

A Lesson of History

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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COLUMBUS' WISE AND WORTHY EXAMPLE.

FOR a good while Cuba has been the chief subject before the minds of the people of the United States. And since President McKinley, Cardinal Gibbons, and Archbishop Ireland, after "numerous conferences," have reached the determination that "sufficient money will be advanced by this government to support the Catholic Church" in Cuba, it is quite certain that Cuba will occupy a place in the experience of the American people that they hadn't expected.

But how comes it that the President of the United States determines that money shall be advanced by this government to support the Catholic Church? Thereby hangs a tale.

It was by believing that the earth is round, against the dogma of the Catholic Church that it is flat, that Columbus ever discovered Cuba and the western continent.

Of course every American schoolboy knows that before Columbus discovered America the Catholic Church insisted that the earth was flat. But it is too sadly true that along with this the impression is left, if not actually inculcated, upon the minds of the school-children that at that time *all the world* supposed the earth to be flat. But that is a great mistake. All *except* the Catholic world knew then that the earth is round.

The ancients knew that the earth is round. The Jews knew it always. Aristotle taught it; so did Ptolemy the Geographer. Indeed, this was a familiar truth among the people of those times.

It was the church fathers who, with the many other falsehoods of the great apostasy, brought in the dogma that the earth should be flat. The chief of the church fathers, and the chief author of the dogma that the earth was flat, was Augustine—the father also of the In-

quisition—tho in point of time Lactantius preceded him in advocating the dogma.

Lactantius lived in the time of Constantine, and was one of the important factors in forming the union of Church and State, having so much of the favor of Constantine that Constantine gave him a place in the imperial family as tutor to the emperor's eldest son. Augustine lived from 354 to 430. He became a churchman in 386.

Thus the period in which lived Lactantius and Augustine was the very period in which

There, from Central Asia through all North Africa and Spain to the southern border of France, the Mohammedans ruled. In all this vast domain, schools flourished and enlightenment and civilization reigned. And in all this realm it was known that the earth is round. While Constantinople and Rome were "asserting in all its absurdity the flatness of the earth, the Spanish Moors and the Saracens in Africa and Asia were teaching *geography* in their common schools *from globes*."

In spite of all the opposition of the Papacy,

some of this knowledge crept into her dark domains. Gerbert, who became pope in 999, when a boy studied in the Mohammedan schools of Spain, and there learned that the earth is round, and afterwards established a school at Rheims, and *used in it a geographical globe* which he brought from Cordova, the Mohammedan capital of Spain. And the Moorish State of Grenada, in Spain, continued until the very year that Columbus discovered America.

Columbus had been a sailor from



COLUMBUS BEFORE ISABELLA.

the church of the apostasy got full control of the power of the State, and used that power to compel all, even to the penalty of death, to conform to her dogmas, Augustine consecrating the whole scheme by his final proposition that it is "by the rod of temporal suffering" that dissenting parties "attain the highest grade of religious development."

The apostasy having full control of the imperial power, and compelling all to conform to her teaching, and two of the chief factors in the creation of this Church-and-State combination being the chief authors of the dogma that the earth is flat; thus in that time and onward through the consequent Dark Ages, the truth that the earth is round was forced out of all the realm which the church controlled.

Yet outside of the region of papal influence, the truth that the earth is round still prevailed.

the age of fourteen, and had spent many years especially in the Syrian trade from all parts of the Mediterranean, as well as having made several voyages to Guinea; and as he had thus been in almost daily contact with the Mohammedan nations, from this sketch it is easy to understand how he caught the truth that the earth is round. "Tho the state of public opinion at the time did not permit such doctrine to be openly avowed in Catholic countries, yet Columbus was thoroughly convinced of its truth."

Being so thoroughly convinced, he at last decided to brave public opinion and present his views to those in power who might help him put them to the test. "After many wearisome delays, his suit was referred to a council at Salamanca, before which, however, his doctrines were confuted" from the saints

and fathers of the church; and from "reason," since, even if he should depart from Spain, "the rotundity of the earth would present a kind of mountain up which it was impossible for him to sail, even with the fairest wind, and so he could never get back. The Grand Cardinal of Spain had also indicated their irreligious nature; and Columbus began to fear that instead of receiving aid as a discoverer, he should fall into trouble as a heretic. However, after many years of mortification and procrastination, he at length prevailed with Queen Isabella; and April 17, 1492, in the field before Granada, then just wrenched from the Mohammedans, by the arms of Ferdinand and Isabella, he received his commission."

The island of Cuba was discovered on the first voyage, October 28, 1492. The first settlement of Spaniards was in 1511, and from that year until 1898 the Church of Rome, by means of the Spanish power, has held complete possession of the island. The natives, tho under the complete control of the clergy, have been always "deprived of all political, civil, and religious liberty; have been excluded from all public stations," and yet "have been heavily taxed to maintain their Spanish rulers" and the Church of Rome.

And, tho the Church of Rome has had sole control of the people educationally these three hundred and eighty-eight years, and tho, further, she has there "a vast number of priests and high church dignitaries," yet, true to her original character, she has kept them in densest ignorance.

The Spanish Government has all these years made annual appropriations for the support of the Catholic Church and its clergy in Cuba. As the consequence, of course, "the people of Cuba have never been taught to support their church and clergy by direct voluntary contribution."

Yet at the same time these same people have been obliged to pay to the church such fees as she demanded for christenings, marriages, confirmations, exorcisms, extreme unctions, burials, masses, etc., etc. And now, upon all this, she sets up the plea that "so dire is the poverty on the island that it is doubtful if the Cubans could by any possibility raise sufficient money to keep their churches open and their priests from starving."* Therefore, since the Spanish Government, with her appropriations to the Catholic Church, is cut off from Cuba, the Catholic Church demands that the United States Government shall take the place of the Spanish Government and make governmental appropriations for the support of the Catholic Church and clergy in Cuba.

And that is not the worst. It would be bad enough for that church only to make such demands; yet not only does she make the demand, but "President McKinley has held numerous conferences with Cardinal Gibbons and Archbishop Ireland on the subject," with the result that "it is the determination of President McKinley that the Catholic Churches shall be kept open, and that public worship shall be provided for. To this end sufficient money will be advanced by this government to support the Catholic Church."

In thus "determining to support the Catholic priests in Cuba," it is declared that "President McKinley has acted wisely from other points of view than mere humanity."

"Mere humanity," indeed! Of course "mere humanity" must needs be supplemented by some more important consideration, to make such action entirely worthy of approbation.

And so it is. And here is the consideration upon which, as it is published, President McKinley "wisely" supplements that of "mere humanity":—

President McKinley has acted wisely from other points of view than mere humanity. The Cuban priests, as in all countries whose population is densely ignorant, exercise complete control over their parishioners. Apart from the cruelty of withdrawing all aid from these priests, it is easy to believe that the new American Government in Cuba would have at its very inception built up a dangerous set of enemies, if the priesthood of Cuba were given reason to regret the presence of the American flag on the island. The Spanish Government at Madrid could easily give the American Government some dearly-bought information as to the malign influence that is in the power of a hostile clergy to exercise. Ever since the first Carlist uprising in 1833, every movement directed against the government of Spain has found its principal support in the clergy of Spain, who almost to a man are Carlists.

That is to say: The Government of Spain has always supported the Catholic clergy and the Catholic Churches in Cuba. And now, the United States having supplanted the Government of Spain in Cuba, if this government does not undertake "the entire responsibility for their support," "the priesthood of Cuba" will be "given reason to regret the presence of the American flag on the island." Then, having such "reason to regret the presence of the American flag on the island," and having "complete control" of their "densely ignorant" parishioners, "the new American Government in Cuba would have at its very inception built up a dangerous set of enemies." Therefore, to placate this "dangerous set of enemies," the Government of the United States must undertake the entire responsibility for their support. And if anybody does not believe it wise thus to placate these "dangerous enemies," then the Spanish Government at Madrid could easily give him pointers in "some dearly-bought information as to the malign influence that is in the power of a hostile clergy to exercise."

But when such consideration as that is counted as "wisely" supplemental to that of mere humanity, we are led to query whether the people of the United States are ready to accept either this supplemental or the original consideration as sufficient justification of the President of the United States in advancing the money of all the people of the United States for the support of the Catholic clergy in Cuba.

Yet more than this: Why should the President of the United States follow the counsels of Catholic cardinals and archbishops, any more than did Columbus? If Columbus had conformed to the views of the cardinals and archbishops of his day, he would have agreed that the earth is flat. And if all others had done so, the world would have perished in just such ignorance and despotism as have ruined Cuba. But by thinking for himself, and following wiser counsels, he repudiated Catholic ignorance, and so was successful in giving to mankind a new world.

Why should not now the President of the United States follow the example of Columbus, in repudiating Catholic ignorance, and the wise counsels of the noble men who made this nation, in the repudiation of the Catholic principles of governmental support of the church? Why should not the President of the United States thus look out and on new worlds of light and liberty, rather than turn back to the principles and practises of the Dark Ages, and put the United States Government in the lost position of Spain in supporting the Catholic Church and clergy in Cuba, whose record of three hundred and eighty-eight years is written in the dense ignorance and desolation of Cuba as it was two months ago? Why?

ALONZO T. JONES.

THE SURE FOUNDATION.

IN the construction of a building the thing of most importance to be considered is the foundation. If this is insecure, the whole building is unsafe, and liable to fall. The Saviour gave an illustration of this point in His Sermon on the Mount. He said, "Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a man, which built his house upon a rock." Matt. 7:24.

It is implied in this passage that every one is able not only to hear the sayings of Christ, but to do them as well, and that he who does both hear and do the sayings of Christ, is built upon a rock, the true foundation.

Once before when the Saviour spoke from the summit of Sinai (for He it was who spake the Ten Words), the people who heard His voice "entreated that the word should not be spoken to them any more; for they could not endure that which was commanded." There must have been something singularly remarkable about a voice which was so unendurable at one time, and so gladly heard at another. What was it? Why so strong a contrast? Perhaps a few comparisons will enable us to enter somewhat into the secret.

The first was the word of Divinity, "whose voice then shook the earth."

The second was the voice of divine humanity speaking blessings to the mourner, the meek, and the merciful.

The first was a word of command spoken to a fallen race, powerless in themselves to meet its requirements.

The second was a word of entreaty to the weary and the heavy-laden, saying, "Come unto Me, . . . and I will give you rest."

The first, tho "ordained to life," was "found to be unto death."

The second was the voice of Him who "came not to judge the world, but to save the world."

Connected with the first was the sacrificial service and the ceremonial ordinance, which shadowed forth, with a pale, borrowed light, the power which would enable them to do the things which they had heard.

Connected with the second, without ceremony or sacrifice other than the sacrifice of self (and that is the greatest of all sacrifices), was the infusion of divine power to meet the requirements of the first.

The word spoken from Sinai was that of Christ the Creator.

The voice from the mount of blessing was that of Christ the Redeemer. It was the coming of the "true Light which lighteth every man that cometh into the world." And before this more glorious Light, the pale, dim light of the law is obscured, even as the light of the sun obscures the light of the moon. Yea, the church is now "clothed with the sun, and the moon under her feet." And now "ye are not come unto the mount that might be touched, . . . and the sound of a trumpet, and the voice of words; . . . but ye are come unto Mount Zion, . . . and to Jesus the Mediator of the new testament." So, instead of going forth to the world with the law in our hands, demanding obedience to its requirements by "the carnal mind, which is not subject to the law of God, neither indeed can be," we are to go forth with Christ in our hearts, entreating sinners to let the "Spirit of the living God" write the law, "not in tables of stone, but in fleshly tables of the heart," pleading with them to let the Saviour, who is the living expression of the law, dwell in their hearts by faith.

There is a passage in the Old Testament brought to mind by this saying of Christ in

*The quotations as to President McKinley and governmental support of the Catholic Church in Cuba, are from an article by the Washington Bureau of the Baltimore Daily American, printed in that paper October 15, 1898.—A. T. J.

the Sermon on the Mount. It is found in Deut. 18:18,19: "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him."

Because the people could not endure to hear the Lord speak, and so requested that He should not speak any more, the Lord said that they had well spoken, and He gave them the promise that the words of Christ would be of such a character that they could endure to hear them. But until Christ should appear personally and speak the words of God, they had no word by which they could learn the character to which they were to attain, other than that which they had heard from Sinai; and this word they said they could not endure to hear any longer; and in saying this, God said that they had well spoken.

If, then, they could not see life in those words, they were certainly without hope. But when by living faith they could look upon those words as promises to be fulfilled in them, rather than requirements to be performed by them, their hope revived. And thus it was that they were bidden to view these words; for we read in Deut. 30:11-14: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

Outwardly, upon the tables of stone merely, the children of Israel could not endure even to hear the words of the law proclaimed; much less could they do them. But in the heart they could both hear them and do them.

Here we have it, then, both in the Old Testament and in the New, that the words of Christ, heard and done, are the things for which we shall be held responsible, and that those who do this are like the man who builds upon a rock. It is to be built upon the true foundation.

It will doubtless sound very commonplace to the professed Christian to say that Christ is the foundation of all human hopes, yet there is danger that many professed Christians will trust in their exemplary lives and their stainless characters instead of trusting in the life of the sinless One. "Going about to establish their own righteousness," these good Christian people "have not submitted themselves unto the righteousness of God."

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. In Eph. 2:20 He is called "the chief cornerstone." And the prophet Isaiah, in speaking of Christ says: "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." The only sure foundation is "Christ in you the hope of glory."

EUGENE LELAND.

Bethel, P. Q.

THE PROMISES OF GOD.

DOES your spirit faint? The divine promises are a dropping honeycomb, better than Jonathan's. Dip your pilgrim staff into their richness and put your hand to your mouth, like him, and your faintness shall pass away. Are you thirsty? They are the flowing stream

of the water of life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the cool shadow of a great rock in a weary land. Have your steps well-nigh slipped? They are a staff in your hand, on top of which, betimes, like Jacob, you may lean and worship God. Are you sad? There are no such songs to beguile the road and to bear you on with gladness of heart. Put but a promise under your head by night, and were your pillow a stone like that at Bethel, you shall have Jacob's vision, and the thirstiest wilderness will become an Elim, with palm trees and wells of water.—*Andrew Geikie.*

THE NEW FOR THE OLD.

BURY the sorrow and sin of the past,
Bury the wo,
Let God's kind mercy now over them cast
The snow of forgetfulness, falling as fast
As the flakes of the snow.

Nature will bury the past things away,—
Bury the old,
The sere falling leaves, in their mystic decay,
She weaves into blankets for buds of the May
On the dark, hidden wold.

