

SIGNS OF THE TIMES

THE FORTY-EIGHTH PSALM

"Great is Jehovah, and greatly to be praised,
In the city of our God, in His holy mountain.
Beautiful in elevation, the joy of the whole earth,
Is Mount Zion, on the sides of the north,
The city of the great King.
God hath made Himself known in her palaces for
a refuge.

For, lo, the kings assembled themselves,
They passed by together.
They saw it, then were they amazed;
They were dismayed, they hasted away.
Trembling took hold of them there,
Pain, as of a woman in travail.
With the east wind Thou breakest the ships of
Tarshish.

As we have heard, so have we seen
In the city of Jehovah of hosts, in the city of our
God;

God will establish it forever.
We have thought on Thy loving-kindness, O God,
In the midst of Thy temple.
As is Thy name, O God,
So is Thy praise unto the ends of the earth;
Thy right hand is full of righteousness.
Let Mount Zion be glad,
Let the daughters of Judah rejoice,
Because of Thy judgments.
Walk about Zion, and go round about her;
Number the towers thereof;
Mark ye well her bulwarks;
Consider her palaces;
That ye may tell it to the generation following.
For this God is our God forever and ever;
He will be our guide even unto death."

AUTUMN

SPRING

WINTER

SUMMER

P. Jones



PUBLISHED WEEKLY

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Pennsylvania,	Oregon.

EDITORS SIGNS OF THE TIMES,
Mountain View, Cal.

I wish to thank you very much for the hope and inspiration your paper has given me. 'Tis a message from above.

God grant that you may continue to do great and good work for the Master. G. W. RIGHTER.

"The SIGNS is better" than ever.

DANIEL NETTLETON,
College View, Neb.

Celt, Mo., Feb. 22, 1905.

Pacific Press Pub. Co.,
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MOUNTAIN VIEW, CAL.

Signs of the Times.

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

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For Terms, See Page 2.

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For further information see page 2.

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

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

II. THE OMNIPRESENT WORD.

John 4:36-54.

THE miracle recorded in the above scripture is often set down as the second of the miracles which Jesus wrought; but the record states that it is "the second sign that Jesus did, having come out of Judea into Galilee." It was the second miracle in that region. That He had wrought others is clearly indicated by John 2:23; 3:2; and 4:45. It is very evident that the thirty-six or more miracles which are recorded of our Lord are only representative ones, each containing some lesson peculiar to itself, and revealing some additional grace or power of the Master.

THE record of this miracle is very human on its material side. A Roman officer is at Cana whose son is sick at Capernaum. Evidently he had been summoned home by his son's sore sickness. The heart of the father is stricken with grief. The skill of physicians at Capernaum seems to have been taxed to the limit, without avail. The son is getting worse, and the father is almost in despair, when Jesus comes upon the scene.

THE fame of the mighty Wonder-worker had preceded Him. Many of the Galileans had been at the Passover at Jerusalem. They had seen the unrighteous buyers and sellers driven from the temple courts before the righteous indignation of the Galilean Prophet. They had seen and heard of the mighty signs performed. They recalled the transmutation of the water into wine at the marriage-feast. And now the Master had come to Cana again. The Roman nobleman must have heard of these things, perhaps had indifferently regarded them as tales of a deceived people.

To believe them he must himself witness them.

BUT now he is in sore need. How his national pride, his flimsy theories, fall before the specter of Death which hangs over his beloved son in that sick room at Capernaum! How frequently he who in health scoffs and jeers at religion, when sickness comes upon him, weeps and wails in his fear, and seeks the prayers of the very ones he has ridiculed. To the winds the Roman dignity and prejudice and philosophic unbelief is cast, and the proud Roman officer goes to Jesus, and beseeches Him to save his son, who is "at the point of

probed to the depth the nobleman's mind. It had answered his lingering doubts by its revelation of his own feeling, and he turns to the Master almost vehemently, "Sir [or 'Lord'], come down ere my child die." And the sympathetic heart of the Master of Life responds: "Go thy way; thy son liveth." The personal presence of the Master was not needed. His touch was not needed. No ceremony over the sick child was required. Jesus spoke, and the power of divinity was in His word, "Thy son liveth." And "the man believed the word,"—placed his own heart in harmony with it,—and went his way.



"Go Thy Way; Thy Son Liveth."

death." Jesus reads the doubting heart of the father, and, in His goodness, opens it that the father may see. Therefore He said, perhaps using almost the aforetime words of the father: "Except ye see signs and wonders, ye will in nowise believe."

THERE was no outward manifestation of power, but the wonder-working word had

that He hears earnest, importunate prayer. Are your children unconverted? Are they out of the ark of safety? Are they spiritually sick, with no human help or hope? Go to the Master. Put away the unbelief. Bow in His presence, and plead for His interposition to arrest the plague of sin which is eating away the life of your child. Plead, "Lord, help, ere my child eternally

DOUBTLESS, in the beginning of his journey to Capernaum, the heart of that father must have been assailed with doubt. Not one soul delivered from bondage by the Master but must meet the attacks of the enemy. But He who had read his heart had said, "Thy son liveth." In that word he hopes against all the assaults of the enemy. He sees eager men approaching. In a little space he recognizes them as his own slaves. Their very manner gives him hope. They approach with the glad message, "Thy son liveth." Now the analytic mind will meet the doubts of the enemy, and he inquires when the boy began to amend,—he will even entertain a gradual work in the healing. The answer is that at the seventh hour (1:00 P.M.) "the fever left him," the very hour when Jesus said, "Thy son liveth; and himself believed, and his whole house."

JESUS is not personally present to heal our infirmities, but His word is ever potent. Let the fathers and mothers in Israel learn from this simple record

die." Will He hear? Did He hear the Roman officer of old? And He is "Jesus Christ the same yesterday, and to-day, and forever."

THE COMING FEDERATION.

EXTENSIVE plans are being laid, according to a press despatch of February 24, to the *Washington Post*, to hold a great interchurch conference on federation this autumn in Carnegie Hall, New York. Official delegates have been named by religious bodies with an aggregate membership of 20,000,000. "The conference is looked forward to by leaders in all bodies as the most important religious gathering this country has ever seen, since it will represent a co-operation of religious bodies which would have been impossible a few years ago." The object of the meeting, as set forth in the letter of its call, is political as well as religious:

We believe that the great Christian bodies in our country should stand together, and lead in the discussion of, and give an impulse to, all great movements that make for righteousness. We believe that questions like that of the saloon, marriage, and divorce, sabbath desecration, the social evil, child labor, relation of labor to capital, the bettering of the condition of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration, and international arbitration—indeed, all great questions in which the voice of the churches should be heard—concern Christians of every name, and demand their united and concerted action, if the church is to lead effectively in the conquest of the world for Christ.

But, reader, the conquest of the world, or of a single heart even, for Christ, is not to be effected in that way. Federation in political matters is an evil sign, and spells spiritual declension. Thus has it ever been. The church of Jesus Christ makes only for righteousness when the whole aim is through the Gospel message to win souls to Christ.

An instance in the history of Israel of old furnishes a prophecy of the last days in Isaiah 8. God's professed people then thought that strength and stability could be secured by confederation of earthly forces. If Judah, Israel, and Syria could unite, what a promise this would be for safety, Ahaz thought. But the prophet warns:

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us." Verses 9, 10.

And such will be the end of every unholy alliance of the church of God, or every alliance on wrong principles, or for wrong or mistaken purposes. Sabbath or Sunday legislation is wrong, and will tend only to wrong.

The prophet continues, and gives God's instructions as to what not to do, and what to do:

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jeru-

salem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among My disciples." Verses 11-16.

Let the church of God set Him apart in the heart's holiest sanctuary; let her "fear God, and give glory to Him" (Rev. 14:6, 7); let her search out the sins, restore God's trodden-down truth, take her feet from His holy Sabbath (Isa. 58:13), and utterly reject all alliances which are not founded in the truth of His Word. Let all the churches unite, but then only in union of truth, in the union which Christ only can give, the union of the life and righteousness of God.

TWO RIPENING PROCESSES.

ON every hand is accumulating evidence that the wages of sin is death. Through sin death came into the world in all its varied forms. There are multitudes of immediate causes; but the cause of all causes is sin. The continual breaking of God's law gave us a broken character, a broken constitution; and upon this broken constitution earth's maladies are able to prey at will.

In years gone by, an occasional plague would sweep over the country or leave a windrow of its dead around the world, having found in some unsanitary locality a favorable breeding ground; but the great, dreaded malady of to-day—the great white plague—is local to almost all parts of the world, and other diseases which have been dominant only in certain localities are fast taking root, and making for themselves homes everywhere—planting their seeds for a great future harvest.

Great precautions are taken to-day in all lands against the spread of the most dreaded diseases; but consumption, bubonic plague, pneumonia, and the grip know no quarantine guards or have gone through them like a modern shell through an old-time frigate of the line. Insanity seems to have learned the passwords of all its enemies, and scuttles their defenses at will. For every foul seed thus sown a score come to harvest to carry on the devastating work.

All this is the fruit of sin. It is working out its weakening process in all parts of the earth. Amid the groans of the dying and the anguish of the sick, the fearful work of Satan is speeding to its end in the earth—and that end will come in the midst of the most terrible diseases. The work of sin is making fertile soil of the human family for the "noisome and grievous sores" that shall fall upon both man and beast, when the angels of God are pouring out the vials of His wrath upon an impenitent world. See Revelation 16. When that work of God is in progress, He reminds His children to watch, and to be ready for His coming (verse 15). It will be a sign to God's obedient children that He is at the door. It is blessed to know that even this strong, and increasingly strong, enemy can not triumph over the people of God at that time. The pestilence of those days will not be able to fasten itself upon them; for "He shall deliver them from the snare of the fowler, and from the noisome pestilence. . . . Thou shalt not be afraid . . . for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A

thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm 91.

They who will stand in that day must also have passed through a ripening process; but it is a vastly different process—a vastly different experience—from that of which we have been speaking. The one class is ripening for ruin, the other is ripening for the kingdom through the grace and strength and special protection of Heaven. The one has followed its own ways; the other has been submissive and loyal to the expressed will of God, and has put no trust in the horses and chariots of self. Of these two ripening processes all will take their choice. They are doing it now—and the Judge is standing before the door. s.

RELIGION IN THE PUBLIC SCHOOLS.

WITH reference to this much-discussed subject, Bishop Satterlee, of the Episcopal Church, Washington, D. C., declares that it can not be kept down. "If we look at the history of England, France, Germany, and other European nations, and also America, we find it constantly coming up." He insists that "the Ten Commandments ought to be taught in the public schools," and says that "only the small minority of the American people will object to this teaching; for Hebrews, Gentiles, Protestants, and Romans all receive the Ten Commandments as the revealed law of God, without a shade of difference in belief among them."

Now we submit that any teacher, who should undertake to teach the Ten Commandments as construed by all these varying classes, would find several shades of difference, and that some of the differences amount to positive contradictions.

Another incongruous statement is, that "if the Ten Commandments are not taught in the schools, every child will grow up with the inevitable impression that on this account they must be less important than reading, writing, and arithmetic." This is incongruous because it implies that all these classes of religionists are ignoring the teaching of these commandments in their churches and in their families.

When the family and the church entail their especial function of religious teaching upon the state, the state must have a recognized state religion, or undertake to teach all the conflicting religions that recognize the Ten Commandments in any form. In either event, it will be the state doing the work of the family and the church. Now, we would not detract an iota from the importance of the teaching of the Ten Commandments—it is all-important; and the pity is that leading churchmen are so willing to have the families and the churches shift the responsibility of it on the political state, of whose corruption there is such general complaint.

It is also clear that any people who are so careless of the Ten Commandments as to throw off onto the state their family and church duty to inculcate them, never will set the children a very marked example of commandment-keeping. And without this example, a perfunctory teaching of them by public school professors would have very little effect.

Furthermore, when the churches and professed Christian families get this all-important duty

transferred to the state, it will be easy and logical to transfer other religious responsibilities to the care of the same authority. And, as the state becomes laden with the religious function, it will be just as logical for the church to demand a controlling interest in state affairs, a demand that is already being made through the National Reform Association and the Bureau of Reforms at Washington, besides the demands by the Roman Catholics for support for their denominational schools among the Indians.

Yet Bishop Satterlee, and many others, maintain that "separation between church and state in this country is, and must be, irrevocable." He also declares that "the sense of justice is too strong in the American people ever to allow sectarian teaching to follow this concession, whereby the Jew would be made to feel he was being tyrannized over by the Christian."

It is already a fact, however, that in the states where the Fourth Commandment, according to the bishop's construction, is upheld by the law, the Jew *is* made to feel that he is "being tyrannized over by the [professed] Christian." The appeal that "we should trust each other in a matter of this kind, regarding beliefs we all hold in common," has already been tested and found wanting. Men who want to have the government committed to their kind of religion, are not to be trusted very far by those who hold different views. More tyranny has grown out of the teaching of popular constructions of the Ten Commandments than out of any other source.

The Author of the Ten Commandments has laid more emphasis on the importance of teaching them than any man can do, yet He never has delegated that duty to the state, even under the theocracy of which He Himself was the head. Here is His direction in the matter:

"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6:7-9; also, 11:18-20.

Thus the Lord's rule for teaching His law is for His recognized religious teachers to teach it to the people from His Word—not from men's constructions; for parents to teach it to their children *diligently*; and for all His people to teach it, by precept and example, to the heathen. The Ten Commandments will not harm any public school; they will not harm anybody's children, *if taught as they are in the Word of God*. But no state ever has done this, and no state ever will do it, in this world; for the reason that the people always have perverted the fourth commandment, and more or less of the others, before they began to ask the state to assume the duty of the family and of the church in the matter of teaching and enforcing religion. Then the state was asked to teach the perversions of a backslidden church, and not the pure Word of God. But no state, whose people have gone over to the traditions of men, can teach the Word of God in its purity; and no state, whose people have not so departed from God's Word, ever will be asked to assume the teaching of religion at all.

