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SIGNS OF THE TIMES

FAITH NOT VAIN.

"Now if Christ is preached that He hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that He raised up Christ; whom He raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable. But now hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first-fruits; then they that are Christ's, at His coming." "Then shall come to pass the saying that is written, Death is swallowed up in victory."

1 Cor. 15 : 12-23, 54.

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

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

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MILTON C. WILCOX, - - - - - EDITOR.
C. M. SNOW, }
W. N. GLENN, } - - - - - ASSISTANT EDITORS.
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THE RISEN CHRIST.

GLOOM as dark as night marked the declining day that Jesus was laid in the silent sepulcher.

But the gloom could not quench the love-light that still glowed in the hearts of devoted disciples. Loving hands lift the dear form from the cruel cross and lay it upon the cool earth, upon which He had bowed in such fearful agony a few hours before. Loving hands straighten the bent limbs, which had ever moved in the pathways of love and duty. The nail-pierced hands, which ministered so many blessings of life, are composed by His side. The dear eyes, no longer lighted by infinite love, are gently closed. The hair is smoothed back from the noble brow. Loving hands of devoted disciples, some of them unknown till this darkest hour, wrap the body in linen and spices, and bury Him in the new rock-hewn tomb of one who loved Him even to the death.

DESPERATION of death in the heart of priest and rulers, they led the mad mob which cried for His crucifixion before the Roman governor. They had exulted in triumph when the time-serving Pilate had yielded to their clamor and He was led away to be crucified. But the awful, supernatural events of the hours upon the cross had taken away their lately-begotten confidence. What meant the darkened heavens? What meant the rent veil of the temple? What was the meaning of the mighty earthquake and the opened tombs and the terror of the people? It was plain to the Roman centurion—this was the Son of God. It was plain to the dying thief—this was the

Saviour of men, the Coming King. The rulers of the nation, who above all others ought to have known, were blinded by sin, so they shut their eyes to God's tokens, and persistently go on in their rebellion. They are determined that He shall not rise from the dead, and so the greatest power of earth, Rome, is enlisted to circumvent and bury forever Life. That the soldiers may be secured, they even desecrate the Sabbath to obtain the military guard.

GLORIOUS was the mission God gave His mighty angel that First-day morning. His glory overpowered the Roman cordon of soldiers, and hearts which had quailed not in fiercest battle fell before this shining messenger from the courts of glory. The Roman seal melted in the presence of his splendor; the stone was rolled away; God's voice called to the Royal Sleeper; and Jesus the Son of the Infinite came forth a conqueror. With Him sprang to life the persons whose graves were opened at His crucifixion.



"HE IS NOT HERE; HE IS RISEN."

GLAD were the tidings God gave His angel to bear that morning to the almost disconsolate disciples. The women came first; they wished better to embalm the body for burial than they were enabled to do that afternoon before the Sabbath. They asked themselves the question, "Who shall roll us away the stone from the door of the tomb?" And looking up, they see that the great stone is rolled away. Then Mary Magdalene runs and tells Peter, "They have taken away the Lord out of the tomb, and we know not where they have laid Him." The other women enter the tomb, and find two shining angels who ask the question, "Why seek ye the Living among the dead? Ye seek Jesus, the Nazarene, who hath been crucified; He is risen; He is not here; remember how He spake unto you when He was yet in Galilee, saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again; behold, the place where they laid Him! But go, tell His disciples and Peter, He goeth before you into Galilee; there shall ye see Him as He said unto you."

Pilate granted their request; "so they went, and made the sepulcher sure, sealing the stone, the guard being with them, in the end of the Sabbath." Matt. 27:66; 28:1. Satan and his host seemed triumphant.

NOT gladder was the angels' song at the birth of our Lord than was the message of the angels to the discouraged disciples,—*"He is risen."* And this later message has also its important lessons for our admonition and instruction.

WHAT an echo of trouble-borrowing humanity is in the question: "Who shall roll us away the stone?" How many times God's own children see the closed doors in imagination, and wonder who will open them as they go forward. Sometimes while they question they become discouraged, and they turn from the opportunity which calls them forward to greater light and blessing. Others, tho trusting, go forward, and find the great stone rolled away, the obstacle removed, the lions chained; yet when a new danger threatens, the same experience is often repeated. O, that we might learn that God lives; and that, if He calls, the raging sea or the swelling Jordan would open a path through the deep at His command.

"THE living among the dead!" Nay, more; the Living One! Among the dead! What should life have to do with death? There is no fellowship between them. When Christ the Lord went down into the tomb, He went there a prisoner in our behalf, as He declared He would go; and when that time had expired, Righteousness Everlasting could not be held by great stones or iron bars, or even death itself, "because it was not possible that He should be holden of it." Acts 2:24. Look into the dead sepulcher if we will, mark the place where the Lord lay, gather up the "holy shroud," the napkin, and anything else; but *He* is not there, the tomb will know Him no more. The linen cloths, the spices, the napkin are no more than the dust on which He trod in His journey up the steeps of Calvary. Yet for centuries men plotted and planned and strove and starved and suffered and died to obtain the empty tomb. "Why seek ye the Living among the dead?"

GOD pitied the disciples in their blindness. He knew that they sought Jesus, that they longed for Him. He recognized that; but He told them and all others who might come after them that Jesus was *not* in the tomb. He died, but *He is risen*. He is the Living One, alive forevermore. His own voice comes back, "I am He that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of hell and of death." Tell this to My disciples. Especially tell Peter, the discouraged one, disheartened by his own sins, that I live; that I remember him; that I love him; let him take courage and live.

CHRIST goes before you, beyond the city walls, beyond the environs of Jerusalem, beyond Judea, out into the Galilee of the nations. He ever goes before, leading onward in the great field of truth, in the great regions of lost and needy humanity. The Crusaders were not alone at fault in seeking Christ and power and holiness in the dead and empty forms of the past. Any Christian who seeks power by the empty shell of what once held life is repeating in his own experience the lesson taught by the discouraged disciples and the Crusaders. John Wesley or Paul Smith or Peter Cartwright may have had wonderful success in using certain methods, but the methods were incidental; the success was because of the divine life within the workers. He who uses the empty method, hoping by that to gain success, is seeking the Living One among the dead;

and to them comes the voice of God's messenger, "He is not here; He is risen; behold, He goeth before you."

BRETHREN IN GOD, by whatever name you are called, Christ is risen! By the power of His righteousness He is risen and lives and reigns. By the power of righteousness and life He would come into our hearts, make us alive from the dead, take us from the dry, dead empty forms which sometime may have known His presence, and make us to sit in heavenly places with Him. Keep close to His word. He declares, "The words that I speak unto you, they are spirit, and they are life." If He dwell in us, His life will take new form in method and plan and device far more fitting to our work and character, and filled with the constant daily experience of a risen Christ in us. "Christ is risen indeed!" "He goeth before you, . . . there shall ye see Him."

RIGHTEOUSNESS IS LIFE.

SINCE the day that sin entered this world man has been in need of a Saviour. From that day to this, loyalty and disloyalty, obedience and disobedience, happiness and sorrow, tranquillity and turmoil, peace and war, self-denial and self-service, good and evil, life and death, have striven for mastery in the soul of man.

It is against the purpose of God that the sins of this present life and the miseries they bring should have permanent habitation in His realm. So all the purposes of God are aimed toward their eradication.

On the other hand, it is the unchanging purpose of God that obedience and righteousness should be perpetual in His universe; and so every agency of the Infinite is now employed to establish righteousness and perpetuate it in the lives of His loyal children.

The bewildered soul cries out: "Where is life? I will give all I have to attain unto it." The Word of God answered the cry long ago. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. In the very nature of the case it must be so; for our God, who is Himself righteousness, can not permit that death, the enemy of His creation, should triumph over one of His vital attributes.

The man who seeks to shape his character in harmony with God's will; whose motto is, What God desires I will seek to do; who looks to Jesus Christ for that righteousness which Christ Himself has promised him—that man has placed himself in the very channel of life. God will not permit death to triumph over such a soul. He may die; but death can not hold him. It has lost its power; it has been deprived of its sting in his case; whereas, had he chosen the other course, it would have held him in its embrace forever.

Knowing it to be true that "in the way of righteousness is life," man naturally inquires, "How may I find the way? How shall I know it when I find it? What is the standard of righteousness?" We are not left to our own devisings in finding and knowing that way; we are not required—nor permitted—to set up a standard of our own. The way of righteousness is through the precepts of the law of God

in Christ Jesus. That law is God's standard of righteousness. He says:

"Let my tongue sing of Thy Word;
For all Thy commandments are righteousness."

The life that is conformed to that law is a life of righteousness. The life of righteousness is a complete triumph over sin. It is only sin that is bringing death. So righteousness is a triumph over death.

Because the law of God is the standard of righteousness, and because "in the way of righteousness is life," the psalmist exclaims, "O, how love I Thy law." Christ, speaking of Himself, says: "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. That standard of righteousness being in His heart, and His life conforming wholly to that standard, made it possible for Jesus Christ to become the Saviour of men; made it possible for Him to *bring life with Him* to a race sold under sin. "The carnal mind," says Inspiration, "is enmity against God; for it is not subject to the law of God, neither indeed can it be." Rom. 8:7.

There are the two opposites: The Son of God conforming to every requirement of the law, delighting to do it, and so putting Himself "in the way of righteousness and life;" and on the other hand, the man who opposes the law of God, reproaching that standard of righteousness, placing himself at enmity with God, refusing obedience to His law, and so necessarily calling down upon himself death instead of life.

Righteousness is life; the standard of that righteousness is the law of God. As long as righteousness exists, the standard by which it is measured must exist. To abolish the law would be to abolish the standard of righteousness and therefore abolish righteousness itself. That can not be as long as God is God; for that righteousness is the very character of God. "Thy righteousness," says the psalmist, "is an everlasting righteousness, and thy law is truth." "Thou art nigh, O Jehovah; and all Thy commandments are truth. Of old have I known from Thy testimonies, that Thou hast founded them forever." "Every one of Thy righteous ordinances endureth forever." Ps. 119:142, 151, 152, 160. That law stands; that standard of righteousness will always be the standard; and they who conform thereto will always be in that path wherein is life.

The law of God embraces all righteousness. Christ kept it. It was the standard of His righteousness. All that there is for man to become Christ already embodies because of His perfect conformity to the law of God, the expression of His Father's character. Now, says the apostle John, "God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." 1 John 5:11, 12. In harmony with this is Christ's own declaration: "I am the resurrection, and the life." John 11:25. Again: "In Him was life, and the life was the light of men." John 1:4. Inspiration, through Paul, declares that the promise of life is through Christ. See 2 Tim. 1:1. "When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory." Col. 3:4.

Christ became all that to us because of His own righteous character, His unswerving conformity to the standard of righteousness, His

obedience to the expressed will of God. But He can not do that for us unless we also have a heart to do God's will, a spirit of loyalty to the standard of righteousness. We will never be able to save ourselves by our own righteous deeds. We will always need the robe of Christ's righteousness to cover our failures. But that gracious covering will never be thrown over us while there remains in us a spirit of antagonism to the law of God which it was Christ's great purpose to teach us to reverence. Said Jesus: "If thou wouldst enter into life, keep the commandments." Matt. 19:17. "He that is steadfast in righteousness shall attain unto life." Prov. 11:19.

Righteousness is the badge of implicit loyalty to the everlasting kingdom of righteousness. "Righteousness delivereth from death;" Righteousness is life. Jesus Christ was and is righteous; and through His righteousness and our loyalty to Him and dependence upon Him, we may attain unto life eternal. s.

NECESSITY OF THE RESURRECTION.

