

Redeemed from the Curse.

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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EVERLASTING LOVE.

THE dividing line between love and emotional attachment is often lost sight of, so that the two are confounded one with the other; yet they are quite different in nature. The last is the fugitive growth of passion, or the response to some kindly office per-

a good turn for another in appreciation of some benefit received, but God commends His love to us in this, that while we were yet sinners,—rebels against His government,—He provided for us an escape from the penalty of our disobedience. Rom. 5:7, 8.

This provision involved more than many have stopped to consider. First of all, when

this Son to save poor lost man, sunken to the entire depths of degradation and vileness? Can He love the debased and worthless remnant of manhood enough to give up for him His highly-honored and much-beloved Son? The answer is plain: "For God so loved the world, that He gave His only-begotten Son, that *whosoever believeth* in Him should no



TAKING JESUS TO THE SEPULCHER.

Joseph of Arimathea begged the body of Jesus from Pilate and gave it honorable sepulture in his own new tomb. Nicodemus, a member of the Sanhedrin, furnished the myrrh and aloes in which the body was wrapped for burial. These were followed to the tomb by certain women.

formed, and may wane, or cease altogether under changed circumstances. It is but the human power operating by the feeble promptings of the sin-decayed remnant of God's love originally given to man. But unadulterated love lives and acts with the same energy under all circumstances. Lack of appreciation does not dim its luster or retard its operation. It is deeper than mere sympathy, yet embraces it all. It is not confined to simple friendship, but reaches out to the rescue of the bitterest enemies.

Such love has its origin in Divinity,—in the Infinite One, the I AM. He is love itself; that is His nature, His being. So long as He is, so long will love be manifested, because His life is the manifestation of love. Man may do

man had fallen, God gave His word of promise, in order that man might hope for mercy. Gen. 3:15; Rom. 15:4. All the angels of God were commissioned to assist man in his struggles with the power of evil. Heb. 1:14; Ps. 34:7. But this was not all; that connecting link between Father and Son,—the Holy Spirit,—was permitted to descend from above, and become a cord to bind helpless, finite man to the throne and power of the infinite God of love. In all these gifts there was loving service and sacrifice. Heaven afforded but one more offering in all its resources. God had an only Son, the very image of His own purity and goodness, on whom infinite love had bestowed the government of the universe. Col. 1:15-17. If necessary, will He yield up

perish, but have everlasting life." John 3:16.

And the Son consented to this plan. He who was rich in all that is valuable in the universe, descended to the lowest level of poverty, in order to supply with true riches those who had lost all through sin. 2 Cor. 8:9; Matt. 8:20. But when He came to earth, He had no form of beauty to commend Him to human desire; He was filled with sorrow at man's condition; He was despised for His goodness; He was oppressed on every hand, and dragged as an innocent lamb to the slaughter; yet no one was found to pity or comfort Him; and He died on the cross with a broken heart. Isa. 53:2-7; Ps. 69:20.

This treatment was not, however, because Christ failed to manifest God-given power.

He rebuked the stormy winds and the angry waves, so that they instantly subsided. Matt. 8:22-27. He healed all manner of disease with His word alone. Matt. 15:30, 31. He made glad the hearts of the afflicted by raising their dead friends, in one case where the taint of corruption had begun its work of dissolution. Luke 7:12-16; John 11:36-44. And yet the opportunity was sought by those whom He loved and came to save, to put Him away from their midst. After His betrayal by one who professed to love Him, He was mocked, derided, and spit upon in the house of the high priest; was falsely condemned, and led to execution, surrounded by a howling mob.

Nailed to the cross as a malefactor, He was not only taunted by His enemies, but those who had sat at His feet as disciples for three years, fled away in fear, leaving Him without a comforter in His expiring agony. What love of God to suffer such indignities heaped upon His only-begotten Son! "Why was it?" we ask in wonder. The answer is found in the declaration that "God so loved the world." Only for this love, God could easily have withdrawn His Son from the earth and let vile man perish. But with His infinite love for the fallen, He must let the drama be enacted to the bitter end.

The Son of God was spared but one outrage, tho not this till after He had passed life's boundary. It seems that Jewish criminals were buried with ignominy in the Valley of Hinnom, in the midst of the unclean dust heaps of the city of Jerusalem and the ashes of the burned offal of the temple sacrifices. As culprits they were not permitted to be laid in the common burial-place of the community.

This, however, was not permitted to befall the divine Saviour. Two rich and honorable men, Joseph and Nicodemus, were impressed to brave the public sentiment, and give the dear Lord a decent burial. Waiting on Pilate, Joseph asked for the body and procured it, possibly by offering money for the same. He had a new tomb cut out of the rock, at no great distance away, which had never been used, and to this a few of the near friends of Jesus tenderly bore Him, sacredly depositing there the hallowed burden.

It was a hurried burial, for already the deepening shadows of the Sabbath were drawing on; yet some lingered before the tomb as mourners until the Sabbath requirements drew them to their homes, and they reluctantly left their charge to sleep through God's appointed rest, after having, through unfathomable love, won for the world the way into eternal joy.

JOHN ORR.

HOW TO BECOME UGLY.

HAVE you ever watched the deteriorating effects of sin even upon the personal appearance? Take a youth of extreme beauty, and let him, little by little, be led into wicked practises; in proportion as he is so led, will the register of his descent be written upon his face and upon his whole attitude and manner, quite imperceptibly, I admit, but with awful exactness and depth. The eye, once so clear and so steady in its look, will be marked by suspicion, uncertainty, or timidity of movement. Its glances will not be like sun rays darting through thick foliage, but rather like a dark lantern, turned on so skilfully to see what is happening here and there, but throwing no light on the man who holds it. And strange lines will be woven around the mouth; and the lips, so well cut, so guileless and generous, will be tortured into ugliness and sensual enlargement. And the voice, once so

sweet, so ringing, the very music of a character unstained and fearless, will contract mocking tones, and give itself up to a rude laughter, partly deceitful and partly defiant.

All this will not happen in one day. Herein is the subtlety of evil. If you do not see the youth for years, you may be shocked when you miss the fine simplicity and noble bearing which you associated with his name. This is a part of the man's punishment. It is the spot of leprosy on a forehead once so open and unwrinkled; and it will grow, and spread, and deepen until there is no place left for him but the silent and inhospitable wilderness.—*Dr. Parker.*

GRATITUDE AND PRAISE.

AWAKE, my grateful heart, and praise
The Lord most high with joyous lays,
For changing darkness into day,
And leading me without delay
His threefold message to obey.

What am I, Lord, that I should be,
Brand from the burning, saved by Thee,
One of thy remnant people small
To hear and heed thy *last great call*,
While others hearken not at all.

I know it is at love's behest
That light and hope glow in my breast,
For Thy great word all things obey,
Sun, moon, and stars, the night and day,
Why not a creature made of clay?

I scarce can praise, I am so weak;
O, let the Christ within me speak
And laud that righteousness I seek!
All other ways are strewn with sin,
So wear His yoke, and work, and win.

Yea, Lord, my heart within me burns,
That man Thy love, so wondrous, spurns.
Give me, I pray, Thy Spirit's grace,
And fearless then Thy foes I'll face,
By Thee made strong to run the race.

The Holy Spirit's mighty power
Fit weapon is, thy servant's dower.
Without His aid I'm weak and frail,
Soon overcome when foes assail;
But with His help I shall prevail.

Thy glories meet my every view;
Thy mercies great are ever new;
To Thy loved name is homage due.
Glory and praise to Christ belong:
This is my theme, my joy, my song.

MRS. J. B. GOLDSBOROUGH.

WHOLE-HEARTED SERVICE.

"**B**EHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin."

Christ made a complete sacrifice in our behalf, when He gave Himself as an offering for sin; and He asks us to give ourselves entirely to Him. He asks for the whole heart; He will accept nothing less than the undivided affections. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

What is it to serve God?—It is to resemble Him in character, to imitate Him. To serve God is to obey Him, to keep His commandments, to make an open confession of standing, not under the black banner of the great apostate, but under the blood-stained banner of Prince Emmanuel. Those who serve God strive earnestly to obey His will. Thus they show to what army they belong.

But since sin entered the world, men have

been serving self. The world to-day takes much satisfaction in talking of the progress of the age. But in this God does not delight. In the antediluvian world there were many wonderful works of art and science. Fresh from the hand of the Creator, these descendants of Adam possessed capabilities that we do not now see. But they forgot God; and so it is to-day. Men have sought out many inventions; but what is the influence exerted by the improvements and the abundant facilities for intercourse that are everywhere seen? Men have not kept God's commandments, and therefore the railways, the telegraph wires, the cables that connect the nations and kingdoms of the earth, have not brought the fallen world any nearer the higher world.

Obedience to God's law brings men into harmony with heavenly intelligences. It is the duty of each human being to offer God whole-hearted service, to strive to find the right path, the narrow way, that leads through the gate of self-denial into the city of God. The road that leads to death is broad, and full of indulgence; but at the end thereof is no city whose builder and maker is God. The road that leads to heaven is narrow, and few there be that find it; for by no device can this path be made smooth or easy. "I am the Way, the Truth, and the Life," Christ declared. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

Christ came from heaven to pass through the strait gate and travel in the narrow path, and He calls upon us to follow Him. As we do this, we should remember at every step that we are honored. Those who walk in the narrow way must daily receive God's restoring grace. This is given to heaven-bound travelers as they become worn by continual conflicts, and are tempted to cease making progressive movements. Those who do not receive this grace faint by the way, but those who do receive it are strengthened and encouraged.

Jesus is the ladder to heaven. Angels ascend and descend this ladder of shining brightness; and God calls upon us to mount this ladder. But we can not do this while we load ourselves down with earthly treasures. We wrong ourselves when we place our convenience and personal advantages before the things of God. There is no salvation in earthly possessions or surroundings. A man is not exalted in God's sight, or accredited by Him as possessing goodness, because He has earthly riches. If we gain a genuine experience in climbing, we shall learn that as we ascend we must leave every hindrance behind. Those who mount must place their feet *firmly* on every round of the ladder.

The church is Christ's instrumentality in this world. By it He seeks to represent the divine character. It is the privilege of each one to show that Christ has not disappointed him, but has given him refreshment by the way. We may not all be able to preach the Word, yet we all may minister. But this we can not do unless we receive Christ's grace, for we can not give what we do not possess. The faith that works by love and purifies the soul is the only true faith. The faith that does not produce fruit, that does not reveal the Christlikeness, is a false faith.

God is love, and all who truly serve Him will reveal His purity of character. They will be transformed into His image. Their form of speech will be changed. Hasty words of censure, a passionate spirit, are inspired by the enemy of all good. The children of God are patient. They are merciful, even as Christ is merciful. They are kind, pitiful, tender-hearted, and firm as a rock to principle.

But until men see their defects in the mirror of God's law, until they realize that they must meet that law in character, they can not truly serve God. They will manifest a spirit that is opposed to the way of the Lord. They will not feel it essential to be free from sin. Such can not offer to God acceptable service. The Son of God came to our world in human form to show man that divinity and humanity combined can obtain the victory over sin. Through Him we may be partakers of the divine nature, having escaped the corruption that is in the world through lust. "Whosoever abideth in Him, sinneth not; whosoever sinneth hath not seen Him."

"Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; . . . whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye."

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

God calls for complete consecration, and anything short of this He will not accept. A love for spiritual things should be encouraged, yea, *must* be encouraged, if we would grow in grace. Desires for goodness and true holiness are right so far as they go, but if we stop here, they will avail nothing. Good purposes are right, but they will prove of no avail unless resolutely carried out. Many professed Christians have no sense of the spiritual strength they might obtain were they as ambitious, zealous, and persevering to gain a knowledge of divine things as they are to obtain the perishable things of this life. Many are satisfied to be spiritual dwarfs. They have no disposition to make it their object to seek first the kingdom of God and His righteousness; hence godliness is a hidden mystery to them; they can not understand it. They know not Christ by experimental knowledge.

Many will be lost while hoping and desiring to be Christians. They made no earnest effort, and therefore they will be weighed in the balance and found wanting. The will must be exercised in the right direction. We must say, *I will* be a Christian. I will know the length and breadth, the height and depth, of perfect love. Listen to the words of Jesus: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Ample provision has been made by Christ to satisfy the soul that hungers and thirsts for righteousness. MRS. E. G. WHITE.

THE altar and the tent give us the two great features of Abram's character—a worshiper of God, a stranger in the world. Most blessed characteristics. Having nothing on earth—having our all in God, Abram had "not so much as to set his foot upon," but he had God to enjoy, and that was enough.—C. H. McIntosh.

I ASSERT my conviction that crime will never be purged from our midst—horrid, brutal, terrible crime—till man be purged from contact with blood and slaughter and the shambles, and all their necessarily incidental cruelty be swept from our midst.—Dr. Josiah Oldfield, M.A., M.R.C.S., L.R.C.P.

STUDIES IN GALATIANS

REDEEMED FROM THE CURSE.

Gal. 3:10-14.

THE third and fourth chapters of Galatians have to do with Abraham as the typical Christian. That which God gave him and promised him is precisely what He gives and promises to all. We say "gives and promises," instead of promises and gives, since *giving* is the first thing that God does. It is His nature to give. Without respect to persons, He gives to every man. He is not content with simply promising, and then leaving circumstances to determine whether or not anything shall be given. No, He gives, and in His gift is a promise. "Much more" is the description of every gift of God. If those who receive God's gifts receive them joyfully and thankfully, then the very reception of them is the assurance of much more to come. God "giveth to all life, and breath, and all things" (Acts 17:25); if they care for these things, and show appreciation of them, then God will give "more abundantly." So again we say, Every gift of God is a promise of more.