G.

Habits and Longevity.—Two men recently died, one at the age of 107 years, the other at 100. The first smoked and drank intoxicating liquors all his adult life; the second was an immoderate user of tobacco. Neither of them had been ill to speak of. Now all that this means is that these men had very strong constitutions, and survived, despite their wrong habits. Individual cases establish no rule. There are men who live most unhygienically, eat irregularly, gormandize at times, sleep and wake at all hours, are addicted to various vices, and yet live to very old age. No one for a moment believes that their wrong habits of life have contributed to this; rather, they have a strong constitution, able to withstand the destructive influences. Sometimes they labor hard, spend much time in the open air and sunshine, perspire freely, and drink much water. All these are large eliminators of poisons in the system. Others of weaker constitutions, but temperate lives, shut themselves away from air and sunlight, and die. Yet we know that right living is good for all. Many have given up the tobacco habit, and have recovered from many ills. Many have abjured tobacco and drink, and have become better in every way—physically, financially, mentally, morally. Almost invariably these are the results. But we know of no cases where one who was an abstainer was made better by indulgence in these things. And even those who lived long despite of wrong habits, would live fuller lives of cleanliness, purity, and fullness in God. We pity those in the bondage of these habits. Would God all were free. What a blessing it would be to the world.

Question Corner

1642.—Selling to Strangers. Deut. 14:12.

In Deut. 14:21 do you see a wrong principle involved where the people were commanded not to eat an animal that dieth of itself, etc., but were permitted to give it to the stranger or sell it unto an alien.

No; for no deception was used. They sold to the stranger what he was accustomed to use regularly. We recall an incident of school-boy days. A neighbor lost a yearling steer. When he was about to take its hide as the only thing of worth, and bury the carcass, an old German, a tenant in a house of the man who lost the steer, objected and insisted on buying it. He was told that it was unfit to eat, that it might poison him, etc., but he insisted on purchasing it, and it was sold to him. I have not been able to see that the man who sold it did a wrong to the old German. Nor did the Israelites if they sold it for what it actually was, as the scripture implies.

1643.—"Lead Us Not into Temptation."

In your Question Corner of issue of February 8th you say respecting "Lead us not into temptation" that the idea is, "Do not let us go, Father, into temptation."

I can not seem to harmonize your answer to the party's question with truth.

I always thought the proper rendering for that expression is, "Leave us not in temptation."

If I am right a correction in your paper, I imagine, would be in order; if I am not right I wish to be corrected.

The Lord allows us to be tempted, but we do not wish to be left alone in it. He does not lead us into temptation.

Leave us not in temptation; but deliver us from evil.

D. K. R.

The expression rendered "lead into" (*eispherō*) means to carry inward, and is rendered "bring" and "lead into." See Luke 5:18, 19, "bring in;" Acts 17:20, "bringest." No honest translation could give it the meaning of "Leave us not in temptation." The American Standard and regular Revised Versions, Rotherham, the Syriac, render, "And bring us not into temptation;" and so all we have examined. God is said to do sometimes what

He permits to be done. There are those who court temptation. God can not keep such. The true spirit is, "Do not suffer me to be tempted; for I am weak." The prayer is an expression of the disposition we ought to cherish. Of course it is not the will of our God to leave one trusting child in temptation. 1 Cor. 10:13.

1644.—Did Jonah Die?

Will you please explain the second chapter of Jonah and Matt. 12:40? Was Jonah dead while in the whale's belly? It has become quite a discussion here. Some claim he was alive and others claim he was dead.

W. N. G.

Does it not seem clear from Jonah's prayer that he did not die? Of course, in all reason he would have died, but God brought his life up from corruption. When his soul fainted, he remembered God, and the Lord heard him and answered. Matt. 12:40 refers not to the condition of Jonah, but to the time he was in the bowels of the sea monster, which might have been a whale, or some other "great fish." We have no account in Jonah as to the time. It was in general three days, a day and night standing for continuous time, and three days and nights a general period of three days continuous from beginning to end, tho a part of the first and some of the last day may have been wanting. "The heart of the earth" may mean in the power of the prince of this world, who controlled the Roman power, even as Jonah was in the power of an agent of destruction.

1645.—Fathers and Children. Mal. 4:6.

What is the meaning of Mal. 4:6, the fathers to the children?

A. C. B.

The message is a last-day message of which Elijah and John the Baptist were types. Under it God's law will be restored, and the symbols of the sacrificial system will make the Gospel light shine clearer. A true, deep reformation will take place among those who heed the teachings of the message, which will take hold of the home life, reconciling and harmonizing—the hardest of all things to reconcile—family estrangements, jealousies, strife, and discord. Some good translations render "with" instead of "to." For instance, Spurrell's translation reads: "Behold, I send unto you Elijah the prophet, to precede the advent of the grand and the awful day of Jehovah; that He may convert the heart of the fathers together with the children and the heart of the children together with their fathers; lest I come and smite the earth with utter destruction." God's last great message must do thorough work.

1646.—Petitioning Congress.

Believing that the prophecy of Rev. 13:11, 18 means the setting up an image to the beast, by the passing of Sunday laws, and that this will be fulfilled, why send to our Congress petitions against such enactment? It seems to me that such work would be in vain.

B.

Even tho we know evil is coming upon a land, it is the duty of God's watchman to warn the people. See Ezekiel 33. Jeremiah knew that Jerusalem would be destroyed by Babylon, yet he ceased not to warn the king and the nation. The union of church and state, which forms an image to the beast in the light of the prophecy, is an evil thing; yet many esteem it good, and therefore will do all in their power to accomplish such union. Knowing this evil, is it not our duty to save such from it? Of course, such a union would in all probability result in the persecution of those who worshiped God instead of bowing to apostasy, but it is not to save men, or ourselves, from this persecution that we warn; for God will care for His own. Our protest is that we may save the men who would make such laws and who would thereby become persecutors, from allying themselves with the powers of evil. Therefore we petition, protest, remonstrate, plead, that souls may be saved and evil averted, or else the blood of souls will be found on our garments.

1647.—The Point of Test.

Was the point of test to our first parents upon appetite, or was it a desire to become like God?

E. G.

The test was upon their faith—would they believe God, and learn by His Word the good, or would they believe the tempter and seek to become like God themselves. The strong desire to them was to become like God. The enemy entered through the avenue of appetite. The real test was on the matter of faith, "the obedience of faith." The temptation came over ambitious desire through appetite.



THE OUTLOOK

THE STATE RELIGION AGITATION IN WASHINGTON, D. C.

THIS movement at the national capital, to which we have previously referred, has moved that city as nothing in this line has done before. As recently noted, the convention of ministers had appointed a special committee of fifteen to consider the resolutions presented by Dr. McKim, and make a report. At a subsequent call of the convention, the committee reported as follows:

At the first meeting of the committee, fourteen of the fifteen members were present, Bishop Cranston alone being absent and out of town. After attending the first meeting, Dr. Edward Everett Hale resigned from the committee because the committee's work was concerned with the affairs of the District of Columbia, and since he is not a resident of the District he wrote that he must withdraw from the committee.

Of the fourteen who continued members of the committee, eleven have signed the report. Two members of the committee refrained from signing the report for reasons which each wishes to state briefly to the conference.

Your committee respectfully report: That we are heartily in accord with the purpose of the resolutions offered by the Rev. Dr. McKim, and we submit the following:

1. The American principle of the entire separation of church and state, we believe to be right. It should be carefully maintained. We advocate nothing that will in any wise compromise it; and nothing which shall interfere with the right of parents to control the religious education of their children. But we do not believe that the maintenance of this principle should be interpreted as necessitating an irreligious state or an atheistic education. We rejoice in the good work already done in our public schools. We believe that our schools inculcate morality, and we hope to see them teaching it still more effectively. We have no revolutionary changes to suggest; but we do believe that a further development of the work of the schools under the admirable regulations for their government already formulated by the board of education of the District of Columbia, would contribute materially to the strengthening of character and the development of good citizenship through our public schools. We heartily commend the regulation long in force which provides for the reading of the Bible and the use of the Lord's Prayer in opening the sessions of our schools. To exclude the teaching of theistic morals and Biblical righteousness from our public schools, would be not simply to ignore the principles on which our fathers founded the republic, but utterly to reverse those principles. Our fathers rightfully incorporated into our statute law the recognition of certain principles of religion and morality, as in the laws against blasphemy, polygamy, and perjury. The state justly retains laws and customs which are rooted in principles of religion common to all civilized nations, and retains them in obedience to the will of the overwhelming majority of our people; and we hold that it is right and fitting for the state, in the public schools which the state maintains, to make provision for the teaching of these common principles of morality and religion.

Teaching in Church and Home.

2. As residents of the District of Columbia, we heartily commend that recognition of a common basis of religious belief underlying our common American citizenship, which led to the adoption of rule 46 for the government of the public schools of the District, which requires each teacher to "endeavor to inculcate truthfulness, self-control, temperance, frugality, industry, obedience to parents, . . . and obedience to the laws of God." We bear witness to the efficiency and faithfulness of the great body of our public-school teachers in their efforts to inculcate morality in the school life of the young. But we feel that the alarming increase of certain crimes in our country within the past twenty-five years, clearly indicates the need of more thorough and more definite education in ethics applied to conduct—in that true morality which has characterized those peoples in the history of the world who have been believers in an almighty, righteous Ruler, and Judge of the Universe. While we believe that moral and religious training should first of all and chiefly be given in the family and the church, and that the doctrinal teaching which is peculiar to each church or religious body, should be given in that church or in the home, and should be excluded from the public school—we are, nevertheless, entirely convinced that the first principles of morality, based on the belief in Almighty God, should be carefully and systematically taught in our public schools. We believe that our people generally favor the instruction of their children in the first principles of morality and religion. In our American system, the state has undertaken the maintenance of public schools for the children of all, and has based the right of the state to educate the young to the duty of the state to fit the young to become good citizens. We hold that the only foundation for good citizenship is in morality based on belief in Almighty God. Therefore, it is the duty of the state to incorporate such teaching in its school system.

Acceptable to All Creeds.

3. We believe that it is entirely practicable to make such a selection of readings from the Old and New Testaments as will prove acceptable alike to Protestants, Roman Catholics, and Hebrews. We urge the taking of steps to provide such a lectionary that by its use the children of our schools may have instilled into their minds the principles of the most exalted morality, together with reverence and love for Almighty God; provided that such a lectionary should be of optional use by the individual teacher, in place of the present method.

4. We recommend to the conference that it petition the board of education of our city to introduce into our schools the systematic study of morals by making use of those Ten Commandments which have served as the basis of morals and law for all modern civilized nations, and of the beautiful summary of those commandments in the law of love of God and of our neighbor, and also by the introduction and use of carefully-prepared textbooks upon morals as applied to conduct. We ask this not only in behalf of the children from homes and churches where moral and religious training is systematically given, but still more earnestly do we ask it for the sake of that great multitude of children in our public schools who have no such training at home or in any church. And, of course, we ask that from such special moral and religious training in the school, any parent who may conscientiously wish to do so shall have the right to have his child excused.

MERRILL E. GATES, *Chairman*,
RANDOLPH H. MCKIM,
HENRY V. SATTERLEE,
D. J. O'CONNELL,
CHARLES W. NEEDHAM,
JAMES E. GILBERT.

WALLACE RADCLIFFE,
FREDERICK D. POWER,
J. G. BUTLER,
JOHN JOY EDSON,
WAYNE MACVEAGH,

Minority Objections.

Two of the committee declined to sign the report, and presented their reasons. From the standpoint of the Jewish people, the following remarks were made by

RABBI STERN:

I am in favor of moral instruction in the nature of applied ethics. Nor am I opposed to the use of a lectionary containing selections from the Bible acceptable to all creeds, to which might be added suitable literature from any source other than sacred for the use of the teachers. But I oppose the proposition to make the Ten Commandments a basis for moral instruction, even as an Israelite, one of the race through which the Decalogue became the heritage of the world. I do not favor it because the Decalogue sets forth plain religious teachings, and definite religious instruction has not, and should not have, a place in our public schools.

It is said that a union of church and state be one thing, a union of religion and state quite another. This is undoubtedly true etymologically considered, but not when put to the practical test. Not the state, but the church, is to propagate religious teachings. *The public school is a machinery of the state; use it for religious propaganda and you establish a union of church and state.*

Since the promulgation of the Decalogue, 3,000 years ago, its spirit has permeated civilization. The laws of nations are based on its precepts, and even tho they be not taught in our public schools, their influence is constantly in evidence. Great crimes are not committed out of ignorance of the enormity of the offense, but as the result of viciousness and through the absence of self-control. And self-control is taught in our public schools together with other virtues that develop character and good citizenship.

Then the following minority report was presented by a Seventh-day Adventist member,

PROF. W. W. PRESCOTT:

We respectfully represent that we earnestly love the religion of Jesus Christ, entertain the highest respect for His true church, and sincerely desire the peace and prosperity of the nation; that we believe in the Bible as the Word of God, a Book of divine authority, and in the Ten Commandments as the basis of all genuine morality; that we recognize the present alarming increase of crime, and that we are heartily in favor of any legitimate effort to lessen all forms of wrongdoing; that we believe in a Christian education, the only true basis of which is the Bible as the divine revelation of the principles of righteousness in character and conduct; but in the interest of a pure religion, and uncorrupted church, and the peace of the state, we are compelled to protest most earnestly against any movement which we are convinced violates the principles of Christianity, even tho it grows out of a sincere desire to advance the interests of the kingdom of Christ upon the earth.

