

OF THE **SOURCE OF THE TIMES**

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

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... of this mountainous region rises
... waters of the Kishon, during the
... on a swelling torrent.

... Endor dwelt the woman with the familiar
... Seven or eight miles from Endor was
... King Saul's army, in Mount Gilboa.
... the prophet was dead. Saul had de-
... from God. Selfishness, envy, and stub-
... bornness against reproof possessed him and
... completely blinded his soul. According to cus-
... tom he sought to Jehovah for help, but the

familiar spirit. But over all departed glory,
decay, death is written.

THE name itself is suggestive. It means not
alone the "fount of dwelling," but the word
"dor," translated dwelling, also means an age or
generation. All earthly glory is but for an age.
All earthly hopes, so far as the individual is
concerned, are but for a generation. The great-
est man possesses nothing till he is born, and
even then, tho he be heir of the world, he
leaves it all when the portals of the narrow

In the division of the land
fell in the lot of Issachar,



Endor, "Fount of Dwelling."

owns was given to Manasseh. Josh. 17:11. It was in this section that Manasseh "could not drive out the inhabitants," but afterward put them to tribute. There was a twofold reason: (1) The children of Manasseh were few in number, separated from the main part of their tribe, and were therefore from a human point of view at a disadvantage; (2) they doubtless lacked the perfect faith in God which it was their privilege to have, and which the Lord so honored at Jericho.

In ancient times it was a considerable town. In the days of Eusebius, A.D. 300, it was described as a large village. It was celebrated among the Jews for one of the places where the great victory over Jabin, king of Canaan and Sisera, was won by Barak and Deborah, through faith in God. Ps. 83:9, 10. On the

... not by dreams, nor by Urim, nor by prophet. In his desperation Saul sends out his parties for a woman with a familiar spirit, and they find one at Endor. 1 Samuel 28. Shortly after this, in this section, a little town of Endor, is another great battle fought, and Saul and Jonathan are defeated.

Our illustration is a typical one of how over all that territory, which was once a delightful land, a land of milk and honey, the fertility of which was incomparable, Ichabod is now written: "The glory is now departed." A miserable little village is now Endor, as our photo reproduction reveals. From the hillside still flows the fountain. The underlying rock has in some cases been hollowed into caves, in one of which may have dwelt the woman having the

house close over him. If we have no hope beyond, our fountain at best is but for a generation. Its after glory is well represented by Endor.

WE can not close these notes here. There is another Fountain of Dwelling, but not for an age or generation. It is an eternal Fountain. "With Thee is the Fountain of Life." It is a fountain of cleansing now for all who would be clean. Zech. 13:1. It flows free from the great heart of Christ, for all the thirsty, weary ones. Hear Him: "Whosoever drinketh of this water [of a fountain of a generation] shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well [fountain] of water springing up into everlasting life." John 4:13, 14. He who drinks from the Fountain of Life in Christ

Jesus, himself becomes a fountain of life and refreshing to other weary, thirsty ones. "And thou shalt be like . . . a spring of water whose waters fail not." Isa. 58: 11. Blessed promises, cleansings, refreshings of life! And, praise God, it is all forever; from His eternal throne to all parts of a regenerated earth flow the pure crystal waters of the River of Life. In that land there is no decay or death. In that land men do not count time by generations. In that land will never be written Ichabod. In that land the glory of God fills the earth as the waves fill the sea. To that eternal Fountain now, and to the land in a little while, the eternal God invites you, sinner. "Ho, every one that thirsteth, come ye to the waters."

LIGHT REJECTED.

A Deceived People—Christ's Work—Dangerous Error Now—Cause of Deception.

CHRIST came to a people who were deceived and deluded by the demon of ambition. At that time they were under the Roman yoke, but they expected One to come who would establish a kingdom from which would be excluded every other people on the earth. He was to break the heathen yoke, to lift up His people, and set them with princes. All nations were to be summoned to appear before the One sent by God, and there called upon to surrender themselves or be consumed.

Prophets were continually arising and claiming to have special messages to this effect. Judah was to be honored as the place of power and glory. The kingdoms of the world and the riches of the Gentiles were to be placed at their feet, and they were to be exalted as priests and kings unto God. Those who did not believe in these great things for the Jewish nation were pronounced infidels. If their prayers did not abound in these glowing expectations, they were treated as worse than useless.

This was Satan's masterly working. He controlled their minds and kept them in a state of constant excitement as to who should be greatest in this imaginary kingdom about to be set up on the earth. Poor deluded souls! Satan was deceiving them, and they were receiving his false representations. He was actively seeking to counterwork the work of Christ as foretold by the unerring Word of prophecy. The simplicity of His mission and the character of His work were altogether different from that which the Jews had anticipated. It was in perfect harmony with the prophecies, but not in harmony with the prophecies as they had read them in the light of false and delusive hopes. The people were so infatuated by the falsehoods of Satan that their minds were wholly unprepared for the real Christ.

Christ's Work

was to set before men the character of His kingdom, showing that names and positions and titles are nothing, but that pure virtue and a holy character is accounted as everything in the sight of heaven. In His sermon on the mount, the very first sentences that came from His lips were calculated to lay those ambitions low in the dust. "Blessed are the poor in spirit," He said, "for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall

see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven."

This whole sermon was an exposition of the law. Christ presented the far-reaching claims of the law of God. He tried to correct their high imaginings by exalting true sentiments, and proclaiming a blessing upon those traits of character that were entirely opposite to the attributes they were cherishing. He presented before them a kingdom where human ambitions and earthly passions can not find entrance.

Christ saw that Israel, who had been highly favored, in having had committed to them the oracles of God, were misapplying the Scriptures to meet their own bad condition. Their teaching was no longer the Word of God, but the sayings of men. They were making of none effect the commandments of God by their tradition. They were withdrawing from the high and holy standard given them in the Word of God, and were meeting a human standard. Christ's work was to strip away these false theories, and by His own life reveal the character of God, that He might lift souls who were perishing in ignorance of true godliness into a pure and holy atmosphere.

Dangerous Error Now.

Those who are making void the law of God in this age are under a deception fully as dangerous as were the Jews. They depreciate the Old Testament Scriptures and exalt the New. The New Testament presents the same standard of righteousness as the Old. It is the key to the Old. Abel was a Christian; he died for Christ because he acknowledged Him in the blood of the slain lamb. Noah was a Christian. He unflinchingly endured the test of his faith. He was righteous in his day, and is called a "preacher of righteousness." Christ was the Way for the antediluvian church; He was the Way for the patriarchs, for the prophets, and He is the Way for the Christian church to-day. Christ is brought to view in the Old Testament Scriptures as a personal Saviour. And the same Christ who was the Way in the Old Testament Scriptures declares in the New, "I am the Way, the Truth, and the Life."

John the Baptist had prepared the way for Christ, urging upon all repentance and confession of sin. In Galilee Christ followed the preaching of John with the message, "Repent ye, for the kingdom of heaven is at hand." In the synagog of Nazareth He announced His mission, saying: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

As He spoke, the Spirit of God impressed the minds and hearts of His hearers. A thrilling power from God attended His Word, and they witnessed to the glorious words that proceeded out of His lips. But Satan began to insinuate his questioning doubts: "Who is this man? Is not this Joseph's son?" Jesus had laid before this people their true position, and this had infuriated the hearts already filled with unbelief and prejudice. They would not hear from His lips the truth in regard to their condition, and they thrust Him out of the synagog. And they would have cast Him headlong over a precipice, had not angels come to His assistance, and led Him away to a place of safety. How quickly, when unbelief enters

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Why Deceived.

