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Signs of the Times

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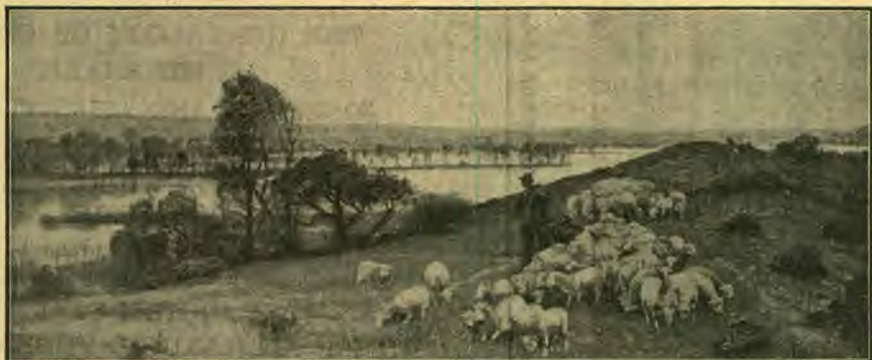
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THE GOOD SHEPHERD

NEW
PHONOGRAM

LESSON BLEND DRILL

eth	call' eth	put' teth	strān' gēr	hīrē' ling
	lēad' eth	gō' eth	Shēp' hērd	thērē' fōrē
	tāk' eth	flē' eth	scāt' tēr eth	cāch' eth
	lēav' eth	sē' eth	fōl' loŵ	cār' eth



1. The Good Shepherd calleth His own sheep by name, and leadeth them out.
2. When He putteth forth His own sheep, He goeth before them. The sheep follow Him, for they know His voice.
3. A stranger will they not follow, but will flee from him, for they know not the voice of strangers.
4. Jesus said, "I am the Good Shepherd. The Good Shepherd giveth His life for the sheep.
5. "An hireling, and not the shepherd, fleeth.

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SIGNS OF THE TIMES

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

For Terms, See Page 2
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For further information see page 2.

MILTON C. WILCOX - - - - - EDITOR.

A. O. TAIT - - - - - ASSOCIATE EDITOR.

THE PARABLE OF THE SOWER.

How Do We Hear?

LISTEN, reader, to one of the simple lessons of our Lord; it is full of eternal importance to you. It was spoken by the lake-side of beautiful, blue Galilee,

thirty. He that hath ears, let him hear." Matt. 13:3-9.

Slow of heart, the people did not understand its import; even His disciples did not, whom He had just ordained apostles. They come to Him and ask Him the meaning of the parable; and thus He gives it:

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the wayside.

"And he that was sown upon the rocky

must not force from it unnatural meanings. It is usually designed to teach one great lesson; and the truths of the lesson of this parable are that (1) "The seed is the word of God" (Luke 8:11); (2) That the field or place of sowing is the human heart; (3) That the sower is Jesus Christ or His messengers; (4) That upon the condition of the heart, the reception of the word, is dependent the result of the harvest; (5) That we are responsible for the condition of the field. Study the parable with this



Hofmann

CHRIST TEACHING FROM BOAT.

the Master in a common fishing boat, so as better to see the people; the congregation on the shore. The parable was a simple one, repeated before them many times every year:

"Behold, the sower went forth to sow, and as he sowed, some seeds fell by the wayside, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth; and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched, and because they had no root they withered away. And others fell upon thorns; and the thorns grew up and choked them: and others fell upon good ground, and yielded fruit, some a hundredfold, some sixty, some

places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for awhile; and when tribulation or persecution ariseth because of the word, straightway he stumblleth.

"And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

"And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty."

NO PARABLE goes "upon all fours." We

thought in mind, remembering that the important thing is to hear aright.

FIRST, the wayside hearer: He has not time to listen. He catches a word here and another there. But the vital seed does not enter the soil. The beaten paths of loved pleasure and sin are too hard; and the devil, in whose service he has lived so long, sends his carnal agents of evil angels and unholy thoughts to cast out the seed. The Master is in His word, and He will not dwell in the heart which desires Him not.

SECONDLY, the stony-ground hearer has

never broken up the soil nor gathered out the stones of sin, nor removed the evil in his nature. He wants the word and its blessings; he does not care to dig deep, or to know how much of useless stones cumber the ground of his heart. He is quick to hear, quick to respond, but there is no depth. The plowshare has not gone below the surface. The rain of God's refreshing falls upon the stony ground. The seed in the shallow soil, warmed by sun and stone, springs up, and gives wonderful promise of growth, but the hot sun of summer heat, the persecutions and hardship of a life of discipline, beats pitilessly down, and the growth withers, the promises fade, the hopes die. O, how many there are who thus start out hopefully in the Christian life, and after a little fail. They did not "break up the fallow ground" by heart-searching and repentance.

THIRDLY, the thorn-ground hearer represents another class, which more greatly arouses our sympathies. They do receive the seed. It does germinate in their hearts. They love it and cultivate it to some extent, but they do not root out the constantly upspringing thorns of the carnal heart. The cares of the world press in. O, how many weary, work-worn mothers and fathers feel them! The deceitfulness of riches with its snares on every side tempts the ambitious. "The pleasures of life" (Luke) tempt the young; and cherished, they choke the seed. "The lusts of other things entering in, choke the word, and it becometh unfruitful" (Mark), or "bring no fruit to perfection" (Luke). They do give promise. The soil of the heart can bear; but the thorns of ambition, pride, pleasure, lust, are allowed to grow, and the fruit perishes half-grown. It is unutterably sad.

THERE is yet another class, those who hear the word; who receive it as the word of God; who let that word enter into the very depths of their souls; who, when the word reveals the hardness, break it up by confession; when it shows the stones, gather them out; when it reveals unholy ambition, let the power of the word destroy it; when the deceitfulness of riches lures, set over against them the riches of God's glory; when lust and pleasure clamor for the mastery, subdue them by the two-edged sword and the shield of faith; who let the searching, burning, purging power of the word purify the soul, and implant within it the righteousness and power of God, and so develop "trees of righteousness, the planting of Jehovah, that He may be glorified." Let the word into the heart; let it have free course there, and it will bear fruit; for "no word of God shall be void of power."

How different was the teaching of Jesus Christ from that of present-day methods. They often begin with the smallest circumstance and endeavor to lead up by successive steps to greater truths. Frequently the greater things are greater only in the elaborate formulas and calculations which surround them. These elaborate processes raise

man no higher in the moral scale, save no life, benefit no soul, save to afford a kind of mental discipline. But Jesus takes the simplest thing and by it lifts the mind to the sublimest heights, enlarges it with the thought of God, and gives the soul an outlook never known before. The common seed becomes a symbol of the word of God. The stony, thorn-filled soil of earth beneath the feet is a symbol of the sin-filled, sin-loving, human heart. But if that heart is yielded to the Master Sower, broken up by confession, and the Seed received by faith, its power will change the life and bring forth fruit unto God. And God will demonstrate that to every soul, peasant or prince, sinner or scientist, or scientist-sinner, for all need the quickening power of the word. **Friend, how do you hear?**

OUR HIGH CALLING.

HOW many people there are in this great world who are waiting for calls, for invitations. Glad indeed all are if called to a profitable, pleasant pursuit; glad if it will aid them in obtaining education and experience; glad if it brings them into an association with men who are truly great and in high position.

How proud an Englishman would be to be called to the personal service of King Edward! What an honor he would esteem it to be! How much greater would be the honor and appreciation if the poor man or boy were told that the king had called him with the view of adopting him forever in the royal family, sharer and heir of the royal prerogatives and benefits.

Imagine, reader, the grandest things of earth to which a mortal might be invited, the most coveted positions to which he might be called, and all these are intrinsically nothing compared with the invitation to which we call your earnest attention in this article.

The Caller and the Called.

The One who calls is "the Lord our God" (Acts 2:39), "the God of all grace" (1 Peter 5:10). Those who are called are the "sinners," those who have "come short of the glory of God," the "whosoever" of earth. Matt. 9:13; Rom. 3:23; John 3:16. The great God, the Creator of the heaven and the earth, the sin-hating God, loved the poor sinners of earth with such intensity, such depth of love, that He gave His only-begotten Son to save them, to endeavor to tell the lost wanderers that He longed for their return and called them back. "Look unto Me, and be ye saved, all the ends of the earth," He cries; "for I am God, and there is none else." The great, infinite, everlasting God calls the poor, dying sinner. Marvelous love!

Men call us here to pleasant pastimes and profitable pursuits; but to accept the call we must leave places more pleasant, pursuits more profitable. But not so God. He calls us, it is true, from things pleasant to the natural heart, but they are in the ultimate the things which curse and crush, bruise and bind, debase and destroy. God calls us from the lust and sin and vice and crime

and murk and shame and idolatry of earth; from "the lust of the flesh, the lust of the eyes, and the pride of life," all of which shall perish and pass away. "Come ye out from among them, and be ye separate saith the Lord, and touch no unclean thing; and I will receive you." From Babylon, with all its awful corruptions and waiting destruction, God calls. It is the voice of Infinite Love calling us from sure destruction which our blinded, sin-loving heart can not discern.

From this woful condition of bondage and strife we are called to a royal priesthood, to glorious liberty and freedom, to the peace of God that passeth understanding. 1 Peter 2:9; Gal. 5:13; Col. 3:15. And we are called to these conditions because these conditions belong to the character of holiness and sanctification to which He calls us, even His own character. 1 Peter 1:15; 1 Thess. 4:7. We are therefore called to be saints, holy ones, separated, sanctified ones, separated from the world, set apart unto God. Rom. 1:7.

From the blood relationships of this world, dear tho many of them be, unsatisfactory as all of them are, because sooner or later marred by strife, separation, or calamity, and severed by death, God calls us to eternal relationship to high Heaven. "And I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

Then "the fellowship of His Son Jesus Christ our Lord," fellowship "with the Father, and with His Son Jesus Christ," "fellowship one with another," with all who are in Him! 1 Cor. 1:9; 1 John 1:3, 7. What more could we ask than a fellowship which never palls and which leads us on to the eternal heights of God?

The message of the call is indeed rightly named the "Gospel," the "Good Tidings" of God's love. 2 Thess. 2:14. Another has called it "His own glory and virtue" (2 Peter 1:3), because the Gospel "is the power of God unto salvation." In it is summed up and revealed the glory and virtue of Jesus Christ.

A Purpose.

In this wonderful invitation God has a purpose. Men sometimes call other men to do this or that because they have some selfish object or purpose in view. God also has a purpose in calling us, but it is no selfish purpose; it is divinely disinterested benevolence. We are "called according to His purpose" (Rom. 8:28), a purpose of which we will learn more in later studies. Suffice to say that all the power of God is enlisted in the effecting of that purpose. All things will be made to contribute to its success. It can not fail, because God can not fail.

In that purpose there is to the successful one "eternal life, whereunto thou wast called." There is also tribulation, suffering, trial, persecution, but in all this there is blessing, because Jesus Christ is with us in the trial. 1 Peter 2:19-21; 3:9. There is God's "eternal glory in Christ, after" the sufferings. There is all that is holy and pure and true and good and worthy of eternal perpetuation in the call of God to the

children of earth. It is well called "the high calling of God in Christ Jesus." Who pausing to think of what it means, could refuse to hear the call, the blessed, glorious call of God to the children of earth? Wherefore give diligence to make your calling sure. 2 Peter 1:10.



[We are willing to answer all questions in this department that are practical for the department and that would minister to the general good of our readers, but we answer no questions unless the name and address accompany the question. We do not ask this for publication, nor will it be published unless the inquirer so desires; we ask it, however, as an evidence of good faith, and that we may answer by letter if deemed best. Inquirers will please take notice. There is no departure from the rule. Unsigned questions reach the waste basket by the most direct route.]

2037.—Handling Snakes.

Is one in league with the devil who can handle snakes with impunity?

SUBSCRIBER.