We make this remonstrance against the demand for the introduction of religious instruction into the public schools:

Separation of Church and State.

1. Because we are convinced that it is contrary to the Christian principle of the complete separation of church and state. And we further maintain that there is no difference in principle between a union of religion and the state and a union of church and state. This movement is declared to be an effort to bring to bear upon the board of education the influence of the church, as represented in a conference composed of representatives of all the various religious denominations. Other citizens equally interested in the public schools, but who do not belong to the church, are not invited to be present or to take part in the deliberations of this conference. *This is plainly a church movement.* It should not be forgotten, as stated in the United States Senate report adopted January 19, 1829, that "all religious despotism commences by combination and influence, and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it, and the catastrophe of other nations furnishes an awful warning of the consequence."

If this movement is successful, it will devolve upon the representatives of the church to direct in the preparation of the required books and the necessary instruction for the use of the teachers in the schools. The state will then, at the demand of the church and under the guidance of the church, teach such principles of such a religion as the majority of the church may agree upon. This can be nothing else than a union both of religion and the state, and of the church and the state. The very fact that it is thought necessary to introduce into this recommendation for religious instruction in the public schools a conscience clause, permitting the withdrawal of a certain class of children while the paid servants of the state are giving religious instruction to another class of pupils, demonstrates most clearly that the proposed plan both enters the realm of conscience and violates the true principles of religious liberty.

Children of Unbelievers.

Christian liberty recognizes the right not to believe, as well as the right to believe, and in a public school the children of unbelievers ought not to be exposed to contempt by any exercise which separates them into a distinct class. Furthermore, the right on the part of the state to introduce religious instruction with a conscience clause involves the right to do it without a conscience clause. We avoid all the consequences involved in the wrong principle by denying the principle.

2. Because religious instruction in the public schools necessarily establishes a state theology. The state, at the demand of the church, must decide what religion, and what tenets of that religion, shall be taught. It must settle differences of opinion, not only between religionists and non-religionists, but also between the different sects of the favored religion.

3. Because religious instruction in the public schools involves the compulsory support of a state theology. All classes of citizens are taxed to support the public schools. All have equal rights in them. The teaching of religion will necessarily interfere with these rights.

James Madison's Warning.

4. Because this movement to introduce religious instruction into the public schools is a menace to religious freedom. In the words of James Madison: "It is proper to take alarm at the first experiment upon our liberties. . . . Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians in exclusion of all other sects?"

5. Because the introduction of religious instruction into the public schools will infringe upon the sacred rights of conscience, and involves a disregard of the conscience of the minority on the part of the majority. "The rights of conscience are individual and personal, and are not to be settled by the arithmetic of putting many consciences on the one side against a few on the other." It has been well said: "True Christianity never shields itself behind majorities."

6. Because this demand for religious instruction to be given by the state is contrary to the principles of Protestantism as established by the reformers. They opposed the intrusion of the civil magistrate in matters of faith. "Protestantism sets the power of conscience above the magistrate." They also declared that "in matters of conscience the majority has no power." These lessons of the Reformation ought never to be forgotten, and these principles ought never to be violated.

7. Because we believe that the effort to lessen crime and lawlessness by introducing religious instruction into the public schools, being itself wrong in principle, will not be effective in securing the desired result. We are convinced that the perils which now beset both the church and the state call loudly for the authoritative inculcation of the principles of righteousness—the principles of the Ten Commandments—but we are as firmly convinced that the proper place for giving this instruction is in the home, the church, and the private school supported by voluntary contribution, and not in the public school supported by compulsory taxation.

Other Objections.

Notwithstanding the fact that the Catholic representative, Mgr. D. J. O'Connell, changed his tactics and favored the proposition, as did some other prominent men, there were several men of influence who saw in the move a decided menace to religious liberty. Dr. Muir and other prominent Baptist clergymen stood out against the proposed innovation, and others, while not desiring to be understood as antagonizing religion, saw the danger of its being taught under the auspices of the state.

The positive bias of the advocates of this disguised church-and-state scheme was shown when Dr. McKim, leader of the movement, got the floor, and, after a strong statement in favor of his scheme, took advantage of parliamentary tactics to close the

discussion, and this even to the extent of cutting off a gentleman to whom the floor belonged, and who had yielded it to extend Dr. McKim's time. But the vote in favor of the committee report was not by any means unanimous, being 39 ayes to 22 nays—a goodly number present not voting.

Professor Prescott has received many commendations of his position, some prominent gentlemen assuring him that his protest is unanswerable.

RELIGION AND THE PUBLIC SCHOOL.

Its Latest Phase in Washington.

(From our Washington correspondent.)

AT this writing (March 24), the status of the religion-in-the-public-schools issue in Washington is as follows: The public discussion of the matter has somewhat subsided, pending the circulation of petitions for and against the adoption, by the board of education, of the recommendation made to it by the conference of churchmen, and the presentation of these petitions to the board. It is expected that these petitions will be presented to the board at its next meeting, on March 29, and that some action with reference to the matter will then follow by the board.

The president of the board has already expressed his agreement with the desires of those demanding the introduction of specific religious teaching. The matter may be submitted by the board to a referendum of the parents of the school children. Such a plan has been proposed by the *Washington Times*, which has been giving special attention to the matter during the past week, and has been approved in interviews by several members of the board of education.

The method of taking the referendum, as proposed by the *Times*, is for the board to prepare a circular letter of inquiry, and transmit copies to the teachers, who, through the children, are to send a copy of the letter to every household represented in the schools, with instructions that the letter must be returned within a day or two, when all replies will then be returned to the board. While declaring that "the responsibility to decide the controversy over the introduction of moral training, upon a distinctly religious foundation, into the curriculum of the public schools, rests finally with the authorities in control of the schools—the board of education and the District Commissioners, especially that member of the Board of Commissioners who supervises the schools directly"—the *Times* is of the opinion that before they act in the matter, the authorities would do wisely to obtain the fullest possible expression from the parents of the pupils, as they are the persons whose interests are vitally affected, and "are, after all, the only persons who can speak as of right" in the matter. This referendum, in the opinion of the *Times*, would contribute greatly to satisfy the parents with the decision finally reached by the board, and "would almost certainly preclude what now seems to be an inevitable remonstrance against any decision of the board."

After holding its columns open a week for the discussion of the subject, the *Times*, on March 22, announced that no further communications would be published, as, "in the newspaper sense," the communications already published had "exhausted the subject," having "presented it in every reasonable light." Regret was expressed that it had been impossible to give space to "a great number of letters" received during the week's discussion, "many of them giving expression of strong argument and deep interest." As was virtually stated in its editorial inviting the discussion, it seems to have been the desire of the *Times* to get the expression of the sentiment favoring the scheme proposed. But it was noticeable that most of the communications published were from opponents of the scheme, and it is reasonable to infer that most of the communications received were against the demand of the church conference. But probably this had nothing to do with the almost abrupt closing of its columns to communications on the subject by the *Times*.

From present indications, the question of religion in the schools will be pending for some weeks at least, and the question is not likely to disappear entirely, whatever action the board of education may take.

The petitions to be presented to the board of education are being circulated by the Seventh-day Adventists on one hand, and by a committee representing the church conference on the other. The Adventists are making quite a thorough canvass for signatures throughout the city, but it is announced by the chairman of churchmen's committee that they propose "to attempt a long, but rather strong, petition of representative men." A circular letter accompanying their petition, asks that "each pastor shall get the signatures of ten members of his congregation," the most influential members, of course. The signatures to the Adventist petitions will, no doubt, be far more representative of the common people. The text of the petition being circulated by the committee representing the churchmen, reads:

For improved moral teaching in the schools.

This is not a proposal to do something new, but to do in a more effective way what is now required by law. Teachers in the District of Columbia are required by rule 46, to "inculcate truthfulness, self-control, temperance, frugality, industry, obedience to parents, and obedience to the laws of God;" and it is also required that the Bible shall be read and the Lord's Prayer repeated in the public schools. Those who sign this petition only ask that this moral teaching shall be carefully prepared by the board of education, instead of leaving the details of selection and explanation to each teacher. Manifestly, the new plan diminishes the opportunity for any teacher to inject his personal views.

To the Board of Education:

We, the subscribers, citizens of the District of Columbia, beg leave most respectfully to petition your honorable body, in the interests of good citizenship, to introduce into the public schools under your control, the following studies, to-wit:

The Ten Commandments.

Their recognized summary: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

The systematic study of ethics, as applied to conduct, approved by the board of education.

And we beg further, respectfully to suggest that your board take steps to provide a course of readings taken from the Bible, the use of which shall be optional with the teachers.

These suggestions are made with the proviso that there should be no sectarian religious teaching in the schools, and that any parent who may desire to withdraw a child from the instruction above suggested, should have liberty to do so.

The text of the petition being circulated by the Seventh-day Adventists, reads:

A remonstrance against the teaching of religion in the public schools of the District of Columbia.

Inasmuch as the recent interdenominational conference has adopted an action, by a majority vote, urging that religious instruction be made a part of the courses of study in the public schools of the District of Columbia, and a petition is now being circulated to make this action effective, we, the undersigned, adult residents of this District, do most respectfully petition the honorable board of education not to introduce the teaching of religion into the public schools:

Because it is a violation of the Christian principle of the separation of church and state.

Because it will necessarily infringe upon the rights of certain classes of citizens.

Because it is a menace to religious freedom, and a departure from that generous policy which has made this nation great.

Because the use of money raised by compulsory taxation of all classes of citizens for the purpose of teaching religion, is contrary to the just principles of civil government.

Because it will necessarily establish a state theology, and make a religious test necessary for the holding of the office of public trust as a teacher, which is a violation of one of the provisions of the Constitution.

Because religion, or the duty which we owe to our Creator, and the manner of discharging it, is a matter of individual conscience, and can only be directed by reason and conviction.

Because the teaching of religion does not come within the purview of the state, but belongs to the home, the church, and the private school supported entirely by private contribution.

This remonstrance makes out a strong case against religious teaching in the schools, notwithstanding its conciseness.

An Entering Wedge.—There has been introduced in the Wisconsin Legislature, a bill requiring all employers to give to their employees at least fifty-two rest-days each year—one in each week of the year—and not less than seven of such days to be on the first day of the week. Small as is the track of the advocate of enforced Sunday observance in this movement, it is there quite distinctly. It was de-

signed to make the beginning of Sunday enforcement so small that it would appear insignificant, and therefore would not meet serious opposition. It was designed to make the *rest* idea prominent and the Sunday proposition obscure; but the latter idea is sufficiently engrafted on the bill to give assurance of future growth, if the bill should become a law. The ultimate purpose of such a law is attested by two prominent points or marks: (1) It is advocated by the Wisconsin Sunday-Rest Association; (2) it specifies that a certain number of rest-days shall be on Sunday, and does not designate any other day. So the ultimate purpose of the desired legislation is, not that every one shall be *enabled* to enjoy a day of rest, but that every one shall be *compelled* to observe Sunday—*every* Sunday—as soon as sufficient sentiment can be aroused to fix the weekly rest-day on Sunday throughout the year. It is the nose of the camel which is pushing into the tent. Beware.

THE WAR IN THE ORIENT.

IN spite of all the peace talk that is heard in Europe, and is echoed in America, there seems to be no material indications that either of the warring nations are considering the immediate possibility of peace proposals. Japan insists that any peace negotiations must be conducted direct between the most interested parties; she insists that the desire for peace must be expressed by Russia. The Russian people are anxious for peace; but those who have the controlling influence in government circles, declare that the war must go on to the bitter end. Their hope is to wear Japan out, financially, and in the matter of men.

The Japanese armies have begun a forward movement, and seem to be executing a turning movement toward the east, with the purpose of conducting a campaign against Vladivostok. This will be another costly and tedious campaign, as it is reported that the Vladivostok fortifications are very strong.

Russian re-enforcements and supplies are going forward at the rate of ten trains a day from St. Petersburg, and rush orders are being placed with various European firms for war materials and other supplies.

Domestic discontent seems as deep-seated as ever. There are reported from time to time collisions between police and rioters, bombs are being used by the socialists and anarchists, and in various sections peasants are organizing into mobs, whose object is to divide up the large estates of the landholders. They burn and pillage openly. The outlook for an early peace, either in Russia herself or in the Orient, is not cheering.

Emperor William, of Germany, will soon make a visit to Morocco, and the purpose of his visit is causing much discussion in European capitals. It seems evident that the emperor has some political object in view. The incident is causing France some anxiety, especially in view of the plain statement of the German chancellor in the matter. It is feared that Germany will attempt to gain a leading influence in this country, where France has so long been recognized as the dominating influence.

A great difference was seen in the manner in which the Russian loan and the Japanese loan were taken by those who had money to invest. The former was floated with great difficulty, and with conditions attached which were little short of humiliating. The Japanese loan was oversubscribed ten times. At the banks, crowds of people struggled for a chance to purchase the Japanese securities.

The bill recently passed by both houses of the Nebraska Legislature forbidding the practising of Christian Science doctors, has been vetoed by the governor. The governor declares the bill unconstitutional, considers that it would be a violation of the nation Constitution which guarantees freedom of religious belief.

The assassination of the new governor of Finland is reported from Viborg, Finland. A boy of fifteen made the attempt on the life of the governor, but did not succeed in inflicting a fatal wound. The boy is said to be a member of the Anti-Russian party.

It is reported that Poland has won her long fight for the teaching of the Polish language in the public schools in that portion of the Russian empire.

One hundred is the number now said to have lost their lives in the great explosion at Brockton, Mass., on March 21.

Four hundred carloads of freight, chiefly machinery, arrived at Seattle and Tacoma recently for shipment to Japan.