God blessed Abraham, not because of Abraham's goodness, but in order that he might become good. Abraham believed God, and accepted the blessing, and so became good. The Gospel was preached to Abraham in the words, "In thy Seed shall all the kindreds of the earth be blessed;" and this blessing comes to us through Christ, who, having been raised from the dead, has been sent to turn every one of us away from our iniquities. Acts 3:25, 26. This is what is presented in the portion of Galatians that we began to study last week. "They which be of faith are blessed with faithful Abraham."

"For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith. And the law is not of faith; but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:10-14.

Good Works.—The Bible does not disparage good works. On the contrary, they are exalted. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable." Titus 3:8. The charge against the unbelieving is that they are "unto every good work reprobate." Titus 1:16. Timothy was exhorted to "charge them that are rich in this world, . . . that they do good, that they be rich in good works." 1 Tim. 6:17, 18. And the apostle Paul prayed for us all, that we might "walk worthy of the Lord unto all pleasing, being fruitful in every good work." Col. 1:10. Still further, we are assured that God has created us in Christ Jesus "unto good works," "that we should walk in them." Eph. 2:10.

Good Works Only by Faith.—"If Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it

was counted unto him for righteousness." Rom. 4:2, 3. Altho good works are required of us, they are not the "works done in righteousness, which we did ourselves" (Titus 3:5, R.V.), but the "good works, which God afore prepared, that we should walk in them" (Eph. 2:10, R.V.). These good works God has "laid up" for them that fear Him, He Himself having "wrought" them for those who trust in Him before the sons of men. Ps. 31:19. "This is the work of God, that ye believe on Him whom He hath sent." John 6:29.

"The Just Shall Live by Faith."—This is proof that no one is justified by the law; for if one were righteous by works, then it would not be by faith. There is no exception, no dividing up. It is not said that some of the just shall live by faith, or that they shall live by faith and works, but, "The just shall live by faith." All of the just shall live by faith alone. The law and the works of the law have nothing whatever to do in the work of justifying men, altho the law itself "is holy, and the commandment holy, and just, and good." Rom. 7:12.

Who Are the Just?—In other versions than the English, as, for instance, the German and Danish, these texts are made much plainer, because they use the word which conveys the idea more perfectly than the word "just" does to us. This is the way it is: "But that no man is made righteous by the law in the sight of God it is evident; for, the righteous shall live by faith." The words "just" and "righteous" really mean the same thing, but in the word "justify" the majority of readers do not readily recognize the phrase "to make righteous." We see, therefore, that righteousness is the end to be attained. Righteousness means right-doing, and the law is the standard of right-doing. The only question before us is how this desired object is to be attained. How is the sinner to be made righteous—to be made a doer of the law?—Not by the law itself, for that does nothing; it simply points out the right way; but we ourselves are "without strength." Righteousness therefore must come from without, from some living thing, and when attained its genuineness will be "witnessed by the law and the prophets." Rom. 3:21.

Life Is Doing.—"The man that doeth them shall live in them." The law calls for action, deeds, and nothing else. If good deeds are manifested, the law is satisfied. "The law is not of faith;" it cares nothing for faith; works, and works alone, commend themselves to it. How those works are obtained is of no consequence to it, provided they are present. There is life in the doing of them, for only he who is alive can do them. Notice the word "them." It indicates the fulness of the law. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." But "all have sinned;" and since all are "dead in trespasses and sins" (Eph. 2:1), it is very evident that no one can of himself be in the position described by the words, "The man that doeth them shall live in them." The man must first be made alive before he can do them. Do not forget, however, that in all this the law is exalted and honored, instead of discredited. There is life in obedience to it, and death in disobedience. The curse is only on those who do not do it.

"In keeping of them there is great reward." Ps. 19:11.

Sin and Death the Curse.—That death is the curse is evident from the last part of verse 13, "Cursed is every one that hangeth on a tree." Christ was made a curse for us in that He hung on a tree, that is, was crucified. So we have the substance of verse 10 thus, that those who do not continue in the things written in the law are dead; that is, disobedience is death. And this is what the Scripture says: "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Sin contains death, so that when by one man sin entered into the world, death came by sin. Rom. 5:12.

Christ Made a Curse for Us.—That "Christ died for the ungodly" is evident to all who read the Bible. He "was delivered for our offenses." Rom. 4:25. The death that was deserved, came on Him. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5. But death came by sin. Death is the curse that has passed upon all men, simply because "all have sinned." So as Christ was "made a curse for us," it follows that Christ was "made to be sin on our behalf." 2 Cor. 5:21, R.V. He "bore our sins in His own body" up to the tree. 1 Peter 2:24, margin. Note that our sins were "*in* His own body." It was no superficial work that He undertook. The sins were not merely figuratively laid on Him, but they were actually in Him. He was made a curse for us, made to be sin for us, and consequently suffered death for us. To some this truth seems repugnant; to the Greeks it is foolishness, and to the Jews a stumbling-block, but "to us who are saved, it is the power of God." For bear in mind that it was *our sins* that He bore in His own body, not His own sins. The same scripture that tells us that He was made to be sin for us, assures us that He "knew no sin." The same text that tells us that He carried our sins "*in* His own body," is careful to let us know that He "*did* no sin." The fact that He could carry our sin about with Him, and in Him, being actually made to be sin for us, and yet not do any sin, is to His everlasting glory and our eternal salvation from sin.

Redeemed from Sin and Death.—Christ has redeemed us from that which He suffered; for "with His stripes we are healed." So He has redeemed us—brought us back—from sin and death. He has redeemed us from death in redeeming us from sin, since death is but the result of sin. But sin is wrong-doing—the transgression of the law. 1 John 3:4. So it is from our "vain manner of life" that we are redeemed with the precious blood of Christ. 1 Peter 1:18, 19, R.V. By becoming sin for us, and carrying our sin up to and on the tree, Christ has redeemed us from the transgression of the law; that is, He has redeemed us from committing sin. This is the glorious reality of the Gospel, present salvation from the commission of "the sin that doth so easily beset us." In this is contained the sum of all things. And this great blessing comes to us through faith.

The Revelation of the Cross.—In verse 13 we are brought back to the subject presented in Gal. 2:20 and 3:1, —the ever-present, universal cross. We can not go into the subject in detail, for it is inexhaustible; but note the following facts, which may suggest many more things to your minds:—

1. The redemption from sin and death is accomplished through the cross. Gal. 3:13.

2. The Gospel is all contained in the cross;

for the Gospel is "the power of God unto salvation to every one that believeth" (Rom. 1:16); and "unto us which are saved" the cross of Christ is "the power of God" (1 Cor. 1:18).

3. Christ crucified is the only way Christ is revealed to fallen men. There is none other name under heaven given among men whereby salvation may be obtained (Acts 4:12), and therefore it is all that God sets forth before men, since He does not wish to confuse them. "Christ and Him crucified" is all that Paul wished to know; it is all that any man needs to know. Thus the one thing that men need is salvation; if they get that, they get all things; but salvation is found only in the cross of Christ; therefore God puts before the eyes of men nothing else; He gives them just what they need. Jesus Christ is by God set forth openly crucified before the eyes of every man, so that there is no excuse for any to be lost, or to continue in sin.

4. Christ is set forth before men only as the crucified Redeemer, and since that from which men need to be saved is the curse, He is set forth as bearing the curse. Wherever there is any curse, there is Christ bearing it. We have already seen that Christ bore, and still bears, our curse, in that He bears our sin. He also bears the curse of the earth itself, for He bore the crown of thorns, and the curse pronounced on the earth was, "Thorns also and thistles shall it bring forth." Gen. 3:18. So the whole creation, which now groans under the curse, is to be redeemed through the cross of Christ. Rom. 8:19-23.

5. It is only on the cross that Christ bears the curse, for His being made a curse for us was indicated by His hanging on the cross. The cross is the symbol of the curse, but also of deliverance from the curse, since it is the cross of Christ the Conqueror and Deliverer. The very curse itself, therefore, presents the cross, and proclaims our deliverance.

6. Where is the curse? Ah, where is it not? The blindest can see it, if he will but acknowledge the evidence of his own senses. Imperfection is a curse, yea, that is the curse; and imperfection is on everything connected with this earth. Man is imperfect, and even the finest plant that grows from the earth is not as perfect as it might be. There is nothing that meets the eye that does not show the possibility of improvement, even if our untrained eyes can not see the absolute necessity of it. When God made the earth, everything was "very good," or, as the Hebrew idiom has it, "good exceedingly." God Himself could see no chance, no possibility, for improvement. But now it is different. The gardener spends his thought and labor trying to improve the fruits and flowers under his care. And since the best that the earth produces reveals the curse, what need be said of the gnarled, stunted growths, the withered and blasted buds and leaves and fruits, and the noxious, poisonous weeds? Everywhere "bath the curse devoured the earth." Isa. 24:6.

7. What, then, is the conclusion of the whole matter? Is it discouragement?—Nay; "for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. 5:9. Altho the curse is visible everywhere—

"Change and decay in all around I see;"

yet things live, and men live. But the curse is death, and no man and no thing in creation can bear death and still live. Death kills. But Christ is He that liveth, and was dead, and is alive forevermore. Rev. 1:18. He alone can bear the curse—death—and still live. Therefore the fact that there is life on the earth

and in man, in spite of the curse, is proof that the cross of Christ is everywhere. Every blade of grass, every leaf of the forest, every shrub and tree, every flower and fruit, even the bread that we eat, is stamped with the cross of Christ. Everywhere is that cross; and as the preaching of the cross is the power of God, which is the Gospel, so it is that the everlasting power of God is revealed in all things that He has made. Rom. 1:16-20, compared with 1 Cor. 1:17, 18, amounts to a plain declaration that the cross of Christ is seen in the things that God has made—even in us.

Courage and Despair.—"Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me." Ps. 40:12. But not only may we with confidence cry unto God out of the depths, but God in His infinite mercy has so ordered it that the very depths themselves are a source of confidence. The fact that we are in the depths of sin, and yet live, is proof that God Himself, in the person of Christ on the cross, is present with us to deliver us. So everything, even the curse—for everything is under the curse—preaches the Gospel. Our own weakness and sinfulness, instead of being a cause of discouragement, are, if we believe the Lord, a pledge of redemption. Out of weakness we are made strong. "In all these things we are more than conquerors through Him that loved us." Rom. 8:37. Truly, God has not left Himself without witness. "He that believeth on the Son of God hath the witness in himself." 1 John 5:10.

The Blessing from the Curse.—Christ bore the curse in order that the blessing might come to us. He bears the curse now, being crucified before us, and we with Him, that we may continually experience the blessing. Death to Him is life to us. He was made to be sin for us, "that we might be made the righteousness of God in Him." 2 Cor. 5:21. What is the blessing that we receive through the curse that He bears?—It is the blessing of salvation from sin; for as the curse is the transgression of the law (Gal. 3:10), the blessing consists in turning away every one of us from our iniquities (Acts 3:26). Christ suffered the curse, even sin and death, "that the blessing of Abraham might come on the Gentiles through Jesus Christ." Gal. 3:14. And what is the blessing of Abraham?—That we have already seen, but we may well read it again. Having stated that Abraham was justified, made righteous by faith, the apostle adds: "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:6-8. And then he shows that this blessing comes on the Gentiles as well as the Jews who believe, because Abraham received it when he was circumcised, "that he might be the father of all them that believe." The blessing is freedom from sin, even as the curse is the doing of sin; and as the curse reveals the cross, so we find that the very curse is by the Lord made to proclaim the blessing. The fact that we live, altho we are sinners, is the assurance that deliverance from sin is ours. "While there's life there's hope," says the adage. Yes, because the Life is our hope. Thank God for the blessed hope.

"The Promise of the Spirit."—Christ hath redeemed us, "that we might receive the promise of the Spirit through faith." Do not

make the mistake of reading this as tho it were "that we might receive the promise of the gift of the Spirit." It does not say that, and it does not mean that, as a little thought will show. He has redeemed us, and that fact proves the gift of the Spirit, for it was only "through the eternal Spirit" that He "offered Himself without spot to God." Heb. 9:14. But for the Spirit, we should not know that we were sinners; much less should we know redemption. The Spirit convinces of sin and of righteousness. John 16:8. "It is the Spirit that beareth witness, because the Spirit is truth." 1 John 5:6. "He that believeth hath the witness in himself." Christ is crucified in every man. That, as we have already seen, is shown in the fact that we are all under the curse, and Christ alone, on the cross, bears the curse. But it is through the Spirit that Christ dwells on earth among men. Faith enables us to receive the testimony of this witness, and rejoice in that which the possession of the Spirit assures.

The Spirit the Pledge of Inheritance.—Look ahead in our epistle and see what is said of redemption and the Spirit: "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Gal. 4:4-6. "The Spirit itself beareth witness with our Spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8:16, 17. Thus we see that the gift of the Spirit, which assures us of our redemption through the cross, is itself a promise. As we said at the beginning, all God's gifts are promises of more. Now read how God's purpose in the Gospel is to gather together in one all things in Jesus Christ: "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will; that we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation; in whom also after that [or when] ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." Eph. 1:10-14.

Of this inheritance we must speak further later on. Suffice it now to say that it is the inheritance promised to Abraham, whose children we become by faith. The inheritance belongs to all who are children of God through faith in Christ Jesus; and the Spirit that marks our sonship is the promise, the pledge, the first-fruits of that inheritance. Those who accept Christ's glorious deliverance from the curse of the law,—redemption not from obedience to the law, for obedience is not a curse, but from disobedience to the law,—have in the Spirit a taste of the power and blessing of the world to come. E. J. WAGGONER.