They were self-deceived. They rejected the teachings of Christ because He exposed the workings of their hearts, and reproved their sins. They would not come to the Light, fearing that their deeds would be reprov'd. They chose darkness rather than light. "This is the condemnation," said Christ, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The Jews pursued their course of rejecting Christ, until, in their self-deceived, deluded state, they thought that in crucifying Him they were doing God service. This was the result of their refusing light. God does not compel any man to believe. He sets light before men, and Satan presents his darkness. While the deceiver is constantly crying, "Light is here; truth is here," Jesus is saying: "I am the Truth, I am the Way; I have the words of eternal life. If any man follow Me, he shall not walk in darkness." God gives to us all evidence sufficient to balance our faith on the side of truth. If we surrender to God, we shall choose the light and reject the darkness. If we desire to maintain the independence of the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our purposes and our ideas in the face of the plainest evidence, and shall be in danger of as great deception as came upon them. And in our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we are doing work for God.

MRS. E. G. WHITE.

DESTRUCTION OF THE WICKED.

It "Leads to Infidelity."

CERTAINLY those who use this objection must be hard pressed. We shall prove that the infidelity is on the other side of the question.

A noted revivalist, in depicting the horrors of the damned, said that after the sinner had wailed for millions and millions of years in hell, he would lift up his eyes and behold the pendulum of the great clock of eternity beating backward and forward eternity after eternity.

Benson says:—

God will exert all the power of His omnipotent wrath to make the sinner as wretched in hell as he is capable of being.

Pres. Charles G. Finney, of Oberlin, said:—

The laws of progress can not be arrested by any amount of sinning. . . . What follows from these established laws of the human mind and of human existence? Let your reflections trace out the fearful results which will occur from the laws of eternal progression. . . . O, look upon that sinner after he has passed along through millions of ages of his everlasting progression in knowledge and growing capacities for sin and suffering. Hear him; he says hell knew but little of sin and suffering when I came here compared with what I suffer now. Alas, I seem to have all hell in my own bosom. I sin and suffer enough with my vastly augmented powers to make an awful hell even if these agonies were equally distributed among myriads of my fellow beings. How awful! Sin, misery, and ruin enough to make one awful hell locked up in the bosom of a single sinner. . . . No form of estimate can reach its appalling magnitude.

The sinner is represented, after he has passed on beyond these millions of ages, as saying:—

My miseries have only begun. This soul of mine has only begun to know how to suffer the real sufferings of the damned. Its keen sensitiveness to agony has only begun to develop itself.

Yet in the flow of endless years of progression in sorrow, each one will say:—

If all the universe at the moment of my death had taxed their minds to the utmost to conceive the gulf and miseries that wrung my heart, they could not have even begun to reach the appalling estimate.

According to this horrible and blasphemous doctrine sin and suffering will eternally increase.

Another theologian teaches that the happiness of the righteous, as they look over the battlements of heaven into the gulf of despair and behold the suffering of the wicked, will be increased.

It is no wonder that Rev. Sylvanus Cobb (Universalist) said he was "willing to forego that amount of pleasure."

To prove how the infidelity comes in, listen to a plain writer on this subject:—

Robert Owen, his son Robert Dale, Paine, Carlisle, Taylor, Francis Wright, and nearly all their coadjutors in Europe and America, were nurtured in the faith of the endless misery of the lost, and what but that horrible doctrine, and the erroneous supposition that the Bible teaches it, led them to reject the whole of Christianity. Robert Dale Owen says that he was brought up a Presbyterian of the strictest sect, and that the doctrine of the endless punishment [as it is taught in the catechism] was the first thing that staggered his young credulity.

It is related of Lord Shaftsbury that on asking Bishop Burnett if the doctrine of endless torment was actually taught in the Bible, and being answered in the affirmative, he immediately replied:—

I can not embrace a system which inculcates a doctrine so utterly opposed to all particulars of the character of the merciful Ruler of the universe.

Many good and benevolent minds have come to the same determination.

Taking it for granted from the testimony of religious teachers that the Bible teaches the detestable and terrible doctrine of endless sin and woe, they at once reject the whole as entirely unworthy of a God of benevolence and wisdom.

Let Christianity be stripped of all heathen dogmas, and all doctrines of human invention, and especially of the God-dishonoring and soul-withering system of endless sin and suffering which is no part of revelation, but stands directly opposed to the Bible, and let the Gospel be presented to man in its purity and divinity as a system worthy of a God of infinite wisdom, power, and goodness, and it will and must prevail.

A doctrine which so plainly conflicts with the justice, mercy, and goodness of God can not but work evil.

It has been, and may be said by some that they would rather exist forever in torment than to cease to live. Such do not realize what they are talking about; for how often do some pray

for death to end their suffering in this life. Then what will it be where the suffering is so much greater that it can not be compared to the sufferings of this life and also "eternally increase"?

The Lord in great mercy, after one has suffered according to his deeds, ends the life.

Let us then thank the Lord that "justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face." Ps. 89:14.

WM. PENNIMAN.

BRING THAT GLAD DAY.

HOW SWIFTLY the days are all passing away,
With their burden of sorrow and tears;
With your hours of pain, of death, and decay—
O, hasten, ye swift-rolling years!

Fly onward, speed ever,
Bring that glad day
Where there'll be no more fears,
Neither crying nor tears,
For Jesus will wipe them away.

Hasten onward, sad years, O, quickly depart
With your freightage of anguish and woe;
With your weeping, your sorrow, and sad broken hearts,

We pray ye, roll on, quickly go!
Fly onward, speed ever,
Bring that glad day
Where there'll be no more fears,
Neither crying nor tears,
For Jesus will wipe them away.

Onaway, Mich. MRS. M. L. O'REILLY.

A SERIOUS MISTAKE.

[By A. T. Jones, in *Review and Herald*.]

THERE is a serious and very bothersome mistake which is made by many persons. That mistake is made in thinking that when they are converted, their old sinful flesh is blotted out.

In other words, they make the mistake of thinking that they are to be delivered from the flesh by having it taken away from them altogether.

Then, when they find that this is not so, when they find that the same old flesh, with its inclinations, its besetments, and its enticements, is still there, they are not prepared for it, and so become discouraged, and are ready to think that they never were converted at all.

And yet, if they would think a little, they ought to be able to see that that *is* all a mistake. Did you not have exactly the same body after you were converted that you had before? Was not that body composed of exactly the same material—the same flesh and bones and blood—after you were converted as that of which it was composed before? To these questions everybody will promptly say, "Yes." And plainly that is the truth.

And now there are further questions: Was not that flesh also of exactly the same *quality* as before? Was it not still human flesh, natural flesh, as certainly as it was before? To this also everybody will say, "Yes."

Then, also, a still further question: It being the same flesh, and of the same quality,—it still being human flesh, natural flesh,—is it not also just as certainly *sinful* flesh as it was before?

Just here is where creeps in the mistake of these many persons. To this last question they are inclined to think that the answer should be, "No," when it must be only a decided, "Yes." And this decided "yes" must be maintained so long as we continue in this natural body.

And when it is decided and constantly maintained that the flesh of the converted person is still sinful flesh, and only sinful flesh, he is so

thoroughly convinced that in his flesh dwells no good thing that he will never allow a shadow of confidence in the flesh. And this being so, his sole dependence is upon something other than the flesh, even upon the Holy Spirit of God; his source of strength and hope is altogether exclusive of the flesh, even in Jesus Christ only. And being everlastingly watchful, suspicious, and thoroughly distrustful of the flesh, he never can expect any good thing from that source, and so is prepared by the power of God to beat back and crush down without mercy every impulse or suggestion that may arise from it, and so does not fail, does not become discouraged, but goes on from victory to victory and from strength to strength.