THE penalty of death that came upon Adam because of disobedience is defined in plain terms,—“Dust thou art, and unto dust shalt thou return.” There is no reserve here, the personal pronoun, “thou,” stands for the whole personality. That the entire race is affected is shown in the expressions, “In Adam all die,” and “Death passed upon all men, for that all have sinned.”

The only remedy for this condition lies in the direct interposition of the Creator. So the Gospel message is, “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should *not perish*, but have everlasting life.” It is again stated in these words: “The wages of sin is death; but the *gift* of God is eternal life through Jesus Christ our Lord.”

Eternal life being an absolute gift, it is not based on anything inherent in the one to whom it is given. The virtue is all in the Giver, and in the means employed. So, “if any man be in Christ, he is a *new* creature,” or new creation. That is true spiritually, even in this life,—“old things are passed away; behold, all things are become new.”

But how do we finally come into the enjoyment of eternal life through Christ? To answer this question we must remember that all the blessings we have and are to have in Christ are dependent, not alone upon His humble life and sacrificial death, but upon His resurrection. Could the adversary have held Him in the grave, the plan of salvation must have failed. But for the resurrection, Christ never could have given to the church that blessed assurance, “I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.” Rev. 1:18. He could not hold the keys of *hades* (the grave) had He not come forth from its silent confines Himself. By this was demonstrated for all time His ability to fulfil His words to Peter when that disciple acknowledged Him as “the Christ, the Son of the living God,” of which great truth He said, “Upon this rock I will build My church, and the gates of hell [*hades*, the grave] shall not prevail against it.”

That the plan of salvation would have fallen short without the resurrection of Christ is plainly set forth in the fifteenth chapter of 1 Corinthians. This exposition was called forth because some brethren had imbibed the false notion that “there is no resurrection” (verse 12), and Paul reasons on this wise: “If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ *are perished*.” Verses 13-18.

Therefore, altho God had given His Son to die that believers in Him “should not perish,” Christ in the tomb was powerless to save, and those believers who slept in the grave *were* perished, without His resurrection. There could be no virtue in being baptized in His name if He were dead. “What shall they do which are baptized for the dead [Christ], if the dead rise not at all?” Verse 29. So the resurrection of Christ, and consequently the resurrection of believers in Him, was and is essential to salvation.

God could not save believers in Christ without the resurrection of Jesus, because salvation must be through faith in His name, and if He be not raised from the dead, “your faith is vain.” So God raised Him from the tomb and gave Him the keys. For what purpose?—That He might open the gates for others. “For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will. For neither doth the Father judge any man, but He hath given all judgment unto the Son.” John 5:21, R. V.

In further emphasis of the doctrine of no resurrection, no salvation, Paul says: “If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die.” The apostle also shows that immortality is a condition to be “put on,” and not as already inherent. “Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must *put on* incorruption, and this mortal must *put on* immortality.” It has not natural immortality; that can only be attained by having it “put on” at the resurrection, or recreation. If “this mortal” had immortality, it would not be “mortal.”

“So when this corruptible shall have *put on* incorruption, and this mortal shall have *put on* immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory.” Death and the grave are victorious until overcome by means of the resurrection and the putting on of immortality.

G.

Question Corner

1806.—The Bride of Christ.

What is the bride of Christ? Where do you get the name of Adventist?

1. The bride of Christ specifically and primarily, as expressly stated in His Word, is the Holy City, the New Jerusalem, capital of the everlasting king-

dom, and standing for that kingdom. See Rev. 21:2, 9, 10; Gal. 4:26; Isa. 54:13; 62:1-5. 2. The two great neglected truths expressly taught in the Word of God and most strongly emphasized by Christ and the apostles, are the second coming of the Lord Jesus Christ, and the seventh-day Sabbath. Around the former group all the great truths of redemption and salvation through Jesus, and around the latter, obligation to God's law and His great power in creation and redemption; and the name expressive of these two things has been used by a class of God's children to bring before the world prominently these great truths and what they mean. Many of the terms used in the Bible to mean the people of God, as Israel, Disciples, Christians, etc., have been taken by various rival sects and bodies. They really mean nothing. Let the Lord call us by what name He will. The name Seventh-day Adventist simply carries on its face, in a comprehensive way, the last great threefold Gospel message of the Bible. Rev. 14:6-14.

Our correspondent suggests the name “Saints,” but nowhere do we find God's people *calling themselves* saints. Nowhere do we find the apostles calling themselves saints or holy ones; but we do find them calling themselves “servants” of the Lord; and God calls His people saints. The distinction is very clear. The thing which God demands is character. It is character which is written in heaven; it is the names of character which are written in the Lamb's Book of Life, and God calls people in this world to those characters. If they refuse, some one takes their place; if they go on, the names of the characters will sometime be given as the new names. It is all-important in the last great day to have one's name written in heaven. It is not so important to have the name recorded in some church book on earth. Nevertheless it is God's plan that His children shall associate themselves together here in church relationship in order to the formation of right character.

1807.—Books Omitted from the Bible.

Why do our Bibles contain seven books less than the old Bibles? O. M.

Our querist evidently refers to the Apocrypha which consists not of seven books, but of fourteen. These fourteen books are called the Apocrypha, as they are not considered canonical by Protestants, altho the Catholic Church admits them as canonical. By this we mean that they are not considered by Protestants to be inspired books; they are not in harmony with the inspired books of the Scriptures. They were written by different men as history or books of instruction between the time of Malachi and the time of Christ. They are not written in the Hebrew as the rest of the Old Testament is, but in Greek. Some of them, like Maccabees, give us good instruction in history. Others point out quite clearly what the theological views of the Jews were. 2 Esdras by some is considered to be an inspired book. The Apocrypha can be obtained bound in a volume by itself of any of the great Bible houses, and there are many Bibles published at the present time which contain these books.

1808.—“Sheol,” “Hades,” “Gehenna.”

Are the three words “Hades,” “Gehenna,” and “Sheol” of one meaning? and what do they signify or represent as to the hereafter?

Sheol in Hebrew is the same as *Hades* in Greek (compare Ps. 16:10, with Acts 2:27, 31); they represent the abode or condition of the dead, both righteous and wicked. *Hades* never means the place of future punishment. It is rendered in our common English version “hell” and “grave.” *Gehenna*, from the valley of Hinnon (2 Kings 23:10), was a place south of Jerusalem, once celebrated for the worship of Moloch, and afterward polluted with every species of filth, carcasses of dead animals, and bodies of malefactors, upon which worms preyed, and to consume which constant fires were kept burning. The Saviour used the term to mean the absolute destruction of the incorrigibly wicked. Matt. 10:28; Mark 9:43, etc.

1809.—The Dark Ages.

At what period of time were the Dark Ages, so called, and when did that period end?

Say from the sixth to the sixteenth centuries, when superstition held sway.

OUR GREAT TREASURE-HOUSE

BY MRS. E. G. WHITE

V. "THEY ARE THEY WHICH TESTIFY OF ME."

THE central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden, to that last glorious promise of the Revelation, "They shall see His face; and His name shall be in their foreheads," the burden of every book and every passage of the Bible is the unfolding of this wondrous theme,—man's uplifting, the power of God, which giveth us the victory through our Lord Jesus Christ. Here we behold the Majesty of heaven, as He humbled Himself to become our Substitute and Surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of such themes as these can not fail to soften, purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and vigor.

The Science of Redemption

is the science of all sciences; the science that is the study of the angels, and of all the intelligencies of the unfallen worlds; the science that engages the attention of our Lord and Saviour; the science that enters into the purpose brooded in the mind of the Infinite,—"kept in silence through times eternal;" the science that will be the study of God's redeemed throughout the endless ages. This is the highest study in which it is possible for man to engage. As no other study can, it will quicken the mind, and uplift the soul.

Jesus said of the Old Testament Scriptures,—"and how much more is it true of the New,"—"They are they which testify of Me," the Redeemer, Him in whom our hopes of eternal life are centered. Yes, the whole Bible tells of Christ. From the first record of Creation—"for without Him was not anything made that was made"—to the closing promise, "Behold, I come quickly," we are reading of His works, and listening to His voice. If you would become better acquainted with the Saviour, study the Scriptures.

The Science and the Song.

The theme of redemption is one that angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now?

The infinite mercy and love of Jesus, the sacrifice made in our behalf, calls for the most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should meditate upon the mission of Him who came to save His people from their sins. As we thus contemplate heavenly themes, our faith and love will grow stronger, and our prayers will be more and more acceptable to God, because they will be mixed with faith and love. They will be intelligent and fervent. There will be more constant confidence in Jesus, and a daily living experience in His power to save to the utter-

most all who come to God by Him. As we meditate upon the perfections of the Saviour, we shall desire to be wholly transformed and renewed in the image of His purity. There will be a hungering and thirsting of soul to become like Him whom we adore. The more our thoughts dwell upon Christ, the more we shall speak of Him to others, and the more clearly represent Him to the world.

Every Essential Truth.

In giving us His Word, God has put us in possession of every truth essential for our salvation. Thousands have drawn water from these wells of life, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding have been changed into the same image. Their spirit burns within them as they speak of His character, telling what Christ is to them, and what they are to Christ. But these searchers have not exhausted these grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. As the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and, looking to heaven with its unnumbered years, he will exclaim, "Great is the mystery of godliness."

In eternity we shall learn that which, had we received the enlightenment that it was possible to obtain here, would have opened our understanding. The themes of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths which Christ longed to open to His disciples, but which they did not have faith to grasp. Forever and forever new views of the perfection and glory of Christ will appear. Through endless ages the faithful householder will bring forth from his treasures things new and old.

TRANSLATION FAITH.

NOAH, Abraham, and Moses, each did a specific work for God in a state of perfect faith. Noah preached righteousness and built the ark; Abraham offered up Isaac his only (true) son; Moses builded the first tabernacle. As to these things, they were wrought by a perfect faith in God. A time of preparation preceded until, growing from faith to faith by the revelation of the Gospel, these ripened a faith of which these works testified perfection.

Then came Christ in whom we see not one work, but a life of faith in preparation, and His ministry. The quality of Christ's faith was always perfect, yet it increased in quantity by the increase of growth in the knowledge of God. See Luke 2:40, 52. Here is most clearly seen the difference between a *perfecting* faith (in quality), by which some good work

follows, and the intelligent, unwavering, perfect, faith of Jesus, by which God's will in the highest was steadfastly made manifest in His life.

The difference marks the faith of Jesus from every other kind of faith, and is the great truth of the third angel's or last message to the world. Rev. 14:12. It is the great truth of the everlasting Gospel of the one hundred and forty-four thousand who will be found waiting in the fulness of the power of the Gospel because they have the faith of Jesus at the coming of Christ.

For instruction, and to stir up our minds, let us the more read and consider, as we see the day approaching, with its record of faith, Hebrews 11; the cloud of witnesses of Heb. 12:1; and, best of all, look "unto Jesus the Author and Finisher of our faith" (Heb. 12:2, 3). For now (verses 22-26), having come to Mount Zion (the time of Mount Zion), the time of promise for God's children to have the faith of Jesus, is at hand.

H. C. BALSBAUGH.

GLORIFIED TOGETHER WITH CHRIST.

1. **Jesus Put on Immortality.**—Jesus laid down His life for the cause He came to this world to represent. It was by this sacrifice of Himself that the ultimate success of the plan of salvation was assured. By His triumphant death He rendered sure the downfall of Satan's dominion, and the final redemption of the earth from the thralldom of sin and the curse.

On the third day from the crucifixion of Christ, His exaltation and glorification began. On the morning of the first day of the week a mighty angel descended from heaven in great power; the earth trembled, and was illuminated by His presence. He rolled back the stone from the door of the sepulcher, and the sleeping Son of God awoke at the call of His Father. It was impossible that death should longer hold in its cold embrace the spotless Lamb of God.