A Chicago daily paper relates that a few months ago a member of the Illinois Legislature was offered a large sum of money to vote for a certain measure. He consulted a friend, to whom he told the many things so large a sum of money would secure for him—a farm which would support him for the rest of his days; an education for his children such as he had not been permitted to enjoy; comforts for his hard-working wife and his family. "But," he said, "the thing I want to know is, if I take the money, can I sleep?" His friend

replied, "No, John; if you take it, you can't sleep."

The reply describes the condition of every criminal. He can not sleep. With David he must say, "My sin is ever before me." He is always in fear lest he be discovered and forced to face the public disgrace and penalty of his crime. The penalty of the law is not so terrible as this haunting fear. No one knows so well as the criminal that retribution follows crime. There may be exceptions to this rule, but they are rare.—*Northwestern Christian Advocate.*

TO-DAY—TO-MORROW.

"Amen. Even so, come, Lord Jesus."

WILT Thou come, gracious Lord?

For Thy people are sighing

O'er the woes of to-day—

O'er the dead and the dying;

For to-day has grown old

In its sinning and sorrow,

And the plumage of hope

Is all spread for to-morrow.

Wilt Thou bring us the joys

So long heard of in story?

Wilt Thou banish our night

With the dawn of Thy glory?

Hasten, time; we are weary

Of sickness and sorrow;

Speed the hours of to-day

For the coming to-morrow.

For to-day is so dim

With the dust of the ages,

And our record so dark

On the world's musty pages,

That we long for the end

Of all sighing and sorrow—

For the death of to-day

In the birth of to-morrow.

A. G. CRAIG.

San Francisco, Cal.

THE DECALOGUE.

The Tenth Commandment.

"**T**HOU shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

The word "covet" is defined thus, "To wish for eagerly, inordinately, or unlawfully, to long for, hanker after, lust after."

God has given us in the first nine commandments definite instruction in regard to what we shall do or refrain from doing. In this last precept we are taught that we must not desire that which belongs to our fellow-men. Covetousness is unlawful desire. Then the opposite would be a lawful desire, which would be to always desire the good of our fellow-men.

"Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry." Col. 3:5.

Covetousness, then, is idolatry. An idolater is one who worships something else beside the God of heaven. But the violation of this commandment is in the mind and heart—no overt act is spoken of. True, evil desire may lead to overt acts, but the thing is first conceived in the mind. Then can a man be an idolater in his mind and no one know anything about it but himself and God?—Yes. How?—By unlawfully desiring that which belongs to his neighbor. If he thus becomes an idolater, who is he worshipping?—Self. O, how much of this we find in the world to-day! Men have so far departed from the principles of heaven that they will remain awake nights when they ought to be sleeping, to plan that they may

obtain property from their fellow-men without giving a just equivalent for the same.

"Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Hab. 2:9-11.

The above scripture tells the story of a covetous man's experience,—he builds his house by taking from his neighbor unjustly. He trusts in his earthly possessions for safety; and by so doing he sins against his own soul. By and by the judgment comes, and his case is called for investigation. Then, as Abel's blood cried unto God from the ground, so the "stone cries out of the wall and the beam out of the timber" answers it, and the poor, covetous soul is doomed to eternal death. A faithful record of his life has been kept by the angels of God, and his unjust deeds caused by yielding to covetous desires condemn him.

But suppose the desire had been in his heart but had not appeared in deeds, would he be condemned in the judgment?—Yes; for God looks upon the desires of the heart as well as the acts which appear in the life as the result of covetous desire. Every act and every desire must be brought into harmony with the will of God before one is prepared to enter the kingdom of heaven. What a manifestation of the love of God we see in the instruction He gives us in His divine law! He is so anxious that we may be prepared to dwell with Him eternally that He informs us with reference to what is best for us not only in word and deed but in thought as well.

When Moses was leading the children of Israel from Egypt to Canaan, and it became necessary to choose leaders for the people, they were to be "men of truth, hating covetousness." Ex. 18:21. Thus we see that God can not use covetous men in His work. And as covetousness is selfish desire, all selfish desire of every kind must be laid aside before we can bear our part in the work of God, or truly be called the children of God.

As we have studied the law of God precept by precept, how broad, how deep these great principles appear, reaching every emotion of the heart and every act of life! And why is this so?—Because these holy principles are to govern all the universe of God. They are a transcript of the divine mind,—God's idea of what character should be, of what we must be if we gain eternal life, and what we can be through Jesus Christ our Lord.

While we have failed to reach this high and holy standard of life within ourselves, Christ has not failed. He has met every demand of the law, and has made it possible for us to meet the same in Him. He says, "Lo, I am with you alway, even unto the end of the world." By His power, through faith, we meet the mind of God, and stand in the judgment uncondemned by the law of God. "The righteousness of the law" is "fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

May the Lord help both writer and reader to reach the divine standard set forth in the law. J. W. WATT.

GODS.—"Thou shalt have no other gods before Me," strikes a death-blow to the god of power and the god of money, and the god of profession, and the god of stomach, and the god of social life, and all the gods on the thrones of a big city.—*Rev. C. Meyers.*

PERSEVERANCE can sometimes equal genius in its results.—*J. C. Fields.*



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THE devil can quote Scripture. He frequently does it. In his own sly, crafty, devilish, seductive way he quotes it, ever appealing to the selfish heart of man. He always quotes the Scriptures to pervert their meaning. He perverts their meaning that he may destroy souls.

We have an illustration of this in our Lord's temptation, set forth as a Sabbath-school lesson in this number. First the devil came to Jesus with a doubting remark as to His divine mission, "If Thou be the Son of God, command that these stones be made bread." He may have apparently asked it as proof of Jesus' divinity. At any rate, Jesus met the tempter as tho he were an honest inquirer. "It is written," said He, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The spiritual is more than the temporal. The Word of God is more than mere temporal food, for it includes all.

Again the devil assaults Him. Taking Him to the pinnacle of the temple, he again asks proof of His divinity. He again appeals to the worldly, presumptuous ambition. Cast yourself down; gain glory by such an act, and show that you believe the Word of God; "for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time thou dash Thy foot against a stone." Matt. 4:6. The devil sought to make Christ believe that in seeking His own glory, in demonstrating His own mission, God's promises were effectual. So has the wily one deceived many a soul in the past.

But Jesus knew that that scripture was *mis*-applied. He knew it because He knew other scriptures; because they were all laid up in His heart, that He might not sin against God. Ps. 119:11. Therefore He could meet the wily temptation and subtle suggestion of the adversary. "It is written" that God will uphold you in all things, suggested the enemy. "Again it is written," said Jesus, "Thou shalt not tempt the Lord thy God."

God would instruct us that we may know His whole will, that may we do every duty. The injunction is that we may know "what the will of the Lord is." An inspired prayer is that ye may "be filled with the knowledge of His will in all wisdom and spiritual understanding." But that this may be, "the Word of Christ" must "dwell" in us *richly*. Then, if the enemy comes with his shining counterfeits, we may know that the metal is base. The pure gold of the Word is a sufficient revelation that the counterfeit is base. Satan may pervert that Word so that it may seem to favor appetite, presumptuous ambition, or worldly glory, but

the Spirit will call to remembrance the truth, and we will say, "Again it is written." To thus know the Word is to win victories.

HE "WAS WITH THE WILD BEASTS."

[Mark 1:13.]

THE Sabbath-school lesson printed in this paper is upon the temptation of our blessed Lord as revealed in the synoptic Gospels. Of the period of Christ's temptation Mark tells us: "And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts." Mark 1:13. We are told in the portrayal of artists' imaginations that these beasts were gentle, affectionate, and kind, and they are pictured as lying at the tempted Man's feet, even as a purring kitten lies by a child. The reality was doubtless otherwise. Jesus met His temptations as a man; met the noise and tumult and terrors of the wilderness, even as many of His followers have since had to meet them. To the fierce temptations were added the terrors of prowling beasts of prey clamoring for His blood, symbolical of the fiercer spiritual foes desirous of His eternal destruction. But these few words are written to introduce a little narrative, written by the Rev. William Ewing, in the *S. S. Times* of August 17, 1895, which graphically portrays what it means for Jesus to be "with the wild beasts." Mr. Ewing thus describes the finding of a lost attendant:—

All were very early astir. Just before mounting I scanned the plain with my telescope, and descried a coming horseman whose appearance resembled that of the lost man. His appearance caused no little excitement in camp; for, on a nearer view, there was no doubt of his identity. Both man and horse were utterly wearied, and Sa'id's garments were covered with blood. The tale he told of his experiences was terrible enough. On our departure he lingered a moment to see the muleteers ready and on the road; then, as he thought, he followed us, but, missing the way, he pushed straight southward, guided in part by the river, arriving on the Dead Sea shore just as the sun set. As he had ridden rapidly, he thought he might have passed us on the way; but, after waiting and careful search along the lonely beach, he despaired of finding us. He turned away in the twilight, hoping by instinct to hit upon some way leading to Jericho. Soon the night was filled with the horrid howlings of the jackals, all over that weary waste, and here and there the shrill laugh of the hyena fell on his ear. Pushing forward, he was speedily entangled among the sand-dunes. Climbing one after another, he sought to hit upon some landmark to guide him; but ever, on descending, his bearings were lost, and he wandered almost hopelessly. As the night closed in, he could see shadowy forms moving around, and the howlings came nearer and nearer. Suddenly, in the track before him, he saw a hyena glaring upon him. The natives believe that the hyena will not attack a man save when famished or grievously provoked. But in such moments one does not reflect much on these things.

Fortunately Sa'id had my gun and ball cartridge with him. Nerves steadied by something like despair, he aimed at the brute's head, and, the ball crashing through the brain, he rolled over with a groan. A momentary silence followed the report, and then the dismal noises broke out again. Riding onward he saw, and not a moment too soon, a leopard crouching for a spring. Aiming swiftly, he fired and the ball took effect in the leopard's neck; but withal the brute was able to spring, and almost to reach his mark. "Then," said Sa'id, his lip quivering, and an unaccustomed tear trembling in his eye,— "then I must have had strength given me from heaven; for, as the brute sprang, I reached forward, caught him by the neck, and hurled him back violently to the ground, where he lay stunned, and a second ball finished him." He attempted to carry the leopard on the pommel of his saddle, and

this accounted for the blood-stains on his garments. But weariness and anxiety soon overcame his purpose, and the leopard was left to decay among its native wilds.

Finally, baffled by the darkness, and the intricacies of the labyrinthine windings, he climbed a little knoll, and, tying the horse's halter to his arm, stretched himself on the ground to sleep; but ever and anon, as the denizens of the desert drew near, the trembling creature tugged at the halter to awaken his master, and seemed to long for waking fellowship. At last he was overcome with sleep, and was only awakened when the horse had apparently come close up and whinnied in his ear. Then, rising bolt upright, it seemed to him as if the gloomy waste were all alive with moving shades, and vocal with dismal howlings. How he came out of that pandemonium he never could say; but ere long the dawn stole into the sky, and the wild beasts crept away into their dens. He found a poor shepherd, walking out with his flocks, who, seeing his forlorn condition, sustained the best traditions of desert hospitality by offering what he had for his day's food to the weary traveler. Then he was able to make out the direction of Jericho, and, ere the morning was well born, he was again with his companions, uttering perhaps the most sincere *hamdu lillahs* of his life. Ever since hearing this tale from the lips of that worn-out man, on the borders of the desert of Jericho, it has seemed that I could better realize what it meant for the Son of man when He was driven of the Spirit into the neighboring wilderness, and through the long nights was "with the wild beasts."

THE ACCUSER.

ONE of the titles of Satan is the "Accuser."

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:10, 11. In this text Satan is not only called the "accuser of our brethren," but it is said he "accused them before our God day and night."

The evil one does his work through human agents. He employs men and women to do this *accusing* for him. And he arranges matters for them so that it is not such very hard work to accuse one another. In fact, his plan is to have people really enjoy his work of finding fault with their neighbors and acquaintances. To make it perfectly easy, so that one will feel free in accusing another, he sees to it that it is made convenient for the accusation to be made when the accused is not present. Then the wily adversary sets the tongue of accusation and slander to going. And how many words find utterance then that would be left unsaid if all this talk had to be in the presence of the one talked about!

Now it should not be lost sight of that all this accusing is simply and solely doing Satan's work for him. There are very few if any who would be willing to hire themselves outright to the devil to do his bidding, but when he comes slyly along with his temptations and gets persons to accusing and finding fault with others, he entraps them into his service just as effectually as tho they had deliberately and premeditatedly hired out to him. The work that he gets his deluded victims to do is the same precisely as if he had hired them at so much a month.

But the worst part of it all is that the pay he gives his servants is personal and complete ruin. Indeed, his object in getting one person to accuse and backbite another is that he

may injure the one doing the accusing rather than to injure the accused. For he who is really finding delight or any form of satisfaction in defaming another is doing it to build up self. By casting suspicion upon the fair name of another it is always with the thought, either conscious or unconscious, of making ourselves appear in a better light. Our supposed virtues, so the wily foe through the carnal mind gets us to believe, will shine with a brighter luster when contrasted with the failures of some one else.