There has been prejudice against the snake from the unknown past, based on the fact that when Satan tempted our first parents, he came to them in the form of a serpent. The enmity which God placed between the seed of the woman and the seed of the serpent has seemed to continue as a part of the prophecy to the literal beast itself that was used as a medium by the devil; and yet without any question whatever, there are very many of the animal kingdom much more offensive and evil than the snake. Of course there are many poisonous kinds; there are many also which are perfectly harmless. We can readily understand how a child that knew nothing of the prejudice whatever, that had a natural instinct for zoology, a love for all kinds of insects and creatures, would handle snakes just the same as he handles all the other creatures. One naturally following these lines would find remunerative employment in taming or handling the most venomous, such as snakes, reptiles, etc. We would hardly wish to say that one was in league with the devil who could handle them with impunity, and yet it is not an agreeable calling, and we would advise any one who could handle them to seek some employment that is more elevating, refining, and educative. To us a tarantula is much more repulsive than a snake, but we would not care to have anything to do with either of them. We would much prefer to take some nobler animal of God's kingdom if we want to lavish our attention or labor upon the brute creation.

2038.—Public Prayer. Matt. 6:6.

How can we be in harmony with Matt. 6:6 and teach and practise public prayer? Is there any reward for public prayer but the hypocrite's reward? Does the Lord forbid adding to or taking from His word?

C. A. S.

Matt. 6:6 should be taken in connection with the context. What our Lord prohibits is not public prayer, but **PRIVATE** prayer in **PUBLIC**. The class condemned in the fifth verse were not condemned because they prayed in public, with a congregation of their own, but they were those who made their private devotions out on the street corners that they might be seen of men, just as they may be found in the East at the present time, just as the Mohammedan spreads his rug down at certain times of the day wherever he may be, and prays before the public. Private devotions should be in private, as the Lord instructed in the sixth verse. He certainly

did not condemn as hypocritical the public prayer of Solomon, as recorded in 1 Kings 8:12-53, for when that prayer was ended God answered by fire from heaven, which came down and consumed the burnt-offering and the sacrifice, "and the glory of Jehovah filled the house." 2 Chron. 7:1. He did not condemn our Lord as hypocritical when He made the prayer with the disciples in John 17. Neither did He condemn as hypocritical the prayer of the apostles as recorded in Acts 4:24-30, for when they had thus prayed, "the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." Evidently the Lord did not condemn the public prayer at the time the deacons were set apart, as recorded in Acts 6:6, for the Spirit of God rested upon them. Nor have we reason to believe that He condemned Paul as a hypocrite when in his last meeting with the brethren at Ephesus he kneeled down upon the beach and prayed with them all. Acts 20:36. That there is hypocritical prayer does not set aside the truth that the mere making of many prayers in form is of no particular benefit. On the other hand, a prayer offered in secret, or in public, if it comes from the true heart of submission and faith, is equally acceptable with God. What our Lord condemns in Matthew 6 is the ostentatious private prayer in public.

2039.—The Immutable Law. Matt. 5:17-19.

Is Matt. 5:17-19 in harmony with the fourth commandment? If so, how can we teach that the first day of the week or Sunday is the Lord's day? E. H. B.

We can only say for ourselves that we do not so teach. Mark 2:27; Isa. 59:13; and Ex. 20:8-10 show very clearly that there is but one day which the Lord calls His in the Scriptures, and that day is the seventh day, the Sabbath of Jehovah our God. What our Lord tells us in Matt. 5:17-19 is that the law is not changed, not even to one jot or tittle, to the smallest letter or point of a letter that would make any change in its meaning, that it is easier for heaven and earth to pass than for one tittle of the law to fail. Luke 16:17. It is in perfect harmony with the fourth commandment, and shows how binding the commandment is.

2040.—The Seal of God.

What is the seal of God? Is not the seal of God the Holy Spirit? H.

Tho the Holy Spirit is that which **IMPRESSES** the seal, it is not the seal. A seal is that which gives authority to a legal document. God has given His law, that law must have its seal; that seal must show the authority of the Law-giver, the extent of His jurisdiction. There is one commandment which sets this forth in God's law, and that is the fourth commandment. It reveals Him to us as Jehovah our God; that is His name. It gives us the extent of His jurisdiction and His right to rule over us, the Creator of heaven and earth, and enjoins that we shall remember His Sabbath to keep it holy, a commandment covering every day of the week. It is utterly impossible for one to truly observe the fourth commandment and not keep every other commandment of God's law. There are prophecies like Isa. 8:16, 17; Isa. 58:13; Rev. 7:1-3, which show very clearly that the seal of God's law has been broken down, that His Sabbath has been trampled underfoot, and that in the last days a restoration will take place. That is called in Ezekiel 9 setting God's mark upon His children, and in Rev. 7:1-3 sealing them with His own seal, in Rev. 14:1-5 impressing upon them His own name and character; but the power by which this is done is the Spirit of God. And "grieve not the Holy Spirit of God, by whom ye are sealed in the day of redemption."

The mark of the beast is the very opposite

of the seal of God. It is that which will in the last analysis of character distinguish between the followers of Jehovah and the followers of the beast. In other words, it will be the change which the beast-power has made in the law of God, enforced by civil statutes, the law and religion of men opposed to the law of God.

2041.—2 Kings 8:26 and 2 Chron. 22:2.

In 2 Kings it is stated that Ahaziah, king of Judah, was twenty-two years old when he began to reign, and in 2 Chronicles that he was forty-two years old. In my Holland Bible, 2 Chron. 22:2 says that he was thirty-two years old. M. V.

This is probably an error or mistake made in copying, a mere change of a letter, and the trouble was caused. The scrupulousness of many of the scribes of the Jews after they once found an error in the Scripture text would lead them to persist in copying it, even tho they knew it was wrong, rather than to seek to hunt up the originals. The mistake in the Holland Bible would show that the error is in 2 Chronicles instead of in Kings. His age in Chronicles would make the son two years older than his father. Dr. Adam Clarke says, "In all the manuscripts which have been collected, which amount to several hundred, not one confirms the forty-two years." The Hebrew letter *mem* for forty is quite similar to the Hebrew *caph* for twenty, and if the ancient Hebrew letters, now called the Samaritan, were used, which is quite probable, there is still less difference between the two letters, just one little mark of the pen.

2042.—Various References.

A sister sends us several texts such as Exodus 12, Lev. 23:4-9; Deut. 5:6-15; Lev. 23:10, 11, 15; Ex. 19:1-9 and Ex. 40:22, 23 from which the individual endeavors to reason that the Sabbath was a movable affair, changing every year, beginning with the first of the year. In other words it is the theory that has been suggested by Akers, Jennings, Meade, etc., the latest advocate of which is Gamble.

The whole force of the theory is the jumbling together of the weekly Sabbaths and the yearly Sabbaths, and then confusing all who do not understand it by endeavoring to make them believe that the annual Sabbaths were weekly Sabbaths. No one ever understands their explanations, but they furnish an excuse. To our readers who are troubled with this we refer to the following tract which completely answers Mr. Gamble's theories. A. G. L. No. 78, "The True Seventh Day," price two cents.

The yearly Sabbaths sometimes fell on the seventh day of the week, and sometimes on other days of the week, just the same as does the Fourth of July, New Year's, or any other yearly holiday not fixed to any particular day of the week.

2043.—Time of the Passover.

Matt. 26:17, 19, 2; Mark 14:12, 14, 1, 2; Luke 22:8, 15; John 18:28. Please harmonize these scriptures. How is it that Jesus ate the Passover and the Jews had not eaten it? M. J. V. H.

Some scholars tell us that there were two different times of eating the Passover among the Jews at that time. Jesus seemed to anticipate by a day the Passover which the Jews ate, eating it on the evening before, but He met their time of the Passover by Himself dying at the very time when the Passover lamb was killed, between the evenings; that is, the time between three o'clock and sunset. See margin of Ex. 12:6. Jesus celebrated the feast with His disciples in order that He might teach them the great lesson and institute the Lord's Supper before He died. But He met the type when He died upon the cross, "for our Passover also hath been sacrificed, even Christ."

THE GREAT SALVATION

By GEO. W. REASER.

"YE ARE MY WITNESSES."

"Ye are the light of the world. A city that is set on an hill can not be hid." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

ONE of the most potent factors in convincing men of the reality of the religion of Jesus Christ, and of its purifying, saving, and keeping power, is the life that approaches the nearest to perfection in reflecting the life and works of the Great Originator of this system of religion.

Jesus is declared to be "the Light of the world." His light shines forth in the midst of the moral darkness that enshrouds the earth, illustrating the character and the love of God, and shedding forth the light and glory of heaven in beauty and loveliness of character upon the pathway of "every man that cometh into the world." All glory, all beauty, all loveliness, all happiness, all grace, all attractiveness, find their center and circumference in Him, and naturally shine forth from Him.

The disciples of Christ are His representatives among men, and one of the most effective ways of winning souls to Him is in exemplifying His character in our daily lives. "Our influence upon others depends not so much upon what we say as upon what we are. Men may combat and defy our logic, they may resist our appeals; but a life of disinterested love is an argument they can not gainsay. A consistent life, characterized by the meekness of Christ, is a power in the world." Such a life baffles argument, silences the scoffer, lends hope to the fainting, glorifies God and Christ, and is so acceptable in the sight of Heaven that God says "Thank you," to the one thus meriting His approbation.

The Father sent the Son into the world to be the *light* of the world, and a witness to the truth. So also Christ addresses His followers as He sends them forth as light-bearers, saying,

"Ye Are the Light of the World."

Again He says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." The necessity for shining is then set forth: "For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee."

It must be manifest that

No Self-centered Life

can in any degree represent Christ and His pure and undefiled religion to the world; for the central thought in the only religion of heavenly origin is self-dethronement, self-abnegation, self-sacrifice. Supreme selfishness is satanic; supreme sacrifice, Christlike. A self-centered Christian is a contradiction of terms, an utter impossibility. The expression can only describe a subject of Satan, masquerading in "the livery of heaven."

A luminous body must either be composed of luminous material, or else be charged with luminous matter. Humanity is not luminous unless surcharged with the Spirit of Christ. The indwelling, or reincarnation of Christ, will shine forth in deeds and words characteristic of the Christ-life.

One thing of paramount importance to the Christian church collectively, is, that there should be perfect oneness,—oneness in doctrine, oneness in purpose, oneness in love, oneness in organization. This would be positive evidence to the world that Christ came to unify "His body," and that, to-day, He is again incarnated, or dwelling in that body, as thus only could all have one mind, and that the mind of Christ. He made this the burden of His last prayer for His disciples, even to the close of time. What overwhelming evidence to the world of the

'TIS NOT THE GIFT.

'Tis not the gift
Bestowed by human hand
That marks the motive in the giver's heart,—
Measuring thus the length of his esteem;
But O, the gift
Sent from a loving heart,
What cord can measure what its lines impart?
But ah, we know its joys are what they seem!

'Tis a bright flow'r,
Kissed by the sun and dew;
A cup of living water sent to cheer;
A message sweetly saying, "Love is true,"
Its wells are deep, its springs are ever new."

FLORA E. YERGIN.

reality of the Christian religion would such a condition as this furnish!

The world at large will not come to the word of God to receive life and to learn the way of salvation. While it is true that the works of God in nature are a constant witness to all, yet the Lord's true disciples will give infallible proof in their lives of the reality of the religion of Jesus Christ.

"Worthy of God."

We are further importuned to "walk worthy of God," who hath called us "unto His kingdom and glory." What wonderful incentives to holy living, that we may "walk worthy of God," and bring no reproach upon that worthy name whereby we are called.

Some "profess to know God; but in works deny Him." Such, by their ungodly lives, actually give occasion to the enemies of the Lord to blaspheme that worthy Name.

