mr. Rockefeller, of Standard Oil fame, and its acceptance by the Board of Commissioners for Foreign Missions, has given rise to much discussion of the propriety, or impropriety, of accepting money for church purposes that was acquired by the questionable means generally imputed to Standard Oil Trust methods. According to the discussion it would seem that the whole subject hinges on the principle of Christianity's obligation to people who donate to its cause. Now this recognition of an obligation on the part of the church to any one who donates a large sum to the work is the root evil of the whole matter. And about every one who has publicly discussed the subject has recognized this obligation, the question being as to whom or to what class of givers the church can afford to be obliged.

Without exception, there is not a denomination of Christians, or a Christian association of any kind,

that has not in some way lauded the big givers, thereby acknowledging an obligation. There is not a denomination that has not, in some way, at some time, held up the large donations of the well-to-do as incentives to the poor to give more. It has always been a rare exception when it was not aimed to head a subscription or pledge paper with the larger sums. It has ever been that the common people were urged to give, and to give more, as a matter of duty, without an intimation of obligation to the givers; but the moment a wealthy man adds a large sum, altho small in comparison, the "bouquets" are thrown. It is this very thing that often discourages poor people from giving what they can, yet every one knows that it is the aggregate of small donations by the poor, given in a spirit of self-denial, that swells the treasury of the Christian cause.

This voluntary recognition of obligation to large donors has encouraged rich men, and men seeking popular influence, to give largely to professedly Christian enterprises. The church has, altho unwittingly, encouraged the hope that money will buy Christian recognition and Christian support, and that it will also act as a bar to adverse criticism of methods. In other words, the idea has been encouraged that large donations would work out the practical indulgence of questionable ways. This has been especially demonstrated in the illicit intercourse of the liquor traffic with the church. The Rockefeller and kindred examples are simply the climax of acknowledging a false obligation to human donors to the church treasury.

If the cause is simply the cause of the church members, then they may acknowledge obligation to whomsoever is willing to help them; but if it be God's cause, He is not under obligation to any one. All that is given by rich or poor is but a return of His own; and we have no right to give the glory to any human being. Were it not for the folly of giving praise to men for their gifts toward religious work, there would be no Rockefeller incidents to discuss. If any class are to receive commendation for their donations, it is the "poor-widow" class, who, in their poverty, make real sacrifice. Christ has set us an example in this.

### SUNDAY ENFORCEMENT NEWS AND COMMENT.

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

THREE of the field workers of the Indiana Anti-Saloon League spent Sunday, March 12, in Crawfordsville, Ind., evidently in the interests of Sunday-closing by law. At a mass-meeting in the afternoon one of them said that "unquestionably some young men from Christian homes were at that hour in saloons in Crawfordsville." The mayor was present, and, at the close of the meeting, he came forward and corrected the speaker. He said that the saloons were closed in Crawfordsville on Sunday, and at all hours that the law required. Further inquiry proved the truth of this claim. The mayor said that since September there had been only three arrests for Sunday-law violation. The mayor was elected with the understanding that the laws would be enforced, and he is keeping his word. Some one writing concerning this incident to the Indianapolis *News*, says that "a crusade of law enforcement [meaning, of course, Sunday-law enforcement] is the crying need of the state of Indiana at the present time."

A despatch from Lansing, Mich., under date of March 30, read: "Senator Baird's Sunday-closing bill passed the senate to-day. It is of special interest to grocers, butchers, and keepers of small stores generally. It provides that all shall close on Sundays, and a fine of \$25, or ninety days' imprisonment, is carried. Senator Sheldon tried to get the bill amended so as to make cigar stores, pool-rooms, baseball grounds, and theaters subject to its provisions, but the senate refused to support his amendment. The bill was backed by the Retail Merchants' Association of the state." The passage of such a measure as this has been sought for some time by the organized butchers of the state, especially the journeymen. The principal object of the butchers was Sunday-closing in their line, but it seems that



they have united with the grocers, and the bill applies to grocery stores as well as meat shops.

It was recently reported from Pittsburg, Pa., that "the Sabbatarian societies, which made so much trouble for the owners of parks last summer, have unmasked their plans, which are to close all the amusement parks on the first day of the week during the coming summer. Wo betide, they say, the manager who attempts any Sunday business this year. Every section of the code of blue laws passed by William Penn will be enforced to the letter, the church people say. Already they have the lid down on everything except the soda fountains and the parks." But, "in spite of the threats of the Sunday people," preparations are being made by its owner for the operation of Kennywood Park, which figured quite prominently in the Sunday-enforcement crusade of the Sunday Observance Association last summer, and which was finally closed up entirely on Sundays. But most of the park operators "are just holding back, awaiting developments."

In an address on "Sabbath Observance," before the Central Pennsylvania Methodist Conference, in session at Berwick recently, "Rev. T. T. Mutchler, of Philadelphia, declared that Pennsylvania Germans have an organization, with a voting population of 170,000, pledged to repeal every law upon the statute books safeguarding the sanctity of the Sabbath." More than 5,000,000 men, he stated, by their ordinary toil desecrate each sabbath as it comes around. "If he is correct concerning the Pennsylvania Germans, they are, at least in one respect, doing their duty as American citizens; for it is the duty of every American citizen to do what he can for the repeal of 'every law upon the statute books safeguarding the sanctity of the Sabbath.' Every such law is in plain and flagrant violation of the essential and fundamental principles of Americanism, and in most states is in violation of the organic law of the commonwealth. It is high time that people were pledging themselves to the repeal of these un-American and unconstitutional statutes.

Recently, on the strength of the decision of the Supreme Court of Canada respecting the validity of provincial Sunday observance legislation, a Sunday street-car service was inaugurated at Port Arthur. The Port Arthur street-car lines run also through the adjacent municipality of Fort William, and there arose some question as to whether the running of the cars on Sunday was agreeable to the people and municipality of Fort William. So on March 18, after one or two Sundays of the new order of things, a meeting of the Port Arthur railway board was held, and it was decided that it is not the wish of the corporation of Port Arthur to antagonize the sister municipality, and they therefore decided to discontinue the Sunday service, altho the board realized that the recent decision of the Supreme Court gave them the right to operate their cars on Sunday through Fort William, as well as in Port Arthur. "It was decided that, if the people of Fort William wanted the service, they would have to come to Port Arthur and request the board to operate the cars, otherwise the cars will run only to the boundary line." It is said that the operation of the cars through Fort William certainly proved of great benefit to the working classes, and it is not believed it will be long before the Fort William council will ask that the service be resumed.

The Pittsburg *Leader* says: "Special County Detective Robinson and his force of men will put a stop to sports, gambling, and carousing on Sundays in outlying districts this spring."

Replying to the recent request of Mayor McClellan, of New York, that he "endeavor to so systematize the work of his department as to do away with street cleaning on Sunday," which request was made in response to "protests from organizations and from the street-cleaners," Street Commissioner Woodbury says: "There are three Sundays in each week observed in this city. The Syrians observe Friday as their Sabbath, the Hebrews Saturday, and the Christians Sunday. We can not stop cleaning the

streets three days in every seven. The sweepers and drivers in the department work only half a day every other Sunday. That much work is necessary in order to keep the streets clean." The street-cleaning commissioner recognizes that if the religious holy day of one class of citizens is to be recognized and observed, then in consistency and justice to other classes, the city must show an equal regard for their holy days.

It was reported from Elyria, Ohio, on April 4, that "the grand jury now in session will investigate the case of some young men who participated in a game of baseball last Sunday. In open defiance of Prosecutor Stroup's order, the young men played ball."

A Sunday-closing law went into effect March 26, at Grandview, Ind. Everything excepting restaurants was included in the town council's order.

The *Standard*, of Albert Lea, Minn., says that petitions are being circulated against golf-playing on Sunday, and against the sale of lemonade on the Chautauqua grounds on that day.

#### WOULD RESTORE THE INQUISITION.

WHAT we might expect at the hands of Rome, were she in power to-day, is plainly stated in the following excerpt from the *Libre Parole*, a Jesuit and anti-Jewish journal of Paris:

The anti-Semites do not blame the Inquisition. . . . They are convinced it assured the grandeur and independence of Spain; and their first care, if they were in power, would be to establish a tribunal which would be, it is true, exclusively laic [carried on by the laity], but which would much resemble the Spanish Inquisition.

Which is to say, they would have an Inquisition carried on by the laity, in order to relieve the church of the charge of burning and torturing heretics. At the same time, that organization would be founded on papal principles, and would be doing the bidding of the church. It is upon this very ground that the Catholic Church disavows responsibility for the death of the millions of Christians who sealed their faith with their blood during the Dark Ages. In the light of such facts as these, the toying of professed Protestants to that institution is unexplainable. Rome's purpose, expressed by the pope himself, is to do for the United States what he has done for the countries over which the Catholic Church has held sway—Spain, South America, Central America, Mexico, Cuba, Porto Rico, and the Philippines. These names are synonymous with stagnation in almost all lines of material or real spiritual progress; and in such countries religious liberty is hardly known. The present attitude of professed Protestantism in this matter portends a steady growth of Catholic power and influence in these United States. It indicates an apathy as dangerous as it is deceptive, and portends a melting away of barriers which will eventually throw the formal churches of Protestantism into the arms of Rome. This is not the dream of an alarmist. It is what is coming—coming with a swift and powerful current, and coming soon.

Premier Balfour, of England, made a significant speech in the House of Commons on May 11, in which he dwelt upon the possibility of a clash between England and Russia on the Indian frontier. He stated that Great Britain's efforts to prevent, by diplomacy, the expansion of Russia toward the Indian frontier had met with failure, and that Russia's continued advancement in that direction was cause for alarm. In view of this, England must be prepared to defend the Indian frontier. He further stated that the changes in the sea power of other nations necessitated a redistribution of the army and navy to provide for colonial defense.