Chastened of heart for the sorrow of old,
Lift up thy face.
Angels are near thee with pinions of gold;
Look to their hope-light, and as you behold,
Change to their grace.

Wonderful love, O most wonderful love,
Cometh to you!
God will most gladly the old life remove,
That He may send to you new from above,
The pure and the new.

FRANCES E. BOLTON.

THE IMPORTANCE OF THE WORD.

IT is God's plan that old and young shall study His Word. This is necessary for intellectual and spiritual growth. God would have all realize that the truth is capable of expanding and increasing in grace and power. The student of the divine Word finds that an effort to comprehend truth calls forth all his powers. The truth is deep, and broad, and high. Were it otherwise than this, it would not be the truth. But its clearness is equal to its depth. Upon those who search the Scriptures, the truth found therein has an elevating, ennobling influence, enabling them to reach the standard of perfection.

But much ignorance of God's Word prevails, even among those who preach this Word. There are many teaching the Word of life to others when they are themselves dull of comprehension. They do not bring the truth into the inner sanctuary of the soul. It is not a living reality to them, because they do not practise it. It has not been digested, and converted into spiritual muscle and sinew.

Many who claim to believe the Bible do not eat the heavenly manna. Light shines upon them, but it is not appreciated. Many refuse to accept the light God sends from heaven, because it does not justify transgression of the law. They close their eyes, for fear they will see, and be converted.

Thus it was with the Jewish rabbis. "Show us a sign," they cried in unbelief. Even after Christ had fed the multitude with five loaves and two fishes, they came to Him with this demand. The miracle just performed was evidence sufficient, but the priests had closed their eyes to the light.

The professed Christian world has had opportunity to obtain light and knowledge, but many close their eyes lest they shall see. Well-

educated, intelligent men preach *at* the Word and *round* the Word, but they do not touch its inner meaning. They do not present truth in its genuine simplicity. These men, regarding themselves as authority, tell their hearers that it is not possible to understand either Daniel or the Revelation. Many ministers make no effort to explain the Revelation. They call it an unprofitable book to study. They look upon it as a sealed book, because it contains the truth in figures and symbols. But the very name that has been given to it—"Revelation"—is a denial of their suppositions. The Revelation is a sealed book, but it is also an open book, recording marvelous events that are to take place in the last days of this earth's history. Its teachings are definite, not mystical and unintelligible, and God would have us understand it.

Many teachers of God's Word need to become learners before they can truly teach the Scriptures to others. Were Christ on earth, He would say to them, Ye teach for doctrine the commandments of men; ye are ignorant both of the Scriptures and of the power of God. They know little of true moral and religious science, and less of the Word of God. A knowledge of the Scriptures would make them wise unto salvation, but they stand only on the threshold of knowledge. They have never entered in to obtain true spiritual understanding. Because of the simplicity of the truth, they think it necessary to clothe it with their far-fetched explanations. But did they do no more than read the Scriptures, the common people would understand God's Word far better. The Scriptures are made intricate by the way in which they are interpreted. Better would it be for the student to compare scripture with scripture, using one passage to unlock another. Scripture can be correctly interpreted only by scripture.

John bears testimony of Christ, the Giver of the Word, saying, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." In the simplest language John sets before us true practical godliness. This simplicity does not show shallowness, but depth. John is speaking to real men and women, and the Holy Spirit directed him to write in such a way that they would be brought in contact with a real, living God. He shows us what God is doing, and what man must do to meet God's requirements.

John does not present the truth hesitatingly, but in a decided manner. He speaks positively. "That which was from the beginning," he says, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

"For the life was manifested, and we have seen it." Yes, the eternal life that was with the Father was manifested to us. Christ clothed His divinity with humanity, and became a man of flesh and blood. John talked

with Him, learned of Him, and loved Him with a pure, sincere, undeviating fidelity.

As Paul beheld Christ in His power, he broke out into exclamations of admiration: "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him. And He is before all things, and by Him all things consist. . . . For it pleased the Father that in Him should all fulness dwell."

MRS. E. G. WHITE.

BLESSINGS OF CHRISTIANITY.

CHRIST brought deliverance from the thralldom of sin; but this freedom can only be enjoyed by those who are willing to accept Christ as their deliverer. Those who prefer evil to good are free to have their choice. There is no compulsion. Man is left to his own free-will. If he chooses the evil, he is held responsible for it. If he chooses the good, he enjoys the blessing that follows. Man could not be happy without the freedom of his will. He would not probably be happy in heaven if he were compelled to go there contrary to his wishes. Fearful as is a man's condition in the world of wo, it is more tolerable for him than to be in heaven contrary to his own will. . . . Those who accept Christ are saved, and to them Christ's coming into the world is a great and everlasting benefit. All who believe in Him and accept Him are saved from sin and sin's consequences.

The man who concludes that the world is no better for Christ's coming into it, shows plainly that he has not sought Him and not tasted of His goodness and love, and that, so far as he himself is concerned, the world is no better than before. Still for all that he is enjoying untold good as the result of Christianity.—*Carnegie, Pa., Item.*

WANTED, WORKERS.

THE following anecdote, illustrative of the workers needed in Christ's army, is attributed to Mr. Spurgeon:—

"Once when the Union soldiers were retreating from the valley of Virginia, they burnt a bridge over the Shenandoah. Stonewall Jackson, who wanted to pursue them, sent for his old bridge-builder. 'Sir,' he said, 'you must keep men at work all day and all night, and finish that bridge by to-morrow morning. My engineer shall give you a plan.' Old Miles saluted and withdrew.

"Early the next morning the general sent for Miles again. 'Well, sir,' said Jackson, 'did the engineer give you the plan for the bridge?'

"'General,' said the old man slowly, 'the bridge is done; I don't know whether the picture is or not.'

"Now that, said Mr. Spurgeon, is the kind of bridge-builders we want in the church, men who go right ahead with their own work, no matter what their neighbors are doing."

THE CLOSE OF 1898.

[From *The Independent*.]

ANOTHER Century dies,
In war, and blood, and pain.
Our longing, straining eyes
Look forth for Peace in vain.
For Christ the myriads fall,
Butchered by Turk or Kurd.
Comes there no end? Is all
The hope of men in vain?
Comes not the Lord again
O'er all the earth to reign,
As spake the Word?

Slow are God's judgments, slow
To man's impatient thought;
Slow-paced the ages grow,
In vain the goal is sought.
Armed to the teeth to-day
The jealous peoples stand;
Worse blight than of decay,
Worse burden than of war,
The enormous fleets and legions are;
Dumb Terror speeding fast and far
O'er sea and land.

'Tis nigh two thousand years
Since came the Prince of Peace.
Return Thou, calm our fears,
Make strife and war to cease.
Thick clouds to-day of doubt
Obscure our faithful sight.
Shine, Blessed Sun, shine out,
The storms of passion still.
Again, O Hidden Well,
The wintry earth fulfil
With Peace and Light!

—*Sir Lewis Morris.*

THE DECALOGUE.

The Seventh Commandment.

"THOU shalt not commit adultery." Ex. 20:14.

This commandment was given to guard the chastity of all God's intelligent creatures; for He would have a pure universe. There has been much said about social purity, but there is no genuine social purity apart from Christ; for only in Him can we keep the commandments of God.

"With the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward." Ps. 17:26. The patriarch David understood that God was pure, and that He would give justice to the pure-minded man, while those who were impure would receive a just reward for their impurity.

"The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. 12:6. Silver purified seven times would certainly be free from all dross and impurity; and when God speaks, His words are just as pure as silver thus tried. His servants, who are to dwell with Him throughout eternity, must be like Him in character. Paul exhorts Timothy thus: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, *in purity.*" 1 Tim. 4:12. God's servants are to speak pure words, engage in no other than pure conversation, have pure love (charity), be pure in spirit, have a pure faith, and delight in purity. All this is included in the idea of purity, taught by the seventh commandment.

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15. In this text two classes are clearly pointed out, the pure and the impure. One class can see only the good there is in individuals, judging from the way they speak of them. They judge all men and women to be pure until they show by some outward act that they are not so; this is the attitude of a true child of God. The other class can see only impurity in every one, because their own hearts and lives are impure, and they judge every one to be like themselves. The writer has met men who, it seemed, could not think or talk of anything but something of an impure character. It is sad to think that any of God's creatures, made in His own image, could fall so low in sin.

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:27, 28. Our Saviour here gives us the true import of this commandment. The Jews were very strict in the outward observance of the law of God; but they had failed to grasp the spiritual nature of the law. They did not know that evil thoughts and desires were a violation of the commandments. They were surprised at His teaching. But we see by our Saviour's words that our thoughts must be kept pure. Satan may suggest an evil thought, but the true servant of God will not willingly retain such thoughts in his mind. He will send up a petition, and the Lord, who is a present help in every time of need, will bestow the needed grace, and a victory over the devil will be gained.

"Tho we walk in the flesh, we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5. Blessed words are these. The weapons of our warfare are not carnal, but spiritual. They are mighty, not through self, but through God. Then it is God who controls our thoughts; He has given us the weapons. By His Spirit He dwells within us; His Word and Spirit are to be our constant help and stay. Thus it is God that does the work for us through His own agencies.

How thankful we should be that it is possible for every child of God to have every thought brought into obedience to the will of Christ! This is what it means to keep the seventh commandment, yes, and all the commandments. Christ has given us a perfect example of obedience to His Father's law, and He says, "Lo, I am with you always, even unto the end of the world." May the grace of our Lord rest upon all His dear children. J. W. WATT.

THE LOVE OF GOD.

"GOD is love." 1 John 4:8. It follows, then, that God can perform no act that is not prompted by love. The affliction of the righteous, the bestowal of blessings upon the wicked, and the giving and taking of life, are expressions of God's love and mercy.

When His judgments reap down the wicked, it is because they have filled the cup of their iniquity, and are a hindrance to those who would faithfully do the right. This is very plain from His dealings with Pharaoh and his host at the Red Sea. The Lord in His loving-

kindness divided the waters, "and made Israel to pass through the midst of it; for His mercy endureth forever." Ps. 136:14, 15. Mercy is an element of love; and it was because of His unending mercy that He saved one and destroyed the other.

The Love of God Manifested in His Creative Works.

"Every manifestation of creative power is an expression of infinite love." God has not given life to a single creature but that He has created something to sustain that life. Everything is created with an adaptation to the element in which it is to move. He has made the fish for the sea, the animals for the land, and the birds for the air. The tiny fish, the great whale, every beast of the field, every fowl, tree, or blade of grass, is continually speaking to the senses of men, that there is a God, the Creator and supreme ruler of all. The sun, that rises in splendor, and gives forth light and heat to supply the needs of man; the moon, that brightens the gloom of night; and the stars, that shed forth their light, all these speak with a plainer voice than the lips of man or tongue of angels, the power and love of God. The psalmist meditated on the power of God, and while gazing upon the numberless worlds twinkling in the blue dome of the heavens, the Spirit of God rested upon him, and he wrote, "The heavens declare the glory of God, and the firmament showeth His handiwork." Ps. 19:1. If the sun, moon, and stars should be blotted out of existence, darkness equal to that in the beginning would be upon us. Were it possible for men to live under such conditions for a short time, they would greatly appreciate the love of God in creating the world, and lighting it up so perfectly to their needs.

O, how selfishly we appropriate the rich blessings that God has bestowed upon us through nature! In this world God's sun shines on the just and the unjust, and His rain falls on the good and the evil. It will not be so when the earth is renewed. There will be none in that beautiful world but those who have recognized the love of God in granting these blessings under the present conditions. Were it possible for them to be there, they could not endure the brilliancy of the sun's resplendent rays; for says the prophet Isaiah, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Isa. 30:26.

It was in infinite love that God pronounced a curse upon the earth after our first parents sinned in Eden. He said to Adam, "Cursed is the ground for thy sake." Gen. 3:17. Yes, it was for man's sake that the strength of the soil was weakened, that thorns and thistles grew, and that the atmosphere, teeming with the effects of the curse, hid six-sevenths of the sun's brilliancy. God has so arranged this world that sinful men can exist in it, and through Christ prepare to live in it after it is renewed. We could not endure the conditions of any other world. Praise the Lord for His wonderful wisdom and infinite love!

Every one who through repentance and confession will respond to the love of God, will see new beauty in all His created works. His heart will be drawn out toward the great Creator, and a bond of sympathy will spring up that will lead him to put his whole trust in his heavenly Father. He will have faith that all his needs will be supplied, even under the most adverse circumstances. His fields may be parched and unproductive, his wells of water exhausted, and the streams dry; yet the God who loves him, and whom he loves, will surely supply his needs. Israel was as secure from want in the

barren desert as when surrounded by fields of waving grain. Their supplies fell fresh from heaven every night; for Christ, who led His wilderness people, worked on the principle that He afterwards enunciated in the prayer He taught His disciples, by giving them daily their daily bread.

E. HILLIARD.

Tonga, Friendly Islands.

FAITH.

"NOW faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. In this chapter we find many examples cited of what faith will do for those who have it. It shut the lions' mouths for Daniel. It kept the fire from burning the three Hebrew children. It saved Noah from the destructive flood. It caused Abraham to leave his native land for a country he had never seen. It enabled some to be "sawn asunder," others to wander in the deserts, cold, hungry, and naked, and they endured all this by faith. It takes fully as much faith to endure persecution and suffering as it does to win battles, or gain victories over the wild beasts or the elements of nature. It requires as strong faith to suffer illness and live a Christian life as it does to heal the sick. But the Bible teaches us that faith is sufficient for all these things. "And this is the victory that overcometh the world, even our faith." 1 John 5:4. It is faith that "overcometh the world." If faith can overcome the whole world, then it is certain it can overcome anything in or of the world, for no part of the world can be stronger than the whole.

When men and women sin, how often they cry out against the "strong temptation;" they bewail the power of Satan; but his power did not prevent them from gaining the victory; it was because they lacked faith! If an army of one hundred thousand is camped near an enemy's lines and an officer is sent with one hundred men to spy out the enemy's camp, with instruction to sound the bugle if he needs reinforcements, and he suddenly meets a foe of one thousand, and engages in battle, without calling for aid, and finally succeeds in reaching his camp alone, bruised and bleeding, leaving all his men dead on the battle-field, can it be said that he was overcome by the strength of the foe, and thus he be excused?—No; he was overcome because he did not call for help.

What is the Faith

which has more power than all the world?—It is simply belief in what God has said. Noah's faith saved him from the flood, because he believed that what the Lord had said about it was true, and so he prepared for it.

