

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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THE BANE OF UNSANCTIFIED AMBITION.

THE natural tendency of the human mind is constantly in the direction of supposed betterment of some sort. The origin of such leaning is doubtless divine, and was implanted in humanity for the purpose of drawing the subject continually upward toward the image of the heavenly Master. Properly directed and controlled, this ambition is, therefore, laudable, but under the management of a perverse monitor, that which was intended for

upon his own personal advantages, and thus assuming himself to be fitted for a higher station than that in which the gift of God had placed him, he said in his heart, "I will exalt my throne above the stars of God; . . . I will be like the Most High." Isa. 14:13, 14. Following the lead of this ambition, others were involved, and "by that sin fell the angels."

From that time to this the God-given desires of man for a higher and better condition have been more or less adulterated by the selfishness and self-efforts of Satan's inspiration. Men

reached by man, and who also could say that he had accomplished it all by the force of his own individualism. He waged war more successfully than any other man in history; he influenced the fate of nations, disposing of them according to his will, while kings bowed before him in abject servility. More than this, his immediate power grew from an obscure beginning, until it extended from the Adriatic to the mouth of the Weser, and his opinion ruled throughout Europe.

To such eminence rose Napoleon Bonaparte,



NAPOLÉON AND THE SPHINX.

good to all, has been made evil to the greater number.

Strangely enough, the singular part of man's offending is that the major part of it consists in prostituting the gifts of God,—those things designed for his uplifting,—to his own degradation. In fact, the origin of all evil is easily traced to this very source. In the actual courts of heaven itself, one was found who first manifested this wrong tendency. Speaking of this work, and the cause of its appearance, the Lord said of Satan, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28:17.

In other words, instead of giving God the supreme place in his affections, this being centered the brightness and power of his mind

have viewed, from some lowly station, a commanding height, when the glow of imagination has gilded its summit with anticipations of greatness and honor, and they have been led to say, "I will climb the heights and gain the coveted position." Once seized with such an idea, they are pushed forward in their ambition, without heeding the just claim of others, or even regarding their safety. Nothing appears to be seen or cared for but the goal of their own ambition.

But when that is attained, tho it may be by great sacrifice of treasure and blood, how unsatisfying is it all! The real element of greatness is still lacking, because the victory was but a worldly gain, which is altogether a hollow mockery. Take, for example, one who rose to the loftiest pinnacle of worldly glory ever

who, when in Egypt, is said to have ridden before one of the great stone memorials of that country, and, after comparing his fame and greatness with the "dull-eyed sphinx," is made by the poet to console himself with the words:—

"And nations yet to be,
Surging from time's deep sea,
Shall teach their babes the name of great Napoleon."

Yet afterward, when in conversation with General Bertrand, he said: "Alexander, Cæsar, Charlemagne, and I have founded empires; but on what have we rested the creations of our genius?—Upon force. No one but Jesus has founded an empire upon love, and at this moment millions of men would die for Him. It is not a day nor a battle that won the victory over the world for the Christian religion. No,

it was a long war, a fight for three centuries, begun by the apostles, and continued by their successors and the Christian generations that followed. In that war all the kings and powers of the earth were on one side, and on the other side I see no army, but a mysterious force, and who had no rallying point but their faith in the mysteries of the Cross. I die before my time, and my body will be put into the ground, to become the food of worms. Such is the fate of the great Napoleon. What an abyss between my wretchedness and Christ's eternal kingdom, proclaimed, loved, adored, spreading through the world! Was that dying? Was it not rather to live?"

This was far from a satisfying elevation, according to Napoleon's own testimony. It could not possibly compensate, because it was filled with the elements of perplexity and doubt. So every attainment of ambition gained by force, must be of this nature, because the violent efforts by which it is won, must set those from whom it is taken, against the winner. If retained, it must be by the constant application of personal influence and force.

But there is an elevation which, when attained, is eternally secure, because it is not won through sordid ambition. The promise is, "Humble yourselves in the sight of the Lord, and He shall lift you up." James 4:10. Following this, none have to elevate themselves to precarious positions by force of personal influence; but all that is asked of them is to be unpretending and lowly, to claim little for self, and accept the gifts of God as blessings received by the unworthy; and God Himself says that He will lift up all such. How much better to have ambition take this turn than that of the conquerors of the world's power!

JOHN ORR.

TRUST YOUR FATHER'S PROTECTING HAND.

A LITTLE girl was walking by the side of her father, who held her hand as they passed along the crowded street of the city. Presently the enticing beauties in the store windows invited her to stop a moment, and she sought to pull away from her father, feeling that she could go alone. He cautioned her, but so confident was she that he let go his hold of her hand.

In a few minutes she had so far forgotten him that she stopped by a window and was viewing its contents with childish delight. Her father was soon lost in the crowd, and when she turned to go on, she could not find him. She then began to realize that she was alone, and, not knowing which way to go, her eyes began to well up with tears, and her quivering lip betrayed her perplexity. She was lost, alone, —away from father. But he did not forget his little one. He was watching her with intense interest and affection. As soon as he thought she had learned the lesson "that father knows best," he came along so she could see him, and as he spoke her name, she quickly turned and in a moment was by his side, clinging firmly to his hand.

Have you, O child of God, been attracted by the glitter of earth? Have you let go your Father's hand, and are you charmed by the tinsel along the way? In your self-confidence have you forgotten that you need a guiding hand to keep you on your journey through the land of destruction, that you may reach your home in safety? As you turn to go forward, do you feel confused, not knowing which way to go? And as you begin to realize that you are alone, does despair take possession of your soul as the tempter whispers to your confused

and frightened senses, "You are lost"? Let this thought quiet your beating heart: Your heavenly Father has not forgotten you. And if you turn with all your soul to seek Him, He will again reveal to you His smiling face.

He has not forgotten you, but longs once more, according to His blessed promise, to hold your hand. Delay no longer, but turn, O, turn, before the night falls, and you find Him not!

H. G. THURSTON.

GETHESEMANE.

GETHESEMANE! Gethsemene!
Thine olive boughs are fair!
And high thy palm tree branches rise
To catch the scented air,
And radiant are the suns that shine
Upon thy wall and vine,
But dark and lone, Gethsemene,
This night, the wo that's thine.

For, ah! who kneels at this dim hour
Upon the dew-cold earth,
In burning lips that burst in prayer,
Pouring His spirit forth?
Ah! who is He whose clasped hands
Are raised in prayer divine,
And whose cry that in anguish deep?
Redeemer, it is Thine.

Yes, there Thou art, and e'er shalt be,
The Holy, the Adored
The worshiped One of heaven and earth,
Our Saviour and our Lord,
The Pure, the Sinless, the Unstained,
Who now against Him hurled
Finds all the sins of ages past,
The miseries of a world,

As, kneeling there upon the earth,
He lifts His fervent brow,
While all that was or e'er shall be
Comes to His spirit now.
Deep, deep the pangs that wring His heart
With anguish and with fears,
Weeping in His sore bitterness,
His blood, instead of tears.

Gethsemene, Gethsemene,
Forever thou'lt be claimed,
Not for thy groves of olives fair
That erstwhile made thee famed,
Nor for the scented air that fans
Thy bowers of shaded green,
But for that prayer, Gethsemene,
And agonizing scene.

—Kathleen G. Cleary.

THE PEARL OF GREAT PRICE.

IN the parable of the pearl of great price, the pearl is not represented as a gift. The merchantman bought it at the price of all he had. Many question what this means, when Christ is presented in the Scriptures as a gift. He is a gift to all who give themselves, soul, body, and spirit, to Him, without reserve. We are to give ourselves to Jesus, to live a life of full obedience to all His requirements. All that we are, all the talents and capabilities that we possess, are the Lord's, to be consecrated to His service. Only thus can we obtain the priceless gem of salvation.

Salvation is a free gift, and yet it is to be bought and sold. In the market of which Divine Mercy has the management, the precious pearl is represented as being bought without money and without price. In this market all may obtain the goods of heaven, which are lent on trust. The treasury of the jewels of truth is opened to all. "Behold, I have set before thee an open door," the Lord declares, "and no man can shut it." No sword guards the way through this door. Voices from within and at the door say, Come. The Saviour's voice earnestly and lovingly invites us: "I

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

The Gospel of Christ is a blessing which all may possess. It takes men as they are, poor, wretched, miserable, blind, and naked. The only condition Christ presents to those who come to Him to be clothed with His righteousness is obedience to His commandments. And by the obedient soul the law is found to be a law of perfect liberty, liberty to lay hold by faith on the hope that is sure and steadfast. When we render back to God His own, when we wash our robes of character, and make them white in the blood of the Lamb, then we shall be entitled to a celestial crown.

The poorest are as well able as the richest to purchase salvation; for no amount of worldly wealth can secure this treasure. It is obtained by willing obedience, by giving ourselves to Christ as His own purchased possession. Education, even though it be of the highest class, can not, of itself, bring a man nearer to God. The Pharisees were favored with every temporal and spiritual advantage, and they said with boastful pride, We are rich, and have need of nothing. Yet they were wretched, and miserable, and poor, and blind, and naked. Christ offered them the true riches, but they disdained to accept it; and He said to them, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."

We can not buy salvation, but we are to seek for it as interestedly and perseveringly as if we would abandon everything in the world for it, selling all that we have to obtain this treasure which is above price. By accepting Christ, by making Him all and in all, we shall obtain an invaluable experience; for good works will surely follow all who receive Him. The true, strong, joyous life of the soul begins when Christ is formed within, the hope of glory. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

We are to seek for the pearl of great price, but not in worldly marts or in worldly ways. The price we are required to pay is not gold or silver; for this belongs to God. Abandon the idea that temporal or spiritual advantages will win for you salvation. "As many as I love, I rebuke and chasten," God declares; "be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." God calls for your willing obedience. Open the door, and let Christ in. He asks you to give up your sins. "To him that overcometh," He promises, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Christians are to be careful to maintain good works. They are to seek to save the souls that are perishing out of Christ. The Gospel is to be preached as a witness to all nations. Christ does not say that all will receive the Gospel. Many will not appreciate it, because things of minor importance claim their attention. Yet the Gospel is to be preached as a witness to all. The light is to shine amid moral darkness. The truth is to be placed in contrast with error. Christ says to His followers: "Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men,

that they may see your good works, and glorify your Father which is in heaven." The work of grace is a progressive work. "And beside this," Peter writes, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

We are to guard against deception. "I say unto you," Christ declared, "that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Every one who professes godliness is tested, as a merchant tests a piece of silver to see whether it is genuine. God has given His people the lesson essential for them to practise. "Seek ye first the kingdom of God, and His righteousness," He says, "and all these things [the things needful for this life] shall be added unto you." Would that all who claim to be Christians were doers of these words.

Christ has given the invitation: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Great indeed are the promises given in God's Word. Christ gave His life for us, and He offers us salvation freely and without price. Those who are seeking for rest will find it by coming to Christ. All their wants will then be satisfied; for Christ cleanses the heart and renews the mind. But many turn with disdain from the salvation offered, giving the things of eternal interest only a passing thought. This is why they do not rightly estimate the value of the heavenly treasure.

Service to God is comprehensive. It means the consecration of all that we are, of all the talents that He has lent us. It means that we must devote everything to His glory. But there is a wonderful deceitfulness in sin. To the heart unchanged by righteousness, Satan presents a counterfeit righteousness. Those who trust in this righteousness build on shifting sand, and the storm of test and trial will overcome them. Many who think that they are walking in the way to heaven are walking in strange paths, because they have not given up all to obtain eternal life.

MRS. E. G. WHITE.

A DANGEROUS PRINCIPLE.

THE principle that allows any part of the religious community, however large, to place their interpretation upon God's law, or upon any part of it, and then get power from the State to compel all dissenters to conform to it, regardless of their own convictions or interests, is a most dangerous one. The carrying out of this principle has caused all of the persecution for conscience' sake that has ever cursed this world, and it has been one of the mightiest instruments in the hands of Satan in his warfare against the people of God.

God gave mankind freedom to act as they chose in the matter of obeying or disobeying Him; He never used force, altho He had infinite power. Christ said, "If any man hear My words, and believe not, I judge him not." John 12:47. Therefore those who do enforce religious conformity by law assume the blasphemous position of placing themselves above God, and say to the world practically that they

are wiser than God. The apostle Paul, in 2 Thess. 2:4, speaking of the great representative of this principle, says, "Who opposeth and exalteth himself above all that is called God." Any manifestation of this principle is the manifestation of the man of sin, and is therefore antichristian. Neither does it alter the case to apply some other reason, like the "civil reason," for enforcing conformity in religious observance, in order to conceal the real purpose.

This idea of enforcing conformity in religious observance has survived in this country in the principle embodied in our Sunday laws, which recognizes the right of that part of the religious community who believe Sunday to be a sacred day to get power from the State to enforce their views of its sacred character upon all others, regardless of their convictions or interests. And the great number of reform societies and the proposed federation of the young people's societies for the purpose of enforcing Sunday observance upon all, is calling into life a principle that will only end with the subversion of the liberties of the country.

GEORGE B. WHEELER.

"THERE is a King of glory,
Erelong on earth to rise,
Sung in prophetic story,
Descending from the skies;
The Babe of Bethlehem, 'tis He;
It is the Man of Calvary,—
Not crowned with thorns, and gory,
But crowned with glory now.
Not crowned with thorns to-day,
Not mocked and led away,
But crowned with everlasting glory now."



Chapter 2 : 1-10.

The Truth of the Gospel.

BEFORE beginning the study of the second chapter of Galatians, read the first chapter again carefully. One must necessarily understand and have in mind the contents of chapter 1 in order to understand chapter 2, since the second is but a continuation of the first. There is no break in the narrative in passing from the first to the second chapter. We may summarize the first chapter thus:—

The salutation, in which the whole Gospel is included.

The reason for writing the epistle, which is found in the statement of the condition of the Galatians, namely, that they were departing from God to a perverted gospel, being led astray by some accursed teachers.

There is but one Gospel, namely, that which Paul preached.

That Gospel was given him, not by any man, but by the revelation of Jesus Christ in him.

Lastly, a brief summary of Paul's former life, his conversion, and his experience during the first seventeen years of his Christian life, chiefly with reference to the fact that he was not in connection with any of the brethren, by whom he could have been biased. He was near to Damascus when the Lord met him; he conferred not with flesh and blood, but went into Arabia and returned to Damascus, and after three years went up to Jerusalem, where he stayed fifteen days, afterwards going into Syria and Cilicia, without getting acquainted

with the churches in Judea. And so he continues the narrative:—

"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised; and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; to whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you. But of these who seemed to be somewhat (whatsoever they were, it maketh no matter to me; God accepteth no man's person); for they who seemed to be somewhat in conference added nothing to me; but contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles); and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do." Gal. 2 : 1-10.