President Roosevelt's position on the matter of the Chicago strike was a surprise to the strike leaders. In a conference with them, he told the leaders plainly that the strikers must obey the law, and that in every effort of the city's mayor to maintain order he (the mayor) would have his hearty support. The union men then petitioned the mayor to prevent the police riding on the wagons with the non-union teamsters. This the mayor refused to do. It is now believed that the strike is broken, altho individual acts of violence against non-union men are still reported.

A disastrous collision between a passenger and express train occurred in the southern part of Harrisburg, Pa., on May 11. A car of dynamite was set off by the collision, and added greatly to the numbers of the dead and injured. Railroad officials state that 19 were killed outright, and that more than 100 were injured. The wreckage caught fire, and some of the injured were burned to death before they could be rescued.

A recent speech of the German emperor is said to have aroused much resentment in both Japan and Russia. He is reported to have stated to his officers that the cause for the defeat of the Russians at Mukden was the immorality and drunkenness of the Russians. He further stated that German soldiers might soon be called upon to check the extension of the Japanese power.

A terrific tornado, on the night of May 11, visited the town of Snyder, Okla., and completely demolished the town, which has a population of 1,000. The number of the killed exceed 100, and 150 persons were injured, 40 seriously. Wreckage of homes was carried 17 miles, and the site of the village presented the appearance of plowed ground.

The treaty between China and the United States, by the provisions of which Chinese laborers were excluded from this country having expired some time ago, the Chinese minister is preparing to bring action against the United States to recover damages in the cases of those who have been excluded since the expiration of the treaty.

The rebellion in Arabia against the authority of the Sultan of Turkey is beyond the control of the Turkish forces in Yemen Province. The city of Sanaa has been captured by them, with 30 cannons, 20,000 rifles, and much ammunition. Re-enforcements of Albanians are being hurried to the disaffected province.

California has been practically free from cyclones; but on April 20 a genuine cyclone, or tornado, swept through the country in the vicinity of Visalia, Cal., doing considerable damage to property. Persons living in that vicinity succeeded in getting out of the path of the storm, and so escaped with their lives.

A tornado swept through the residence portion of Marquette, Kan., on the night of May 8, killing 29 persons, and injuring 44. In several cases entire families were killed.

Fifty persons are reported to have been buried by a landslide at Bender Abbas, Persia, as a result of an earthquake shock which split off the side of a mountain.

Yellow fever has broken out in the Panama Canal zone, and a considerable number of the clerical force of the canal constructors are leaving.

A conflict is said to have occurred on the Persian frontier between Persian and Russian soldiers, in which 100 of the latter were killed.

Eight battle-ships and 20 fast cruisers are to be built for the Russian Government by American ship-builders.

#### LITERARY NOTICES.

"The Joy Bells of Canaan: Burning Bush Songs No. 2." Muslin or manila covers; 127 pp; price 20 and 15 cents. Published by The Burning Bush, 999 Park Ave., Chicago, Ill.

This collection of hymns contains a number of the ringing Gospel melodies of the day and a few of the old familiar tunes that are never worn out; but many of the others are poor. The poetry of those that have been altered to harmonize with a certain belief has been badly handled in the rearrangement. Some of the more familiar tunes have been "arranged," and not helped in the "arrangement." The book also contains a considerable number of new songs. In these, while the music is passable, the verses are far below the standard in poetical merit. What reason or poetry or worship is there in such as this:

"Each saint is a priest and has bells about his feet;  
Rich fruit intermingles and makes their ring most sweet.  
The holy and the holiest are open now to all,  
But we still need the bells, and the fruit prevents a fall."

Or compare the following couplet with one of the psalms of David:

"One night I went to meeting to hear them sing and shout,  
And there I got salvation and found the secret out."

Or think of singing such nonsense as the following and calling it one of the Joy Bells of Canaan, offering it as a hymn of praise to our Lord:

"Then this prophet forth was sent, that old Nineveh might repent;  
But instead of that to Tarshish he set sail.  
O, the winds began to blow; overboard did Jonah go,  
And he found a mercy-seat inside the whale."

We protest that God is not honored in any such composition as the above, nor are hungry souls fed or drawn to Christ. If writers of music were as choice of the words they set to music as they are of complying with the laws of musical composition, the Lord would be more honored in the songs heard in the house of worship.



## THE TRUTH.

BY ELIZA H. MORTON.

We hold to-day some glittering toy  
For which we've toiled,  
And see it tarnish in our hands,  
Its beauty spoiled.  
We blow bright bubbles in the air  
To disappear;  
The things we prize may be all gone  
Another year.  
We gather gold like shining shells—  
And what avail?  
The thieves may snatch the treasure bright,  
The banks may fail.  
We clasp in close and fond embrace  
The true and brave,  
And lavish love on forms that drop  
Into the grave.  
Earth-lights are but as tapers dim  
That gleam to fade,  
A time will come when friendly hands  
Can give no aid.  
O life so transitory, short,  
So fleeting, vain,  
We seek to know the mystery  
Beyond thy pain.  
And we may know, for 'tis revealed,  
A purpose grand,—  
Salvation for the souls that will  
In all the land.  
Despite the dreamer and his dream,  
Some hearts are stirred,  
And find the truth for which they yearn  
In God's own Word.

## REMITTING AND RETAINING SINS.

BY MRS. E. G. WHITE.

WHOSE soever sins ye remit," said Christ, "they are remitted; . . . and whose soever sins ye retain, they are retained." Christ here gives no liberty for any man to pass judgment upon others. In the Sermon on the Mount He forbade this. It is the prerogative of God. But on the church, in its organized capacity, He places a responsibility for the individual members. Toward those who fall into sin, the church has a duty, to warn, to instruct, and, if possible, to restore. "Reprove, rebuke, exhort," the Lord says, "with all long-suffering and doctrine." 2 Tim. 4:2. Deal faithfully with wrong-doing. Warn every soul that is in danger. Leave none to deceive themselves. Call sin by its right name. Declare what God has said in regard to lying, Sabbath-breaking, stealing, idolatry, and every other evil. "They which do such things shall not inherit the kingdom of God." Gal. 5:21. If they persist in sin, the judgment you have declared from God's Word, is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord. She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven. He who despises the authority of the church, despises the authority of Christ Himself.

But there is a brighter side to the picture. "Whose soever sins ye remit, they are remitted." Let this thought be kept uppermost. In labor for the erring, let every eye be directed to Christ. Let the shepherds have a tender care for the flock of the Lord's pasture. Let them speak to the erring of the forgiving mercy of the Saviour. Let them encourage the sinner to repent, and believe in Him who can pardon. Let them declare, on the authority

of God's Word, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. All who repent have the assurance, "He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7:19.

Let the repentance of the sinner be accepted by the church with grateful hearts. Let the repenting one be led out from the darkness of unbelief, into the light of faith and righteousness. Let his trembling hand be placed in the loving hand of Jesus. Such a remission is ratified in heaven.

Only in this sense has the church power to absolve the sinner. Remission of sins can be obtained only through the merits of Christ. To no man, to no body of men, is given power to free the soul from guilt. Christ charged His disciples to preach the remission of sins in His name among all nations; but they themselves were not empowered to remove one stain of sin. The name of Jesus is the only "name under heaven given among men, whereby we must be saved." Acts 4:12. —"The Desire of Ages," pp. 805, 806.

## LESSONS FROM ELIJAH'S EXPERIENCE.

BY H. A. ST. JOHN.

AFTER the wonderful triumph of truth on Mount Carmel, Jezebel refused faith, became angry, and threatened the life of the prophet. Elijah ran in the opposite direction from Carmel, the scene of his late triumph. Elijah was evidently very much afraid. A son of Jehoshaphat, the good king of Judea, had married a daughter of Jezebel, hence Elijah did not feel altogether secure in Judea, and so, still fearing for his life, Elijah passed on to the south.

He lay down under a juniper tree, and prayed that he might die. This was the man whose prayers shut heaven, that it rained not for three years and six months. And at the end of that time he prayed, and the heavens gave rain. But the Lord did not answer his prayer under the juniper tree. He had something in store for His servant far better than death. No doubt a feeling of failure came over the prophet. See 1 Kings 19:10. And he had too much thought about himself. It was a case of increasing *fear*, instead of increasing *faith*. And then there was the reaction from a great strain—bodily fatigue, hunger, thirst, and loneliness.

Now, behold God's treatment of His servant: First, He lets the tired prophet sleep; sends him a ministering angel; provides refreshment; then lets him have further rest. Then God provides for his future emergencies for a period of forty days. He was furnished with peculiar opportunity for communing with God. See verse 8. By the wind, earthquake, fire, and still, small voice, Elijah might learn lessons as to the true method of service, and the purpose of his Maker.

Then God sent him back to duty. He provided the prophet with special help and comradeship. See verses 19-21. So he was brought to cherish large, true thoughts of his loving, providing, and patient heavenly Father. And this prophet, the grandest and most remarkable character that Israel ever produced, is the prototype of the remnant church in the last days. Elijah's rare, sudden, and brief appearances, his undaunted courage, and fiery

zeal, the brilliancy of his triumphs, the pathos of his despondency, and the glory of his departure, with the calm beauty of his reappearance on the Mount of Transfiguration, throw such a halo of brightness around him and the record of his life as is equaled by none of his compeers in sacred history.