Belief alone is not scriptural faith. Many people believe they will be saved when the Lord comes to make up His jewels. "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Matt. 7:22, 23.

While these persons evidently believed they would be saved, they will surely be lost. They had no warrant in the Word of the Lord for believing they would be saved. Verse 21 tells us that "not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." They had no Word of God on which to base their faith. There is no promise of entering into the heavenly kingdom while refusing to do the will of

the Father, even tho Christ may be called Lord.

Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matt. 17:20. What is the faith of a grain of mustard seed?—It is simply this, that God has made the laws that govern its being and life, and they are perfect and to be obeyed. This small seed never attempts to do anything contrary to the law, word, or will of the Father in heaven, "who giveth to every seed his own body." It takes what God gives, is satisfied, and so lives and grows thereby.

This is the faith that makes all things possible. Whatever God says to do may be done. If He says move a mountain, faith in His word will cause it to pass from its foundation. But for one to simply believe he can move it without any word of God for him to do so, is to trust in his own strength. So for one to think he will be saved while violating the "will of My Father," simply because he believes or thinks he will be saved, is not in any sense scriptural faith, having no warrant for it in the Word of God.

Eve believed that she would not die when she ate the forbidden fruit, but this faith, or belief, was a curse to her, not being built on the Word, and it led her into sin and far from God. Believing a thing does not make it so. "Faith is the evidence of things not seen." But while the things are "not seen" by the believer, they have an actual existence; they are facts, not fictions.

It was a fact that death would follow sin, and Eve's belief to the contrary made no change of that fact. It changed her relation to God, because she accepted untruth instead of truth. "Thy Word is truth." John 17:17. Christ told the Jews to "search the Scriptures; for in them ye think ye have eternal life." Those people thought they had eternal life in the Scriptures, but it is evident they did not, for Christ pronounced them sinners, to be shut out of heaven. Search the Scriptures and see if the things you believe are the truths of God's Word, and remember that simply because you believe them does not prove that they are the words of the Lord. And if not, belief in them is vain and will lead away from God, from life, heaven, home, and happiness. No man can hold to an untruth without loss.

To maintain that a thing is so simply because we believe it so, is to deprive man of reason, for the facts are not changed, but he is changed. In the insane asylum may be found the ripened fruit of this theory. There in one corner sits a forlorn creature with a stick, and a few pieces of cloth around it, rocking to and fro, singing her lullaby song, believing this is a darling, living child. Her belief does not change the facts, but it changes her from a rational, reasoning being to a demented, helpless soul.

Do not be deceived into the idea that things are as you think. They may seem to be so to you because the mind has been compelled to deny the facts and is not permitted to accept the truth. This is the "deceivableness of unrighteousness;" the "strong delusion," "that they should believe a lie; that they all might be damned who believed not the truth" (2 Thess. 2:10-12); the "way which seemeth right unto a man, but the end thereof are the ways of death."

Be not deceived. Test every point of what you believe by the Word of God. "The entrance of Thy Word giveth light." Believe God, and obey Him; for he "that hath this hope in him purifieth himself, even as He is pure." Pure faith leads to a pure life; nothing else can.

W. M. HEALEY.



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DO YOU KNOW HIM?

THE SIGNS OF THE TIMES is set for the purpose of lifting up Jesus Christ before the world. He is "the power of God and the wisdom of God" to save all who will come to Him. He is the Creator and Upholder of all—one with the Father. "It pleased the Father that in Him should all the fulness dwell," and in Him are all the children of faith made full. He declares, "I am the Way, the Truth, and the Life."

He is the Way, the path, the road, which leads to the everlasting, woless, wantless, deathless, sinless kingdom of God. In His own life and experience He bridged the awful chasm between earth and heaven, made by sin. He is the ladder of Jacob's vision, which reaches from the lowest depths of human degradation and wo to the throne of Infinite Peace, Purity, Love, and Happiness. He is the Way. He would have you accept His way for yours. Will you do it?

He is the Truth. His "Word is truth." His "law is the truth." Every word which He has spoken or His Spirit inspired is truth, and reaches back to the Eternal Throne. Satan has his counterfeits, almost resembling the original. He would blind men to the truth as it is in Jesus Christ by the glamor of a false science, by heathen philosophy, by the sophistry of high-sounding words, by the utterances of men with learnedly-long titles, by the decisions of great religious bodies and systems; but in all these utterances are only the strength and wisdom of the creature that dies. Every word of God is the word of the Creator. Received, retained, followed, it leads to the great, Central Throne; it purifies the heart; it establishes character; it makes man one with God. Jesus Christ longs that you shall believe and accept God's truth as it is in Him, as He taught it and lived it. Will you not do it?

He is the Life. Apart from God man dies. "In Him we live, and move, and have our being." By sin man has forfeited his life. Sin came into the world, and death by sin. And "all have sinned, and come short of the glory of God." Apart from God man was eternally lost, doomed to eternal extinction of being. But the great Father did not leave him here; "for God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." In Him is eternal life, because in Him is eternal righteousness. He became sin for us, and died in our behalf. He became righteousness for us, that we might be made the righteousness of God in Him. He came forth from the grave a conqueror over sin and death, because there was no sin

in Him, because of His righteous character wrought out in the obedience of faith. And every one who receives the imputed and imparted righteousness of God will come forth from the grave or from mortality a conqueror when Christ comes. He is the Life. In His resurrection, and the righteousness for which that event stands, is our hope—is the hope of a dying world. Sinner, Christ would be your life. He would have you yield up to Him your sinful life and accept His righteous life, give up your sinful dying and accept His righteous living, in order that, eternally saved, you may dwell with Him forevermore. Will you accept it?

Will you not accept Jesus Christ, the Way, the Truth, and the Life?

A LESSON OF HISTORY FOR TO-DAY.

Let America Heed It.

WE are told in the Book of God, by His apostle to the Gentiles, that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4); and of the history of the Israelites that "these things . . . are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). We may, therefore, believe that there are lessons for us and our times in the Inspired Record. Does not the following contain a lesson which the people of the United States would do well to consider?

"Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin; and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. . . . And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand. And other ten thousand left alive did the children of Judah carry away captive. . . . Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of the Lord was kindled against Amaziah, and He sent unto him a prophet, which said unto him, **Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?**" See 2 Chron. 25:5-16.

The present administration in this country, and the people generally, felt that it was a righteous thing to lift the crushing, grinding heel of Spanish tyranny from suffering Cuba. The spectacle of the years of misery of the inhabitants of the beautiful yet devastated Pearl of the Antilles could no longer be borne; and hearts were stirred; armies and navies were called into existence, and Cuba was at last freed.

But what caused Spanish cruelty in Cuba? What caused it in the Philippines? What caused it through the dread centuries of the Inquisition? One reply is sufficient for all these,—the blighting influence of the Papacy, the religion dominant in Spain. Away back of papal influence in Spain, when the darkness of Mohammedanism hung over the land, Spain was not so cruel. The Spanish heart was as tolerant as other hearts. Under the Gospel of Christ it would, we have no reason to believe, been any more tyrannical, cruel, or intolerant than England or Germany. But after

centuries of control by an apostate Christianity, which founded and fathered and mothered the Inquisition, the Spanish character itself became changed to what we now see. The Spain and her colonies of to-day are what they are because of the Papacy. Spain is what the Papacy has made her during these centuries of her tutelage. Her priests, her teachers, her rulers, her schools, her churches, her armies, her navies, have all been faithful children and institutions of the Papacy, and have perennially been blessed by the pope. Spain's adherence and the pope's blessing and tutelage have resulted in the Spain whose power crumbled before that of the young giant of the West, whose chief diet has been that of Protestantism—absolute divorce of Church and State—and liberty of conscience to all.

These glorious principles of liberty of conscience and equality of man, of non-union of Church and State, of non-interference by the civil magistrate in ecclesiastical affairs, and non-interference of the ecclesiastic in civil affairs, gave America all its power, its vigor, its worth. But now, having conquered Spain, this government is bowing down and doing homage to the very gods which not only could not deliver Spain, but which made her the deceived and weakling thing she is now among the nations.

What is our proof of this?—It is the constant yielding and subserviency to papal influence on the part of the government, a subserviency and inclination and yielding which ought not to be shown toward any religious body on the face of the earth. Read, in the light of this, our first-page article. Read the article in our Outlook department. And for the latest event take the following special press despatch to the San Francisco *Examiner* of December 26:—

IRELAND FOR PEACE ENVOY.

The Archbishop to Represent America at the Czar's Conference.

[Special despatch to the *Examiner*.]

WASHINGTON, December 25.—Archbishop Ireland will represent the United States at the czar's Peace Congress. The President has had the subject under advisement for several weeks, and, according to the best authority, it may be said a decision has recently been reached, the archbishop having agreed to accept this most important and honorable post.

Ever since his induction into office, the President has been anxious to testify his appreciation of Archbishop Ireland's Republicanism, which took the form of strong interviews and speeches made during the campaign of 1896, and of his mental gifts and learning. Prior to the war with Spain the archbishop was of great service to the administration in acting as the unofficial intermediary between the Roman pontiff and the President. It was Archbishop Ireland who suggested to the holy see the propriety of using pontifical influence upon Spain with a view to averting a war. The prelate has rendered distinguished, if unofficial, services since the signing of the peace protocol.

The czar's call for an International Peace Congress, at which his proposed universal disarmament is to be discussed, presented exceptional opportunity to honor Archbishop Ireland in an illustrious manner. As the representative of the United States in such an assemblage, his position would comport with the dignity of his ecclesiastic office, while not interfering with its duties, owing to the temporary character of the present appointment. Aside from the pleasant effect such a designation would have upon a large proportion of the population of this country, it is assumed that the United States would gain prestige among the Catholic nations represented, as well as achieve for the President a reputation for good taste in the selection for a peaceful mission of a professional messenger of peace and good-will.

It is not yet known whether the archbishop will be the sole representative of the United States, or

whether he will head a delegation of three or four representatives from this country.

In this connection it may be said that the question of a proper papal delegate to the Philippines has been occupying the President's mind. Because of the importance of this matter, and Archbishop Ireland's talents, the President has latterly felt that the appointment of the archbishop temporarily, at least, as papal representative in Manila, would be desirable. This view has not been pressed, and some friends of the archbishop are in doubt as to whether the post is of sufficient dignity and importance to warrant his designation. There is no doubt, however, that Archbishop Ireland, in case the President should desire and the pope should consent to the appointment, would gladly act as papal commissioner for a few months at least.

The proposed appointment of the archbishop to the Peace Congress has, of course, the sanction of the pope, and it is extremely significant that just at this time *The Examiner* correspondent has learned from a creditable source a report that the pope has in view the elevation of Archbishop Ireland to the cardinalate.

Archbishop Ireland will soon be in Rome, where he will explain to the pope the administration's attitude toward the church in Cuba and the Philippines. It is argued that if Pope Leo regards the archbishop's work as valuable to the church and creditable to himself, he may indorse President McKinley's attestation of the prelate's worth by conferring upon him the red hat.

Read the above, and read anew the story of Amaziah and the gods of Seir.

But this is not all. It is neither the beginning nor the end; but it is evidence that papal diplomacy is superior to Spanish arms and present American statecraft.

Neither are we concerned over this because it involves the Papacy alone. We have naught against Roman Catholics as men and women. Christ died for them all. It is the evil principle of union of Church and State which is thus worming its way to the heart of the Republic. It is the poisoned dagger thrust which strikes at the heart of religious liberty, paralyzing the nerves while it pierces the arteries.

And yet God foresaw all this, and has foretold it in His prophetic Word; and upon these definite specific prophecies of Divine Inspiration, more hereafter.

TO THE WOMAN'S CHRISTIAN TEMPERANCE UNION OF CALIFORNIA.

THE Woman's Christian Temperance Union is again lending its influence to unchristian work, namely, religious legislation. We regret that this is so, not for ourselves, but for their sakes who do this thing. The *Pacific Ensign*, the Union organ for the Pacific Coast, of December 8, contains the following petition, which the members are asked to sign in duplicate for both houses:—

To the Senate and Assembly of the Legislature of California—

We, the undersigned, residents of _____, in the county of _____, California, respectfully ask your honorable body to enact a Sabbath law that will prohibit all unnecessary secular labor and business and all public sports and amusements inconsistent with the sanctity of the day, and that at the same time will secure the necessary weekly rest to all classes of weary toilers.

And this appeal is made by the superintendent of this branch of the work:—

Sisters, how is the rest day observed in your locality? In your superintendent's locality many workmen have "bowed the shoulder to bear," like Issachar, and have become servants to Sabbath toil. They are asked to work, or make way for the man who will work, on Sabbath, and, not being able to do without employment, they yield.

Mothers, what assurance have we that our children

will not be thus oppressed or become the oppressors? We did not cast the ballot in the late election; but now we can centralize many ballots for a Sabbath law by securing voters' names to the memorial. Under our beneficent institutions and form of government this power is vested in the Legislature to prescribe the rules, and the courts to enforce them. In the other States and all Christian lands the Sabbath, as an institution, is enforced by law, and its constitutionality upheld by the Supreme Court. Its mission is to provide for a compulsory observance of the first day of the week as a day of rest, and cessation from labor and the tumults and bustle of business; but it adds not to this requirement any religious obligation. The Israelite and the seventh-day Christian are not required to rest on the first day, if they observe the seventh.

What a great and lasting benefit our W. C. T. U. can now do for Californians if three thousand of us engage in this work of securing signatures until December 20, when they should be returned, to be prepared for the introduction of the bills when the Legislature convenes!

All who do not have the memorials will please copy or clip them from this paper. On or before the date, December 20, mail them to the superintendent.

Sisters, come and let us reason together over the matter.

1. Who are oppressed in the matter of Sunday work? Surely there is no such a thing recognized in California as involuntary servitude for law-abiding citizens. There is not a man in the State compelled to work Sunday unless he so elects. "But if he will not do it, he will lose his place," you say. Not always. Usually integrity and loyalty are respected by unconverted men. But what if he does lose his place? Can he not afford to do it for conscience' sake, for Christ's sake? Is a religion worth having which will not take this risk? Self-denial for Christ's sake is at the very foundation of the Christian religion. "If any man will come after Me," said Jesus, "let him deny himself." Matt. 16:24. Can not the Christian believe the words of the prophet, when told to lose money rather than engage in a questionable transaction, "The Lord is able to give thee much more than this"? It is better to suffer for principle's sake than to serve at a money profit in its compromise. If Christians can not meet this small temptation, how can they meet greater ones?