The greatest possible stumbling-block to non-professors is the inconsistent course of professors. When those who profess creative power incorporated into their lives, to enable them to live victoriously *over* sin, are conquered *by* sin and its author, then unbelievers scoff at the reality of the religion of Jesus Christ. When King David was, for the time being, overcome by Satan, in stealing Bathsheba, the wife of Uriah, devils

rejoiced and ungodly men blasphemed and do still. Friend, shall you and I cause rejoicing in the camp of demons, or in the courts of heaven? Satan desires each of us, that he may sift us as wheat. When we are placed in the doubly-heated crucible of temptation, shall devils be convulsed with Satanic joy, or shall a grand anthem of praise fill the courts of glory?

All-sufficient Grace

may be appropriated to overcome the fiercest temptation. When you and I, professing Christ as the captain of our salvation, permit sin to have dominion over us, we virtually say to the man who has never felt the power of a risen Saviour animating his whole being, that there is not sufficient power in Christ to keep us from sinning, and that Satan, the author of sin, is stronger than Christ, the Author of righteousness.

Millions have given faithful witness to the truth by laying down their lives upon the altar of sacrifice. Their ashes, blown and scattered over the earth by the winds of heaven, have been, as it were, vitalized by the life principle, placed by the Creator in all seeds, and being thus planted in the heart and conscience of men, have sprung up and borne a glorious fruitage of blood-bought souls unto eternal salvation.

While it requires genuine Christian courage, faith, and fortitude to seal one's faith with his own life-blood, yet may it not require even more grace to endure "the conflict manfully," for a period of many weary years,—always manifesting the meekness, gentleness, and patience of Christ,—than to face a lion's den, a fiery furnace, or the Roman inquisition? And may not such a life be as fruitful in winning souls to Christ?

How many who read these lines have come to that point of Christian perfection, in complete consecration, that they can say from the heart with the apostle, "Father, glorify Thy name, whether it be by my life or by my death." The condition of the world needs just such consecration as this.

"We Are Made a Spectacle

unto the world, and to angels, and to men." This world is the great theater of all the universe. On this vast stage of six thousand years' duration, the great controversy between Christ and Satan is being fought to a finish. The people of this world, the inhabitants of unfallen worlds, millions of angels, the Saviour who died on Calvary and triumphed over sin, Satan, and death to give us a glorious victory over all these, and the God of love and all grace, are watching with intense interest the part that you and I play in the great drama. Fellow Christian, altho in times past we have walked unworthily, as we desire souls saved eternally by the example of our lives, let us appropriate abounding grace to enable us to live true to our profession. There can be nothing more convincing than the power of example.

Let us not be forgetful of the potency of this tenth agency in the plan of salvation; and, contrariwise, of eternal loss of souls where there is mere profession, without vital godliness.

Thank God, the world is not left without

witness. There are redeemed ones living to the glory of God. There are those once bound by Satan and led captive by him at his will who are daily appropriating grace to "walk worthy of God." Such lives point the sinner to the Sinless One, and will condemn the blasphemers and scoffers in the day of final reckoning. Would that all who profess Christ would live His pure and undefiled religion before men and thereby win souls.

"So let our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

"I COUNSEL THEE."

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3:18.

JESUS is the counselor. He is in the presence of God for us. Lukewarm professors in this our day, are the ones thus counseled. O, if only the lukewarm, indifferent, careless professors, could realize but for a few moments, with what intense anxiety and deep, yearning love this counsel of the blessed Jesus is given, they would be melted into tenderness, and with brokenness of heart and contrition of spirit they would be zealous to repent of all their sins of omission and commission, and thus open the door of the heart, and constrain Jesus to come in.

He would surely come in and sup with you, and you with Him; for He is standing at the door knocking for admission. Reader, have you unbarred the door? Jesus will not compel admission, you must make Him a *welcome* guest, or He will not become *your* guest at all.

You are wretched, and miserable, and poor, and blind, and naked, without Him. He will take all these disgraceful and destructive conditions in exchange for the true, beautiful, and life-giving riches,—faith and love, tried in the fire. In the person of Jesus, from Bethlehem to Calvary, in His obedient life, and tragic death, the faith of God and the love of God were tried in a furnace of fire. O, with what intense, fiery zeal and hatred did Satan and his angelic and human agencies pursue the Redeemer from the cradle to the tomb, making the furnace seven times hotter than ever before, that he might cause the divine Son of God to fail in His revelation of the faith and love of God to a lost, rebellious world. But Jesus came out of the crucible unharmed, without even the slightest taint upon the faith and love of His Father which He came to the world to reveal. Thus it is demonstrated to all the universe of God that there is no power able to destroy a being that is filled and led by the faith and love of God, shed abroad in the heart by the Holy Spirit.

And Jesus has an overflowing abundance of these true riches—this gold tried in the fire—for every lukewarm professor that will open the door of the heart with the key of true repentance, and let Jesus in. With the

faith and love of Jesus filling our souls, we will be all light in the Lord. We will be clothed with the beautiful garment of salvation,—a garment of light,—and then, and not before, we will shine as lights in the world. We must learn to walk with Jesus in *light*, or we never shall walk with Him in *white*.

Then, too, we shall behold spiritual things and eternal realities with wonderful clearness, ecstasy, and delight. We can not see natural or material things without the light of the sun of the physical world; and we can not see spiritual and eternal things without the light of the Sun of Righteousness. In exchange for our darkness and blindness, our divine Lord counsels us to accept the true light and sight. With this divine illumination we will be able to see things that are not seen, even Him who is invisible. Thus did Jesus in His earthly pilgrimage always see His Father, and was never moved, and thus may we see Jesus, and walk and talk with Him by the way. And by and by we shall see Him as He is, and be like Him *as He is*, and be *with* Him *where* He is.

H. A. ST. JOHN.

"AS THE HART PANTETH."

(Ps. 42:1.)

O, IN the morning my soul, Lord, doth flee,
Longing and thirsting and seeking for Thee;
Still at the noontide and yet at the eve
Only Thy presence my needs can relieve.
As the hart panteth for waterbrooks deep,
When from the race he returns to the keep,
Weary and burning from heat of the plain,
Unto the fountain of cooling again,
So my soul, panting and thirsting, must be
Ever returning and drinking of Thee.

—Alice McAlilly,

THE GENEALOGY OF CHRIST.

THE subject of the genealogy of Christ has occasioned much study and perplexity on the part of Biblical students, as well as criticism by those who doubt the integrity of the Scriptures.

In his comment upon Luke 3, Dr. Adam Clarke said: "Perhaps few questions have occasioned more trouble to the learned than that which concerns the genealogy of our blessed Lord as it is given by St. Matthew and St. Luke. The tables found in these writers are extremely different, or, as some think, contradictory."

It is one of the stock arguments of skepticism that no man can harmonize these tables. Many have tried it. One of the earliest was Africanus who wrote voluminously upon the question. Later, Dr. Barrett, and I may say all the commentators have made more or less extensive additions to the literature of this subject. Dr. Clarke himself has favored us with quite a long chapter hoping to somewhat clear up the atmosphere surrounding this question, but in the end admits that it is beset with many difficulties. It is, I trust, with becoming modesty that I submit to the readers of the SIGNS OF THE TIMES, a solution of this difficulty that has occurred to me as the result of considerable study upon the subject; a solution which I consider very simple, and

yet withal, containing a grand and beautiful truth.

The trouble found with these tables by the casual reader has arisen partly, at least, from an effort to understand them as lines of lineal descent from father to son; but it is evident that this can not be the case, as they diverge from David—one line coming down thru Solomon, and the other thru Nathan—coalesce in Salathiel and Zerubbabel, yet diverge again from the latter, to finally unite in "Jesus of Nazareth the King of the Jews."

It is usually suggested that one table gives the lineage of Joseph and the other of Mary; but however true this explanation may be, it by no means at once adjusts all the difficulties pertaining to the situation; moreover critics disagree as to which one represents Mary. Now as a matter of fact I believe that only one of these lines—that given by Luke—is intended by Inspiration to represent simply genealogy, that is, a direct line as from father to son each step of the way. This thought first occurred to me after comparing the number of names from David down to Joseph. Matthew gives twenty-five, while Luke mentions forty. If one line simply represents the lineage of Joseph and the other Mary, as is popularly supposed, would it not seem that the number of ancestors in a given period would be more nearly equal? But if the table given by Matthew does not represent a direct step-by-step lineage, what does it represent? I answer—and this is the key to the whole situation—it represents the line of *royal inheritance* from David down to Joseph; showing that Jesus, as Joseph's reputed son, was entitled to the throne of His father David. This view of the matter explains the above allusion to the less number of names as found in Matthew's table, for some of these kings were grandsons, and others were even great grandsons of former kings. Compare Matt. 1:8, 11, with 1 Chron. 3:11, 12, 15, 16. Note that the margin for Azariah is Uzziah, who is the Ozias of Matt. 1:8.

The question as to why some who occupied the throne are not mentioned in the table, I will pass with the remark that He who "ruleth in the kingdom of men, and giveth it to whomsoever He will," either did not consider them entitled to the succession, and so purposely omitted their names from the record; or the names may have been omitted to complete the scheme of fourteen generations as mentioned in Matt. 1:17.

Also the question of how the lines happened to coalesce in the case of Salathiel and Zerubbabel, I will answer by saying that we may easily understand this to have occurred by the circumstance of marriage, without doing any violence to the language used in the tables.

Since Jechonias was the last king to sit, by divine appointment, upon the throne of Judah, let us now inquire who the individuals were whose names occupy the space from Jechonias down to Jesus. They were evidently those who were *entitled to the crown*, and who should have sat upon the Judean throne, had it not been "overturned" because of national disobedience. It is a well-

known fact that a government may lose its nationality and temporarily become a tributary without the royal succession being destroyed; and to prove that this was the case with the government of God's chosen people, I quote Gen. 49:10: "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and to Him shall the gathering of the people be." God had said, "There shall not fail Me a man to sit upon the throne of Israel;" and true to His promise, as the centuries rolled along, there was always provided a son of David to sway the scepter—alho part of the time the exercise of this authority was withheld because of national apostasy—until He came who should "reign over the house of Jacob forever."

In closing, I remark that in the nature of Jesus, humanity was blended with divinity. He was the Son of Adam, and yet the long-wished-for Messiah and King. Luke, who wrote for the Gentiles (Luke 1:3, 4), traces the genealogy of Jesus, the supposed son of Joseph, who was son-in-law of Heli, back thru the long ancestral line to Adam, showing that in Him was fulfilled the promise made to our first parents that the seed of the woman should bruise the serpent's head. But Matthew, who wrote for the Jews, beginning back at Abraham whose "Seed" should "possess the gate of His enemies," traced down to and thru the line of kings, crowned or uncrowned, showing that the royal prerogative descended to Him of whom it was said, "He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David."

Twin Falls, Idaho.

H. W. OLIVER

IN HIS OWN SNARE.

"He that diggeth a pit shall fall into it."
Eccl. 10:8.

ONCE upon a time there was a country in which dwelt many Protestants and some Catholics. Some of the Protestants, not being satisfied with their traditional creed, began to search the Scriptures very carefully. Being close students of the Bible, they perceived that the diversity of creeds among Protestants were perpetuated by trusting in traditions, and allowing leaders to do the thinking. They perceived that leaders used traditional explanations, and their followers were like birdlings in the nest, ready to swallow anything brought to them.

The most of the Protestants were Traditionalists, but the careful Bible students were Biblicists.

The Traditionalists began to feel alarmed at the rapid increase of the Biblicists, and declared that they had become a noisome and grievous sore, and that their creed and practise were working great damage to Protestantism. Yes, they said, the very sight of them set good church-members and others to doubting the long-cherished and venerable creeds of their forefathers. They therefore clamored and clamored at legislative bodies to induce them to enact laws favoring themselves while checking the Biblicists. But

they were never satisfied with such laws as they procured, but constantly clamored to obtain laws more favorable to themselves and restrictive to Biblicists. They denied every intention of becoming persecutors. The Catholics laughed, and said, "These Traditionalists are very short-sighted. They would better take their telescopes and look into the future."