Visit to Jerusalem.—"Fourteen years after," following the natural course of the narrative, means fourteen years after the visit recorded in Gal. 1 : 18, which was three years after the apostle Paul's conversion. The second visit, therefore, was seventeen years after his conversion, or about the year 51 A.D., which coincides with the time of the conference in Jerusalem, which is recorded in Acts 15. It is with that conference, and the things that led to it, and grew out of it, that the second chapter of Galatians deals. In reading this chapter, therefore, the fifteenth of Acts must be understood and borne in mind. Our study this week will thus necessarily be largely in Acts 15, of which Galatians 2 is merely an adjunct.

That New Gospel.—In the first chapter of Galatians (verses 6, 7) we are told that some were troubling the brethren by perverting the Gospel of Christ, presenting a false gospel and pretending that it was the true Gospel. In Acts 15 : 1 we read that "certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved." This, we see, was the other gospel, which was not another, since there is only one, but which was being palmed off upon the brethren as the true Gospel. That these men who brought this teaching professed to be preaching the Gospel, is evident from the fact that they professed to tell the people what they must do to be saved. Paul and Barnabas would not give any place to the new preaching, but withstood it, in order, as Paul tells the Galatians, "that the truth of the Gospel might continue with you." Gal. 2 : 5. Paul and Barnabas had "no small dissension and disputation with them." Acts 15 : 2. So we see that the controversy was no insignificant one, but was between the real Gospel and a counterfeit. The question was a vital one for the new believers, and has no less interest for us.

A Denial of Christ.—A glance at the experience of the church at Antioch, to whom this new gospel was brought, will show that it did in the most direct manner deny the power of Christ to save. The Gospel was first brought to them by brethren who had been scattered by the persecution that arose on the death of Stephen. These brethren came to Antioch "preaching the Lord Jesus. And the hand of the Lord was with them; and a great number

believed, and turned unto the Lord." Acts 11:19-21. Then the apostles sent Barnabas to assist in the work; and he, "when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord." Verses 22-24. Then Barnabas found Saul, and together they labored with the church in Antioch for more than a year. Verses 25, 26. There were in the church prophets and teachers, and as they ministered unto the Lord, and fasted, the Holy Ghost spoke to them, telling them to separate Barnabas and Saul to the work to which He had called them. Acts 13:1-3. So we see that the church there had had much experience in the things of God. They were acquainted with the Lord and with the voice of the Holy Spirit, who witnessed that they were children of God. And now, after all this, these men said, "Except ye be circumcised after the manner of Moses ye can not be saved." That was as much as to say, "All your faith in Christ, and all the witness of the Spirit, are nothing without the sign of circumcision." The sign of circumcision, without faith, was exalted above faith in Christ, without any outward sign. The new gospel was a most direct assault upon the Gospel, and a flat denial of Christ.

"False Brethren."—It is no wonder that Paul styles those who presented this teaching, "false brethren," who had, as the Danish strongly expresses it, "sneaked in." Gal. 2:4. To the Galatians he said of them, "There be some that trouble you, and would pervert the Gospel of Christ." Gal. 1:7. The apostles and elders, in their letter to the churches, said of those men, "Certain which went out from us have troubled you with words, subverting your souls." Acts 15:24. And they further add, they "gave no commandment" to them. Verse 24, R.V. That is to say, these teachers were "false brethren," who were not recognized by the apostles as teachers, who were speaking perverse things to draw away disciples after themselves. There have been many such since that time. So vicious was their work that the apostle said, "Let them be accursed." They were deliberately seeking to undermine the Gospel of Christ, and thus to destroy the souls of the believers.

"The Sign of Circumcision."—These false brethren had said, "Except ye be circumcised after the manner of Moses, ye can not be saved." Literally, "You have not power to be saved." This put all the power of salvation in the outward sign of circumcision. Paul declares, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6. Circumcision has no power, and uncircumcision has no power, but faith alone, working by love, is mighty to save. That which the false brethren wished to enforce was not real circumcision, for that is not outward, but in the heart, and consists solely in obedience to God's law through faith. See Rom. 2:25-29; 4:7-11. Abraham was righteous by faith alone, was, in fact, really circumcised in heart "with the circumcision made without hands," by the Spirit, before he received the outward mark, which was not real circumcision, but only served as a sign, a reminder to him that circumcision consists in worshiping God in the spirit, and having no confidence in the flesh. Rom. 4:2-11; Col. 2:10, 11; Phil. 3:3. So these Christians of Antioch, who had been converted from heathenism, just as Abraham was, and had received the Lord Jesus, were circumcised with the true circumcision. The "false brethren" wished

them to give up the reality for the empty sign.

"The Flesh Profiteth Nothing."—Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:63. The people of Antioch and Galatia had trusted in Christ for salvation; now there were some who sought to induce them to trust in the flesh. They did not tell them that they were at liberty to sin. O, no; they told them that they must keep the law! Yes; they must do it themselves; they must make themselves righteous without Jesus Christ. For circumcision stood for the keeping of the law. Now the *real* circumcision was the law written in the heart by the Spirit, but the outward form, in which alone these "false brethren" wished the believers to trust, stood only for self-righteousness. The false brethren would have them circumcised for righteousness and salvation; but Peter said, "Through the grace of our Lord Jesus Christ we believe to be saved." Just as Paul wrote, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. "Whatsoever is not of faith is sin." Rom. 14:23. Therefore all the efforts of men to keep the law of God by their own power, no matter how earnest and sincere they are, result in nothing but imperfection—sin. "All our righteousnesses are as filthy rags." Isa. 64:6.

"A Yoke of Bondage."—When the question came up in Jerusalem, Peter said to those who would have men seek to be justified by their own works, instead of by faith in Christ, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10. This yoke was a yoke of bondage, as is shown by Paul's words, that the "false brethren" sneaked in "to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." Gal. 2:4. Christ gives freedom from sin. His life is "the perfect law of liberty." "By the law is the knowledge of sin" (Rom. 3:20), but not freedom from it. "The law is holy, and the commandment holy, and just, and good" (Rom. 7:12), just because it gives the knowledge of sin by condemning it. It is a guide-board, which points out the way, but does not carry us. It can tell us that we are out of the way; but Jesus Christ alone can make us walk in it; for He is the way. Sin is bondage. Prov. 5:22. Only those who keep the commandments of God are at liberty (Ps. 119:45), and they can be kept only by faith in Christ (Rom. 8:3, 4). Therefore whoever induces people to trust in the law for righteousness, without Christ, simply puts a yoke upon them, and fastens them in bondage. When a man has been convicted by the law as a transgressor, and cast into prison, he can not be delivered from his chains by the law which holds him there. But that is no fault of the law; just because it is a good law, it can not say that a guilty man is innocent. So these Galatian brethren were being brought into bondage by men who were seeking to exalt the law of God by denying Him who gave it, and in whom alone its righteousness is found.

Why Paul Went up to Jerusalem.—The record in Acts says that it was determined at Antioch that Paul and Barnabas and some others should go up to Jerusalem about this matter. But Paul declares that he went up "by revelation." Gal. 2:2. He did not go up to learn the truth of the Gospel, but to maintain it. He went, not to find out what was the Gospel, but to communicate the Gos-

pel which he had preached among the heathen. Those who were chief in the conference "added nothing" to him. He had not been preaching for seventeen years that of which he stood in doubt. He knew whom he believed. He had not received the Gospel from any man, and he did not need to have any man's testimony that it was genuine. When God has spoken, an endorsement by man is an impertinence.

The Gospel Not Magic.—The great lesson taught by this experience, to which Paul referred the Galatians, is that there is no *thing* in this world that can confer grace and righteousness upon men, and that there is nothing in the world that any man can *do* that will bring salvation. The Gospel is *the power of God* unto salvation, and not the power of man. Any teaching that leads men to trust in any object, whether it be an image, a picture, or anything else, or to trust for salvation in any work or effort of their own, even tho' that effort be directed toward the most praiseworthy object, is a perversion of the truth of the Gospel, a false gospel. There are in the church of Christ no "sacraments" that by some sort of magical working confer special grace on the receiver, but there are things that a man who believes in the Lord Jesus Christ, and who is thereby justified and saved, may do as an expression of his faith. The only thing in the world that has any efficacy in the way of salvation, is the life of God in Christ. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared, that we should walk in them." Eph. 2:8-10.

E. J. WAGGONER.

THE DECALOGUE.

The Sixth Commandment.

"Thou shalt not kill." Ex. 20:13.

This commandment is short in words, but very broad in meaning. The Lord did not desire that there should ever be any death in His fair universe; all death is contrary to His will. When the law of God condemns a sin, it goes to the lowest depths, and condemns the last fiber of the root of the matter. There is left absolutely nothing; it is utterly uprooted. There is no excuse for sin anyway; it has come into the universe of God as an intruder.

When a man goes out with knife or gun in hand, and takes the life of his fellow-man, he has committed the overt act of killing. But this was not the beginning of the matter; the desire to do the deed was in his heart for days, weeks, or months before he committed the act. And a desire to harm our fellow-man is a violation of the sixth commandment. This is shown by our Saviour in Matt. 5:21-24.

Judging, condemning, or speaking evil of others is also a violation of this precept. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matt. 7:1, 2. "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." Luke 6:37.

God has not given to man the work of judgment, for man is not capable of judging; he can not look into the heart of his fellow-man and discern the motive that prompted the act. God only can do this; therefore man has not been given any such work to do. Yet how often this is done!

"Speak not evil one of another, brethren.

He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save and to destroy; who art thou that judgest another?" James 4:11, 12. When we speak evil of our fellow-men, we judge the law of God, but can we judge the law without judging the One who gave the law?—No, we can not. Therefore in the act of speaking evil, we set ourselves above the God of heaven, judging Him to be an incompetent Lawgiver, and unworthy of our respect and obedience. This is an awful thing for any one to do. If we ever enter heaven, we must learn to keep all the commandments of God, and this one says, "Thou shalt not kill."

"And when ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood." Isa. 1:15. If we should meet a man on the street with his hands literally besmeared with human gore, we should be horrified; we should flee from him, feeling that he was a dangerous man, and ought not to have his freedom. But we can sit down and listen quietly for hours to an evil report some one is peddling about the country, and we do not feel horrified at all. Yet in the sight of God both are guilty, and must repent of the sin of murder, and obtain forgiveness, before God can take them to heaven. It is a very dangerous thing to engage in evil-speaking, or to associate with those who do so.

There is another phase of this subject which we must not overlook. Men sometimes take their own lives. This also is a violation of the commandment we are now considering. There are many ways that men may take their own lives. Some shoot themselves; others take poison; others cast themselves into the water, and are drowned. All this is very bad, and we are sorry for one who takes such a course. But by the use of tea, coffee, tobacco, opium, alcohol, and stimulants of various kinds, men and women bring upon themselves disease and premature death, shortening their lives by ten, fifteen, or twenty years. Have such persons violated the commandment which says, "Thou shalt not kill"?—They certainly have.

By overeating, men sometimes shorten their lives. The writer once knew a man who ate so much ice-cream that he died in a few hours. He was young, strong, and vigorous. Did this man violate the law of God? Others have overworked, and have died prematurely.

God in His mercy may save some of these persons who have violated His law in the different ways spoken of, because of their ignorance of the true character of His law; but light is now shining upon the world, and God is leading His people to an understanding of His law, that they may prepare characters that will fit them for citizenship in His kingdom.

How broad and deep are the thoughts of God expressed in His law! How pure these holy principles are! Only by the aid of the Holy Spirit, which is given to us through Christ Jesus, can we ever meet the divine standard. But, praise the name of the Lord, in Him and by His strength we can reach the "measure of the stature of the fulness of Christ."

J. W. WATT.

TRUE religion is no variable product. It is a system of fixed principles and abiding truths. It calls for a constant exemplification. Faith and practise must go hand in hand. There is but the one Saviour for us all, and the one Bible for the enlightenment and guidance of heart and life. Christianity was never given to be

readjusted to human notions and ideas with advancing eras, but to be accepted and exemplified as the years come and go. It needs no new light thrown upon it, but man needs its fresh light thrown upon his changing conditions. He must conform at all times to its standard.—*The Presbyterian*.

THE SHEPHERDS AND THEIR DOG.

JESUS CHRIST announced Himself as the "good Shepherd." John 10:11. The pre-eminent virtue of the good Shepherd is that He "giveth His life for the sheep." His peculiar manner of caring for the flock is to lead them; "He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice." Verses 3, 4.

This represents Christ's manner of work. The Scriptures also represent His ministers as shepherds. Peter exhorts the elders to "feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:1-4.

If the under shepherd be true to his calling, he will follow the example of the chief Shepherd. He will do his work on the same plan, following the same principle, as that of his Master. He will use the same means that the Master used, feeding the flock with the same food with which the Master feeds them. He will go before the sheep, having the Spirit and therefore the voice of the Master; and He will feed them, as the good Shepherd did, on the Word of God. See Matt. 4:4; John 6:63; 17:14. The under shepherd who does not work in this way, and is not willing to give his life for the sheep, is a "hireling," and "careth not for the sheep."

Now there are two ways of "herding" sheep in vogue among men. The oriental way, to which Christ likened His work, is to lead the sheep out to pasture, and lead them back to the fold. The Western way is to drive them back and forth. For this purpose dogs are used to a great extent. But the latter system gradually found its way into the church in the early centuries, and the shepherds began driving their flocks by means of the civil law. This system became almost universal, until the Reformation reintroduced the Gospel idea. The method of driving with dogs was considerably modified, as the head of the system received a "deadly wound." See Revelation 13. But for some time the prophecy of the healing of this wound has been in process of fulfilment. The wounded "head" has so far recovered as to be able to wield a very extended influence.

In the United States we have the image to the "beast," or power, "which had the wound by a sword and did live." Therefore we see an ever-increasing inclination on the part of professed shepherds to use dogs in "herding" their flocks. The most popular dog is named Sunday Law. It is a kind of combination animal—the head is religious, and the body political. It is also undenominational and non-partisan. In fact, it is about the only point on which there is anything near "church unity." This dog will come at the beck or call of any one, religious or non-religious, who may entertain a prejudice against those who keep the Sabbath of the Lord according to the commandment. It will bark furiously at this class of people, and if sufficiently urged will bite

quite savagely. But his masters—who claim to be shepherds under Him who sacrificed *His own life* instead of the liberties of his opponents—are training their dog Sunday Law to still further utility. By its help they hope soon to be able to "round up" not only their individual flocks of sheep but all other flocks, and even all the goats in the country. And then, on the "Christian nation" pretense, they will endeavor to turn in the whole lot to the chief Shepherd as actual sheep.