EVOLUTION AND GEOLOGY

BY GEO. MCCREADY PRICE

XIX. EXTINCT SPECIES.

(Concluded.)

SURELY I have now established to the satisfaction of all my readers the point with which I set out in Articles XII. and XIII. of this series, *viz.*, that the current

Geology Is Founded on Hypotheses

and not on facts, and that these hypotheses are no less than *three* in number, perfectly distinct as assumptions, and yet inseparable in their intertwining and mutual relationships:

1. The uniformly quiet and regular action of the elements;
2. The originally-molten condition of our globe;
3. The notion that the rocks show how life has occurred on our globe in a certain order of progress.

But if I have thus established this fact that modern evolutionary Geology is thus a *purely deductive* and not an inductive science, as *completely deductive as a system of Geometry based on at least highly questionable postulates and axioms* (I am reasoning from the scientific standpoint), surely every friend of true science will welcome any prospect of refounding it on a truly inductive basis.

A Scientific Reconstruction Needed.

That such a reconstruction is possible and indeed inevitable before long I am perfectly assured. It has been the next thing in order ever since man and some of our modern animals were proved to have been contemporary with the fossil forms of the Pleistocene and Tertiary rocks. In subsequent articles I shall endeavor to outline the principles of a truly inductive science of Geology. Here I may sketch in advance what I conceive to be the only scientific method of approaching this study.

To be in any sense inductive, or a reasoning from the known to the unknown so as to arrive at underlying principles or causes from facts observed, we must *start* with man himself and modern living species and *work backward*. I do not exactly mean that Geology must be built onto the end of Archeology, tho it may amount to something like that. But Archeology can at least teach us many things by way of introduction that were absolutely unknown in the earlier years of Geology. Adapting what Zittel said about chemistry, we may say that "the foundations of Geology had been laid without the assistance of Archeology." For example, what was there known a century ago of the wonderful civilization of ancient Egypt? of the revelations made known by the arrow-headed inscriptions of Babylon? of the almost equally-wonderful civilizations of Yucatan, Mexico, and Peru? or of that genetic lingual tie that unites the Indo-European nations in one brotherhood?—all eloquent of a *previous common state of civilization before the peoples were scattered abroad*. What, moreover, was there then known of what Rawlinson calls "the consentient belief" of all the great races of mankind in the

Reality of a Great Deluge

which once happened to our race, and which must have occurred *before* these peoples were scattered abroad who now possess these traditions, *a reality which no reputable scientist now denies* since the recovery of the Chaldean Deluge tablets of at least 2,000 B.C.? These facts must all be taken into consideration in our investigation of the past, tho it may be that there is a well-defined line which separates Archeology from Geology.

What the True Method Would Avoid.

But when we cross this line we have still to deal *with man and his surroundings*. In any truly-inductive study of Geology the rocks of the so-called "Glacial Age" and the Tertiaries, *the surface rocks*, will not be as Zittel says they have been, "*the last to be understood*," and only attacked after everything else had been arranged according to the doctrine of Uniformity and *a priori* methods of reasoning with the result that, failing to equate *these two ends* of our scientific investigations, we have for over half a century been laboring under a "Glacial Nightmare," and these deposits on the very top of the ground "still remain in many respects the despair of Geology." But there is no science in all this. Is it scientific to start with what we know the *least* about, and make our more accurate knowledge of things near at hand square with our *theories* of things more remote? The current Geology has never used a trace of induction in its fundamental principles and methods, but has always started with some *hypothetically "oldest"* forms, and often having located them at the vanishing point of the vistas of a past eternity, has trusted to its skill in dead reckoning to be able to work up by slow stages to the present, and to arrive here with a sufficiently small cargo of "living" species undisposed of to join on to the present smoothly and easily on the basis of uniformity and slow secular change. This is Geology by hypothesis; it is a kind of "science" by which some people have, for a century or so, tried to explain the known in terms of the less known or unknown, and *have blamed the Bible because it did not agree with their results*. Such are the methods "which dominated medieval scholasticism and made it so barren."

A Wiser Course of Procedure.

We have learned a better way. Let us start with man and all the living species of plants and animals, and, working back among the strata, find where and how their fossils occur, and then decide as best we can *how* they were placed there, and how the intervening changes took place. Let us, for instance, focus all the powers we have on those specimens of our species generally termed "pre-Glacial" or "Tertiary" man, and with the aid of all the known facts of Zoology, paleontology, and meteorology, endeavor to reconstruct the flora and fauna of that ancient world, and the marvelously-uniform climate in which they lived—a climate under which mild temperate conditions seem to have prevailed over all the Arctic regions, and semi-tropical conditions over England, Western Europe,

and North America. Bearing in mind now that no manner of reasoning or tinkering with the strata can ever prove one fossil intrinsically older than any other form, or than man himself, let us ask a few questions. Where are the great mammals which roamed over these regions at that time? Where is the vegetation on which they fed or beneath which they lived? And where are the semitropical invertebrates that lived in the tepid waters of the surrounding seas, or the hardy alpine forms that may then have lived under semi-Arctic conditions on those ancient mountain tops? Can we hope to dovetail such a world into the present on any basis of uniformity or slow secular change? Why, the thing is too absurd for consideration. *The Biblical Deluge will explain it, and nothing else will.*

THE DAYS OF THE SON OF MAN.

BY MRS. E. G. WHITE.

"As the days of Noah were, so shall also the coming of the Son of Man be."

TO us has been given the message of Christ's second coming. At the ascension of our Lord, angels stood beside the disciples, and with them watched the Saviour as He passed into the heavens. Then they turned to the disciples with the words, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This message was given to the disciples to give to us, and God designs that it shall sound till the end of time. We are to wait and watch for Christ to come in His own appointed time, without sin unto salvation.

The vast majority of human beings fail to realize that the judgments of God are about to fall upon the earth. Their minds are filled with thoughts of eating and drinking and getting gain. They have allowed these subjects to take their whole attention, and as a result violence fills the world. Sin is on the increase. Iniquity prevails.

How is the message of warning received?—Just as it was in Noah's day. "All things continue as they were from the beginning," men say.

But Christ declares, "If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites."

Man was created to glorify his Maker. But iniquity has so increased that at the present time men and women have very little appreciation of the goodness and power of God. They do not believe His Word. Self is the god they worship.

Ever since his fall Satan has been working at cross purposes with God, seeking to obliterate all trace of the divine likeness in man. He has led human beings to indulge an appetite for liquor and tobacco. He knows that those who give themselves up to indulgence of appetite can not stand in their God-given manhood. They are slaves. Their reason is beclouded, their intellect dulled.

All over the world, pride, vanity, and self-indulgence are crippling men and women, so that they dishonor their Creator. The wrath of Jehovah is soon to fall upon the ungodly; but human beings are so controlled by the

enemy that they do not see what is coming. So deeply engrossed are they in the things of this world that they have no time to study God's Word, no time to think seriously of their spiritual welfare. Their one thought is to gain wealth, to make a display; and tho they make mistakes, they have no time to remedy them, but hurry on, scarcely thinking that soon they must give an account of their life-work.

Satan comes to men and women with specious temptations. Offering them riches and power, he says, "All these things will I give thee, if thou wilt fall down and worship me." And thousands upon thousands listen to his words, and worship him by becoming wholly engrossed in a search for wealth, or in following the fashions of this degenerate age.

Thus the world is being led captive. The beings that God created in His own image are entirely neglecting to prepare for the judgment.

As the waters of the Flood cleansed the earth in the days of Noah, so will the fire of God purify the earth in the last great day. Then, the water from the heavens united with the water in the bowels of the earth; and in the destruction that is coming, fire from heaven will unite with fire that is stored up in the earth.

Are we preparing for what is coming? Have we thought seriously of these things? You who are giving yourselves up to pride and vanity, have you thought of the day when you must give an account of the time and money that you have wasted?

Christ said to His disciples, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." They tell us that Christ is soon coming to take to Himself those who have loved Him and have waited for His appearing; and that to those who have devoted their time to money-getting and pleasure-seeking, He will say, "I know you not; . . . depart from Me."

Now is our time to prepare to meet Christ. God has given us this time, and if we use it in self-gratification instead of in helping others and honoring God, we shall come up to the judgment unprepared. In that day many will plead as an excuse that they did not know that Christ's coming was near. But the excuse will not be accepted. They did not know simply because they did not want to know. God gave them abundant opportunity for knowing, but they closed their eyes, that they might not see, and stopped their ears, that they might not hear.

Their one thought was to enjoy the things of this world. Like the people of Noah's day, they have spent their lives in self-gratification.

The cases of all are pending in the heavenly sanctuary. Day by day angels of God are watching the development of character, and weighing moral worth. In the judgment the question will not be, What profession did you make? but, What have you done for Me? What fruit have you borne to My glory? Now is the time to prepare for the coming of the King.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. But the whole land shall be devoured by the fire of His jealousy; for he shall make even a speedy

riddance of all them that dwell in the land." The God who rules in the heavens is our God. We have made a covenant with Him by sacrifice. "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, . . . Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger."

Shall we not strive to be among that number who will welcome Christ with the words, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

A STRANGE STORY.

BY JESSIE F. WAGGONER.

A MADMAN with wild asses in the field,
And fed with grass, like oxen, while his hair,
Long grown like eagles' feathers, hangs unkempt
Around his haggard face,—his nails like claws!

A sad, yet joyous, story his, more strange
Than fiction, and more weird. Of royal birth,
And learned in all the wisdom of the schools,
At length crowned king of no mean realm, he rose
Until, in time, a king of kings was he.
As gold surpasses silver, brass, and iron,
His realm surpassed succeeding realms in power.
As flourishes a tree in midst of earth,
Until in height it reaches unto heav'n
And forms a shelter for all beasts and birds,
And meat provides for every living thing,
So he did grow until his greatness reached
The skies, and his dominion unto earth's
Remotest bounds.

Had he but thankful been,
And recognized the Source of all his good,
All had been well. But Pride, the hateful imp,
Crept in and filled his heart with vanity.
And then he fell, as every one will fall
Who hearkens unto these sly whisperings
Of hell.

Think not that he had ne'er been warned.
When darkness wrapped the earth in swaddling
bands,

And quiet night wooed even kings to rest,
A holy watcher sped from worlds on high,
And paused not till he reached the monarch's bed.
What scenes now burst upon his dazzled eyes!
No wonder he was troubled and afraid,
For there upon his chamber walls he saw
Such pictures as he ne'er had seen before.
He saw himself, a mighty tree, that reached
Quite up to heaven, and over all the earth,
That sheltered beast and fowl 'neath fairest leaves!
And nourished, with its goodly fruits, all flesh.
He saw a holy one come down from heav'n;
With trembling heart, he heard him cry, "Hew
down

The tree! Cut off his boughs! Shake off his
leaves!

And scatter all his fruit! Let all the beasts
Withdraw from under it, and fowls from off
His boughs. But leave the stump [Blest ray of
hope!]

And let the dews of heaven water it.
Give him his portion out among the beasts,
And let his heart be changed from man's to
beast's,

Let seven times pass over him, to this
Intent: that he and all who live may know
That *the Most High doth rule in earth as well
As heaven, and giveth it to whom He will.*"

Had he now broken off his sins by right,
His wrongs, by showing mercy to the poor,
It might have lengthened his tranquility.
But at the end of twelve short months,
He walked upon his palace and o'erlooked
His vast domain with thoughts of self alone.
He spake, and said, "Is not this Babylon
The great that I have built by *my* great pow'r,
And for the honor of my name?" While yet
The word was in the monarch's mouth, there fell

A voice from heaven which said, "Thy kingdom is
Departed from thee, till thou learn to know
That He who rules on earth is God alone."
And that same hour was it fulfilled, and he
Was driven out to live among the beasts!

O pride, how great thy fall! How deep the vale
Of thy humility! But better learn
The lesson thus, than not to learn at all.
If plants refuse to grow in shine, then they
Must grow in shade. And if the Spirit's fruits
Refuse to grow 'neath sunny skies, then rain
And storm-clouds needs must come; for Love can
not

Forsake one heart so long as there is hope.

And grow they did—the precious fruits,—in this
Poor monarch's heart, for at the end of those
Sad days, he lifted up his eyes and lo,
His mind returned, and sweet Humility
And Faith, with Love and Joy and Peace, were
there!

He praised and blessed and honored Him that
lives

And reigns forevermore, before whom all
Who live on earth are naught, who doeth as
He will in heaven and earth, and none can stay
His hand, or say to Him, "What doest Thou?"

And now behold the goodness of the Lord!
Not only did the monarch's mind return,
But kingdom, honor, majesty as well,
While all his counsellors and lords again
Sought unto him. And Neb'chadnezzar praised,
Extolled, and honored *then* the King of heav'n,
"Whose works," he said, "are truth, and ways
are just,

And those that walk in pride He can abase!"

This story of God's wondrous works with him,
He sent to all the earth, and you, that you
May learn in shine, what he did learn in shade.

THE FRUIT OF THE ELM.

LIFE'S best fruit often appears in other lives.
In the ancient book of the Similitudes of Her-
mas, the angel speaks to the disciple a par-
able. He points to the vineyards where the
dwarfed and pruned elm trees were planted
between the rows that on their branches might
grow the luxuriant vines, and he says: "See,
therefore, how the elm . . . gives . . .
more fruit, than the vine." "How, sir," said
the disciple, "does it bear more fruit than
the vine?" "Because," said the angel, "the
vine, being supported upon the elm, gives both
much and good fruit; whereas, if it lay along
the ground, it would bear but little and that
very ill, too."