Conversion, then, you see, does not put new flesh upon the old spirit, but a new Spirit within the old flesh. It does not propose to bring new flesh to the old mind, but a new mind to the old flesh. Deliverance and victory are not gained by having the human nature taken away, but by receiving *the divine nature* to subdue and have dominion over the human, —not by the taking away of the sinful flesh, but by the sending in of the *sinless Spirit* to conquer and condemn sin in the flesh.

The scripture does not say, Let this *flesh* be upon you, which was also upon Christ; but it *does* say, "Let this *mind* be in you, which was also in Christ Jesus." Phil. 2:5.

The scripture does not say, Be ye transformed by the renewing of your *flesh*, but it does say, "Be ye transformed by the renewing of your *mind*." Rom. 12:2. We shall be translated by the renewing of our *flesh*; but we must be transformed by the renewing of our *minds*.

The Lord Jesus took the same flesh and blood, the same human nature, that we have, —flesh just like our sinful flesh,—and because of sin, and by the power of the Spirit of God through the divine mind that was in Him, "condemned sin in the flesh." Rom. 8:3. And therein is our deliverance (Rom. 7:25), therein is our victory. "Let this mind be in you, which was also in Christ Jesus." "A new heart will I give you, and a new spirit will I put within you."

Do not be discouraged at sight of sinfulness in the flesh. It is only in the light of the Spirit of God, and by the discernment of the mind of Christ, that you can see so much sinfulness in your flesh; and the more sinfulness you see in your flesh, the more of the Spirit of God you certainly have. This is a sure test. Then when you see sinfulness abundant in you, thank the Lord that you have so much of the Spirit of God that you can see so much of the sinfulness; and know of a surety that when sinfulness abounds, grace much more abounds, in order that "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

CATHOLICISM IN NORWAY.

At the beginning of the present century there was not a single Catholic in Norway. To-day the Catholic Church has more liberty and a better status than in any other country in Europe. Since 1890 the appointment to all ecclesiastical posts is left entirely to the church herself; the Catholic priest is the civil officer for the Catholics of the district; the Catholic marriage ceremony has legal force; the liberty of the public is guaranteed; Catholic processions are escorted by the police with great pomp, and at the solemnity of Corpus Christi the Lutherans actually go to the length of presenting flowers for the decoration of the altars.—*Catholic Mirror*.



THE HEAVENLY SANCTUARY

THE SANCTUARY AND THE JUDGMENT.

The Investigative Judgment—Extent of Judgment—An Appointed Day—The Condition of the Dead—The Heavenly Record.

THE cleansing of the sanctuary is a specific, and definitely located event. It occupies a comparatively brief period of time. It is the last work of Christ for the world, in His sublime office of priest and mediator. From the examination of the subject thus far, we have seen what the nature of the sanctuary work is; it is a work of judgment; for it is to decide character and determine destiny. It involves the examination of the books of record, in which the deeds of men are entered, and for which they are to be judged. The prophet Daniel, in his description of the opening of the concluding scene of the sanctuary work, uses these solemn words: "The judgment was set, and the books were opened." Dan. 7:10. For what purpose the books are opened, in connection with the judgment, John plainly tells us, when he says: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

But some one may say that this describes a scene that takes place at the end of the thousand years, and not anything connected with the cleansing of the sanctuary, and therefore can not describe the nature of that work. True, John speaks of events occurring at the end of the thousand years; but it is at once evident that he is describing a scene of the very same nature as that of Dan. 7:10; for they both pertain to a work of judgment; and in both "books are opened" when the judgment is set. John is a little more definite, and tells *why* books are used. It is because men are to be judged according to their works; and the books are the only place where the records are to be found. So, altho John refers to the judgment at the end of the thousand years, the judgment spoken of by Daniel, just before the coming of Christ, during the cleansing of the sanctuary, must proceed on the same lines, and be accomplished by the same means, involving the same course of procedure in both cases. We speak now of the judicial, not of the executive part of the work.

The Extent of the Judgment.

Thus it appears that in the investigative judgment, the record of our lives must be examined; and by the things written in the books, our acceptance or rejection by the Lord Jesus must be determined. We are to be judged for our sins; but our sins are our deeds, either in thoughts, words, or actions. These facts and references show how wide a space, or how long a period, the judgment covers. It begins with the sanctuary cleansing of Dan. 7:9, 10, spans the examination of the cases of the wicked, during the thousand years, and includes the execution of the sentence in their cases at the close of that period, with all the time occupied therein. Rev. 20:11-15. And all this work, whether that in which we are involved now, or that which is to come, belongs to that great whole of judgment work, to which Paul refers when he says: "Because He [God]

hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31. This event, the cleansing of the sanctuary, is of sufficient importance to be made a subject of prophecy, and was foretold nearly 1,400 years before the time of its commencement. The reader will at once perceive the bearing of this fact upon one of the tremendous dogmas of the Christian church. We call it tremendous, because of its wide dissemination, and because of the baleful progeny of error which it has brought forth. That dogma is, that all men, as they pass from this state of existence, enter at once into the presence of God, and are immediately judged, and are then assigned to their eternal condition, for weal or woe. And this view springs from several other heresies which lie interwoven back of it: (1) That every person possesses a something, entirely separate from, and independent of, his bodily organism, ever and always conscious and intelligent, called the soul; (2) that this soul is endowed with such vitality, that God Himself can not, or will not, destroy it; (3) that it is therefore immortal, and, not being dependent upon the body is not affected by any change which the body may undergo, and hence lives right on when the body dies; (4) that it is this soul which is said to return to God who gave it (Eccl. 12:7); and that it can go there for no other purpose but to be judged and sentenced to its final doom.

On this view, the judgment has been in operation ever since men began to die; and the "day" which God hath appointed, in which to judge the world, spans the whole period of human history. With such a view the testimony of the Scriptures becomes a tissue of ambiguity and confusion. But the subject of the sanctuary corrects all this, by limiting the judgment to a certain time, and making it a definite chronological event, located at the close of human probation. Then, if men are not judged till a certain time, as the sanctuary teaches, what about their condition previous to that judgment?

The Condition of the Dead.

In the light of the foregoing fact, it is certain that no intelligent part of mankind can then return to God; for God does not receive His people to Himself in that condition. A passage from both Peter and Jude explains the condition of those who are waiting for judgment: *Peter*—"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2:9. *Jude*—"And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. Then if the wicked are not alive, and are reserved, what condition are they in during this detention? Many scriptures testify on this point. David says: "Put not your trust in princes [the most favored class among men], nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Solomon testifies in a similar strain: "For the living know that they shall die; but the dead know not anything." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Of the dead, he further

says: "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 10, 6.

The Scriptures abound in proofs that in death no consciousness is to be found, and no physical, mental, nor moral processes are possible; and thus the dead, their life record closed, are reserved to the day of final settlement, when the records will be examined, and sentence rendered, according to their works, in such a manner, and to such a degree, as will be satisfactory to all the onlookers in the universe, and to accord with their divinely-implanted sense of justice in the matter.