In furtherance of this far-reaching purpose, these nominal under shepherds are feeding their flocks, and others as far as possible, not on the Word of God, but on a specially-prepared diet. Not only is it designed to strengthen the dog for a larger sphere of operations, but the people must be drilled to willing obedience. They have heard that the flock should obey the voice of the chief Shepherd, which is the commandment of God; but their professed shepherds are teaching them to obey the voice of the State in religious matters—beginning with the Sunday law as an entering wedge.

This specially-prepared food which is being fed to "the flock," and the people in general, in lieu of the Word of God, is in the form of "Lord's Day Papers," and literature with other like alluring titles. There are two points which the professed under shepherds hope to gain as a result of a free use of this literature: (1) They hope to stimulate the people to such an extent that they will demand of the California Legislature a Sunday law for the State, and demand of Congress a national Sunday law. (2) They hope, by a great cry of, "*Vox populi vox Dei!*" to coerce the aforesaid Legislature and the national Congress to pass the required laws, on penalty of political boycott forever after.

However, whether the game be successfully played this winter or not, the Word of the Lord is sure: the good Shepherd goes before *His own* sheep, and they follow *Him*; "for they know *His voice*." And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." John 10:1-5. Now any voice that is not the voice of the "good Shepherd" is the "voice of a stranger," no matter whether it be the voice of the State in reference to religion, or the voice of the "hireling" shepherd, or the voice of this shepherd's dog Sunday Law. We expect these professed shepherds will one day gain all they demand. We believe that prophecy plainly indicates that such will be the case; and our object in promulgating the truth concerning this Sunday-law movement is that the people may be faithfully warned that the voice which utters such a law is "the voice of a stranger," and not of the "good Shepherd."

The voice, or law spoken by the voice, of God says that "the seventh day is the Sabbath of the Lord." And the Lord has positively added, "Till heaven and earth pass, *one jot or one tittle* shall in nowise pass from the law, till all be fulfilled." But we are not contending that the State has no right to interpose its voice in matters of religion merely because Sunday is not the Sabbath. It has no right to add to or take from the law of God in regard to any day; and in doing so it puts an implement of persecution in the hands of any prejudiced or unprincipled individual who may be inclined or have opportunity to use it. And it is certain that they who seek such advantage over those who oppose their scheme, do so for the purpose of using that advantage. The good Shepherd never sought such advantage over any one, and no true disciple of His ever will. No, He did not sacrifice the sinners, but sacrificed *Himself* in behalf of sinners.

W. N. G.



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OTHER GIFTS OF THE SPIRIT.

Teachers.

WE have considered, in brief, apostles, prophets, evangelists, pastors. To these the apostle adds, in Eph. 4:11, "teachers."

The religion of Jesus Christ is a religion of progress. The life of the true Christian is one of advancement. The greatest Teacher the world ever knew was Jesus Christ. He knew God; He came to reveal God; and He taught the things of God "as one having authority, and not as the scribes." He was taught of God; and of the children of God it is said, "They shall all be taught of God." This does not mean that all shall receive direct from God, with no human instrument between; but it does mean that the human instrument shall be God's instrument, possessing God's gift of teaching, and that those who receive from Him shall take it as coming from God. 1 Thess. 2:13.

Men were as truly taught of God who listened to Jesus Christ as tho they had heard the Father speak from heaven; for "He whom God sent speaketh the words of God." And just as truly do those who listen to the men sent of Christ hear the words of Christ. Those who fulfil His mission will "preach the Word." Those who truly believe will receive the Word as from God, and so will be taught of Him.

The teacher of God must teach the character, the purposes, the doctrine, of God. In other words, he must teach God. Christ gave Himself that men might "know" "the only true God, and Jesus Christ whom He hath sent." To properly teach, men must know. To teach God, men must know God. Is this true in many of our theological institutions? God is not the God of an abstract science of religious philosophy. Christianity is not some theoretical scheme of saving men. Jehovah is the living God. His Word is a living Word. Christianity is a life; and every true child of God knows the life power flowing unbroken from the throne of God.

Such a God, such a religion, was taught of old in the schools of the prophets. It was taught by the prophets to the people. It was taught by Jesus and His apostles. God would have it taught to-day. Every Christian should teach it in his home, in the church, in the neighborhood, in the great world. The Lord would have our religious schools and seminaries, modern schools of the prophets of God, in which the Word of God shall be standard, and the mighty, blessed Spirit, chief instructor. "Higher Criticism," philosophical dissertations, comparative theology, would all be submerged in the all-absorbing theme and object of knowing Christ and imparting His life. "That I may

know Him," says the apostle, "and the power of His resurrection, and the fellowship of His sufferings;" and knowing Christ he could preach Christ, "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ."

Solemn, indeed, is the position of him or her who assumes to teach for God in college or church or Sabbath-school. Let them first know what they would teach, and then use their gift to God's glory. And, reader, if you are not taught Christ by those who profess to teach Him, seek elsewhere. Go to the Word for yourself. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

OUR OBJECT.

THIS paper is published for a definite purpose. While behind it, supporting it, stands a religious denomination and organization, the object of the paper is not to build up a particular sect. It is not to multiply converts to a denomination. Its one great object is to preach the Gospel of the Lord Jesus Christ for this present hour, and so to win souls. The preaching of the Word of truth, the proclamation of the Gospel of Christ, the sounding forth of God's message for this generation, that is our part; the effect which this message will have upon those who read and hear and see, rests with them and God. He is anxious to save every one, in proof of which Christ died for every one, and His Spirit calls for every one. But the human choice and will are free. That responsibility rests with you, to whom the message comes.

You are to take the message; you are to compare it with the Word of God; you are to take the awful responsibility of accepting or rejecting it if it be found in harmony with the standard, the Word. As children of a common Father, as brothers and sisters of "one blood," as sinful, dying creatures, needing justification and salvation, may we not plead with you to examine, in the light of heaven, and weigh in the balances of God's sanctuary, that which we in this paper lay before you? And may the Spirit of truth guide you into the truth as it is in Christ Jesus.

OUR WORDS.

IN view of both the elevating effect of "words fitly spoken," and the defiling effect of evil and impure words, the Master has told us "that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

Not only are our words an index of what is in our hearts, but they leave their lasting impress upon the minds of others. And if the life has been given to impure thoughts and evil speaking, the judgment will take into account the long train of sin produced in other minds by these words, as well as the evil that is clinging to the one who thus lends himself to Satan as his instrument of unrighteousness.

That vulgar joke may seem funny to the carnal mind when it is uttered. But when the harvest-time comes, the judgment day revealing what that harvest really is, how will it

appear then? Perhaps a little boy or girl heard your filthy words, and those words lodged in the young mind. They may have seemed to lie dormant; in fact, it may have appeared that they were forgotten—and you may have forgotten them yourself—but still they are there as seeds in that mind. By and by the youth breaks out into a blasphemer, a liar, a thief, an adulterer, a murderer. Everybody wonders why it is. They say he is "a child of a good family," and they don't see how it is possible for him to do such wicked and disgraceful deeds.

Ah! but this is the harvest! Who planted the seed that produced it? Possibly a father or mother who ordinarily is kind, and who in public is very careful of his words, has been sowing these seeds all imperceptibly. The careless words spoken in private which we thought amounted to nothing have been lodged in listening and innocent ears, but how ugly is the fruit in the sad time of the harvest!

Often the Sabbath-school teacher, the church deacon, or the minister, who is all decorum and precision in public, thinks it no harm to indulge privately in words of questionable import. But since only the best should be expected of such persons as these, when they indulge in vile language it cuts its way all the deeper into the mind and heart of the listener. It is reasoned, "If the Sabbath-school teacher or the deacon or the minister uses such words, they can not be very wrong." And thus Satan works to have your private life overthrow what you do in public.

But how much better is the "word fitly spoken"! How pure and ennobling are those beautiful "apples of gold in baskets of silver"! And every one who professes the name of Christ should seek the divine power that will enable him to say, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; He wakeneth morning by morning, He wakeneth mine ear to hear as the learned." Isa. 50:4. "The Lord God hath given" you this rich promise. Do you accept it? If so, then, like your Master, you will be prepared to utter the "word fitly spoken." No soul will be wrecked by your idle speech, but instead a river of purity will flow through your mind from the angels of God, spreading the joys of righteousness and truth. T.

THE POWER OF HYPNOTISM.

THAT there is power of some kind in hypnotism no well-informed person will deny. But just what that power is neither the cultured scientist who experiments with it nor the quack who amuses the people with it for his personal gain, seems to understand.

The notion is entertained that one mind can act upon another without any material means of communication. And with this belief firmly fixed, the individual surrenders his will, the one force by which the intellect is governed, to the hypnotist. But any one who will make such a surrender of the will does a most dangerous thing; for he absolutely gives up all personal control, and is entirely at the mercy of another. And this is true, no matter whether the hypnotist is a traveling quack, or a doctor, or purely a scientist.

It may be suggested to you that hypnotism is a power in many respects like electricity, and

that the study of this hypnotic power is still in its infancy. But do not be deceived by any such talk. Hypnotism, tho not under that name, has been a favorite subject for study from the days of the most ancient magicians. Mankind seems strongly inclined toward the mysterious and marvelous. And the most cultured men, even of this intellectual age, are not without their superstitions, unless through the power and enlightenment of the Word of God these superstitions have been driven away.

It is true that many look upon the actual believer in the literal Word of God as being highly superstitious; but such persons do not know that the Bible is the one thing that dispels all superstition by planting the truth in the mind. And he who pities the believer in the Word of God should not overlook the real superstitions that he himself possesses. He may claim that the mind that believes in the literal truth of the miracles of Jesus is superstitious; yet he would not think of launching a ship without breaking a bottle of wine over her bow. He looks upon the believer in the story of the Flood as a child of superstition; yet he would not begin a journey or commence a piece of work on Friday, and fears that the demons of evil have placed a magic charm that bodes disaster about the number 13. He thinks that the fairy tales of the nursery are about on a par with the Bible stories of angel visitors; and then he turns away to a spiritist seance, and positively recognizes the unseen presence that is there.

Such are some of the inconsistencies of us poor mortals, when our anchorage is broken away from the Word of God. And it should be distinctly stated that no one is anchored to God's Word who merely has a nominal faith in it. The worst superstitions that the world has ever seen have been harbored by those who have professed faith in the Bible. But to profess faith in the divine Book does not make one a possessor of that faith. If we avail ourselves of the benefits of Bible truth, we must take the Bible as the literal words of the heavenly Father speaking to us direct. In every sentence and word of the inspired Book we must hear the voice of God speaking to our souls. We commune with God through His Word as a friend converses with friend. Anything short of this is not the fulness of faith in the Book of books. And he who possesses true and unqualified faith in God's holy Word is no toy to be tossed about by every superstition that evil angels through the medium of ignorance or a diseased imagination may impose upon the world.

But hypnotism is more than a superstition; there is a real power manifested by the hypnotic agent. And if men would lay aside their curiosity and think soberly upon the subject, they would have nothing to do with it. For hypnotism is not, and, in the very nature of things, never can be a real science. And those who are studying it for a science are fooling themselves. They will find in a little time from now that they have done more than lose their time while experimenting with it; they will find that they have lost themselves. The man who exercises such a power as hypnotism upon others is under the same power himself, tho he is unconscious of it. And sometime when he seeks to break away from it he will be made to realize the presence

of the chains that he had not before recognized. The evil of hypnotism acts in both ways; it is just as harmful to the operator as it is to the one who is operated upon.

To be sure, it will be suggested that there have been those who have offered warnings and opposition to every advancing science. Superstition and ignorance are, of course, a barrier to light and progress. But this does not say that everything that claims to be light and progress is such in reality. And he who looks at hypnotism from the standpoint of truth—not having his eyes blinded by the hope of gain, nor his mind prejudiced by the bigotries of false science—will surely see the evil that is lurking behind this bewitching subject.

But more on the question next week.

T.

THEY THAT PROPHECY FALSE DREAMS.

THERE always have been those who claim to be teachers sent of God, but whom the Lord does not own. "Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause My people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord." Jer. 23 : 32.

The Lord being "against them that prophesy false dreams," and the Lord also being able to perfectly read the future, He will of course fully expose all these false prophets in His Word—the Bible. We are now in the perilous times of the last days, and many false doctrines are being urged upon the world. These deceptions of Satan can be detected only by a knowledge of God's Word and an abiding faith in that Word. Do not fail to study the Bible every day.

T.

"THE DECEITFULNESS OF SIN."

SIN is always saying to us, "Just this once more." We have a bad habit that we propose to leave off sometime; but sin says, "Only indulge this once, then you will quit." No matter what the form of evil that besets us, when our conscience condemns us and the Spirit of God through His Word is urging us to reform, sin continues to whisper in our ear, "Only this once."

This evil commences with childhood and follows us until we, in the strength of the Lord, say to Satan with his temptations, "Get thee hence." The little boy or girl desires some indulgence, and father and mother say that it is not good. But the child pleads, "Just this once, and I will never ask it again." Fathers and mothers, if they have wisdom from God, will seek at the first manifestation of this evil to explain to their little ones that it is nothing less than the deceitfulness of sin that is prompting them to plead, "Only once."

When a temptation confronts us, Satan seeks to make it appear that the peculiar circumstances are such that it would be best to yield "just this once;" and then after this we will be strong. Indeed, we feel perfectly sure that it will be only for this one time that we will yield. We feel very weak before the temptation now because of the "peculiar circumstances;" but how strong we feel while indulging in our sinful habits, because of the thought that to-morrow we will surely conquer!

But how foolish we are to allow ourselves to thus be led along in sin! The plea when the temptation comes is, "Only this once." When it comes again, it is, "Only this once." And while it continues to come week after week and month after month and year after year, it is never anything but, "Just this once."

The apostle's admonition is, "Exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:13. It is a part of the "deceitfulness of sin" to keep saying to us, "Only this once." For in this way a habit is formed, and the longer that it can be kept up by Satan's persuasive and seemingly plausible argument, the more confirmed and hardened do we become.

"Only this once" is without doubt the most cunning and at the same time the most successful trick that Satan has ever invented. It is positively dangerous to take another step in that direction. Stop now.

T.



"Enquire and make search and ask diligently."

893. Is It Right?

IS IT right for a Christian to take life in defense of property intrusted to his care? A postal employee is under oath to protect and defend the Constitution of the U. S., and his oath is taken without any purpose of evasion. Can a Christian take such oath, and then allow constitutional laws to be broken in his official presence, that is, when he is in charge of Uncle Sam's property? Feeling that I have no right to take up carnal weapons against my fellow-men, have I a right to make such oath?