That was a good lesson for the disciple of
that day and of this. Often the best part of
the fruit we can bear is in supporting and
strengthening and serving others in their fruit-
bearing; and often the best part of the most
notable fruit which the world praises is due
to the unseen, quiet ministries of love and
unselfishness behind those fruits of ability or
genius. If we are not gifted to be as fruitful
as the vine, perhaps then we can be the more
abundantly fruitful, as the elm. What we
could never do of ourselves we may yet do
through unselfish love in the service of our
brethren.—S. S. Times.

"THE word Calvary means literally 'The
place of a skull.' There Jesus the Saviour
was crucified. When poor, blind, ignorant
men discard faith and lean to their own under-
standing, every noble, saving truth is violently
slaughtered in our mental Calvaries. Who
can measure the meaning of this prophetic
hint of history foretold, of how these "num-
skulls" of ours hinder our divine advancement
and the faith-born saving truths of limitless
possibility?"

WHO WAS MELCHIZEDEK?*

BY G. W. REASER.

EVERY Bible student meets with questions, the solution of which will, for a time at least, baffle his knowledge. If he be a persistent student, his mind will frequently revert to such questions, until the time comes when, with additional light focused upon the problems, harmonious and perfectly satisfactory solutions will either gradually develop, or flash suddenly upon his mind. The discovery of such questions is but a natural result of the pursuit of the thoughts of the Infinite One by the finite mind; and, instead of being an objection to Divine Revelation, is rather a proof thereof; for it is written, "as the heavens are higher than the earth, so are . . . My thoughts [higher] than your thoughts."

The Melchizedek who met Abraham, on the return of the latter from his victorious pursuit of Chedorlaomer, was *not*, as some have thought, the Messiah; and yet Christ *is* Melchizedek. These statements, altho apparently contradictory, are perfectly harmonious.

Reference is made but twice, in the scriptures which antedate the birth of Christ, to the subject of our inquiry, by his official title,—"Melchizedek" (See Gen. 14:17-20; Ps. 110:4). Doubtless he is mentioned in connection with a group, or order, of equal associates, in the first and second chapters of the book of Job, but in these instances his title is not disclosed. It is left for the inspired writer of "the Leviticus of the New Testament," the book of the priesthood of the new dispensation (Hebrews), more fully to reveal and establish the identity of this individual.

Exaltation of Christ.

The divine purpose in the writing of each book of the Bible is the unfolding of the complete plan of salvation for mankind; yet each book has its specific purpose, its link to supply, in the golden chain of heaven-born truth. The distinct purpose in the writing of the book of Hebrews is to exalt and magnify, to beautify and glorify, the priesthood of Christ. The Subject of this inspired epistle is first declared to be equal with the Most High fellow-God, with the fulness of creative power inherent in Him; and so far superior to the highest angels in glory, that *all* of these mighty messengers are invited to unite joyfully in His worship.

It is further stated that, notwithstanding His exalted position, His infinite greatness, His supreme power and glorious majesty, He condescended to take upon Himself the weak, fallen nature of sin-defiled humanity, "For verily He took *not* on Him the nature of angels; but He took on Him the seed of Abraham; . . . that He might be a merciful and faithful High Priest."

The argument of the first two chapters of the book under consideration is concentrated upon the first verse of chapter three, in the invitation to the "holy brethren, partakers of the heavenly calling" to "consider the Apostle and High Priest of our profession, Christ Jesus."

In continuation of this discourse upon the exalted priesthood of Christ, frequent reference is made to the fact that He was made of God, an High Priest "after the order of Melchizedek," and in this thought is the climax of the

argument reached; the complete glorification of the greatest high priest known to the universe, set forth.

After the Order of Melchizedek.

This oft-repeated statement of Inspiration, in declaring Christ to be "a priest after the order of Melchizedek," is neither incidental nor accidental. The Holy Spirit does not thus employ language, nor play upon words. The purpose of Jehovah must be to convey to our minds new conceptions of truth and beauty relative to the priesthood of Christ. But this effort of the Infinite Mind to exalt Christ as our Great High Priest, is partially lost upon us unless we can discern the full import of the significance of the Melchizedek priesthood, and grasp the beauty and grand reality of the truth intended to be imparted to us in styling our Saviour a "High Priest forever, after the order of Melchizedek." There could be no force or meaning to the expression if there is no solution to it.

Is it possible that the strength of the discourse, the beauty of the culminating point of the book of Hebrews, in exalting the priesthood of Christ, is lost to earnest Bible students?—Not so, if we can solve the problem which now claims our concentrated attention. If any fear "trespassing upon forbidden ground," I intrench myself confidently behind the invitation, "Consider the Apostle and High Priest of our profession, Christ Jesus," in His office as priest "after the order of Melchizedek."

Perhaps the first point that we should note in our investigation is, that there *was* a time in the life of Christ when He was *not* a high priest (Heb. 5:5). When He was clothed by His Father with the office of priesthood, He was ordained to be a priest "after the order of Melchizedek" (verse 6).

The thought of the "order" of the Melchizedek priesthood should next claim our attention. Certainly more than *one* individual is required to constitute an *order*. Naturally we would grasp the idea of a *group* of persons associated together in like official position or social capacity, to form an order. Take, as an example, the order of priesthood called "the Aaronic." There were many priests in this order, of whom Aaron was the first in point of time, hence the name.

Just how many priests there are in the "order of Melchizedek" it is not necessary for us to know at present. We have knowledge of *two* individuals who are mentioned as being of the Melchizedek order of priesthood; the priest who met Abraham is *one*; Christ is "*another*" after the same order (Heb. 7:15).

A succession of monarchs have reigned upon the throne of Great Britain. Each man in this line, or order, was called a king. The Melchizedek who blessed Abraham is one priest in a certain class; Christ is another of the same class, or order, He also being given the same title,—"Melchizedek." †

That the Melchizedek of Genesis was *not* Christ is proven by the statement that he *was* "made like unto the Son of God," and again by the fact "that after the similitude of Melchizedek there ariseth *another* priest" (verses 3, 15). Thus Melchizedek was *one*, and Christ "*another*" in the same "order." Christ had a pedigree. His ancestry is distinctly traced from Adam, Matthew 1; Luke 3. Melchizedek has no pedigree. He did not enter this world by birth into our human family as did

Christ. He had, as a priest, no "beginning of days" as an infant; he departed from this world without an "end of life." Christ was both born and died. Therefore these two persons were distinct individuals, but each a priest after the same order.

Melchizedek doubtless came into existence in the same manner as Adam. He did not begin life as "an infant of days." He was not *born*, but *created*. His first appearance upon the stage of action was in the full stature of his manhood. So with Adam. Both were "without father, without mother" in the sense of birth as applied to the membership of our human family, subsequent to the first pair. Adam, like Melchizedek, would have been favored with "an endless life," an unchangeable priesthood, had he not forfeited his divine right by sinning.

A clue to the identity of Melchizedek is suggested in his name. Interpreted, it signifies "King of righteousness, and after that also King of Salem, which is, King of peace." Somewhere this illustrious character ruled over a righteous kingdom, in a peaceful, sinless, and bloodless city, called "Salem."

In the days of Abraham are we to suppose that there was, in truth, a righteous kingdom with a capital city of peace in this world, over which this priest-king ruled? The only cities of that period, of which we have any historical record, were centers of wickedness, strife, and bloodshed; of which Sodom and Gomorrah were illustrious examples. Had there been a righteous kingdom upon earth, there would certainly have been some annals of it, either in sacred or profane history. In the silence of both, we are driven to the conclusion that there was no kingdom of righteousness in this world, nor a capital city, entitled to the peaceful name "Salem." Therefore the kingdom of Melchizedek was not in this world.

Had there been such a nation, surely God would have used it for the promulgation of His truth in the earth; and, instead of calling Abraham, to make of him a great nation, which should be the custodian of His truth, He would simply have called him to join himself to the righteous nation already established under the sovereignty of Melchizedek.

There are, however, other inhabited worlds in space; and are we not, at this point, justified in asserting our knowledge as to the names of the permanent capital cities of two of these worlds?—one being "Salem, City of Peace;" the other, "Jerusalem,"—"God's City of Peace" (Rev. 21:1-3). Melchizedek reigning in Salem; Christ to reign in the New Jerusalem.

Unquestionable proof that Melchizedek was not a member of our human family is found in the fact that he was *not* chosen as "father of the faithful," which high honor was conferred upon Abraham; altho it is expressly stated that Melchizedek was a "better" personage than Abraham (Heb. 7:6, 7). If there was a member of our human family upon the stage of action in Abraham's day who was conceded by Inspiration to have been superior to Abraham, surely the "better" would have been chosen to occupy the exalted position of "father of the faithful." Still further evidence that he did not belong to our race is supplied in the statement that he "abideth a priest continually." "Here men die."

Salem, Oregon.

(Continued next week.)

"WITH God the cure may be better than the prevention."

*The answer to the oft-repeated question, concerning the identity of Melchizedek, herewith presented, seems entirely satisfactory to the mind of the writer, altho lacking a single link in the chain of absolute proof, which link is supplied by the only logical conclusion which can be drawn from the chain of evidence. This line of thought is submitted to the readers of the SIGNS OF THE TIMES, suggestively, rather than dogmatically, and candid criticisms are invited.

†In the Melchizedek order of priesthood there is not a succession of priests, except in the one instance of the failure of Adam to fulfil his mission, and the condescension and accession of Christ to fill the vacancy.

MIRACLES AND THE GOSPEL.

[From "The Life of Jesus the Christ," by Henry Ward Beecher.]

ALL critics of the Gospels, tho, in each group, differing by many shades among themselves, may be reduced to two classes:

1. Those who believe that the writings of the evangelists are authentic historical documents, that they are divinely inspired, and that the supernatural elements contained in them are real, and to be credited as much as any other parts of the history; and,—

2. Those who deny the inspiration of the Gospels, regarding them as unassisted human productions, filled with mistakes and inaccuracies; especially, as filled with superstitions and pretended miracles.

These latter critics set aside all traces of the supernatural. They feel at liberty to reject all miracles, either summarily, with "philosophic" contempt, or by explanations as wonderful as the miracles are marvelous. In effect, they act as if there could be no evidence except that which addresses itself to the material senses. Such reasoning chains philosophy to matter; to which statement already many do not object, but boldly claim that, in our present condition, no truth can be known to men except that which conforms itself to physical laws. There is a step further, and one that must soon be taken, if these reasons are logically consistent—namely, to hold that there is no evidence of a God, unless nature be that God. And this is Pantheism, which, being interpreted, is Atheism.

We scarcely need to say that we shall take our stand with those who accept the New Testament as a collection of veritable historical documents, with the record of miracles, and with the train of spiritual phenomena, as of absolute and literal truth. The miraculous element constitutes the very nerve system of the Gospel. To withdraw it from credence is to leave the Gospel histories a mere shapeless mass of pulp.

What is left when these venerable records are stripped of the ministry of angels, of the mystery of the divine incarnation, of the wonders and miracles which accompanied our Lord at every step of His career? Christ's miracles were not occasional and occult, but in a long series, with every degree of publicity, involving almost every element of nature, and in numbers so great that they are summed up as comprehending whole villages, towns, and neighborhoods in their benefactions. They produced an excitement in the public mind, so great that oft-times secrecy was enjoined, lest the Roman government should interfere.

That Christ would be the center and active cause of such stupendous imposture, on the supposition that miracles were but deceptions, shocks the moral feelings of those, even, who disbelieve His divinity. Widely as men differ on every topic connected with the Christ, there is one ground on which all stand together, namely, that Jesus was good. Even Infidelity would feel bereaved in the destruction of Christ's moral character. But to save that, and yet to explain away the miracles which He wrought, has put ingenuity to ludicrous shifts.

Renan, to save the character of his poetic hero, is obliged to depict him as the subject of an enthusiasm which grew upon him until it became a self-deceiving fanaticism. It seems, then, that the whole world has been under the influence of One who was not an imposter, only because He was mildly insane!

That such a conclusion should give no pain

to men utterly destitute of religious aspirations, may well be conceived. But all others, looking upon this wanton and needless procedure, will adopt the language of Mary, and say, "They have taken away my Lord, and I know not where they have laid Him."

GOD'S LOVE.

[Louis Albert Bahks, D. D., in S. S. Times.]

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

MARGARET MEREDITH tells how a notorious rough named Ike Miller, the terror of a mining district in the north of England, was converted. Henry Morehouse, a young evangelist scarce out of his boyhood, was preaching to a company of these miners, when Ike Miller came in, and took a seat near the front. Preachers and helpers trembled, for this wicked man had threatened to break up the services. Henry Morehouse preached on God's love in Jesus Christ, and he longed to reach the heart of the wild, grimy miner who sat so strangely quiet gazing into his face.

After the meeting the men gathered around the preacher regretfully.

"Ah, Henry, you didn't preach right. You ought to have preached at Ike Miller. You had a great opportunity and you lost it. That softly sort of preaching won't do him any good. What does he care about love? You ought to have told him the dreadful punishment he is going to get." The young preacher only said in a boyish tone, "I am real sorry I did not preach to him right. I did want so to help him."

Meanwhile the big miner was tramping home. His wife ran in front of the children as he came in, but she stared in bewilderment; he was not drunk; he was not scowling. He put his arms around her, and kissed her, and said, "Lass, God has brought your husband back to you." Then, gathering up the shrinking children, "My little boy and girl, God has brought your father back to you. Now let us all pray," and he knelt down. There was a silence, but for many sobs; he could not think of any words; his heart was praying, but Ike Miller had uttered no prayer since he was a little boy. At last, words from those distant days came back to him—something that his mother had taught him; and from that hovel floor, in the midst of that remnant of an abused family, to be abused no more, he sounded out in rugged gutturals through his sobs:

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee."

OUR LEADER.