The Catholics, year after year, induced other Catholics to swarm into the country, till finally the country became so filled with Catholics, that they seized the reins of government, enacted laws favorable to themselves and oppressive to all Protestants. The Biblicists were not taken by surprise, but said, "Persecution is persecution, whether from Protestants or Catholics. 'All that live godly in Christ Jesus shall suffer persecution.'" But the Traditionalists complained bitterly, and declared that the Catholics had cast away the Golden Rule, and had forgotten the Sermon on the Mount. But the Catholics laughed and said, "You have no right to complain. We are only giving you some of your own medicine. Haman was hanged on the gibbet which he erected for Mordecai. The enemies of Daniel fell into their own trap. But you have fallen into the trap you set for the Biblicists."

E. S. BROOKS.

THOU WILL OF GOD.

Thou sweet, beloved will of God,
My anchor-ground and fortress-hill,
My spirit's silent, fair abode,
In thee I hide me and am still.

O will, that willest good alone,
Lead thou the way, thou guidest best;
A little child, I follow on,
And, trusting, lean upon thy breast.

—Madame Guyon.

JOSEPHUS AND CHRISTIANITY.

AS Josephus was born in Jerusalem four years after the date assigned for the crucifixion, was thoroly educated, and became both a scholar and public official in Jerusalem as well as in Galilee, and finally, after the city was destroyed, wrote a minute history which covered all of that century and more, all the world naturally turns to his histories to learn something about Jesus and Paul and the rest.

This man had no religious prejudices. He describes with equal fairness the Pharisees, the Saducees, and the Essenes. The latter he could not find out much about because they were a secret and ascetic order of Jews. He describes trivial disorders in Jerusalem at times when we suppose disciples of Jesus to have lived there, but he never describes any of the events of which we read in the Gospels or in the Acts. To judge by what he wrote, he never heard of any New Testament character or event. He never mentions Christians nor any person whom we consider to have been Christians. He makes no allusion to the observance of the first day of the week as a "Sabbath." He can not be appealed to on the first-day question, nor upon any "baptisms" in which one person "baptizes" another.

He wrote in Greek. He was an excellent Greek scholar. Whatever New Testament Greek writings existed at the time were kept so secretly [or within so limited a circle, Ed. S. or T.] that neither Josephus or presumably any of his acquaintances ever saw them or heard anything of their contents. He says that the Essenes had secret writings, but he mentions no other people as having such writings. Every one ought to read carefully his eighth chapter of his second book of the "Antiquities of the Jews," in which the descriptions of the Essenes may easily remind us of the Gospel people.

Writing in Greek he uses the word *baptizo* which occurs so often in the Gospels. But by it he meant that practise which the Jews had observed from time immemorial in ceremonial purification. It was an immersion of the entire body, stripped naked, and was performed secretly and alone. It was a religious observance, but never were two people involved as must be the case to constitute Christian baptism. Wherever Josephus uses the word *baptizo* he clearly means that Jewish ceremony. At least, is this true outside of Antiquities XVIII, 5: 2. In this paragraph there is mention of "John who was called the Baptist," if we trust current editions. But this can not be done as we shall see later. Then we shall see that Josephus never heard of "John's baptism."

Turn back a few pages to XVIII, 3: 3, where we find the barefaced forgery which Christians of the fourth century, that is to say, Roman Catholics, basely interpolated into the then existing manuscripts. That this is a forgery, all Protestants and many Catholic scholars now boldly admit and prove. See especially the article on Josephus in "McClintock & Strong's Biblical Encyclopedia" where the reasons are recorded. The strongest is that none of all the second and third century writers ever quoted it, tho hard pressed for just such materials, and next to this, the fact that in those days of Eusebius and of the Council of Nice, Christians made great numbers of just such forgeries. Eusebius himself, bishop of Caesarea (314 A.D.), was quite equal to this rascality. The passage of one hundred twenty-five words begins: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man."

That a Pharisee, which Josephus was, should admit any such "if" into his writings is absurd. But that we have a sandwich here is evident from the ragged edges above and below the interpolation. Notice the connection which the interpolator has broken. Josephus wrote:

"There were a great number of them slain by this means, and others of them ran away wounded. And thus an end was put to this sedition. [Interp.] About the same time also another sad calamity put the Jews into disorder, and certain shameful practises happened about the temple of Isis that was at Rome."

The "sad calamity" would mean Jesus' crucifixion if the interpolation is put in, and Josephus the Pharisee would never have called it such. It was the killing and wounding in the sedition which he calls the "sad

calamity," but this shuts out the forged paragraph. On these grounds we say that Josephus makes no allusion to "the tribe of Christians."

In a like manner the paragraph about "John who was called the Baptist" was fraudulently inserted. The connection is as follows:

"Tiberius wrote to Vitellius to make war upon Aretas and either to take him alive, . . . or to kill him and send him his head. This was the charge that Tiberius gave to the president of Syria. [Interp.] So Vitellius prepared to make war with Aretas, having with him two legions of armed men."

The only allusion to the work of "John who was called the Baptist," coming thus only ten pages after a forgery of the rankiest sort, and put in between two parts of the account of the doings of a military man, and the use of *baptizo* in an entirely new sense, all stamp this pretended history as part of the universal lying and fraud which Christian Catholics said was justifiable for the good of the cause and to help the church to acquire the rule of nations as well as souls. It is out of that very time of forgery that come the oldest and best codexes that we possess of New Testament Greek (300-350 A.D.). That helps to explain the differences between them.

If these palpable forgeries be conceded to be such, we then have the strange fact that a boy grew up in Jerusalem right after the crucifixion and never saw or heard of anything worthy to record in history of a new and strange sect. This has always been a tough problem. Christians have tried to alleviate it, first by forgery, later by accusing Josephus improperly. The only wise or safe thing is to admit the intense secrecy which enveloped the movement, and then seek to so live as to come into the perfect knowledge of the "mystery of godliness," which experience explains all such difficulties to the entire satisfaction of whoever has "Christ formed within." He who knows the indwelling knows why the secrecy. He has the only possible key to the meaning of the Scriptures. He cares not that Josephus knew nothing of Christ or of Christians. He will not lie about Josephus nor even abuse a faithful historian.

CHAS. W. SMILEY, A. M.

Berkeley, Cal.

"HOW READEST THOU?"

WHAT meaning can he who believes in the immortality of the soul get from such passages as these?

"O Lord God of my salvation, I have cried day and night before Thee; let my prayer come before Thee: incline Thine ear unto my cry: for my soul is full of trouble: and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: free among the dead, like the slain that lie in the grave, whom Thou rememberest no more: and they are cut off from Thy hand." Ps. 88: 1-5.

When a man dies, this scripture says, he is cut off from the hand of God. The Lord can do nothing for him. Neither can the dead glorify the Lord. They can not enter into His courts to praise Him. Their voices

are silent, their lips are closed in the sleep of death. "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. No voice can awaken them but that of the Son of God. Were it not for the resurrection, every purpose of God for man would likewise have perished when he died.

How could any one cause another to understand, or make him get the sense of these passages of scripture, and at the same time hold to that delusive idea of the immortality of the soul? It certainly is folly to attempt such a thing. Jesus Himself said that God was not the "God of the dead," but "of the living." He meant exactly what He said. He came to destroy him who has the power of death—that is, the devil. Death is an "enemy." As far as it pertains to His saints, Jesus will destroy even death itself; but the time appointed for doing it is when He shall come the second time "without sin unto salvation."

In Eden God said, "But of the tree of the

SIGNS.

THE icy hands of winter slow relax;
A tiny rill 'scaped laughing yesternoon,
The skies are blue as fields of flowering flax,
Mild winds go wandering, and softly croon.

Last night as twilight veiled the sunset's spell,
A twig flashed forth a glint of sapphire blue
Then faintly liquid music rippling fell,
"The spring is here!—'tis true! 'tis true!
'tis true!"

Tho' snows be deep, and bitter blasts still sting,
We hear the luring call, and restless wait
The resurrection glory of the spring,
The symbol of the soul's immortal state.

—Agnes E. Blanchard.

knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The devil said, "Ye shall not surely die." Jesus said of him who told Eve "Ye shall not surely die:" "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8: 44.

Let us seek the Lord while life is granted us, and He may be found, and take to the sure refuge found in the truth of God's word, and *not* that other refuge to be swept away. Ponder carefully the following words of the Lord: "Because *ye* have said [Note that God is quoting what men say in their hearts], We have made a covenant with death, and with hell [the grave] are we at agreement; when the overflowing scourge shall pass thru, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves; therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail [See Rev. 16: 21] shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." Isa. 28: 15-17. Nothing but truth can stand the scrutiny of

God, and serve as a refuge in that day when He shall try every man's work by Jesus Christ. Every refuge other than that will be swept away. No one will in that day regret having built upon the sure foundation—the truth as revealed in Jesus Christ.

T. E. BOWEN.

NONE GOOD.

THERE is none that doeth good; no, not one." How fond some people are of quoting this passage! What satisfaction they get from a text that seems to implicate all in evil-doing! What a theme for prayer meeting! We speak of trying to serve the Lord "in our weak way," of "wanting" to do what is right; we are made sad to see the evil in the world about us, sorry we ourselves make so many mistakes; but "there is none good; no, not one!"

What a wail! Of course there is none good; *no, not one*—of himself. The natural man is not good, and this is the class David is speaking of, the fool that says in his heart, "There is no God," the children of men that do not understand and seek God. They are not good. But there is One good, and that is God. His love, His perfection, His goodness, will cover all the imperfection of the man who will allow Him to do so. Man is not good because he is willing, wills to be otherwise.

Then what shall our testimony be? That we are perfect? By no means. Let it be, God is good, God is love, God is strong; His strength overtops "my weak way," and I, too, am strong; and being strong in Him in whom I can do all things, I not only *want* to do His will, but am determined to do so. The world is evil; God give me strength and wisdom to help lead it to Thee. I *do* make mistakes; but I have an Advocate with the Father. I am not good myself of myself, but there are good men in the world, because God is good, and He can make me good.

MAX HILL.

OUR JESUS.

THE "sons of one Sceva" once assayed to do in the name of the "Jesus whom Paul preacheth," such works as they had seen that apostle do. Verily, Paul preached the true Jesus, and thru His name accomplished marvelous things; yet the attempts of these men to imitate Paul's course resulted disastrously.

In sooth, the "Jesus whom Paul preacheth," or the Jesus whom our pastor preaches, or the Jesus whom some evangelist preaches, will never set His seal to our drafts on heaven's resources, until He is to us something else than the Jesus whom some one preaches. He must be *our* Jesus, our all and in all—in all our acts, in all our purposes. We must ourselves know Him; not simply know of Him, but personally know Him, whom to know is life eternal.

Become acquainted with God! Know His character, know His will regarding you, know the power of His grace, know the comfort of His love. Then, indeed, like Paul, you will speak the name of Jesus "in demonstration of the spirit and of power."

ADELAIDE D. WELLMAN.



THE GIFTS I ASK.

[From "God of the Open Air."]

THESE are the gifts I ask
Of Thee, Spirit serene:
Strength for the daily task,
Courage to face the road,

Good cheer to help me bear the traveler's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain
Would have Thee take away:
Malice, and cold disdain,
Hot anger, sullen hate,

Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.

These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,

Shelter of woods and comfort of the grass,
Music of birds, murmur of little rills,

Shadow of clouds that swiftly pass,
And, after showers,
The smell of flowers,
And of the good, brown earth,—
And best of all, along the way, friendship and mirth.

So let me keep
These treasures of the humble heart
In true possession, owning them by love;
And when at last I can no longer move
Among them freely, but must part
From the green fields and from the waters clear,
Let me not creep
Into some darkened room and hide
From all that makes the world so bright and dear,
But throw the windows wide
To welcome in the light;
And while I clasp a well-beloved hand,
Let me once more have sight
Of the deep sky and the far-smiling land,—
Then gently fall on sleep,
And breathe my body back to nature's care,
My spirit out to Thee, God of the open air.

—Henry Van Dyke.

THE PILLARS OF HEALTH

By WILLIAM S. SADLER, M.D.