Still there is a deeper purpose than this in the mind of the accuser. Satan knows full well the power of the scripture which says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

If we behold "the glory of the Lord," we "are changed into the same image from glory to glory." It is a never-changing and an unvarying law that whatever the mind continues to "behold" fashions the character. It is what we think about most that we love to talk about most. And what we think and talk about is that which shapes our characters. Says the Master, "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32.

The character of Jesus commands the admiration of all. No Pharisee could find any fault with the Redeemer's perfect life. No skeptic has arisen who has not seen the matchless charms in the life of the Nazarene. There was nothing but beauty, and goodness, and grace, and love, in their infinite perfections, in all that Jesus said or did. And when that perfect life is kept before the mind, the individual is being drawn toward the same divine goodness.

Satan sees this, and would fain have men looking at him instead of Christ. He does not want the principles of righteousness that appear so clearly in the life of the Son of God to be reproduced in mankind. And he knows that unless he can keep men from beholding Christ, his cause is completely lost; for the Master's life draws men whenever and wherever it is permitted to shine out. But Satan cannot get men to look at him direct. His life record is too hideous and repulsive. So he exerts all his powers in getting men to dwell upon the faults and failings of each other. And this serves his purpose perfectly; for all he desires is to keep men from looking at the virtues of Him who is perfect.

In the verses quoted at the beginning of this article, we not only learn of the work of the "accuser of our brethren," but we read of those who "overcame him by the blood of the Lamb, and by the word of their testimony." Then in this vision which John had of the closing struggles of the church of Christ he saw those who did not yield to Satan's temptations and join the ranks of accusers. "They overcame him." And it is "by the blood of the Lamb, and by the word of their testimony" that this overcoming is accomplished.

Satan tempts this company of "overcomers" to accuse the brethren. But they do not yield. They rely upon the blood of the Lamb. They are looking to Jesus. They are beholding Him, and consequently the "word of their testimony" speaks forth the praises of God and not the accusations of Satan.

Men have faults, and we can find plenty to accuse and complain about if we once

set out for it. But this accusing and fault-finding works no good for any one. It is not the road to take if we would seek to reform a person. There is just one way to work reforms, and that is for us to fix our eyes steadfastly upon the perfection of Christ's life, and then seek to turn the attention of every one else to the same object.

T.

"ASK, AND IT SHALL BE GIVEN YOU."

"ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Matt. 7:7-11.

The foregoing scripture presents a wonderfully strong appeal to the human mind. God gives the promises, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." It would seem that these promises are strong enough to inspire faith in any one. There is not a condition in them on God's part. The only conditions are with us. He bids us "ask." That is our part. But on His part God says, "It shall be given you." His promise is positive. It is unconditional just as soon as we do the asking.

He does not tell us He will give it to us if He can, but simply says, "It shall be given him." "For every one that asketh receiveth." It is not the specially-favored ones, not those merely who have wealth and influence, but "every one." And so it is with him who seeks. He has the unconditional promise that he shall find. "And to him that knocketh it shall be opened."

These promises place all the exhaustless resources of heaven at the command of the one who comes to our heavenly Father, asking, and seeking, and knocking. The Lord exempts nothing. He reserves nothing. All of God's great universe of "good things" is our bank account, and when we make our demand, when we ask, the cashier is always ready to honor the check. There is never any protest, but the cheerful giving of the thing asked is the invariable rule of our divine Father.

But I hear you say, "I have often asked God for things that I did not receive; then how can the promises be always and invariably true?" Perhaps you asked our heavenly Father for something He did not possess. Observe in the last part of the scripture quoted that it is only "good things" that the Lord has. What you asked for seemed to you, no doubt, to be good. But our human perceptions are so defective that we can not always be sure of what is purely and truly good. And if we have not received what we have asked, it is because we have asked for something that is not good.

Earthly parents often give things that are not for the best to their children because they tease for them. They know when they are making the gift that the child would be better off without it; but their misguided affections give way under the importunity of the child, and he is allowed to have that which is an injury

rather than a benefit. And how often in after years have those children been forced in bitterness to say, "How sorry I am that father and mother allowed me to have my own way! I wish they had stood for the right, and not yielded to my clamors."

But we can trust our heavenly Father; for He has nothing but "good things" to give. He deals in no other kind of wares. And "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

T.



[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

904. The Land and Her Sabbaths.

2 CHRON. 36:21; Jer. 25:41, 42, and Dan. 9:2 speak of the land of Palestine enjoying its sabbath seventy years. When did this time begin? Was the land occupied during this time? What connection has this with the great prophecy of Dan. 8:14? G. E. B.

The seventy years' captivity of Israel began B.C. 606 and ended B.C. 536. The land was *not* occupied by Israel during this time. Tribes of mixed people, as the Samaritans, were there; but as a general thing, the land was idle and a desolation. It was not occupied by those to whom God gave it. This period has naught to do with the 2,300 days of Dan. 8:14. Of course, when the captivity ended the steps toward the restoration of Jerusalem began; but the decree for its restoration did not fully go forth till B.C. 457, the seventh year of Artaxerxes Longimanus.

905. The Covenant of Promise.

WHAT do you understand by the covenant of promises as referred to in Eph. 2:12; Gen. 13:14-18; Acts 7:1-6; Gal. 3:29; Rom. 4:13; Acts 26:6. S. J. J.

Eph. 2:12 names "the covenants of the promise" (R.V.), not the promises of the covenant. The promise is life, salvation, and kingdom through Jesus Christ. There are various covenants, as that with Adam, Noah, Abraham (Genesis, chapters 13, 15, 17), with Israel, with David; but all these are included in the new covenant in Christ which is "the everlasting covenant." Heb. 13:20. It is called the new covenant because the last one ratified, by the death of Christ. Gen. 13:14-18 takes in the promise of the kingdom, as also Rom. 4:13; Acts 7:1-6. Gal. 3:29 shows that all must be fulfilled through Christ; and Acts 26:6-8 is proof that it involves the resurrection of the dead.

906. Why to the Gentiles?

PLEASE explain Deut. 14:21: "Ye shall not eat of anything that dieth of itself; thou mayest give it unto the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto a foreigner; for thou art an holy people unto the Lord thy God." M. J. D.

The reason why Israel should not eat of such meat is stated; they were a holy people. They should do nothing to injure the body, God's temple. Yet, they could give or sell such beasts to others. Was this wrong? They did not sell it declaring it to be good. They did not deceive. They were to give or sell it for just what it was. The stranger and foreigner ate such meat, and esteemed it good. They received it or bought it knowing what it was. What is there wrong about it? Of course it would have been wrong if an Israelite misrepresented the matter; but there is nothing to indicate that he did.

907. The Beast and His Mark.

PLEASE explain Rev. 13:16, 18. A. P.

It is too long for this department. Articles will appear on this subject in future numbers. In the meantime consult the works, "Thoughts on Daniel and the Revelation," "Marvel of Nations," and "The Seal of God and Mark of the Beast," Bible Students' Library No. 130.



THE OUTLOOK



SOME COSTLY DOGS.

IN the group of pictures on this page we present some rather high-priced dogs, and incidentally a chicken that is claimed to be worth \$2,500. The chicken, perhaps, would not rank so high did he not belong to the pugilist fraternity. He won a bet of a hundred thousand dollars for his owner in a single contest. Of course I hear you say that it is barbarous and degrading to fight chickens in this way and bet on them; but that is not to be accounted of when sport is to be had and any money is to be won. Games and races and the brutal ring-fights of men, birds, and beasts, and the accompanying gambling, are prevailing vices of the age. And to the thinking mind there is nothing that will indicate more clearly how madly this generation is driving down the decline into certain ruin than this selfsame craze for gambling and games and races.

Six thousand five hundred dollars was actually paid for the dog that stands by himself in our engraving. The supposed value of this cur consists in certain "marks" that they say make him a perfect type of his kind, and an English "nobleman" was willing to pay that large sum in order to be able to say that he had the one "perfectly-marked collie."

The group of four dogs in our cut is owned by an American capitalist. He has some sixty of this kind of dogs in all, but values these four at \$10,000. These sixty dogs have their fine kennel to live in, the basement of which is the kitchen, where their food is prepared. Choice beef and mutton are cooked for them regularly, and such other dishes as may be thought palatable and wholesome for the favored canines are given to them from time to time by the man who is hired as a servant to dogs.

Dogs such as are shown in our engraving are supposed to belong to a sort of canine nobility. They are not only better than common dogs, but are much better, so they say, than common people. They require human servants to wait upon them, seeing that they are luxuriantly fed and bathed and combed and taken out day by day for proper exercise. But, after all is done, what does it amount to? No amount of care will make these animals anything more than yelping, barking curs.

There is something homelike about seeing a dog roving over the farm or lying in the yard. But when it comes to spending days and nights in caring for dogs, and when seemingly the larger share of a person's affections is bestowed on these brutes, it would appear that it should be below those who are endowed with human reason.

How many poor children there are who have no homes, no one to feed them, to love them, or teach them, or save them from ruin! And why is it that those who have such vast fortunes will not turn their means to account by helping their fellows, rather than bestowing their substance upon dogs—just nothing but dogs? There is the most touching, the most absolutely destitute poverty in the world. Our great cities are burdened with it. And if the men and women who have means with which to relieve this distress continue to lavish it upon dogs and kindred objects, they will soon be aroused from their useless follies to encounter the dread realities of the worst time of trouble this world has ever known.

Men are now having opportunities to relieve distress and help the poor. But if these opportunities are slighted, it will be only a few years till they would gladly give their lives to have these same opportunities return. It is better to see these things now and act upon them than to have our lives snuffed out amid

bitter lamentations in the revolutions that are surely and hastily coming unless the present order of things is most speedily changed.

T.

THE MIRACULOUS IN HEALING.

THERE is no avenue through which satanic deception can so readily reach the human mind as through a supposed miraculous demonstration. And it is through the means of wonderful feats of healing that the strongest grasp is secured. The reason that Satan has chosen this means of deceiving the world is that the ministry of Christ was made notable by His extensive healing of the sick. Because of this fact everything that appears to be supernatural is supposed to be of God. And everything that is incomprehensible to the human mind is deemed miraculous.

So through this means a double deception is



worked,—on some minds the works of Satan through his agents are imposed as the work of Christ, while the real miracles of Christ through His accredited agencies are discredited because they are in a measure counterfeited by evil and even professed anti-Christian persons. The same principle is still in vogue that was manifested when Moses and Aaron worked miracles before the king of Egypt, and his magicians imitated some of them.

The gift of healing is one of the spiritual gifts that Christ gave to men when He ascended on high. See 1 Cor. 12: 1-13 and Eph. 4: 7-13. And Satan's work is and always has been to imitate the work of Christ and draw to himself the honor and worship due to Christ. All false worship, including all idea of sacrifice, originated in imitation of true worship and sacrifice, and all false worship, of whatever character, is devil worship, for the reason that Satan is the real author of it all. The whole purpose of it all was manifested when he proposed to give Jesus all the kingdoms of the world in exchange for the worship of himself.

Regarding the many deceptions in the way of healing, in these days, when nearly every one is ailing and ready to grasp at any straw that promises relief, we note some pointed remarks of Dr. E. R. Dille, of this city, on the subject of Christian Science. The following is from the *Tribune's* report:—

"The body never suffers. How much easier it would be for the Associated Charities this winter to send Christian Science teachers among the poor and

convince them that hunger and cold are only illusions—that, as Mrs. Eddy, Christian Science's high authority, says, 'Heat and cold are the products of mortal mind, and food neither strengthens nor weakens the body.'

"I know of a Christian Science healer who had a daughter upon whom some friends called, and the mother met them at the door and said, 'Helen can not come down; she has a belief in a boil.'

"Tho she eats with relish, Mrs. Eddy scouts the idea that matter is anything more than an illusion. Tho she has fires in her fine mansion, she says that heat and cold are the products of mortal mind. Mrs. Eddy has a school where she trains Christian Science practitioners, who, not having to waste their time upon such gross and unspiritual things as anatomy, hygiene, physiology, materia medica, or therapeutics, are turned loose on society with great rapidity. For the first course of twelve lessons she charges 300 good hard dollars. So you see that the principles of Christian Science can not yet be applied to commercial transactions. If you call in a Christian Science healer, she will tell you to think you are well and you are well; but if in harmony with these beautiful principles you tell her to think she is paid, she is liable to have you arrested."

"Christian Scientists say that their cures prove that Mrs. Eddy's system is divine. Then the relic cures at the Catholic shrines prove that they are genuine and that the Roman Catholic Church is divine, and Schlatter's and Dowie's cures prove them to be right. These cures effectually neutralize each other so far as any individual value is concerned. There has never been a great delusion on earth that has not been attested by healing wonders.

"For every cure wrought by it I will bring you too wrought by the bones and relics of Roman Catholic saints; by healers like Schlatter, who healed thousands in Denver; by Dowie, who has a great establishment in Chicago and shows thousands of testimonials (and he says that Christian Science is an invention of Satan), by clairvoyants, quack doctors, and every quackery and nostrum under the sun. There is not a healing humbug in the world that can not get all the testimonials he wants."

If the adversary of souls can not draw men directly to himself, he will endeavor to confuse their minds so that they will not know the difference between his work and that of Christ. By getting them to discredit everything in the line of miracles, his purpose in forestalling their salvation is accomplished anyhow. W. N. G.

"LEST WE FORGET."

THE sun will set to-night for the last time on a Spanish flag floating over soil of the Western Hemisphere.

It is the last day of the last remnant of a once imperial domain—almost all of two great continents.