## SEARCH THE SCRIPTURE

## JONAH.

BY F. D. STARR.

THIS prophet is doubtless the most widely-known of any of the Old Testament prophets. Even those who are very ignorant concerning Scripture history in general, seem to know about Jonah and his strange experience; and usually their knowledge is of a negative character—that is, they say they do not believe the story. People speak of the account of Jonah and the whale as being an Old Testament myth, too absurd to believe while at the same time, they profess to believe New Testament records. They seem to suppose that they can believe the one, and disbelieve the other. It will be well for us to listen to the words of our Saviour on that point, for He makes reference to the prophet Jonah: "As Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Did Jesus pass through the three days' experience to which He refers?—All admit that He did; the plan of salvation rests upon that important event. If Jesus did not suffer and die and rise again the third day, there is no salvation for a soul of us. But His experience was no more real than was Jonah's. He says, "Jonah was three days and three nights in the whale's belly." So the event itself is confirmed by our Lord's statement. And, moreover, He says that His own experience was equally true with that of Jonah, and *vice versa*. Jonah's was equally true with His. The one is as the other. So if Jonah was not in the whale's belly, then Christ did not pass through the three days' experience attributed to Him, and in that case the plan of salvation would be a failure. It is a serious matter to meddle with the pillars of the faith once delivered to the saints, by way of questioning their veracity. "If the foundations be destroyed, what can the righteous do?" Ps. 11:3.

It will be seen by the marginal dates, that the book of Jonah is the oldest of any of the prophetic books. Jonah's experience is set down for the year B. C. 862, so it seems it must have been contemporary with the latter part of Elisha's life. It is very beneficial to study the dates of the lives and productions of the prophets, as well as of other Scripture writers. Their chronological order does not always correspond with the order of succession in which we find them in the printed copies of the Bible. For instance, the book of Daniel, though coming before the book of Jonah, was written three centuries after the book of Jonah. Daniel was in the lion's den, 325 years after Jonah was in the whale's belly. As an illustration of the mistakes that might be made by lack of information as to dates, we will cite an instance that occurred a few years ago: A popular clergyman presented the case of Jonah as being



interviewed, both before and after his miraculous experience, concerning his belief in certain supernatural events, such as the Flood, the dividing of the Red Sea, etc., and among these was the account of Daniel in the lion's den. Before his own miraculous deliverance, Jonah expressed doubts as to the truthfulness of these accounts of the Flood, etc.; he did not know whether Daniel was ever in the lion's den or not. But after being in the whale's belly, Jonah had all his doubts removed. He knew that these accounts were all true. He had no doubt whatever that Daniel came forth unharmed from the lion's den. The point in the sermon, that one's own personal experience confirms his belief in like experiences that have come to others, was a good point, but it will be seen that his discourse was quite faulty in the matter of dates, as Daniel was not in the lion's den till some three centuries after Jonah's time, so the preacher's suppositions could never have been matters of fact, in that case. None of the readers of this article would wish to make similar mistakes, and, to avoid doing so, we must necessarily become acquainted with Scripture chronology.

The most astonishing thing in the life of Jonah seems to be his displeasure at the sparing of the city of Nineveh from destruction. This comes nearer being an incredible thing than his living three days in the whale's belly. But, strange as it was, it is a correct account of depraved human nature, and our own dispositions may not be so utterly unlike his as we may think they are. It becomes us to examine ourselves to see if we have the true missionary spirit that he lacked. We hope Jonah was more thoroughly converted after this sad demonstration of selfishness. Many of us need to be more thoroughly converted to the missionary work, too.

Reference is made to the prophet Jonah in 2 Kings 14:25, by which we see that he is recognized by another sacred historian.

Jonah knew the true character of God better than many of God's representatives seem to know Him now. He says: "I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil." Have we learned that by our own experience? Let us not pass by this book without learning this lesson.

#### Another Burning Indictment.

Mr. Frederick U. Adams, who is an authority on political and sociological subjects, not long ago delivered himself of the following vitriolic pronouncement on the humiliating status of our official life:

Within the past few years the truth has been forced home on us that the officialdom of our townships, villages, cities, counties, states, and of the nation is maggoty with corruption; that our local, state, and national legislatures are openly controlled by mercenary private interests; that the scandals concerning our judiciary can no longer be smothered or concealed; that our citizens are powerless to pass laws demanded by the majority, or to defeat those aimed to despoil the majority; that the burdens of taxation are spurned by those who have amassed wealth by means of unfair and oftentimes purchased legislation, and that the domination of corporations and vested interests is so complete as to be apparent to the dullest of the plundered.

This language is not exaggerated. It is impossible to overstate the enormity of the depth to which we have descended in the scale of political morals. Ten years ago any one of the disclosures which now are made from week to week would have aroused the nation; to-day the repetition of these horrors dazes those who attempt to keep track of them. Not one crime in a hundred ever sees the light in printer's ink. The bigger thieves are so buttressed and protected by the fortifications of wealth, and so secure behind the barbed wire entanglements woven by the courts, that their enraged dupes can not reach them.

Just before retiring from office, Governor Durbin of Indiana declared: "Statistics of political debauchery in this state for 1904, if it were possible to present them, would be nothing short of stunning." Yet no one who is informed on the questions of the day would for a moment think of placing Indiana ahead of Rhode Island, New Jersey, Pennsylvania, Delaware, and Missouri, in political infamy.

#### Venality of Legislatures.

The evidence that practically all our state legislatures are honeycombed with the dry-rot of Graft is overwhelming in magnitude. No one can possibly doubt that this is true who has read the papers contributed to *McClure's Magazine*, by Mr. Lincoln Steffens, and those written for *Everybody's Magazine*, by Mr. Thomas W. Lawson, and the series entitled "Forty Years in the Wilderness," etc., contributed to the *Arena*, by Mr. Rudolph Blankenburg.

Mr. George E. Cole, of the Legislative Voters' League, declares: "Honesty—spelled with a big H and underscored—is the thing most needed to-day in every legislature in the United States. This consideration overtops all others." The vital center of a democracy is its law-making power. Corrupt this and you imperil its life. Senator-elect La Follette, of Wisconsin, alleges that the evil influences employed in this country to subvert government are to-day mainly combined upon the law-making bodies. This is equally true of municipal, state, and national law-makers. He says that the nation has not yet begun to comprehend the real magnitude of this danger to our free institutions. It is menacing the very life of democracy.

It is freely admitted by all disinterested persons and deplored by all patriots that, in effect, all our legislatures are in the iron grip of great capitalistic exploiters, whose aim is the control of legislation for their own enrichment by the securing of invaluable franchises for a mere moiety. In this way not only legislatures are debauched, but the people are systematically robbed of untold millions of dollars in public

## FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

#### VENALITY AND CORRUPTION IN THE POLITICAL WORLD.

TO-DAY, in practically all countries, the body-politic is sick, desperately sick—sick even unto death. It was not cynicism, but despair, that impelled the late Senator Ingalls to exclaim, "The purification of politics is an iridescent dream!" Mr. Ingalls was a friend and champion of clean, honest government, but, like other high-minded patriots, he saw that the prospect of cleaning out the Augean stables of politics was hopelessly remote—so utterly vile had they become.

The Hon. James Bryce, the eminent English publicist, recently visited America after an interval of almost a quarter of a century. Being invited by the editor of the *New York Independent* to contribute to that journal a statement of his impressions regarding the changes, good and bad, that the past twenty-five years had brought about in the United States, he said, among other things: "The most generally diffused and conspicuously rampant mischief seems to be the sacrifice of the public interests for the benefit of private men or groups of men who compass their ends by bribery."

This is not a railing accusation, but a cool, honest, judicious statement by one of America's most friendly and sympathetic English admirers. That Mr. Bryce's terrible arraignment is every whit true, is attested by the fact that no one has ventured to deny it. The venality of not only our public officials, but of the electorate generally, is so notoriously in evidence that it has become proverbial the world over.

Obviously, the besetting sin, the typical crime, of these first years of the new century,

is civic corruption and political debauchery resulting from the insatiable cupidity, which runs so feverishly hot in the blood of this generation. It has been repeatedly asserted by serious thinkers that nine-tenths of our public men are fatally susceptible to the argument of the dollar. The passionate yearning of the American heart is no longer "Give me liberty or give me death," but "Give me gold, and you may take my liberty!" Yes, so incurably sordid have most men become that millions are actually selling not only their liberty, but their manhood, their very souls, for a mess of Mammon.

Was there ever a time in the past when the following indictment of a civilized nation could be seriously made without provoking a single denial? It was made by a popular writer on economics and published in a leading magazine, September, 1904. Let us name it—

#### The Sovereignty of the Dollar.

At no time in the history of the United States has the power of dollars been as great as now. Freedom and equity are controlled by dollars. The laws which should preserve and enforce all rights are made and enforced by dollars. It is possible to-day, with dollars, to "steer" the selection of the candidates, of both the great parties, for the highest office in our Republic, . . . so that the people, as a matter of fact, must elect one of the "steered" candidates. It is possible to repeat the operation in the selection of candidates for the executive and legislative conduct and control of every state and municipality in the United States, and with a sufficient number of dollars to "steer" the doings of the law-makers and the law-enforcers of the national, state, and municipal governments of the people, and a sufficient proportion of the court decisions, to make *absolute* any power created by such direction. It is all, broadly speaking, a matter of dollars to practically accomplish these things.



property. Mr. Steffens and other able writers have adduced incontestable proof—repeatedly—that the legislature of Rhode Island has for years been absolutely dominated by a small coterie of “bosses,” who in turn are the henchmen and puppets of powerful and piratical corporations that control all the street railways, electric- and gas-lighting plants, and all other public-service utilities of the state.