ALL along on the battle-field of life, the Christian finds the footprints of Christ. He can see where He has fought with the enemy and thrown him upon the ground. In the valley of temptation, when the righteous man feels that he is standing alone, his eye falls upon the tracks of Jesus, who walked that way and fought, being tempted in all points. On the hillside of sorrow, he sees where the Saviour has struggled, being alone yet not alone, and great drops of bloody sweat have fallen. Many a faint-hearted one, heart-sick and weary, has taken heart at the knowledge that the Saviour had been there before him.

Blessed Leader! He never sends us anywhere He was unwilling to go Himself, and where we may not take heart again at sight of His princely footprints.—*Herald of Truth.*

THE RESURRECTION.

1. *Through sin, into what condition have all been brought?*

"Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Rom. 5:12.

2. *Nevertheless, what promise does the Lord make to those who are under the dominion of death?*

"I will ransom them from the power of Sheol; I will redeem them from death." Hosca 13:14.

3. *What assurance is given to such, through the prophet Isaiah?*

"Thy dead shall live; My dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth the dead." Isa. 26:19.

4. *With what certainty does Paul declare the resurrection?*

"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." 1 Cor. 15:13, 14.

5. *What is Christ's own promise in regard to the resurrection?*

"Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the Resurrection, and the Life; he that believeth on Me, tho he die, yet shall he live." John 11:23-25.

6. *Without the resurrection, what hope is there for any who have died?*

"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." 1 Cor. 15:16-18.

7. *How many will be resurrected?*

"Marvel not at this; for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." John 5:28, 29.

8. *How many resurrections will there be?*

"Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust." Acts 24:15. "The rest of the dead lived not until the thousand years should be finished." Rev. 20:5. See, also, John 5:29.

Note the length of time that elapses between these two resurrections.

9. *What class have their part in the first resurrection?*

"For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

10. *When does the first resurrection take place?*

Ans.—At the second coming of Christ. See answers to questions 9 and 11.

11. *What other mighty work takes place at the time of the first resurrection?*

"Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

12. *After each of these resurrections has taken place, what other important work is accomplished?*

"Thou shalt be recompensed in the resurrection of the just." Luke 14:14, last clause. "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." John 5:29. "Behold, I come quickly; and My reward is with Me, to render to each man according as his work is." Rev. 22:12.



GIVING.

HANDS that ope but to receive
Empty close. They only live
Richly who can richly give.

He who giving does not crave
Likest is to Him who gave
Life itself the loved to save.

—Anon.

CAN THEY BE REACHED WITH THE GOSPEL?

[Rev. George E. White, of Marsovan, Turkey, in the
Missionary Herald.]

OUR school geographies years ago taught us that, for the finest representatives of the human race, we must look to the Caucasus, that billowy expanse of mountain and plain where Europe and Asia meet, between the Black and Caspian Seas. Of the different peoples that, from time immemorial, have ranged those highlands, the Circassians are certainly one of the finest physically, tho they have never attempted much in the way of schools or books. They belong to the Aryan part of our human household, but in the sibilant, slippery, whistling dialects that they speak it is impossible for a stranger to detect any familiar words. The men folks are tall, lithe, and muscular, and their faces, however sunburned and weather-beaten, always show that by nature they are white and fair. Like his cousin, the Cossack, the Circassian may almost be said to be born on horseback; and his heart's desire is attained in the possession of three things, namely, a good horse, a good riding outfit, including saddle, bridle, and whip, and a good gun. The women enjoy the reputation of being the handsomest beauties in the harems of the Orient, and one way of political preferment open to young Turkish officials is the judicious presentation of Circassian girls, bought at high prices from their fathers, to the Constantinople pashas.

About the middle of the last century the Russians waged a long war, in which they gradually wore down the Circassians by the weight of superior numbers and equipment, and included the Caucasus within their expanding empire. The defenders fought a brave but losing battle for their ancestral domain.

In this struggle the most revered Circassian leader was the *sheikh* Schamyl, half Mohammedan prophet and half a military commander. His lightest word was implicitly obeyed by his people to the last man, and, at the call of this chief, who was distinguished by a well-known robe of fine white fur, the humblest guerilla rider would willingly respond with his life.

It is related that once, after a battle, the defeated Circassians took refuge on a mountain height, at the foot of which the victorious invaders encamped when night overtook them. In the darkness a Russian sentinel detected a slight noise, and, straining his eyes in the direction from which it came, saw a lone Circassian stealing down from the woods and crags to where a little boat lay at the head of a mountain stream. Restraining his impatience, the sentinel watched, and saw a second stealthy fugitive, and then a third, whose shoulders bore the famous white fur robe of the renowned Schamyl. The soldier could contain himself no longer, but roused his comrades, and together they rushed upon the Circassians, and soon despatched them. But the white fur was worn that night not by the *sheikh* Schamyl, but by one of his men, who had volunteered to lay down his life for his beloved chief; and, while the Russian sentinels were absorbed with the three doomed men who had cunningly attracted their attention, the real Schamyl had made his escape in another direction, to resume the warfare elsewhere another day.

In the end the Circassians were beaten, and then a

sad stream of emigrants abandoned the home now ruled by a power that bore the name of Christian, and took refuge beneath the crescent flag of their Mohammedan co-religionists in Turkey, for the Circassians are, without exception, Mohammedans. The Sultan welcomed them as adding strength to the hordes* of Islam, and appointed them places in the spacious uplands of Asia Minor where they might build their villages, clear fields for corn and grain, and pasture their horses.

It must be admitted that the exiles at first were a lawless set. They swooped down from their mountain eyries, harried the weaker Turkish villagers, and plundered the Christians of all races, or they appeared upon the highways, and robbed the passers-by without mercy. Many a poor farmer has tracked a lost ox or cow or sheep to the border of a Circassian settlement, whence it ne'er returned to its former owner. Many a traveler's heart has beat quickly when, toiling along the road, he has heard the quick clatter of horses' hoofs, and then met a group of fine Circassian riders, wearing round caps of black lamb's wool and square fur capes, armed with the finest weapons, laughing at the government officials, known to all as freebooters, and proud of their reputation.

One way of forestalling injury from such men is to retain their services. I once engaged a "Cherkez" to take me to an outstation I had occasion to visit, and, as we climbed the hills together, I made some inquiry about his occupation. He answered: "When I find a traveler like you to escort, I escort him; but my regular business is smuggling. In our village every man has a trade; some are farmers, some are smugglers, and some are robbers." Several times I have met courteous entertainment in that village.

On another trip home from an outstation, a party of us engaged four Circassians, with their horses, to carry us. As we prepared to mount, the Bey said: "Let us go the mountain road, for the mountain road is short and direct, but the valley road is long and roundabout; the mountain road is cool, but the valley road is hot; the mountain road has beautiful scenery, but in the valley you can not see a thing; the valley road has no good water, but the mountain road has springs so cold that you can not drink the water for the toothache it will give you."

One of my companions, an Armenian, slowly shook his head in protest against the mountain road. I said, "If you know any good reason why we should not take that road, state it, or else let us go as our men desire."

"Well," he burst out, "they say there are robbers on that road."

"We're the robbers," answered our guide, cheerfully; "there is no danger when we are along, and protect you." We enjoyed a safe and charming ride two days long, camping at night under a tree on the mountain road.

Latterly the Circassians have been settling down to more orderly habits. Their little homes of wattle and daub, often white plastered inside and out, and usually kept neat, are dear to them, and their fields and forests are yielding a less precarious living. Many of the bolder spirits have found openings in the civil or military offices of the government. Some of the finest cavalry seen by tourists in Constantinople at the great display on Friday, when the Sultan goes to mosque, are Circassians. Some of the ablest administrators throughout the provinces belong to the same race, for the weary Ottoman officials find it cheaper to put the head of a band of horse thieves into office than into prison. Besides all this, another venerated *sheikh* has risen up among them, and, for years, has been making the round of their settlements, preaching sermons to this

*The English word *horde* is derived from the Turkish word meaning *army*.

effect: "There are two recording angels on high, the one putting down for every man the full record of his good words, deeds, and thoughts; the other putting down a similar record of every evil thought, word, and deed. Live as you will now, do as you please now, only remember that, at last, you must square accounts with these two angels." This appeal to conscience has had its effect with many, freebooters and smugglers tho they were.

It saddens me to remember that I have never heard of a Christian Circassian. They believe in God, in sin, in the future life, and in a righteous judgment, indeed, in all the Mohammedan theology, but they have no Christ, no Saviour, no divine Master. Some of them dread the future world, feeling that they are not ready for it, and are not satisfied with the light they try to walk in. As their language is unwritten, they have no open avenue of approach to the Scriptures, which are able to make wise unto salvation. Many resort to missionary hospitals, and there see what Christianity really tries to be. Missionaries have frequent conversation and occasionally intimacy with men of all ranks, from the slave to the pasha. Once, as I was riding with a Circassian, he told me of some years of service he had rendered certain missionaries, and, as he spoke in warm terms of them, their work, their treatment of him, I asked, "How could you live with them so long, and not come to believe the truth?" He turned quickly, and replied, "How do you know that I do not believe the truth?" But he would not continue the conversation. We have recourse to prayer, in which all friends may join. The avenue of approach to any heart *via* the Father's throne of grace is always open.

MATERIAL PROGRESS IN PALESTINE.

PALESTINE is beginning to throb with new life and modern activity. During the present season more visitors and pilgrims have traveled thither than in many previous years. This annual human tide will increase rapidly as the land is covered, as it soon will be, by better means of travel. The Turkish Government has worked for several years building a railway along the caravan trail from Damascus to Mecca. The line has been completed and laid with American rails for 220 miles south of Damascus, and 2,000 soldiers are now engaged in extending the grade, which has been completed to the town of Maan, near the ancient city of Petra. Cars are running daily to Ammon, thirty-five miles east of Jericho, under the management of Frenchmen who operate the railroad from Beirut to Damascus. It is expected that a regular service of one train a day each way will be established to Maan within a few weeks, and that the Turks will soon have all-rail connections between the Mediterranean and the Red Sea. In the meantime a branch road is being built, also with American rails, from the beautiful town of Haifa, under the shadow of Mount Carmel in Palestine, to the town of Leraa, the metropolis of the Hauran Valley, and thence to Mezerib, where it will connect with the trunk line from Damascus to Mecca. Three thousand men are employed on that line which is to be completed and in working order by the first of June next. Within a few months it will be possible to cross Palestine by railroad from Mount Carmel, where Elijah performed his great miracle; along the River Kishon; over the battlefield where the Philistines slew Jonathan, and where Deborah the prophetess directed the battle between Barak and Sisera. The track runs over the famous plain of Esdraelon, touching the southern shore of the Sea of Galilee, an hour's drive from Tiberias, across the valley of the Jordan into the desert. Every mile is associated with some Scriptural story. In connection with the railway the government is showing great enterprise and energy

in the construction of wagon roads for military purposes, as well as for the convenience of travelers and traders. Most of the roads through Syria and Palestine have been practically impassable for wagons, and indeed few wagons are used. Most of the transportation is done by caravans of camels and donkeys. But a year or so ago the sultan issued an order requiring several of the most important of the ancient roads to be put in order, and thousands of soldiers have been working on them since, under the direction of German engineers. The ancient highway over which Christ traveled between Galilee and Jerusalem, by way of Nablus, has been put in perfect order. The road between Beirut and Jaffa, along the shores of the Mediterranean, passing through Sidon, Tyre, Acre, and Haifa, which has been in a dreadful condition for centuries, has been macadamized and is now in almost perfect condition; and a new road has been built from Jaffa to Gaza and Beersheba. There is great wonderment among the people, and especially among foreigners, as to the motives which have prompted this extraordinary enterprise on the part of the Turkish Government, and the purposes for which these roads are intended. Altho it is a military rather than a commercial movement, it can not fail to promote trade and increase the prosperity of the country, and a period of industrial development may be looked for.—*The Ram's Horn*.

SHALL WE GIVE THE GOSPEL MESSAGE TO THE JEWS?

OUR work and message is world-wide. The Saviour, in speaking of the last Gospel message, said it was to be preached in all the world for a witness unto all nations. This must include the Jews. When the apostle to the Gentiles became a world-wide missionary, he declared, twenty-six years after the "seventy weeks" of Dan. 9:24, had been fulfilled, that the Gospel was still

despised people. The money for printing the tracts referred to has almost entirely come from friends outside of our denomination, who are desirous to see something definite done for the Jews.

Send orders direct to Elder F. C. Gilbert, South Lancaster, Mass., who has the oversight of this work, or to the Central New England Tract Society, South Lancaster, Mass. When you order, if you feel impressed to inclose an offering, either great or small, you may do so; but do not forget to order some of these tracts. And when you have ordered, do not neglect to circulate them. "God hath not cast away His people which He foreknew." Will you?

A. E. PLACE.

OUR WORK AND WORKERS.

At Luana, Iowa, eight persons have accepted the faith under the labors of Brother John Manuel and wife.

Our new building, in which we are now comfortably housed at Mountain View, Cal., will be dedicated, with appropriate services, on the 15th and 16th of the present month.

The demand for the tract, "Appeal to Clergy," issued by our brethren in Washington, D. C., has been so great that another edition has been printed, making 390,000 so far issued.

Writing to the Pacific Union Recorder, Brother C. D. M. Williams says: "The special sets of SIGNS still sell just as well as ever. Could I put in my whole time in this way, I am confident I could sell from 500 to 1,000 sets in Utah."

SOME time in May, Brother H. C. J. Wollekar and wife, now laboring in Seattle, Wash., will go to Alaska. They expect to locate for a time in Skagway or Juneau, and, in addition to special effort in the coast country, will endeavor to spread the truth in the interior by missionary correspondence. Brother Wollekar is familiar with both the English and Scandinavian languages.