When Scipio Africanus was watching the destruction of Carthage, the demolition of the ruins of the imperial city that had only a few years before overtopped Rome, he surprised his jubilant brother officers by suddenly

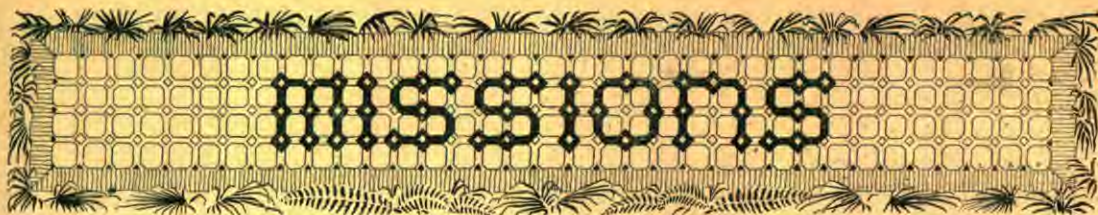
bursting into tears. They looked inquiringly at him. He said, "O my country, this may some day be thy fate!"

He realized even at the moment when young and vigorous Rome was just starting upon her imperial career that the vices of arrogance and luxury and contempt for justice which had laid low her great adversary were already at work upon her.

It was a long shadow of foreboding that fell upon him from across the centuries. But it was a real shadow. It was the shadow of that day of reckoning when fate settled with his country for forgetting the lessons of experience, for shutting her ears against the warnings of her patriots and thinkers, for drinking herself drunk on the strong wines of wealth and power and prosperity.—*New York World*.

"DECEIVING AND BEING DECEIVED."

THE first verse of Second Timothy, third chapter, reads, "This know also, that in the last days perilous times shall come." And the thirteenth verse of the same chapter says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." Not only are these "evil men and seducers" acting as deceivers, but they are "being deceived" themselves. They are deceived by the same deceptions with which they deceive others. And this gives an earnestness to their work that will greatly conduce to the production of the "perilous times" in these "last days."



SPEECH.

TALK happiness. The world is sad enough
Without your woe. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by our continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God or man or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale;
You can not charm or interest or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.
—Ella Wheeler Wilcox.

THE FIRE-WALKERS OF FIJI.

THERE are many strange sights in Fiji, but perhaps the most wonderful is walking over rocks heated to a white heat. This power is by no means universal among the Fijians, being confined to a tribe on the island of Beqa (Benga). For this fire ceremony a native oven, or pit, twenty or twenty-five feet in diameter and four or five feet deep, is dug out of the earth. This pit is paved with hard, smooth stones of various sizes. Over these logs are placed, and a fire is kindled which burns till the stones are intensely hot.

Some idea of the heat will be gained from these facts: Visitors are compelled to stand at a distance from the bank of the pit, because of

tered 280° F., when it had to be removed, as the solder of the tin covering began to melt. Says Mr. F. C. Eddy, who witnessed the ceremony a few months ago:—

The heat of the stones at this time would probably be 400° F., when the embers were dragged away, and the stones were leveled in native fashion, and at a given signal ten men, almost nude and with bare feet, first two deep, with their arms clasped round one another's shoulders, stepped across the *white-hot* stones, walked round the pit, and advanced again in single file without being harmed. As soon as the last man had passed over, armfuls of branches and freshly-plucked leaves of the hibiscus were thrown on the oven, and the performers either stood or squatted amongst them. A dense cloud of steam and smoke and a curious smell of burning at once arose.

Amongst the party of spectators were four medical men, three clergymen, and several missionaries. The doctors examined the feet of some of the fire-walkers both before and after the performance. There did not appear to have been any special preparation for the ceremony. The heat had not affected their feet, nor did the men show any signs of distress after the fiery ordeal to which they had subjected themselves.

In discussing the matter afterwards, none of the visitors could furnish any scientific explanation as to how the people accomplish the feat without injury,



WALKING THROUGH THE FIRE ON THE HOT STONES.



HEATING THE STONES.

the great heat; handkerchiefs thrown on the rocks, which are naturally black, but now white with heat, almost immediately blaze; just before the performance takes place, green poles are cut with which to level the rocks in the bottom of the pit, and soon after coming in contact with the rocks, these sappy sticks blaze. A thermometer suspended over the pit regis-

nor have I since been able to obtain any practical solution of the seeming miracle. No one ventured to suggest at the time that there was any deception on the part of the performance.

This feat has been attempted by other tribes of the Fijian race, but with disastrous results. It is said, however, that in the Society Islands and in Central Africa there are tribes who possess this power.

One of the Fijian legends with reference to this ceremony is to the effect that a supernatural being gave one of the chiefs this power, which has descended to posterity.

J. E. FULTON.

WEST INDIA FIELD.

[From our missionary in the West Indies.]

THE hundreds of islands lying off our southern coast have been brought into prominence by the events of the past few

months, and the attention of statesmen, capitalists, and missionaries is now especially called in that direction.

The history of these islands is a peculiar one, embracing as it does discovery, wars, conquest, and oppression in varied forms.

At the present time their territory is divided among the five powers of Great Britain, France, Denmark, Holland, and the United States, with the island of Haiti as an independent republic. Their area is about 95,000 square miles, or nearly that of Michigan and Ohio combined, with a population of over 5,000,000, or nearly equal to that of the State of New York. Of this number two-thirds are black and the remaining one-third consists of whites, Chinese, Coolies, and the colored or mixed people.

Cuba, with its 1,500,000, has 1,250,000 of blacks and colored, the others being of Spanish descent. Haiti is credited with but a few whites, while Porto Rico is about equally divided between the two races. In Barbadoes the whites average one in eighty-five, while Jamaica is credited with three per cent. of whites in her population of 700,000.

The blacks in the British island were liberated in 1838, and at that time the London Missionary Society, sending its missionaries among them, reaped a bountiful harvest.

A significant item of that work is that a single ship brought a load of 59 tons of Bibles to the West Indies at that time. The after results have been large congregations, with immense churches, but left without pastoral attention, so that the moral condition of the masses is but little improved from their aboriginal state.

One evidence of that fact is that the official

record of births in the island of Jamaica shows that over 60 per cent. are illegitimate.

The great need of a message that will change men's hearts and lives, and of pastoral work that will bring preacher and people into closer relationship, is everywhere apparent.

The message of a soon-coming Saviour, and the call to obey all God's commandments, altho much opposed by the clergy, are well received by the people; and, tho it is but a few years since they have been proclaimed here, yet many are rejoicing in a new-found hope and a changed life.

And now, with wide-open doors, all these islands demand at our hands the saving message that God has intrusted to us.

Brethren and sisters, "come over and help us." Never mind your pleasant homes and agreeable surroundings while here there are thousands going to perdition for want of the message that has warmed your hearts. God's promises to the workers are worth more than houses or friends, and never was there greater need of consecrated labor than now, and never was there a people more needy or more eager for the message of the Lord's soon coming than these. Churches must be built. Schools must be established, and God-fearing men and women are needed who know no discouragement and will shirk no labor that has for its object the salvation of this downtrodden race.

C. A. HALL.

A RATHER WEAK CHAIN.

SOMETIMES missionary reports take on a little of the character of boasting. Here is the way in which Rev. T. W. Woodside punctures one of this class of reports from Africa: "I read a short time ago, in one of the leading missionary magazines, of the new mission station at Lake Moero, and there it was remarked that 'now there is a chain of mission stations right across the Dark Continent.' Let me explain just what that means: From Benguela inland for two hundred and fifty miles (twelve days' journey) there is not a station, not a missionary. There a station, with two families, then four days, and you come to another station; again three days, and you come to a third station. From there you make forty camps, or forty days' journey, to the little station Kavungu, of the English mission. From there another jump of fifteen days to the Garaganze mission, where you find two lone men, missionaries; another leap of fifteen or more days to Lake Moero. And this is the 'chain of mission stations.' These stations are mere points, lone links; and then to the north and south are large tracts where there is not a missionary."

IN THE DESERT WITH GOD.

IN these days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this: no time to be alone with God. The world, in these last days, is running fast; we live in what is called "the age of progress," and "you know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas! to be found among the saints of God. And what is the result?—The result is, no time to be alone with God; and this is immediately followed by no inclination to be alone with God. And what next? Surely the question does not need an answer. Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?

This "desert life," as many call it, is of an

importance that can not be overvalued; and as if with a trumpet we would sound it in the ears of brethren. Let us turn to the pages of God's Book; for we can turn nowhere else if we are seeking light on this or any other subject. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has well been called; and His school was simply this: "In the desert alone with Himself." It was there they got their teaching. Far removed from the din and bustle of the haunts of men, distant alike from human eye and ear, there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert alone with Him.—*London Christian*

WAITING FOR THE WORD.

"OVER and over the cry is heard,
'Come, and bring us the saving Word.'
Over and over the message rings,
From the loving lips of the King of kings,
'Go and tell them; 'tis My command;
Go and tell them in every land.'
And while one soul of the sons of men
Waits for the Word from the lips or pen,
We who have heard it must tell it again."

HOW THE SABBATH CAME TO US.

I WAS living, so far as I knew, a holy, consecrated life, with all on the altar, believing that the altar sanctified the gift. My heart was open to conviction, believing the words of our dear Lord, that the Holy Spirit would lead me into all truth.

In this state I became dissatisfied concerning the Sabbath. I first tried to believe that Sunday was the Sabbath, but soon saw that I could not establish that by the Word of God; then I tried to believe that we should keep every day alike, but could not do this. The dear Lord knew that in my heart it was the truth I needed and longed for. He sent me, therefore, not Ananias, but a servant of His to tell us what to do; and, bless the Lord, how gladly we received the present truth! What a blessing those precious truths have been to us!

Mrs. N. E. GOOD.

West Fork, Ark.

OUR WORK AND WORKERS.

WORK has been commenced on a new sanitarium at Des Moines, Iowa.

A COMPANY of twelve persons is a partial result of labor by Brother C. C. Webster at Richmond, Ohio.

FOR the year 1898 the increase in church membership in Wisconsin Conference was 265, making a total of 3,080.

AT Miltonvale, Kansas, under the labors of Brother I. A. Crane, six persons have begun the observance of the Lord's Sabbath.

AS a result of labor by Brother W. H. Granger, at Deshler, Ohio, a Sabbath-school of about thirty members has been organized.

AT Lane, Neb., seven adults and six children have taken their stand on the Lord's side as a result of labor by Brother F. A. Dewolf.

A FEW meetings held at Kickapoo, Wis., by Brother W. S. Shreve, have resulted in five young people making a start for the kingdom of God.

DECEMBER 25 a new house of worship was dedicated at Eureka, Wis., Brother Wm. Covert officiating. A church school is in progress at this place.

THE new church edifice at Dexter, Minn., was dedicated December 25, free from debt. The services were conducted by Brother Daniel Nettleton.

A REPORT in the *Recorder* notes encouraging progress in the mission at Peoria, Ill., and the addition of seven members to the church in that city.

AS a result of meetings held at Wayne City, Ill., Brother Charles Thompson reports twelve persons deeply interested in the truths presented from the Word.

THE mission in Buffalo, N. Y., is pressed to the full extent of its capacity in caring for the unfortunate victims of poverty and vice with which all large cities abound.

FROM the *Reaper* we learn that a lot of first-class machinery for the Walla Walla College bakery is on the ground, ready to be placed in position and set to work.

AT the quarterly meeting of the church in Harrisburg, Pa., held January 7, thirteen new members were added. Brother W. H. Smith has charge of the work there.

SIX persons were recently baptized at Spokane, Wash., by Brother G. W. Reaser, president of the conference. He reports that both the church and mission work in that city are in a "very encouraging condition."

AT Holdrege, Neb., a Sabbath-school of eighteen members has been organized, and cottage meetings are being held with encouraging success. Brethren F. Anderson, A. J. Howard, and Daniel Mauk are laboring there.

WORD comes from the Orient that Brother Baharian is holding two schools this winter—one in Turkey and one in Syria. Also that two Armenians, one from Constantinople and the other from Egypt, will go to Basel, Switzerland, to fit themselves for the work.

MEETINGS held in Chickering Hall, New York City, on Sunday evenings, under direction of Brother E. E. Franke, are drawing large audiences. On the opening night the main floor and gallery were both well filled, and the next Sunday night (January 15) they were crowded.

"MRS. ROSE DANN, of Omaha, has been meeting with excellent success in selling the special number of the SIGNS. On a recent week's trip in Iowa she sold 415 of the special SIGNS and 125 of the regular issue. We have also received some encouraging reports from others engaged in the work." So says the *Reporter*.

MRS. E. G. WHITE, now in New South Wales, strikes the key-note of woman's work for the Master, in the following practical utterance: "There certainly should be a larger number of women engaged in the work of ministering to suffering humanity, uplifting, and educating them how to believe—simply believe—in Jesus Christ our Saviour."

IN the *Kansas Worker* we note a report from Brother C. A. Hall to the effect that 144 persons have been received into church membership in Jamaica, and over 200 have covenanted to keep the commandments of God. Brother Hall has a native to assist him in visiting. His present address is Greenvale, Mile Gully P. O., Jamaica.

A LETTER from Brother E. Hilliard, who writes from Tonga, Friendly Islands, to the *Minnesota Worker*, says their last Sabbath-school report showed a membership of thirty-two. "The memory verse is duplicated on a typewriter in the English and Tongan languages, and given to each pupil to commit to memory during the week. At the close of last quarter one of the teachers had the children recite in concert all the memory verses of the past two quarters."