These autocratic czars of the money tables have so thoroughly entrenched themselves in the politics of Rhode Island—and of many another state—that they virtually dictate the nominees for the state offices; they fill vacancies on the bench; they manipulate municipal administrations; they muzzle the press; as well as determine the *personnel* of both branches of the legislature. All this they can do by virtue of the omnipotent argument of the dollar.

But vulgar plunder is not their only resource. Dr. Newman Smyth boldly affirms that they make and unmake the career of lawyers and other professional men. Through their banks and trust companies they exploit the merchant and the manufacturer; by their generosity to churches, hospitals, and other philanthropic enterprises, they win, if not the approval, at least the kindly tolerance, of clergymen and educators, and establish strong and useful social connections. “Connecticut,” says Dr. Smyth, “tells the same shameful story.” That state has just sent to the Federal Senate an avowed corruptionist. Most of the newspapers of the state, like those of Rhode Island, Pennsylvania, etc., have been hypnotized with the magic of gold. They are too commercialized to assert their freedom. Accordingly, the vicious circle is complete. Dr. Smyth despairingly exclaims, “Reformers are dumb and helpless before a voter who prefers a ten-dollar bill to civic decency.”

#### Mr. Lawson's Unanswered Charge

In chapter 19, of his “Frenzied Finance,” Mr. Lawson writes a sweeping arraignment of the legislature of one of the New England states. He declares that said legislature is bought and sold as are “sausages and fish at the markets.” The largest and richest corporations in New England, whose affairs are conducted by the most noted representative citizens, habitually corrupt the said legislature; and the man of wealth among them who would enter protest against the iniquity would be looked on as a “class anarchist.” He goes so far as to allege that if in New England a “man of the type of Folk, of Missouri, can be found who will give over six months to turning up the legislative . . . sod of the past ten years, who does not expose to the world a condition of rottenness more rotten than was ever before exhibited to any community in the civilized world, it will be because he has been suffocated by the stench of what he exhumes.”

This picture of legislative viciousness may seem overdrawn; but, while many of the votaries of the “system” have fumed and threatened, none of them has ever attempted to disprove Mr. Lawson's grilling stricture.

Mr. Rudolph Blankenburg, himself a noted Pennsylvanian, writes, in the April *Arena*, that the morals of but few states, in their law-making bodies, have been as much debased as those of his state, through the baneful influence and corrupt practises of transportation companies. In former years, venal legislators at Harrisburg, when laws respecting railroads were under scrutiny, would ask each other whether the “yellow envelope” had been dis-

tributed. This envelope contained the valuation of the recipient's conscience “in cash,” and was the logic used to obtain his vote for or against a measure.

To-day, however, more refined methods are in vogue. A number of crass “boodlers” of the early nineties were put into “stripes” behind iron bars; hence their successors have been constrained to employ artifice in the prostituting of their manhood. Present-day graft usually takes the form of heavy campaign contributions, the placing of relatives in lucrative offices, the release of an inconvenient mortgage, admitting men of influence to “the ground floor,” paying for a course of study at a university for the aspiring son of an impecunious legislator, a game of poker, in which

the “go-between” agent voluntarily loses to the crooked law-maker enough money to nail down his vote, etc. Free railway passes and telegraph franks are genteel forms of bribery that are freely used to secure the kindly support of impressionable legislators.

In fairness to the Keystone State, it should not be forgotten that these refined methods of graft are in vogue in nearly all the states. Last winter Governor Durbin, of Indiana, said, as a parting admonition, that the Legislature then in session would be exposed to the importunities of the most powerful and corrupt professional lobby that has visited itself upon the law-making power in the history of any state.

(Concluded next week.)



#### John's Mission.

CHRIST testified to John's great work by saying, “But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send My messenger before thy face, who shall prepare thy way before thee. Verily I say unto you, among them that are born of women there hath not arisen a greater than John the Baptist.” Matt. 11:9-11.

Then we have the testimony of Jesus as to the authorship of John's work, in His pointed reply to the Pharisee's question as to His own authority for doing the deeds He did: “And Jesus answered and said unto them, I also will ask you one question, which if ye tell Me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the multitude; for all hold John as a prophet.” Matt. 21:24-26. From this it is clearly shown that John's work was acknowledged by the Son of God as from heaven, and that he was authorized to do his work by the same One who gave the Son power and authority for doing His.

#### Christ's Mission and Work.

The Son of God—of heavenly and earthly birth combined—quickly followed the preaching of John the Baptist with His great work. Of Him it is written, “No man ever spake like this Man?” The words of life ever flowed from His divine-human lips. Mighty works were performed to witness to the truths He proclaimed, that they were from the Father. The blind received their sight, the deaf were made to hear, the dead were restored in the bloom of health unto their bereaved loved ones. The stamp of divinity was placed upon His work, that no soul could truly deny the authorship of His mission. He spake openly in the places for public congregation, He taught the multitudes by the seashore, upon the mountain-side, and in secret He did nothing. He became the honored Guest around the family board, as well as at feasts where invited friends

assembled; and everywhere, upon all occasions, precious instruction, containing the living principles of God's holy law, fell like refreshing showers from His lips. Even the individual inquirer was not ignored. Alone, at night, the great Nicodemus, the teacher and counselor in Israel, received instruction from Him who was the greatest Teacher earth ever knew.

But at last His earthly mission of teaching was over. He finished the work given Him of His Father to do, and then, as a lamb dumb before its shearers, He was wickedly condemned, and led forth without the city of Jerusalem to be executed as a malefactor. The great truth must not be lost sight of, however, that Jesus Christ did work for eternity; that all the words falling from His holy lips were words His Father authorized Him to utter, and by which men must be judged at last, whether they believe them or believe them not. Because proud men rejected His work, because of His being a Nazarene, a humble carpenter, on the earthly side born of a poor woman, detracts not an atom from the great truth that He was the promised Messiah, the long-looked-for Saviour, the great Redeemer of our race.

#### The Gift of God in the Early Outpouring of His Spirit.

On the day of His ascension, Jesus bade His disciples go back to Jerusalem, and there tarry until endued with power from on high. With great joy they obeyed. During these ten days of waiting they confessed their sins—acts committed in seeking honor one of another, in desiring the best places, in a spirit of rivalry, with its attendant evils. They cleared the King's highway by thorough repentance. After ten days thus seeking God, the longed-for promise was fulfilled. “And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Now there were dwelling at



Jerusalem Jews, devout men, from every nation under heaven." Acts 2:1-5.

When Peter spoke that day, 3,000 souls were added to the church, *such as should be saved*. Many in this company had heard both John and Jesus. They were familiar with their mighty works, and, really, this day's addition to the church was but the legitimate fruit of their labors.

But those dwelling at Jerusalem who had rejected the words of John the Baptist and of the Son of Man, did *not* share in this outpouring of the Spirit from heaven. They counted it as coming from a Satanic source. This is made very clear from the fact that they were the chief persecutors of these very men upon whom it had fallen. In the book of Acts is recorded some of the mighty deeds of God, through human instrumentality, as the result of this wonderful gift of the Holy Spirit.

**The Result of Failing to Accept God's Messages.**

Those who received John's preaching were prepared to receive Christ's, and those who received Him as the Son of God, were thus prepared to receive the gift of the Holy Spirit on the day of Pentecost.

Those who rejected the work of John the Baptist, were likewise led not only to reject the solemn work of the Son of God, but to crucify Him, and thus proved themselves wholly unprepared to receive the baptism of power for service on the day of Pentecost.

Upon His ascension, ten days before the day of Pentecost, Jesus entered upon His great work of ministry in the first apartment of the sanctuary in heaven. But those who received not the refreshing in the gift of the Spirit that day, knew it not. "The Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing." Heb. 9:8.

Thus those who *failed* to receive the Holy Spirit, went on with their senseless round of tabernacle service, not realizing that God was not there at all, that their house was left unto them desolate by Him whose presence heretofore had made it holy. The rent veil at the entrance into the holy apartment was meaningless to them.

It is plain to be seen, therefore, that the work of John was **necessary**; the instruction and work of Jesus, **imperative**; and that these were in love bestowed upon the church by the Father in heaven, that its members might be prepared to enter personally into God's plan, through the impartation of the Holy Spirit, to go forth to the world with the great Gospel message of salvation.

All this is recorded that we, upon whom the ends of the world have come, by studying the words and works of God in the giving of the early rain, may become familiar with events which are to prepare His people for the reception of the last great gift, to be given in the latter rain, to the church, as spoken of by the prophet Joel.

AS LONG as a man does not invoice himself for more than he is worth, he is safe in every undertaking; but when he places an artificial value on himself, and waters the original stock, and assumes false positions, or possessions, he fails, and he deserves to fail for his dishonesty. —*Herald of Light*.

Do GOOD in secret and say nothing about it, then diagnose your feelings and see how much grace you really possess. —*T. H. Nelson*.

## FIFTY REASONS FOR SABBATH OBSERVANCE.

BY D. T. BOURDEAU.