He had triumphed over sin and Satan when He died, and now in His resurrection He triumphs over death and the grave. Said He: "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

With this victory over death, the Son of God began a career of triumph and exaltation, the blazing heights of which no mortal can conceive. He was raised to an immortal life; death shall have no more dominion over Him.

Now we purpose to show that the Son of God, in all the distinctive uplifts of His exaltation, is still the great Exemplar of His children, the sons of God; that every persevering disciple of Jesus will continue to follow on in the way his Redeemer has trod, not simply in the lowly pathway of earth, but on and on, through the tomb and death, and still on, until he shall be with Him where He is.

The gate of hell, or the power of the grave, can not prevail against the church of Christ. Jesus Himself will descend, with the voice of the Archangel and the trump of God, and the dead in Christ will rise. They had before triumphed over sin and Satan, and now they get the victory over their last enemy, death. They rise to die no more. Like their great Exemplar, they are now alive forevermore. This, to them, is the beginning of a succession of triumphs and exaltations, the blazing glory of which is not within the sphere of mortal conception.

2. **Angels Came for Him.**—We have seen

that the angels were present at the resurrection of Christ. And now when we come to His departure from earth, His ascension to heaven from the Mount of Olives, we find that a great cloud of angels received Him, and shut Him from the view of the gazing disciples. Two of the number tarried behind for a moment to instruct and comfort the believers with respect to their ascending Lord. These angels told them that this same Jesus would Himself return, and that His returning would be after the same manner as His departure which they had just witnessed.

These instructive and comforting words spoken, the angels left them, presumably to join the grand and joyful angelic escort that accompanied Jesus on His way upward to His Father's throne, His former home of love. Here was a scene of surpassing glory, never to be forgotten by the humble beholders.

Now there will a time come when the sons of God shall be, not witnesses simply, but participants in an event like that of Mount Olivet. They themselves will be drawn heavenward by a power and attraction far stronger than any power or attraction of earth. Jesus Himself, in all His glory and majesty, will be the divine magnet in the heavens above, that will draw, literally and personally, all the saints unto himself.

They have just been raised from the dead, and in glowing language are singing their first triumphant songs of victory over death and the grave. Hear their glad anthems of experience and praise. "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:54-56.

And all the holy angels participate in this scene. They have a part to act under the direction of their great Commander, who is seated upon the dazzling throne of His glory in the heavens above. He shall send forth His angels with a great sound of a trumpet to gather together His elect from the four winds, from one end of heaven to the other. These angels have many times before ministered to the same souls when they were making their dangerous pilgrimage through an enemy's land. Hidden from view, they had guided them, delivered them, comforted them, ministered unto them; and hence were lovingly acquainted with all of them.

And now that these precious souls are more than conquerors, and ready to join their conquering Head, how joyfully must these holy angels obey the command of the Lord of the harvest, to go, as the reapers, and gather unto Him the precious sheaves of the ripe and golden grain. This time the sons of God are not to see their Lord depart from them into heaven, but to join Him in glory, and so to be ever with the Lord. It is the second step in their triumphal march to the exaltation long promised. In this they are still following in the pathway of the Son of God. But it is not the humble, thorny pathway, now; that is ended, and their immortal feet have entered upon the bright and shining course that will soon bring them to where Jesus has prepared a place for them, and where they may behold, and share, the glory that the Father has given His well-beloved Son.

3. **Personally Ascended.**—The body of Christ was not left in the grave, His flesh was not allowed to see corruption. It was the real personal Jesus that went into the sepulcher;

and the same Jesus had a resurrection on the third day, and, forty days later, *bodily* and *personally* ascended to heaven from the Mount of Olives, in the sight of His disciples. This is no illusion, but a veritable reality. Whether we can comprehend it or not, it is a truth we should accept, on the authority of God's Word.

It ought to be an encouraging thought to the believer in Christ, that he has a personal Saviour on the throne of grace, One who possesses a nature like His own, in that it is human as well as divine, and who can still be touched with the feeling of his infirmities. We thank God for a personal Saviour, with an experience and a nature exactly fitting to save unto the uttermost all that come unto God by Him; who has gone into heaven, there to appear in the highest court of justice in the universe in man's behalf.

And in His *personal* ascension to heaven, He is again but treading the path in which His children will follow at a later day. Said He, "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards." John 13:36. The saints will be raised to immortality. They will have actual spiritual bodies in the resurrection, and will personally follow Christ to the mansions He has prepared for them.

Thus will all the saints go to heaven. They will have had their former vile bodies changed, and fashioned like unto Christ's glorious body; and they will *follow* Christ. They will be led on their heavenly way by Jesus Himself, and an innumerable company of angels will attend them to the gates of the Paradise of God. Thus the glorified Son of God will bring many sons unto glory.

H. A. ST. JOHN.

THE "LORD OF THE SABBATH."

THE Sabbath was made *for man, not man* for the Sabbath; therefore the Son of Man is *Lord* even of the Sabbath." The word "therefore" is very significant here, forming, as it does, the fitting introduction to the logical conclusion of Christ's argument.

What is the gist of the argument?—Plainly, that the *man* is of more importance than the Sabbath (important as that is); that *man's life*, physical as well as spiritual, is to be considered before and above any perfunctory Sabbath observance; for the Sabbath was not made *before* man, but *for* him, he to be the *master*, or lord, and *it* to be the *servant*. Therefore the Son of Man—the *second Adam*—must be its *Lord*.

Let it be remembered that the Sabbath was given to man while he was yet sinless; when he was, under his Creator, "lord of the earth." Man was not, of course, to exceed his prerogative, nor abuse his privileges as lord and master. "A righteous man regardeth [even] the life of his beast." So the righteous man will not abuse his privileges in his use of the Sabbath. He certainly will not trample it underfoot, as many are doing to-day.

But as sinful man has forfeited, by sin, his right and title as lord of the earth, so also, he is no longer lord of the Sabbath. Christ, the sinless and successful Second Adam, the Son of Man, is now, *in a twofold sense* (as Son of God and Son of Man), the only and rightful "Lord of the Sabbath," as He is also "Lord of all."

So we find that most of the Sabbath observance in, and for a long time before, Christ's day, among other observances, was a mere

"yoke of bondage." And much of the Sabbath observance ever since has been, and is still, of the same character. The master and the servant have exchanged places. Mere legal Sabbath-keeping, *on any day*, amounts to nothing. And if this is true with reference to the Bible Sabbath—the seventh day—it can not be any less true of a day not thus sanctified. If man was not made for even the *true* Sabbath, he certainly was not made for any *counterfeit* Sabbath.

Again, the true Sabbath was made *by the Creator* for man, while the counterfeit was made *by man*, without any divine authority. Not only is a person that *makes* counterfeit money considered a criminal, but the person also is guilty who *knowingly uses* it. And what should be thought, what does *God* think, of people who not only *keep* the spurious sabbath, but also attempt to *compel* their fellow men to do the same? Yet this is just what certain self-styled "reformers"—over-zealous Sunday advocates—are doing to-day. Thus they not only usurp Christ's prerogative as Lord of the Sabbath, but they also, at the same time, assume *lordship over men's consciences*. This is surely a great departure and a great sin.

Let us consult the Lord of the Sabbath—*our* Lord—in His teaching and His example, and learn what true Christian Sabbath-keeping is. His yoke is not galling, but "easy;" His burden is not "grievous to be borne," but "light." And we are assured that if we come and learn of Him, we "shall find *rest*"—true Sabbath-keeping—to our souls. But there is no compulsion, either in the coming or in the learning. No man, nor body of men, can justly prescribe even the particular *manner* of Sabbath observance. No long drawn out rabbinical rules, no pharisaical nor Puritanical regulations, tedious even in their minuteness, are allowable in the light of New Testament preaching and practise. The plain Word of God is the only safe and all-sufficient guide. "Brethren, ye have been called unto *liberty*; only use not liberty for an occasion to the flesh." Gal. 5:13. "It is *lawful*," says Christ, "to do well on the Sabbath day."

Plymouth, Cal.

A. L. ANTHONY.

WERE THEY NEGLIGENT?

AFTER the Redeemer had been raised from death by the Father, He did not inform His apostles that the sanctity of the Sabbath was transferred from the *seventh* to the *first* day of the week. Nor did He inform them that from that time the days of the week would begin and end at midnight. Was He negligent? The apostles called the Sabbath by its proper name, and the "first day of the week" by its proper name.

In Acts 13:14 we read that Paul preached on the Sabbath day. In verse 42 it is said that the Gentiles besought Paul to preach to them on "the next Sabbath," not on the next day. But we are not informed that the next Sabbath was the next day. In verse 44 we are told that on "the next Sabbath" a great number came to hear.

The writer failed to say anything about "the first day of the week," nor did he inform us that there was a disagreement between Christians and Jews regarding the Lord's day. We are nowhere told that the Jews (very sensitive regarding the Sabbath) complained that Christians had a rival Sabbath.

In Acts 20:7 we read of a meeting on "the

first day of the week," without any hint that it was the Lord's day. Such a meeting would naturally take place after sunset, the close of the Sabbath day. Since Paul would start on a journey Sunday morning, how natural that a farewell meeting should take place the previous evening after the close of the Sabbath. Here was a good opportunity to tell us that "the first day of the week" is the Lord's day, but he failed to write the few words. Was Paul negligent? or was the Spirit negligent?

In 1 Cor. 16:2 we learn of the brethren being advised to look over their business matters so as to determine how much they could donate to the famine-stricken brethren in Palestine. Paul has failed to inform us that this business affair should occur on the Lord's day; but he called the day by another name.

In Rev. 1:10 but six additional words would have been needed for John, the seer, to have written, I was in the Spirit on the Lord's day, the first day of the week. Why did he fail to insert the last six words? What a consolation such a parenthetical phrase would have been to Protestant Romanizers! Was John negligent? E. S. BROOKS.

THE "RECEIVER" INSTRUMENT.

EVERY wonderful invention is but the revelation of some wonder of our God before hidden from view. The telegraph, the telephone, the power of steam, simply brought into action powers that had been here during ages of the past, undiscovered, reserved, so the Lord tells us, until the "time of the end."

Wireless telegraphy is but the revealing of a wonderful truth in science that Christ might have told when He was walking about the hills of Judea, but did not—vibrations through air by which communication could be had at a distance. This discovery in the scientific world is certainly wonderful, yet it is not more important than another in the spiritual realm. Wireless telegraphy is but the perfect tuning of the transmitting instrument with the receiving instrument. The secret is here. The *two must accord perfectly*. And they are so perfected that there shall be no other instruments precisely the same, or no secret communications could be made.

Thus God's Spirit is moving or brooding over men to-day. The transmitter is perfect, but nearly all is lost upon men's lives because the human receivers are not attuned to the heavenly vibrations. Consequently, men go on wholly ignorant of wonderful messages God has for them, wholly unconscious, unimpressionable because sin has marred the soul receiver.

If this is not so, what meaning is there in such expressions as these? "And I will pray the Father, and He shall give you another Comforter, . . . whom the world *can not* receive, because it seeth Him not, neither knoweth Him;" "Yet a little while, and the world seeth Me no more; but *ye see Me*; because I live, ye shall live also;" and "He that hath an ear, let him hear what the Spirit saith unto the churches."

It is by listening to, and obeying the words of God sent us in the Bible that we shall become attuned to hear the wonderful things Christ has for us to hear and know. Men about us who are living in wickedness and sin will not get the message. "The sheep hear His voice; and He calleth His own sheep by name, and leadeth them out. And when He

putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice." "And other sheep I have, . . . them also I must bring, and they shall hear My voice."