The thought may, however, occur to some that the scenes of judgment described by Daniel and John, would be consistent enough, if understood as pertaining to the living; but the myriads of those to be judged, are yet in their graves, and how can their cases be managed?—Equally well; for the record of their lives in "the books" will furnish all the data which will, in any case, be taken into account; so far as the preliminary examination, and the making up of the sentences in their cases is concerned; and to allay all questionings on this point, the Scriptures plainly state that the dead, calling them by that name, are to be judged, and that they are judged while they are dead; for they do virtually live by their records, in the presence of those who conduct the examination, and make up the sentence, while their cases are in review. So John says, "And the dead were judged out of those things which were written in the books."

And still another query may arise in some minds: Does not Paul say that we must all *appear* before the judgment seat of Christ? and does not this imply that all will be living when judgment is rendered? Undoubtedly this statement in 2 Cor. 5:10 is to be understood as affirming that all will sometime appear before the judgment seat of Christ, in a living conscious condition; and the Scriptures make ample provision for just this event. It will be noticed that the passage adds, "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This states the purpose for which all stand at that judgment seat; and it shows that it is the executive judgment that is here referred to; and in the *execution* of the judgment, *all* the parties will, in a state of *life* and *consciousness*, receive the awards made out from an examination of the things written in the books; and this examination can be had, and the sentences formulated, while the parties are still in their graves. In no other way can the "dead" be judged. And the carrying out of the sentences written, is by means of, and beyond the time of, the resurrection of the dead; and all will then be alive. It is so with the righteous when Christ appears.

First, there is the investigative judgment on their cases, which we are now having; then, secondly, there is the carrying out of the decisions made, when Christ comes, and the crown of immortality is placed upon the heads of the overcomers. Just the same steps are followed in the cases of the wicked. They being left in their graves at the time of the first resurrection are judged by an investigative judgment in their cases, during the thousand years while they are in their graves, when the saints sit on thrones of judgment and reign with Christ. Rev. 20:4. After a thousand years, the wicked live again, and in that condition receive their punishment. Here the awards are made to the wicked; and this is the time when the saints judge wicked men of the world and angels. 1 Cor. 6:2, 3.

Let it be granted that the views here set forth upon the sanctuary question are correct, and all the queries spoken of in regard to the nature of man, the unconscious state of the dead, and the nature, time, and manner of the judgment, are forever settled.

Respecting the judgment, a word more may be added. No other view but the one here set forth, relieves it, in connection with the doctrine of the conscious state of the dead, of insuperable embarrassment. The Scriptures, aside from the sanctuary argument, clearly teach that there is to be a general judgment in the future, at which time such awards shall be meted out to every one, as shall accord with the records of his deeds. But if every one remains conscious in death, and is immediately judged and assigned to his eternal doom when he passes from this life, what reason could possibly exist for a general judgment in the future, to re-examine these cases, and render a new decision? The whole transaction would then indicate the possibility that a mistake had been made in the first case, and that the whole matter should be retried. The farce of the Dreyfus trial would be nothing in comparison with this. And in this case, the uncertainty of the future! For if a mistake could once be made in the sentence rendered, what assurance could there be that a mistake would not be made in the second trial, and some poor soul who by repentance and conversion would be entitled to the bliss of heaven, be sentenced, by such dire mistake, to the damnation of hell? The thought, tho legitimate from the standpoint of the wide-spread and popular dogma of natural immortality and consciousness in death, borders too hard on blasphemy to be dwelt upon.

A right understanding of the subject of the sanctuary would eliminate all danger of being drawn into such a predicament, and subjected to the embarrassment of such a hypothesis; besides, this sanctuary light furnishes a key to many apartments in the temple of truth, the importance and beauty of which are too largely liable, otherwise, to be overlooked.

URIAH SMITH.

THE MARK OF THE BEAST, AND THE SEAL OF GOD. NO. 2.

The Seal of God.

HAVING found that Sunday is the mark of the beast, we will now consider the seal of God. This is presented in Rev. 7:2, 3, in these very forcible words: "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." The same work is mentioned in the eighth and ninth chapters of Ezekiel. In Eze. 9:4 the command is given to set a mark in the foreheads of God's people. The seal, or mark, is in the forehead, the seat of the mind; for with the mind we "serve the law of God." Rom. 7:25.

We notice that in the Scriptures the words "sign," "mark," and "seal" are used interchangeably. See Rom. 4:11 and the texts already quoted. The Catholic Bible already referred to, has, in Rev. 7:2, 3, the word "sign" (both noun and verb) instead of "seal" and "sealed." It says, "Having the sign of the living God," and, "Till we sign the servants of our God in their foreheads." In Isaiah 8 we have a prophecy for the same time. Verse 16 says, "Bind up the testimony, seal the law among My disciples." In the Revised Version it is, "Teaching the law among My disciples"

(margin). It would appear that the disciples do not understand God's law; and especially that part of it which is a seal, or sign, of His authority and right to command a law. In all these prophecies the command is given to set the servants, or disciples, right on this point. "Seal the servants of our God;" "Seal the law among My disciples;" "Set a mark upon the foreheads of the men that sigh and that cry for all the abominations;"—these expressions show that the message is not to a people that know not God, but to a people that are serving God, but whose practise on some point of faith or life is not right.

Now, in examining the law as spoken and written by God Himself, we find one precept, and but one, that tells us who God is, or His right to exercise authority. This one is the fourth commandment: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

This commandment tells exactly who is the giver of the law—the Creator—hence His authority and the extent of His dominion,—the heavens, the earth, and the sea. This, then, is the seal of God's law; for it shows the authenticity of the law. It is this for which a seal is used in connection with the laws of this and other countries. A seal is affixed to the laws as published, to show by what authority they are enforced. So God gives one commandment that shows His right to be ruler. This commandment, as given in the Scriptures and obeyed by His people, is to God just what the Sunday commandment is to the papal power. It is a sign of God's authority and power. God gave the Sabbath at the close of creation week as a memorial of His creative work, and when man sinned and brought death on the human family, He still gives the Sabbath as a sign of His power to create anew in Christ, or sanctify, or make holy. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. And verse 20 adds, "That ye may know that I am the Lord your God." Read 1 Peter 1:9-11, and you will see that it was the Spirit of Christ that spoke these words through the prophet; and all Christians know that Christ is the only true sanctifier, or Saviour, ever given under heaven. Acts 4:12. Neither has He changed: "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8. The same Saviour exercises the same power to sanctify now that has ever sanctified the people of God. Hence the words spoken through the prophet Ezekiel by the Saviour have the same force to-day as in the past; and the Sabbath is still a sign between God and His people, that they may know that He is the Lord their God, the One through whom they are sanctified. If we but stop to consider that to sanctify is to exercise His divine power to create us new creatures in Christ, we can easily see why He gives the Sabbath as a sign now. It was a memorial of creative power from the beginning, and would always have been such had man not sinned, and will be observed as such by every redeemed man and woman in the earth made new. See Isa. 66:22, 23.

Two Powers—Two Signs.

Here, then, are two powers, each of which has a sign, or mark, of its own. One, the Lord

Jesus Christ, exercised His divine power in bringing all things into existence (John 1:10; Col. 1:16), and He pledges the same divine power for the sanctifying and redeeming of every one who believes Him. And He gives the memorial of His creative work for a sign to us, that we may know He sanctifies us. Then He prefaces His commandment in regard to it with the word "remember," which certainly means, Do not forget.