L. X.

It is not the object or desire of THE SIGNS OF THE TIMES to point out each man's particular duty. It is our purpose to preach the Word, to honor God's law, to lift up Jesus Christ as the Saviour, the great example, the One able to make man in all things obedient. But He wants men to know their duty from Him, and to do it for His sake. What would Christ do in respect to the above questions? Would He tie Himself up in any employment of life so that He would be forced to take life rather than lose property? In other words, would He place His conscience at the disposal of men? A Christian may do many things in a public capacity and be true to God; but he must do it all "as to the Lord, and not unto men." If he be a Christian, he is bound to be faithful to God "without any purpose of evasion." "Ye were bought with a price; be ye not the servants of men."

894. Deut. 14 : 26-28.

In the tithe belongs to the Levite, how had the man a right to use it for what his soul lusted after?

L. C. H.

The tithe referred to here is a second tithe. The first tithe belonged to the Levite and priests. Num. 18:24-28. After that a second tithe was taken, which was eaten before the Lord the first and second year, and in the third year was given to the poor. Deut. 14 : 28, 29. In the fourth and fifth years it was again eaten by the owners, and in the sixth year given to the poor. The seventh year—a sabbath to the Lord—all things were common. Ex. 23 : 10, 11. A people who were living in the light would not lust after things displeasing to God.

895. The Kings of the East.

In Rev. 16:12 we read that the river Euphrates was dried up, "that the way of the kings [that come from the sun rising] of the East might be prepared." What country do they come from?

J. H.

From the territory east of Turkey and Persia, where the Euphrates River is. It may come to mean such powers as England, Germany, France, Russia, and the United States, when they divide up Asia among themselves, and the last power takes the Philippines. Thus the kings of the West become the kings of the East.



"I will stand upon my watch, and set me upon the tower, and will look forth to see what He will speak with me."

ANOTHER SUNDAY-LAW CAMPAIGN IN CALIFORNIA.

We are already forewarned that the next Legislature of California, to convene next month, will be urged to enact a Sunday law. The following petition is now being circulated throughout the State:—

PETITION.

"To the Senate and Assembly of the Legislature of California—

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

The people are being urged to sign this document, and many of them will sign it. Some will sign it thinking they are doing God service; others will sign because they are asked to do so; still others will attach their names as a matter of business or political policy—fearing the oft-threatened boycott, which many people who favor such measures deem a Christian argument. Because many may and will be induced to sign this memorial thoughtlessly, not knowing the possibilities for evil that underlie such a law, we ask whoever may read this to pause and consider what is involved in legislation of that character.

1. Do you want the California Legislature to outline your religion? We anticipate your answer; you unhesitatingly answer, "No!" Not even the most ardent Sunday-law advocate in the State wants such an act in his own behalf. Not a single individual who has signed, or will sign, this petition—not even the author of the petition, or the authors of the proposed law—would think of asking the Legislature to formulate any religion for him to profess, or a religious dogma for him to support. Yet this is just what you ask the Legislature to do for other people when you sign this petition. More than that, you ask the Legislature to enforce upon other people, not the religion which that body might of itself invent, but the religion which *you* already hold, or, by your signature to the foregoing petition, profess to hold. And you do this in the name of Christianity, the basic principle of which is stated by Christ himself in these words: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Note that He proclaims this doctrine as "*the law*" of Christianity between man and man. Now to ask any power to legislate in opposition to this law is antichristian in the extreme. And it is asking the Legislature to commit the State to a policy that must antagonize one class of citizens professing Christianity against another class professing Christianity, and against those who make no profession at all.

2. The advocates of the Sunday law will tell you that such legislation is not religious; that it is a necessity to the physical well-being of the individual, etc. But the words of the petition, and the results in other States where the Sunday laws are enforced, prove that it is religious legislation. The petition calls for "a sabbath law that will prohibit all unnecessary secular labor and business and all public sports and amusements inconsistent with the sanctity of the day." Why, if it is merely for the physical necessity of rest, is that particular day designated? Could the clergy and other religious people who have inaugurated this move be induced to advocate a compulsory cessation of labor for physical rest on any other day of the week? You know they could not be so persuaded. It is a fact patent to every observer that in their councils, in their sermons on the subject, in the statements of purpose of all their unions, leagues, associations, or societies, as the case may be, their expressed design is "a better observance of the Lord's day." The Sunday law is expected to put an end to "*desecration* of the Sab-

bath." In whatever language they may couch their memorials or the proposed statute, the purpose is enforced observance of a religious institution. A noted champion of State and national legislation on this subject, the one whose arguments have been most frequently quoted by other advocates, says, "If you take the religion out, you take the rest out." The law is demanded by religious people. Every movement of the kind in the State has been inaugurated by the ministers; and if the law be enacted, it will be enforced only at the instance of religious people, or by a vicious class of irreligious people who may find the law a convenient weapon with which to annoy or persecute those against whom they may hold prejudice or personal grudge. This is the way such laws have worked in all other States where there has been any pretension of enforcing them.

3. An organ of one of the leading factors in the present crusade says: "The Israelite and the seventh-day Christian are not required to rest on the first day, if they observe the seventh." This implies that this particular faction of the Sunday-law crusaders intend that there shall be an exemption clause for the benefit of those who observe the seventh-day Sabbath, which is another proof of the religious character of the day. (By the way, if the Israelite and the seventh-day Christian can rest on Saturday without a State law to compel them to do so, or to protect them in so doing, why can not others keep Sunday without a special law to that effect?)

4. It is not a question of which day is the Sabbath; it is not a question of differences of opinion between different classes of people professing to be Christians. It is a question of *rights for all classes*. What about people who have no religious scruples, who do not recognize an obligation to observe any day in a religious manner? Have they no rights which the State is bound to respect? or is the State made for the sole benefit of those who profess to be Christians, and who think all others ought to be compelled to formally observe at least one of their institutions? How about the people whose employments do not engage them more than half the time? How about those who have no employment at all, or those who catch odd jobs of a day or two at a time? Must they needs be compelled to rest on Sunday? These classes comprise a very large number of people. But if one of them should happen to find some work on a Sunday, the pay for which was much needed by himself or his family, this tyrannical Sunday law, urged onto the statute-books by professed Christians, would rob him of his earnings to pay a fine, or it would lay him up in prison for a time.

5. These are not fancy sketches. There are thousands of unemployed men in the State to whom a day's work, even on Sunday, would be a welcome boon. It is safe to say that where there is one man overworked by Sunday labor there are a score that have not employment one-half of the time. Go amongst the laboring classes, in whose behalf so much of this Sunday law ado is made, and the burden of their appeal is, "Give us work." They are not crying for rest. They have too much of that now. Go into our cities, and one of the most difficult problems is how to furnish something for the unemployed to do, something to satisfy the demand for bread. Already the calendar in the Police Court is larger on Monday morning than on any other day; and why?—Simply because so many people are idle on Sunday. Now it is clear that if there are so many people compelled to work on Sunday as the Sunday-law adherents claim, the number of men idle on that day would be quite largely augmented.

6. Those who are circulating this petition will probably renew the oft-repeated plea that the Sunday law is needed to protect the people at worship from unnecessary annoyance. These need to be reminded that there is already a section of the code covering that ground on *every day of the week*. Section 302 of the Penal Code reads as follows:—

"Every person who wilfully disturbs or disquiets any assemblage of people met for religious worship, by noise, profane discourse, rude or indecent behavior, or by any unnecessary noise either within the place where such meeting is held, or so near as to disturb the order and solemnity of the meeting, is guilty of a misdemeanor."

And section 19 of the same code provides that

crimes of the grade of misdemeanor are punishable by "imprisonment in a county jail not exceeding six months, or by a fine not exceeding five hundred dollars, or both." So, for the purpose of protecting from annoyance those who are assembled for worship, there is now a statute far more potent than a Sunday law, because it is far more comprehensive in its scope.

7. Before you sign a petition for a Sunday law, remember that those who are conscientiously opposed to being coerced or to coercing others in the matter of Sabbath observance have *rights* which the State is bound to recognize, and that the true recognition of one person's rights will not make it possible to prohibit the exercise of the rights of another person.

W. N. G.

A man who writes "professor" in front of his name advertises in an Eastern paper to teach hypnotism by mail. Hypnotism is becoming quite a topic for study, and thousands are taking it up. But before jumping into it people should consider what they are doing. The subject, to be hypnotized, must absolutely surrender his mind and will to the hypnotist. This is a very dangerous thing to do. There is a fallen angel who then steps in to form the connecting link between you and the man who hypnotizes you. There has been a great deal of so-called "scientific investigation" of this subject, but the true scientific fact is that Satan is at the bottom of all hypnotism. He may not figure personally in every individual case, but he is seeking to lead the world into his realm of mysterious mystification so that he can sweep it by his great delusions prepared for these last days. Curiosity may lead one to want to "investigate" hypnotism, or the desire to go about the country as a hypnotist and entice people to spend their money to see his "marvelous power," may come up as a strong temptation, but it is best to let the subject entirely alone. Make a careful study of what the Bible says concerning the deceptions of Satan, and it will help to dissipate idle curiosity concerning the many hidden mysteries that we are being urged to investigate in these days. T.

DISEASE AMONG GERMAN CATTLE.

The press despatches give the information that "official statistics show that German cattle everywhere are suffering from tuberculosis and other diseases. . . . At least 40 per cent. of all the German cattle have tuberculosis, and in some districts the percentage is as high as 79 per cent."

These figures should be eye-openers. And it is not in Germany alone that tuberculosis, and other diseases as well, are prevalent among cattle. Indeed, our eyes can not be blinded to the fact that diseases among both man and beast are becoming more and more prevalent. This old earth is being filled with disease and decay. And how merciful it is that the Saviour is to come so soon and redeem all who can be led now to receive Him! T.

"TRY TO KILL THE CZAR."

If the Russian czar moves out where the crowd can get near him, or can have access to the carriage or car in which he rides, we are very apt to find such announcements in the papers next day as the words at the head of this paragraph. Several times during the past few weeks attempts have been made on his life. These are some of the constantly-recurring evidences of the anarchy and violence that are so prevalent in these times. And as you look out upon the world, would it not give you a sense of relief if you could truly say that none of this evidence of anarchy and violence could be seen outside of Russia? T.

It is a thought filled with sublime solemnity that we are now living in the time when the divine decree will soon be proclaimed: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

MISSIONS

"And those who have wisely taught shall shine as the brightness of the firmament; and those who have turned many to righteousness, as the stars forever and ever." Dan. 12: 3 (*Boothroyd*).

MISSIONARY DEBTS.

Men said:

We would give to the Lord if He gave us more,
But the times are hard, and the world wants war;
The mouths of our cannon are yawning for gold:
The Lord must wait till the ships are coaled.
His armies must shift for themselves this year,
For our own boys need us, and they are near;
Our taxes are rising, and profits fall;
The news and the noise and the bugle call
Have made us deaf to the still, small voice.
The debts must stand; it is not our choice.

God said:

My world is larger than yours this day;
My armies march when yours delay.
Where the smoke is thickest the light shines clear,
And My captains know not the name of fear.
Are your pleasures greater than black men's pain?
Is your ease the price of a dark world's stain?
Must you wear soft raiment and have your pleasure,
And lavish on silken flags your treasure,
While My prophets lack for the needs of life,
And My flag droops tattered above the strife?
There are left some faithful stewards still
That heed not the passing good or ill,
But serve Me steadily day by day;
I can call on them in your long delay.
If one yields her life to set you free,
Will you take light heart in the year to be,
And take your ease as you long have done,
Waiting once more till the year is gone?
Or shall this gift, of life and death,
Shame your neglect and quicken faith?
See, your debts are lifted and you are free;
Then live like men in the year to be.

—Anon.

THE WORK AT HILO, HAWAII.

It has been a year and three months since we arrived here from Honolulu. During this time we have been laboring principally for the Chinese, as that is the wish of the Foreign Mission Board; yet there has been, and is at the present time, much that ought to be done for the people here of different nationalities. The little that we have been able to do aside from the Chinese work, has been done for the Hawaiians. These are a noble people, and appreciate any kindness that is shown them. Some are much interested in the study of the Bible, and a few are keeping the Sabbath. But as the Chinese work has taken up the most of our time, the work for others has been limited.

The harvest truly is great, but the laborers are few. Our hearts are made glad when we see the different peoples desirous of learning the truth of God, but sad when there is not one to instruct them. And we pray the Lord of the harvest to send forth laborers into His harvest. God has been calling long to His people, and has waited patiently to hear them say: "Here am I, Lord. What wilt Thou have me to do?" God has a place for all that have a desire to work.

Of the Chinese alone there are over four hundred million to be enlightened; and how few there are to enter that field! God is opening the way, and inviting us to enter it; can there be a better time than the present?

We have much to praise God for, as we see the willingness of the Chinese people to study His Word, when they are able to understand what they read. There are many precious souls here in Hilo, who are anxious to understand the Bible, and a few of them are

studying it with a view to going back to China to work for their people.

The Chinese are appreciative, and always ready and willing to assist in carrying on the work; and here they have more than met all our running expenses.

The work is steadily growing, and for this we praise God. There have been fifty different persons in our mission. Some have attended steadily, and some only a short time, until they could get into business or go back to China. As a rule they are constantly changing; but we always instruct them the best we can, believing if we can get them to learn a few of God's words, they will not return unto Him void.

H. H. BRAND.

Hilo, Hawaii.

THE WALDENSIAN COLONY IN URUGUAY.

THE Waldensian colony in the Uruguay republic, from which I am now writing, was founded forty years ago by some landowners.

It has schools and churches and ministers. Temporally it has done well; morally it has won the respect of the authorities, and has given a better idea of Protestantism than would otherwise exist among Catholic populations.

Comparisons are odious; still it may not be forbidden to wish that the day might again come when the Waldensians would be evangelists of the world. Historians tell us how they used to send out missionaries two by two, an aged man and a young man. After four years of missionary travel, the latter could hope to be given charge of a home church. Their work was so efficient in the darkest days of papal rule that one of them could travel from Milan to Cologne, and stop every night at the home of a brother in the faith.

Says Pierre Gilles: "Each one of these *barbes* (*i. e.*, uncles, a name used to avoid the suspicion raised by the word *pastor*), besides the exercise of his ministry, was taught some practical avocation. Especially were they apt and clever in the practise of medicine and surgery, a profession which they followed in order



MISSIONARY H. H. BRAND AND HIS CHINESE SCHOOL, HILO, HAWAII.

Mr. Pendleton, an Episcopal minister at Montevideo, went over to Italy for the purpose of forwarding the scheme. The colonists were three months crossing the water. As is generally the case in such enterprises, the beginning was marked by hardships and dangers. Aside from Indian robbery, the enmity of a priest made the fanaticism of his parishioners a menace to the existence of the colony. His sermons abounded in allusions to the weeds which had entered the country, and which it was the duty of all to root out by day or by night. Some of the colonists were assassinated. It seems that the enemies of "heresy" went so far as to plot the destruction of the whole colony in one night. A man who played at mass for the priest, and passed for a Catholic, ventilated the plot, and it was thus brought to the ears of the government at Montevideo. Mr. Pendleton went to the president for help. The priest was sent for and was seen no more in that region. As a token of appreciation, the Waldenses gave the president a copy of their history.