In the Southern Illinois Herald, Brother J. M. Rees, president of the conference, mentions the addition of two members to the church at Oakland, and five candidates for baptism. Brother F. W. Wheeler had been laboring there. Brother Rees further reports: "Almost every place our ministers are laboring, the Lord is greatly blessing with fruit. I am greatly encouraged at the prospect of closing up our winter's work with many accessions to the truth."

FROM Japan, Brother F. W. Field writes as follows: "It does encourage us so much to know that the home conferences are taking hold so actively in fields beyond their own borders. How else can these countless oriental millions be reached? We hardly dare think of the great work to be done; it seems so great for the means we have to do with. If anywhere strong faith in this message is needed, it is out among the great masses that have never even heard of the true God. So every move in the home field to spread the light in the great regions beyond, is a great encouragement to the lonely toilers in these dark regions."

ALL who desire to be informed concerning the proceedings of the coming General Conference, to convene in Washington, D. C., May 11, can procure the same in the Review and Herald, which will publish full reports. Address, 222 N. Capitol Street, Washington, D. C. This will be the only means of procuring these reports in full. The regular price of the Review is \$1.50 a year; six months, 75 cents. To subscribers for six months or over, no extra charge will be made; but, on account of the extra expense, the three months' subscriptions covering the conference proceedings, will be 50 cents. Eight pages will be added to the paper during the conference session and until the proceedings are all published. Now is the time to send in subscriptions, to insure getting this important matter.

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

SIGNS, Review, Instructor, Little Friend, and tracts. Address George E. Tack, 319 N. Stricker Street, Baltimore, Md.

A NEW RUSSIAN PAPER.

THE International Tract Society of Grindelberg 15a, Hamburg, Germany, has just issued a paper in the Russian language. Its title is *The Olive Tree*. It is a church, missionary, and Sabbath-school paper, and contains matter that will be of interest to Russians living in America, as well as in Russia. Price, 40 cents a year. Address as above.

SOUTHERN CALIFORNIA CONFERENCE OF SEVENTH-DAY ADVENTISTS.

This conference will be held at Fernando, Cal., April 11-16, 1905. Fernando is a small town twenty-one miles north of Los Angeles, on the Southern Pacific Railroad.

This is not a camp-meeting, but a conference for the election of officers and the transaction of all conference business.

Delegates will be elected as follows: One delegate for each church, without regard to numbers, and an additional delegate for every twenty-five members.

Officers of churches will please see that the delegates are elected, and the names sent to Edward Treganza, Fernando, Cal.

CLARENCE SANTEE,

Pres. So. Cal. Conference of Seventh-day Adventists.

WANTED.

A MAN to do general farm work. Steady work and good wages to the right man. Address, at once, J. D. Fink, Crows Landing, Cal.

WANTED.

A GIRL, to assist in general housework. Permanent position and good wages. Address, at once, Mrs. J. D. Fink, Crows Landing, Cal.

ICELESS REFRIGERATOR.

A DEVICE that any person can make in a few hours that cools equal to ice, and costs nothing to run.

For particulars address D. C. Burson, Ocean Park, Cal.

EASY WASHING FREE.

TO ENCOURAGE every lady reader of the SIGNS to give E-Z (Easy) Washing Tablets a trial, I will send sufficient for two washings, free, for two-cent stamp to pay postage. E-Z Washing Tablets is A WOMAN'S INVENTION to take away the hard work. Guaranteed to do your work in half the time, without injury to the finest fabric. It will pay you well to give it a trial. Address Alfred Mallett, Elkridge, Baltimore, Md.

LITERARY NOTICES.

"The Booklet of the Golden Leaves." By LeRoy G. Davis. Published by Broadway Publishing Company, 835 Broadway, New York City. Cloth; 52 pp.; price not given.

In this little booklet the author sets forth in passable verse the absurdity of some of the theories of the Socialist propaganda. An exponent of Socialism is represented as seeing, in vision, a country in which his theories are worked out; and this results in his repudiation of the theories.

"The Harmonized and Subject Reference New Testament." By James W. Shearer. 662 pages, cloth, \$1.50. The Subject Reference Co.; or the author, Delaware, N. J.

Some of the special features of this volume are as follows:

1. It is the common version in modern English print. That is, it is printed in one column, as any other book; direct speech is placed within quotation marks; ordinary rules of capitalization are followed; and the paragraph division is followed, instead of the verse division.

2. The chapters are divided into sections with appropriate subheads. These subheads are numbered, the same subject having the same number in each Gospel. Below the section number are numbers indicating in what other Gospels, if any, the record is found. Wherever verse divisions are admissible by punctuation and subject, they are preserved.

The arrangement certainly makes the reading and study of the New Testament more interesting and more helpful to the average student.

The book has a copious index, which is also an outline of Gospel harmony. The author also discusses, in an appendix, various differences among harmonists. While we can not agree with all his dates, we commend the work as helpful.

"A Peculiar People: The Doukhobors." By Aylmer Maude; cloth, fifteen full-page illustrations, two maps, 346 pages, price \$1.50, net. G. P. Putnam's Sons, New York and London.

The author of this interesting book was closely identified with the migration of the Doukhobors from the land of their persecution in Russia to their new home in the Canadian Northwest, and with the securing and allotment of land for their occupancy. He gives a very clear, unvarnished statement of their beliefs, their history, their persecutions, and their eccentricities, as manifest both in Russia and Canada. While they are an extremely eccentric people, they are admitted to be a people of high moral principles. Their misinterpretation of good principles (because of a quite general ignorance of the Word of God) has led companies of them to many extravagancies, such as their aimless pilgrimages in nudity. The history of their persecutions in Russia, as given in this book, clearly illustrates the unrighteousness of the church-and-state principle against which the Doukhobors always have protested, and still do protest.

ובא רציו
גואר זרשבי
פשע פיעקב
נאום יהודה
ישעיה נח. פסוק כ.

אין דער ערלעזער זאל קוסען אין ציון און אוועקגעשטען ריע
זיין פון יעקב. האם געזאגט יידיש ישיעה ק. נח. פ. כ.



AND THE REDEEMER SHALL COME TO ZION, AND TURN
AWAY TRANSGRESSION IN JACOB, SAITH JEHOVAH.

Isaiah 59:20. Hebrew Translation.

"to the Jew first." Rom. 1:16, 17. So the Lord has not yet cast away His people which He foreknew.

We are glad that something has now been begun. The cut in this article illustrates, in reduced size, the first page of a Jewish tract, written by Brother F. C. Gilbert. The tract is in two languages, Jewish and English, parallel pages, so that all Jews, in nearly every land, can read it. The Jews being scattered everywhere, every one, everywhere, can have a part in the work. Brother Gilbert was born and raised a Jew. About sixteen years ago the Lord opened his eyes to see Christ as He is, and the blessed "present truth;" and his desire is that this message may go among his people. I surely believe that every one who gives the matter thought, will unite heartily in this desire.

Other denominations are to-day being stirred in behalf of the Jews, but much of their message is but a sad, delusive "age-to-come" hope. But I rejoice that Seventh-day Adventists, tho with but a fifty-six-page tract, are starting to give the trumpet a certain sound in behalf of this long-neglected and much-



THE HOME

WHERE DANGER LURKS.

[Emily Houseman Watson, in the *Ram's Horn*.]

The mazy dance, with 'fatuating whirl,
Unmindful all of honor and of right,
Allures the unsuspecting, trusting girl,
To leave upon her life its withering blight,
The gaming board, with fascinating power,
Ensnaring now the youth's unwary heart,
Leads on, till, in a bitter, fatal hour
It works destruction with its poisoned dart.
The race, the cup, the evil intercourse—
These follow madly, growing swift apace,
Till, overwhelmed by sin's resistless force,
The life, once fair, lies blackened in disgrace.
O youth, O maiden, keep your hearts from sin!
I pray you shun its deadly, venomed breath,
Lest these betrayers, boldly entering in,
Enchain your souls in misery and death.

THE HOME AND SOCIAL LIFE OF GIRLS.

BY A GIRL.

What the Tongue Can Do.

Of all the people in the world, girls should be the most careful of what they say. Yet the average girl, who talks all of the time, never pauses to think seriously, if what she is saying is worth while or not. I love girls dearly, and believe in them, yet I am able to see how often unpleasant and troublesome incidents occur, both to themselves and others, through the thoughtlessly unkind remarks they make.

The tongue is your mightiest ally for good or evil. It lies wholly with you how you will use it—for or against your neighbor. There can be no real altruism in a girl's life, if she says sarcastic, careless things about her friends. Your life, tho moulded so as to conform to the highest ideals of duty, can not be all it should be, if you do not keep your tongue under perfect control. It is really strange what a wonderful part in every one's life so little, and seemingly insignificant, an organ plays. And yet the sum total of a person's existence, after they have gone, is what they have said and done. What are your acts but the manifestation of your inward life to others? Your dearest desire, or it should be, is to live above public reproach. Of course, what other people say of you is not always of the most importance. There are times in every girl's life when she has her conscience only as a guide, and the world may think her in the wrong—think so for a time, but in the end they will see and laud the wisdom of her conduct. In such cases, all you need is a clear, decisive knowledge that what you are doing is right. On the other hand, I am very sorry for the girl who says she does not care what people say of her. In the first place, it is not true, and, in the second place, she is hardening her natural refinement and timidity by taking such a stand.

What more beautiful monument could any of you wish to be erected over your grave in after years, than the memory of all who see it, that in that little plat of ground was all that was left of a woman whose life was a continuous joy and sunshine to all who knew her? To think that people would say of you, after you were gone, "There lies a girl who always had a kind, cheering word of praise or sympathy for all when it was needed, and lived with a halo of love and good-will shining about her!" Would not that be more beautiful and more lasting than the costliest shafts of cold, white marble? Think what it would mean to live on in the memory of those who knew you, as a spot of sunshine in their lives, the influence of a nature kind and gentle, with always something pleasant to say about the people you knew!

If you are optimistic in your views of life, live them

out openly and clearly before the world. If you expect the best of people, say so. If you are disappointed, keep it to yourself; it will be easier to forget. Make your every-day life a practise of the old adage, "If you haven't anything good to say, don't say anything at all." Then when you have lived such a life, how beautiful it will be to linger in the memories of your friends, and be called blessed.
—*The Girls' Magazine*.

CONSUMPTION, AND THE STERILIZATION OF MILK.

It is always best to sterilize or boil all milk, whether from suspected animals or not, before using, as this destroys the germs which are responsible for the disease. In consumption, the rise of temperature and the destruction of tissue are due to the germ product, a poison known as tuberculin. This poison is not destroyed by boiling. Milk from diseased animals may be rendered less dangerous by boiling, but can never be made wholesome.

There is no satisfactory way of detecting the disease in milk. The only way of detecting diseased milk is by an examination of the animals furnishing it. Merely a physical examination is of little value, since animals in the earlier stages of the disease often pass unnoticed and unsuspected. They may have a good appetite, be in good spirits, have smooth and glossy hair, and furnish a large flow of rich milk.

In many cases, cattle, to all outward appearance in good condition, are killed, and the lungs and ribs are found to be covered with tubercles. As the disease progresses, it may sometimes be detected by an occasional cough by the animal when drinking cold water. Shortness of breath also may be noticed when the animal is driven hard. Hollow and shrunken eyes, hollow flank, and lack of muscles, are present in the later stages. It would not be well, however, to depend on these indications, since they appear only in advanced stages. As has been stated, animals may be unsuspected, and appear healthy, and yet suffer from a latent or chronic form of the disease. This condition may continue for years, the germs not producing sufficient poison perceptibly to undermine the system, or to cause visible symptoms. Whether tuberculosis is present in these cases or not, can be detected only by the tuberculin test.

What is the tuberculin test?—Tuberculin is the poison produced by the germ of consumption. The germs are carefully isolated, and grown in laboratories in favorable media. They are afterward destroyed by heat, leaving free the pure chemical poison. Two to four drops of this poison, diluted, is injected into the tissue of the suspected animal. The dose is so small that it will not produce any great disturbance in a perfectly healthy animal. If, however, the animal has a chronic form of consumption, or if it has the disease in its first stages, there is circulating in the lymph and blood a certain amount of the same kind of poison, produced by the action of the germs in the body; the quantity not being sufficient to do serious injury or to cause a rise of temperature, since it is eliminated as fast as formed. If this amount is increased by the diluted injection, the disease processes are aggravated, and fever ensues. In twelve to twenty-four hours after the injection is made, the fever rises from two degrees to six degrees, or even higher. Often this test has condemned cattle which were so entirely unsuspected of having the disease, that, only after slaughtering, could the owner believe that no mistake had been made. I am sure that we shall yet discover that there are more animals affected with this trouble than we are at present aware of, and still the flesh and the milk of these diseased animals are continually sold all over the country as food for ourselves and children.

Let us notice the danger in using such foods: Among men, as well as among cattle, there are many who have a chronic form of consumption, yet appear to be in good health. The imperial health officer of Berlin, Germany, reports evidence of tuberculosis in the body of every third person, between the ages of fifteen and sixty years, examined by him after death. The germs present in the lungs, or in some other organ of the body, may not be in sufficient numbers to do serious harm. By proper exercise, open-air life, etc., the poisons produced by them are readily eliminated; in this way, the tissue maintains, in a measure, its power of resistance, the development and growth of these germs are prevented, and the disease is kept localized. Such a condition may continue for years, and, in some instances does, the person enjoying a fair degree of health, and passing unsuspected of being tubercular. If, in these cases, however, we should make an injection of tuberculin, or apply the tuberculin test, the disease would be hastened, as it is in tubercular cattle. A dose of this same poison, if taken in the milk, may produce equally bad results in such cases, and may stir up a latent form of consumption.

Great care should always be exercised, and especially by those who have a tendency to this disease, in the selection and free use of these foods.—*Australasian Good Health*.

AMEN.