Of the other power, the papal, we read in 2 Thess. 2:4 that he "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." This prophecy the pope has fulfilled in every particular. He claims that he only is the representative of God on earth. He has fulfilled it in not only making himself equal with God, but in exalting himself above God; and the church boasts of his great power by saying that all the world bows down and worships on Sunday in silent obedience to the mandate of the Catholic Church, instead of observing the seventh day as commanded by God in the Holy Scriptures. He claims this as a sign that he is able to dispense with the precepts of God, or change them at his will. If any do not know these things, they may know them if they will; for the statement is boldly put before an intelligent world that every time we keep Sunday instead of the Bible Sabbath, we say the pope is able to change the law of God. Father Enright states it in this way: "The Bible says, Remember the Sabbath day to keep it holy; but the Catholic Church says, No, keep the first day of the week; and the whole world bows down in obedience."

Reader, which of these two powers are you living in obedience to to-day? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

A Scattered People.

God has a people all around in the different churches whose minds have not yet been brought to see these things as they are. But the sealing work of Rev. 7:3 is going on, while the angels of God are holding the elements of destruction in check, in obedience to the command, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Notice Rom. 6:16 again, and consider whom you are obeying. If it is the power that has "exalted himself above all that is called God, or that is worshiped," there is still time for you to make a covenant with the true God and obey Him. The warning of Rev. 14:9-12 is sounding, not only in this favored land, but in earth's remotest corners. Thousands of honest-hearted people in different parts of the earth are hearing and obeying, and their united testimony is one of praise to God for the light and joy and peace they find in obedience to God. They realize now that they are better acquainted with God than before; they have learned that He has given them a sign. He says, "That ye may know that I am the Lord that doth sanctify you." Ex. 31:13. Of all these sanctified ones it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

Reader, shall this be said of you? In infinite love the great God, the Creator of all, has sent this truth to you that you may be wholly sanctified and saved in His everlasting kingdom. Will you step out in the light as God's opening providence reveals it to you, and in so doing receive the blessing in this world, and eternal life in the soon-coming kingdom of God?

OSCAR HILL.



OAKLAND, CAL., DECEMBER 27, 1899.

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ONE MEDIATOR.

THANK God that Jesus Christ is accessible to every soul. Common souls could not reach the czar of Russia, the kaiser of Germany, or the queen of Britain without influential friends to introduce them. Men have thought that God was like themselves, and so have fixed up the doctrine of intercession of saints.

Do we wish God's favor? We are told to ask the priest to ask the Virgin to ask Jesus to grant us favor. The *Catholic Mirror*, speaking of the Virgin Mary, says that "the same assurances that she is influential with Him, makes all Catholics, princes or peasants, educated or simple, European or American, seek the intercessions of the holiest, fairest, and tenderest of women."

But our God is love; He is merciful and compassionate, and all the love or pity the Virgin Mary ever had, all that any saint ever had, was given them of God through Jesus Christ. We may come to Him boldly. He will in no wise cast us out. He is the Shepherd that seeks the sheep. He is the Shepherd that died for them. He is the great High Priest that pleads for them; all love for souls that any heart possesses was born of Him. How could He be influenced for us? He can not be. He is always for us. He always will be. His words are as true now as when He walked the earth: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."

GRAND PRINCIPLES.

How Will They Be Received?

ON December 20 Hon. Geo. F. Hoar, Republican senator from the old Bay State, introduced into the Senate a series of resolutions, among which are the following:—

Resolved, That this republic adheres to the doctrines which were in the past set forth in the Declaration of Independence and in its national and State constitutions.

That the purpose of its existence and the objects to which its political action ought to be directed are the ennobling of humanity, the raising from the dust of its humblest and coarsest members, and the enabling of persons coming lawfully under its power or influence to live in freedom and in honor, under government whose forms they are to have a share in determining and in whose administration they have an equal share.

Among the obligations of the government, he mentions these:—

Sixth. To grow and expand over the continent and over the islands of the sea, just so fast, and no faster, as we can bring into equality and self-government under our Constitution peoples and races who will share these ideals and help make them realities.

Seventh. To set a peaceful example of freedom which mankind will be glad to follow, but never to force even freedom upon unwilling natives at the point of the bayonet or at the cannon's mouth.

Eighth. To abstain from interfering with the freedom

and just rights of other nations and peoples, and to remember that the liberty to do right necessarily involves the liberty to do wrong; and that the American people have no right to take from any other people the birth-right of freedom because of a fear that they will do wrong with it.

Now what is there wrong with these? What is out of harmony with the Declaration of Independence and the Constitution? Why should they not pass without a dissenting vote?

But it is feared that these expressions of true republicanism and democracy, of true civil liberty, will not have a majority vote. Why?—Let the *Oakland Enquirer*, an ably-edited Republican paper, answer. In its issue of December 21 it says:—

The resolutions drawn by Senator Hoar, of Massachusetts, and which undertake to set forth the objects to the attainment of which our national policy should be directed, would not excite dissent if they could be dissevered from connection with the events of the last two years. Only in so far as Senator Hoar's well-known opinions make the resolutions a reflection on the policy of the McKinley administration, will there be a disposition to take issue with the learned gentleman from New England.

Yet what is this but to declare that this government in the last two years has departed from the very principles of liberty and republicanism which made it a nation? It has turned its back upon the very elements which made it the grandest nation on earth, and turned to the imperialism and oppression of the Old World, as a protest to which the United States of America sprang into being.

Concerning the politics of the matter, we are not interested. We are not concerned as to the political party or administration through which the work is wrought. Suffice to say in this matter the policy which has brought this departure from the old paths has ardent advocates in all parties and also earnest protestants, for principle's sake, in all.

Our concern is as to the result. Our outlook is from the watch-tower of the prophecy of God's Word. In that Word this government is represented by a symbol having "two horns like a lamb." Rev. 13:11. A lamb is a symbol of Christ. "Two horns like a lamb" represent the embodiment of Christian principles in the government,—these principles, peculiar to the Christian religion of all religions, to this government of all governments. These are the principles of civil and religious liberty, or the equality of all men before the law, the absolute freedom of conscience to worship or not to worship. These principles are repeatedly set forth in the teachings of Christ and His apostles. These principles were embodied in the charters of our national existence, the Declaration of Independence and the Constitution.

The same prophecy assures us that this nation shall "speak as a dragon," shall make an image to the beast which had the wound by a sword and did live. That dragon and that Roman beast both stand for union of religion with the State, for religious intolerance and persecution, for imperialism and the dominance of the many by the few, of weaker races and nations by the stronger.

This nation has departed from the principles of religious liberty in every branch of its government, the divergence since the Trinity Church decision of 1892 ever becoming more marked.

For the last two years especially has this government been departing from the principles of true republicanism, so much so that it is

even questioned whether resolutions setting forth the principles of our charters of liberty can even pass, simply because of "the events of the last two years."

When a nation proves false to those principles which gave her life, she will die. Either a complete reversal of policy as respects these principles must soon, very soon, take place, or the republic is, according to the Word of God, doomed.

Reader, this is not a matter of politics or party; it is a matter of eternal principle, in which are wrapped up eternal destinies.

Study the prophecy. Note its fulfilment.

SPIRITISM AND ITS INCREASE.

ONE of the great mistakes that men make in noting the spread and growth of error, is to look upon it in an organized form, and to get the idea that this comprehends about all there is of it, when the organized form is of minor importance.

So Spiritism, or, as it is erroneously called, "Spiritualism," is estimated. There are many professed believers in Spiritism, many organized bands, circles, societies, and a few churches with pastors. There are mediums, many of whom have been proved to be fraudulent tricksters. Because of this latter phase especially, many are inclined to ridicule the cult, and depreciate its influence.

But it is outside of organized Spiritism that we are to look for its increase. The essentials of the error are that the soul or spirit of man is a personal conscious entity, surviving the death of the body as such, and capable of knowing and communicating with those in the flesh.