At the present time the colony has doubled and trebled, and scattered in various directions.

to help charitably their own people, and to cover the expenses of their long and dangerous tours."

The same author, who was pastor in the Waldensian valleys in 1644, mentions the relations which these people had with the Reformers, and which I thus sum up: When the *barbes*, or pastors, of the valleys heard about the Reformation in Germany and Switzerland, they sent out representatives to gain information about the matter. These men visited Zwingle, Ecolampadius, Bucer, and others whom God was using for the reformation of the church. These men were highly pleased with the zeal and piety with which the Waldensians had maintained the pure religion for so many centuries and amid such dangers. However, they exhorted them to correct some defects which still existed among them. After several consultations and visits back and forth, a general meeting was appointed at Angrogne, Sept. 12, 1532, where the matter was fully presented and discussed.

They differ on free moral agency, predestination, oaths, auricular confession, fasting, celibacy, etc. The sixth point read thus: "6. On

Sunday, things earthly must be set aside for the spiritual service of God." It is difficult to tell from this whether the Waldenses had no day for religious rest, or whether they had until that time retained the Sabbath of the Lord, the seventh day of the week. The latter is the more plausible conclusion, as their ancient confessions prove that they considered the Ten Commandments a rule of faith, without excepting the fourth precept.

The final message is now being presented in this colony. Will the sons of the heroic Waldenses of yore be as eager to return to the truth as their fathers were to retain what light the Lord had committed to them?

JEAN VUILLEUMIER.

BIBLES IN COLOMBIA.

A DECISION was recently rendered by the courts of the United States of Colombia by which the agent of the American Bible Society is now permitted to continue the sale of the Scriptures in that country. The case went into the courts through an attempt to show that the colporters of the American Bible Society were violating the laws and corrupting the morals of the inhabitants by offering the Bible for sale, and by attempting to distribute it gratuitously. The agents of the Bible Society have been working in Colombia for years without hindrance, and in some places a great many copies of the Scriptures have been sold. Recently an agent sent one of his assistants to canvass the town of Socorro and the towns and villages adjacent to it. He was subjected to some annoyance, and was brought before the alcalde, who seized his saddle-bags and books, confiscated the latter, and ordered him to offer no more books for sale in that place. A series of legal and ecclesiastical examinations followed, and then came a decision of the authorities in Bogota that the sale of the Scriptures is not prohibited by the laws of the republic; that the articles of law that the Roman Catholic clergy attempted to use gave no right to the Roman Catholic Church to interfere in the commerce of books that were not prohibited, and that the censorship is to be invoked only in the case of books used for public instruction in the government schools.—*N. Y. Christian Advocate.*

OUR WORK AND WORKERS.

At Bertrum, Minn., three candidates were recently baptized by Brother A. Mead.

The addition of four to our ranks is reported by Sister Lulu Wightman, at Silver Creek, New York.

Our Walla Walla Mission served a Thanksgiving dinner to the poor and friendless of that city. See Luke 14: 12-15.

BROTHER JOHN HOFFMAN and wife have arrived safely at their destination in Finland, whither they have gone as Gospel missionaries.

ON Sunday, November 20, a new house of worship was dedicated at Fulda, Minn. The exercises were conducted by Brethren D. Nettleton and A. W. Kuehl.

A COMPANY of fifteen adherents to "the commandments of God and the faith of Jesus" is the visible result of recent labor by Brother F. C. Bush, at Pineville, Mo.

THIS good counsel is given by Brother F. Johnson, of Minnesota Conference: "Brethren, whenever you hear of an appointment that is within your reach, remember Heb. 10: 25, for it contains present truth."

THE address of the Helping Hand Mission in St. Paul, Minn., is 145 East Third Street. Donations of provisions, clothing, especially under-garments, or cash, are needed and solicited. A report in the *Worker*, from Brother J. H. Behrens, says, "The cold weather has brought many to our doors who avail themselves of the meals at one cent per dish, and bed with bath for ten cents."

A LETTER from the tract society librarian in Salem, Oregon, says: "Our church seems to be working in earnest, but it is mostly the children. They are in earnest selling the SIGNS, and fairly clamor for more papers. . . . Even my little five-year-old is selling tracts and papers."

THE brethren of New South Wales Conference set apart November as "self-denial month," in which they were to live for four weeks on the usual expense of three weeks, and give the income of the fourth week (less the tithe) toward the needs of the Union Conference and Australian Medical Missionary and Benevolent Association.

THE managers of Walla Walla (Wash.) College have erected a new building for a bakery. It is 26x48 feet, two stories high, above a seven-foot brick basement. The building cost \$1,500, and the apparatus nearly as much more, making a complete establishment for turning out health foods. Those who patronize it will serve two good purposes,—secure good food for themselves, and assist a worthy educational institution.

ONE brother in Iowa has ordered 1,000 copies of the quarter-centennial edition of the SIGNS, which he expects to sell. There are hundreds of others who could do likewise, "if—" "but—" These two little words are the rocks on which many timid souls will yet be wrecked. When the "fearful and afraid" had turned back from Gideon's original army, less than one-third were left. When the ease-loving ones of the remainder had been sent back, there were left less than one in a hundred of the whole—300 out of 32,000—and these went on to victory.

THE mission work in Butte, Mont., according to *The Bivouac*, is on a good footing. It says: "The mission is now located in new quarters, on South Main Street, in a building which, had it been made for mission purposes, would not have been better adapted for our work. The room is ample, neat, and clean, with an abundance of air and light. A firm in the city has just constructed for the mission forty iron beds, which are the perfection of neatness and durability. . . . Many men come to the mission in a very needy condition, out of work, with but little means, and without home or friends. Many of these are men who have seen better days, but through drink or misfortune have become stranded. These need encouragement, and a helping hand. They also need to be directed to a power which can save and keep from sin."

JUDGING from the sentiments and reports in all of our conference organs, the brethren are awaking to the importance of the quarter-centennial issue of the SIGNS. By the time it reaches them, we expect that most of them will have even more fully appreciated that the circulation of a million copies is not out of reasonable expectation. The office force, altho a little late getting fairly started, is demonstrating that the issuing of the edition is not an impossibility. With the experience gained on this number, future efforts of the kind should be only within common expectation, and not be deemed extraordinary at all. Both in the office and in the field we must learn that the proper announcement of the coming of the Lord in glory requires immense editions. As the time draws near, millions must take the place of the tardy thousands with which we seem to have been satisfied in the past.

PUBLICATIONS WANTED.

SIGNS, *Review*, *Sentinel*, and *Our Little Friend* for missionary work. Also French or German tracts or papers. Send post-paid to O. Glass, Kit, Dallas Co., Texas.

CLEAN health publications, also SIGNS and *Youth's Instructors* for missionary work, and small second-hand books and Bibles to loan. Address, post-paid, E. P. Auger, lock drawer H, Corinth, Miss.

CLEAN copies of our denominational papers and tracts for missionary work. Also books and magazines for free reading-room of Workingmen's Home, and donations of clothing would be thankfully received. Address, post-paid, Workingmen's Home, 220 The Drive, Topeka, Kansas.

INFORMATION WANTED.

I WISH information concerning my five brothers, who left their home in Redruth Cor., England, in the year 1851 or '52, for San Francisco, Cal. Their names are James, Thomas, William J., Bennie, and Richard Hicks. About thirty years ago they worked a claim at Angels Camp, Calaveras Co., Cal.

Address, E. LIZZIE LAUNDER, 701 cor. Fulton and Graham Streets, Richmond, Va.



LESSON XIV.—SABBATH, DEC. 31, 1898.

REVIEW.

1. NAME the things made on each day of the creative week.
2. What two institutions have come down to us from Eden? Were they instituted as types? By what acts was the Sabbath made?
3. In what respects was man different from the animals in his creation? Gen. 1: 26, 27; 2: 7, 19.
4. Trace the successive steps in the temptation and fall.
5. How, when, why, and how many times, was the earth cursed during the patriarchal age?
6. Carefully trace the causes, and state the effects of the flood.
7. Why, when, and where was the tower of Babel built? Why, how, and with what result was it destroyed? Is this in favor of, or against, concentration in the Lord's work? Give reason for your reply.
8. Give Scripture reasons why Abraham, Isaac, and Jacob were called to be pilgrims and strangers in a strange land.
9. In what special sense were they called of the Lord?
10. By what characteristics, manners, and customs, or habits of life, were they distinguished from the world?
11. How often, and under what circumstances, did the Lord appear to Abraham? to Isaac? to Jacob?
12. In what places did Abraham sojourn? Isaac? Jacob?
13. In what places did they erect altars of worship?
14. What special promise was made and confirmed to them all? How, when, under what circumstances, and how many times?
15. What was the patriarchal age? Describe the patriarchal government. Why was the genealogy of this age kept with so great care?
16. Trace the genealogy of the world to the death of Joseph.
17. Make a list of the prophets, and of their prophecies, giving interpretations, showing in whom they all center.
18. In how many ways did the Lord commune with them? In how many ways does He speak to us?
19. In what different ways is the plan of redemption revealed in the book of Genesis.
20. Under what covenant did the patriarchs live? Give proof.
21. Of how many of the patriarchs have we a record of their "last end"? What do the brevity and simplicity of that record show?
22. Make a list of the benefits you have received in the study of the book of Genesis, and fix them in your mind.
23. What are the principal events recorded in the book?
24. Make an outline of the book. Give the lesson headings in their order, of the twenty-six lessons of the past two quarters, naming the scripture included in each.

LESSON I.—SABBATH, JANUARY 7, 1899.

BIRTH OF CHRIST.

Nazareth and Bethlehem, B.C. 5.

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.

Lesson Scripture, Matt. 1: 18-25; Luke 1: 26-35; 2: 1-7, R.V.

18 "Now the birth of Jesus Christ was on this wise: When His mother Mary had been betrothed to Joseph, before they came together she was found with Child of the Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a Son; and thou shalt call His name Jesus; for it is He that shall save His people from their sins.
 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,
 23 "Behold, the virgin shall be with child, and shall bring forth a son,
 And they shall call His name Immanuel;
 24 which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a Son; and he called His name Jesus."
 26 "Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.
 30 And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.
 34 And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that which is to be born shall be called holy, the Son of God."

1 "Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her first-born Son; and she wrapped Him in swaddling-clothes, and laid Him in a manger, because there was no room for them in the inn."

SUGGESTIVE QUESTIONS.

1. How is Christ introduced to the student of the New Testament? Matt. 1:1. See note 1. (Rom. 9:4, 5; 1:3, 4; Gal. 4:4.)
2. How did the birth of Christ come about? V. 18. (Isa. 7:14.)
3. Who had previously visited Mary? Luke 1:26, 27. (Dan. 8:16, 9:21.)
4. By what name was she then instructed to call this promised Son? V. 31. (Luke 2:21; Acts 4:27.)
5. As the descendant of David, what was Jesus to receive? V. 32. (2 Sam. 7:12; Jer. 23:5, 6; Ps. 132:11; Rev. 3:7.)
6. By what other name was Jesus to be called? What is its meaning? Matt. 1:23.
7. Learning the apparent state of affairs, what did Joseph think of doing? V. 19. See note 2. (Deut. 24:1.)
8. While in this state of mind, who appeared to Joseph? and how? V. 20.
9. By what words did the angel assure Joseph?
10. Why was the Child's name to be Jesus? V. 21. (Acts 4:12.)
11. What prophecy was thus fulfilled? Vs. 22, 23. (John 1:14; 1 Tim. 3:16.)
12. What effect did this word from God have upon Joseph's mind? V. 24.
13. Shortly after this, what decree was issued by the Roman emperor? Luke 2:1. See note 3.
14. Where did Joseph and Mary therefore go to be registered? Vs. 3, 4. (Luke 1:27; 1 Sam. 16:4-13; John 7:42.)
15. What soon took place after their arrival in Bethlehem? Vs. 6, 7. See note 4. (Micah 5:2; Matt. 2:6.)
16. What humble resting-place was assigned to Jesus? V. 7. Why was this? (2 Cor. 8:9; Matt. 8:20.)

Side Lights.—"Desire of Ages," pp. 43, 44.

NOTES.

1. **The generation of.**—Inasmuch as Christ was to be manifested to the world as the "promised Seed" of Abraham (Gal. 3:16), it was absolutely necessary, in giving an account of His life, for the evangelists first to trace his ancestry on the fleshly side, back to Abraham, and so establish His identity as the Messiah. Matthew, therefore, begins with Abraham, and follows the genealogy down through David to Joseph, the reputed father of Christ. Matt. 1:1-16. By this he attempts to prove that Jesus is the heir of the everlasting covenant made with Abraham, and renewed to David. Gen. 17:7; 2 Sam. 7:12-17; Isa. 9:6, 7. To this end he shows that Jesus stood in such family relations to Joseph as to have claim to all that belonged to him as the lineal descendant of Abraham. Luke, however, presents the ancestral line of Mary, inverting the order followed by Matthew, and tracing her lineage from Heli, her father, back through David and Abraham, to Adam, who was the son of God. Luke 3:23-38. This record says that Christ was the "supposed" son of Joseph, but He was, in reality, the son, that is, the maternal grandson, of Heli, the son of Matthat, etc. It will be noticed that both genealogies unite in Abraham, making it doubly sure that Christ was the promised "Seed" of that patriarch.

2. **Put her away.**—It seems that a divorce was easily obtained at that time. The form of such a bill among the Jews was called "Gett," and was written upon parchment by a Jewish notary, in the presence of one or more of the rabbis, and was to

contain no more than twelve lines. It was not supposed to state the reason or reasons why the separation was decreed, but simply to say that the woman was discharged from all obligation to her former connection, and was free to marry whomsoever she pleased.

3. **Enrolled.**—In such registrations, or enrolment, it was necessary for each person to report for enrolment in the ancestral town. Joseph and Mary being both lineal descendants of David, they must repair to the "city of David" to be enrolled, according to the decree of the Roman emperor, whose subjects they were.

4. **Brought forth.**—"And so it was" that Christ was born in Bethlehem of Judea, in fulfilment of the prophecy, when his mother was a resident of Nazareth in Galilee. This is but one of many examples of how decrees of nations or kings have been steps to the fulfilment of prophetic utterances. Not that God made kings issue such decrees, but He, seeing the "end from the beginning," could fully state beforehand the results of these mandates.



LESSON I.—SUNDAY, JANUARY 1, 1899.

CHRIST THE TRUE LIGHT.

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

1 "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that hath been made. In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the Only-Begotten from the Father), full of grace and truth."