2. Let the godly women of the W. C. T. U. teach their children *Christian* principles. Then, if oppressed, they will come forth the stronger; and they will never be oppressors. No Christian can.

3. Yes, the Legislature prescribes rules, but only in civil matters. The duties which lie between man and his Maker are entirely foreign to the duty and province of a legislative body. Just as soon as a legislature assumes to make laws to govern men's duty to God, it puts itself in the place of God, blasphemously arrogates to itself divine authority, and paves the way for persecution of the innocent and for the destruction of the State.

4. No; the Sabbath, the Bible Sabbath, the Sabbath made and observed by Christ, was never enforced by law; it never could be enforced by law. The Lord's Sabbath is the Lord's rest. "God is spirit;" "the law is spiritual." The Lord's rest is spiritual, "rest unto your souls." The Lord's spiritual rest can only be known or observed by those who know the rest in Christ Jesus, rest from self-righteousness, sin, and strife. They can know this only as they accept it willingly. It can not be enforced, and any attempt to enforce the Sabbath is but the putting forward of an empty, lifeless form, whether true or false, Satan's counterfeit to the true.

5. There are no Christian lands or governments on earth save the church or body of Christ, and she is subject only to her Head. Any act or attempt to enforce any religious or ecclesiastical dogma is unchristian. "Whose image and superscription hath it?" Is it Caesar's or God's. The Sabbath is the Lord's; it belongs not to Caesar. Render to Caesar the things which are his, and to God the things that are His, is what the Master enjoins. And let not Caesar meddle with the things of God. Further, Jesus Christ said, "If any man hear My words, and believe not, I judge [condemn] him not; for I came not to judge the world, but to save the world?" Why should the good women of the W. C. T. U., or the Legislature, or the courts, presume to sit in judgment on those who do not believe the Sabbath as they do?

6. But our sisters of the W. C. T. U. tell us that this Sunday act for which they strive is not religious. If so, what mean the words "a Sabbath law," "secular labor," and "sanctity of the day"? These all clearly imply a religious law. What means the exemption proposed, that "the Israelite and the seventh-day Christian are not required to rest on the First-day, if they observe the Seventh"? Why exempt this class? Who can tell whether they observe the seventh or not? And if a Sunday law is good, why any exemptions?

O sisters of the *Woman's Christian Temperance Union*, it is not Christian to compel. You drive away more than you win, and you never win by compulsion. You can not. You can compel men to try to act as tho they were Christians, but you can not make Christians by civil law. You will make men hypocrites; you will turn them from God to man, from the Gospel of love to the gospel of force, "and what will ye do in the end thereof?" Is it not true, *Christian* sisters, that any and everything that is of Christ will stand because of His own inherent life? Is it not true that what will not stand in Him is not worthy that any child of His should endeavor to maintain it? "Every plant which My heavenly Father hath not planted, shall be rooted up." Are not Gospel means and power better than that of force? Is not God stronger than Egypt or Assyria? Is not prayer to God more effectual than petitions to legislatures?



899. Christians and Secret Societies.

Is it right for a Christian to belong to secret societies, as a beneficial organization for the care of the sick or orphans?
A READER.

Of what good is a secret society? What grace or blessing or obligation or privilege is there in it that is not in the church? And if there is good in it, why should Christians wish to keep it to themselves? And if evil, it ought to come to light, so as not to deceive the unwary. Jesus said, "I spake openly to the world; . . . and in secret have I said nothing." See John 18:20; Matt. 10:26, 27; Eze. 8:7-16; Matt. 28:18-20. There is a secret association between believers in Christ, understood only by those who share His Spirit. This He wants all to do. Why should he who drinks at the cool, living spring; in Christ's church desire to taste from the fouled pools of men?

900. As the Days of Noah. Mat 24:37.

Is THE second coming of Christ to be preached 120 years?
A. T.
"As the days of Noah were" do not refer to time, but to condition of morality, violence, indifference, blindness. See verses 38, 39.



THE OUTLOOK



ROME WANTS INDIAN EDUCATION CONTRACTS.

Many Protestants, as Protestants, urged on the war in behalf of Cuban independence because they hoped that such a result would also break the Roman Catholic yoke in that island. They are desiring the permanent holding of Porto Rico and the Philippines for the same reason. These hopes are based largely on the delusion that the United States Government is under Protestant control. But Rome has two factors—one is Jesuit, the other is "liberal;" one is for church domination, the other is for religious liberty, according to locality or other circumstance. Where the former fails, the latter is ready to step in.

Rome's Jesuit feature was loath to see Spain lose her island colonies, but her *love of liberty* (!) bids God-speed to the United States in her victory, as soon as it is assured. True, Rome had large financial interests at stake, but the prospect is good that the ingenuity of Yankee Catholicism will eventually more than make up the loss to the church, besides making unprecedented progress in the matter of government control in the United States. The war which caused apparent reverses to the church in the islands gave a splendid opportunity for the Catholics of the United States to demonstrate the church's loyalty, patriotism, and love of liberty, as also the papal desire for peace on earth. All things considered, the way was well opened for the church to come in as master of ceremonies at what professed Protestants blindly supposed would be her funeral. And now we have the aspect of Roman Church functionaries, because of their sacerdotal rank, being asked to assist the government in the settlement of Church-and-State affairs in these conquered islands. Surely all these things are logically encouraging to the Papacy; for did not the pope several years ago acknowledge the United States as the child of Rome?

The Papacy is always solicitous for the victors if she can be allowed to *assist* them in her own way. So there has been a vast deal of hobnobbing between the government and Roman dignitaries ever since it was a foregone conclusion that the United States would, at least for a time, hold sway in the conquered provinces. It is held that the Roman Church must be helped onto a self-sustaining basis in Cuba, and that the priesthood must not be antagonized in the Philippines.

Logically, we are right here confronted with another proposition, namely, "that the subject of Indian education under the government contract system be reopened." This proposition is made openly by Cardinal Gibbons in a petition to Congress. Many of our readers know what this system is, but perhaps many do not. Some years ago, under what was known as President Grant's "peace policy" in dealing with the uncivilized Indians, contracts were made with various missions for the education of these Indians. At first teachers were practically appointed by the religious denominations, but paid by the government; but, to avoid the appearance of Church-and-State union (which it really was, for they all taught religion according to their denominational tenets), the formal contract system was adopted. As a matter of fact, this did not relieve even the appearance of that evil—and here is the way that fact came to be realized: In course of time the Roman Catholic Church was receiving more money from the government for Indian education than all the Protestant denominations combined. According to Cardinal Gibbons' petition, that church received in 1886, \$118,343; in 1887, \$194,635; in 1888, \$221,169; in 1889, \$347,672; in 1890, \$356,957.

These enormous gains from year to year, and the fact that the Catholics were far outstripping the Protestants in the contest for public funds, at last convinced the Protestants that the whole system

was wrong. The Baptists were the first to see it, altho they were the first to solicit and to receive government aid in their work. Then they declined to receive any more government funds, and other Protestants followed their example. Of course this brought a strong pressure upon the Commissioner of Indian Affairs, and the whole contract system was stopped. This was a cause of great grief to the Catholic Bureau at Washington, and many of the "knowing ones" in political circles ascribe to this cause the defeat of President Benjamin Harrison for the second term.

Be that as it may, the revival of the Indian contract agitation by Cardinal Gibbons just at this time is significant. It would be a fine scheme for "civilizing" and "Christianizing" the "Indians" in Cuba, in Porto Rico, and in the Philippines—there are millions of them in the latter province. Then there are hosts of teachers—priests and sisters—already on the ground, who have just been thrown out of government support by Spain's defeat, and "must not be antagonized" by the United States Government.

The outcome of the cardinal's petition can not be divined as yet, but he and several other high dignitaries of "the church" are so intimate with the government, and they are all such astute politicians, that it is not to be supposed for a moment that the petition would have been introduced without some good assurances of support. These are red-letter days for Roman Catholic influence with the Government of the United States.

W. N. G.

SENSIBLE AND CHRISTIAN.

Not a few in this country endeavor to put down heresy by force. Referring to the advocacy of this to suppress Mormonism, *The Christian Advocate* of Dec. 22, 1898, well says:—

"There is but one way to deal with it, and that is by greater energy and devotion on the part of the Christian church. We regret to see certain proposals, which in the end can accomplish no good.

"Some attempts are being made in this part of the country to promote a persecution of Mormon elders. The Mormon missionaries are calling at private houses and elsewhere asking people to attend their services, and distributing leaflets containing most plausible arguments in their favor. They have a right in this country to do everything that ordinary tract distributors have a right to do. There is but one way to meet the Mormons, the Spiritualists, the Christian Scientists, and all other crank religions or superstitions—and that is by making Christian churches what they ought to be, and their members active missionaries for the truth—and by pastors' guarding their flocks, ascertaining what they are thinking, reading, saying, and doing.

"If any religionist or anti-religionist breaks the law, let him be brought before it for judgment; but the man or the woman who endeavors to break up a meeting by noise or disturbance, or to create any kind of a persecution which involves a violation of the rights guaranteed by the Constitution, pursues a course which, carried to its last results, would make all civil and religious liberty depend upon the caprice or the consent of mobs. Such persons may have good motives, but they perform bad actions and help the Mormons."

Now, why is not all this true as regards Sunday "desecration"? Why not preach the Word of God, and tell the people to follow that?

Suicide among Children.—During the ten years ending in 1896 in the State of Prussia alone, 407 children—331 boys and 76 girls—under fifteen years of age, committed suicide. The cause is said to be overstrain in education. The Berlin correspondent of the *London Mail*, after referring to the success of the German educational system from a commercial view-point, says: "The question is, Has this success been attained by sapping the heart-blood of the nation?" The cause, he seems to indicate, is poverty and low feeding.

"In an article in the current number of the *German Imperial Gazette* on 'National Economics' it is stated that in Prussia, out of a total population of

nearly thirty-two millions, 8,740,000 heads of families and persons with an independent existence (with their families representing nearly 70 per cent. of the population) do not earn £45 (\$225) per annum. This shows that the ordinary workingman is very poor, and as meat of all kinds is terribly dear in Prussia, it is evident that the pupils of elementary schools can not, as a rule, receive the nourishment necessary to sustain them during their hard school life." But flesh food is no more necessary to children than to colts or horses. As healthy, happy, hopeful children as there are in the world, never or rarely taste meat. Would it not be well to inquire how much beer and skepticism have to do with the matter? It certainly constitutes a sign of the times.

Which Suffered the Greater Loss?—A gentleman writing from Florida to *The Vineyard*, North Deering, Me., makes this pertinent reference to the situation in that remote Southern region:—

"There has been a great deal of sickness in and around Jacksonville for the past few months. Some attribute the cause to the soldiers who are encamped here, but whether that has anything to do with the sickness in the city I am not able to say. It is sad, to say the least, to visit the hospitals here and see the hundreds of soldier boys lying on their cots with pale faces, and to hear their groans. It is heart-sickening to see from one to eight each day taken either to the depot or graveyard, dead. Surely the United States has got the worst of the war, in that she has lost more of her men than did Spain."

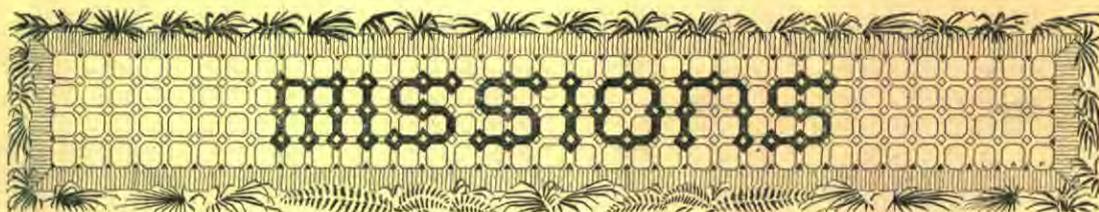
Whether the United States got "the worst of it" or the best of it, is an open question. Spain lost more territory, more ships, and perhaps more pride; but the United States lost *more men*—not in battle, but in the war; for all the Spanish prisoners were returned. Now for the measure of loss. Throw in all the territory supposed to be gained, how will it compare with the loss of souls? God's estimate of one soul is that it is worth more than "the whole world." He asks the pertinent question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mark 8:36, 37. Then if the United States lost one man more than Spain did, and should gain all of Spain's wealth, the United States would still be loser.

There is still another view: As far as Spain is concerned, the war is over—if she so elect. Her war expense stops, and much other expense connected with holding the lost territory—not the least of which is the expense of her vast church establishment. Not so with the United States. Peace with Spain does not insure peace in Cuba, or in the Philippines. And even if there be no more actual war, there is the continued great military establishments, and the continuous increase of great war vessels and armaments, in order to protect these newly-acquired "regions beyond" from the intrigues of the newly-made enemies in Europe, jealous of the imperial pretensions of the American republic.

To this is to be added the largely-increased pension roll, and expenses of which the most prolific imagination has not yet dreamed. Of immense magnitude is the continued process, in camp if not in battle, by disease if not by combat, of stringing out the list of dead or indigent with an interminable line of dependents to be sustained at government expense. Weighed in the balances of the Word of God, the imaginary glory of the nation is but dust when placed over against the sacrifice of souls on the altar of strife between man and man for whom Christ died upon the cross. The question as to whether Spain or the United States has suffered the greater loss has not yet been answered.

W. N. G.

A Near Probability of "Imperialism."—The United States up to the late war appropriated for defense an average yearly sum of \$83,500,000. There is expended for education \$184,500,000. Germany spends for defense \$165,000,000 to \$60,000,000 for education; Great Britain, \$200,000,000 for defense to \$50,500,000 for education; and France, \$182,000,000 to \$39,500,000 for education. Under the proposed "imperialism" of America we shall see in this land, if not already present, a reversal of proportions. Henceforth war and defense—the army and navy budget—will be more than education. Is this part of the trend upward?



THE LABORERS ARE FEW.

"LABORERS wanted!" The ripening grain
 Waits to welcome the reaper's cry.
 The Lord of the harvest calls again;
 Who among us shall first reply:
 Who is wanted, Lord? Is it I?

The Master calls, but the servants wait;
 Fields gleam white 'neath a cloudless sky.
 Will none seize sickle before too late—
 Ere the winter's winds come sweeping by?
 Who is delaying? Is it I?

—Selected.

PORTO RICO.