BY ELLA CORNISH.

AMEN, so shall it be; 'tis the fiat of the Lord;
He has given us the promise of His eternal word,
And His unchanging purpose is our security;
Not yea and nay, but always, amen, so shall it be.

HOW WE GET IVORY.

Not from Elephants Slaughtered for Their Tusks.

THE calculations as to the number of slain elephants represented by the acre of ivory displayed before the queen at the London docks points to the fallacy which still prevails that elephants are killed for their tusks.

"More ivory is sold in London each year," said Mr. Hales, the largest ivory broker in the metropolis, to an *Express* representative, "than would be produced if all the elephants in the world were killed."

"The ivory supply comes from the vast stores laid up for generations by the native chiefs. They know where the elephants' cemeteries are, for these animals go to a certain spot to die. This is how ivory is obtained."

"When the chiefs want a little money or other necessities, they barter a portion of their stock. Ivory to them is what gilt-edged securities are to the English people."

Mr. Hales pointed out the result of the tax which was placed on the importation of ivory into England.

"It was imposed," he said, "with the idea of stopping the slaughter of elephants, but such a thing is so rare that it did not need any such restriction. As a result of the tax, ivory leaves Africa and Egypt by the Congo, and goes to Antwerp."

"In 1887 Antwerp did not sell a ton of ivory. Last year it sold 355 tons, against London's 205. In 1887 London's sales amounted to 330 tons."

"Besides elephant tusks, the teeth of the sea-horse, walrus tusks and boar tusks are used for ivory."

"The market price of elephant tusk ivory ranges from £15 to £90 per hundredweight; sea-horse teeth fetch from 7 pence a pound to 4 shillings a pound, and boar tusks 1 shilling 3 pence a pound."
—*London Express*.

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

THE SUNDAY SCHOOL

LESSON 4.—APRIL 23.—THE ENTRY OF JESUS INTO JERUSALEM.

Lesson Scripture, John 12:12-26, A. R. V.

(12) "On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, (13) took the branches of the palm trees, and went forth to meet Him, and cried out, Hosanna; Blessed is He that cometh in the name of the Lord, even the King of Israel. (14) And Jesus, having found a young ass, sat thereon; as it is written, (15) Fear not, daughter of Zion; behold, thy King cometh, sitting on an ass's colt. (16) These things understood not His disciples at the first; but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him. (17) The multitude therefore that was with Him when He called Lazarus out of the tomb, and raised him from the dead, bare witness. (18) For this cause also the multitude went out and met Him, for that they heard that He had done this sign. (19) The Pharisees therefore said among themselves, Behold how ye prevail nothing; lo, the world is gone after Him.

(20) "Now there were certain Greeks among those that went up to worship at the feast; (21) these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. (22) Philip cometh and telleth Andrew; Andrew cometh, and Philip, and they tell Jesus. (23) And Jesus answereth them, saying, The hour is come, that the Son of Man should be glorified. (24) Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. (25) He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. (26) If any man serve Me, let him follow Me; and where I am, there shall also My servant be; if any man serve Me, him will the Father honor."

Golden Text.—"Blessed is He that cometh in the name of the Lord." Matt. 21:9.

SUGGESTIVE QUESTIONS.

(1) For what purpose were many people gathered at Jerusalem? Verse 12. Note 1. (2) When they heard that Jesus was coming, what did they do? How did they express their joy? Verse 13. Note 2. (3) In what manner did Jesus ride into Jerusalem? Verse 14. Note 3. (4) What prophecy was fulfilled in this act? Verse 15; Zech. 9:9. Note 4. (5) How were the disciples of Christ affected by "these things?" Verse 16. Note 5. (6) What company of people gave special testimony on this occasion? Verse 17. Note 6. (7) What further effect of that great miracle was manifest? Verse 18. Note 7. (8) How were the Pharisees affected by the great demonstration? Verse 19. Note 8. (9) Who besides Jews had come to worship at this feast? Verse 20. Note 9. (10) What request did they make of Philip? Verse 21. (11) How was this request made known to Jesus? Verse 22. (12) How did Jesus reply to this announcement? Verse 23. (13) How did He show that His death was essential to the salvation of others? Verse 24. Note 10. (14) What spirit must be manifested by those who would have eternal life? Verse 25. (15) Then what gracious promise is given? Verse 26.

NOTES.

1. "On the morrow" was the day following the supper at Simon's house in Bethany, described in last week's lesson. People came to the Passover from every country where Jews dwelt, and they were in "every nation under heaven" (Acts 2:5). Some of them never had seen Jesus before, and others saw Him only as they came to the annual feasts. It had come to be an anxious inquiry at every feast, whether Jesus would be there.

2. Palms were the recognized symbols of triumph, of victory, and rejoicing.

3. The detailed account of how Jesus procured the beast on which He rode, is found in Matt. 21:1-7; Mark 11:1-7; Luke 19:29-35.

4. This is the only record we have of Jesus' having rode during His travels about the country. This made it all the more significant, as His riding on this occasion was after the manner of the kings of Israel, on an ass, and on one which had never been ridden

by any other person. Geikie says: "In the East the ass is in high esteem. Stalier, livelier, swifter than with us, it vies with the horse in favor." In "Zine's Egypt," it is said: "The rich man's ass is a lordly beast. In size, he is far ahead of anything of this kind we see here at home. His coat is as smooth and glossy as a horse's." The prophecy here quoted is Zech. 9:9. It is also said that the horse was used especially for war, but riding on an ass was a symbol of peace. So Jesus rode into Jerusalem as the Prince of Peace.

5. "These things" that the disciples did not understand, was the fulfilment of the prophecy; and they did not at all surmise that the apparent fulfilment of their hopes would have such a sad ending.

6. The testimony of those who saw Jesus raise Lazarus from the dead, corroborated by the presence of Lazarus himself in the procession, was a source of additional confidence that Jesus was indeed the Messiah, and that He was about to take the kingdom of Israel.

7. "For this cause."—After the resurrection of Lazarus, many of the Jews believed on Jesus who had not believed before, and they evidently were forward in telling of the event to those who had come from a distance to attend the feast. "For this cause" the multitude of those who went out to meet Jesus was greatly augmented.

8. The great demonstration by the people was too much for the Pharisees, who began to fear lest Jesus might be the coming King, after all their rejection of Him, and then their prestige would be gone forever. Instead of hope in the prospect of His being the deliverer of Israel, they were the more disheartened, becoming really desperate in their fear of the results.

9. "Certain Greeks."—These men came from the West to find the Saviour at the close of His life, as the wise men had come from the East at the beginning. At the time of Christ's birth the Jewish people were so engrossed with their own ambitious plans that they knew not of His advent. The magi from a heathen land came to the manger with their gifts, to worship the Saviour. So these Greeks, representing the nations, tribes, and peoples of the world, came to see Jesus. So the people of all lands and all ages would be drawn by the Saviour's cross. So shall many "come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—"Desire of Ages."

10. Only by His death could Jesus save a single one of the sinful race. If He should decline the ordeal of death, He must "abide alone," as far as earthly children were concerned. By falling into the earth, He could become the Seed of a great harvest at the resurrection day. His children are "the children of the resurrection." Luke 20:36.

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Our next issue will be a Resurrection number.

Who Was Melchizedek?—This has been one of the moot questions of the centuries which has never been satisfactorily answered, and yet it is one that constantly arises. In another column will be found the first of three articles on this interesting subject. There will be, doubtless, some things with which you will not at first agree; but hold prejudice in suspense until you have read the argument. There is more in the articles than the mere answer to the above question, and therefore we present them, as the writer says, not dogmatically, but suggestively.

Will It Succeed?—Will the public schools be used as an agency for imparting religious instruction, as Dr. McKim and his followers demand? The Washington Post seems to think not. It declares that there is no popular sentiment in its favor. And that is to be expected. The instincts of humanity are, on the first impulse, generally on the right side, and so it seems to be, as far as newspaper correspondence would indicate, in Washington, altho a majority of the ministers favor it. But the principles are farther reaching than this. Involved in them are the Gospel and man's duty to God. If men will yield to do their duty, never would they turn to the state for aid; but failing to do duty will grieve away the Spirit of God, will harden their hearts and blind their eyes to right principles. Then religious bigotry and prejudice come in to demand state aid. And so it will eventually, through political means, corrupt both church and state, and the machine religious teaching of the public schools, will only hasten the end of religious freedom and the decay

and destruction of the republic. The constant attempts in various ways to unite church and state are alarming, and the people should be aroused and kept aroused. That "eternal vigilance is the price of liberty" is as true now as when John Philpot Curran uttered it.

You will wish the next issue; you will desire it for your friends and neighbors. It will contain the following articles:

"The Giver of Life" (the Miracle of Nain, Luke 7: 11-17);

"The Resurrection, the Christian's Hope;"

"The Resurrection of Christ and What It Means;"

"The Memorial of His Resurrection," and, other articles.

As usual, our Outlook department will be full of matters of vital interest. The price is the same as for regular numbers.

"FORETOKENS OF OUR RETURNING LORD."

THE above heading is the general caption of a series of independent striking articles on various events which are to precede the second advent of Christ our King to this earth.

These articles will begin soon. They will be of transcendent interest, splendidly written by one who is a student in these matters, who stands daily in the watchtower as a keen observer of these things.

As far as possible these articles will be illustrated. The author is Prof. G. W. Rine, now at Sacramento, Cal.

The titles of the articles, or rather the scope of the field to be covered, is indicated by the following suggested titles:

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

Do our readers note the field covered? Do you not wish a part in sending the truth these will contain to the world?

Not Men, but Principles.—"We war with principles, not with men," some reformer has aptly said. Better still: We war with principles in order to save men. There are times when this paper, in the exposition of prophecy, refers necessarily to Roman Catholicism, the Papacy, to Mohammedanism, and Spiritism. We believe that these great systems are referred to in the prophetic Word as apostate systems. At the same time, we believe there are devoted Christian men and women in the Roman Catholic Church; but we believe they are so, not because of that system, but in spite of it. They see, and their faith reaches beyond the form, beyond the man-worship, beyond the ecclesiastical cordon of police, and takes hold of the Lord Jesus Christ. What the system itself will do, the decadent nations of the Old World witness. In Protestant countries that system has been mightily affected by contact with aggressive Protestantism for the better, apparently, and it is in Protestant countries where converts are made. But the countries where the Papacy has had full sway for centuries, like Spain, Italy, and the South American states, tell a different story. Such was the experience of the Marquise des Monstiers Mesinville, formerly Miss M. G. Caldwell, who

founded the Divinity College in the Roman Catholic University, at Washington, D. C., some years ago. She has entirely repudiated Roman Catholicism. She said, in a letter dated Oct. 30, 1894, published in the San Francisco Examiner of Nov. 16, 1904:

Yes, it is true that I have left the Roman Catholic Church. Since I have been living in Europe my eyes have opened to what that church really is, and to its anything but sanctity. But the trouble goes much further back than this. Being naturally religious, my imagination was early caught by the idea of doing something to lift the church from the lowly position which it occupied in America, so I thought of a university, or higher school, where its clergy could be educated, and, if possible, refined. Of course, in this I was greatly influenced by Bishop Spalding, of Peoria, who represented it to me as one of the greatest works of the day. When I was 21, I turned over to them one-third of my fortune for that purpose. But for years I have been trying to rid myself of the subtle, yet overwhelming influence, of a church which pretends, not only to the privilege of being "the only true church," but of being alone able to open the gates of heaven to a sorrowful, sinful world. At last my honest Protestant blood has asserted itself, and I now forever repudiate and cast off "the yoke of Rome."

Would that Protestantism was what it ought to be; there would be many who would turn to its fold.

A Question of Interest.—Says the Washington Times, of March 20, "Interest in the question whether there shall be moral teaching in the public schools of the District [of Columbia] on a distinctly religious basis, grows daily. Few questions have so held the attention of the public in Washington. For nearly a week it has been the principal topic of conversation in the homes, the clubs, on street corners, and in the cars." The Times opened its columns to the public, and most of the communications which have appeared have been against the movement, and the arguments on that side have been altogether the stronger. For instance, the Times of March 20 has three letters, one from Rev. Alexander Kent, pastor of People's Church; one from Captain G. W. Baird, U. S. N.; and one from Rev. C. F. Winbigler, D.D., of First Baptist Church, all taking strong grounds against the movement. Some of these we will give to our readers in the future.

SUNDAY-LAW AGITATIONS.

FROM all parts of the field come to us news and notes and clippings, giving account of either Sunday-law enforcement or attempts to enforce or enact Sunday laws. We are glad to get all these. We can not begin to print all. We can not use all that are sent us by our Washington correspondent; but out of the mass we will select the most striking, that our readers may note the progress that this un-American, un-Protestant, un-Biblical, un-Christian movement is making.

Our Outlook department is full to overflowing with the question agitating the national capital. We have set before our readers the resolutions adopted by the majority of the ministerial convention, and also the remonstrance. We hope that our readers will take time to study them. In the plea for religious instruction in the public schools we have the strong claim that it is not a union of church and state that is sought, and yet the demand is made for a condition of things which is a union of church and state. Even so has error ever sought to pervert the good. In the remonstrance we are brought back to true Gospel and American principles as regards religious teaching.

Mr. Leopold Cohn, the editor of *The Chosen People*, 620A Quincy Street, Brooklyn, N. Y., will send a copy of his paper free to any one who may apply for it. He is earnestly working to bring the scattered of Israel, according to the flesh, to the one flock, the one Shepherd. While we can not see all that our brother does in what is usually termed the return of the Jews, we bid him Godspeed in his work of bringing them to Christ Jesus, where in Him, it matters not whether Jew according to the flesh, or Greek or American, all are one, made in Him the true Israel of God, and the seed of Abraham.