Have *you* heard, dear reader, this voice calling *you*? You certainly *may*, and among the ten thousand discordant voices found here, you may for yourself hear that loving, pleading call of the Great Shepherd calling you by name. You have never yet experienced true pleasure if you have not heard His call.

Rome, N. Y.

T. E. BOWEN.

THE END IS NEAR.

CLOUDS and darkness gathering o'er us,
Awful tidings with them bear;
Scenes of misery spread before us—
Dearth, and pestilence, and war:
All in one loud, piercing chorus,
Tell us that the end is near!

Hearts of men within them failing
For the coming woes they fear;
All their efforts unavailing—
No propitious signs appear;
Sin increasing, crime prevailing,
Tell us that the end is near!

Selfishness is all abounding;
Gold the idol everywhere,
Worshipped by a host confounding,
Gold for all that's good or fair;
Crowds the mammon-god surrounding,
Tell us that the end is near.

Formal godliness increasing,
Power denied and forms held dear,
Church and fashion coalescing,
Forming now the character;
Rites so popular and pleasing,
Tell us that the end is near.

War, the heaviest curse of nations,
Running on its dread career;
While the mass its desolation,
Listless or applauding, hear—
War, with its abominations,
Tells us that the end is near!

Sinner, wouldst thou in the glory share
Of that message thou dost hear?
Wouldst thou have the hope before thee,
Told by priest and king and seer?
O believe redemption's story;
Look to Christ! the end is near!

JOSEPH D. NEEDHAM.

Parkersburg, W. Va.



PHILIPPIANS.

WE find, according to chapter one, verses 13 to 16, that this book was written while Paul was a prisoner at Rome. The date of this writing was about A.D. 64, or nearly thirty years after the apostle's wonderful conversion. From Eph. 3:1; Col. 4:10; and Philemon 9, we learn that these other three letters were also written when he was in bonds. These books are consequently called the "prison epistles."

The interesting account of the first introduction of the Gospel to the Philippian people, is found in Acts 16. It was to this place that Paul first went after hearing, in vision, a voice inviting him in the noted missionary call, "Come over into Macedonia, and help us." This seems to have been the first place in Europe to be favored with the labors of the apostle to the Gentiles. Here it was that Paul

and Silas were imprisoned, and delivered by the mighty earthquake. Here the damsel possessed with a spirit of divination followed the apostles, crying out, "These men are the servants of the Most High God, which show unto us the way of salvation." Here we find a class of devout Sabbath-keepers who gladly accepted the Gospel. Surely the work was begun in Philippi in a manner to carry conviction to the honest in heart.

According to the German version of Acts 16:12, Philippi was "the capital of Macedonia and a free city."

Being better acquainted with the circumstances under which the letter was written, we can better appreciate the contents of the book. In chapter one we have a remarkable proof of the apostle's devotion to the Gospel, inasmuch as he states that tho some preach Christ from an evil motive, supposing to add affliction to his bonds, yet he rejoices that Christ is preached, because in some way this would result in the advancement of the Master's cause. The idea that there is nothing for us to do, only to believe on Christ, is corrected by the statement of Phil. 1:29, where it is stated: "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." It is not sufficient to merely have a passive belief in the Gospel of Christ, but there must also be a willingness to go forth with Him without the camp, bearing His reproach. "If we suffer, we shall also reign with Him."

The Marvelous Condescension

and humiliation of our Lord is graphically brought to view in Phil. 2:5-8. Jesus made Himself of no reputation. The Revised Version reads, "emptied Himself." The French translation is that He "annihilated Himself." Other translations give the idea of *disrobing Himself*. The original Greek word has the signification of *becoming as nothing*. What a wonderful example for us to follow in divesting ourselves of all earthly advantage; in short, doing as our Master bids us, denying ourselves of that which this world holds for us that seems so dear.

In chapter four is to be found a most precious lesson on the subject of contentment. The apostle says: "I have learned, in whatsoever state I am, therewith to be content." He adds, "I am instructed both to be full and to be hungry, both to abound and to suffer need." The writer has also given us elsewhere some very plain instruction on the grace of contentment. In 1 Tim. 6:8-10, we read: "And having food and raiment let us be therewith content. . . . For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Also in Heb. 13:5, we read; "Let your conversation be without covetousness; and be content with such things as ye have." In these passages, covetousness and contentment are put in direct opposition to each other. It would seem from this that we must be either the one or the other—covetous or contented. Is there any middle, or neutral, ground?

Are we contented? How few there are who can respond in the affirmative to this question. Are we covetous? Surely no one will want to admit that this is his condition. But what else can it be, if we are not contented? No wonder the Saviour said, "Take heed and beware of covetousness;" and the apostle said, "I had not known lust, except the law had said, Thou shalt not covet." Covetousness seems to be

the tap root of sin, the root of all evil, hence after one like the apostle Paul has thought himself to be living in all good conscience unto this day, he finds, after all, that some of the roots of covetousness have not yet been eradicated.

It is not the opulent, the wealthy, alone who are subject to this vice; the poor vagabond, too slothful to earn a livelihood, is just as full of covetousness as the millionaire could possibly be. Let us read about him in the words of the wise man: "The desire of the slothful killeth him; for his hands refuse to labor. He coveteth greedily all the day long; but the righteous giveth and spareth not." Prov. 21: 25, 26. While possessing nothing, on account of his laziness, he wickedly covets the substance of the diligent. "Covetousness . . . is idolatry." Let us beware of it.

But, says one, it is impossible to be content with merely food and raiment. Let us see. In the scripture from which we started out in this investigation, we find the apostle stating that he had learned to be content even without these necessities of life. If he could be contented without them, can we not be contented with them? Surely, by the grace of God, we can be contented and cease our murmuring.

The latter part of chapter four needs to be carefully considered in its lessons concerning communicating of our substance to the advancement of the cause of Christ, and thus offering a sacrifice that will be acceptable to God. The days of sacrificing for the support of the Gospel are not, surely, all in the past.

It is interesting to note from Phil. 4: 22, that there were true believers even in the emperor's household. The Lord doubtless has those to-day in kings' courts who are known to Him as His own faithful servants.

Perhaps the most important exhortation contained in this book is that found in chapter four, verse eight. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

We are to control our thoughts and cause them to dwell on only such topics as will bear the above description. Shall we say we can not govern our minds? That is just what Christianity is designed to enable us to do. "Bringing into captivity every thought to the obedience of Christ." But this will be an entirely different line of subjects than those in common usage. What is it that gives to sensational papers and books their attractive qualities?—The fact that they give the details concerning that which is *impure, unjust, unlovely, untrue, of evil report, and dishonest*. The world is full of such departures from virtue, and the literature of the day is filled with accounts of the same. How much better to turn from such polluted streams to the pure Fountain of living waters. The book of Philippians is filled with such elevating and pure themes. How delightful its study!

F. D. STARR.

LIFE-GIVING SURGERY.

"WHY does God, if He is love, permit this continued suffering of mine?" is the cry of many a sorely tried child of God. "Have I not suffered enough? He could work a miracle and heal me at this moment; why does He not do so?" Yet we would not beg the sur-

geon, while his skilled hand and life-bringing knife are in the midst of an operation that means release from pain and death, to cease his work, and to stop torturing the sensitive, shrinking nerves and body. He could stop, of course, just where he is; and that would be the most unloving thing he could do. To bring the full blessing of restored and extended life, he must complete his work. May we not trust the loving heavenly Father as fully as we trust our surgeons?—*Sunday-School Times*.

WHAT IS TEMPTATION?

EVERY man knows that he is constantly, fearfully, tempted, but few men give thought to the eternal, pivotal significance of the great fact that they are tempted at all. Every temptation presents to a man an opportunity for choice, and he is likely to think it a great issue if the supposed gain of wrong-doing seem great, and a small issue of the supposed gains are not really what he longs for passionately. He measures the temptation, and guards against it, in proportion to its intensity and inducements, forgetting that the lightest inclination toward an act which is not wholly clean may be the real pivot on which his whole being turns just then and for all time. As he chooses then, so he may come to be; and no man can presume safely upon that moment when the issue seems hardly worth the cost of a fight with self. Every temptation is worth a fight to the death, simply because it is a temptation.

Man's notions and Bible truth are not commonly at one on this great fact of life. To most men temptation means allurements. In the Bible its primary meaning is "testing," "proving." To most men the problem in the struggle is the comparative attractiveness of a righteous and an unrighteous course, because of the supposed gains or losses of either, in the line of the alluring act, or its overcoming. But the Bible calls men to the highest level of facing every temptation as a test. The vital issue is the break with righteousness, and on that a man stands or falls. So far have men swung out from this central truth that there is even such an utterly-debased attitude toward temptation as that of the thief who measures with his glance the porch pillars and the overhanging eaves, the shadow of the house front, and the glitter of a luxuriously-furnished room beyond the open window, and the high probability of his being able to do the job without being caught. Yet every thief always gets caught in his thieving, not by the police, but by the act itself. It is not the jail that he ought to fear. It is the thieving,—the break with righteousness, and any other attitude toward the problem is unworthy even of a thief.

The Bible is clear on the significance of temptation, and no man need be confused by side-issues in his warfare. The allurements of a temptation are nothing more than the means by which the test is applied. They are never the temptation itself, never the main issue. When God tried, or proved, or tempted Abraham by directing him to offer up Isaac as a burnt-offering, the heavenly messenger, when Abraham had indeed been proved, suspended the dread ending of the test,—“for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me.” Abraham was proved to be on God's side unreservedly. The test was everything. Failing in that, Abraham could not be the factor that God wanted him to be in His plan.

When Jesus was led up into the wilderness to be tempted, He was led there to be tested. Satan's purpose, made clear in every form of temptation which he presented, was to draw the Son away from the Father, and this the Son could not tolerate. He would not test God, whose Son He was, and thus imply doubt of Him. He would make no presumptuous exhibit of His power under any inducement. And when Satan suggested to Him a short cut to power, Jesus brings that incident to an abrupt close, utterly repudiating the Satanic suggestion that any service, any power, any glory, might be attained apart from His Father and His true mission. Had He failed in that test, the overwhelming consequences of that failure would not have been in the things that were offered Him, but in the mastery of darkness over light,—in the very failure itself.

And what did Jesus and His schooled followers teach concerning this testing which is a part of life?—The disciple was to pray that he might not be put to the test; he was to be vigilant against the approach of any testing time; he was to be, not like "those on the rock . . . who, when they have heard, receive the word with joy; and these have no root, who for awhile believe, and in time of temptation fall away." In the end it was given to these plain men, even when they were contending with one another over foolish questions of preferment, to hear from the lips of the tempted, sinless Christ, that they, even they, were to be appointed unto a kingdom, because "ye are they that have *continued* with Me in My temptations." Troublesome students that they were in the school wherein He taught them, yet they remained with Him in His testings, sharing the contest and many of its victories. Comrades of His in such a warfare were not to be forgotten.

And their testing was to continue. There should be no relief from that. Nor could they promise relief to others, even tho they could promise victory. It was James who would exultingly urge men to "count it all joy when ye fall into manifold temptations; knowing that the proving of your faith worketh patience." And he would leave men in no doubt about the true significance of the testing. "Blessed is the man that endureth temptation; for when he hath been approved [has stood the test], he shall receive the crown of life, which the Lord promised to them that love Him." "Even so run," writes Paul, "that ye may attain. . . . I therefore so run, as not uncertainly; so fight I, as not beating the air; but I buffet my body, and bring it into bondage. . . . There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted [tested] above that ye are able; but will with the temptation [the testing] make also the way of escape, that ye may be able to endure it."

Temptation is no mere allurements to an unworthy act. It is in life and of life, persistent, insidious, never other than dangerous, never trivial, and always pivotal. Every temptation is a test, and no test leaves a man just where it has found him. Thanks be unto God that every test can bring us nearer to Him!—*Sunday-School Times*.