**TWENTY-SECOND.** We should observe it, because it is the only weekly Sabbath enjoined by the Bible, and to pretend that it is not obligatory would be claiming virtually that there is no day of rest provided by God for those living under the new covenant. To those who set forth such a claim, we should ask: Is that one of the advantages of the new covenant over the old? Never put the Bible in contradiction with itself by quoting these words of Paul: "One man esteemeth one day above another; another esteemeth every day *alike*. Let every man be *fully* persuaded in his own mind" (Rom. 14:5), to prove such a doctrine. Here the word "*alike*" is in italics, and is not found in the original. Paul alludes to ordinances and days enjoined by the ritual law; and in this case the expression "every day" does not embrace the Sabbath any more than these words of the Lord relative to the manna: "And the people shall go out and gather a certain rate every day." There was no manna to be gathered on the Sabbath, which was not therefore embraced in the expression "every day." The Sabbath is always an exception, and is never embraced in such expressions, which are limited in their meaning as is the word "all" in these Biblical declarations: "Charity . . . believeth all things." 1 Cor. 13:1-7. "All things are lawful for me." 1 Cor. 10:23. "One believeth that he may eat all things." Rom. 14:2.

**Twenty-third.** We observe it, because the Gospel, having a restoring system, or remedy for sin, as well as the good news of salvation, sanctions it with the rest of the law by which "is the knowledge of sin," and of which "sin is the transgression." Rom. 3:20; 1 John 3:4. The Gospel commands us to repent; we are to repent of our sins or transgressions of the law. It commands us to believe in Jesus Christ to obtain the remission of our sins (transgressions of the law), and that the righteousness of Christ (His obedience to the divine law) may be imputed to us, and replace our disobedience, which never should have appeared, and never should appear in our lives. The Gospel commands us to pray, and one of our petitions in prayer is that God may pardon our sins. Another is that He may enable us to overcome our sins. In these two cases the law, of which the Sabbath is a part, is honored, and the importance of obeying it is clearly seen. The same is true when we ask God to give us His Spirit, whose great work consists in changing our hearts and dispositions, putting them in harmony with the divine law, and causing to appear in us the fruits of the Spirit, namely, the dispositions or virtues that are developed in obeying the divine law. See 1 John 5:3; Ps. 119:24, 72, 92, 165; Gal. 5:22, 23.

The Gospel commands us to be baptized to show, among other things, that we are dead to sin, to the transgression of the law. Rom. 6:1-12, etc. It enjoins the celebration of the Lord's death for our sins (1 Cor. 11:26; 15:3); and every time we do this properly we ask God, in the name of our Saviour, to forgive us our sins, or infractions of the law, and to enable us to live holily, or conformably to the law of God.

(To be continued.)

## THE HOLY SPIRIT.

1. *By what agency was Jesus of Nazareth begotten?*

"Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Matt. 1:18.

Joseph's first impulse was to put her away, thinking she was not a virtuous woman. But "the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus." Verses 20, 21.

2. *By what influence was He led during His ministry?*

"Jesus, when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him." Matt. 3:16.

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him." John 1:32.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Matt. 4:1.

3. *What is essential to a place in the kingdom of God?*

"Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:5, 6.

4. *As Jesus was about to return to heaven, what did He promise to send as His representative in the earth?*

"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you." John 14:16, 17.

5. *What is the office of the Spirit?*

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

"And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." Chapter 16:8.

6. *What promise did the Lord make by His prophet Joel?*

"I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit." Joel 2:28, 29.

7. *When was this promise fulfilled?*

Its fulfilment began on the day of Pentecost. See Acts 2:1-4, 14, 16-18, 32, 33.

8. *What are the gifts of the Spirit?*

"There are diversities of gifts, but the same Spirit. . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as He will." 1 Cor. 12:4-11.

9. *What is the purpose of these spiritual gifts?*

They are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." See Eph. 4:7-13.

10. *What is the fruit of the Spirit?*

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.





### ENDEAVOR CONSECRATION HYMN.

(Tune, Suwanee River.)

WHERE I may serve Thee best, O Master,  
Keep me or send;  
Life's days are passing fast and faster,  
Soon labor here must end.  
Joy is it, blessed Lord, to serve Thee  
Where Thou dost call.  
Mountain or plain or forest please me;  
Things either great or small.

#### CHORUS:

Turn my life from self and sadness,  
Choose the path for me;  
Thy service, Lord, is joy and gladness;  
Happy my walk with Thee.  
In day and sunshine call to serve Thee,  
Where all is bright;  
Hear near the homes of those who love me;  
Or call in storm and night;  
Call 'Thou to cities' anxious thronging,  
Or desert lone;  
Or 'mid earth's angry strife and wronging,  
Or to the sad heart's moan.

Blessed the loving hand that saved me,  
Hand pierced and torn.  
Blessed the tender hand that owned me,  
Sinner condemned, forlorn,  
The loving kindness, it hath won me,  
Love all Thine own;  
And, Master, when in joy I greet Thee  
Let me not come alone!

JOHN NELSON DAVIDSON.

### OUR WORK IN WASHINGTON, D. C.

THE readers of the SIGNS OF THE TIMES are interested in the onward march of the great truths which this missionary paper voices—the truth of God's eternal Sabbath, of the nearness of the glorious appearance of our Lord and Saviour Jesus Christ, of liberty to serve Him freely, as He has commanded, without the intervention of any creature that He has made. The building up of the headquarters of the work of Seventh-day Adventists in the capital of the United States, has brought these truths to the very highest point of the world's latest civilization.

The Government of the United States is standing out more and more prominently before the nations of the earth as the youngest, mightiest exponent of the world's modern intellect and culture. This government has stood for freedom, for advancement, for marvelous inventive genius. While there have been terrible failures to meet all the high ideals for which this nation stood, yet every one who has lived in foreign lands, as has been the privilege of the writer for nearly one-fourth of his life, must see that this modern nation has lighted the darkness with a new light, and brought new hope to the nations of the Old World.

And yet, it is sad to write, there are now indications

that the prophecies declaring that this nation would turn backward into darkness and superstition, are now fulfilling, and that persecutions similar to those of past ages, are being already repeated. As for a time the United States led the world upward, so when the nation turns her back upon the principles of truth and of liberty, which were the original foundation of her structure, she will lead the world again headlong down the abyss to utter ruin—a ruin irretrievable and eternal.

Out of the wreck of nations, the wreck of humanity, the wreck of the world, the Lord will rescue those who will be true and loyal to Him. The SIGNS OF THE TIMES represents the great effort to warn, to instruct, and to save, that there may be transplanted from the kingdoms of the earth those who shall have a place in the kingdom of our Lord and of his Christ.

The headquarters of this movement are now being built up at the capital of the nation. Already this truth has been brought into wonderful prominence before the leading men of Washington, and thus, in a measure, before all the world. During the last winter, through the agitation for Sunday laws, through the campaign for better Sabbath (Sunday) observance, and lastly through the effort to introduce specific religious instruction into the public schools of Washington, the Sabbath truth and the glorious principles of religious liberty have been published far and wide by means of the three leading papers of the city. It is probable that every person who has read the newspapers here in Washington, including the men in the highest positions in the government, have become somewhat familiar with these principles. Had there not been a strong force of workers here during the last winter, it would seem that oppressive

A missionary college, in buildings of our own, is also being operated free of all debt. But a sanitarium and offices for our work must be built in Takoma Park, one of the most beautiful suburbs of the capital city. We have received on our building fund thus far \$66,717.32, two-thirds of the \$100,000 which was voted by the General Conference Committee of Seventh-day Adventists, for this work. Are there not readers of this paper who will forward to the office of the SIGNS OF THE TIMES, or to the treasurer of the General Conference, Takoma Park, Washington, D. C., donations of from \$1,000 or more down to any amount which the giver may be able to donate for this work?

The Lord of hosts Himself is leading in this movement for truth and for liberty, and that there may be a strong and sure foundation laid for His truth where the final great conflict must center. For His sake, for the sake of the message of salvation which He is thus sending out to the ends of the earth, will you not help? Has He not called His people to this world's pinnacle, that from this high mountain they may proclaim the truth to every



A Patient's Room in the Washington Branch Sanitarium.

nation and kindred, tongue and people? "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God. Behold the Lord God will come." Isa. 40: 9, 10.

### A NEW CALL FROM AFRICA.

THE Church Missionary Society of England has just received, and is seeking to respond to, a new call from the heart of Africa, for the establishment of a mission in a region which the society has long had in view, but which it has hitherto been prevented from entering. Mr. Eugene Stock calls this, "without doubt, the most important opening for the society's efforts since Mr. Stanley's appeal for Uganda, in 1875." General Gordon, when governor-general of the Soudan, twenty-seven years ago, made an appeal to the Church Missionary Society to begin work among the pagan tribes on the Upper Nile. The Uganda project occupied attention at that time, and after Gordon's death the door was closed for many years. But the victory at Omdurman established British authority throughout that region, and, while the Gordon Memorial Mission was established at Khartoum, its work was not permitted to extend to Moslems. But recently Lord Cromer, the British minister in Egypt, and the Sirdar of the Soudan, Sir R. Wingate, have expressed their desire that British missions should be established among the pagan tribes further south, whom Gordon had in mind when he made his call twenty-seven years ago. These British officials have deemed it impolitic to permit the preaching of the Gospel among the Moslems whom they are trying to govern, but they see no reasons for restrictions among the pagan tribes at the south. Lord Cromer has now pointed out a definite field, and has invited the Church Missionary Society to enter it. The



Iowa Circle, Takoma Park, Washington; new Sanitarium in process of construction showing through the trees.

measures must have been passed. It is evident, therefore, that God has sent His people to the capital for such a time as this.

We are making a strong effort to build up our institutions free of the burden of indebtedness. A sanitarium, in a rented building, is operating in the city, with marked success in reaching people of the very highest intelligence and of the highest positions.



territory is extensive, stretching southward on both sides of the White Nile to the Uganda Protectorate, and the northeast corner of the Kongo Free State. A mission there would be midway between Egypt and Uganda, its center being about equidistant from Khartoum and Mengo. The committee of the Church Missionary Society has issued a statement in reference to this new call, and asks for prayers and gifts and offers of service with reference to this undertaking. Of this opening Lord Cromer has written: "Not only do these districts present a far more promising field for missionary enterprise than those whose population is Mohammedan, but the manifest political objections which exist in allowing mission work in the latter, do not in any great degree exist in the former case."—*Missionary Herald*.