BESSIE F. STOWELL reports to the *Review* that "the church school opened in Toledo [Ohio] with six pupils; now, at the end of two and one-half months, it has nineteen, and more are expected. . . . For our manual training work we pieced a quilt for the mission that is just being started in Toledo. The children are young, all being under fourteen; but they did nearly every stitch, even the tying and finishing. The day we tied the quilt, a hygienic dinner was prepared for the children, to which they did ample justice."

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By Prof. G. L. Abell

Member of the Board of Directors of the Electro-Medical Society of San Francisco

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LESSON VII.—SABBATH, FEBRUARY 18, 1899.

TEMPTATION OF JESUS.

In the Wilderness of Judea, A.D. 27.

Matt. 4: 1-11.

1. "THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He afterward hungered. And the tempter came and said unto Him, If Thou art the Son of God, command that these stones become bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil took Him into the holy city; and he set Him on the pinnacle of the temple, and said unto Him, If thou art the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning Thee; And on their hands they shall bear Thee up, Lest haply Thou dash Thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God. Again, the devil took Him into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and he said unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him; and behold, angels came and ministered unto Him."

Mark 1: 12, 13.

12. "And straightway the Spirit driveth Him forth into the wilderness. And He was in the wilderness forty days tempted of Satan; and He was with the wild beasts; and the angels ministered unto Him."

Luke 4: 6.

6. "And the devil said unto Him, To Thee will I give all this authority, and the glory of them; for it hath been delivered unto me; and to whomsoever I will I give it."

NOTE.—The texts inclosed 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.

SUGGESTIVE QUESTIONS.

1. Immediately following His baptism, where did the Spirit lead Jesus? Matt. 4: 1. Note 1. (Luke 4: 1.)
2. What was the object of taking Him there? Note 2. (Deut. 8: 2; Mark 6: 30, 31; Heb. 4: 15.)
3. Who were His companions there? Mark 1: 13.
4. How long did Jesus fast before He felt the pangs of hunger? Matt. 4: 2. Note 3. (Mark 1: 13; Luke 4: 2; Isa. 52: 14.)
5. When Satan approached Christ in His extreme hunger, with what words did he assail Him? Verse 3. Note 4. (Matt. 3: 17; 27: 40; 2 Cor. 11: 14.)
6. With what answer did Christ meet Satan's insinuation? Verse 4. (Deut. 8: 3.)
7. What was then done with the Saviour? Verse 5.
8. What did Satan then ask Christ to do? Verse 6.
9. What reason did he give for asking this test? Note 5. (Ps. 91: 11, 12.)
10. How did Christ meet this plausible statement? Verse 7. Note 6. (Deut. 6: 16.)
11. Where was the Saviour next taken? Verse 8.
12. From that vantage spot, what was pointed out to Christ?
13. To whom did Satan say these belonged? Luke 4: 6. (John 12: 31.)
14. On what condition did Satan promise all these to Christ? Matt. 4: 9.
15. What reply was made to this offer? and what was its effect? Verses 10, 11. Note 7. (Deut. 10: 20; 1 Sam. 7: 3.)
16. Who then came to minister to the Saviour? (Luke 22: 39-44.)

Side Lights.—"Desire of Ages," pp. 114-131; "Spirit of Prophecy," vol. 2, pp. 53-58.

NOTES.

1. **Led up of the Spirit.**—Every movement of Christ was controlled by the Spirit, of which He was "full." John 1: 16. He was conceived of the Holy Spirit. Luke 1: 35. The Spirit was not given to Him by measure. John 3: 34. The Holy Spirit was the source of His power. Acts 16: 38. Through this He was spotless. Heb. 9: 14. By the same He gave directions to His apostles concerning their work, after His resurrection. Acts 1: 2.

2. **To be tempted.**—The object must have been twofold: (1) He must undergo temptation in its most direct and potent way, in order that He might reach the depth of human suffering in that line, and so know how to sympathize with those whom He came to save. (2) These days were also to serve for Him as a season of meditation and preparation for the great work before Him. It proved to be a season of triumph, not only over Satan in his direct attacks, but also a triumph over the flesh, by absor-

ing, elevating communion with God—a lesson for all who have been intrusted with responsibilities in the work of salvation.

3. **An hungered.**—He was probably so absorbed by His devotions in the face of a persistent enemy, that He did not feel the need of food. It will be noticed that both Mark and Luke imply that the Saviour was being tempted at every stage of the forty days' fast. It may be that during that time the question was being revolved, from His human side, as to whether He was really having God's protection, while being left in so desolate a place. This is suggested by the attack of Satan after Christ became so sensible to hunger.

4. **If thou be.**—Forty days before, at His baptism, a voice from heaven had said, "Thou art My beloved Son." Now, in the solitude of the wilderness, with only wild beasts for companions, pale and emaciated from a long fast, with the pangs of hunger gnawing at His vitals, will His faith rest on that Word spoken to Him a few days before? Satan seizes the opportunity to insinuate a doubt of the truthfulness of that statement, hoping thereby to cause a failure of the plan of salvation. To doubt would be to disprove His Sonship. If this plan does not carry, Christ may attempt to prove His Sonship by obeying the dictates of Satan, and so take Himself out of the keeping power of God. He feels quite sure that on one or the other of these lines Christ will fail.

5. **It is written.**—Satan virtually said to Christ: Now You have assumed to depend on God's Word for support and protection; let me, and all these worshipers in the court below, see God care for You when you cast Yourself out into space; then all will believe You are the Messiah. Has not God said, He shall give His angels charge over You, to bear You up in their hands, to preserve You from being dashed against the stones? Now trust this part of the Word if You depend so much on it.

6. **Again it is written.**—Christ does not in this case attempt to argue the matter. That would be to step down on a level with His tormentor. He quietly said, "Thou shalt not tempt the Lord thy God." It is one thing to trust Him while doing His will, another to try Him while presumptuously taking a course He has not prescribed. God can rescue me from this position, and I still trust Him.

7. **Get thee hence.**—These words, spoken by way of command to Satan, when he openly revealed himself, gave him the evidence he pretended to be disinterestedly seeking for. In them was manifested the power which he feigned to doubt was with Christ. The effect of their power was quickly felt by Satan, and he slunk away without another attack upon the Son of God.



LESSON VIII.—SUNDAY, FEBRUARY 19, 1899.

CHRIST FEEDING THE FIVE THOUSAND.

Lesson Scripture, John 6: 1-14, R.V.

1. "AFTER these things Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. And a great multitude followed Him, because they beheld the signs which He did on them that were sick. And Jesus went up into the mountain, and there He sat with His disciples. Now the Passover, the feast of the Jews, was at hand. Jesus therefore lifting up His eyes, and seeing that a great multitude cometh unto Him, saith unto Philip, Whence are we to buy bread, that these may eat? And this He said to prove him; for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two fishes; but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, He distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, He saith unto His disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. When therefore the people saw the sign which He did, they said, This is of a truth the Prophet that cometh into the world."

(Compare Matt. 14: 13-21; Mark 6: 31-44; Luke 9: 10-17.)

Golden Text.—"I am the bread of life." John 6: 35.

SUGGESTIVE QUESTIONS.

- (1) "After these things" where did Jesus go? V. 1. (2) After what things? Note 1. (3) Who followed Him? Why? V. 2.

Note 2. (4) After crossing the sea, where did Jesus go? What did He do there? V. 3. (5) What feast was near at hand? V. 4. (6) Whom did Jesus see coming toward Him? What then did He say to Philip? V. 5. Note 3. (7) Why did He say this to Philip? What did He Himself know? V. 6. Note 4. (8) What was Philip's answer? V. 7. (9) What did one of the disciples say to Jesus? Vs. 8, 9. (10) What then did Jesus say? How many loaves were there? V. 10. Note 5. (11) When all were seated, what did Jesus do? V. 11. Note 6. (12) When the people had eaten, what did Jesus say to His disciples? V. 12. (13) How much remained of the food? V. 13. (14) Then what did the people say of Jesus? V. 14.

NOTES.

1. **"After these things."**—Besides the arraignment of Christ on a charge of Sabbath-breaking, and His complete refutation of the charge, as recorded in chapter 5, there are two other incidents connected with the "these things." Matthew tells that when Jesus heard of the death of John the Baptist, "He departed thence by ship into a desert place apart." Matt. 14: 13. Mark says, in addition to the incident related by Matthew, that the apostles, having returned from a special tour of labor, "gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught. And He said unto them, Come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going, and they had no leisure so much as to eat." Mark 6: 30, 31.

2. **"Great multitudes followed Him."**—He did not get an opportunity to rest. He could not hide from the people, because of His compassion for them in their great need. See Matt. 14: 13, 14.

3. **The day's work.**—From Mark we learn that Jesus taught the people a part of the time (chap. 6: 34), and from Matthew that "He healed their diseases" (chap. 14: 14) before feeding them. It was a very hard day's work, and still He did not rest, altho that was the purpose of the journey. He spent part of the night in prayer, and then walked half way across the sea to relieve the distress of His disciples, who had started across in a boat. See Matt. 14: 22-33.

4. **"To prove him."**—Every disciple of Christ has to be proved on the point of faith. It is through faith in His name that we must be saved. See Acts 4: 10-12. "Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God." James 2: 23. The disciples never learned the lesson until they were baptized with the Holy Spirit. Hence the importance of receiving the Spirit, which God is so anxious to give. See Luke 11: 13.

5. **"Much grass."**—That "there was much grass in the place," shows that it was not "desert" in the sense of being barren, but rather as being uninhabited, a country place. "The men sat down."—Mark says that "they sat down in ranks, by hundreds and fifties." This was for convenience of service, and to prevent disorder, that all might be served. The Lord's work is always characterized by order, and therefore is always thorough.

6. **"Having given thanks."**—Giving thanks over so small a quantity of food in the presence of so great a company was a marked proof of the faith of Jesus, and that "He Himself knew what He would do."

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God speed the true, who art Thyself *the truth*.
 God speed the true,
 In twilight eld, noon strength, and flush of youth,
 Who say and do
 What need not fear the quick eyes of the light;
 Whose promise is an earnest of their might
 To cleave a way along the pass of right,
 Come smile or frown.
 God speed the true, and let the false go down.
 —M. A. Maitland.

THE STILL HOUR.

O MASTER, let me walk with Thee
 In lowly paths of service free;
 Tell me Thy secret; help me bear
 The strain of toil, the fret of care;
 Help me the slow of heart to move
 By some clear, winning word of love;
 Teach me the wayward feet to stay,
 And guide them in the homeward way.
 —Gladstone.

HOW TO LIVE A CENTURY. No. 1.

WHAT to eat, when to eat, and how to eat should be the study of to-day.

The American people are called by the people of other countries "a nation of dyspeptics," and as we look at the pinched, sour faces, and hear the groans coming from a stomach-complaining race, we naturally conclude that we are entitled to the name.

The shelves in our drug stores are burdened under the weight of patent medicines, each claiming power and properties within itself to cure every ill flesh is heir to. Pamphlets, papers, circulars, cards, almanacs, fences, and barns are covered with advertisements claiming to do the same. Pantry, cupboard, and closet shelves are full of empty bottles, showing that a suffering nation has drained their contents to the dregs, in moments of despair, hoping in this they might find relief. But disappointment awaits us here, for we are not removing the cause.

Doctors are conveniently located everywhere; medical colleges with many different ideas concerning the healing art are each year turning out men and women by the hundreds as successful graduates; but notwithstanding all of this, the wail and cry of a suffering people grows longer and louder.

Listen, suffering one, listen. Let your common sense serve you a moment, and you will see that relief is nigh, yea, even within your own doorway.

It was the food you ate, when you ate, and how you ate, that caused the indigestion, which has brought on your stomach troubles. So if you would find relief, begin where you are, and learn (1) *what*, (2) *when*, and (3) *how* to eat. Then and not till then will you have learned how to live a century.

What to Eat.

Wholesome food. But let us stop a moment before we explain what wholesome food is, and reason together. We have come to a place where we need help. We must have it, for many of us have grasped at the last straw, and with it we are going down to an early grave, full of sorrow and acquainted with grief. Would it not be a good plan (since the past way of living has proved a failure) to adopt some well-tried method that has been crowned

over and over again with success, and see what it will do for us?

We have everything to gain and nothing to lose by living on a simple, plain diet.

There is not a thing over which we have control that produces so marked an influence over our body as the food we eat.

Every action, breath, thought, or motion breaks down some portion of the delicate building in which we live. The food we eat promotes growth in supplying heat and force, and furnishes material to repair these wastes and losses which are constantly taking place.

The blood nourishes the brain and other organs of the body, and the blood is made of the food we have eaten. It is an undisputable fact that poor food makes poor brains, poor blood, poor muscles, and poor bodies, and while in this condition, we can easily see that the body is incapable of doing first-class work.

Does it not seem strange that people do not give more time to the study of food elements, since their very life, health, and happiness depend largely on the knowledge they possess of those things?

A poison is not a food, but is the opposite. It does not build up; or repair broken-down tissue, but, on the contrary, it interferes with the vital processes so as to cause sickness and death.

Mustard, spices, pepper, ginger, pepper-sauce, Worcestershire, and other hot sauces, also vinegar, and other condiments possess stimulating or irritating qualities. They do not possess any positive nutritive food value in themselves, but often when taken even in small quantities occasion irritation of the mucous membrane, and by their stimulating influence the stomach is at first excited beyond its natural activity, only to suffer afterwards from reaction, and is left in a diseased state, unable to secrete gastric juice sufficiently to meet the requirements of the system in digesting food. And, as a result, chronic disease is apt to follow.