LIFE is lovely, but death is devilish. It does not look like the Lord's doings. His immutable nature makes it impossible that the Author of life could be also the author of death, as this would imply a change and a foolish attack upon his own works.—*T. H. Nelson*.



LIFE AND DEATH.

[By Ernest Crosby, in *Conservator*.]

So he dies for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it harder for him?

But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led.
Never mind how he died.

TALKS TO YOUNG MEN. No. 3.

Sufficient Exercise.

EXERCISE comes from the Latin *exerceo*, *ex*, out, and *arceo* to "keep off" or "drive forth." It is "the easy, natural action of any power," taken at any time with a view to increase or maintain that power, or because such action is enjoyable.

It has many synonyms, such as action, application, drill, employment, exertion, occupation, operation, performance, practise, use. Exertion is a stronger word, and each synonym has its particular meaning. There are persons who take too much exercise, and shorten their lives in consequence. There are others who take too little, and so shorten life. Yet "it is better to wear out, than rust out," isn't it?

In the early days of humanity, outside of cities, exercise was more normal, bringing every organ into balanced action. Nowadays the inventions of men have developed machinery to that extent that much of man's work is done indoors, but few muscles and parts of his anatomy get exercise, and he becomes a part of the machine he uses. When the machine stops, it rests; when the man stops, a portion of himself longs to work, and other portions are too weary.

To help this condition of affairs gymnasiums are devised and all sorts of devices and apparatuses and systems are planned to help out the lack of normal exercise.

But the best exercise for health, after all, is not gymnasium exercise. It may make athletes, but athletes are not by any means noted for health or longevity. Usually, they are short-lived, and soon age. This is pre-eminently true of professional pugilists.

No exercise, taken for the purpose of exercise alone, is greatly beneficial, and this is mostly the case with gymnasium exercise. The exercise is taken with constant effort to be benefited by it. More than half its virtue is lost in the effort.

Not so when the exercise comes in the pursuit of some object, and the mind is on the object rather than the exercise. Mark the little child playing horse astride a stick. Muscles, limbs, trunk, and lungs find united, healthful, harmonious exercise. The eye sparkles, the cheeks glow, the lungs expand, and the boy

beams with health and life. He is not thinking of the exercise, but of what the exercise brings.

Good manly sport among young men is beneficial if not indulged in to excess. Let it be in the open air and the sunshine, and let it be honest, generous, soul-opening, heart-quicken- ing.

There is no better exercise than sawing, chopping, and splitting wood. This is especially true of the use of the ax. The whole man is in action from head to foot, and the lungs are open and free. The writer attended a seminary once where the leading professor, not the best type of health, by the way, boasted of his dumb-bells, and their virtue. He had two pairs, one of forty pounds, one of sixteen. And he really did very creditable work with them, and developed good bunches of muscle. But one day while expatiating upon their benefit, his younger brother, a picture of health and activity, remarked to the professor, calling him by name, "I have two splendid dumb-bells in the basement." "What are they?" said the professor. "The buck saw and the ax," was replied. The professor was embarrassed and blushed, but he had little more to say. The careless boy's argument had struck home.

Get you a wood-pile, and take a few minutes vigorous exercise with the ax; you will find that it will pay far better than any gymnastic exercise, and you will have the consciousness that it is doing somebody some good.

Plenty of Sunshine.

We will not take space to consider this topic in this number; but let us not put off the sunshine till next week.

ABDIEL.

SUCCESSSES OF YOUNG MEN. NO. 3.

THERE was some question as to whether mention should be made of the successes of Alexander, but on second thought it seemed well so to do. While we do not look on his successes with approval,—I might say the ambition that led to those successes,—we can but admire the vim and zeal he displayed. We must remember, too, that the ambition to be a great warrior, to lead armies, to conquer,

was the greatest to which a young man of that age and country could aspire. To be content with a life of ease and peace was not commendable in any man trained as Alexander was, least of all in the young prince, the son of Philip of Macedon.

Born in such an age, heir to the throne, and as such to be leader of the people, commander of the army, Alexander was early trained in the arts of war and government. But not alone was he trained in these lines, for we read that he had famous teachers, the great scholar Lysimachus being one, and Aristotle another. These taught him the philosophy of the Greeks, the traditions, the myths, the exploits of the heroes, the greatest of which were written by Homer, an ancient poet who lived and wrote four or five hundred years before Alexander's time. Alexander was very fond of study, delighting in the association of these famous teachers. It is said that he even carried a copy of Homer's poems with him on all his conquests.

What were his successes? The story is no doubt familiar. Fearless even in childhood; when only a young man hurling a wine cup at his father, the king, for speaking slightly of his mother, whom the king had put away; even before this, riding the untamed charger, Bucephalus, which the king's own horsemen pronounced too vicious for any rider; called suddenly to the throne on the assassination of Philip, he took the reins of government, assumed the leadership of the army, and for twelve years led it through mountain-pass, turbulent river, deadly forest, and burning desert, to victory after victory. Cities, states, nations fell before him, till at last he sat in the conquered city of Babylon, ruler of the world, at the age of thirty-two.

Would that the account might be closed as the life story of our own Washington can be, that content with the glory gained, the victories won, the successful general would seek the interests of his people and be content with his achievements. But such can not be the conclusion of the life of Alexander, for, the conqueror of the world, he could not control himself, and died, we are told, of a fever brought on by excessive drinking.

The lesson: We, as Christians, fight more important battles, serve a greater cause, follow a greater Master; should not our ambition, our ardor, our zeal, be equal to Alexander's?

MAX HILL.

HIS MOTHER'S TRAINING.

ROLAND stopped and looked at the sign "BOY WANTED." It hung outside a large cutlery establishment next door to a store where there had been a big fire. He had made up his mind that he was old enough to look for work and try to relieve mother. Should he go in?

He hesitated, then with all the courage he could command went inside. He was sent back to a room where men on high stools were writing in big books, too busy to notice him; but a tall gentleman did, and questioned him so fast that he could hardly answer.

"What kind of work do you expect to do? Don't know? Most boys do. Never worked out before? Suppose you think it's all play. Well," pointing to some steps, "go down there, and the man at the foot will tell you what to do."

Roland went down and found half a dozen boys at work, with their sleeves rolled up,

cleaning and polishing knives. The man at the foot of the steps looked up and said:

"Come to try your hand? Well, three boys have just left in disgust; doesn't seem to be boys' work, somehow, but it's got to be done. You see," he said, picking up some knives and scissors and showing spots of rust on them, "the water that saved our building the other night, injured some of our finest goods. If you want to try your hand at cleaning, I'll show you how. We pay by the dozen."

"'Tisn't fair," said one of the boys, "some have more rust on than others."

"If you don't like our terms you needn't work for us," said the foreman; and the boy, muttering that he wanted to be an errand boy and see something of life, left, while Roland went to work with a will. As he finished each piece, he held it up, examined it critically, and wondered if mother would think it well done.

When the hour for closing came, the gentleman who had sent him downstairs appeared, and looking round at the boys, said:

"Well?"

"There is the boy we want," said the foreman, pointing to Roland. "'Boy wanted' doesn't mean any kind of a boy. Mother know you came? No? Well, take her your first wages, and tell her there is a place open to you here. Then put your arms around her neck, and thank her for teaching you to be thorough. If more boys were thorough, more boys would succeed in life."

"I guess, mother," said Roland, when he told her about it, "it was because I tried to do everything as you would like it. I forgot I was doing it because there was a 'boy wanted.'"—*Sunday-School Advocate.*

QUESTIONS FOR IDLE MOMENTS.

"To understand a proverb, and a figure, the words of the wise, and their riddles."
Prov. 1:6, A. R. V., margin.

ANSWERS FOR LAST MONTH.

Correct answers to Bible Questions, Bible Enigma, and Word Square were sent in by Florence Livingston, Errolle McChesney, C. A. Van Cleve, Ruland Bowen.

There were quite a number who had all right but one. Four substituted the children of Israel for Hagar. Several missed on the length of time Noah stayed in the ark, and one had Noah's age wrong. Let those who missed study the correct answers, that they may be impressed upon their minds.

Some erred in giving merely the sentence in the enigma without giving the words made out of it. We did not call this a mistake this time, as all did not know what was required.

Some think they must wait till they see the answers in the paper before sending theirs in. These will be too late.

ANSWERS TO BIBLE QUESTIONS.

1. One year and seventeen days.
2. Nine hundred fifty years.
3. Genesis 14.
4. Abram.
5. Hagar.
6. Esau.
7. Isaac.
8. A prince of God; a supplanter.
9. Esau, son of Isaac.
10. Jacob.

WORD SQUARE.

A L M A
L O A D
M A D E
A D E N

BIBLE ENIGMA.

Lot, Abram, Galilee, Leprosy, Royal, Nob, Italian, Nisan.

"Lying lips are an abomination."

WORD SQUARE.

My first was the last to see Jesus' face,
My second's a breeze, just a gentle one,
My third on the high priest's breast found place,
My fourth was a type of God's only Son.

BIBLE ENIGMA.

I am composed of forty-eight letters. I tell why Jesus came to this world.

My 1, 2, 5, 9, 10, 13 is the name of one who was not with the disciples when Jesus first met with them after His resurrection.

My 4, 46, 45, 15, 16, 7, 11 is the name of a Jewish king who was set to do a work his father was not permitted to do.

My 29, 34, 30, 31, 32 is what a leper must do before he could be declared clean from his leprosy.

My 8, 3, 17, 18 tells where one who ate at David's table was lame.

My 20, 21, 22, 33, 38, 32 is a process of cooking prevalent in Moses' time.

My 41, 39, 6, 26 is the name of a female deer mentioned in the Bible.

My 47, 48, 24, 12, 25 is what sin leaves upon the character.

My 27, 37, 19 tells the number of times Jesus cleansed the temple.

My 44, 43, 42, is a tool which Jesus used in His work as a carpenter.

My 40, 28, 35, 36 is what Samuel received each year from his mother.

My 23 is found in seek but not in serve, in king but not in country.

WANTED, A BOY.

A HAPPY boy.
A boy full of vim.
A boy who is square.
A boy who can say, "No," to wrong.
A boy who scorns a lie.
A boy who hates deceit.
A boy who despises slang.
A boy who is aboveboard.
A boy who will never smoke.
A boy who saves his pennies.
A boy with some "stick to it."
A boy who takes to the bath-tub.
A boy who is proud of his big sister.
A boy who has forgotten how to whine.
A boy who thinks hard work no disgrace.
A boy who stands at the head of his class.
A boy who does chores without grumbling.
A boy who believes that education is worth while.
A boy who is a stranger to the street corners at night.
A boy who plays with all his might—during play hours.
A boy who listens not to unclean stories from any one.
A boy who thinks his mother, above all mothers, is the model.
A boy who does not know more than the rest of the house.
A boy who does not think it inconsistent to mix playing and praying.
A boy who does not wait to be called a second time in the morning.
A boy whose absence from Sabbath-school sets everybody wondering what has happened.—*Christian Guardian.*

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AN APPEAL FOR A MISSION IN THE MOUNTAINS OF INDIA.

SEVERAL years ago the readers of the SIGNS OF THE TIMES manifested their substantial interest in the people of India. It was in the year 1898, when India was severely stricken with famine, and the large family of readers responded in a generous way, and a goodly sum of money was raised. By this money, food and clothing were brought to starving boys and girls. Comfortable Christian homes were found for destitute orphans, where since they have been taught the Word of God. Some of them are now reaching manhood and womanhood, and can now tell others of the love of Jesus that brought to them salvation of body and soul. Eternity only can reveal the far-reaching results of the gifts of the SIGNS family at that time.