V. MUSHES AND LIQUID FOODS.

ONE of the great mistakes in present-day diet reform is the tendency when giving up the use of flesh foods and other questionable articles of diet, to substitute for them mushes, or pasty, and semi-liquid foods.

As mushes are prepared from cereals, and most cereals are about three-fourths starch, and since mushes are difficult to masticate, it must readily appear that the starch in all mush foods will not be properly digested, owing to the fact that it is not properly mixed with the saliva in the mouth.

Mushes, soft, doughy bread, and similar food substances are difficult of digestion in the stomach. They are formed into soggy masses, and are most difficult for the digestive juices to penetrate.

The Drier the Food

one eats, the greater quantity and better quality of the digestive juices which are poured out to act upon it. Especially is this true with reference to the saliva in mouth digestion, and it must be remembered that the mouth is an organ of digestion,—for the digestion of cooked starch.

Many of the so-called breakfast foods, which are eaten in mushy form, are far from being health foods in the true sense of the word. Mushes may be digested without much trouble by some strong stomachs, but those with deranged digestion or ordinary "stomach trouble," will do well to avoid the large use of mushy foods, and use in their place dry toast, the toasted flake foods, baked potatoes, etc.

If mushes are eaten, it is better, after they are cooked in the ordinary double boiler and cooled, to cut into thin slices,

cover with bread crumbs, or something of that kind, and bake thoroly in an oven. In this way, the starch will be cooked sufficiently to enable the saliva to digest it much more easily and to digest much more of it.

Newly Baked Bread.

Too much can not be said in condemnation of the practise of eating fresh, soft, newly-baked bread. If one takes a portion of this bread beneath the crust, and rolls it between the palms of the hands, it will make a mass of india rubber consistency which will readily bound back again when thrown against the floor. This is altogether an unfit article of diet to place in a weak stomach, and is bound, sooner or later, to derange the digestion of even the strongest stomach.

Pasty foods are objectionable for the same reason. They consist largely, as a rule, of starch, are insufficiently cooked, are in a form difficult both of mastication and digestion, are unfit food for dyspeptics, and have a tendency to produce dyspeptics out of well stomachs.

The objection to mushes is largely removed if the grains are first toasted in an oven before being made into mush, as rice may be browned and then afterward boiled.

Mushes are made still more undesirable for weak stomachs by the addition of sugar and milk; as sugar is not well received by the enfeebled digestion, and the addition of milk still further favors fermentation; and still more does it liquefy and make mushy the foods to which it is added.

All foods containing starch are very easy of digestion when thoroly baked, when the starch begins to turn brown, as on the crust of well-baked bread. This brown color is due to dextrin, the transition stage in the conversion of starch into sugar. Baked

potato, and other cereal products in which dry heat has had a chance to act upon the starch, are the most easily digested and nutritious of all cereal products.

In the next article we will take up the question of starch,—how it is best prepared for digestion, by both natural and artificial agencies.

MAGGIE'S GIFT.

THE minister's eyes swept with intense searching the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men and women knew scarcely anything of God and of the religion of Jesus Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A sense of desolation crept over him.

"God help me," his lips murmured, mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure which was trembling under the fire of his appeal.

"Lord, Jesus," the little one was saying, brokenly, "I ain't got nothin' ter give; I want the people in the mountains to hear 'bout my Saviour. O Lord, I ain't got nothin' ter—"

What was it that made the child catch her breath as tho a cold hand had taken hold of her heart?

"Yes, you have, Maggie," whispered a voice from somewhere; "you got your crutch, your beautiful crutch that was given ter you, an' is worth a lot of money. You kin give up your best frien' what helps you ter get into the park where the birds sing, an' takes you ter preachin', an' makes yer life happy."

"O, no, Lord," sobbed the child, choking and shivering. "Yes, yes, I will. He give up more'n that for me."

Blindly she extended the polished crutch, and placed it in the hands of the deacon who was taking up the scanty collection. For a moment the man was puzzled, then, comprehending her meaning, he carried her crutch to the front of the church, and laid it on the table in front of the pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hands. The sublimity of the renunciation unnerved him, so that he could not speak for a moment.

"Do you see it, my people?" he faltered at last—"little crippled Maggie's crutch—all that she has to make life comfortable? She has given it to the Lord, and you—"

There was a moment of silence. The people flushed, and moved restlessly in their cushioned pews.

"Does any one want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child, who is helpless without it?" the minister asked, gravely.

"Ten pounds," came in husky tones from the banker.

"Fifteen."

"Twenty pounds."

And so the subscribing went on, until

papers equivalent to £120 were lightly piled over the crutch on the table.

"Ah, you have found your hearts—thank God! Let us receive the benediction," almost whispered the minister, as he suddenly extended his hands, which were trembling with emotion.

Little Maggie, absorbed in the magnitude of her offering, and the love which prompted it, comprehended nothing that had taken place. She had no thought of the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it, with the blind faith of an Abraham. She understood no better when a woman's arm drew her into close embrace, and soft lips whispered into her ears:

"Maggie, dear, your crutch has made £120 for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like a flash of light there came the consciousness that in some mysterious way her gift had been accepted of God and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then, smiling thru her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).—*Gertrude M. Jones.*

HUMAN AND ANIMAL TUBERCULOSIS.

FEW reports have evoked greater interest than that of the Royal Commission on Tuberculosis which receives lengthy editorial comment in a recent issue of the *Lancet*, Feb. 9, 1907. The commission has found that "marked differences are met with between bovine tuberculosis and certain strains of human tuberculosis in respect of their infective ability to certain lower animals (in particular to calves); but practically speaking, the difference, where it exists, is always in one direction; whatever the animal in question, the tubercle of bovine origin has the greater virulence. The experiments have extended to anthropoid apes which have been found readily susceptible to bovine infection. No reason has been shown for inferring that man alone possesses a specially lessened susceptibility to tuberculosis of bovine origin."

The writer in the *Lancet* further says that "we are forced to conclude that it is more than ever necessary to take active steps to minimize the risk which the public runs from tuberculous food and tuberculous milk. We can not be content to tell the public to boil or sterilize all its milk. We know from experience the limited utility of such advice. We want milk free from tuberculous infection as its source." This want, like many other human desires, is at present somewhat difficult of realization. What we want, and can get, is milk free from tuber-

culous infection—at its source if possible, but before it is delivered to the consumer at all events. The finding of the Royal Commission on Tuberculosis emphasizes the danger of tuberculous milk and the necessity of pasteurization of all milk derived from suspicious sources.—*Medical Record.*

A WOMAN OF MILLIONS.

One Hundred Clothes-Presses for One Woman.

[Anna Steese Richardson, in *Woman's Home Companion* for March.]

ONE clear, crisp autumn day I was sent in the capacity of a reporter to interview Mrs. Clarence H. Mackay at her magnificent country home, near Roslyn, Long Island. As I followed my guide through Mrs. Mackay's suite to the morning room, in which she does much of her literary work and plans her campaigns in the interest of education, we walked the length of a broad corridor—about sixty feet, I should imagine—walled with tapestry and inset with great mirrors.

When the interview was concluded, and I again walked through the corridor, the mirrors had opened on springs, to disclose clothes-press after clothes-press fitted with padded hangers and with myriad drawers for blouses, wraps, hats, lingerie, etc. Evidently the maids had taken advantage of the fine day to air furs and other heavy raiment in which moths might take lodgment.

One hundred and twenty feet of deep clothes-presses filled with exquisite raiment, and for one woman! Think of what that represented in expenditures, dear little homemaker, who must keep two small closets filled for yourself and daughter on a household and dress allowance of *twenty-five a week!* Yet Mrs. Mackay is not a notoriously extravagant dresser, but ranks among the women who are perfectly groomed, and gowned in admirable taste.

THE MINISTER'S LONG DRAWN OUT WORDS.

UNDER this title the *Herald of Gospel Liberty* quotes the *Western Christian Advocate* and makes a few comments that apply not only to ministers, but to all who pray and speak in public.

We would that some of our ministers might break themselves of the habit of unduly prolonging their syllables in prayer and preaching. Some of them have fallen into bad ways, "A-n-d, O-o-o-h L-o-r-d, w-e b-e-s-e-e-c-h T-h-e-e," etc. It is unnatural. It tires the worshiper by its strain and monotony. It suggests that the minister is desperately holding onto his word until he can summon some other thoughts. Simple but reverent language, spoken in natural, unaffected, unconventional tones will always be the most welcome to a worshipping congregation.—*Western Christian Advocate.*

Brethren of this class ought to have had a chance to take one lesson under the late Sam Jones on that point. He was merciless in scoring those long-drawn-out words in prayer. On one occasion he asked that the same be tried in the business and social spheres of life, and urged that the one trying it should notice carefully to see what

effect this manner of speech would have upon the person addressed. He gave an example something like this: "A man wished to make a purchase of a suit of clothes, we will say, and as he entered the clothing house he began: 'O-h M-i-s-t-e-r C-l-o-t-h-i-n-g M-a-n, h-a-v-e y-o-u a-n-y p-a-n-t-a-l-o-o-n-s?'" And Brother Jones thought that would be enough to settle it that the man was beside himself, and yet we talk to the Lord with and for the people in public prayer in a similar fashion. *The Advocate* is right—let us be natural in our language in addressing the Father, just as simple and as plain as in every-day life. Long-drawn-out words are not needed, nor do they add to the profit of the service.

"It may be your burden seems heavy because your crown is in it."

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A PRAYER.

O MASTER, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;

Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.
—Washington Gladden.



IV. CHINESE EDUCATION.

THE extraordinary addiction to letters, the general prevalence of literary habits among the middle and upper classes, and the very high preeminence which from the remotest period has universally been conceded to all persons of literary attainments, constitute a striking peculiarity of the Chinese.

Where but in China, indeed, could a person ever witness a literary examination in which grandfather, father, and son, all at the same time compete for the coveted prize, the degree, which in China corresponds to royalty in other lands? What nation, be it ever so advanced in science and art, can like China boast of scores of enthusiastic and vigorous students who have perseveringly and patiently traveled the scholastic road for sixty, seventy, and even eighty years? By actual count, the province of Anhui in the year 1889 reported thirty-five competitors over eighty years of age, and eighteen over ninety.

The bible of the Chinese race, the classics, which every schoolboy is required to learn by heart, is indeed

the Very Foundation

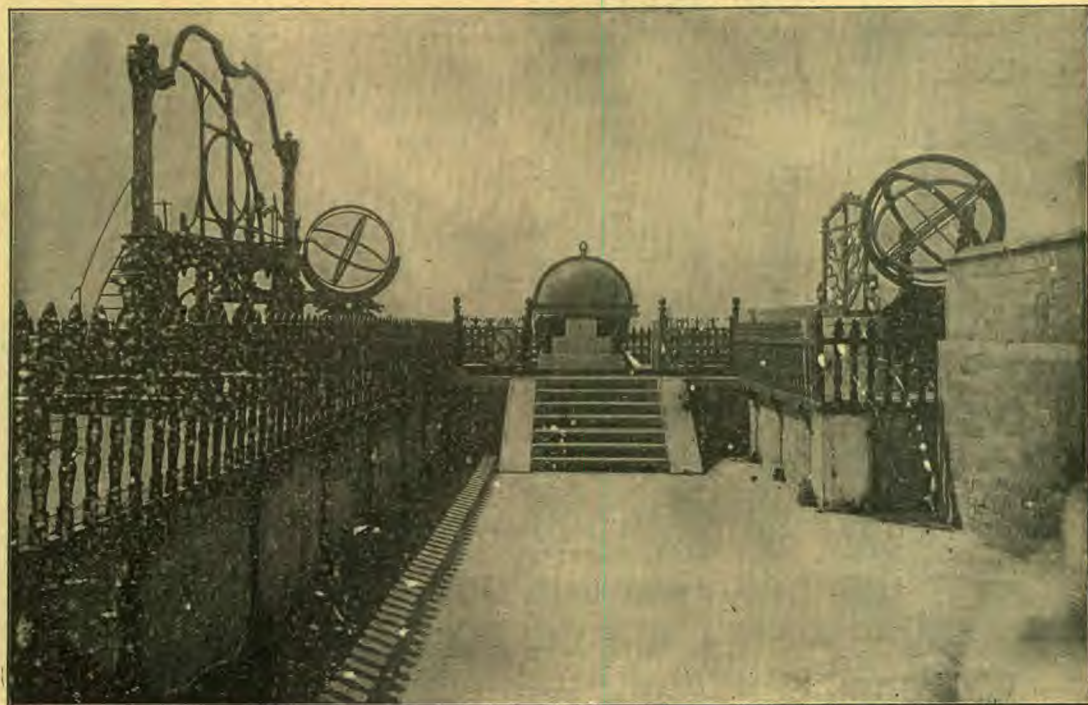
of the civilization of this race, and of the empire itself. Amid all the rebellions, social upheavals, and dynastic changes, this has kept them a nation. It is the magic web, which, running all thru China's social and political life, binds her millions, tho of different customs and speech, into one national unit, giving to this race a national life, not only unique, but in many respects stronger and more unified than either Europe or America can boast of. Politically China has repeatedly been subdued by invading hosts, but these foreign dynasties, once seated on the throne of Chinese power, never escaped being in turn conquered by China's educational life.