## TWENTY-FOUR HOURS A DAY.

How THE "substitute idea" is spreading is shown by the following incident which appears in an exchange:

"Calling one day on a business man in his office, I found him, as usual, 'up to his eyes' in work."

"Sit down and wait a minute," he said, handing me a chair.

"You are always working!" I exclaimed; "how many hours do you put in each day?"

"Twenty-four," he replied, with a smile.

"My face expressed my astonishment."

"Yes," he said, "I work ten or twelve hours here; the rest of the time I am working at the other side of the world—by proxy, of course."

"I don't understand."

"Let me explain," he returned, more seriously than before. "When I was at school I became deeply interested in the mission cause. I determined to go out to China to work in the field."

"But my father died, and his business here was in such a state that no outsider could successfully carry it on."

"There were a mother, sisters, and younger brothers dependent upon the profits of the house. I was obliged to remain here. But I determined, nevertheless, to have a representative in the field, and I took up the support of a native preacher in China."

"Here my friend took down a much-thumbed map of southern China, and pointed out a certain town."

"That is where my man is at work," he said. "We have representatives of our business in several of the principal cities of the world. I call this our missionary branch. My man there is working while I sleep. He is my substitute."

"In that way I work twenty-four hours a day—for the Master. I work here for the money to keep my representative working over there."—*Selected*.

## OUR WORK AND WORKERS.

THE Southern Illinois Herald gives a report from Brother Charles Thompson that four candidates were recently baptized at Noble, in that state.

In connection with the dedication, April 29, of the new church built by our colored brethren at Cleburne, Texas, Brother Thomas Defreeze was ordained to the Gospel ministry.

THE brethren of the Second Seventh-day Adventist Church, Springfield, Ill., have begun the work of erecting a house of worship. We wish our colored brethren success in their commendable enterprise.

THREE candidates for baptism at Aledo, Ill., is noted in the Recorder, now published in Chicago. In the same paper Brother L. H. Christian notes the addition of nine members to the Rockwell Street church, eight of them by baptism, one having been previously baptized.

THE latest issue of Apples of Gold Library, No. 87, "Come, for All Things Are Now Ready," is just off the press. It is an excellent Gospel number, appropriate in any kind of missionary work. It contains also a poem, "Marriage of the Lamb," by Gerard Moultrie. As it contains only sixteen pages, envelope size, it can be placed in an ordinary letter without extra cost. Price, 1 cent, or 80 cents per 100.

A PRIVATE letter from Brother J. E. White, president of the Southern Missionary Society brings the sad information that fire had visited his place at Edgefield, Tenn., destroying a large barn and valuable contents. Three horses, a mule, and a cow and calf, together with vehicles, farm tools, hay, and grain. Total loss, not less than \$2,000, with insurance of \$300. The fire occurred in the night, and was not discovered until too late to save any of the contents.

TO OUR friends who have been inquiring for reading matter in the Japanese language, we wish to announce that we have a new supply of the following books and tracts: "Steps to Christ," 20c; "His Glorious Appearing," 25c; "Marshalling of the Nations," 10c; "The Great Day of the Lord," 15c; "New Testament Sabbath," 2c; "Second Coming of Christ," 3c; "The True God and His Sabbath," 1½c; "The Way of Salvation," 2c. Pacific Press Pub. Co, Mountain View, Cal.



Washington Branch Sanitarium, Washington, D.C., Building Erected by Gen. U. S. Grant.

THE Oakwood Manual Training School, at Huntsville, Ala., itself a missionary enterprise, made an effort recently to see if its members could not assist in a small way the erection of headquarters buildings at Washington, D. C. To their surprise, and that of many of their friends, the donation amounted to \$87.55. In estimating such contributions it must be remembered that both teachers and pupils are struggling with difficulties in imparting and receiving practical education. They need help themselves, and in such sacrifice they demonstrate the worthiness of the institution.

THERE has just been published at this office a series of two-page leaflets on Bible topics. They are sixteen in number, and are styled "Signs of the Times Leaflets." The subjects are as follows: No. 1, "The Sure Word of Prophecy;" No. 2, "Prophetic History of the World;" No. 3, "Second Coming of Christ;" No. 4, "Signs of Our Times;" No. 5, "The Sanctuary;" No. 6, "The 2,300 Days;" No. 7, "The Law of God;" No. 8, "The Sabbath of the Bible;" No. 9, "The First Day in the Bible;" No. 10, "Who Changed the Sabbath?" No. 11, "The Great Threefold Message;" No. 12, "The Seal of God and the Mark of the Beast;" No. 13, "Church and State;" No. 14, "Life and Immortality;" No. 15, "The Great Judgment Day;" No. 16, "The Home of the Saved." These leaflets are sold in one-pound packages, containing about twenty sets; price, 50 cents, post-paid. Just

what you need in your missionary work. Can be had of any state tract society, or address publishers of this paper.

WRITING from Winfrey, Ark., Brother H. Clay Griffin reports the organization of a church at Frisco, April 2, with seventeen members. There were yet about a dozen to be baptized at a later date. The Sabbath-school had a membership of thirty-six. Brother J. S. Rouse and family had moved in to carry on the work. Brother Griffin adds: "There are several other places waiting for meetings, but there is no one to go at present. The deputy sheriff of Washington County sent me word some time ago that he had procured two school-houses for me, and to come as soon as possible." As an inducement for consecrated families to come there and settle, the writer says: "Land is cheap on the mountain-sides, and very fertile. Railroad lands can be bought for \$2.50 to \$3.00 an acre that will produce from twenty-five to fifty bushels of corn per acre. It is good for apples, peaches, cherries, and nearly all kinds of small fruits. Good improved land can be bought at prices ranging from \$5.00 to \$25 per acre. . . . We can promise good water, good health, and a good living to the energetic, and a good experience to the consecrated, faithful worker. Come over and help us."

## WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

ANY of our denominational periodicals and tracts. Address, Mrs. N. C. Freeman, 1609 Sixteenth Avenue W., Birmingham, Ala.

CLEAN copies of our publications, Scandinavian or English. Address, Al. Lovgren, Dawson, Y. T.

CLEAN papers and tracts—of our own publications. Address, Mrs. Carrie Huling, 106 Cherokee Street East, Enid, O. T.

## NOTICE OF ANNUAL MEETING.

THE eighth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting such other business as may properly come before the meeting, will be held at Sanitarium, Napa County, Cal., on Wednesday, June 14, 1905, at the hour of 12 o'clock M.

CALIFORNIA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION,

E. E. Parlin, Secretary.

T. J. Evans, President.

## WANTED

A LANDSCAPE gardener, acquainted with California soil and plants, to take charge of about twenty acres to be plotted and put in first-class condition. Must be a conscientious Seventh-day-Adventist.

Dr. M. E. Eastman,  
Route 2, Santa Barbara, Cal.

## WANTED.

Two young ladies for training class for nurses, age 20-28, good health, fair education, and Seventh-day Adventist in good standing.

Address, Garden City Sanitarium,  
San Jose, Cal.

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Address PUBLISHERS OF THIS PAPER.



**RESURRECTION OF CHRIST.**

He rose! O morn of wonder!  
 They saw His sun go down,  
 Whose hate had crushed him under,  
 A King without a crown.  
 No plume, no garland, wore He;  
 Despised Death's Victor lay;  
 And wrapped in night His glory,  
 That claimed a grander day.  
 He rose! What splendor breaking  
 On sorrow's midnight hour!  
 'Twas life divine, the waking  
 Of Jesus' slumbering power.  
 'Twas love, His promise keeping,  
 That triumphed o'er the grave;  
 He would not leave them weeping  
 Whose souls He came to save.

—Thomas Brown.

**EDUCATION IN THE HOME. NO. 2.**

BY MRS. L. D. AVERY-STUTTLE.

**Inspiration of the Bible.**

AT precisely 7 o'clock Friday evening, the pleasant sitting-room at Brother Hartman's was ablaze with light. The large table had been drawn into the center of the room, and around it every member of the family was gathered. Beth, the youngest, curled up close to grandma, who sat with her large, coarse-printed Bible on her knees. John sat by his father, who had, since the lad's earliest memory, been his ideal of manly excellence. Mattie chose her seat as near to mamma's side as possible, while Elsie, as tho feeling the full importance of her sixteen years, sat a little apart from the rest, with the Bible she had already learned to love, in her hand.

"Our little flock seems to be all present," began Brother Hartman, smilingly, "and I am more glad than I can tell, that all my children seem so willing to join with grandma, mother, and me in a closer study of the Book of books. We are going to try, with God's help, to make this hour of study the sweetest and pleasantest in the whole week. Can you tell me, John, why it becomes more and more necessary to study the Bible, as the years pass by?"

"Well, father, I suppose we ought to be able to tell the reason why we believe as we do,—because people seem to be more anxious to know than they used to be."

"Yes, my son; you have given a good answer. And then, you know, we have the great work to do of warning the world that the coming of Christ is near. You know the captain of a ship consults his guide-book more often, the nearer he approaches to danger. Can you give some other reason, Elsie?"

"We should study it more, I think, for our own safety and benefit, because we are surrounded by so many perils,—I think this is especially the case, father, with young people."

"Well said, my daughter; your ideas are good. Now, grandma, what do you think about it? Suppose you give us your reasons for joining this little circle in the study of the good Book."