The publishers of the SIGNS OF THE TIMES have now listened to another call from the "Land of the Indus," and again they throw open the columns of their valuable paper and make another appeal to its large circle of readers; and they make it believing that there will be a generous response. The plea this time is for money to establish a mission in the mountains of India, that the sons and daughters of India, who are hid away in the secluded recesses of mountains may have the Gospel.

For years our Mission Board and band of workers in India have heard the cry of need in the mountains, and again and again to this appeal for means a deaf ear has been turned. There are the 87,000,000 Hindu people, for whom we have scarcely raised our hand, more people than in the whole United States, and many of these people dwell upon the slopes, and in the valleys of the Himalaya Mountains, which form the northern boundary of India.

Among the strongest and most sturdy people of all India are there. As a rule the morals of people are higher in the mountains where the climate is cool and bracing, than in the plains. Among the strongest and most sturdy people of all India are the mountain dwellers. The Sikhs, physically the most manly men of the British Empire, and from whom England gets her best Indian soldiers, live in the foot-hills and adjacent plains.

The plan of establishing a mission is to procure land in a thickly settled community in the mountains and open a school. We have found from experience in India that a Bible school for young men is one of the best means of getting our work started in new places. At Simultala among the Santhals we have such a school. For several years our workers at this mission worked without seemingly very much progress until a school was started. This school has now been running three years, and good results are following. Last year there were more applicants than could be accommodated. Young men from the surrounding country attend the school, and work three or four hours a day in the garden for their board, and during that time the Bible is made the basis of study. In this way they get a knowledge

of God's Word and can return to their friends and relatives and tell what they have learned. By establishing a Bible school in the mountains where young men can come and board, and learn to read and study the Bible, a beginning can be made. The purpose in making it a boarding school will be to take away, so far as possible, heathen surroundings and substitute Christian influences. There should be enough ground in connection with the mission so that pupils may be given work to do to help earn their food while attending school. An orchard would do well in the mountains. Fruit growing, when superintended by Europeans or Americans is profitable. Apples, oranges, peaches, pears, and strawberries do well, and there is a good market for them.

Work should be started for women as soon as possible. They are in a pitiable condition. Of the 145,000,000 women, but very few know

starved, they must endure the taunts and abuse of those who should be their bosom friends. Their condition is a loud appeal for help.

At a mission in the mountains where the climate is cool and refreshing, our missionaries of northern birth can work with little difficulty and keep their health from year to year. During the ten years that we have been carrying on mission work in the plains, several have lost their health and some have died. Together the number reaches a full score. This has been a great hindrance to the work, and the situation calls for assistance. It costs a large sum of money to transport so many workers to and from India, and a mission in the mountains, so planned that workers in the plains could go and revive their exhausted energies would do much in lessening traveling expenses of so many workers to and from India, and would promote the health of workers as well.

A mission in the mountains would then serve a twofold purpose. Educational work could be carried on in the immediate community for men and women, and at the same time such a place would serve as a retreat for workers from different parts of India, who need rest.

As people in the mountains hear and heed



A VIEW OF THE HIMALAYA MOUNTAINS, NORTHERN INDIA.

even how to read, and fewer still know anything about the Gospel of Christ. They are kept in ignorance, and, knowing nobetter, hold tenaciously to a religion which makes them little more than prison-slaves. A son of India has said: "If you want to win India, win the women of India, and all India will be Christians." It may not be possible to open a school for them at first. They are timid and secluded. Lady workers having learned the language can press their way into the homes and teach them there. Here, too, they can reach the widows whose condition is even more pitiable than ordinary women. Many of them become widows when they are only children. The death of their husband, who is often a man of forty or fifty, is laid to their charge, and as a penalty for their sin, they are made household drudges the rest of their lives. With shaved heads and coarse garments, often half-

the Gospel, they can be trained as workers and go with less susceptibility of disease to the hot and more trying climates of India—a suggestion worthy of consideration in mission movements in India.

At least \$5,000 is needed for such an enterprise. Aside from purchasing the land, a substantial house will need to be built for workers; a schoolhouse for the school, and a small dispensary for treating the sick. Could the readers of the SIGNS but see the missionaries in the plains of India during the heated season which lasts for nearly eight months, from the middle of March until the first of November, and see how weary, worn, and washed-out they become from months and months of heat, incessant day and night, they would clearly see the wisdom of the SIGNS OF THE TIMES and Mission Board in establishing a mission in the mountains. Such a move spells progress to

the cause in India, and will go a long way in solving some of the knotty problems we have been called to meet in that field.

Five thousand dollars is a small amount for so great and imperative a need. Only a bare statement is placed before you at this time. The need, the dire need of consecrated men and means in India is greater than we can tell, and now, just now, is the time to carry the Gospel to her people. For a hundred years and more the hand of Providence has been going on before, preparing the way for this very time. Before British rule prevailed, scarcely a year passed by without thousands of India's sons shedding their blood in war. Now all is peace from one end of India to the other. When Queen Victoria took the throne there was not a mile of railway in India. Now there are 26,000 miles of railway extending to all parts of the country. The means of communication, both by the postal and telegraph system, is no less remarkable, and education is making marvelous strides. There were, in 1901, 147,344 schools and colleges. The people are willing to study and anxious to learn.

The people are looking westward for help, and while doing so, infidel literature from the West is being scattered broadcast everywhere. The enemy of truth is determined to keep that sea of people in darkness and doubt. While they are looking, anxiously looking, westward, shall we not send them the Gospel? We come to you, dear friends, with this appeal, and we have faith to believe that you will make a liberal gift for this worthy purpose. What will you do? What can you give? Remember, friends, that one-fifth of the population of the globe is in India, and few of them know of God's love. Remember, too, that fully half of these are women, held in ignorance and superstition, of whom twenty-five million have come to the deplorable condition of widowhood. Let us make a real sacrifice and raise the money at once for a mission in the mountains of India. What will you do? What can you give?

Boulder, Col.

J. L. SHAW.

HEAVEN OR HELL?

Joshua 24 : 21.

ONE night a young English sailor stepped into a mission in New York City. At the close of the meeting when he was leaving, some one put into his hand a little card, on which was printed the following: "If I should die to-night I would go to ——. Please fill out and sign." The sailor put it in his pocket, went back to his steamer, and stuck it up in his bunk, without thinking much about the words. Crossing the Atlantic, he was thrown from the rigging in a storm, and, falling to the deck, broke an arm. He was carried to his bunk, and as he lay there alone his eye fell on the little card, and the message went home to his heart. He thought, "If I should fill that card out honestly now I should have to write in the word hell. But I'll not fill it out in that way." And lying there in his bunk he accepted Jesus Christ as his personal Saviour, and surrendered his whole being to Him. He filled in the card with the word heaven, and signed his name. Returning to England, he soon got another ship for New York, and on arriving there he walked to the mission and handed in his card. Suppose you had a card like that to sign to-day. Which would it be, heaven, or hell?—*Selected.*

"Be saved; a sinking man can not save others."

TWO OFFERINGS.

ONE

Was from a well-to-do family,
Who were accounted generous.
Were reputed to be liberal.
Made much of what they gave.
Owned much real estate.
Professed to be Christians.
Solicitor expected much.
Their contribution amounted to \$20.

MORAL.

"How hardly shall they
that have riches enter
into the kingdom of God." Luke 18 : 24.

THE OTHER

From a servant of the same family,
Had no account taken of her.
Had no such reputation.
Gave in the spirit of humility.
Owned but the clothes she had.
She was a Christian.
Solicitor expected little.
Her contribution amounted to \$20.

MORAL.

"Hath not God chosen
the poor of this world
rich in faith, and heirs
of the kingdom?" James 2 : 5.—*Selected.*

OUR WORK AND WORKERS.

NINE new Sabbath-keepers at Olin, Iowa, is included in a report to the Bulletin by Brother E. G. Olsen.

FOUR young converts at Liberty Center, Ohio, and one adult at Defiance, are reported by Brethren W. E. Bidwell and John P. Gaede.

THE address of C. H. Jones, Western Transportation Agent, is changed from Pacific Press to R. F. D. No. 18, Mountain View, Cal.

TWELVE converts to the faith are reported in the Southwestern Union Record, by Brother M. H. Gregory, who has been laboring at Alpena Pass, Texas.

AT Lorimor, Iowa, two sisters have responded to the call of the Spirit through the ministry of Brother E. W. Wolfe. Others are also much interested in the truths presented.

A GENERAL camp-meeting for Upper Columbia Conference will be held at Milton, Oregon, May 17-27. The president and vice-president of the General Conference are expected to be present.

IN an article concerning our sanitarium at Madison, Wis., the Appleton Journal says: "Upwards of two thousand patients have received treatment in this institution, within the last two and one-half years, and a very large percentage have been permanently cured, and all have found relief who have gone there before it was too late."

A LETTER from Brother W. J. Tanner, of Hayti, W. I., to friends in New Jersey, reports that his work is encouraging. He is making progress in the study of French. There are about fifty Sabbath-keepers there, all but three being natives of the island. Of fourteen he has baptized, twelve were from the Roman Catholic Church.

THE employees of the Ingison Coal Mine, in North Dakota, have organized themselves into a tract and missionary society, with seventeen members. They also hold a Sabbath-school, and some other meetings that are attended by others than the members. They canvass some other towns in the vicinity, and have distributed thousands of "Signs of the Times Leaflets" the past winter.

THE Nebraska Reporter gives some extracts of a letter from Brother I. H. Evans, treasurer of the General Conference, from which we take the following: "Our missionaries from all the distant lands report souls continually coming into the truth. In Mexico, where we have labored for so many years with apparently but meager returns in the souls of men, God has greatly blessed the efforts of our brethren the past year, and given us quite a goodly number of sincere, earnest people, who have given themselves to the message. In China, Japan, and Africa, in fact all over the wide harvest field, there

seems to be no limit to the number of souls that could be brought into the truth had we only the men to place in these respective fields."

THE happy faculty of saying just enough was recently illustrated in Canton, China. Writing to the students of Elk Point, S. D., Industrial School, Brother E. H. Wilbur says: "I wish some of you young men could have been here the past two weeks to help us sell our new Sabbath calendars in Chinese. Yes, you could really have helped to sell calendars without knowing how to talk Chinese. Brother R. A. Caldwell, a canvasser from Singapore, was out with us two days and sold as many as any of us, tho all the Chinese he knew was what we taught him to say, 'Yeet fun pie yat ko seen yat cheung' (Monthly calendar, one cent for one piece). In the past ten days, by the Lord's help, I have sold over 1,100 copies in the streets of Canton. Our streets don't look like the streets of Elk Point, nor like the streets of Sioux City. Here the streets are not usually more than four to six feet wide." This letter was dated January 25, and says: "About two months ago we organized our Chinese Sabbath-school with Dr. Law Keem as superintendent. We had seven classes and about forty members. . . . Mrs. Wilbur and I have now been in China a little over three years, and I should be very sorry if for any reason we should be obliged to leave this needy field."

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"THE FIERY DEMON."

FOR more than a month a gas well, in the edge of the Indian Territory, about seven miles southeast of Caney, Kansas, has been burning with terrific fury. Words are entirely inadequate to describe the awful grandeur of the scene as a flame of burning gas shoots one hundred and fifty feet into the air.

The well was drilled by the New York Gas Company, February 17. After striking gas at a depth of about fifteen hundred feet, the men were working for days under extreme difficulty to get the combustible stuff under control.

On Friday afternoon, February 23, there occurred a thunder storm in the vicinity of the well where the gas has been escaping for several days at the rate of thirty-eight million cubic feet per day, filling the upper regions full of the gas.