Like everything else in China, education is hoary with age, coming as it does from the golden age of Chinese history: according to the book of Rites (1200 B.C.), China's educational system was in full swing soon after the time of Moses. It seems quite clear

that China easily led all the nations of remote antiquity in the matter of intellectual progress.

Ancient System Gone.

The reader should not fail to deal with these paragraphs as a bit of Chinese history, for the reason that China's system of literary examination, which dates from the Han Dynasty (about 180 A.D.), passed away



Chinese Observatory near Peking.

by imperial authority in October, 1905. With one stroke of the vermilion pencil this elaborate and time-honored system, for so many centuries the pillar and stay of China, was swept aside, and that too, without any apparent remonstrance or protest. This sweeping away of the examination essay, the purpose and fulfilment of all Chinese education, has necessarily involved the entire educational fabric, so much so that within the last year the intellectual atmosphere of China has become heavy with new and modern educational ideas. Old examination halls are being leveled to the ground, and schools after the foreign model are rising to take their place. Temples once the abode of idols and imaginary spirits, are being made to serve the purpose of school-houses.

But our present concern is with what was. The new intellectual China of the past few months is beyond the scope of this article.

Method in Education.

First, then, as to method in Chinese edu-

cation. Broadly speaking, the appeal is to one sole faculty of the mind, the memory. Reason and originality have no place at any point in this long and wearisome educational road. After the first three or four years the understanding is allowed to play a part, but until that time the little learner is held to his task of saying over and over a formidable array of baffling characters the meaning of which is quite unknown to him; not even are the sounds familiar to him, for the simple reason that he is now learning the classical language which is almost as different from the language of the fireside as Latin is from English. From daylight till dark, with sufficient intermission for meals only, the little Celestial, day after day and month after month, continues his monotonous task. There is neither recess nor variation in study—it is one continuous grind from one year's end to the other.

Later, as the scholar advances, a little light is allowed to break in upon his mind. By degrees the hitherto strange and bewildering characters are explained to the

industrious and persevering boy. In this fact is found the otherwise inexplicable intellectual condition of the Chinese people; namely, that while a large percentage of Chinese men can read, only a small fraction of that number can understand what they read, for the reason that, owing to poverty, they were not able to pursue their studies beyond the initial stage. Of those who can read, or more properly, pronounce the characters, perhaps not more than one in twenty can really understand the meaning of the characters.

No Class System.

In a Chinese school there is no class system. Each boy constitutes a class all by himself, making as many classes as there are boys in the school, thus allowing free and full scope for individual diligence and aptitude. Each scholar studies aloud in his seat until he has learned his lesson, when he is required to "back it"—to come up to the teacher's desk and stand with his back turned while rehearsing it. All study is done

at school, as the home would be too distracting, and, too, the fireside, instead of being an aid to the work of the school, would rather have a tendency in the opposite direction. Unlike the American home, there is no newspaper, no helpful story books to act as a stimulus to the aspiring boy; for it need scarcely be said that in the matter of education the girl is not so much as thought of. The schoolroom is almost sure to be a gloomy, dark place with the most scanty furnishings possible—no maps, no charts, no globes, diagrams, or blackboards; but instead of these valuable aids to study, there is the constantly burning incense of



New R. R. Bridge, spanning Yellow River on the Hankow-Peking line. Length, 3,007 meters; number of piers, 103, each of 30 meters span. Built in two years by 17 Europeans. One hundred tons test.

the god of letters and Confucius. What may seem even more strange is the fact that in no case is there to be found a stove or any other convenience for heating the poorly ventilated room during the cold, wintry days of the higher latitudes.

What, then, is the subject-matter of the Chinese school? It is not what a Westerner would expect to find, such as arithmetic, geography, history, and the sciences. The Chinese school has nothing to do with such subjects. With truth it has been said, "The vast majority of the educated men in China do not know to this day what is the meaning of the most common terms in our vocabulary, and much less do they know the use and value of the things designated, or how they are to be studied." The Chinese scholar is indeed a student of antiquity, and all of his mental efforts have to do with the past, the remote past. The Chinese golden age is in the dim past, and all affairs are, or should be, dealt with in the light of that ideal and glorious past.

J. N. ANDERSON.

[This interesting article on Chinese Education will conclude next week, to be followed by another of equal interest.]

"SHALL we not perform our allotted tasks cheerfully, and trust our heavenly Father with the great issues of life? If the web of life looks intricate and hopeless to us, we need not despair; He is able to bring all patient effort to perfect fulness."

"WHEN every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God."

IMMANUEL.

The King of the kingdom of heaven was He,
Enthroned by the Father's side,
Tho crowned with all honor and majesty,—
Yet He is the One who died.

Surrounded by all that was holy and pure,
Adored by the angel choir,
In all that was loving and lovely secure,
Obeyed in the least desire.

Yet He from the mansions of glory came down,
Came down at an awful cost,
A Babe in a manger of Bethlehem's town,
To seek and to save the lost.

To dwell on the earth, with the humble to live,
In hunger and pain and wo,
Tho the King of the universe, willing to give,
Give all tho it brought Him low.

Along the rough way of Golgotha He came,
To sink 'neath the awful cross,

BROTHER L. A. SPRING reports the baptism of seven at Canon City, Colo.

AT Oshkosh, Wis., two of Brother P. Wadkin's readers have accepted the truth.

THRU the work of the young people's society at Greeley, Colo., a lady has accepted the truth.

FOUR adult members have been added to the church at Lucky, Ark., thru the labors of Brother H. C. Griffin.

A SERIES of meetings and house-to-house Bible readings in Ava, Ohio, have resulted in three taking their stand for the truth. A Sabbath-school has also been organized by Brother W. C. Moffett.

MEETINGS held in Genoa, Nev., the oldest town in the State, by Brethren A. J. Osborne and B. E. Beddoe, have resulted in leading fourteen to the truth. The SIGNS is now going regularly into nearly half the homes in the town.

WHILE on his way to Ismidt, Asia Minor, where he is now located, Brother C. D. AcMoody had an interesting experience at Bucharest, Rumania. Not being able to speak the language, an effort was made to secure an interpreter. The one secured proved to know too little English, so the idea of speaking was given up. Next day, Sabbath, an Episcopal lady who spoke English sent for Brother AcMoody, and told him she would get him an interpreter, which she did, a lady not of our faith. An excellent meeting was held, and at the close the brethren joined in prayer for Brother AcMoody in his mission to Turkey, and thanked God also for sending the lady to interpret for them. At this the lady burst into tears. She said she deserved no thanks for her service, but was grateful for the meeting.

A CANVASSERS' CLASS.

A SPECIAL canvassers' class is to be held at Healdsburg, Cal., in connection with the Pacific Union College, under the direction of W. H. Covell, beginning April 1 and continuing two months. This will be a splendid opportunity for those near this school to get a training which will prepare them for this important branch of the work, and at the same time fit them to earn a scholarship in the school. The cost will be \$30.00 for those entering the home. The cost to others will be \$3.00. Write L. A. Reed, Healdsburg, Cal., for information.

Only by uniting with Infinite Power do we become strong. Of ourselves we are nothing. By uniting our ciphers with the divine unit we become mighty. Our one zero (0) put on the right side of God's unit (1) makes ten (10).

Address Wanted.—The address of Mr. and Mrs. W. S. McCoy, who united with the Roswell, N. Mex., Seventh-day Adventist Church, July 1, 1903, is wanted by Mrs. S. E. Butler, church clerk.

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To suffer the death of the tree with its shame,
To perish, nor count it loss.

Tho heaven may hail Him as Lord and as King,
'Twas my Saviour crucified;
Tho heaven may ring with the praises they sing,
For sinners—for me—He died.

No one of the angelic host can e'er know
The price that He paid for me,
And none but redeemed ones from sin here below
Can sing the glad song of the free.

Let angels adore Him, His name let them praise,
Thruout the eternal years,
My song of redemption I joyfully raise,
And cast from my soul all fears.

Renouncing the cares and the burdens of life,
I rest in my Saviour's grace,
For soon, beyond worry and sickness and strife,
I know I shall see His face.

MAX HILL.

OUR WORK AND WORKERS.

AT Lone Star, Texas, three recently united with the church.

THERE is a Seventh-day Adventist Church in Constantinople numbering about sixty.

BROTHER PAUL CURTIS reports ten new Sabbath-keepers at Yorkton, Saskatchewan, as fruits of meetings there.

AT Birmingham, Iowa, ten have united with the church, nine subject to baptism and one by letter, as a result of the labors of L. P. and Minnie Syp.

THE publishers of the SIGNS have issued a little folder entitled, "How to Get a Minister." Send for it, and see how easy it is to get a minister to help you in your missionary work.

THE brethren at Pueblo, Colo., have distributed 10,000 copies of "How Esther Read Her Bible," which awakened such an interest that meetings are called for. Our readers might do likewise. Send five cents to this office for copies of the little tract.

"THREE Germans have recently taken their stand with us on all points of our faith," writes Brother G. P. Gaede in The Welcome Visitor, of Ohio. He adds, "The calls for Bible-readings are coming in more rapidly than I can fill them." His work is in Cleveland.



San Francisco's Greater Calamity

WAXING WORSE AND WORSE.

IT is a saying of Holy Writ that among those who profess Christianity in the "last days" "evil men and seducers shall wax worse and worse, deceiving and being deceived." Read from the first verse to the thirteenth in the third chapter of 2 Timothy. Compare the first five verses with the last part of the first chapter of Romans, where the apostle is giving us a picture of the heathen world. Note that the same sins which were prevalent in the heathen world in the days of the apostle will be manifest in the professed Christian world in the last days, among those that have the form of godliness but deny the power of it in their lives. Revelation after revelation has been given to the public for years of the awful wickedness and corruption which exist in our great municipalities.

These revelations began with that of the Tweed regime in New York City. There was moral strength enough then back of Samuel J. Tilden and those who prosecuted the evil-doers to have its effect. Of late the moral strength seems to be almost utterly lacking. Following New York have been exposures of corruption in Chicago, Minneapolis, St. Louis, Philadelphia, Pittsburg, and last of all and worst of all in poor, pitiful, stricken, earthquake-broken, and fire-devastated San Francisco. Of all cities it would seem that in the city by the Golden Gate every element of patriotism, sympathy, and strength of character on the part of its officials and leading men would have been given to lifting the city from its deplorable condition and helping in every way to establish its government, its commerce, its reputation; but if we are to believe what seems to be fact as it is told by the newspapers of all shades of politics, the whole city government, with a very few exceptions,—one journal tells us with but one exception; namely, the district attorney,—is utterly corrupt. Franchises were carried thru by wholesale bribery of the city boss and his underlings, the mayor and city council. One company, it is said, paid \$500,000 for a franchise, \$200,000 to the mayor, \$200,000 to the boss, and the rest divided among the supervisors. And this is only one of a long list of lesser franchises, in which the individual bribes range from \$500 up to \$5,000. The district attorney and his assistants and some of the judges are doing the best they can to prosecute the evil-doers and punish them for the crime; and yet, there are, seemingly, judges who will bar the way to the execution of justice.