In some quarters this is manifesting itself in Theosophy, thought transference, Psychical Science, and kindred isms. Among the late converts of prominence in the world are the well-known writer, W. T. Stead; Dr. Richard Hodgson, of Boston, formerly of Cambridge, England; Prof. William James, of Harvard University; Prof. James Hyslop, of Columbia, and others of nearly equal prominence. The three last named have become converted through the mediumship of a Mrs. Piper, the seances so conducted as to prohibit all deception. The results have led Professor James to conclude that the world is on the eve of a new revelation, and that the immortality of the soul has thus been scientifically demonstrated.

But Spiritism is wide-spread among those who do not know they are Spiritists. It is a not uncommon thing to hear some good woman, who might be shocked to be classed with Spiritists, speak of Frances Willard as still leading, tho invisible, the hosts of the W. C. T. U.

Here are two other straws. Printed in a San Francisco paper under date of December 4, is an interview with Mrs. Jane Stanford, relict of the late Senator Stanford. Speaking of her business transactions, she remarked:—

Mr. Stanford's railroad holding belonged to Stanford University and was in my keeping. I wanted to handle that property in the best way possible for the university. It was a severe trial to know what was best to do. After much deep thought and many prayers for proper guidance in the matter, I sold the railroad holdings. I believe my husband knows and approves of what I have done.

And now comes Dr. Joseph Parker, and other Spiritists of the same type. The *Living Church*, Protestant Episcopal, of November 4,

1899, as quoted by the *Literary Digest*, says:—

Dr. George Adam Smith, in his "Life of Henry Drummond," mentions as a fact within his knowledge that certain persons habitually address prayers to Henry Drummond. Dr. Joseph Parker, of the City Temple, London (not the Temple church), a doughty adversary of "Popery and Prelacy," has openly declared that he prayed to his departed wife every day. He said that he never came to the City Temple to preach without asking her to come with him, and furthermore, he knew that she did come. Nor does he hold this as a mere sentiment applicable only to his own individual case, but, alluding to a friend who had lost his wife, he says: "I encourage my friend to pray to his wife, and pray to God to ask her to come to his help. She will be more to him than twelve legions of unknown angels." Dr. Parker evidently has no use for the "ministering spirits sent forth to minister to them who shall be heirs of salvation." Well may the Protestant paper from which we cull these instances say, "All this is simply petrifying!" It mentions a Roman litany to the saints, and asks: "Is this what we are going to come to in our Protestant churches?"

But it is to just what this belief in a spirit, death-surviving entity will inevitably lead. Just recently, a prominent minister, known East and West, Charles R. Brown, D.D., pastor of the First Congregational Church in this city, is thus reported in the *Oakland Tribune* of December 12:—

The Rev. Charles R. Brown presented some interesting religious points in his sermon Sunday night at the First Congregational Church. Dr. Brown based his discourse on a late paper by Professor James, of Harvard, in which the professor states that "Protestantism stands to-day between agnosticism or the scientific proof of immortality."

Dr. Brown remarked that Professor James thought the latter method possible through possible experiments in Spiritism. He accepted Professor James' proposition that there were "only two alternatives open to the Protestant of to-day—a drift into agnosticism or a religion based on the scientific proof of immortality." He prefaced his discourse by stating, that "Protestants accepted the Bible as a whole as a correct rule of moral conduct. Parts of it are not authentic, as for instance, when different authorities describe the same occurrence. The thoughtful Christian of to-day accepts the Bible as a safe and satisfactory rule of conduct, as a high standard of ethics, while not endorsing each individual portion of it."

Dr. Brown also quoted from Fiske's book, "Through Nature to God," to prove the strength of his position that Protestants accepted Professor James' challenge knowing "that they had a scientific basis for their belief."

All that Professor James has done is to demonstrate more fully that there is a reality in Spiritism; that spirits do communicate with persons in the flesh. But all this is clearly set forth in the Word of God—the Bible. The strange thing is that higher critics will reject the Bible teaching concerning spirits, good and evil, as superstition, while they accept the evidences set forth by Professors Hodgson, Hyslop, and James.

Spirits do communicate with persons in the flesh. But they are not the spirits of the dead. In the words of Holy Writ: "The dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "His sons come to honor, and he knoweth it not." These portions of the Bible are, however, those which will be set aside as tradition and superstition, because, forsooth, they do not agree with Mrs. Piper's revelations through some professor of psychology.

There are spirits, however, waiting to communicate with people in the flesh, but they can not do this till the people can be brought

into harmony with them: These spirits are the fallen angels, wicked demons, who come in the guise of the spirits of the dead.

Satan said, "Ye shall not surely die; . . . ye shall be as gods." The unbelieving believed it. But men died. Satan then deceived them into believing that the real man did not die, but existed still in a higher state of being. Heathenism clothed its dead heroes with the attributes of gods and goddesses; the heathen believed he was worshiping his honored dead, and that the supernatural manifestations sometimes seen came from these gods. They came from demons, Satan's angels. Those who "ate the sacrifices of the dead" were but sacrificing to devils. Ps. 106: 28, 36, 37. "The things which the Gentiles sacrifice, they sacrifice to devils [demons], and not to God." 1 Cor. 10: 20. Yet they believed they were honoring dead heroes.

So Satan comes now as a dear wife or husband or father or mother or son or daughter or friend or philosopher. And no one thing is so preparing the world to receive Satan's damnable doctrines as the discredit which religious teachers in high positions are throwing upon the Bible.

Nevertheless, the Bible is true. "The dead know not anything." Satan and his angels come in their guise. He is past master in the art of simulation. He imitates form and tone and gesture. And thus he is deceiving the whole world by his "seducing spirits," his "spirits of devils." Be not deceived. "And when they shall say unto you, Seek unto them that have familiar spirits; . . . should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them ["no light in them," A.V.]" Isa. 8: 19, 20, R.V.

EVIL OF HYPNOTISM.

ONE of the evil things which is coming into present-day education at no tardy pace is Hypnotism as a moral agent. An Eastern paper reports that Prof. John D. Quackenbos, of Columbia University, under the auspices of the Psychic Society, recently delivered a lecture on "Hypnotism from the Christian Standpoint," supplementary to one delivered previously, "Treatment of Moral Diseases by Hypnotism." Professor Quackenbos contends that Hypnotism may be used to overcome evil prenatal influences. It is advocated by others for use in schools.

By Hypnotism the mind of one person is brought under absolute control of another. If the controlling mind were always good, always wise, always true, there might be a little reason for its use; but this is more likely to be the very opposite.

But, even tho this could all be true, the operator good, wise, and true, yet even then Hypnotism is a perversion of the true.

God designed that man should be free, absolutely free, in mind and heart, in will and choice. The only way man can be free is in submission to God's will, which is the only law of liberty, righteousness, and truth. The law of the eternally-existing Creator is good, only and always good. Every other being is a creature, limited in mind and operation. Every other law is a creature law, absolute submission to which is slavery, not liberty.

Hypnotism, the absolute submission of man to man, is the lowest form of slavery. A will once so yielded, never in its own power returns to its normal independent tone. The will is weakened. The God-given individuality is lost, and the man is left to become, sooner or later, the sport and tool of evil spirits more crafty and powerful than man. We say to all our readers, Never for one moment become an automaton for another. Place your will in the keeping of no other save the God of the universe.

IS WAR CHRISTIAN?

Comments of an Unbeliever.