"I think we need a double portion of God's Word now, because the times are becoming very perilous, and if we do not learn now to place our feet upon the firm platform of God's Word, the time is near when we shall fall into the snares of the enemy, and be led to deny our faith."

"But how can we be sure that we are not building our hope on a mere fable? how can we have any real proof that the Bible is the sure Word of God?"

"I think God's Word is its own best defender," replied Sister Hartman.

"Indeed, mother, you are right, and we will allow the Book to speak for itself to-night. Now, then, Mattie, my girl, if you were going to a strange city, and your guide-book gave you certain plain directions, telling you what you would meet, and what buildings you would pass on the road, after you had passed a few of these landmarks just as they were described in your guide-book, would you begin to doubt the truth of the book, and declare that, while some of it might be true, you could not depend on the entire book?"

"No, father, I think I should believe it all, after I had proved that the directions were all right."

"Good. Now, my little Beth, I want you to give us the best reason you have for believing that the Bible is the Word of God," and Brother Hartman reached over and patted the curly head laid on grandma's knee.

"Why, papa, I think the Bible must be God's Book, because—well, because there's so much love in it."

"That's all true, my child; your answer is as good as that of the older ones. Now, I wonder if any one can quote a verse from memory to prove that there is a great deal of love in the Bible."

Grandma's eyes grew misty at once, as she repeated her favorite verse: "John 3:16. 'For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8," quoted Sister Hartman.

"I think," said John, slowly, "that there is a verse somewhere that says, 'God is love.'"

"Here it is," said Elsie, quickly turning the leaves of her Bible, "I just happened to know, because I read that very verse to-day; it is 1 John 4:8."

"That is all good. I think I heard you say that your teacher at school does not believe the whole Bible—only a part. John, you may turn to 2 Tim. 3:15-17, and read."

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

"Well, then; all Scripture must include the story of Jonah and the whale, about which many people seem to be skeptical," said Brother Hartman, smiling. "But I think there is nothing better than the great chains of prophecy in the books of Daniel and the Revelation, to prove the inspiration of the Bible; for we find that those great kingdoms which are there prophesied of, have arisen and fallen, in the exact order of the prophecy. I think it will pay us well to become intelligent students of these lines of prophecy; for, altho Mattie and Beth may be a little young to understand it all, still there is much good that even the very young can get from such study."

"Now, father," said Sister Hartman, "our study hour is up; we must not allow our lessons to become tedious for the children. But I will suggest that, for our next study, we consider the signs of Christ's second coming."

**IN LOVE WITH MOTHER.**

Of all the love affairs in the world, none can surpass the true love of a big boy for his mother. It is pure and noble, honorable in the highest degree to both.

We do not mean merely a dutiful affection. We

mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her.

Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. And we never knew a boy to "turn out" badly, in his conflict with life, who began by falling in love with his mother.

Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect the worn and weary wife.

But the boy who is a lover of his mother in her middle-age is a true knight, who will love his wife as much in the sere-leaved autumn as he did in the daisied springtime.—*New Zealand Joyful News.*

**SUCCESSFUL SOUL-WINNING.**

A LARGE part of our work of winning souls is personal, that is, it is a work between man and man. God has ordained that, usually, when an unsaved person is to be led to the Saviour, it shall be done through some human agent. As Andrew found Peter, as Philip found Nathanael, as Jesus found the woman at Jacob's well, so are we to seek after souls, and patiently, lovingly win them to their Redeemer.

In point of fact nearly every regenerate person can trace his religious life to the agency of some individual. Sometimes it is a mother's prayers, sometimes a father's counsel, sometimes the holy living of one of God's children. But even more frequently our religious experience can be traced to a word directly spoken by some one in whose Christian character we had confidence. An unsaved person may sit under the most faithful preaching for years and remain unmoved, while the simple question directly spoken, "Are you a Christian?" may do more to awaken his conscience than any number of sermons.—*The Joyful News.*

**THE CATERPILLAR AND THE ENGINEER.**

As a business man was walking with a young locomotive engineer, a chance acquaintance, he saw a caterpillar on the walk near them—one of those fuzzy, velvety brown creatures that are so numerous on sunny autumn days—and touched it gently with the edge of his shoe to see it roll itself into a circle.

The young engineer noticed the movement, and said to his companion: "I had an odd little experience with one of those caterpillars the other day. I was at a station with my engine, all ready to pull out, but waiting for my orders, which were a little delayed."

"While I waited, I looked down at the track ahead of the engine, and caught sight of a caterpillar crawling on one of the ties. He soon reached the rail, and tried to climb it, but failed time after time. I thought of Bruce and the spider, and grew fascinated in watching him. Again and again he tried to mount the smooth steel, and after each attempt he failed."

"But at last his patience and persistence were rewarded, and he gained the top of the rail right in front of the engine, and—just then my orders came! But do you think I could start her up then? No, sir," and his tanned cheek took on a tinge of red, and his voice held a note of embarrassment as he continued, "I had to jump down and help that little fellow off the rail, and then I let her go."

—*Christian Endeavor World.***WHISKY THE DEVIL'S AGENT.**

THE other day Judge Wofford, of the criminal court of Kansas City, was sentencing a young man who had just been found guilty, to a term of years in the penitentiary. He took occasion to deliver a lecture while passing the sentence. He said, in part:

"Whisky is the devil's agent. Four-fifths of the time of this court is taken up with crimes caused by whisky. The greatest evil that now affects this country is the abuse of whisky. Every day men are swimming to the penitentiary in whisky."—*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.

## THE SUNDAY SCHOOL

LESSON 10.—JUNE 4.—THE RESURRECTION.

Lesson Scripture, John 20:11-23, A. R. V.

(11) "But Mary was standing without at the tomb weeping; so, as she wept, she stooped and looked into the tomb; (12) and she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. (13) And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. (14) When she had thus said, she turned herself back, and beheld Jesus standing, and knew not that it was Jesus. (15) Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if Thou hast borne Him hence, tell me where Thou hast laid Him, and I will take Him away. (16) Jesus saith unto her, Mary. She turneth herself, and saith unto Him in Hebrew, Rabboni; which is to say, Teacher. (17) Jesus saith to her, Touch Me not; for I am not yet ascended to the Father; but go unto My brethren, and say to them, I ascend unto My Father and your Father, and My God and your God. (18) Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that He had said these things unto her.

(19) "When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. (20) And when He had said this, He showed unto them His hands and His side. The disciples therefore were glad, when they saw the Lord. (21) Jesus therefore said to them again, Peace be unto you; as the Father hath sent Me, even so send I you. (22) And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit; (23) whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

Golden Text.—"But now is Christ risen from the dead, and become the first-fruits of them that slept." I Cor. 15:20.

### SUGGESTIVE QUESTIONS.

(1) As Mary realized that the body of Jesus was not in the tomb, how did she manifest her grief? How did she further manifest her interest in the matter? Verse 11. Note 1. (2) Whom did she see in the tomb? In what position were they? Verse 12. (3) What question did the angels ask of Mary? What answer did she give? Verse 13. Note 2. (4) Then what did Mary do? Whom did she then see? Did she recognize Him? Verse 14. (5) What did Jesus say to Mary? Who did she think He was? Then what was her reply? Verse 15. Note 3. (6) How did Jesus then address her? What indicates Mary's immediate recognition of that voice? Verse 16. Note 4. (7) What warning did Jesus immediately give to the now glad disciple? On what mission did He send her? Verse 17. Note 5. (8) How did Mary fulfil her mission? Verse 18. (9) What time is next mentioned in this connection? What precaution had the disciples taken? Who then presented Himself among them? And how did He salute them? Verse 19. Note 6. (10) After this salutation, what did Jesus do? How were the disciples affected by this manifestation? Verse 20. Note 7. (11) What words did Jesus then repeat? And how did He indicate the future service of the disciples? Verse 21. (12) After saying this, what did Jesus do? Verse 22. Note 8. (13) What important trust did Jesus then repose in them? Verse 23. Note 9.

### NOTES.

1. From the first verse of the lesson chapter, and verse 18 of the lesson, we learn that it was Mary Magdalene who is referred to in verse 11. Seven times Jesus had relieved her of demoniacal possession (Luke 8:2), and therefore "she loved much" (chapter 7:41-47). She had returned to the sepulcher, after having notified Peter and John that Jesus was not in the tomb.

2. That was a pertinent question which was asked of Mary. Why, indeed, was she weeping, when her Lord was risen from the dead? Unbelief or lack of comprehension of the Scriptures causes much un-

necessary weeping in this world. As yet neither Mary, nor even any of the twelve, knew that Jesus must rise from the dead. Altho the scripture (Ps. 16:10) had said so, and Jesus Himself had tried to impress it upon their minds, they had not understood it.

3. The gardener would be Joseph's servant. Being a rich man (owning the tomb), he would have the grounds kept in an attractive condition. It would be natural for Mary to suppose that placing the body of Jesus in Joseph's new tomb (Matt. 27:59, 60), was only a temporary accommodation, the garden being near the place of crucifixion (John 19:41, 42). Therefore she supposed that the gardener would know where the body had been placed. She proposed to find a permanent resting-place for her Friend.

4. The simple pronunciation of Mary's name in the familiar tones of the Master was enough to establish her recognition of Him. She did not need to see "the print of the nails in His hands," nor the spear-mark in His side. The voice was sufficient for her who had so often sat at His feet to listen to His instruction. Whoever is accustomed to hearing and heeding that voice, will never be at a loss to recognize it.