We are told that these men, when they knew that they were found out, came before the grand jury and unblushingly and unmoved told of the bribes which they have given or received, as tho it were an everyday commercial transaction. A few of the people are indignant, but the majority of them laugh it off. The saddest thing in the contemplation of it all is not so much the fact that such a crime as that could be conceived and carried thru, but there seems to be no conscience of crime, no shame on the

part of the evil-doers, nor on the part of those who have supported their policy in the past. For instance, one of the supervisors is reported to have said that he had nothing to do with the giving or taking of bribes, but that if he had he would not go back on a friend, meaning that if he had known that the supervisors were guilty of just such things as have been revealed, he would not have brought them to justice, but would have concealed their crimes, notwithstanding his oath of office.

Surely, these things show that we are, in the words of Holy Writ, in "the last days," that the "perilous times" have come, and that these perilous times are not perilous because of the increasing violence, merely, that there is in the land, but perilous because these things can exist among those who profess better things, and constantly increase with so little effect upon the conscience of the public. Most of these men are professed Christians. They were honored by the suffrages of their constituents, because it was believed that they were honest men. The result is before us. The great question which even secular papers are asking is if there is conscience enough in the people who placed these men in office to select other men to take their places, who are not of the same order. All these things ought to stir thinking men and women. It ought to make them see and believe that God's word is preeminently true, and the thing which ought to be heeded above all things else is the "more sure word of prophecy," which throws the true light upon the dark places of the world at the present time.

Greater calamity than the earthquake and the fire is the corruption of San Francisco's officials.

IDAHO'S NEW SUNDAY LAW.

WE wonder what the friends of religious liberty were doing up in Idaho, that such a law should have passed.

Sunday laws are demanded first of all by those who believe Sunday to be sacred (a perfect right which they have, of course), and who also believe that everybody else ought to be made to conform to their belief (a contention without a shadow of right).

Most of the politicians know nothing about it and care less. Some of them believe in Sunday and Sunday laws from religious prejudice. A very few see the dangers in this entering wedge of union of Church and State; but nearly all of them are coming to fear the church vote, and so support or refrain from opposing any measure of that sort, thinking it will matter little one way or the other, and knowing nothing of what will doubtless grow out of it as demonstrated by the lessons of Church-and-State history.

On the other hand, if a fair, faithful, persistent campaign of enlightenment is entered upon, if the legislators are educated in principles of liberty which, perhaps, they have never before studied, such measures would, at least, be more intelligently discussed, and in many cases defeated. Good men may be behind them; good men may mistakenly espouse them; but all religious legislation is iniquitous, perniciously so. It is a confession on the part of those who ask it that there is not enough of the power of God in the institution to stand. If in the law, it becomes an instrument of intolerance and

persecution on the part of bigots. It is contrary to every principle of true Americanism. All civil legislation ought to be for the benefit and for the protection of the rights of the individual man, and not for any class or any dogma. Sunday laws are diametrically opposed to every principle of liberty.

Here is a copy of the Idaho Sunday law as reported by the Lewiston "Teller," of that State in its issue of the 13th ultimo:

"Section 1. That the first day of the week is hereby set aside as a day of public rest.

What People Can Not Do.

"Sec. 2. It shall be unlawful for any person or persons in this State to keep open on Sunday for the purpose of any business, trade, or sale of goods, wares, or merchandise, any shop, store, building, or place of business whatever; provided, that hotels and restaurants may furnish lodging and meals; and, provided, that this section shall not apply to livery stables, or to drug stores in so far as the sale of medicines or sick-room supplies are concerned, or to undertakers while providing for the dead, or to news stands in so far as the quiet sale and delivery of daily papers is concerned, nor to sale of non-intoxicating refreshments, candies, and cigars.

Penalties for Violations.

"Any person or persons violating this section shall be guilty of a misdemeanor, and on conviction thereof said offender shall be fined in any sum not less than twenty-five dollars (\$25) nor more than one hundred dollars (\$100), or shall be imprisoned in the county jail not to exceed thirty days, and upon a second conviction by both such fine and imprisonment.

"Sec. 3. It shall be unlawful for any person or persons in this State to keep open on Sunday any saloon, or place of any kind or description in which spirituous, vinous, malt, or any intoxicating liquors are at any time sold or exposed for sale, or to give, or sell, or otherwise dispose of any spirituous, vinous, malt, or any intoxicating liquors except as provided for in other parts of this act; or to keep open any theater, play-house, dance-house, race-track, merry-go-round, circus, or show, concert saloon, billiard, or pool room, bowling alley, variety hall, or any such place of public amusement.

No Sunday Racing.

"Any person or persons violating this section shall be guilty of a misdemeanor, and on conviction thereof said offender shall be fined in any sum not less than thirty dollars (\$30) nor more than two hundred and fifty dollars (\$250) for each offense, and shall be punished by imprisonment in the county jail not to exceed ninety days; and upon a second conviction any license which may have been granted for opening and maintaining any such place of business shall also be rendered void and not be renewed within two years next thereafter.

"Sec. 4. It shall be unlawful for any person or persons in this State to engage on Sunday in horse racing.

Authorities Must Act.

"Any person or persons violating this section shall be guilty of a misdemeanor, and on conviction thereof said offender shall be fined in any sum not less than five dollars (\$5.00) nor more than one hundred dollars (\$100), or shall be imprisoned in the county jail not to exceed thirty days, or by both such fine and imprisonment.

Sec. 5. It shall be the duty of each prosecuting attorney, sheriff, constable, city or town marshal, or any and all other public officers in this State to inform against and diligently prosecute any and all persons guilty of the violations of the provisions of this act, either upon credible information as to any violation, or upon reasonable cause to believe that there has been any such violation.

Officials Can Be Removed.

"Any such officer who shall refuse or wilfully neglect to inform against and prosecute said offenders against this act, shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by fine of not less than fifty dollars (\$50) nor more than five hundred dollars (\$500) and the court before which said officer shall be tried shall declare the office or appointment held by said officer vacant for the remainder of his term.

"Sec. 6. All fines collected from the violation of this act shall be paid into the common school fund of the county.

"Sec. 7. All acts and parts of acts, either general or special, in conflict with the provisions of this act are hereby repealed in so far as they conflict with the provisions of this act."

This bill has been signed by the governor. It was greatly toned down, and is much less rigid than its advocates desired. It is an opening wedge which will be driven harder and heavier as men behind it have the power. It passed thru the Senate without any debate whatsoever. What were the friends of religious liberty doing in Idaho?

THE SUNDAY NEWSPAPER.

THE "Colonist" of February 20, a paper of British Columbia, thus criticizes the Dominion Sunday law:

"A question in which a great many people are interested is whether or not Sunday morning papers will be printed in British Columbia after March 1st. There never was a more absurd piece of legislation than that which prevents the publication of a Sunday morning paper while permitting the publishers of a Monday morning paper to work on Sunday. A Sunday morning paper calls for a minimum of interference with Sunday. A Monday morning paper makes the greater part of Sunday a secular day as far as newspaper offices and people having anything to do with newspapers are concerned. The act passed by the Dominion Parliament contemplates that the provincial legislatures may desire to regulate Sunday observance to suit the wishes of the people of the several provinces. . . . What we do most strenuously protest against is that the newspaper people of British Columbia, who have arranged their business so as not to interfere with Sunday at all after an early hour in the morning, shall be compelled to adopt a system of publication which will compel them to make a secular day of Sunday. If the Legislature can change this state of things, it ought to. It is said that there was no one in Parliament to speak for the Sunday newspapers, which is due to the fact that there are no Sunday papers in the East, and our western members never seem to feel called upon to do anything to shape legislation. But here in British Columbia the people know the operation of the system by which Sunday newspapers are printed, and they know perfectly well that it does not interfere nearly as much with the observance of the day as a Monday paper would."

Has our contemporary thought of another reason why the Sunday newspaper is not wanted by Sunday-law advocates? They do not wish the reading of the Sunday newspaper to come into competition with the Sunday sermon. They prefer that the few should labor Sunday in the newspaper offices to the many reading the Sunday paper. Of course that is not the right way nor the effectual way to win people to Christ or the church, but it is one of the desperate ways of a State religion, or State-fostered religious dogmas.

This editor feels cramped and hindered in his rights by the law, and rightly does he so feel; but what about his fellow citizens—Jews and Christians—who observe the same day Christ did? Should not the law—British law—regard their rights also?

THE CIGARET BOY.

The "Industrialist" of March 9, issued weekly by the Kansas State Agricultural College, contains an article by William A. McKeever, on the subject, "The Cigaret Boy," from which the following paragraphs are taken:

"There are in the Kansas State Agricultural College at this time about one hundred young men who are thoroly addicted to the use of cigarets or a strong pipe, while a great many others indulge occasionally in the use of tobacco in some form. These young men are somewhat below the average of their age in size and weight, have something of

the 'lean and hungry look,' and are more or less predisposed to sore eyes, weak heart, sore throat, stomach trouble, 'short wind,' and the like, and what is most serious of all, perhaps, they rank very low as students.

"The ill effects of cigarets upon young boys and youths are so marked that their physical, intellectual, and moral natures are often permanently impaired. Comparatively few of these youths ever get beyond the freshman year in college. They are soon forced out into other lines of work, and are usually compelled to take subordinate positions."

During the college year 1905-06, Mr. McKeever secured, thru disinterested persons, two lists of names of students, (1) fifty young men who were habitual cigaret or pipe smokers, and (2) fifty young men of the same class rank who were non-smokers. He then obtained from the college records of the preceding term the final grades and other data. From this he learned that the smokers made an average of 17.53 per cent. lower than the non-smokers, and the former dropped 84 per cent. of the subjects discontinued during the term by both classes, and that they made 74 per cent. of all the failures. Nine smokers and twenty-five non-smokers had clear records. He concludes:

"I feel confident that an investigation would result in showing that these boys who become heavy smokers so young will eventually be forced into inferior and subordinate positions for their life work."

The tobacco curse in its various forms is second only to the liquor curse, and is predisposing to that.

SUNDAY LAW NOTES.

SUNDAY-LAW men are rejoicing that Idaho has the best Sunday-law west of the Mississippi. Idaho had a Sunday law formerly, but it was declared unconstitutional two years ago. If the judges who may be called upon to pass on this are true Americans, this will suffer the same fate. By the way, it says nothing as to labor performed on that day, nor does it prohibit playing baseball.

SUNDAY laws are many times put forth as a temperance measure, but the Tacoma (Wash.) *Herald* of March 9, states that so far as closing of saloons and the stopping of the sale of liquor is concerned, it is claimed that the majority of the liquor dealers themselves are satisfied with the new order of things, and are prepared to obey it. The people are generally agreed as to this, and presumably among the greatest allies of the Sunday-law people in the future will be the saloon-keepers themselves. One of the great matters of contention, however, is that of fruit and candy stores.

RIGHT general laws for the protection of humanity ought to be of uniform operation. The simple fact that there must be exemptions, and special clauses, and special classes, considered in the law is one of the best evidences of its inherent unconstitutionality and injustice. For instance, Oregon has a Sunday law, but somehow or other the officers can not prosecute the push-cart pedler. The law provides for the closing of places of business on the Sunday, but seemingly they have no regular place of business, and as the Portland *Tradesman* declares, the push-cart pedler requires a special set of laws and ordinances for his regulation.

LOCAL effort is being put forth to close the various attractions at Ocean Beach, near Los Angeles. Women are generally counted as favoring Sunday-closing. The Los Angeles *Express*, however, declares that the women favor Sunday dancing, even to the extent of seven days in the week.