THE worst foes of Christianity are the inconsistent ones within the professed churches of Christ. The strongest written arguments that Christianity has to meet are the inconsistent, erroneous teachings of her leading men, who pervert the doctrine of Christ. Here it is that Christ receives His worst wounds—in the house of His friends.

Happily all do not receive it as Christianity, and even the thoughtful, intelligent unbeliever can see its inconsistency. This is notably marked as regards the much that is said at the present time by the clergy in advocacy and glorification of war. A case in point is a recent poem from the Church of England Bishop of Armagh. His poem has called forth justly-deserved criticism from the well-known caustic, trenchant pen of an unbeliever, Ambrose Bierce, himself a brave soldier in the War of the Rebellion. Among other things Mr. Bierce says:—

The pious bishop does not merely excuse war—he glorifies it. True, war takes life, but that is of no consequence, for—

The life He loves is not the life of span,
Abbreviated by each passing breath,

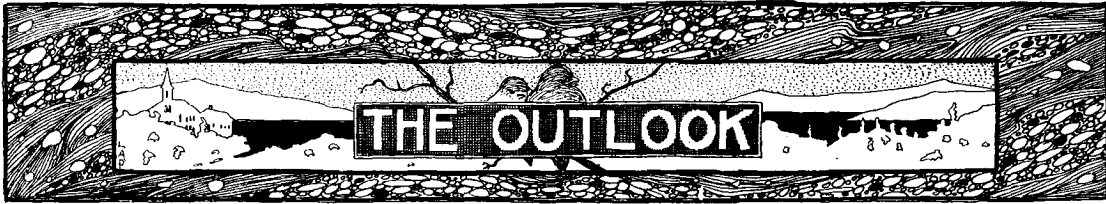
but an altogether different and better [and vaguer] life invented by the good bishop himself for this controversial emergency. Unfortunately, the holy man has justified not only war but assassination.

That war tends to development of such high qualities as courage, steadfastness, and devotion is not to be denied, but so do piracy on the high seas, burglary, and theft. So do gold-grabbing in Alaska and "blackbirding" in the South Sea. There is no pursuit in which men share a common peril or hardship which does not, in its kind and degree, promote all the virtues that are promoted by war. . . .

The "unbeliever" has a logical right to regard war as refining and ennobling if he can, and to say so if he does, but no professed Christian can hold such a belief and utter it without forfeiting the respect of all who know and love the character of Jesus Christ. I am myself very well satisfied with war as a means of settling disputes among such nations as we have, and feel a compassionate contempt for the dreamers who persuade themselves that it is possible to "abolish" it; but not by the most strenuous effort of the imagination can I conceive Jesus Christ, whether He was a man or a God, urging a resort to arms or heading a charge. If the bishop of Armagh can, he is welcome to the conception, and may it give him joy. If he can not, he should achieve consistency by giving an undivided, spiritual allegiance to the god of gore. I fancy Unitarianism would be tolerably becoming to him.

After the fashion of his kind, this fat patriot and smooth hierarch dates his poem at his "palace"—this disciple of the Prince of Poverty, who had not where to lay His head. And this is Christianity—this corrupted cult within whose wide confines a luxurious clergy may without reproach applaud the anger of nations and the slaughter of their people in the interest of His religion at whose birth the angels are said to have proclaimed "peace on earth, and good-will toward men."

War is not of Christ, it is not of righteousness; it is all things evil. It is strange that it should be glorified by those who occupy the positions of ambassadors of the Prince of Peace.



THE TRUE PLACE FOR RELIGIOUS REFORM.

"A 'NATIONAL REFORM ASSOCIATION' held its convention in New York last week. It seems to be a movement of recent organization, and its aim, as defined by one of our correspondents, representing it, is 'to preserve the Christian features of the institutions of our country,' 'the Bible in the schools, the sacred rest of the Sabbath, and the defense of the family from a wrecking system of loose marriage and easy divorce.'

"Now, as to the Bible, would it not be more appropriate to undertake a specific reform in the theological seminaries and among the clergy who teach that it is human, fallible 'literature' only? Of course, if that view of the Scriptures is accepted, the obligation of keeping Sunday as a sabbath has no divine or supernatural foundation. If the Bible is the faulty and more or less spurious book made up of documents of unknown authorship, which Dr. Briggs, of the Episcopal Church, teaches it to be in the Presbyterian Union Theological Seminary, for example, why should it be read in the public schools more than any other book of religious literature? If, as the Rev. Mr. Schermerhorn, another Episcopal clergyman, contends, 'portions of the Bible are indecent, inhuman, and false,' unfit to be read in churches, are they suitable for reading to school-children? Moreover, these expressions of opinion come from clergymen who continue in good standing in the church, in spite of them. Ought not, then, the work of reformation to begin in the church itself; for upon the divine authority of the Bible depend all the arguments used by this association? If it falls, the Sabbath must fall with it, and its observance become nothing more than a purely human institution of the Jews; and marriage and divorce must be relegated to the category of purely human conventions.

"It seems to us, therefore, that the 'National Reform Association' ran away from the true source of the trouble when, on Thursday, it went outside of the church to search for it, and in its vain quest passed a resolution attributing the cause to the publication of newspapers on Sunday. The Sunday newspaper, asserted one of the speakers, is the foe of 'the church, the Sabbath-school, and religious services.' 'I charge upon the Sunday newspaper,' said another, 'the crime of being one of the greatest agencies in overcoming the fear of the living God.' Now, all this might be true of a newspaper of evil purpose and influence, but, surely, the harm done by such a journal is not confined to the seventh day only. Every unprincipled paper is the foe of its readers on all days; its lies, its perversions, its vulgarity, its low morality are constantly harmful, and the mischief it does, the degradation it encourages, is in cultivating during the week a taste for the debased which craves more of its stuff on Sunday.

"Our own correspondents and many other ministers and lay students of society have discussed lately the cause of the decline in church attendance at the present time; but how can there be any doubt on the subject? No coincident decline in the intellectual ability of the ministry is discoverable, and there is no decrease in the attractions offered by the churches in the way of music and their services generally. Rather has there been an unexampled effort to increase their popularity by the invention and adoption of many devices, some of them repulsive to good taste and grossly offensive to genuine religious sentiment. Sermons are made as distinctly secular and sensational as the most catch-penny newspapers are, and not less offensive and mischievous by reason of loose and superficial and fallacious reasoning. Now, the competitor of such pulpits is not the self-respecting newspaper, which appeals to the intelligent people, but the debased newspaper of kindred cheap and tawdry and sensational methods

"Naturally, such devices fail as a permanent attraction of church attendance; they simply lower popular respect for the church. Nothing can induce men to go to divine service as an imperative religious duty except a hearty and profound faith in God, in their need of salvation, and in the teaching of the church

as an authoritative exposition of divine truth. If they regard the services and sermons simply as they look on the theater or the opera, or as inviting only so far as they appeal to their fancy, they are likely to seek other means of entertainment, for, apart from faith in it, a church is a dull place for the run of people. Men who will sit out a play for two or three hours or tire themselves out with a day's golfing or bicycling are wearied beyond endurance by an hour in church, unless they enter it in a worshipful spirit and with unquestioning faith that in it alone the way to salvation can be pointed out to them. But if they are told by even their own ministers and theologians that the Bible is only fallible, human literature, how can they be expected to go on believing in a church which preaches it as a guide to salvation?