At the sound of a loud clap of thunder, the workmen looked upward, and to their consternation saw the heavens ablaze with the burning gas. They immediately fled from the scene, just in time to escape being caught in the fiery flame. In an instant the well was on fire, and the burning gas set up such a scream and roar that it could be heard twenty miles away. Nothing can describe the terror of the spectacle. Stones weighing several pounds were thrown a thousand feet into the air. Soon an opening in the shape of a funnel was made at the mouth of the well.

Since then the volume of the gas being consumed has increased to nearly double that at the beginning; the daily consumption is now estimated at 70,000,000 cubic feet. The ground is completely burnt for a radius of fifty feet, and it is impossible to get nearer than seventy-five feet from the well, on account of the intense heat.

Gas experts are at their wits' end to know how to extinguish the flames which, up to the present, have shown no signs of diminishing. Over fifty men have since been employed in the effort to harness the "fiery demon," but the heat is so terrible that water must be thrown continually upon the men while they are at work.

At first it was thought that the fire could be extinguished in the usual way by turning steam on at the bottom of the flame. But that seemed to make it burn all the more furiously. It was then thought that by means of an immense crane, a hood in the shape of a funnel turned upside down and weighing several tons, could be placed over the top of the well. The first attempt was made on February 9, but they were unable to swing the immense hood over the well.

A few days later another and more successful attempt was made to place the hood in position, but it had been over the well but a short time when it was burned up, the great crane which was used to swing it was melted and burned down, and soon all was but a pile of scrap iron. The rubbish was immediately cleared away, and a larger and heavier hood was prepared, and weighed down with several extra tons of iron, and another attempt was made, but with the same result. Thus the fiery monster is still at large, defying all their efforts to bring it into subjection.

Nothing that I have ever seen in any way surpasses, or even equals, the awful grandeur of the scene, excepting an active volcano. But this is a volcano on a small scale.

The people in the vicinity of the great gasser are becoming considerably concerned, and can begin to comprehend how the world can be destroyed by fire. If men can drill a few feet into the earth and find gas in the quantity that they are unable to extinguish after it has been ignited, how much more of this combustible is hidden away in the heart of the

earth, kept in store for the great day of God's wrath.

Some people scoff at the idea of the earth being destroyed by fire, but Peter says that such are "willingly ignorant" of the facts and conditions as they exist to-day. Science has proved that the earth is filled with the most combustible elements which, under certain conditions, would envelop this world in a mass of flames.

The Word of God declares that "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

We read that God by a look causes the earth to tremble, and that by simply touching the mountains He causes them to smoke (Ps. 104:32); how terrible will be the scene when "fire comes down from God out of heaven" and ignites the gases composing the earth, causing the earth to melt, and all things therein to be burned up.

And so we read: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the



elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13.

H. F. KETRING.

Yet thousands will swallow the lie and then swallow the stuff, which is called the "only dyspepsia cure," and advertises to cure "headache, nervousness, bowel troubles," or "anything arising from indigestion." More than this, the day you begin using this "cure," "you can eat anything you like and all you like," and the "cure" gives immediate and permanent relief, etc., etc., *ad nauseam*. To the one who knows anything at all of the general causes of dyspepsia, these claims are nonsense. It will doubtless stimulate and stupefy the stomach for a while, but the chances are that, in nine cases out of

ten it will leave the system worse than before. There is one permanent cure in many cases: remove the cause or causes, and nature will do the rest.

THE EVIL OF HYPNOTISM.

A CLIPPING is kindly sent to us dated New York, February 3, giving a report of a student in criminology stating that he hoped to be able to win the consent of parents or guardians to use hypnotic suggestion in the treatment of children who are in the hands of the law in the jurisdiction of children's courts. This hypnotist declares, "Give me any child, I do not care who, under fourteen, and I will bring out the good side of his nature so that it will predominate over the bad and abolish his tendency to crime. I have done it in scores of cases, and almost invariably—yes, in 100 per cent. of cases—the treatment has been successful. Between the ages of five and fourteen years every child is susceptible to suggestion; after that some of them are less amenable to it."

Now all this from a moral view-point is sheer nonsense. The hypnotist contends that unruly children taught by this method would grow up and become good and useful members of society instead of the prison or perhaps the gallows. All this is theory and, to some extent, demonstrated temporarily in practise; but the very worst evil—the worst of all evils that can come to a soul—is what we have repeatedly pointed out, the destruction of individuality of the person who submits to be hypnotized. The absolute subjection of the will of one creature to another places the will of that creature in that condition where he is susceptible to every evil influence of stronger wills. It is upon such minds as this that the devil will delight to play, and hypnotism is one of his ablest evangelistic propagandists in this world to-day. Given a race with wills controlled by others, creatures as themselves, and you have a class of minds upon which Satan can play his triumphant march to the lower regions at his will.

It is God's design that the will shall be absolutely free; even submitted to Him, He does not enchain it or deprive it of its freedom. The highest angel in heaven is bound to God only by free choice; but the demons of Satan are enslaved by a chain from which, once made, they can not break. We shall have more to say on this subject in the future.

INCREASING INSANITY.

THE New York *World*, condensing the report of the commission of the London County Council, charged with the supervision of the asylums for the insane, says that the report shows that insanity is on the increase in the United Kingdom. The number of insane poor reported in 1904 in the institutions of the county was 23,948, in 1905, 24,652. The principal cause is set down as alcoholism, which caused thirty per cent. of all cases registered. Inherited tendency has a high per cent. also. The whole tendency of the world is toward such a condition. The increased use of alcohol, the use of various substitutes for liquor, such as absinthe, cocaine, the large increase of narcotic drugs like morphia, nicotine, through tobacco, could result in no other way than in the unbalancing of the minds of their devotees. If every one of these powerful stimulants and narcotics could be abolished from the earth, humanity would be greatly benefited by the act. The only good that they do is mighty poor compensation for the untold evil which they accomplish.

Right in this connection the following item from Yale University is worthy of note. Out of the 334 freshmen who took examination in the gymnasium, 148 confessed to the use of tobacco, 44.3 per cent., the largest percentage of men who smoke ever observed in the annual examination of the physical condition of the incoming class. Sixty stated their inability to swim, and 113 were obliged to wear glasses. Of course the inability to swim might not be due to tobacco-using, and probably not all the defective eyes are due to the same cause, but tobacco-using has its bad effects upon the eyes, and it so unfits the physical man that it makes him disinclined to follow the natural sports of boys, among which is swimming. Would that all young men could see that the use of tobacco in any form is an enemy and only an enemy.

AN INTERESTING PHENOMENON.

THE accompanying illustration is from a drawing made by Mr. A. D. Benton of Ukiah. This appearance in the heavens occurred March 1 at 5:30 P.M., and was witnessed by many persons in Ukiah, where the drawing was made. The sun is at the horizon. The moon is above. In all the circles and segments of circles, except the two arms at the right and left, all the colors of the solar rainbow were visible. The "festoon," so to speak, above the first bow was as strongly colored as any. The outer rings, or arms, were white, as were also the two spots on either side



of the sun. The phenomenon remained till sunset. There was no rain; a light haze covered the sky. It was watched with intense interest by the people. It was one of God's wonders in nature. Joel 2:30.

RECENT EXPERIENCES IN NEW ORLEANS.

A Wrong Stand for a Baptist.

SUNDAY law agitation has found its way to New Orleans, and from now until the meeting of the Legislature in May a campaign in behalf of more stringent Sunday enactments will be prosecuted in this city especially.

On Sunday, March 4, a mass meeting of barbers was held in New Orleans in behalf of laying plans for forcing all barber shops to close on Sunday. Some of the barbers desire a day off, but fearing that other shops might secure their trade, they desire a law to force all to close up.

A Baptist minister was present and made the principal speech. Among other things he said:

"I am here to help your cause, as it is a righteous cause. As to Sunday rest, I am an American, and we have an American Sabbath. Sunday rest is so ingrained in our American Sabbath that for any to oppose its observance is to invite anarchy. Our chief executive, legislators, and other officials lay aside their labors and observe the day; and why not accord this privilege to the barbers? We want to claim our rights in this government. The nation and state have the right to rest, and why should not this right permeate even the barber shops? Shaving on Sunday is not an act of mercy or necessity. On the contrary, it is *merciless* to demand a shave on Sunday. And when one barber would like to close up on Sunday he sees the possibility of his competitors securing his trade; this is merciless, and so we should have a law to compel all to close to conserve equal rights. There are those who would like to go to the house of God on Sunday, but they can not do this under present conditions. My appeal to you is to contend for your rights on this day. You have the right as an American citizen to do so. I shall help you all I can."

A lawyer, who will probably represent the barbers before the Legislature, in his address advised that great care be used in "tinkering" with the present Sunday law. Several barbers spoke. One said that he had not enjoyed a Sunday rest for sixteen years, except when he had the typhoid fever, and that he had not been inside of a church for the three years of his married life. He thought that a law should be passed to help along that line.

On the same day the president of the Anti-Saloon League of Louisiana spoke in two of the churches, giving expression to thoughts which are to serve as texts for the pulpits from this time onward. Such incidents are indicative of the stirring times which

are before us in this section, and we must be aroused, and rise to the opportunities afforded us in giving this message to the people of our country.

S. B. HORTON.

When the modern Preacher (nominally of the Gospel) gets into politics, his first consideration is enforced Sunday observance; in other words, he moves toward an establishment of religion by state law. He would fain have this course pass as a temperance movement, but this ruse is exposed in most instances, by the fact that he is willing to concede a license to the liquor seller six days in the week if he be restrained on Sunday. He will even concede the privilege for half of that day, for the sake of an entering wedge that will lead to an extension of his established religion. The Cincinnati Evangelical Alliance has a Law Enforcement Committee that is just now especially active, being encouraged by a new municipal administration somewhat favorable to that kind of politics.

John Alexander Dowie, self-styled Elijah III. and first apostle, general overseer of Zion City, has been deprived of his rulership in the Dowieite movement, and all the vast accumulation of means and houses and institutions has been stripped from him by the persons left in power while he was in Mexico. Even his own wife and son have turned against him, and serious charges have been brought by them and others. It is expected that on Mr. Dowie's return to Zion City, there will be a bitter contest between the two factions. At the present time the majority of the members are against their former leader.

Those who are conducting the crusade against tuberculosis in this country have found it necessary to publish a journal devoted to the study and prevention of that disease. This crusade is under the medical direction of Dr. Herman M. Biggs, Medical Director of the New York City Health Department. The name of this new periodical is the "Journal of the Outdoor Life," and is published at Trudeau, N. Y., at \$1.00 a year. The journal aims to be helpful to those suffering from tuberculosis or having a tendency toward lung trouble.

The great strike of coal miners has taken place, and more than 500,000 men in the hard and soft coal fields left the mines. Propositions for arbitration have been made by the miners, but so far the companies have not made any move looking to the settlement of the question by that method. It is understood that the coal companies are well prepared for a long strike, having large quantities of coal stored in various places. Some of the roads are reported to have ceased shipping coal west.

Serious trouble seems possible between Russia and China. The latter country is not satisfied with the slow movements of the Russian troops in the evacuation of Manchuria. Russia and Japan were allowed to maintain a certain number of railroad guards; but Russia still has a large army in Manchuria, and China is becoming very insistent in the matter of their withdrawal.

The British Government has yielded to the demands of the Labor Party and has granted labor unions exemption for their funds from any process of law. This frees the unions from the payment of damages in any case where their agents have committed breaches of the peace or destroyed property.

The Russian Government is again issuing a call for an international congress at The Hague, naming the various questions that it desires to have discussed, among which is compulsory arbitration in certain cases. If the other governments accept the call, the congress will convene in July next.