AS this newly-acquired possession of the United States is now a mission field toward which all Protestants are looking with interest, a few points about the country and people may be deemed profitable information. The following is from an article in *The Outlook*, by Col. W. Winthrop, U. S. A.:

The island of Porto Rico, or Puerto Rico (Rich Port), is the fourth in size of the Greater Antilles, being exceeded by Cuba, San Domingo, and Jamaica. It is situated nearly in the center of the Archipelago of the West Indies, between the seventeenth and nineteenth parallels of north latitude, and the sixty-sixth and sixty-seventh meridians of longitude. The island, in shape, is an irregular parallelogram, being a little under 100 miles long by about one-third of that distance broad. It is some 270 miles in circumference, and contains

were induced to postpone their adventure, and a fresh rising in the following year was easily suppressed.

The surface of the island is broken and hilly. A low mountain ridge traverses it from east to west, ranging nearer the southern than the northern coast, with spurs extending northward.

The climate is healthful for the tropics. The constant running streams, with the absence of stagnant water, doubtless contribute to purify the atmosphere. The island, well aerated throughout, is appreciably cooler and more salubrious than are the larger of the Antilles, or than the majority of the lesser Windward Islands, which have been termed the graves of foreigners. The mountain valleys, especially from November to April, enjoy a delightful climate, which has been likened to a perpetual spring.

In the rainy season at the north of the island a sea breeze blows from 8 A.M. to 4 P.M., in the absence of which life would hardly be tolerable near the coast. The rains, which are frequent and plentiful in May and June, come down in August and September "with the fury of a deluge." On the Southern coast there is much less rain, sometimes none at all even for ten or twelve months.

It is in August and September that the climate at the North is least healthful, especially for foreigners. Fever, dysentery, and scorbutic diarrhea are then to be guarded against, and a change to the mountains is desirable. These are also the months of the hurricanes,

has contributed to impart to the people a quality superior to any other of the West India Islands. In the first place, they have always been a purely agricultural people. Then, at an early period, the crown lands of the island were divided among the natives, who thus became a community of small proprietors, to which was given a new consistency and stabil-



A Porto Rico Washer-woman.

ity on their being formed into a body of disciplined militia. Further, the island has not suffered to the same extent as its neighbors from the curse of slavery. The slaves were permitted to purchase their freedom on easy terms, and they have borne but a small proportion to the mass of the inhabitants. Thus, in 1873, when slavery was finally abolished, there were but few unemancipated persons left in the province. Valuable settlers have also come from San Domingo, Venezuela, and elsewhere. As a result, Porto Rico is one of the few countries of tropical America where the whites outnumber the blacks, and, it may be added, where the males outnumber the females.

There has thus been insured for Porto Rico a peasantry of free laborers—an industrious and self-sustaining population. Even the poor white Xivaro of the mountains or the interior is no burden upon the government, but, with his cow and horse, his acre of corn or sweet potatoes, his few coffee plants and plantain trees, he lives, with his family, an independent and happy existence. All the rural laboring classes, with entire simplicity of manners, unite in a frank cordiality and genuine hospitality to travelers and strangers.

The most popular vice appears to be gambling, especially in the form of cock-fighting. There are no beasts of prey, no noxious birds or insects, no venomous snakes or reptiles, to disturb the life of the inhabitants. There are no indigenous reptiles, no monkeys, and few birds. Rats are numerous and destructive, especially on the sugar plantations.

Besides the capital, there are some sixty or seventy towns and considerable villages in the island. Of these the most important are Ponce and Arecibo (each with a larger population than San Juan, that of Ponce being about 35,000 to 40,000, while that of San Juan is estimated at 25,000), Mayaguez (also larger than the capital), and Aquadilla, on the west coast; Fajardo and Humacao, on the east coast; Guanica and Aroyo, on the south; and Pepino and Cayey, in the interior. Aquadilla is especially important as a rendezvous for communication and trade with Havana. Its ex-



A MARKET SCENE IN PORTO RICO.

about 3,600 square miles. (Somewhat less than the area of Connecticut.)

Unlike its neighbors, this fortunate island has scarcely been disturbed by internal disorders. The movement in favor of a republic, which began in 1820, was checked, without bloodshed, through the vigorous and judicious action of the able Governor de la Torre. When, more recently, in 1867, an insurrection, in sympathy with that of Cuba, was initiated against the Spanish Government, its projectors were so terrified by an earthquake that they

which have in some years proved so destructive and ruinous in their effects. "This dreadful scourge," writes Colonel Flinter, "which often visits the West Indies, may be considered as a great drawback to the planter, and is a great deduction from the value of West Indian property."

The population of this densely-peopled island is about 800,000 (three-eighths of them negroes). Eves states it, under date of 1897, at 813,937. A series of fortunate circumstances, in combination with a sagacious government,

tensive and safe harbor has a depth of 11-15 fathoms. The best harbor, however, which is, moreover, readily defensible, is that of Guánica. Jobos, also on the south coast, has a good harbor, available as an outlet to the rich agricultural sugar district of Guayama. Other ports furnishing a shelter during a large part of the year are those of Mayaguez, Salinas de Coamo, Anasco, Cabo Rojo, and Bahía Honda.

Among the more attractive villages or smaller towns may be specified Yubacao, at the East, Toabago, in an "extensive and beautiful valley on the North coast, fronting the capital on the opposite side of the harbor," and Aybónico, on a table-land of the Southern mountains, "enjoying a cool and delightful climate." In the country near Ponce are thermal baths serviceable for invalids.

OUR WORK AND WORKERS.

EIGHT persons baptized during October last at Port of Spain, Trinidad Island, is part of the report of Brother E. W. Webster, missionary.

A CHURCH of seven members was organized last month near Roby, in Fisher County, Texas, by Brother W. A. McCutcheon, president of the conference.

FROM Prof. C. C. Lewis, of Keene (Texas) Academy, we have this report: "Best attendance we have ever had at this time of the year. Enrolment, 107. Home full, and rooms rented outside for overflow."

A REPORT in the *Echoes from the Field* notes the organization of a church of twenty-eight members at Grand Junction, Colo., by President J. M. Rees. Baptism was administered in the Christian tabernacle.

THE St. Helena Sanitarium has opened a Hygienic Vegetarian Restaurant at 1422 Market Street, San Francisco. There ought to be many more such places, in every city or town large enough to sustain them.

A CHURCH of eleven members was recently organized at York, Neb., by Brother F. Stebbeds. A camp-meeting was held at York in the autumn. Brother Stebbeds also reports the baptism of three candidates at Seward.

OUR eight missionaries on the island of Tonga, Friendly Island group, send expressions of gratitude to the brethren in Minnesota who recently sent them a fine new tent, which arrived in good condition. The tent was made at the college in Healdsburg, Cal.

THE success of Haven of Rest Mission, Fort Worth, Texas, has stirred up other people to start missions of a similar character. Two have been instituted since ours was opened, the last one being under the auspices of the United Ministers' Association.

A SABBATH-SCHOOL convention held in the First S. D. A. Church of San Francisco, December 16, 17, proved to be a very interesting and profitable occasion. The convention was under the auspices of the State association, and much good instruction was given.

ON the 28th ult., Prof. D. Delos Lake and wife sailed from San Francisco for Apia, Samoan Islands, to engage in missionary work. Both Brother and Sister Lake were graduates of Healdsburg (Cal.) College, and had spent four years in teaching at South Lancaster (Mass.) Academy. Brother Lake was ordained to the Gospel ministry in San Francisco a short time before his departure.

A LETTER from Sister Mary T. Westphal to the *Wisconsin Reporter* gives some interesting items about the work in Argentina, South America:—

"We have just had a general meeting in Entre Rios. A very important feature of the meeting was the children's meetings. One day was especially devoted to them, and they did their part well. After they had sung, read, and recited, we gave each a sack containing some hygienic breads, some nuts, etc. Brother Leland had his nut-butter machine here and made them something of nuts to take the place of candy. Such a happy 126 children they were! It was decided to build a schoolhouse, in which German, Spanish, French, and English will be taught. A German brother has donated forty acres of land for the same. In December [last] Mr. Westphal and I will attend a general meeting in the northern part of Santa Fe Province. The meetings will be principally in the Spanish language. About 125 brethren and sisters are expected to attend. We have a church school in our house, and our children study German, Spanish, and English. The work progresses here. God has humbled the people by allowing their crops to be destroyed, and now they are more desirous to hear God's Word."



LESSON III.—SABBATH, JANUARY 21, 1899.

VISIT OF THE WISE MEN; FLIGHT INTO EGYPT.

Places.—Bethlehem and Jerusalem, B.C. 4.

NOTE.—The texts enclosed in marks of parentheses, while not essential to the lesson study, will be found to throw much light upon the lesson, and are suggested for those who wish to study further.

Lesson Scripture, Matt. 2:1-18, R.V.

- 1 "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, wise men from the East came
- 2 to Jerusalem, saying, Where is He that is born King of the Jews? for we saw His star in the east, and are come to
- 3 worship Him. And when Herod the king heard it, he was
- 4 troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he
- 5 inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judaea; for thus it is written by the prophet,
- 6 And thou Bethlehem, land of Judah, Art in nowise least among the princes of Judah; For out of thee shall come forth a governor, Which shall be shepherd of My people Israel.
- 7 Then Herod privily called the wise men, and learned of them
- 8 carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young Child; and when ye have found Him, bring
- 9 me word, that I also may come and worship Him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood
- 10 over where the young Child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young Child with Mary His mother; and they fell down and worshiped Him; and opening their treasures they offered unto Him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
- 13 "Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young Child and His mother, and flee into Egypt, and be thou there until I tell thee; for Herod will seek the young Child to destroy Him. And he arose and took the young Child and His mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying,
- 16 Out of Egypt did I call My Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully
- 17 learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,
- 18 A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, Because they are not."

SUGGESTIVE QUESTIONS.

1. Who came from the East to Jerusalem, shortly after the birth of Christ? Matt. 2:1. See note 1. (Gen. 10:30; 1 Kings 4:30; Esther 1:13.)
2. For whom did they inquire? and why? Verse 2. (Num. 24:15-17; Isa. 60:3.)
3. What effect did their inquiry have upon the king and people? Verse 5.
4. In their trouble, what step was taken by the king? Verse 4. (Mal. 2:7; Hosea 4:6.)
5. What did the king learn from the priests and scribes? Verse 5. (John 7:42.)
6. What reason did the priests give for this statement? Verses 5, 6. See note 2. (Micah 5:2.)
7. Having learned so much from the Jewish priests, what did the king learn from the wise men? Verse 7. See note 3. (Matt. 2:16.)
8. What instruction did he then give those men? Verse 8.
9. As they departed to find Jesus, what friendly assistance was given them? Verse 9.
10. How did they feel when the guiding star reappeared? Verse 10.
11. Having found the Saviour, what did these men do? V. 11. (Ps. 72:10; Isa. 60:6.)
12. Did the wise men follow the instruction of Herod? If not, why not? Verse 12.
13. Upon the departure of these eastern visitors, what instruction did God give Joseph? Verse 13. See note 4.
14. How long were they to remain in Egypt? (2 Peter 1:19.)
15. Of what did Joseph take advantage to cover his flight from Bethlehem? Verse 14. (1 Kings 17:13.)
16. How long was the Saviour kept in Egypt? Verse 15.
17. Why was the Lord sent to Egypt, in preference to some other place? See note 5. (Hosea 11:1; Ex. 4:22.)
18. When Herod saw that he had been "played with as a child" (sense of original word) by the wise men, how did he feel and act? Verse 16.
19. In carrying out this decree, what scripture was fulfilled? Verses 17, 18.

Side Lights.—"Desire of Ages," pp. 59-65; "Spirit of Prophecy," vol. 2, pp. 20-29.

NOTES.

1. **Wise men.**—"The epithet by which Matthew describes to us these eastern strangers is not so vague and indefinite as it seems in our translation. He calls them Magi from the East. The birthplace and natural home of the magian worship was in Persia. And there the Magi had a place and power such as the Chaldeans had in Babylon, the Hierophants in Egypt, the Druids in Gaul, and the Brahmins still have in India. They formed a tribe or caste, priestly in office, princely in rank. They were the depositaries of nearly all the knowledge or science existing in the country where they lived. . . . The education of royalty was in their hands; they filled all the chief offices of state; they constituted the supreme counsel of the realm. As originally applied to this Median priest-caste, the term Magi was one of dignity and honor."—*Hanna's Life of Christ*, p. 41. Suetonius, Tacitus, and Josephus each tell of a strong belief among the people of the East that one born in Judea was to arise and rule the world. This may have been propagated by stranger Jews, from their prophecies, and taken strong hold of those who desired a spiritual leader. See "Desire of Ages," p. 59.

2. **By the prophet.**—Although the priests had become so absorbed in worldly matters as to lose sight of the *time* of the Messiah's advent, they quickly turned to their neglected prophecies, and established the *birthplace* of their long-heralded King.

3. **What time.**—Herod sought from the wise men information as to *how long* since the star was first seen by them, evidently with the purpose in view which he soon carried out. His edict to slay the children of Bethlehem covered all under two years of age, "according to the time which he had diligently inquired of the wise men." Matt. 2:16. It had probably been quite a long time since they first observed the strange star, and had studied its significance.

4. **Flee into Egypt.**—God could, by a miracle, have preserved Christ from Herod's malice without His having been removed from Judea. But in all His dealings in behalf of men, their co-operation is sought, that they may have responsibility, and consequent interest in what is being done for them. The parents of Jesus were therefore commissioned to have a care for the infant Saviour. The journey taken was about sixty miles southward from Bethlehem.

5. **Might be fulfilled.**—The prophecy had said, "When Israel was a child, then I loved him, and called My Son out of Egypt." Hosea 11:1. "Israel" means a *prince of God*. As the Son of God, Christ was, and is, the "Prince of God" in the fullest sense. As the "Seed" of Abraham, he was a *child*; and as the great Antitype of Israel, must go into Egypt, and be again called forth to live temporarily in the promised land, as did Abraham and his children in the flesh. Nothing was omitted from the life of Christ which would tend to associate Him with the house of Abraham, and prove Him to be the promised "Seed" through whom the promises were to come to Israel.

LESSON IV.—SABBATH, JANUARY 28, 1899.

RETURN TO NAZARETH, AND VISIT TO JERUSALEM.

B.C. 4 to A.D. 8.

Lesson Text, Matt. 2:19-23; Luke 2:39-52, R.V.