5. "I am not yet ascended to My Father." What an emphatic refutation of the popular notion that Jesus and the crucified penitent went to heaven the day that they were crucified. Jesus had offered Himself as the antitypical Lamb of God—the one offering that made good all the ceremonial offerings that had been presented in faith prior to that time; but the atonement must first be accepted in the heavenly sanctuary. Mary was told to go and announce to the disciples that He had ascended to the Father. At no future meeting with any of His followers did Jesus forbid any personal contact. That very night He invited it. See Verse 20 and Luke 24:39.

6. In all the four accounts of Christ's death and resurrection it is made very clear that the first day of the week was at that time the day after the Sabbath. This coincidence was not merely incidental. The Lord records nothing without a purpose (Rom. 15:4), and this purpose is made emphatic in the instance before us. So in all the epistles, references to the "Sabbath" are manifestly to the same day that is recognized as such in other scriptures, while the first day of the week is simply called the first day of the week. The distinction is clear all the way through, showing that the first-day sabbath idea arose after the Scriptures were all written; hence, the change is without authority of the Word of God. The assembly on this first-day evening after the resurrection was "for fear of the Jews," and not in commemoration of anything whatever.

7. Jesus showed His hands and His side, this visible evidence being necessary to convince a company of disciples who had not yet learned that the testimony of the Word of God was better proof than the sight of the natural eyes. See 2 Peter 1:16-19.

8. "Receive ye the Holy Spirit." The imparting of the Holy Spirit by the breath of Christ is proof that the Spirit is not a corporeal person, as many people are wont to assert. The following expression in "The Desire of Ages," page 805, is to the point: "The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ."

9. We understand that the power to remit or to retain sins was not a personal power bestowed upon the disciples as individuals, but a prerogative of the church as a body. See article, "Remitting and Retaining Sins," page 8 of this paper.

PRACTICAL LESSONS FROM THE EXPERIENCE OF ISRAEL FOR THE CHURCH OF TO-DAY.—By F. C. Gilbert, a Hebrew Christian. The prominent thought is to present Jesus Christ as He is,—Saviour, Messiah, Prophet, Priest, King,—which was the specific mission God had for the Jewish nation. The condition of the Jews at Christ's first advent on the earth and their refusal to accept Him as the Saviour are presented in a very practical way. Many of the customs of the Jews existing at the time of Christ are vividly portrayed. 400 pages; illustrated. Cloth, plain edges ..... \$1.00  
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What is for God's glory is for the good of His creatures. But he who to the end resists God's will in himself perverts to destruction the mighty saving power of God.

It is better to be right than popular; better to be alone with God than following or leading a multitude to do evil; better a prison cell, with the enduring principles of Christ in the heart, than the throne of a universal world kingdom, with the taint of sin in the soul.

The work of God is too sacred, too solemn, too important to permit of self-service or the deceitful pleasures of the world; and he who takes the yoke of Gospel service in all sincerity, realizing the nature of the service to which he is called, will shun every selfish indulgence as the pitfall of death, which it is; but upon those who yield to the enticements of ease and luxury falls the terrible indictment of the great Judge.

The thirty-sixth session of the General Conference of Seventh-day Adventists convened at Takoma Park, Washington, D. C., on May 11. Delegates are in attendance from all parts of the world. In view of the many pressing questions of vital importance to the work in all its phases to be discussed at this conference, it will be one of the most important sessions ever held. The needs of the work are great; the fields are white already for the harvest; the laborers are few; doors are open, and the beckoning hands are a multitude. May God guide in the deliberations there, both in the laying of plans and in their execution, and give His people

loyal and liberal hearts to respond to the calls that shall be made for workers and for means to carry on the work.

**A Vital Error.**—As soon as force is brought to bear upon any individual for religious reasons, there is an invasion of human rights for which there is no warrant in the Word of God—an invasion as repugnant to elemental justice as the invasion of a home by the despoiler of morals or the prowling thief. Morality that goes no deeper than outward observance of a law against immorality is worth nothing to the individual who practises it; and conformity to the forms and ceremonies and observances of a law-made religion is of no more value to the soul than the chaff of the wheat is to the future harvest. Such religion is but an empty shell, and can not preserve the life of the soul. Backing a divine ordinance by a human law is like propping a mountain with a reed. Worship must be as spontaneous as love, for it is but the expression of love and adoration. You can not make a flower bloom by opening its petals with fingers ever so delicate, you can not lift a soul to God on the point of a bayonet, nor scourge one thither by flame or knout. Religion must be from the heart or it is only mockery; religion that is forced is never from the heart; religious observances enforced by law are always and everywhere a mockery and a disaster, a stumbling-block to vital religion. Of such a character are all the Sunday laws that are now being enacted and enforced throughout the world.

## POLITICAL LIFE VERSUS MORAL COURAGE.

NOTHING could better illustrate the sinister influence of political life upon private character than the very general expression of opinion that President Roosevelt has, in marked degree, strengthened himself for reform work by announcing that he will not be a candidate for re-election. The question has been raised, Will he have the courage to carry out the reforms that have been promised? And, while he is admittedly a man of courage in the ordinary sense, the general hope that he will have the extraordinary courage deemed necessary to protect the people from oppression by rich corporations, is based on the fact that he is not a candidate for office. There is a quite general concession that an ordinarily courageous man must not be expected to display a very high quality of moral courage, even in defense of the rights of those whose votes he seeks, if he would expect to be successful in his political ambition. Yet this condition is set forth by men who are moulders of public opinion as one that is to be expected—as a matter of course, a man in political life, one who makes public office the goal of his ambition, must needs lay aside his moral courage, and be governed by expediency. Such a commentary on the supposed necessities of political life, by men of long experience in that life, ought to be sufficient to keep Christian men out of its meshes.

**A Black, Misleading Lie.**—We passed, the other day, in an Arizona town, a saloon with the following seductive sign over its door:

## "A LIFE-SAVING STATION."

## A Thirst-Killer."

I thought of the young men who had entered its doors with no thirst for its beverages of death, but rather a positive dislike; of how they had been lured to taste its milder liquids, till the very thirst of hell had intertwined steel tendons in every fiber of appetite. "A thirst-killer," indeed! but the victim dies with the thirst.

"A life-saving station!" And I saw rise up before me the great army of the myriads of young men, of erect form, strong-limbed, smooth-skinned, clear-eyed, the hopes of home and nation; and I saw them emerging from its living hell of mocking of all things good, a straggling horde of bowed and crippled forms, of tottering limbs, blotched and empurpled skin, blear-eyed—wrecks of humanity, fruition of blasted hopes, wending their wavering way through almshouse, jail, and penitentiary, through pits of

degradation and shame to the drunkard's grave and perdition. How all the demons of the bottomless pit must have chuckled in sardonic glee as the fearful lie was painted, letter by letter, on that saloon! Name it what you will, yet it is the door of hopelessness and despair to all who enter and yield to the insatiate thirst of the beverages brewed and concocted in the laboratories of the bottomless pit.

**Labor Unions.**—One does not need to question far or wide to learn the sentiment of the general public regarding labor unions. In conversing with ordinary commonfolk of all sorts on a train the last few days, we were struck with the universal condemnation visited upon the unions in Chicago, over the teamsters' strike. A writer in the *Denver News*, of May 5, thus expresses it:

Why have the people come to despise the very term "labor union?" The feeling seems universal, and is held by the great general public and by probably more than half of the unwilling members of the unions. Statistics show about ten "union" members to every 800 citizens, and this small minority undertakes to rule the rest of us, and if we don't obey exactly and quickly, they slug, throw bricks, shoot, cut, dynamite, boycott, and murder.

And yet the general public are not unfriendly to workingmen, nor to the members of the union as men. What they do not like is the trust; and between the trust which robs subtly, gently, by higher prices for beef or Standard oil, and the trust which creates enmity between classes, which mobs slugs, clubs, stones, brickbats, shoots, and stabs men, because the men do not think that way, the general public prefers the former, and it is not to be wondered at. If all labor unions conducted themselves with the same dignity and honor manifested in that of the Brotherhood of Locomotive Engineers, there would be no objection to the union. It is the operation of that principle which demands *all*, as truly as any trust ever did, which recognizes that non-union workingmen have no rights that union men—or others—are bound to respect, that has turned the general public against labor unions, and for this, labor unions are alone responsible.

What can be done for the unemployed of our large cities to enable them to support themselves, and encourage habits of industry, is well set forth in a pamphlet sent out by the Philadelphia Vacant Lots Cultivation Association. This pamphlet is entitled "Farming in the City," and gives a history of the movement inaugurated by former Mayor Pingree, of Detroit, in 1894, with the development of that movement up to the present time, both in this country and in Europe. The pamphlet is well worth perusal, and may be obtained by addressing R. F. Powell, 14 So. Broad St., Philadelphia, Pa.

**Juries Differ.**—In Valparaiso, Ind., after the city council had ordered the closing of business on Sundays, all the cigar and confectionery stores, with one exception, were closed for several weeks, when the proprietors of that one were arrested, and, on conviction by a jury in the city court, were fined. An appeal was taken to the Superior Court, and the jury, after deliberating but fifteen minutes, rendered a verdict of acquittal. A press item says that, "as a result of this verdict, the proprietors of seventeen stores decided to open on Sundays."

**Sunday Funerals.**—The preachers of Traverse City, Mich., have adopted stringent resolutions against Sunday funerals. In this connection it is well to note that the Roman Catholic archbishop of Milwaukee, Wis., says that Sunday funerals are not in conformity with the rules of the Catholic Church. And one of his priests says that "Sunday is a busy day at best, and there is no reason for holding funerals on that day."

## UNION COLLEGE CALENDAR.

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