Golden Text.—"In Him was life; and the life was the light of men." Verse 4.

SUGGESTIVE QUESTIONS.

- (1) What was in the beginning? Where was the Word? What was the Word? Vs. 1, 2. Note 1. (2) What was made by Him? V. 3. Note 2. (3) What great universal principle was in Him? What is that life to us? V. 4. (4) Where does the light shine? With what result? V. 5. Note 3. (5) What man was sent from God? V. 6. (6) For what purpose did John come? Vs. 7, 8. (7) What is the special characteristic of that light? V. 9. (8) With what ignorance did He meet? V. 10. Note 4. (9) How did "His own" treat His overtures? V. 11. (10) What did He give to them that did receive Him? V. 12. (11) How are these children born? V. 13. Note 5. (12) What did the Word become? Of what was this flesh full? V. 14. Note 6.

NOTES.

1. **"In the beginning."**—We learn nothing from this expression as to definite length of time in the past. If we consider the beginning of things to us visible, or to the beginning of all created beings, at the remotest time of which we can conceive in connection with any material existence, the Word *was*, implying a pre-existence. The Word was co-existent with God, for "the Word *was* God."

2. **"Were made."**—That is, "all things" came into being by Him, or through Him, or from Him; and apart from Him nothing came into being.

3. **"The Light."**—Jesus says, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. And John says, "God is light, and in Him is no darkness at all." 1 John 1:5. "Apprehended."—The common version has "comprehended," and the margin of the R.V. has "overcame."

4. **"Every man"** endowed with ordinary reason has some light from God, which, if followed, would lead him to the fuller light of truth and salvation. Even those who have only the knowledge of God through His visible works are "without excuse" if they reject the Light. See Rom. 1:18-25.

5. **"Not born of blood."**—"Ye must be born again," but the second birth is spiritual. John 3:3-6; Rom. 8:5-15. "If any man be in Christ, he is a

new creature." 2 Cor. 5:17. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. For results in this life, see 1 John 5:1-5, 12, 18.

6. **"The Word became flesh."**—This verse is the fullest proof that the Word referred to in the previous verses is Christ. He dwelt "among us," and He was "full of grace and truth," as none other ever was upon the earth. As He "dwelt among us," so "in Him dwelleth all the fulness of the Godhead bodily. And so ye are *complete* in Him." Col. 2:9, 10. Therefore, "as He is, so are we *in this world*." 1 John 4:17. This is true if we really have the Spirit of Christ. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God," etc. See Col. 3:1-17.

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I KNOW A BEAUTIFUL WOMAN.

I KNOW a beautiful woman,

But she's not of "sweet sixteen,"

Full sixty winters have come and gone

The "now" and the "then" between.

Yet every year hath added

A something so fair and true

That to me she's the sweetest woman

I think that I ever knew.

Her eye may be dimmer growing,

It hath lost the glance of youth,

But up from the inner fountains

It is flashing love and truth;

Her cheeks have not all the freshness

Of the rosebud's glowing red;

The purity of the lily,

Full blown, has come in its stead.

All over her face of beauty

There are lines of days gone by—

Of holy loves and earnest hopes

That have wrought there patiently;

They are lovelier far than dimples,

For I know that each was given

To mark the years of dutiful life

That have fitted her for heaven.

I never think of that woman

But my heart throbs high with love,

And I ask, "Can she be more beautiful

In the blissful realms above?"

I can scarcely in my dreaming

See her face more fair and bright;

She seems to me now, with her radiant brow,

A spirit of love and light.

The poet may sing his praises

Of the glow of "sweet sixteen;"

But there's a holier beauty

Of sixty-five, I ween;

For the girlish face that's molded

By a true and loving heart,

Will brighten as the heart throbs on,

Rechiseling every part.

—Mrs. Frances D. Gage.

WHAT SHALL WE EAT? WHAT SHALL WE DRINK?

A LIBERAL sprinkling of common sense with the food we eat, the fluid we drink, and the air we breathe, would save an untold amount of suffering, a world of inconvenience, and the lives of a nation. Man is made of food, water, and air, and every particle of these passes through the mouth and nostrils, which are the doors. Keep on the outside of the door every particle of unwholesome food, contaminated water, and impure air. Do not ever let them enter; for they are the lowest type of highway robbers, thugs, and hold-ups, bent on an errand of destruction and death.

Were we to enter a shipyard where ships are in process of building, and there see the carpenters framing and mortising timbers that were decayed, worm-eaten, and in every way unfitted for their intended use, we should at once say, "Why, that ship will never stand the storms on the ocean for a single season!" Why do we come to this conclusion?—Because the material from which the ship is made was decayed, rotten, and worthless before it entered into the construction of the vessel. We are vessels on the ocean of life, confronted with dangers and perils of a very hazardous nature, exposed in calm as well as in storm, by both day and night, whether awake or asleep; hence

the importance of personally inspecting the material that is used in building this body of ours and keeping it in good repair.

Let us notice the attention we give to the horse, and watch the results of our labor. We groom him daily, from the tip of his ear to the ends of hoofs and tail; we give him water to drink at least three times each day, and more frequently six times; we give him his grain by actual measure, and as an extra precaution lock the grain box, or secure it in some other way, so the horse can not, if he should get loose, go to the bin and founder himself by overeating. Turn him out in the lot, or hitch him to the buggy, and notice the grace and ease of his movements. The horse looks well, acts well, and is well, because proper care has been given to his body in keeping it clean, and to the quantity and quality of his food and drink.

There are valuable lessons to be learned from the care we give our dumb animals; for the same attention given to ourselves will secure us, as a reward, a healthy body, a sound mind, and many happy days.

What shall we eat and drink? has become an all-important and perplexing question, notwithstanding the direct command given by the great God, the Maker of all things, that we should not be anxious about our lives in regard to what we eat or drink. Matt. 6:25. But, regardless of command, the human family have gone on disobeying and violating the laws relating to the body, so that to-day we are a nation of dyspeptics, reaping a crop of misery and pain, natural results from seed of our own planting.

We do not receive health and strength from the food eaten, but from the food digested. So every particle of food left in the stomach that can not be taken care of by the system, will sour and decay; and sour or decayed matter is the same in the stomach as it is in any other place,—it is full of death and destruction, never quiet, but dealing out, with a heavy hand, deadly germs that travel through every portion of the body, leaving their poison all along their trail.

The sin of the age is overeating and gluttony. So voracious have we become as a nation, so rapidly do we devour our food, that it would almost seem that we think our very lives depend on removing it from the plate to the stomach in the shortest time possible. We do not stop to consider that there is a very important station between, known as the mouth, in which every particle of food should pass through a rigid milling process, being ground and pulverized with the teeth; and, while the mill is grinding, the food is becoming saturated with the first and very important digestive fluid, called saliva, which has a prominent part to act in the digesting of starch foods and in inducing the stomach to secrete its gastric juice.

The classification of foods should be known by every person; for a large per cent. of suffering is caused by not knowing that foods are like people, and do not, and will not, agree with each other. So foods that are antagonistic to each other should be kept apart, and not brought together at the same meal.

Fruits, grains, and nuts are of a peaceable family, and will agree in one meal; but when taken with vegetables, a quarrel will usually occur. Grains and nuts with vegetables will agree if properly cooked and masticated; but for the safety and comfort of the persons eating such a meal, it is not best to take fruit, for fruit and vegetables are more often in war than in peace with each other. The acid in the fruit and the starch in the vegetable make yeast when brought together in a warm place.

Yeast is leaven, and a "little leaven leaveneth the whole lump."

B. F. RICHARDS.

San Francisco, Cal.

THINGS HANDY TO KNOW.

THE following is a capital list of questions, that you can put to your brothers and sisters—after having answered them yourself.

Boys should never go through life satisfied to be always borrowing other people's brains. There are some things they should find out for themselves. A farmer's boy should discover for himself what timber will bear the most weight, what is the most elastic, what will last longest in the water, what out of the water, what is the best time to cut down trees for fire-wood. How many kinds of oaks grow in your region? and what is each specially good for? How does a bird fly without moving a wing or a feather? How does a snake climb a tree or a brick wall? Is there a difference between a deer's track and a hog's track? What is it? How often does a deer shed his horns? and what becomes of them? In building a chimney, which should be the largest, the throat or the funnel? Should it be wider at the top, or drawn in? The boys see many horses. Did they ever see a white colt? Do they know how old the twig must be to bear peaches, and how old the vine is when grapes first hang upon it? There is a bird in the forest which never builds a nest, but lays her eggs in the nests of other birds. Can the boys tell what bird it is? Do they know that a hop-vine always winds with the course of the sun, but a bean-vine always winds the other way? Do they know that when a horse crops grass he eats back towards him, but a cow eats outward from her? Why?—Selected.

USES OF PULP.

It almost looks as if the old saying, "Cotton is king," might be revised to apply to wood pulp. Wood pulp has been used as a substitute for iron, steel, wood, stone, glass, ivory, and innumerable kinds of animal and vegetable fiber. As a material for car wheels the manufacturers have found it superior to any kind of metal, being about three times as durable as steel and much more elastic. It has been found available as a material for paving bricks, drain tiling, and conduits for electric cables. For ivory, which is becoming scarcer every day, cellulose is the best substitute that has yet been found. When properly treated, it is practically proof against heat and moisture, hence it has been found superior to timber as a material for telegraph poles and screws. Cannon, too, and bicycles are made out of wood pulp in Germany and Chicago, respectively; while a Frenchman has succeeded in producing a thread from the same substance, which he declares can be worked up into all sorts of fabrics. A Vienna inventor declares that his wood-pulp leather is superior to animal leather in fineness and durability. Among the other articles made of wood pulp are boats, canoes, cuspidors, pails, flower-pots, tables, chairs, bureaus, barrels, wagons, horseshoes, and imitation porcelain ware. The manufacture of silk from wood pulp is now an important industry in England and France. And in wood pulp the resources of Maine seem to be almost limitless. —*Lewiston (Me.) Journal.*

NO MAN adequate to do anything, but is first of all in right earnest about it, what I call a sincere man.—*Carlyle.*

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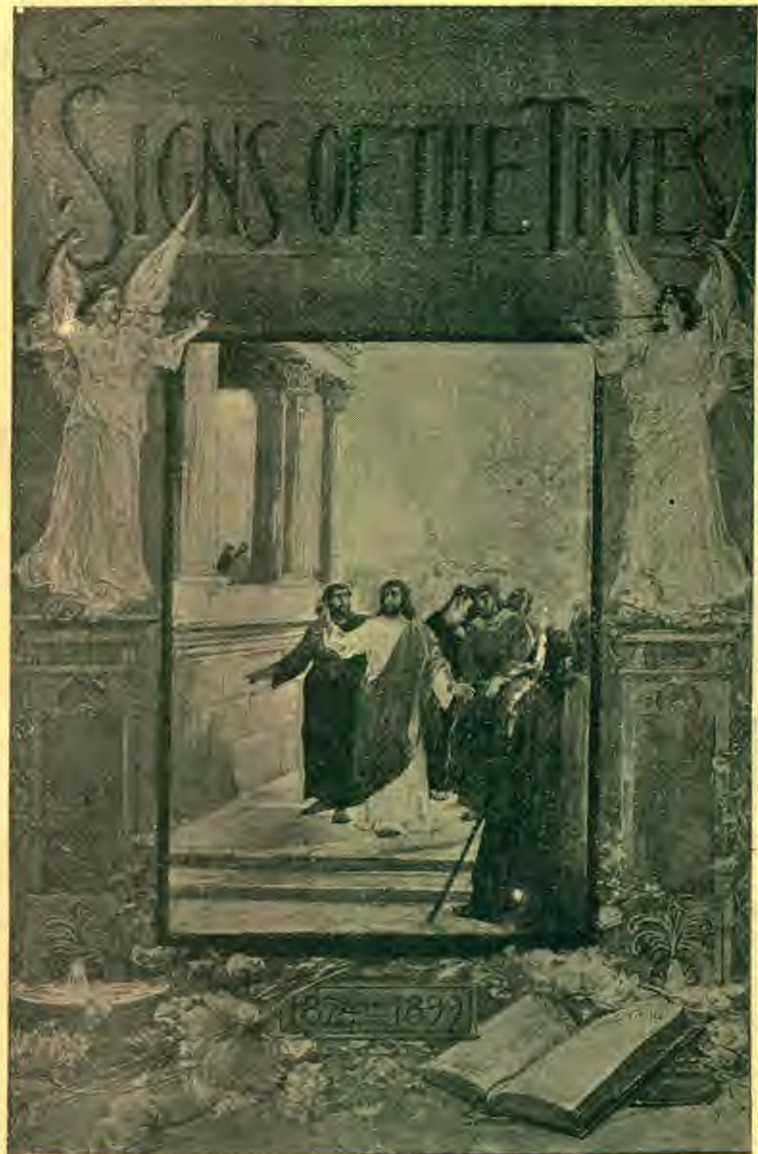


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NEWS AND NOTES

Domestic.—Over 500,000 tons of steel rails have been ordered during the past week by railroad companies centering at Chicago and Pittsburg. . . . The government has sent a large quantity of seeds of various kinds to the Philippine Islands, to test the soil and to produce vegetables for the army of occupation. . . . The government has appropriated \$25,000 for the construction of a flying-machine, under the supervision of Professor Langley, of the Smithsonian Institute, who has constructed already a successful working model. . . . The American Linseed Company filed articles of incorporation on December 5, with a capitalization of \$33,500,000. It is also reported that all the large packing-houses in the country have entered a combine, merging into one trust their joint capital of about \$75,000,000. . . . James Stillman, of New York, has given \$350,000 to Harvard College to cover the cost of land and buildings for a projected Harvard infirmary, to bear the name of the donor. . . . On account of the great prevalence of typhoid fever among the New York troops stationed in Honolulu, it has been decided to have the troops sent home. . . . The battle-ships Oregon and Iowa have sailed from Montevideo for Valparaiso, Chile, where further orders will await

them. . . . One of the most gigantic trusts in the world was recently formed in New York by the consolidation of nearly all the large flour-mills in the United States. The trust expects to control three-fourths of the flour supply of the world. There is about \$150,000,000 represented in its capital stock. . . . There is prospect of another Indian war in Minnesota. The Indians on the White Earth and Leech Lake Reservations are openly violating the game laws and defying the wardens to arrest them. They claim to have won a victory over the soldiers at Leech Lake, and are anxious to win another.