- 19 "But when Herod was dead, behold, an angel of the Lord
- 20 appeareth in a dream to Joseph in Egypt, saying, Arise and take the young Child and His mother, and go into the land of Israel; for they are dead that sought the young Child's life.
- 21 And he arose and took the young Child and His mother, and came into the land of Israel. But when He heard that Archelaus was reigning over Judea in the room of his father Herod, he was afraid to go thither; and being warned of God
- 23 in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, that He should be called a Nazarene."
- 39 "And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
- 40 "And the Child grew, and waxed strong, filled with wisdom; and the grace of God was upon Him.
- 41 "And His parents went every year to Jerusalem at the feast of the Passover. And when He was twelve years old, they
- 42 went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the Boy Jesus tarried
- 44 behind in Jerusalem; and His parents knew it not; but supposing Him to be in the company, they went a day's journey; and they sought for Him among their kinsfolk and acquaint-
- 45 ances; and when they found Him not, they returned to
- 46 Jerusalem, seeking for Him. And it came to pass, after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions;

47 and all that heard Him were amazed at His understanding 48 and His answers. And when they saw Him, they were astonished; and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist ye not that I must be in My Father's house? And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth; and He was subject unto them; and His mother kept all these sayings in her heart. 52 "And Jesus advanced in wisdom and stature, and in favor with God and men."

SUGGESTIVE QUESTIONS.

- 1. When and where did the Lord next appear to Joseph? Matt. 2:19. Note 1.
2. What did the Lord then say to Him? Verse 20.
3. Upon reaching the borders of Palestine, what did Joseph hear? Verse 22.
4. In his fear and perplexity how was he again enlightened?
5. Into what part of Palestine did the family then go? Verse 23. Note 2. (Luke 2:39.)
6. What was to be fulfilled by going to Nazareth? Note 3.
7. After the return to Nazareth, what is recorded of the Child Jesus? Luke 2:40. Note 4. (Luke 1:80; John 3:34.)
8. What was the yearly custom of the parents of Jesus? V. 41. (Ex. 23:15; Dent. 16:1.)
9. At what age did Christ first attend the annual feast with His parents? Verse 42. Note 5.
10. When the parents started to return home from the feast, what did Jesus do? Verse 45.
11. What caused this seeming neglect of the parents for the Child Jesus. Verse 44.
12. Upon missing Him at nightfall, where did they look for Him?
13. Not finding Him in the company, what did they next do? V. 45.
14. After an anxious search in Jerusalem, where did they finally discover Him? Verse 46.
15. How did Jesus' words seem to affect those around Him? Verse 47. (Matt 7:28; Mark 1:22; John 7:46.)
16. How were His parents affected by the sight? Verse 48.
17. With what words did the mother chide Him?
18. What answer did she receive? Verse 49. (John 2:16.)
19. How did the parents receive this saying of Jesus? Verse 50. (Luke 9:45; 18:34.)
20. Notwithstanding the reply of Jesus on this occasion, how did He regard His parents' wishes? Verse 51. Note 6.
21. What is the further record of Jesus' early life? Verse 52. (1 Sam. 2:26.)

Side Lights.—"Desire of Ages," pp. 66-96.

NOTES.

1. When Herod was dead.—Some have placed the death of Herod the Great in A.D. 2. That would make the sojourn of the Saviour in Egypt six years. This hardly seems probable. In a foot-note on page 54 of Hanna's "Life of Christ," he says: "It has been accurately ascertained that Herod must have died between the 13th of March and the 4th of April 750 A.U.C. [after the building of the city, i. e., of Rome]." "Hale's Chronology," vol. 1, pp. 85, 96, gives strong arguments in favor of that date. This would set the date of Herod's death in the early part of B.C. 4, and would make the stay in Egypt cover but the period of a few weeks at most.
2. Galilee.—It was natural for the parents of Christ to turn, on this occasion, to Mary's old home among the hills of Galilee. Surrounded by prominent elevations, the little village of Nazareth was practically shut away from the world. The place was so insignificant historically that no mention of it occurs in the Old Testament. Even a Galilean felt justified in asking, "Can there any good thing come out of Nazareth?" John 1:46; 21:2. It was seventy miles north of Jerusalem, and six west of Mount Tabor.
3. Nazarene.—The word "Nazarene" was a term of contempt. The name Nazarene was derived from the Hebrew netser, meaning sprout, or shoot, and suggested insignificance. "The name is prophetically given to the Messiah (Isa. 11:1). . . . 'There shall come forth a shoot from the stock of Jesse, and a twig from his roots shall bear fruit.' As David sprang from the humble family of Jesse, so the Messiah, the second David, shall arise out of great humiliation. The fact that Jesus grew up at Nazareth was sufficient reason for His being despised. He was not a lofty branch on the summit of a stately tree, not a recognized and honored son of the royal house of David, now fallen, but an insignificant sprout from the roots of Jesse; a Nazarene of an upstart sprout town."—Vincent. "Whenever men spoke of Jesus as the Nazarene, they either consciously or unconsciously pronounced one of the names of the predicted Messiah, a name indicative both of His royal descent and His humble condition."—Smith.
4. "The Child grew and waxed strong," etc. This is the record of the first twelve years of Christ's life. It tells much in general, but nothing in detail. Beyond the veil of the Child's gentle, sunny home life of obedience, we may not obtrude vain curiosity.
5. Twelve years old.—According to Jewish reckoning, the age of twelve was the time when a boy passed from childhood to youth, and took the name

of "son of the Lord." At that age he was supposed to begin attendance at the annual feasts. At that point also he was given over to the school of the rabbis, when destined for the priest's office, in order to begin the instruction necessary to fit himself for that position.

6. Subject.—Knowing that the full time for His public ministry to begin had not yet come, Jesus became subject to His parents for eighteen years longer, doing nothing to betray His divinity, but living so naturally at home that even His brethren in all those years discerned in Him no mark of His calling. John 7:5. So little was He known that Nathanael, living but a few miles away, in Cana, had never heard of Him until Philip pointed Him out as the Messiah. John 1:45. What a lesson of cheerful, gentle patience! This was truly emptying self. In our daily life let us look to Jesus of Nazareth for a pattern, as well as to the suffering of the cross.



LESSON IV.—SUNDAY, JANUARY 22, 1899.

CHRIST AND NICODEMUS.

Lesson Scripture, John 3:1-16, R.V.

1 "NOW THERE was a man of the Pharisees, named Nicodemus, 2 a ruler of the Jews; the same came unto Him by night, and said to Him, Rabbi, we know that Thou art a teacher come from God; for no man can do these signs that Thou doest, except God be with him. Jesus answered and said unto him, 3 Verily, verily, I say unto thee, Except a man be born anew, he 4 can not see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter a 5 second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he can not enter into the king- 6 dom of God. That which is born of the flesh is flesh; and 7 that which is born of the Spirit is spirit. Marvel not that I said 8 unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is 9 born of the Spirit. Nicodemus answered and said unto Him, 10 How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these 11 things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not 12 witness. If I told you earthly things, and ye believe not, how 13 shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of 14 heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must 15 the Son of man be lifted up; that whosoever believeth may in Him have eternal life. 16 "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

Golden Text.—"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Verse 16.

SUGGESTIVE QUESTIONS.

- (1) What noted man is brought to light in this lesson? V. 1.
(2) At what time did Nicodemus come to Jesus? What did he say to Jesus? V. 2.
(3) What was Jesus' answer? V. 3.
(4) With what questions did Nicodemus reply? V. 4.
(5) What explanation did Jesus give? V. 5. Note 1.
(6) What did He say of that which is born of the flesh? And of the Spirit? V. 6. Note 2.
(7) At what need Nicodemus not wonder? V. 7.
(8) Why? V. 8. Note 3.
(9) How did Nicodemus show his perplexity? V. 9.
(10) With what question did Jesus manifest surprise? V. 10.
(11) What positive assurance did He then give to the ruler? How did He show His knowledge of the human mind? V. 11.
(12) How did Jesus show Nicodemus his misconception of spiritual things? V. 12.
(13) Who only would be capable of telling him spiritual things? V. 13.
(14) What well-known circumstance was brought to the ruler's mind? What did that act prefigure? V. 14.
(15) For what purpose was the Son of man "lifted up"? V. 15.
(16) When was He "lifted up"? Ans.—At the cross.
(17) What was the actuating motive in this scripture? V. 16. Note 4.

NOTES.

1. "Born of water and the Spirit."—Being born of water is a ceremony, an ordinance, an outward act showing an inward purpose. It is a public confession of belief that Jesus Christ, the Son of God, died, was buried, and rose again; it is a profession of having put off the old man, or died to the world, been buried with Christ, and having risen again with Him to walk with Him in newness of life. Being born of the Spirit is the reality of what is professed in baptism, or the water birth. One is the profession, the other is the life.
2. "Born of the flesh"—is the natural birth, with all the fleshly instincts or natural tendencies. Being so born, one must so remain until a change is wrought through the Gospel by the Spirit. Then

the life is no longer actuated by the desires of the flesh, but it is spiritual, or is led by the Spirit.

3. "The wind bloweth where it listeth."—The margin reads, "The Spirit breatheth," etc. The conclusion of the verse shows that "spirit," and not "wind," is the idea. In other words, as is the Spirit, so is every one that is born of the Spirit.

4. "God so loved the world."—John 3:16 contains not only the whole Gospel, but the actuating motive of its Author, and the sad necessity of the race for whose benefit it was proclaimed. (1) The world was lost. (2) God loved it. (3) He gave His Son as a ransom. (4) Whosoever believed in Him should not perish, which implies that without Him all would perish, as expressed in verse 36. (5) All who believe shall have everlasting life.

LESSON V.—SUNDAY, JANUARY 29, 1899.

CHRIST AT JACOB'S WELL.

Lesson Scripture, John 4:5-15, R.V.

5 "SO HE cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph; 6 and Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus by the well. It was about the sixth 7 hour. There cometh a woman of Samaria to draw water; 8 Jesus saith unto her, Give Me to drink. For His disciples 9 were gone away into the city to buy food. The Samaritan woman therefore saith unto Him, How is it that Thou, being a Jew, askest drink of me, which am a Samaritan woman? 10 (For the Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living 11 water. The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep; from whence then hast 12 Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and 13 his sons, and his cattle? Jesus answered and said unto her, 14 Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become 15 in him a well of water springing up into eternal life. The woman saith unto Him, Sir, give me this water, that I thirst not, neither come all the way hither to draw."

Golden Text.—"Whosoever drinketh of the water that I shall give him shall never thirst." Verse 14.

SUGGESTIVE QUESTIONS.

- (1) On His way from Judæa to Galilee, to what city did Jesus come? To what noted place was it near? V. 5. Note 1.
(2) What was another noted feature of the place? What did Jesus do as He came to the well? What time of day was it? V. 6.
(3) Who came to the well to draw water? What did Jesus say to her? V. 7.
(4) Where had the disciples gone? V. 8.
(5) What reply did the woman make to Jesus? V. 9. Note 2.
(6) How did Jesus answer her query? V. 10.
(7) Then what did the woman say? Vs. 11, 12.
(8) What did Jesus say of that water? V. 13.
(9) What about water that He should give? V. 14. Note 3.
(10) What earnest request did the woman make? V. 15.
(11) Do you desire to partake of that water? or do you already drink of it? See Isa. 55:1, 2.

NOTES.

1. Sychar is said by some commentators to be the ancient Shechem, but Gen. 33:18-20 would indicate that Shechem was a small region of country rather than a city, for Shalim was "a city of Shechem," called Sychem in Acts 7:16. The record of Jacob's giving a parcel of land to Joseph is found in Gen. 48:21, 22. The location of Sychar is between the twin mountains Ebal and Gerizim.
2. Jesus asks for a drink.—The surprise of the woman was not that Jesus should ask a woman for a drink of water, but that He, a Jew, should ask a favor of a Samaritan. We are told that in the East the giving and receiving of a drink of water is a covenant of hospitality—a truce, at least for the time being, between the most confirmed enemies. That a Samaritan could be touched by the necessities of even a Jew is shown by the parable of the good Samaritan.
3. "Shall never thirst."—Having partaken of the Spirit of Christ by faith in His Word, the never-failing supply of living water is always at hand. "It shall be in him a well of water." Christ gives us the assurance, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. Again He has promised the Comforter, "even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you." John 14:16, 17

Unawares "YE DID IT UNTO ME."
And He said, 'The sin is pardoned, But the blessing is lost to thee, For, failing to comfort the least of Mine, You have failed to comfort Me.'
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THREE GATES.

If you are tempted to reveal
A tale some ore to you has told
About another, make it pass,
Before you speak, three gates of gold.

These narrow gates—first, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest—"Is it kind?"

And if to reach your lips at last
It passes through these gateway three,
Then you may tell the tale, nor fear
What the result of speech may be.

—From *Mizpah*.

AIR.

THE first inquiry suggested to the thinking mind would be, What is it? and what is its office?

It is the elastic fluid that we breathe. It surrounds the earth to a distance of about fifty miles above the surface, and forms what is called the atmosphere. It can not be seen, but can be felt. This is demonstrated by moving the hand back and forth rapidly through the air. The Creator stated that it "bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."

It is a gas, odorless and colorless, consisting of twenty-one parts of oxygen and seventy-nine parts of nitrogen, of which oxygen is the most important, for if deprived of this we can live but a few minutes. It is the first essential to all life, the highest and richest blessing to man. Without it a fire will not burn, and all life will cease to exist. Steel and iron can be burned in pure oxygen, also the waste material in our bodies, which are poison factories. The nitrogen in the air dilutes the oxygen to the proper consistency, so that it can be used by the body to the best advantage.

The air tends to stop motion. This we call resistance, and can be illustrated by dropping a penny and a feather and noticing which reaches the ground first.

Air exists in every substance, and is impenetrable, as is shown by inverting a cup or other small vessel in water and forcing it down. The upper part of the cup will be found without water in it; the air has kept the water out. The compressibility and elasticity of air are also illustrated by this same experiment; as the water compresses the air in the cup and enters part way into the cup, and as the cup is brought nearer the surface, the air again expands and fills the cup. One hundred cubic inches of air weigh thirty-one grains, which makes it eight hundred and fifteen times lighter than water. Its density at the sea level is fifteen pounds to the square inch. This can be more fully appreciated when we remember that the area of our body is about two thousand square inches, which would make us stand under the enormous load of thirty thousand pounds. The reason that we are not crushed under this pressure is because it is counter-

balanced by an equal pressure from within. As we ascend from the earth the air becomes more rare. This is the reason that in climbing a steep mountain it is more difficult to breathe, at great heights even causing the blood to ooze from the nose and ears, the veins to swell, extremities to become cold, and the head to ache. Heat also brings about the same condition.

Air is also a non-conductor of heat. When air is oppressively warm, and no breeze is stirring, we are overcome by the heat, because the air does not carry off the heat generated in our bodies. Set the air in motion by use of a fan and we are soon relieved.