In the beginning, when man was created and placed on the earth, his body was perfect and absolutely free from disease, and in order for the man to keep his body in this same condition, a "bill of fare" was necessary. So the Lord told him what he could eat: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for MEAT." Gen. 1:29. And as long as he continued to live on the original menu, his life was prolonged till he reached the ripe old age of eight or nine hundred years; but as soon as he became dissatisfied and ate food of his own choosing, a rapid decline and shortening of life's span suddenly comes in view.

Fruits, grains, and nuts grow in abundance to-day, the same as when the Lord said, "Bring forth," and the same original bill of fare that He gave to man in the beginning, with its life-blessing qualities, is within reach of each member of the human family. So it is for us to study their nature, prepare and combine them properly, eat regularly, remain well, live long, and be happy.

B. F. RICHARDS.

It is not quite so easy to do good as those may imagine who never try.—Richard Sharpe.

EAT FOR STRENGTH AND ENDURANCE.

THERE is a vast amount of difference between immediate strength and endurance. A man may step into a gymnasium and surprise every one by some exhibition of strength in lifting a very heavy dumb-bell, and may be considered a very strong man; and from one point of view he is; but a very important phase of the question to consider is, How often can he repeat this? There are many who, upon the spur of the moment, can lift heavy weights, but who would utterly fail in doing ordinary work for even half a dozen hours continuously. The amount of food that is stored away in the muscles which is available for an emergency determines largely the amount of endurance that a man possesses. Many people are satisfied if their diet is such that they can at once feel the strength from it, even tho they become weary from a slight exertion; but the food which is the most satisfactory is that which enables a man to work hour after hour at wearing and taxing labor without any special sense of fatigue, to have fulfilled to him the promise of the Scripture, "They shall run and not be weary."

Dr. Haig, in a book recently published on the subject of "Diet and Food," has the following to say in the preface with reference to food: "Diet, as at present used, is often the product of a vast amount of ignorance; it is the cause of a hideous waste of time and money; it produces mental and moral obliquities, destroys health, and shortens life, and generally quite fails to fulfil its proper purpose." These are the words of a man who has spent years in studying this question from a scientific standpoint. It is not until quite recently that the distinction between stimulation and strength is becoming more and more apparent. A few years ago when a man took a dose of strychnine and felt stronger, or a strong cup of coffee, and thus banished his sense of weariness and sleep, or a meal composed largely of beefsteak, and felt at once more capable of working than before, it was imagined that in some mysterious way he had actually received strength, instead of merely sapping out a little more of his stored-up energy which nature had in reserve for use in emergency. Dr. Haig further states: "Stimulation is not strength, but force rendered a little more quickly available; and it is always followed (and must be so) by an exactly corresponding amount of depression, when the force used up is not available, and has to be replaced." Then, proceeding to show how meat stimulates, he says: "I think that this action of meat as a stimulant and producer of quickly worked-off force has a good deal to say to the fact that as we have come to eat more and more meat, we have come to have a larger and larger number of meals in the day; and now, while the cheese and vegetable feeder can do well on two, or at most three meals a day, the flesh feeders often take four, or perhaps five.

"It follows, also, that quite an exaggerated and erroneous estimate has been formed of the power of meat to produce force, because its stimulating effect has been mistaken for power, and the depression which follows has either been overlooked, which is possible at first, or, later, has been counteracted by alcohol, tobacco, and other more harmful stimulants; but the man who gets his albumens from a less-stimulating source, having no early stimulation, has also no subsequent depression, and so probably never feels the want of any alcohol at all.

"Hence it comes about that those who took alcohol on a flesh diet generally very soon give it up when they give flesh up, and smoke also very little, having no craving for any stimulant; while if what most meat eaters say was true,

that meat is very much better nourishment, and more supporting than milk, cheese, fruit, and vegetables, it ought to be exactly the other way, and those who live on the latter foods should require to take alcohol, and be unable to do without it."

The fact here brought out should be carefully noted, that it is the small tipping with these stimulants that produces the necessity for stronger stimulants sooner or later, and irritating substances like condiments, and so-called stimulating substances like tea, coffee, and flesh meats, are surely paving the way for drunkenness, because the strength which they apparently produce is soon worked off, and a man then craves something which he thinks will give him more strength, and alcohol, cocaine, and morphine exactly supply this want for a little time, until the nervous system, deprived of all the reserve nervous energy, breaks down entirely, and the man is left a complete wreck. Those who live upon the simple products of the earth are constantly storing their muscles with more food available for energy, and their nervous systems are not at the same time constantly irritated by any waste products.

During the last few years in many of the long-distance walking matches and bicycle races, this has become so apparent that it is attracting universal attention. A noted case of this was a seventy-mile walking match in Berlin the early part of the summer. There were some half dozen vegetarians and eight or ten meat eaters in this race. All the vegetarians arrived at the goal before a single one of the meat eaters came in. Mr. Barnett, known to the cycling world as the "Nebraska cyclone rider," during the summer of 1894 won the first prize in twenty-three out of twenty-five long-distance bicycle races, the second prize in the twenty-fourth, and the third prize in the twenty-fifth. He lived exclusively upon fruits and grains. He was then persuaded if he would give up his vegetarian ideas and train upon meat he would be able not only to win the long-distance races but the short-distance as well. He put himself under one of the best trainers in America, and the result was that in a few months he was broken in health and unable to hold the ground that he had gained, and did not regain his health until he again trained upon the simple products of the earth. Scores of instances might be cited illustrating the same thing. In view of these facts, the question of the Scriptures becomes important, "Why spend ye your money for that which is not bread?" Animal food and other stimulants are excessive in price, and do not give the endurance of either body or mind that the simple, inexpensive products of the earth can produce. Furthermore, the man who lives largely upon flesh foods is having his blood poisoned and corrupted, and becomes an easy prey to disease, while the man who lives upon the pure products of the earth is building up resistance against disease, which enables him to go with freedom on his ministry of mercy where it would not be safe for a man who dines upon corpses to be found.

DAVID PAULSON, M.D.

IN his examination at school a little child gave the result of his research in the field of evolution as follows:—

The doctrine of evolution began with the beginning of life, and grew higher and higher, until it at last regenerated into monkey. This process was so slow that neither the monkey nor the man knew anything about it.

Perhaps if older children were sufficiently free from scientific prejudices to enable them to speak the truth of their innermost minds

with the same frankness as the little child, they would bear a similar testimony concerning evolution.

A QUICK REPLY.

THAT quick wit is not confined to cities was proved last spring by a young woman who was rambling along one of our roads.

She was dressed smartly; and, when she met a small, bare-legged urchin carrying a bird's-nest with eggs in it, she did not hesitate to stop him.

"You are a wicked boy!" she said. "How could you rob that nest? No doubt the poor mother is now grieving for the loss of her eggs."

"O, she don't care," said the boy, edging away, "she's on your hat!"—*Cape Ann Advertiser.*

THE STARS.

BUT O, the stars, the far-off, silent stars,
Holding their own within the blue of night,
Twinkling in glory on our wondering sight—
Their beams down-falling like the silver spars
From some swift meteor, moving on through
space,
Upon our earth; ears silent, yet the face
Of Nature turneth to them, and her ears
Catch the full chorus of all starry spheres.

—*Eliza A. Otis.*

BREAKFAST MENU.

FRESH fruits.
Rice with fruit dressing.
Sliced nutlets and cream sauce.
Poached eggs on granose.

RICE WITH FRUIT DRESSING.—Cook a pound of rice in four quarts of water; add a little salt to the water while cooking. Boil the rice twenty-five minutes. Drain the water off the rice, fold a towel in two, lay one-half the towel in a colander, and turn the cooked rice in it; cover with the other half; half fill the saucepan with boiling water in which the rice was cooked; put the colander on the saucepan, and let the rice keep warm. Heat some fruit juice, thicken with a little braided corn-starch, and serve over the rice.

SLICED NUTLETS AND CREAM SAUCE.—Bring a quart and a half of milk to a boil; add a little braided flour to thicken to the consistency of cream. Cut a half pound of nutlets into halves and cut each half into three slices; lay them in the cream and let cook very slowly for half an hour.

Serve on toast, and with cream.

POACHED EGGS ON GRANOSE.—Fill a frying-pan full of water; add a little salt; break the eggs into a saucer, being careful not to break the yolk; as the water boils, drop in the eggs. The eggs must be covered with the water. Cook for one minute and a half. Heat some granose flakes in the oven and lay in a dish. Dip the eggs up with a skimmer, arrange them nicely on the granose, and serve.

J. E. PATTERSON.

"By means of the telegraphoscope, an instrument which has just been invented, photographs, or pictures of scenes, objects, or written matter, can be transmitted over the telegraph wire. By means of this invention and the electrophone, we shall shortly be enabled both to see distinctly and converse with our friends at long distances. But if man can do this, what can God not do? Between Him and His are channels of communication far surpassing anything in human science. The greatest scientific thoughts are but guesses at what angels know. And yet he who holds communion with God may think God's thoughts after Him. He who knows God (and every one may) has a higher, broader knowledge than this world can give, even tho he be not educated in the schools."

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NEWS AND NOTES

Domestic.—During the year 1898 the exports of the United States amounted to \$1,254,925,169, the largest amount ever exported during the history of the country. The imports amounted to \$633,664,634, or about one-half the amount of the exports. This gives America an immense trade balance against the rest of the world, and has resulted in large importations of gold to pay the balance. These importations during the past year were the largest ever recorded. A veritable boom has thus been occasioned in the New York stock market, resulting in enormous purchases of shares of stock in American enterprises. . . . Dr. F. S. Kelle, of New York, reports the discovery of a new process of printing, in which the X-ray is the all-important factor. The copy is clamped down over a block of one hundred sheets of sensitized paper, and the flash of the X-ray reproduces the copy on each of the one hundred sheets. A number of these blocks may be exposed at the same time, which would make it possible to print as many as 6,000 copies a minute. It is stated that ten men could print, develop, fix, wash, and dry 7,500,000 copies in one day of eight hours. . . . The Federal Grand Jury has just closed its session in Alaska, with indictments against 277 persons for infractions of the laws of the territory, most of which were for violations of the liquor law. The jury reports that the present prohibitive liquor law in the Territory is a farce, and advises that it be replaced by a high-license law. It would seem that in the eyes of the jury there was some unseen power going with a high-license law which would compel inefficient officers to enforce it, while a prohibitive law must necessarily lack this occult support. . . . There has been introduced in the California State Legislature a bill "to Prevent Sabbath Desecration, and to Secure a Weekly Day of Rest." . . . August 10 is set as the day for the Chilcat and Wrangel tribes of Indians in Alaska to officially bury the hatchet. These two tribes have nominally been at war for the last 600 years. On the day mentioned there will be a grand peace conference between the two tribes on the Chilcat River. . . . A bill has been introduced in the New York Legislature the object of which is to make Sunday a day of recreation, and to allow the operation of theaters and circuses, and the playing of baseball. . . . A general court-martial has been ordered by the President for the trial of Commissary-General C. P. Eagan, on account of his recent attack upon Major-General Miles. The court-martial is ordered to convene on January 25 or as soon thereafter as practicable.

On January 20 the Senate passed the Nicaragua Canal Bill with only six dissenting votes. This is the Morgan Bill, but it has many amendments. It provides that the Government of the United States shall build the canal under contract with citizens at a cost of not to exceed \$115,000,000. The canal is to be completed within six years. One of its amendments empowers the President to negotiate with any other Central American power for a canal route, in case of obstinacy on the part of Nicaragua or Costa Rica. Another provides for the abrogation of the Clayton-Bulwer treaty between this country and England, by the provisions of which England was to have a part in any canal across Central America. Not more than \$20,000,000 are to be expended in any year upon the construction of the canal. . . . The government has advertised for bids for returning to Spain the Spanish soldiers still in the Philippines. . . . Arrangements are now under way for the establishment of a large military instruction camp in the Hawaiian Islands. The idea is to make it a permanent camp, to accommodate 12,000 men, where the regulars will be inured to service in tropical countries. . . . Senator Caffery estimates that the expense of the imperial policy of the United States will amount to over \$221,000,000 per year, \$200,000,000 of which would have to be raised by direct taxation of the people of this country. . . . A forcible reminder of the grim meaning of war is seen in the shipment of 500 coffins to Manila on the transport Ohio, which is soon to sail. The coffins will be used in shipping to America the remains of soldiers who have already died in the Philippines, as well as those who will fall hereafter in the battles with the natives which are confidently expected.

Foreign.—An act to prohibit aliens from owning placer mines in British Columbia passed the Provincial Parliament on January 19 and received the formal assent of the Lieutenant-Governor. The act

goes into effect at once. . . . The Duke of Abruzzi, nephew of the king of Italy, is preparing an expedition to the North Pole, which place he expects to reach in August, 1900. . . . Two Italian cruisers are to sail within a few days for Chinese waters. It is reported that Italy intends to seize a Chinese port. The government denies such intention, but it is evident that Italy means to be on the ground when the spoils of empire are parceled out, if China should ultimately be divided among the powers. . . . The revolutionary forces in Bolivia are still victorious, and have captured a considerable portion of the government forces. They are in possession of the capital, La Paz, where it is said that great enthusiasm prevails in view of the prospect of the success of the revolution. . . . There is serious trouble in Colon, Colombia, over a strike of dock laborers, and considerable rioting has taken place. . . . There has been more fighting in the Kongo Free State, Africa, between the Belgians and natives. The former have been defeated. The government troops are said to fear the rebels, and the prestige of the whites has been much impaired. . . . The sultan of Turkey is much perturbed over the rapid growth of the Young Turks party, which is winning recruits from the best Turkish families. . . . It is reported that in the event of the death of the ameer of Afghanistan, the Russian governor of the Transcaspian district has direct instructions to capture the city of Herat, an Afghan city of great military importance. . . . Russia has ordered the construction of six more war vessels, three of which will be battle-ships of the first class. . . . The French steamer Cashemiro reached Barcelona, Spain, from the Philippines, on January 18 with 1,170 repatriated troops. Three hundred of these were sick, and there were forty-four deaths during the voyage. . . . Fresh rumors of a Carlist rising are agitating Spain, and repressive measures are being adopted against the Carlists.