AN instance of Sunday prosecution is given us by the Tacoma (Wash.) *Ledger* of March 10. There is a certain confectioner in that place that keeps open on Sunday contrary to the State law. Mr. Knox, the keeper of it, has been twice prosecuted, but the juries have failed to agree. He claims that it comes under the hotel regulation, which the law permits to be kept open, inasmuch as he furnishes light refreshments. But the juries disagree, the district attorney claims that he will keep up the prosecu-

tion if he has to prosecute for fifty-two Sundays in the year. This shows the utter inconsistency of the Sunday-law government. It is pretty hard to find a jury of men all of whom will agree that an act that is legal six days becomes criminal on the seventh.

THEY have a Sunday law up in British Columbia, but there is anything but united consent in its enforcement. The Board of Trade held its meeting on March 4, according to the Rossland *Miner*, and expressed themselves as not being in favor of the drastic Sunday law. The very government itself, thru Attorney Fulton, has also voiced its opposition to some of the provisions of the law.

It was stated during the Sunday-law campaign in California over and over again that the law was in the interests of the workingman, and in one or two counties there was special effort put forth to enlist working organizations in behalf of the law. That was expressly repudiated by labor representatives of San Francisco, and now Vancouver, B. C., *Province* of March 8 declares that the laboring men on British soil oppose the enforcement of the Sunday law act, and the Attorney General is asked to withhold his assent to prosecutions.

TWO OTHER items reach us from Washington which will be of interest; one is that the Washington Sunday law is almost universally ignored or evaded by lax popular sentiment or shallow devices. There was one bill presented to repeal it, and another to confine it to Sunday forenoon. Both were indefinitely postponed, and the dead-letter law remains on the statute book. Efforts have been put forth in Tacoma against a place of amusement called "Dreamland," but it was impossible for them to find a case against the proprietor, as the neighbors on every side said it was not noisy and did not disturb them.

It would be impossible to find in any just law the utter inconsistency and inequity which are constantly presented by the various phases and forms of Sunday laws.

The Socialistic wave in London seems to have greatly subsided. In a recent election, the candidates of the Moderates were chosen with overwhelming majority. London has no municipal government such as is found in the cities of America. It is what has been truly called a "hodge-podge of local authorities." The ancient City Corporation, over which the lord mayor presides, the London County Council, with jurisdiction extending over 119 square miles, the twenty-seven Borough Councils, Metropolitan Police, whose jurisdiction extends over 693 square miles, and thirty boards of Poor-Law guardians, and other local authorities too numerous to mention, make up the government. There is a governmental policy in this; if great London had one central government it is feared that it would have altogether too strong a hold upon the general government in Parliament. Yet during the time when it had so much of the radical local government it was still sending almost wholly conservative men to Parliament. The elections there are indicative of the political conditions in most parts of the world. They are in a state of flux, and we may look for them to be more and more so as the last days progress. Men are moved by political expediences more than they are by religious principles, and popular governments will show more and more of the constant change, and swing from one extreme to another.

Stockton, Napa, Sacramento, and other cities of California, and many other western cities suffered from the heavy rains of the latter part of March. The storm, which began March 16, extended from Puget Sound to Los Angeles, over the State of Nevada, thru the Colorado Valley of northern Arizona. Twenty Chinese were reported drowned at Oroville, Cal., many bridges were washed out, and much damage resulted. The fruit crop was injured also, many of the trees being in blossom. Damages will run into the millions. From Ogden and Salt Lake City comes news of extensive washouts from melting snows. The Ohio Valley people have suffered greatly from floods.



MOUNTAIN VIEW, CAL., APRIL 3, 1907.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the *SIGNS* are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard Revised Version (Thomas Nelson & Sons, Publishers).

We regret that the printing on the *SIGNS* has not been so good of late. But the change from our flat-bed press to the rotary, the repairing of machinery in press-room and foundry, the poor quality of metal from which plates have been made, —all have their part. But the "boys" are doing splendid work, and we hope soon to be running in better shape.

Present Truth.—A very liberal journal recently remarked to the effect that a live preacher could find foundation for many sermons morally applicable to these days of tyranny and oppression. This is true. Amos and other of the prophets contain teachings which are not only morally applicable, but prophetically applicable. The prophet spoke and sometimes wrote for the time in which he lived. He wrote for the days to come, and very often for the most perilous time of earth's history, these latter days.

It is not wholly a novel thing to furnish one's own funeral sermon, as did John Alexander Dowie, but his was unique for all that. It stormed and threatened, declared he would return in "another form, brighter and more beautiful and ten thousand times more terrible," to "exterminate the vipers and dogs of hell that now hold high places in Zion." Is it not strange that such a manifestly insane old man should hold such power over people for years? It would not have been thus if men had but studied God's word.

Life and Power Needed.—In a recent number, a well-known New York journal voices the cry of many almost-despairing souls in the question, "What have the higher critics left us?" And that journal thinks that about everything we need is left, and we are especially referred to many beautiful things in the ethics of the Gospel, the Golden Rule, the Beatitudes in substance, etc. Of course the atonement is gone; Jesus is an inspiration, a help, a teacher, but not a saviour. If this be true, then indeed are we hopeless. The ethics of the Bible are rainbows if Jesus Christ is not all that He is declared to be. It is not so much the *knowing* to do right that is needed, as the *power* to do right. The Bible reveals both in Christ Jesus.

To Our Brethren and Friends in Oregon and Washington.—Our people in Mountain View are about to build a church. Previous to the burning of the Pacific Press building, they met in the chapel of that building. In the rebuilding of the Press the chapel was omitted. Therefore they must build. Prices of the building material in the vicinity of San Francisco are almost prohibitive. The editor of this paper believes that we have among our readers and friends in Oregon and Washington those who could furnish us lumber in car-load lots for this purpose at a fair profit to themselves and greatly to our advantage. If there are those who can thus help us, we would like to hear from them at once as to prices of dimension lumber, shingles, and flooring, their facilities for shipping, and other necessary things to know. Address the chairman of building committee, care of M. C. Wilcox, Mountain View, Cal. Please write soon.

Mormonism and Maoris.—A writer in the *Christian Worker*, of Auckland, N. Z., tells us that "Mormonism, with its absurd interpretations of isolated scriptures, has taken great hold" of the Maoris. In talking with one of them, he urged him to take full notice of the context in which the isolated texts were found. The Mormon replied: "No! no! you read too much, then you can't prove anything." Blessed be that man that can take the whole of God's revelation.

The Awful Rains.—With a little adaptation and a good deal of emphasis the following from Whittier's "Among the Hills" is a picture of California conditions:

"For weeks the clouds had raked the hills
And vexed the vales with raining;
And all the woods were sad with mist,
And all the brooks complaining.

"At last, a sudden night-storm tore
The mountain veils asunder,
And swept the valleys clean before
The besom of the thunder."

We have not had the thunder; but we have had rain, and rain, and rain. "Our redwoods drip and drip with rain." Yet it has not been the great quantity so much as the fact that it has been almost constant. Since it began, a little before the middle of December, neither land nor roads have been dry. A great deal of plowing remains to be done, or now will not be done at all. Until recently the earth has absorbed the rain, but the last rains fell upon a well-drenched soil, flowed off into arroyos, canyons, and rivers, and appalling, destructive floods have followed. Railway lines have washed out, tunnels have caved in, early fruits ruined, Stockton, Oroville, and other towns have been inundated, and thousands of square miles of the best lands in the Sacramento and San Joaquin Valleys have been flooded; many lives have been lost, millions of dollars worth of damage has resulted, and the end is not yet. The damage to California will be very great. When this paper will reach the most of its readers we know not; we shall endeavor, the Lord willing, to do our part.

Josephus and Christianity.—In another column is an article on Josephus and Christianity, in which the writer clearly shows that Josephus in his history never referred to the Christians. But to our mind it is not necessary to assume great secrecy on the part of the Christians, or entire ignorance of them on his part as a reason why Josephus did not mention them in his history. He was a Pharisee by choice. While endeavoring to give an impartial history, his general view would lead him to minimize or utterly ignore all movements like Christianity which did not in his mind have a molding or critical effect upon that nation. In his mind Christianity did not have such effect. It was but an incident of which he doubtless knew so little that he would not cumber his history in an attempt to explain it. Truly has the poet said: "We see dimly in the present what is small and what is great." Josephus evidently saw dimly, knew little, and did not count it worth his while to search out facts which to him were but a mere incident, and which if told, he may have feared would have brought discredit upon his people and priesthood. Great age-molding, religious events are often passed over in silence by historians, while inferior and inconsequential acts of war are rehearsed in minutest detail.

What a blessing it would be if it were done! The *Christian Advocate*, of New York, truly says that "the mission of the church is to call men from a life of sense, of gratification, ambition, wealth, or dominion, to the life which covers the life which now is and that which is to come. This call must make the way easy for the repentant, and awaken in the unrepentant unrest and rational fear. It must call men first to the law, with its penalties, until they are compelled to recognize their unfitness for the highest form of earthly life, and wholly incapable of attaining the heavenly life without a radical change. Then at the first sign of repentance, the silver trumpet of peace and liberty should be blown." And that is true, but does the *Christian*

Advocate believe that when there is repentance, and true liberty given by the Lord Jesus Christ, that that liberty should be used to transgress the law? That is what many are teaching at the present time; that in Christ Jesus there is liberty, and that liberty does not regard God's law. As, for instance, it makes no difference whether we keep the fourth commandment or not. In that case Christ is made the minister of sin, and justification a license to continue in sin. The man who truly preaches the Gospel must bring men to see their need of the Gospel by the condemning power of the law, and then if the Gospel message has its right effect upon the heart, it will bring men into harmony with the law which they have transgressed.

The Washington (D. C.) "Herald" reports in part a sermon by Rev. Abram Simon, rabbi of the Eighth Street Temple, in which some forceful facts are set forth, and one is that one of the danger signs of the times is that Americans are forgetting their democracy, and the caste and class spirit has taken possession of our universities. The youth of the common people is ostracized at the universities and private schools, a spirit which he declares is foreign and unworthy of the spirit of our forefathers. He intimates that it is a sad thing that while the spirit of democracy is gaining elsewhere on the globe that it is decreasing here. So the prophecy of the word declares that while this country should have horns like a lamb, representing equality and freedom, it should speak as a dragon, representative of imperialism and persecution.

Yale Spendthrifts.—The wealthiest students of Yale are said to spend more for drinking and smoking than for room rent and furniture. As would be expected, the "honor" men spend much less in vice than the low-standard men. Men who spend \$2,000 a year devote 25 per cent. of their expenditures to clothes, while those in the \$500 class spend only 6 per cent. for clothes.

A despatch from Guthrie, Okla., dated March 11, states that on final passage the Oklahoma Constitutional Convention, by a vote of 71 to 13, decided to submit Statewide prohibition amendment to a vote of the people. This is considered a great victory for the temperance forces, who are jubilant over the measure.

Temperance was a live issue in Knoxville, Tenn., on election day, March 12. The issue was on the "wet" and "dry" proposition, temperance people paraded the streets, church bells were tolled, speeches were made. The vote resulted in a majority of 1,929, of nearly 11,000 votes cast, in favor of prohibition.

A cave-in in a tunnel near San Luis Obispo, Cal., March 19, covered up six oil tanks in the middle of a train, leaving the engineers and firemen of the double-header and the conductor and two breakmen in the caboose uninjured. It really cut out the middle of the train.

Russia is not the only place where the deadly bomb is used. March 19, a bomb was exploded on the front porch of Judge F. B. Ogden, Oakland, Cal., by unknown parties. Fortunately no one was injured, tho the house was much damaged.

The powder magazine of the French battleship Iena blew up at Toulon, March 12. The entire afterpart of the ship was blown to pieces. About eighty men were killed and hundreds more were injured. The exact cause of the explosion is not known.

In an underground shaft of a coal mine near Forbach, Germany, an explosion of fire damp resulted in the death of seventy-five miners. Twelve others were injured and several missing.

Thomas Bailey Aldrich, author of many volumes of prose and poetry, from 1881 to 1890 editor of the *Atlantic Monthly*, died at his home in Boston, Mass., March 19.