CALIFORNIA SCENERY, No. 1.—A view in Yosemite Valley. Washington Tower on the right and Half Dome on the left, reflected in Merced River. A fuller description of this wonderfully beautiful valley will be given later.

How do we obtain this vital fluid? It is a gift of our Creator. He gives it to us in its pure state, but we bar it out by the use of walls and tents, and therefore perish—by a fire of our own kindling. How often we stop by the little hut or hovel, and see an opening called a door; possibly in the door we discover a small window! If the air is cool, these will be closed, at the same time shutting out the pure air, that which sustains life. To appreciate this, take a candle into such a house and see how soon it grows dim and then goes out. This shows the condition of the air; and what it did for the candle it will, slowly but surely, do to our lives. Impure air in a room may also be detected by the sense of smell. If one enters a room, coming in out of the pure air, and detects a disagreeable odor, it is in all probability due to the fact that the room has not

been properly ventilated. When we have ascertained that the air in a room is in an unhealthy condition, it is our duty to see that it is supplied with fresh, pure air which God has so bountifully supplied to us without money and without price.

How may we obtain pure air in our dwellings?—There are two points to be remembered, First, hot air always rises. Second, cold air always falls. This accounts for the current of air in a room when we open a door or window—the cold air rushes in and the warm rushes out. The opening should, if possible, be on the opposite sides of the house or room; thus our efforts are supplemented by the pressure of the air without. As each person in a room requires three thousand cubic feet of air per hour, we should be very careful to have our rooms so ventilated as to supply this amount of fresh air to each individual. The air in a room being the same temperature, the foul air, being heavier, would naturally fall to the floor; if we admit cold, fresh air, it would naturally fall to the floor, displacing the foul air, and as it became heated, it would gradually rise, crowding the foul air before it. If the fresh air is heated, it rises at once and rolls along the ceiling; as it cools, it settles, and, as the foul air is ahead of it, the outlet should be near the floor.

The amount of fresh air is determined as follows: Air heated to 40° Fahr. above the outside air travels at the rate of 5 feet per second. The outlet should be large enough so the foul air can escape faster than the pure air comes in. It is estimated that we can figure the velocity at 10 feet per second. Then, as it requires 3,000 cubic feet of air per hour for each individual in a room, divide the amount required by the velocity and the result will be the area of the opening required. For example, if two persons require 6,000 cubic feet of air for one hour, they will require 1 2/3 feet per second; this divided by the velocity, 10, would leave 1 2/3 feet, the area of the opening required or 2 persons; 40 per cent. in air ducts is usually added to the above for obstruction of register plate. H. F. RAND, M.D.

"BE CAREFUL ABOUT PORK."

SUCH is the heading of a note in a recent number of the *Sacramento Record-Union*. It is a report of a meeting of the Board of Health. The principal reason of the warning is that "hog cholera" was in evidence. The note says:—

"There is considerable hog cholera adjacent to Sacramento," runs Dr. Nicholas' report, "and people can not be too cautious about pork." It is supposed that the cholera was brought here by hogs that have been driven through the county.

The quarantine has been removed from the Perkins ranch, where a number of cattle died of anthrax some weeks ago.

It were better for mortals did they never taste the filthy and unwholesome and diseased swine. "Hog cholera" is incidental, but scrofula and corruption of all sorts are permanencies and constituent elements in the porcine make-up. Total abstinence is the truest temperance and brings the best results, as we can personally testify after years of experience.

The second quoted paragraph is also significant. It is one of hundreds showing how diseased the brute creation is becoming. Thousands of sheep and cattle die of anthrax, murrain, tuberculosis, and other diseases every

year. How many deaths are forestalled by the butcher's knife, no one knows, least of all perhaps those who eat the poison and suffer from its effects. Better eschew it. Man is not naturally carnivorous. He does not need flesh food. We know of many who have not used it for years who are in exceptionally good health. Nature furnishes all the elements to build up and maintain the human in health as she does the horse. Try it intelligently.

USE YOUR EYES.

MOST boys know the name of Charles Kingsley, the poet and scientist, and lover of all that is beautiful and true.

In the preface to one of his books for children he tells us how he learned to use his eyes, and all the senses that God had given him, to learn the wonderful lessons that God was trying to teach him continually by them. When he was a boy he had a book called "Evenings at Home," in which was a story called "Eyes and No Eyes." It began thus:—

"Well, Robert, where have you been walking this afternoon?" said Mr. Andrews to one of his pupils at the close of a holiday.

O—Robert had been to Broom Heath, and round by Camp Mount, and home through the meadows. But it was very dull. He had much rather have gone by the turnpike road.

Presently in comes Master William, the other pupil, and terribly wet and dirty he is. But he never had such a pleasant walk in his life; and he had brought home his handkerchief full of curiosities.

He has got a piece of mistletoe, and wants to know what it is; and he has seen a woodpecker, and a wheat-ear, and gathered strange flowers on the heath, and hunted a peewit, because he thought its wing was broken, till of course it led him into a bog, and very wet he got. But he did not mind it, because he fell in with an old man cutting turf, who told him all about turf-cutting, and gave him a dead adder.

And then he went up a hill, and saw a grand prospect; and because the hill was called Camp Mount, he looked for a Roman camp and found one; and then he went down to the river, and saw twenty things more; and so on, and so on, till he had brought home curiosities enough, and thoughts enough, to last him a week.

Whereon Mr. Andrews, who seems to have been a very sensible old gentleman, tells him all about his curiosities. And then it comes out—if you will believe it—that Master William has been over the very same ground as Master Robert, who saw nothing at all.

Whereon, Mr. Andrews says wisely: "So it is. One man walks through the world with his eyes open, another with his eyes shut; and upon this difference depends all the superiority of knowledge which one man acquires over another. While many a vacant, thoughtless youth is whirled through Europe without gaining a single idea worth crossing the street for, the observing eye and inquiring mind find matter of improvement and delight in every ramble. You, then, William, continue to use your eyes. And you, Robert, learn that eyes were given to you to use."

Mr. Kingsley continues:—
"So said Mr. Andrews; and so say I, dear boys, to you. I beg all good boys among you to think over this story, and settle in their own minds whether they will be eyes or no eyes."

I say "good boys," not merely clever boys or prudent boys; because using your eyes or not using them is a question of doing right or doing wrong. God has given you eyes; it is your duty to God to use them. If your

parents tried to teach you your lessons in the most agreeable way, by beautiful picture-books, would it not be ungracious, ungrateful, and altogether naughty and wrong, to shut your eyes to those pictures and refuse to learn?

And is it not altogether naughty and wrong to refuse to learn from your Father in heaven, the great God who made all things, when He offers to teach you all day long by the most beautiful and most wonderful of all picture-books, which is simply all things which you can see, hear, and touch, from the sun and stars above your head to the mosses and insects at your feet?

God's book, which is the universe, and the reading of God's book, which is science, can do you nothing but good, and teach you nothing but truth and wisdom. So use your eyes and your intellect, your senses and your brains, and learn what God is trying to teach you continually by them.

I do not mean that you must stop there, and learn nothing more. Anything but that. There are things which neither your senses nor your brains can tell you; and they are not only more glorious, but actually more true and real, than any things which you can see or touch. But you must begin at the beginning in order to end at the end, and sow the seed if you wish to gather the fruit.

God has ordained that you, and every child which comes into the world, should begin by learning something of the world about him by his senses and his brain; and the better you learn what they can teach you, the more fit you will be to learn what they can not teach you.—*Present Truth.*

THE DIPLOMA OF DISEASE.

[From *Good Health.*]

THE child does not enter the public school until he is five, six, or seven years old, and he leaves it at the age of maturity. But there is another school that he enters at infancy and from which he is not graduated until death, and that is the school of bad habits; he learns bad habits early and sticks to them late—until he gets his diploma. The diploma in this school is ill health; it is disease; it is invalidism. Sometimes the student in the secular school is guilty of some misdemeanor, in consequence of which he does not get his diploma; but from the school of bad habits he is sure to be graduated.—*David Paulson, M.D.*

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International.—Italy and Colombia are again on the verge of unpleasant incidents. A squadron is reported to have sailed from Rome for the purpose of enforcing the Cerruti claims upon the Government of Colombia, in accordance with President Cleveland's award, and the Italian admiral is instructed to demand satisfaction for the insults to Italy which occurred during the debates in the Colombian Chamber. . . . The expedition which was fitted out by the Swedish Government to search for Herr Andree has returned without finding any trace of the missing aeronaut. . . . England has adopted penny postage to all points of the British Empire, Australia and Cape Colony excepted. . . . The Russian Government has recently purchased of American firms 80,000 tons of steel rails for the roads which she is building in Eastern Russia and Manchuria. . . . There is a renewal of the trouble between the Austrian and Hungarian divisions of Austria, which threatens to throw Hungary into a state of anarchy. The clergy are preaching resistance to the government, which they have never forgiven for passing the law legalizing civil marriages. . . . Another disgraceful scene was witnessed on December 15 in the Austrian Reichsrath. The use of scandalous language was participated in by those engaged, and duellings are expected between the principals. . . . The recent anti-Anarchist conference held in Rome is expected to result in the establishment of an international bureau for the surveillance of Anarchists. The conference declined to recognize the crimes of Anarchists as of a political nature, thus making their extradition easier. . . . A report from Bolivia states that the rebels are stoutly opposing the government forces. The situation in that country is still serious. . . . A Chinese marauder with a band of 5,000 men is raiding the province of Szchuen, determined to rid China of all foreigners, and to stamp out the Christian religion. A large number of native Christians and missionaries have been murdered by these raiders, and the property destroyed by them is valued at 5,000,000 taels. The mandarins are unable to cope with the uprising, and have offered the leader 100,000 taels, his officers third rank in the army, and 1,000 of his men employment in the imperial army, in order to induce them to disband. . . . The representatives of Great Britain and the United States at Shanghai, China, have both entered official protest against the granting of certain demands made by the French Government in regard to extra territorial rights in the city of Shanghai. France is also demanding of China valuable concessions in the valley of the Yang-tse-Kiang which are equivalent to the cession of a portion of that valley to France. The viceroy of Nanking has refused to grant the demand; but the French are reported to have despatched an armed expedition up the river to Kwei-Chau, and one of her gunboats has already proceeded beyond Nanking. . . . For the present year France will vote \$60,000,000 for the navy, to use in building cruisers, in equipping those already built, and in establishing coaling stations.

Grand Duke Nicholas, of Russia, has been sent to Constantinople for the purpose of strengthening the friendship of the two nations. Another significant move on the part of Russia is the building of a monastery in the immediate vicinity of the sultan's palace, fitted out as a veritable fort, and so situated as to command the palace itself. Russia is also establishing these armed monasteries throughout Armenia. Their inmates are believed to be soldiers instead of monks. . . . The Russian Government has entered into negotiations with the Rothschilds for the loan of \$150,000,000, one-half of which will be used to reorganize and rearm the Russian artillery. Such a move would seem to have an important bearing upon the discussion of the proposed peace congress to be held at St. Petersburg next May. An attempt was made to secure this loan of American capitalists, but the attempt did not succeed. The czar is said to regret the partition of China, but is leaving nothing undone that will help to prepare Russia to take and hold a large portion of the empire.

The czar is preparing to submit to the different powers whose representatives he will invite to the peace congress at St. Petersburg, a definite plan of disarmament, in order to enable them to formulate proposals, modifications, or counter suggestions. The movement in favor of the czar's suggestions is taking practical shape in England, where a conference of the heads of all the religious denomina-

tions has been summoned. The queen and other members of the royal family are much interested in the peace conference.

Another acute public struggle between France and England is foreshadowed in the New Year's editions of the London papers, which are warning France not to press her claims in China, stating that if France does not heed the warning, England will enforce her own claims upon France, without regard to China. In line with this declaration is the renewed activity in the British army and navy. An unprecedented amount of war material is being sent out to Gibraltar, Malta, Egypt, and India. This, with Russia's proposal to build four new battle-ships, six cruisers, and a host of torpedo-boats and destroyers, the recent French appropriation of 66,000,000 francs for new artillery and \$60,000,000 for war ships and equipments, and the activity of the military branch of the Japanese Government, shows the true and ominous tendency of the times.

It is estimated that smoking has quadrupled during the present year among the women of England, many of whom are becoming addicted to the use of the sickening cigaret. The practise is helped along by the jewelers, who have prepared the daintiest of jeweled cigaret holders, to be used for Christmas presents. . . . Divorces are rapidly on the increase in France. At a single session of four hours in one of the Paris courts no fewer than 294 divorces were granted. . . . Vice in a new form has recently appeared in Paris. It is the intoxication produced by drinking petroleum. The taste grows upon the drinker until it becomes an uncontrollable passion, the intoxication itself being of a melancholy nature. This vice already has many votaries in the French capital.

Casualties and Calamities.—Starvation is rampant in the Bimini Islands, the western division of the Bahama group. These islands have recently been swept by severe storms, and the people are said to be in a pitiable condition. . . . Several hundred Montenegrin soldiers were recently overtaken by a snow-storm in the Lara Pass, and frozen to death. An expedition was sent to rescue them, but the snow-drifts were so heavy it was impossible to accomplish anything. . . . A French lieutenant and fifteen men are said to have been killed recently by natives of the New Hebrides. . . . An avalanche destroyed a portion of the village of Airolo, Switzerland, on December 28, the debris of the avalanche covering an area of one square mile. Property valued at \$200,000 was destroyed, and several persons were injured. . . . Advices from Upper Kongo, Africa, state that a company of Belgian traders with an escort of thirty soldiers were recently killed and eaten by natives of Upper Ubanghi. Another detachment of forty soldiers which went to their assistance was also massacred. . . . A report from the Caroline Islands states that the Spanish garrison on the island of Puynipa was massacred recently by natives, who have set up an educated native chief as governor.

The Philippines.—The city of Iloilo, on the island of Panay, was recently surrendered to the native insurgents by the Spaniards there. The natives are now in possession, and a detachment of American troops has been sent to the island to assume control. It is expected that the insurgents will resist the American demand for possession of the city, and that a fight will occur between the Americans and natives. Aguinaldo has asked from the so-called Philippine Government authority to declare war. His request was met by considerable opposition from the Philippine Congress. Aguinaldo has disappeared, and considerable uneasiness is felt by the American officials, as it is feared that he may be inciting the natives of the interior to oppose the Americans. . . . The Navy Department is preparing to connect the different islands by cable. . . . Reports from General Otis state that quiet prevails in the city, and that business is increasing. . . . Lieutenant Hobson has sailed for Manila, to assist in raising and reconstructing the Spanish vessels sunk in the harbor.