The tobacco-growers of Kentucky have organized a combination for the purpose of opposing the tobacco trusts of the country. They are perfecting plans to fight the trusts in the State and Federal courts. . . . The transport Minnewaska left Savannah, Ga., on December 5, with a regiment of New York troops for the occupation of Pinar del Rio Province, Cuba. . . . The United States gunboat Helena arrived at Gibraltar on December 4, and took on a supply of coal preparatory to the completion of her voyage through the Mediterranean, the Suez Canal, and Indian Ocean, to Manila, where she will join the fleet of Admiral Dewey. . . . Another severe storm swept the New England and central States on December 5, wrecking a considerable amount of shipping, and seriously impeding the railway and telegraph service. . . . The third session of the fifty-fifth Congress was called to order at noon, December 5, when the President's message was read. The message was one of the most lengthy documents ever presented to Congress by a Presi-

dent, and deals almost wholly with the war with Spain, the events leading up to hostilities, and the results growing out of them. It also refers to American interests in China, urging the appointment of a commission to study the commercial and industrial conditions of the Chinese Empire. The President maintains the equal rights of Americans in the territories of China which have recently come under the influence of other nations; and expresses the cordial sympathy of this nation for the peace proposals of the czar of Russia. An extensive merchant marine is also favored, and a recommendation made for governmental support for American steamship lines. The President advises that the regular army be increased to 100,000 men, and that the volunteers be retained in service until the army reaches that footing. In respect to the navy the President incorporates the report of the Secretary of the Navy, and endorses his recommendations, which are that the navy be increased by the addition of three powerful battle-ships and twelve cruisers of various tonnage. The construction of the Nicaragua Canal is advised, and Congress urged to institute the necessary legislation.

International.—There was another anti-Dreyfus riot in the streets of Paris on December 5, which was with difficulty quelled by the police. . . . News from Spain is to the effect that that country is seething with sedition born of bankruptcy and ruin. There is a very strict censorship over the press, and the people are not allowed to know the true condition of the country. . . . France is making new and rigorous demands upon China, which are equivalent

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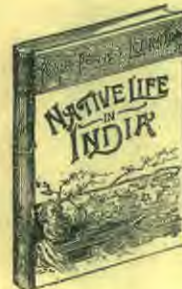
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ing with Spain for the purchase of the Caroline Islands. Germany makes her offer contingent upon no international complications arising, especially with the United States. The Reichstag (the German Parliament) convened on December 6, and listened to the address of the emperor. The present indications are that the treaty of peace between Spain and the United States will be signed during the week. The provisions of this treaty have not been officially given out for publication.

Casualties and Calamities.—The French steamer *Algerois* foundered off the coast of Algeria on December 5, and eleven persons were drowned. Five men were instantly killed by an explosion of gelatine-dynamite at the Judson Powder Works, near Berkeley, Cal., on December 5. Nine men lost their lives by the wrecking of the steamer *Ainsworth*, on Kootenay Lake, between Nelson, B. C., and Bonner's Ferry, Washington, on November 29. Two schooners were wrecked off Gay Head life-saving station, Massachusetts, on November 26, and seven members of their crews were drowned. Eight men lost their lives by the wrecking of a schooner off Black Rock, near Cohasset, Mass., on the same date. The loss to the insurance companies during the recent storms is placed at over \$1,000,000.

Fires.—Several stories of two of New York's tallest buildings were destroyed by the fire which consumed the clothing establishment of Rogers, Peat & Co., on the night of December 4. The loss is placed at half a million dollars.

The Philippines.—Advices from the Philippines state that the insurgents have decided not to recognize the cession of the islands to the United States, and that they will resist to the last. They propose to use against the Americans the 10,000 Spanish prisoners whom they hold. The reports from Manila also state that Aguinaldo has renounced the Catholic faith and become a Protestant, after learning that the Episcopal Church was influential in the United States and England. The insurgents have renewed their attacks on Iloilo, and have cannon trained on the city. The insurgent chief is now demanding the sum of \$1,500,000 for the release of the Spanish friars whom he holds. By the terms of the peace treaty between Spain and the United States both countries agree to liberate all prisoners of war. This will mean that the Americans must

release the Spanish prisoners whom the Filipinos hold. Aguinaldo, as president of the Filipino republic, with an army under his command, is expected to refuse to yield up his prisoners, when compulsion will have to be used by the Americans in the islands. This, it is believed, will bring on war between the insurgents and the United States. The U. S. transport *Puebla*, with 600 troops on board, reached Manila on December 6, and reports no deaths during the voyage. The Secretary of the Navy has decided to send Lieutenant Hobson to Manila to superintend the reconstruction of the Spanish cruisers which have been raised from the waters of the bay.

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to the cession of a valuable portion of the Yang-tse Valley. The viceroy of Nanking stoutly refuses to accede to the demands of France, and for this the French admiral threatens to make his demands still greater and to destroy certain Chinese property in the vicinity of Nanking. British and Japanese vessels have gone to the vicinity to strengthen the viceroy in his refusal to yield to the demands of France. Trouble has arisen in Africa between Germany and the Kongo Free State over the boundary of German territory and Kongo territory north of Lake Tanganyika. A strong force of Germans has been sent to the disputed territory, and the Kongo forces have also been increased. The new German Army Bill just published gives the increase in the German army as 13,487 men. The Radicals term this "Germany's answer to the czar's disarmament proposal."

Serious trouble is threatening in Peru over the policy of the obstructionists; and on November 29 Ecuador was proclaimed in a state of siege. The rebellion in Salvador, in the absence of the president, resulted in the rebel leader Regalado usurping the president's office. He is said to be so firmly established that President Gutierrez will not attempt to dislodge him. The republic of Central America, which was recently formed, and which consisted of Salvador, Honduras, and Nicaragua, has been again dissolved, and the little States resume their existence as separate republics.

Two British brigades have been ordered to the Swat Valley, India, to put down the uprising of the Mad Mullah, who has been victorious over local tribesmen. A report from Madagascar states that the bubonic plague has broken out in that island. General Kitchener, the conqueror of Omdurman, has appealed to the British public to subscribe £100,000 to found and maintain the Gordon Memorial College at Khartoum, with a view of educating the Soudanese and continuing the work which General Gordon commenced. One of the expeditions sent out in search of Herr Andree has been wrecked at the mouth of the Yenisei River. The members of the expedition succeeded in reaching an uninhabited island, where they were ice-bound for seventeen days before they were finally rescued. A German official is said to confirm the report that the German Government is negotiat-



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SIGNS OF THE TIMES

OAKLAND, CAL., DECEMBER 15, 1898.

“We send no papers from this office to individuals without pay in advance.

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

“AND the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Rev. 22: 17.

“The Laconic Publishing Company.”—We regret to say that, so far as our investigation has gone, the so-called “Laconic Publishing Company,” advertised in this paper some time ago as sellers of books on Building, Recitations, and Punctuation, is a fraud. We can not hear from the company, nor can our New York agents or the police of that city find them. Evidently it is a swindling scheme, such as we hope never to give reputable publicity to again.

Erratum.—Our Quarter-Centennial issue in the first 100,000 copies printed contains an unaccountable blunder, which escaped the eyes of all responsible, to be caught by a young man in another department. It was purely a *lapsus stylus*—slip of the pen. Under the portrait of the Czar of Russia, on page 13, the name should be “Nicholas” instead of “Alexander.” It is stated correctly on page 30, tenth item from the top. The blunder is one of the unaccountable ones to which humanity is subject.

The first copy of our Quarter-Centennial issue was laid upon our table Dec. 5, 5:20 P.M. We do not believe that our subscribers, agents, buyers, or readers will be disappointed. It is worth the price as a work of reference to one who does not believe in the Christian religion at all. It is worth the price to a student of archaeology. It is worth the price to the student of astronomy. The sacred song and music which it contains is worth the price. To the true believer in Christianity it is worth the price. To the student of prophecy it is worth the price. We confidently hope that, through our agents and friends, more than one million copies will be demanded.

Pleasant Chapel Services.—Our Sunday morning chapel services, before beginning the work of the week, are always good, but those held on the morning of December 4 were exceptionally good, interesting, and profitable. The occasion was a program of “Installation and dedication services of the new [Cottrell] web-perfecting press and Corliss engine, in connection with the publication of the quarter-centennial number of THE SIGNS OF THE TIMES.” Several ministers from without were present. Inasmuch as both engine and press had been tried and not found wanting, it was felt that it would be a good thing to especially dedicate them to God and His work, and ourselves also. The program itself will give a good idea of the services in few words. (1) Singing, No. 753 “Hymns and Tunes,” beginning, “Thou hidden Source of calm repose;” (2) Scripture reading from 1 Cor. 10: 1-11; Deut. 28: 1-14, by A. O. Tait; (3) beginning of the publishing work in Oakland, by W. N. Glenn; (4) Present facilities—plans and outlook for the quarter-centennial issue of THE SIGNS OF THE TIMES; (5) Song, “Wondrous Love,” quarter-centennial SIGNS, page 29, by a quartet, led by the author of the song; (6) remarks by A. J. Breed, J. N. Loughborough, J. W. Bagby, and others; (7) dedicatory prayer, M. C. Wilcox. The remarks of Brother Loughborough, who was here in the small beginning of the paper, were of much interest. At that time he slept in the type-room, the larger part of the office. The first issue consisted of a few hundred copies. But

the workers were consecrated and in earnest. Brother Breed spoke for the field at large, and assured us of his hearty co-operation and sympathy. In the same line also Brother Bagby. Brother Glenn spoke of the first office building, forming but a small part of the office space now. It at that time included four family rooms, or sleeping apartments. The foreman of the press-room was also book-keeper. Extra burdens rested on every willing soul. The manager, Brother Jones, spoke of the changes in both buildings and equipments, demanded by constant growth; and still we require more room. We now have 6 job presses, 4 Kidder web-perfecting presses in the counter check-book plant, 8 first-class new two-revolution cylinder presses, and the large Cottrell web-perfecting press, which is capable of printing and folding from 5,000 to 10,000 16-page SIGNS per hour. In all this there have been constantly manifest the leading providence and blessing of God, and to Him be all the glory. The meeting closed with the Doxology and benediction.

SERIOUS CHARGES AGAINST HIGH OFFICERS.

It has only been a few months since all the papers were discussing the alleged bribery and fraud of a United States senator from Ohio, in securing his office. It was strongly asserted that abundant testimony confirmed his guilt. And now another U. S. senator is before the bar in Pennsylvania charged with embezzlement and other crimes.

Specific charges of corruption and fraud have been urged against the Pennsylvania man by a leading New York paper for nearly nine years. He has been “challenged to bring the truth of the allegation to the test of a trial in court in a suit for libel.” But he has not done so.

Enough has been brought against the Ohio man to make a most substantial foundation for a libel suit if he was sure of the innocence that would prove the falsity of the charges. But no suit for libel seems to have even been hinted at by the Ohio official. And, under the circumstances, the people can not be blamed if they entertain the idea that these men are not guiltless.

But the fact that these men thus rest under a cloud of suspicion, does not break their political influence. One of them is an acknowledged political “boss,” and the other should be classed as such. These instances only illustrate the fact that the young men of this country do not have exalted heroes of patriotism and statesmen of such stalwart characters that they can not be reached by bribery, set before them to emulate if they would gain distinction in the affairs of State; but they see the “boss,” and the “boodler” with his bag of gold. If he would serve his country as a public official, he must throw his manhood to the winds and truckle to the “boss,” selling himself to the “boodler” at the most advantageous figure that he can get. The exceptions to this rule are not sufficient to raise this country above the immediate danger of a speedy “fall.”

The United States has long been the refuge of the liberty-seeking people and the foe to tyranny and the corruptions of wealth. But now that she has broken from her moorings and is drifting with the rest of the world, who can predict how soon will come the universal disaster? T.

A GOVERNMENT LOAN TO CUBAN PRIESTS.

SOME of the papers are affirming that the United States Government has loaned money to the Catholic clergy of Cuba to support them until they can become self-sustaining. It is sincerely to be hoped that the report is not true. And if it is untrue, the government should lose no time in denying it.

The evil of such a deed is not because this money is loaned to Catholics. The principle is just the same, and it would be equally bad if it was loaned to Protestants. And if it is actually true that the United States Government has made such a flagrant departure from its original principles, there will surely be a storm of protest against it on the part of the nation that will compel the reversal of the action. But if a prompt protest does not come that will speedily reverse this order of things, the powerful American nation will soon complete her ruin. And when this nation meets her ruin, all the rest of the world goes with her. There are things taking place in America to-day that should lead the most giddy to sober reflection.

Reformatory!—The report of the Preston School of Industry, a California State reformatory institution, says: “The cadets in the educational department are doing well, as are those in the military school, but guns are needed for drilling.” The idea of drilling bad boys to the use of guns is a novel idea of reformation. The gun is one of the things to which they naturally gravitate, and is often the thing from which they need to be reformed. There is much ado about the Christianity of the present day. In the name of Christianity men are put in jail in some places as a consequence of their obedience to the law of God. In the name of Christianity greatly-increased army and naval facilities are urged as a necessity of further enlightening the world. In the name of Christianity destructive wars are carried on. And for the reformation of unruly boys guns are put in their hands and they are taught the use of them. It is a logical coincidence, however, that the same Legislature that will be asked for an appropriation to this end will also be asked to pass a Sunday law.

“A GREAT OPPORTUNITY.”

“SUNDAY is a great opportunity that is given us for cultivating elements in our character which if not so cultivated do practically get stunted in the mechanical routine and thoughtless urgency of business.”—Exchange.

This is an unwarranted narrowing down to one day in seven the “great opportunity” which should comprehend every day. The whole probationary life of man is a “great opportunity” for “cultivating” character to bring it into harmony with the character of God, which character is expressed in His law, and is the same every day. The man whose “mechanical routine” and “urgency of business” six days in the week is an habitual offset to his one day of character cultivation, will not soon attain that degree of excellence in which there will be reflected the likeness of Christ. The man who takes one step forward and six backward will not soon reach “the mark for the prize of the high calling of God in Christ Jesus.” If he would win that prize, he must “press toward the mark” every day.

The sentiment expressed in the little excerpt at the head of these remarks is the Sunday-law theory in a nutshell,—the duty of cultivating character on Sunday is so urgent that there must needs be a State law to enforce it. The same article cites some specific duties for Sunday which are evidently supposed to be omitted on other days, but the omission may be atoned for by a strict observance on Sunday. For instance, we have the exhortation:—

“Seclude yourself for some time with God; make a duty of seriously considering your ways, your habits, your disposition. Let your mind rest on the great Gospel facts, the life, the love, the death, the resurrection of Christ. Seek your Lord’s presence and address Him with the words your own thoughts of Him suggest, and you will learn how reasonable and fruitful an appointment it is that from all your ordinary works you should rest every seventh day.”