The rebel Zulu chief, Bambatta, with his followers, is causing much trouble in Natal, South Africa. The British force there is small, and has had to retire before the Zulus. Reinforcements are being sent to that district to cope with the insurgents.

The earthquake on the Island of Formosa appears to have been fully as disastrous as at first reported. Incomplete returns from the island show that 1,087 persons were killed and 6,163 were injured in that cataclysm.

The municipality of Chicago, as a result of the recent election, is to take over the street railways of that city, but has not been given the right to operate them under its own management.

The Russian Government has renewed the press censorship in what Russian editors consider a most offensive form.

BOOK NOTICES.

"A Critical Greek and English Concordance of the New Testament," by Chas. F. Hudson, containing also a Greek-English Lexicon to the New Testament by Thomas S. Green, M.A. Cloth; 716 pages; price not given.

Both the Critical Concordance and the Greek-English Lexicon were prepared under the direction of the late H. L. Hastings, of Boston, Mass. The revision and completion of the Concordance by Ezra Abbot, D.D., LL.D., of Harvard University, an eminent linguistic scholar and critic, should be an assurance to the reader of the excellence and accuracy of the work. The book is adapted to the use of the common people. A knowledge of the Greek is not necessary to the one who would acquire the knowledge of the New Testament that is to be gained from this book. In its renderings of the original words, no pains has been spared to give the best possible, by comparison of the various authentic manuscripts of the New Testament. The book is well arranged for the quick finding of any desired word, and will be a valuable acquisition to the library of any student of the Word.

"The Missionary Idea," by Mrs. A. E. Ellis. Cloth, 244 pages, price 75 cents. Union College Press, College View, Neb.

No one can read "The Missionary Idea" without feeling his heart drawn out in the interests of the missionary work. From cover to cover the cause in which Christ lived and died, the salvation of those in darkness, is set forth in sweet, pleading sincerity. The first half of the book is a helpful heart-to-heart talk upon the importance of Gospel work and preparation therefor. Then follows Bible studies on missionary topics, stories of special texts, facts and items, missionary biographies, missionary consecration, etc., and an outline of Seventh-day Adventist mission fields, giving the history of our work in the various countries entered. This is a book which we can commend to the prayerful study of every reader of this paper.

"The Boy's Life of Christ," by William B. Forbush. Cloth, 318 pages. Funk & Wagnalls, New York City.

There is in this book much that is interesting, and not a little that is not true. The author has essayed to bind together the various incidents in the life of Christ as one would write a biography of men who lived in our own time, and supplies what is lacking by drawing upon his imagination and upon the customs of the people of those times. He has fallen into many manifest errors. In his reference to the story of Jephthah's daughter, he perpetuates the exploded idea that the daughter of Jephthah was slain, whereas the Word plainly indicates that the sacrifice was nothing more serious than her life-long celibacy. Another error of the author is that the "wise men of the east" were astrologers. God did not reveal through a heathen, idolatrous star-philosophy that greatest event in the world's history, the birth of Christ. Throughout this book the miracles of our Lord are touched lightly and given a turn to discredit the Biblical record of those events. The author even has the Jewish leaders censuring Christ for "healing people on Sunday." A more inexcusable blunder could hardly be imagined. Perhaps the idea is to teach the readers that Christ kept Sunday. He even attempts to explain away the reality of the transfiguration scene, putting the moonlight and the snow on the mountain in place of the vivid language of Mark 9:2-4 and Luke 9:29-32. We prefer the inspired life of Christ as written by Matthew, Mark, Luke, and John, and translated in the lives of His believing followers.

"Proceedings of the American Forest Congress," held at Washington, D. C., January 2-6, 1905. Cloth, 474 pages. Published for the American Forestry Association by the H. M. Suter Publishing Company, Box 356, Washington, D. C. Price not given.

This is a complete record of the proceedings of the above-named forestry congress, including the speeches given and papers read by the leading delegates to whom specific topics had been assigned. The first address is by President Roosevelt on "The Forest in the Life of a Nation;" the second by Secretary of Agriculture Wilson on "The General Need of Forest Preservation." The book is divided into seven parts, as follows: Forestry as a National Question; Importance of the Public Forest Lands to Irrigation; The Lumber Industry and the Forests; Importance of the Public Forest Lands to Grazing; Railroads in Relation to the Forest; Importance of the Public Forest Lands to Mining; National and State Forest Policy.



MOUNTAIN VIEW, CAL., APRIL 18, 1906.

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Our Japanese Famine donations will be acknowledged next week.

The Right to Sing.—In North Carolina "a strict member of the church and a man of most exemplary deportment" was prosecuted for singing in the church. His singing made "one part of the congregation laugh and the other mad." Both preacher and presiding elder had been troubled. The lower court found him guilty, but the Supreme Court decided that as he had no intention of disturbing the congregation, he was not guilty, and had, therefore, a perfect right to take part in the public worship.

Man's Individuality.—A correspondent, an old man, writing of the incongruous federations of today, says: "It is a pity that so many people will not use their own judgment on God's holy Word, as they do when they buy and sell among themselves. They let the preachers do their thinking for them, and so become spiritual slaves in mind." And this is true. Every man must "give account of himself to God." God will not ask us how some one else did; but what did we do? We may do our thinking by proxy; we shall have no proxy in the judgment.

A New Chart.—A photo reproduction of a new chart which will be of great use to Bible workers has been received from Brother W. H. Wild, of Hinsdale Ill. The great central figure is Christ, the Way, the Truth, the Life. It is designed to show the harmony of the great truths of the Bible, and so appeal to mind and heart through the eyes as well as through the ear. The author has been a diligent student of

God's Word for forty years, is rooted and grounded in the great threefold message, and his chart is the product of this study and earnest prayer to God that the *good way* may be shown those who know it not. When completed in its large form it will be lithographed in nine colors, size 22x30 inches. A key will accompany it. Brother Wild says that those who will send him one dollar for the chart will be sent a copy as soon as published. If they do not like it then, let them return it, and the money will be refunded. Address, Wm. H. Wild, Hinsdale, Ill.

"SIGNS" INDIA MISSION FUND.

In our Missions department will be found an appeal by a missionary to the millions of India, who feels India's needs, who longs to save India's perishing souls, who has given his life to that work, yet who also recognizes dangers which may be avoided. Prof. J. L. Shaw and wife are staying in America this year to recruit from disease contracted in the low, fever-stricken, disease-laden, coast districts of India. They soon expect to return and face those dangers again; but Professor Shaw feels that the wiser way to give one's life for the Master is to preserve it for the strongest service, unless God calls otherwise.

Not for himself is he pleading, but for India and the better service of India's workers. He would build a mission, a center, a school of prophets, so to speak, in the cooler, more elevated, healthier hill country of India, toward the white Himalayas, among millions and millions who know not God. Here, in the hottest months, missionaries will come from the man-devouring lowlands to recruit and at the same time to labor. From here they will go forth refreshed to battle again for souls in miasma-laden and famine-stricken fields of the lowlands. Who wishes to give to this noble work of these self-sacrificing missionaries? To whom does this neediest of all needy mission fields appeal? Are there not those who have thousands in earthly banks, but who wish to transfer their treasures to securer places? Why not try the Bank of Heaven, and purchase India Mission stock? God has already turned the hearts of some this way. We credit the following:

Alex Gilmore	\$2,000.00
Lover of missions per M. C. W.	5.00
Lover of missions per M. C. W.	.50
A Friend, San Jose	1.25
Mrs. H. A. Hoiland	3.40
Mrs. L. Luce	3.25
A. Daniells	1.75
Kathrina B. Wilcox	5.00
Archie Nelson	1.90

Easter.—This issue of the SIGNS OF THE TIMES is not an "Easter Number," but a "Resurrection Number." There is a wide difference between the two terms. "Easter" comes from the Anglo Saxon "Eostre," Teutonic, "Austro," goddess of Spring, worshiped with feasting and flowers, a pure nature worship, and while having many things about it beautiful, yet tending ever to the lower, sensuous life. The Passover was in the Spring. Our Lord's resurrection occurred in the Spring. The heathen worshiped with special ceremony the goddess Eostre in the Spring. And the half-converted "fathers" of the early church who came from Paganism or were saturated with pagan philosophy thought that it would be a good stroke in heathen-winning to adopt as many heathen customs as possible. Easter was one of these customs in which name and character were transferred to the so-called "Christian" festival, but one wholly unscriptural. Sunday was another such; and the old Roman Saturnalia was another, transformed into our Christmas.

The Resurrection has an entirely different meaning. It is the demonstration of the power of God in Jesus Christ over sin and sin's fruitage—death. When Adam was created, he was the son of God. It was the plan of the all-wise Father that God should be incarnate in the flesh of man; but man yielded, and sin became incarnate, infleshed. As man's heart, soul, mind, yielded when the flesh was yielded, the mind became carnal, at enmity with God. Rom.

8:7. Into this citadel of the enemy came the Son of God, born Jesus in Bethlehem, "made of the seed of David according to the flesh" (Rom. 1:3), yet living triumphantly over sin the life of the Son of God. By "prayers and supplications, with strong crying and tears" unto God He was heard and saved and "learned obedience by the things which He suffered," and was "made perfect," "the author of eternal salvation" "unto all them that obey Him." Heb. 5:7-9. He conquered that we in Him might conquer. He "emptied Himself," and God came in and filled Him. Phil. 2:7; 2 Cor. 5:19. When the same mind is exercised in us, and we renounce self, Christ will come into us and dwell, so that by the power of His life we shall live for Him above the sin. Phil. 2:5; Luke 14:33; Gal. 2:20.

This power in Christ Jesus is resurrection power. Men counted Him only man, of the seed of David. Living without sin in God's sight, well-pleasing to Him who judges perfectly, He died adjudged guilty of blasphemy by His own people, and of sedition by the world. He was buried; but on the dawning of that first-day morning He arose from the grave, because He could not be holden of it (Acts 2:24); and that resurrection from death, the ripened fruit of sin, "declared Him to be the Son of God with power, according to the spirit of holiness."

Should There Not Be Memorials?—"Is it not right that the Christian church should have a memorial of that power? And what is more appropriate than the day on which He rose from the dead?" These are the questions which are raised in behalf of the Sunday and the Easter celebrations, solely because they are existing institutions. If we did not now find them in general vogue, no Bible believer would offer a word for their introduction. To reply to the questions: It is right that there should be remembrances of our Lord's death and resurrection, because He has given them. It is not a good thing to use a day for that purpose, (1) because God has designated no such thing in His Word; and (2) because the observance of a day has nothing befitting such an event or has anything in common with it. As to Christ's death, He has given us a memorial of that in the Lord's Supper; for "As often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come." "This do in remembrance of Me." 1 Cor. 11:23-26.

The Memorial of His Resurrection means more than a day. The resurrection was the manifestation of a life which the world knew not, a life in which was power over sin and death. That life the children of God must live; for "he that hath the Son, hath the life; he that hath not the Son of God hath *not* the life" (1 John 5:12), whatever his claim to the contrary. This is the essential thing in Christianity. Listen: "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; . . . that I may know Him and the power of His resurrection." Phil. 3:8-10. Again the apostle prays for God's children as the very climax of their needs. "That ye may know the . . . exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule and authority and power and dominion and every name that is named." Eph. 1:18-21. Normally, regularly, the beginning of this manifestation to the world is at the Christian's baptism, in his marriage with Christ (Gal. 3:28; Rom. 7:4); but it must continue all through his life of service, else his baptism is a mere mockery of form: "All we who were baptised into Christ Jesus were baptised into His death." "We are buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Rom. 6:3, 4. For that new life, Bible baptism stands. The memorial, the only memorial of His resurrection is His regenerate, renewed believers, living above the world, overcoming sin. Such life speaks louder than a million Easters, "Christ is risen indeed."