Cuba.—The formal transfer of the island of Cuba from the Spanish to the American flag was accomplished at noon January 1, when the emblems of the sovereignty of the two nations changed places on all the government buildings, and a salute of twenty-one guns was fired from the vessels in the harbor and the forts on shore. Cuba is now under the military command of General Brooke, and Spain's rule of four hundred years is closed. The Cuban army did not participate in the celebration, tho its representative officers were present during the ceremony. . . . Three transports carrying troops for Cuba left Charleston, S. C., on December 30, and others departed from other ports. . . . American money has been made the standard of exchange throughout the island. . . . Arrangements are being

made for the distribution of food among the destitute and starving inhabitants of the island.

Porto Rico.—Gen. Guy V. Henry, military governor of Porto Rico, has reduced the budget for the present year from 4,000,000 pesos, as under the Spanish régime, to 1,700,000 pesos. He intimates that the suffrage will not be restricted to those who can read and write, as only fourteen per cent. of the inhabitants could qualify under such a rule. Various reforms are proposed, such as the employment of American school-teachers and a few American policemen, and the prohibiting of imprisonment without specific charges, or holding persons in prison without trial.

Domestic.—The largest railway station in the world, the South Union Station of Boston, was opened to the public on January 1. The station cost \$14,000,000, and can accommodate 4,000 trains daily. . . . The government is making extensive preparations for the distribution of nearly half a million tons of coal at coast ports and among the various islands recently acquired, for the use of war ships in times of emergency. Armed colliers are to be kept loaded in constant readiness for immediate service. . . . The gunboat Bennington has been ordered to take possession of Wake Island, in the Western Pacific, and this speck of land will be made a landing-place for a Pacific Ocean cable between this country, the Philippines, and China and Japan. . . . The American peace commissioners have returned to this country, and the treaty is now in the hands of the President.

A PLEA FOR THE HOMELESS.

We have started a mission in Salt Lake City, where the poor are fed at the small cost of one cent a dish; beds also are furnished at ten cents a night, and free baths; a large number are fed daily, but with our limited sleeping facilities we can not accommodate all who apply to us for shelter, and many are turned away every night. This grieves us very much.

One hundred dollars would enable us to furnish beds for twenty-five homeless men; are there not one hundred readers of the SIGNS who will send one dollar each for this purpose? Those who desire to help us will please remit to the undersigned.

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TO CONTRIBUTORS.

THE SIGNS OF THE TIMES is a purely missionary enterprise. For this reason it has felt free to ask for contributions from its friends. It pays nothing for contributions, either prose or poetry, unless solicited by the editor, and then the fact is stated when the articles are asked for. This is a plan rarely followed, but sometimes deemed expedient.

Articles Desired.—Those which set forth in the Spirit of Christ the great saving truths of God, short and to the point. It is better to treat one important truth clearly, in a short article, than many points vaguely in a long one. We desire no caustic, critical productions, which might minister to personal pride or pleasure, but can not save souls.

How Prepared.—Write plainly, with typewriter or ink, with wide space between the lines, to freely admit of editing, writing of subheads, etc. Write on one side of the sheet only. Sign the name to the manuscript, as it becomes oftentimes separated from accompanying letter. Anonymous contributions are not used, whatever their merit. If the writer does not wish his name to appear, let him furnish a pseudonym for the public. But we wish the name.

Manuscript Returned.—We will return all unused manuscript desired if stamp and directions are inclosed. We are forced sometimes to return good manuscript mainly for three reasons: (a) Sometimes the articles are too long; (b) sometimes we have a number on the same subject; (c) sometimes our plans are such that an article can not be used till it is out of date. We therefore hope that no offense will be taken by those who have freely contributed their best thought if their productions are returned. When we receive so much matter, we can not use all.

A CARD.

TO ALL interested in carrying the Gospel of Jesus Christ to the inhabitants of other lands, and who desire to assist in supporting missionaries already there and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination. Such donations should be sent to W. H. Edwards, the Treasurer of the Board, 1730 North Fifteenth Street, Philadelphia, Penn.

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Into the Homes of the People

There is where "The Desire of Ages" is going so rapidly that we find it difficult to get any books ahead for stock.

We realize, however, that in addition to the regular demand, every student of the new S. S. Lessons will need a copy at once as a lesson help. Therefore we have ordered paper for another ten-thousand edition and expect to continue filling all orders promptly.

Notice the following article which appears in the current number of the "Sabbath School Worker" concerning this book:—

"The Desire of Ages."

ITS VALUE AS A LESSON HELP.

The various state associations are supplying each superintendent and secretary with a sixteen-page circular showing reduced pages, chapter titles, list of full-page illustrations, etc., from Mrs. E. G. White's new book, "The Desire of Ages."

It is hoped that this circular will be handed around so that each member of the school may have the privilege of examining it and thus gain a better idea of the scope and style of the volume which it describes.

As you are aware, our lessons will be on the life of Christ and His apostles for one and a half years, and there is help in this volume for every one of these lessons. Not only is there help on new and difficult questions, but there are floods of advance light concerning subjects with which you may have considered yourself perfectly familiar.

Its beautiful and original illustrations make it invaluable for teachers in the young divisions. In this connection allow us to quote from an excellent article by Emma L. Beach, which appeared in the May number of the *Sabbath School Worker*, under the title of "Illustrations":—

"The greatest difficulty I have experienced is in preparing illustrations in strict conformity with the lesson."

We think this a common difficulty in illustrating Bible topics, and for that reason every illustration which appears in "The Desire of Ages" was subjected to close criticism. In fact most of them were sent to the author in Australia before final acceptance. As a result all ordinary drawings were thrown out, and only those of real merit allowed to remain. For example, notice the engravings in this circular, taken from pages 335, 336, and 337. Although greatly reduced, how vividly, yet how truly they illustrate the text! These facts will appeal to those desiring correct and original designs for blackboard sketches.

We might speak at length concerning other points, such as the fine grade of paper, beautiful printing, and durable bindings, but we can not at this time. Allow us to suggest, however, that you get a copy and study it for yourself. You can not appreciate its riches in any other way. Do not delay, but get it at once and commence its study with the new lessons.

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The studies on Galatians will be continued next week.

Read the first article in this issue and ponder the important things there set forth. Is it not time to arouse?

We give four lessons in this issue, two of the Sabbath-school and two of the Sunday-school. These will run regularly from now on.

Our Quarter-Centennial Issue.—Cheering reports are coming to us from all over the field in reference to our special issue. Many agents are enthusiastic in circulating it; and just now is the time. The matter in it is good for months, but the date is not. Circulate it now. It is worth many times the price. It is worthy of preservation indefinitely because of the information it contains. He who thoroughly reads it will wish others to have it. Push it along.

The articles relating to the work of the Papacy in this issue are inspired with no animosity toward Roman Catholics. We protest against the things that they do, because the things are evil, and the principles underlying them subversive of Christianity and liberty. And this is true whether behind these principles are Roman Catholics or Protestants. Our desire is that all our readers may turn from all their transgressions of evil and accept the pure Gospel of Christ, which has no union with the State.

Reliable information comes to us that George McLafferty, of Aberdeen, Wash., has been fined \$50 for contempt of court in refusing to do jury duty on the Sabbath, which he keeps on the day that Christ kept. He will not acknowledge the justice of the fine by paying it, and is therefore serving his sentence in jail. It is a strange disposition in a man supposed to represent and dispense justice, that will fine and imprison a fellow for doing conscientiously his duty, or refusing to do that which would violate his conscience. Men are excused from jury duty for various reasons; surely a religious conscientiousness should be sufficient reason for excuse to a just judge who believes in religious liberty. Truly said the "preacher": "And moreover I saw under the sun the place of judgment, that wickedness was there. . . . I said in mine heart, God shall judge the righteous and the wicked." Blessed is the man who will suffer unjust judgment rather than do wrong.

The Supreme Court of Massachusetts has unanimously decided that Theosophy is not religion. Theosophy, however, has a better claim to the right to be called a religion than Sunday has to be called the Sabbath, or the Christian Sabbath, or the Lord's day.

Roman Catholicism in its working to secure political preferment and State aid is true to her past. In thus doing she is consistent. But what shall be said of Protestantism when it is doing the same thing? The only past to which the Christian has the right to be true is that of Jesus Christ; but even that living faith must make present.

"Merry Christmas" was celebrated by the police of San Francisco by pulling in 127 drunks. And the receiving hospital of that city had to patch up the broken legs, arms, noses, jaws, ribs, skulls, scalps, and various other cut, bruised, mangled, lacerated, and contused places. How many other legions of drunks and bruises there were, no one knows. One man was shot who will probably die from the wound. The city of Oakland was content with the booking of 26 drunks.

"HE THAT HATH THE SON."

JOHN tells us, in his first letter (1 John 5: 12), "He that hath the Son hath life." And, that we may be sure that there is no life outside of Christ, the apostle immediately adds, "He that hath not the Son of God hath not life."

Man, at his best and in his healthiest condition, is rapidly hurrying to the tomb; he is in a dying condition all the time. And when in the resurrection he is awakened, unless "he hath the Son," it is only to a mortal life, that he and all his companions in sin may together receive their sentence and be forever destroyed in the "second death." The Scripture proof of these statements is both clear and abundant.

But "he that believeth on the Son hath everlasting life." John 3: 36. He "believeth on the Son;" and when Jesus comes, "though he were dead, yet shall he live." And at the Master's coming the word is, "Whosoever liveth and believeth in Me shall never die." John 11: 25, 26.

"The Prison Missionary" is a most creditable sheet, typographically and otherwise, considering the circumstances under which it is issued. It is edited and printed by a prisoner, L. J. Sprague, No. 2409, cell 138, Oregon Penitentiary, Salem, Or., quarterly, at 25 cents a year. Its religious tone is good. The editor says in his issue of Dec. 16, 1898:—

"We wish to state to our patrons that we have no press to print this paper on, but must get down on our knees on the cell floor, and use the floor for a bed to place our form on. We then ink the type, lay the paper over the inked form, place a wet rag over the paper, and roll a convex block over the rag, putting on pressure enough to make the paper take the impression of the type. Another difficulty is we have not type enough to set up two pages, therefore we must print off one page at a time. We are obliged to use a wooden composing stick, chase, quads, and leads until we are able to do better."

And then he tells us that he does not propose to increase his stock till his subscriptions warrant, or help comes from some other source. He asks the prayers of God's people that he may succeed. He is certainly doing a worthy work, which also speaks a spirit of tolerance and freedom on the part of prison officials not always seen. They are willing that the prisoner should express his religious views untrammelled, but to refrain from comment on the prison management, either good or bad. This is well. The object of the *Prison Missionary* should be that of the great *Missionary*—to save men as individuals. All other good things follow this salvation as legitimate fruit. May God bless the *Prison Missionary*.

We do not believe in so-called "Christian Science." According to God's Word, it is not Christian, and according to common human reason it is not science. But why its devotees should be called criminals, frauds, murderers, manslaughterers, etc., etc., because they failed to cure some one who put himself under their treatment, is more than we can see. What if they do lose patients? Do not scientific

physicians the same? Do not the physicians lose about as many as the "faith-curers" in proportion to the number treated? In common justice, then, why should the latter be prosecuted? Would it not be better for the scientific physician to let people have their own way as respects remedies? Will not "the fittest" survive? And, then, compulsion and coercion will not convince.

What the Future Might See.—In the event of the talked-of "open-door" alliance, including Great Britain, the United States, and Japan, it is pretty certain that a counter alliance would be formed by Italy, France, Germany, and Russia. The former could put in battle array, according to the *New York World*, 81 battle-ships, 36 armored cruisers, 184 protected and other cruisers, 313 torpedo-boats, destroyers, and similar craft, and 38 coast-defense vessels. The other powers—Germany, France, Italy, and Russia, could meet them with 93 battle-ships, 40 armored cruisers, 122 protected and other cruisers, 723 torpedo-boats, destroyers, etc., and 41 coast-defense vessels. And the navies of all the powers are growing. It is not peace awaiting this age, it is Armageddon.

Proportion of Insanity.—The *New York Medical Record* of December 24 notes that, "according to the Indiana State Board of Charities, the number of insane in that State is approximately forty-three hundred, or one in six hundred seventy-five of the present population. The proportion of insane in Indiana is less than in the States of Ohio, Michigan, Illinois, Wisconsin, Minnesota, and Iowa. In some of the New England States, however, it is only about half what it is in Indiana." It also refers to three in one family becoming insane within a few hours, no signs of aberration of mind having been known in the family previous to this. Insanity is rapidly on the increase.

We are in receipt of a beautiful little calendar from the *Review and Herald*, Battle Creek, Mich. Besides the practical Scripture lessons inculcated in Bible texts and arrangement, it gives interesting data concerning the history of this important and blessed religious journal, whose weekly visits we greatly prize, now in its fiftieth year. In 1849 it was a monthly of uncertain issue, yet with a certain message, which it has borne ever since. It has now the best-equipped printing plant in the State of Michigan. May its gracious influence never grow less.

"The Catholic Mirror" has changed editorial and publishing management. The new editor, M. O'Keefe, wields a trenchant pen, which unbiblical "Protestants" may well wish were quiet. He tells us in his "Salutatory" that it will be "incumbent" upon him "to uphold, without compromise, these doctrines [of Roman Catholicism] against all gainsayers, and in the most charitable manner, as a rule." From which we infer that he will sometimes be uncharitable.

Where Did He Get Them?—A recent official Roman Catholic publication, says the *Christian Standard*, gives the full title to the pope, as follows: "Vicar of Jesus Christ, Successor of the Prince of the Apostles, Head of the Universal Church, Patriarch of the Occident, Primate of Italy, Archbishop and Metropolitan of the Roman Church Province, Bishop of Rome, Sovereign of the secular possessions of the Holy Roman Church." Where did he get these? Where is the Bible authority?

"The Sabbath Recorder" of December 12, printed at Plainfield, N. J., is a special Sabbath Reform number. It contains several excellent articles on the Sabbath and Sunday questions, in which differences among Christians are candidly discussed, with loyal adherence to the Word of God. May the paper be a blessing, and bring precious souls to the Sabbath truth.

The "Irvingite" sect, we are told, is rent in twain. The original twelve apostles are all dead, and one party insists on electing successors. Six have been ordained at Hamburg, and two at Amsterdam. The other party is opposed to electing a second series of apostles, hence the division.