The rebellion in the Chinese province of Nganhwei is spreading rapidly and is being increased by rebels from the neighboring province of Honan. They have captured the city of Ku Yung and ordered the execution of all its civil and military officials. An entire battalion of the imperial troops were massacred by the rebels when the city was taken. Other cities have fallen into their hands, and the rebels are threatening the provinces of Kwangtung and Kiansi.

A decree has been signed appointing General Lord Kitchener Governor-General of the Sudan. . . . An army of 20,000 Dervishes, belonging to the command of Ahmed Fedil, surrendered to the British on the Blue Nile, January 18. . . . Under the new Irish local government John Daly has been unanimously elected mayor of Dublin. Daly was the political prisoner who was released from Portland prison in 1896 after having been sentenced to penal servitude for life in 1884 for complicity in the plan to blow up the House of Commons while in session, by throwing dynamite bombs from the strangers' gallery.

. . . There are strong indications of an agreement or understanding being arranged between France and England for the purpose of averting such unpleasant incidents as the Fashoda affair. . . . There has been a bloody battle between the two rivals for the throne of Samoa. The forces of Malietoa Lanua (who was declared by the American Chief Justice to be the rightful king) were defeated by Mataafa, seventy-three men having been killed or wounded in the fight. Trouble also occurred between the American and British consuls on the one side and the German on the other, which resulted in the latter being thrown out of the Supreme Court building, in which he had locked himself. The three powers are negotiating for a settlement of the trouble. The American cruiser Philadelphia has been ordered to the islands. . . . An all-day's battle occurred in Ecuador on January 23, between the government troops and the forces of the insurgents. The latter was routed at nightfall, and fled toward Bolivar, followed by the government troops. The losses in killed and wounded on both sides are placed at 800.

Casualties and Calamities.—The great six-story store of A. J. Cammeyer, on Sixth Avenue, New York, was almost completely destroyed by fire on January 18. The loss is placed at \$750,000. . . . A very severe earthquake visited Port Antonio, Jamaica, on January 21, but the amount of damage is not yet known. . . . A strong earthquake shock was felt throughout Southern Greece on January 22. Many villages were practically destroyed, and the people are camping in the suburbs. The shocks were repeated on the following day, and a large number of buildings which had been damaged on the previous day were demolished, injuring many people. . . . A British first-class battle-ship collided with a third-class cruiser at Devonport, England, on January 23, driving a hole in the cruiser below the water line. A repetition of the collision of the

Victoria and Camperdown, with the terrible loss of life which resulted, was narrowly averted. . . . Smallpox is raging in the Zuni Indian reservation, in New Mexico, and is reported to be rapidly thinning out the tribe, despite the efforts of a government physician and trained nurses to prevent it.

New Trusts.—The Virginia Coal, Iron, and Railway Company, with a capitalization of \$15,000,000, consummated a deal on January 22, by which it comes into possession of all the immense blast furnaces of Max Meadows, Pulaski, and Roanoke, Va., and Bristol, Tenn. The company has purchased 185,000 acres of coking coal lands and ore lands, two railroads, and nine furnaces. . . . The American Zinc Company, with a capital of \$5,000,000, has been organized at Toledo, Ohio, and all the leading zinc manufacturers of the country are said to be in the deal. . . . One of the largest trusts in the history of the trust business is being organized in New York by representatives of the great copper mining companies of this country. The capital invested by the companies which are entering the deal is said to be at least \$100,000,000.

The Philippines.—The force of American troops which was despatched to Iloilo, on the island of Panay, has landed on an island near that city to await developments. . . . Aguinaldo has issued a third declaration of Philippine independence, and is working to secure the recognition of independence from other powers. Word comes from Spain to the effect that Aguinaldo has made the liberation of Spanish prisoners conditional upon Spain recognizing the Philippine republic and allying herself therewith. It is also reported that he has sought a similar favor of the pope on similar conditions. No outbreak has yet occurred between the two opposing forces in the islands, but disquieting rumors are continually reaching the press of the country.

Cuba.—There is much dissatisfaction throughout the island on account of the collection of taxes through the Bank of Spain, which proceeding was authorized by the United States. A strong effort is being made to have the taxes collected through some other means. . . . In the province of Santiago 2,000 men are employed in making roads, and General Wood, military governor of that province, reports that many schools have been established. He also reports that the people there are anxious for the separation of the Church and State in educational matters. . . . It is reported that General Rabi has fortified himself in the hills of Santa Clara Province, with a force of 1,500, setting at defiance both American and Cuban authority.

Porto Rico.—An amended custom tariff for Porto Rico has been promulgated by the Secretary of War at the direction of the President. Three ports of entry are recognized, San Juan, Ponce, and Mayaguez. Traffic between these ports and the United States must be carried on in American vessels.

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E. H. GATES.

*Elder Gates, superintendent of the Pacific Island Mission Field, handed us the above statement a few hours before leaving this port for his work among the islands.

We publish this opinion, as it is representative of many others we would gladly reproduce, had we space.

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Dr. Paulson's article in our Home department this week sets forth some most valuable principles that are worthy of more than a mere casual consideration.

Tobacco.—The wholesale tobacco and cigar business last year amounted to \$19,000,000. The retail business must have been nearly \$40,000,000. What good did it do?

When talking about others, just imagine them present, and then say only such words as you would say in their hearing. If this simple plan is faithfully followed, it will save much trouble and many heartaches.

Sometimes it seems that England and France are about to adjust their difficulties and then new excuses for quarrel suddenly break out. And thus it goes the world over. The spirits are now working that will soon gather the world in armies to meet at Armageddon in the battle of that great day. It is most intensely interesting and solemn to watch the developments. When the crisis is reached, it will be fatal to be on the wrong side.

We have just received a copy of California Senate Bill, No. 306, introduced Jan. 20, 1899, by Senator Simpson, of Pasadena. It is long, containing nine sections and ninety-five lines, besides the preamble. It is drastic, its fines in some cases reaching in the maximum to six months' imprisonment or \$500 fine, or both. We believe that our readers, not only in California but elsewhere, desire to know what such legislation means. We shall in our next and future issues endeavor to enlighten them.

On Sabbath, January 21, services were held in the Oakland S. D. A. Church to bid farewell and pray for the blessing of God upon those who were about to start on another cruise with the missionary ship Pitcairn. Sunday morning at ten another short prayer and song service was held on the deck of the ship as she was about to leave the wharf. The vessel was then towed by a tug to a point in San Francisco Bay near the Golden Gate, where she lay till the next morning, for favorable wind before starting on her long trip. A fuller account of the services, and the Pitcairn's proposed cruise among the islands of the Pacific, will be given next week.

We learn on going to press that a bill has been introduced into both Houses of the California Legislature requiring that all public printing shall be placed in union offices. What does this mean? Is it a good or bad measure? Think of it.

"Sad, Unwelcome News."—It is with feelings of deep sadness that we chronicle the unwelcome tidings of the death of Prof. G. H. Bell, of Battle Creek, Mich. He was riding in his carriage near his home when the horse became frightened and ran away. The vehicle finally struck against a telephone pole and the horse broke away; but before this Professor Bell had sustained fatal injuries. He was taken to the Battle Creek Sanitarium hospital, and everything that skill could suggest was done to restore him, but he never regained consciousness, and died in about three hours. Professor Bell was prominently connected with the founding of Battle Creek College, in fact, its first instructor, an institution which has grown till its enrolment is over one thousand students every year. His specialty was the English language. "Bell's Grammar" and "Bell's Language Series" are peers of the best, the value of which is recognized by those who know them. For teaching the pure, sweet English in its simplest yet strongest beauty he had few equals, and we doubt if he had a superior. This we know personally, for we found in him a splendid teacher and generous, helpful friend. While he had filled the years of man's allotted age, he was still vigorous in mind and body, and Battle Creek educational circles sustain a great loss. Our sympathies are extended to the bereaved ones, we mourn with them.

ROME IN THE IMPERIAL POLICY.

THE Roman hierarchy has been, in heart, opposed to the fundamental principles of this government from its inception to the present time. Fidelity to the character of her laws and institutions demands that she be so. She never professed anything but hostility, open and avowed, to the Constitution of this country until it was "interpreted" by our Supreme Court in accordance with her own desires—an interpretation, by the way, which has twisted and distorted it out of all semblance to what its framers intended.

That same power is now riding on the crest of a great wave of imperialism that is sweeping over the country. Its aim is to induce the United States Government to annex all the territory abandoned by Spain in consequence of the late war; and subtle are the arguments which she is putting forward to accomplish her design. The Protestant church membership in the United States is now 17,500,000 in round numbers; the Roman Catholic, 8,378,000. With these Roman Catholic countries as a part of our domain, the Catholic population of the United States would be nearly, if not quite, as large as the Protestant.

The greater rate of increase in the number of her adherents, coupled with this formidable foreign acquisition, would soon place Rome in the position of dictator in the affairs of this government by the very power of a popular vote. This is what she is looking forward to; this is what she expects to attain. That her power would be paramount under such conditions is certain. With the conditions as they are now, her bold demands are catered to in the support of her Cuban clergy, in the arrangements for the education (under papal supervision) of the Cuban people, and in the retention by the church of the millions of dollars worth of property which she has extorted from those people. She dares not advocate that Cuba and the Philippines become republics. There is a well-established precedent against it in the confiscation of church property, by the republic of Mexico. If Cuba does become free, Rome has the promise of this country's influence against such a calamity as overtook her in Mexico when her glittering spoils of centuries were stripped from her. In carrying out her purpose the Catholic Church is supported by a majority of the influential journals of the day, which are doing their utmost to advance the cause of imperialism.

This is Rome's object in forcing the Government of the United States away from the principles of its organic law into the whirlpool of imperialism, just as she and those who are warring with her weapons have forced the expounders of our Constitution to

defy its founders and declare that this is a Christian nation. The nation is at the parting of the ways in this matter. How far will she follow the leadership of Rome for Rome's glory and her own undoing?
C. M. S.

The czar of Russia does not seem to be over sanguine in regard to the outcome of his peace congress. But still the congress may do some good. All the overtures of peace that any one can suggest are needed in this time. But there is one great danger. The spirit of this age is militarism and not peace. And unless the real facts are kept in mind we may find ourselves among those who fulfil the prophecy by saying "peace, peace, when there is no peace." At any rate, the czar's proposals of peace would seem much more consistent if it were not known that his naval dock-yards at Sevastopol are "in a state of feverish activity," and, further, if he was not having his military and naval stations carefully inspected, if he was not urging forward every possible means of defense, if he was not increasing his garrisons on the Turkish border, and if he had not enrolled more soldiers and marines during October and November than ever before.

The General Conference Bulletin for 1899 and 1900 will include the daily issues of the paper at South Lancaster during the next session of the General Conference, February 14 to March 7, 1899. It is important that you should renew your subscription *at once*, or, if you have not been a subscriber, that you should become one. Price, 50 cents. Those who desire it and have not subscribed should do so at once. J. O. Corliss, one of our valued contributors, will act as editor of the daily, assisted by the present editor, L. T. Nicola. Reports of various organizations and secretaries of work in foreign fields, of Bible studies, sermons, discussions, and various illustrations of interest, will appear. Subscribe now. Address *General Conference Bulletin*, Battle Creek, Mich., or your State tract society.

Bibles, Bibles!—Mr. Henry Frowde, publisher to the University of Oxford, England, tells us in *The Sunday School Times* of Jan. 14, 1899, that "the Oxford press alone sent out approximately 500,000 complete Bibles in the year 1875, 650,000 in 1876, 700,000 in 1885, 900,000 in 1890, and five years later the yearly output reached 1,000,000. The other Bibles produced in Great Britain would probably amount to twice as many more, while it is well-nigh impossible to estimate the number that are being printed in America and other parts of the world." Praise God for this. Let us pray that humanity may receive that Word and be saved by its blessed message of life.

The province of Sze-Chuen, China, is so disturbed by rioting that merchants have countermanded orders for shipments of goods to that section, and a panic appears to prevail throughout the whole region. This revolutionary spirit that continues to break out in various parts of China is only one of the many evidences of the discontent that exists all over the world. How long can these turbulent elements be held in check? When once they get started in good earnest they will bring on the world-wide time of trouble that is foretold in prophecy for these last days.

The February issue of "Good Health" is a most excellent number. The leading article is by the editor, Dr. J. H. Kellogg, and is headed "Ancient Sages on Vegetarianism." Dr. W. H. Riley, of Boulder, Colo., has a valuable article—the beginning of a series—on "The Hygienic Management of Insomnia." There are not less than seventeen original articles on various phases of the health and food question in this issue. The *Good Health* is the queen of all the family health magazines. Price, only \$1.00 a year, ten cents a month. Battle Creek, Mich.

"McClure's Magazine" for February contains an article by Franklin Matthews on his experience of a voyage in Holland's diving torpedo-boat. It will be fully illustrated. Miss Tarbell has an article on Lincoln reminiscences. There are also two war articles, by E. W. Harden and Captain Mahan.