Now the one who exercises himself unto godliness only on one day in the week will not find the “appointment” on that day a very “reasonable” or a very “fruitful” one. He may find some gratification in trying to compel other people to follow his hypocritical example on that day, but in that and in his being seen of men he will have his reward. The object of probation in this life is to cultivate such character as is expressed by the apostle John: “Herein is our love made perfect, that we may have boldness in the day of judgment; because as He [Christ] is, so are we in this world.” 1 John 4: 17. His was no mere Sunday character; His was an every-day example; so also is that of the true disciple. W. N. G.

The Radicals, a political party in Germany, say that the new German Army Bill increasing the army by 13,487 men, is “Germany’s answer to the czar’s disarmament proposal.” It is a very significant answer. The President’s message recommending a very material increase in the American Navy is also significant in the same way. The whole world should know that the great Armageddon is almost here, and not a time of universal peace.

SIGNS OF THE TIMES SUPPLEMENT

Vol. 25.

OAKLAND, CALIFORNIA, DECEMBER 13, 1899.

No. 50.

Some of the Medical Missions in the Far East.

(Continued from page 11.)

from three-years journeyings in China, Korea, Japan, and Siberia, refers to the very great impressions which her visits to one hundred and three medical mission stations made upon herself, of the efficiency of the art of healing, and its relations to spiritual blessings. No prophetic sagacity is required to perceive that the medical missionary is a Christlike pioneer for souls, as his ministry is the only effectual agency of pioneering in Korea and in some parts of China.

As one representative of the medical stations, the English Presbyterians have an institution at Swatow, which receives more patients than any in the East. It is always crammed, generally containing four hundred patients. In addition to the actually-received patients, hundreds from long distances stand in the courtyard or through the staircase. So great are the crowds that the doctor is occasionally borne off his chair in the consulting room by the rush of people overpowering the doorkeeper. Admirable as the medical and surgical work is, even more, if possible, are the religious benefits. Dr. Causland himself is an earnest teacher, and usually has fifty inquirers from the hospital patients. The lady missionaries have classes for women invalids, or those approaching convalescence. A large body of men and women have become Christians in the hospital, making it a bulwark of light and healing, both in the big city of Swatow and the area of which it is the center.

Ascending the river at Wukungfu, there is another valuable hospital. A further ascent of the river to Hangchau shows one of the finest hospitals in the East, probably the best equipped anywhere. Chinese medical students have done much to bring a knowledge of Western methods within reach of the masses. Every student here must be an earnest Christian, and passes through a course nearly equivalent to that of the Edinburgh University. The cooks, gardeners, or servants employed are similarly devoted Christians, whose lives are powerful examples in commending the doctrine of the Cross. In the Women's Hospital the same principle is adopted, the nurses being Christian women.

In the far-away city of Mukden, capital of Manchuria, is the famous Scottish United Presbyterian Church Hospital, superintended by Dr. Christie, and perfectly equipped. In Mukden Dr. Christie is a preacher in season and out of season. One year witnessed the baptism of fifty-four converts, whose lives, investigated in the villages, were of an earnest and devout type of Christianity. Patients in the hospital for six weeks have carried back the Gospel, and taught it so successfully that missionaries, going round the villages, have found the nucleus of a Christian church in several different places, where people met twice each Sunday for worship and fellowship—the hospital becoming one of the brightest of the bright places in the darkness—a darkness that can be felt—of China. A single missionary in these regions might do more, it is declared, than twenty evangelistic missionaries working alone at the present time—in the one hand carrying healing for the body, and in the other, the knowledge of eternal life.—*Rev. James Johnston.*

FOR THE CLOSING OF THE CENTURY.

ANY person who has traveled through a country strange and unknown to him knows with what diligence the traveler inquires for information concerning his journey and the land he desires to reach. He procures maps of the country and charts of the road, and studies them with great care. He seeks knowledge from every available source. So deeply concerned in the matter is he that his eyes often refuse to close in sleep. He parts with his possessions and is willing to spend his money and run the risk of losing health and even life itself, to reach the place of which he has only heard that wealth may be gathered there, or where he, perhaps, may "better his condition."

With what joy he hails the presence of signs posted up here and there by the wayside, warning him of dangers ahead and advising him how to escape them! How he is comforted to learn where necessary supplies may be obtained and where shelter may be found! How he is relieved by the sight of a sign-board, directing him aright, where the road forks and every branch is confusingly plain, and with what special interest he watches for those signs which tell him of his whereabouts, and how near he is to the place he seeks! And when these signs of the way show that he is nearing his journey's end, his interest is still deepened, and how anxiously he watches for the appearance of anything which will more certainly assure him that he is almost there!

The reader and the writer are fellow-travelers on the highway of time. Many are the dangers that beset our way; many the quicksands of sin into which we are liable to fall; many the by-paths where we are exposed to the danger of losing our way.

Are we seeking for information regarding our way, and the heavenly country which we hope to reach, as anxiously as the man who desires to reach a better country in this world? Our interest and anxiety should be as much greater than his as the country we seek is better than the one he seeks. God in mercy has given us His Word, which is a light to our feet and a lamp to our path. It is the great road-book of our journey, and the unerring map of futurity. It tells where all necessary supplies may be obtained, and where shelter is to be found. It tells of certain signs which we are to see, and by which we may know that the journey's end is near, and says, "When ye shall see all these things, know that it is near, even at the doors."

Have we been passing these signs? Are we passing them now? Are we living in the time "when ye shall see all these things"? And is it true that "it [or "He," margin] is near, even at the doors"? These are interesting questions. True and plain answers will be sought by every candid person.

As the only source whence accurate answers will come, we recommend the reader to study the "sure word of prophecy," "the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." As an assistant in this study, we recommend the reading of the SIGNS OF THE TIMES.

This paper will still continue its work of warning of a soon-coming judgment and of the necessity of a speedy preparation for that solemn event.

In its general department will appear deeply-interesting articles on the Prophecies, the Sanctuary, the Lord's Day, God's Purpose Concerning Man, Man's Relation to God, Man's Nature, Whether Mortal or Immortal, His Future State, etc.

The Outlook department will call attention to and consider the unusual disturbances in the physical world, the general trend of matters in and among the nations, in the political field, in the church, and in society, and point out the signs of the times as seen in them.

The other several departments,—Missions, the Home, the Sabbath-school, and Editorial,—will each in its own sphere be interesting, instructive, and beneficial.

For the year 1900 several extra numbers are already planned. An Educational issue will discuss the eternal principles of education, which subject, as many others, is breaking away from its old moorings

and beginning to drift out into the ocean of uncertainty. A Fourth of July number will consider our nation's past history, its present course, and its future destiny. On these the search-light of prophecy will be turned, and in them will be found startling signs of the times. For these issues nothing extra is asked of our subscribers.

At the close of the century will be issued the Outlook number. This will review the past and hold up the future to view in the light of God's Word. It will be even better, if possible, than our World's Harvest number, and important in proportion to the momentous and stirring times in which it will be published, and the proximity of the end of the nineteenth and the beginning of the twentieth century.

PUBLISHERS OF THE SIGNS OF THE TIMES.

THE WORLD'S HARVEST NUMBER.

ALTHO the publishers of the SIGNS OF THE TIMES said in advance much in praise of the World's Harvest issue, and doubtless much more than some thought subsequent facts would warrant, we now see that many, since they have had opportunity to examine the number, are ready to testify of it in language akin to that used by the queen of old when she said, "The half was not told me." Read what some of them say.

Testimonials.

Pastor Uriah Smith, Battle Creek, Mich., writes:—

I have not yet acknowledged receipt of the Harvest number of the SIGNS, which I now take occasion to do. I am highly pleased with that number. It surpasses, as it should do, the Centennial number. You have surpassed yourselves. I congratulate you most sincerely on the production of such a number; and, if it does not have an abundant circulation, it will show that our people do not know a good thing when they see it, or have a good chance to have it.

Pastor R. A. Underwood, Williamsport, Pa., says:—

I have read with much pleasure the articles of the Harvest number of the SIGNS. It is the best issue ever published. The articles of A. T. Jones, U. Smith, A. F. Ballenger, etc., are remarkable productions. I could not say too much in favor of the articles all through, and shall do all I can to get it before the people.

Pastor Geo. B. Thompson, Rome, N. Y., says of the Harvest number:—

I have been reading the issue, and I consider it by far superior to the Quarter Centennial number, both in workmanship and in matter. I think that the contents are fine, and will be the means of doing much to bring the light to some souls in darkness.

W. S. Dann, 1515 Burt Street, Omaha, Neb., says:—

The 1,000 copies of the Harvest issue reached us in good time. My wife has been out with them on a short trip outside of Omaha. They sell well. None of the other sisters have tried yet. They start at the close of the Sabbath. It is a splendid number. God surely guided in the make-up of the subject matter. I believe that many souls will have their eyes opened to see where we are living.

From *The Mail*, Sheldon, Iowa, Nov. 3, 1899 (F. T. Piper, editor, and city mayor):—

A Praiseworthy Publication.

The SIGNS OF THE TIMES, a religious journal (Seventh-day Adventist) published at Oakland, Cal., is to be issued as a special double number for the weeks of November 29 and December 6. An advance copy of this special number is before us. It is beautifully executed, both in the matter of illustrations and in the artistic neatness of its typography.

It is called the World's Harvest number, and the

(Continued on page 4 of Supplement.)



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The World's Harvest Number.

(Continued from page 1 of Supplement.)

appropriateness of this title may be seen at a glance. Its contents are a collection of articles contributed in a number of cases by men eminent as authors who are in nowise connected with the Adventist denomination, tho in the main it is the product of persons prominent in the Adventist sect. John Clark Ridpath, the historian, writes on "The Harvest of Greed." Rev. Arthur T. Pierson, D.D., editor of the *Missionary Review of the World*, contributes an article captioned, "A Great Crisis in the Work of Missions; the Fact, the Causes, and the Remedy." And other equally able and instructive articles appear. Every student of current and foreshadowed events can not but be interested in this very timely publication, and would be profited by giving it a careful perusal. In its value from a literary standpoint as well as historically we regard this special number with high favor. The world needs the helpfulness of more publications like it.

Dr. Geo. W. Bugh, Beebe, Ark., says:—

Gentlemen: Accept my thanks for Harvest SIGNS. I have noted its contents with pleasure and yet with solemnity. It is a master work of matter and illustration. It should find its way to every home on mother earth. Emperors and kings should read it, as well as the poor.

Mrs. A. B. Mundy, Bay City, Mich., says:—

I have been a reader of the SIGNS several years, and feel that I can not do without it. . . . I never get discouraged in my work, and the way grows brighter to me. I am so thankful I can have a part in this noble work [canvassing for "Coming King," etc.].

C. Sorenson, Oklahoma City, Okla. Ter., says:—

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now, Centerville, Mass., says:—

His Harvest number arrived last evening. I am very much pleased with them. I have been distributing them this morning. Hope there will be enough to leave one in every house in the village.

J. R. Israel, Halifax, N. S., says:—

Mrs. Israel is doing most of the selling. She only has thirteen left, and has had them only about one week. She sells about twenty per day, and does her work besides. They sell nearly double as fast as the Quarter Centennial did.

Lina Hall, Kelso, Wash., speaking of her work with the Harvest number, says:—

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Literary Notices.

(Continued from page 13.)

PAGAN COUNTERFEITS IN THE CHRISTIAN CHURCH. By Chas. A. S. Temple, Lebanon Springs, N. Y. Nearly 200 pp. Paper covers, 25 cents. Published for the author by the Pacific Press Publishing Co., Oakland, Cal., Kansas City, Mo., New York City, from which company it may be ordered.

This is a wonderfully interesting and even startling pamphlet. The author is an old man, who has given years of his life to the studies set forth in this pamphlet, the allegations of which are abundantly fortified by scriptural and documentary proof. The author discusses Emblems, Ivy, Evergreens, Flowers, the Festival, the Feasts of Saturn, Easter, Lent, the Sunday-sabbath, Free Masonry, Coincidences in Mysteries and Masonry, Conclusions. There is an ascerbity of tone, a superlative use of adjectives, in the work, which, to our mind, injures it; but, nevertheless, we could wish that it might be read by every minister and Christian worker in the land.

ROGER'S TRAVELS, OR SCENES AND INCIDENTS CONNECTED WITH THE JOURNEY OF TWO BOYS IN FOREIGN LANDS. By Rev. Edward Payson Hammond, the well-known evangelist, Hartford, Conn. Fleming H. Revell Company, Chicago, New York, Toronto. Paper covers.

This little book takes up travels through Europe, starting with Holland, visiting the old historic places and towns of Rotterdam, Delfshaven, The Hague, Leyden, Amsterdam, Antwerp, Brussels, Cologne Cathedral, Constance, Mont Blanc; with many practical Gospel lessons and illustrations adapted to children and youth, showing the consequences of sin, and the results of a good life in Christ.

OLD MORMON MANUSCRIPT FOUND; PREPSTONE JOE EXPOSED. Published and sold by L. B. Cake, 90 West Broadway, New York City. The author's argument runs somewhat thus: Mormonism must stand or fall by the Book of Mormon; Joseph Smith is the only witness to this; but as his testimony is impeached utterly, the Book of Mormon is proved a fraud. The worst thing about the pamphlet is the style. The author is capable of better. He probably thought this familiar (undignified) manner would sell his work. Nevertheless, his arguments are worth reading, and seem conclusive against this false system. Paper covers, 144 pp., reduced from 35 to 25 cents; cloth, \$1.00. Address the author.

NATURAL FOOD OF MAN. In three parts: Part I, "Man's Primitive and Best Diet," from a Bible standpoint; by Milton C. Wilcox; Part 2, "How to Prepare It," by Mrs. Flora Leads-worth; Part 3, "Food for the Sick," by J. R. Leads-worth, M.D. In the Biblical part the seeker for a true dietary will find that which is worthy of consideration; the second part contains over two hundred vegetarian recipes which are strictly hygienic, besides other instruction. And food for the sick is what every household ought to know how to prepare. Bible Students' Library, No. 158. Price, 25 cents. Pacific Press, Oakland, Cal.

CHRISTMAS SONGS OF MANY NATIONS. Compiled and arranged by Katherine Wallace Davis. 25 cents; \$15 per 100. Clayton F. Summy Co., Chicago. The design is to emphasize the thought that all are of one blood, and all have one Father. This would have been better if the "Santa Claus" falsehood did not appear. A beautiful half-tone picture of thirteen children, representing as many nations, is the frontispiece.

THE SHUT-IN CAUSE. Compiled by J. Albert Zepp, for five years editor of the *Shut-in Friend*, Melrose, Md. It is published for the purpose of bringing well people closer to God's dear, suffering ones, and to bring all closer to our Maker. The entire book of 102 pages was set by Mr. Zepp, and printed on a hand press. He certainly has done good work. The book is made up of articles telling about "shut-ins," letters, sketches, poems, and quite a number of illustrations. Its reading will help the well to appreciate more fully the blessings of health and have more sympathy, perhaps, for the sick.

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