"That, reverend reformers, is the cause of the trouble which vexes your souls; the Sunday newspaper has nothing to do with it. Believe, yourselves, deeply and genuinely, and create such belief in men, and neither the newspaper nor any other outside influence will detract people from going to you to learn the way to everlasting life. That faith is a magnet whose attraction no other can overcome or even lessen. No church having it and inspiring it has ever any reason to fear competition. But if the faith departs and grows cold, and doubt begins to displace it, the vital force goes from the church, and there is no possibility of its revival except by rekindling that fire."—*New York Sun*.

The foregoing editorial from the *Sun* is quite to the point. If more faith in God were exercised by men, and less dependence in human laws and other human inventions, many of the present-day difficulties would be solved by the mighty acting of divine power. And they soon will be solved, anyway; for this very lack of faith that is so characteristic of this time is given as one of the evidences of the soon coming of Christ. And when He comes, every question will be settled by the destruction of the wrong and the glorification of the right. T.

THE TIDE HAS TURNED.

Less than a year ago the soldier caste had *carte blanche* in San Francisco. A sentimental enthusiasm—too generally mistaken for patriotism—took hold of the masses and stirred them almost to distraction. For a time it was hero worship gone mad; everything in army uniform was a hero. The newspapers, the political orators, and the preachers lauded the soldiers. The women, old and young, fêted them and smiled on them, and the more forward ones kissed them. Young women strolled with men in uniform whom they would have disdained to notice in their former garb; and acquaintance was oftentimes formed without even the formality of an introduction. And the boys of every age strove to imitate the man in uniform, while their young hearts fairly thirsted for blood. Even the officers of the law relaxed their wonted vigilance, lest the carnal pleasures of the soldier be too much limited and patriotism seem lacking. But the soldiers, underneath the artificial halo of glory with which they were for the time enshrouded, were only men, and many of them proved to be very ordinary men at that. Their conspicuous appearance in Chinatown, the Barbary Coast, and the slum districts in general, was, and still is, proof that "all is not gold that glitters."

Six months ago such an utterance as the above would have been subject to severe denunciation on the part of many who are to-day looking at the soldiers in the vicinity of San Francisco through a different glass. The *Tribune* of this city, which was second to none in encomiums of "our heroes" when their municipal and social prestige was at flood tide, has this to say in a recent issue:—

"The action of the military authorities at the Presidio, in co-operating with the San Francisco police department, in suppressing the lawlessness of the soldiers now quartered in San Francisco, is a highly commendable departure from the customary red-tape methods of the army. Ever since the

emergency camps were established, the metropolis has been subjected to an era of viciousness on the part of those wearing Uncle Sam's uniform, the offenders not even stopping short of murder. At first, when the patriotic spirit was running high, there was a disposition on the part of the civic authorities not to inflict punishment when the offense simply consisted of drunkenness or disturbing the peace, but a change soon had to be made in this program, for the soldiers imposed upon good nature to an alarming extent. An appeal to General Shafter, however, brought about the prompt establishment of a provost guard, and after this ail went well for a while.

"Then came the Hildebrand murder, that shocked the community, and the laxity of the prosecution aroused such a pronounced public sentiment on the proposition that the officials put on the screws and the turbulent elements were brought under control. The barriers have been gradually raised again, tho until now the law-breaking element is more in evidence than ever, as is shown by the recent shooting by a drunken army officer at an inoffensive citizen, and the outbreak in the colored regiment that has led to the present reform movement.

"It stands to reason that an iron rule must be exercised over the soldiers now reaching the coast *en route* to and from Manila. In the first place, a very small percentage of the troops consists of trained and experienced men, the great majority being 'raw recruits' who overestimate their importance from the time they don Uncle Sam's uniform. There is an excuse for this, tho, the trouble being that the hero flavor hovers around every man who enlists during war time, and the applause and enthusiasm with which the various regiments are greeted make each soldier think that he is a privileged character and can do about as he pleases. Then there is the temptation of being invited to drink everywhere he goes, and, as most of the soldiers are young men, they soon fall into evil habits, if, indeed, they had not contracted them before they enlisted."

This is indeed a sad picture, but it is not overdrawn in the least particular. It is a significant commentary upon the times in which we live, and the general encouragement of the young men to enter upon a military career. The results are more than hinted at in the fact that one of the journals which a few months ago was conspicuous in the general plaudits showered upon the men who were bound to Manila, is now constrained to advise that on their return an "iron rule be exercised" over them. And this advice is based upon experience with those who have previously returned, as well as with those awaiting transportation thither. As the picture must be drawn as a warning against the evils of army life, we are glad that it is so faithfully done by a journal whose influence was all on the side of the popular embrace of the men in uniform and armed with the weapons of death. True, the story could have been told a year ago just as well as now, but it would not have been heeded by a people aroused to fever heat by the prevailing spirit of war. Now that some of the results are seen and recognized through actual experience, may we not hope that at least the professed church of Christ will reflect that He whom they profess to follow did most emphatically declare, "The Son of man is not come to destroy men's lives, but to save them." In the light of His example, how can they who profess His name urge men on to a death-incurring and death-dealing occupation, or encourage the youth to learn the use of carnal weapons and the art of warfare against flesh and blood? Or how can men professing His name urge or applaud measures that involve the wholesale destruction of life—spiritual as well as physical—which He came to save, even at the sacrifice of His own life? W. N. G.

Says *Harper's Weekly*: "China contains much more potential wealth than any unexploited country in the world. Perhaps we would be within bounds in saying that if her resources were developed by modern methods and modern men, she would be naturally the richest country in the world, the United States excepted." And it is admittedly because of these great natural resources of wealth that the "powers" are seeking to partition China among themselves. If private individuals were doing such things they would be classed as highwaymen, and their deeds would be set down as robbery. Wherein is the difference in the morality of the thing when this work of plundering is done by great nations? What a commentary it is on these times that "great Christian nations" should give themselves to plundering the "poor heathen" of the Orient! And the most inconsistent and surprising part of it all is that these robber "powers" should be claiming that they are all getting so good that a millennium of peace

and righteousness is about to be ushered in. A millennium of righteousness is indeed about here, but it will be in nowise what these "powers" are looking for; it will be introduced by the second coming of Christ, who will destroy every vestige of this evil work, by destroying every one who refuses to yield to the merciful entreaties of truth and right.

CONSUMPTION OF BEER.

A RECENT issue of the *Scientific American* says:—

"In 1897 in Germany 1,383,700,000 gallons of beer were consumed; 1,192,000,000 were drunk in Great Britain, 180,000,000 in France, and 90,000,000 in Russia. It is estimated that 36 gallons per head are drunk in Belgium, 32 in Great Britain, 25 in Germany, 21 in Denmark, 12 in Switzerland, 10 in the United States, 9 in Holland, 5 in France, 3½ in Norway, 2½ in Sweden, and 1 in Russia. A writer in the *North American Review* declares that a large quantity of beer is consumed in order to satisfy the craving for the elements which are eliminated from wheat in making white bread."

It will be observed that the foregoing figures represent nothing more than the beer that has been drunk; they do not include wines, whiskies, and numerous other alcoholic drinks. The suggestion of the doctor who writes for the *North American Review* is worthy of consideration. And in connection with the thought that the system is being deprived of the natural food elements that are taken out of the flour for making white bread, there are some other points that should be thought about.

This is an age of stimulants and stimulation. Every nerve is drawn to the highest possible tension in prosecuting business or pleasure, or, more frequently, in trying to prosecute both. Flesh foods, which form the most stimulating diet that can be eaten, have come to be almost universally used. A beefsteak or a mutton roast is not merely a food; it is a stimulant as well. And this flesh food stimulant calls for other stimulants and irritants. The flesh-eater desires with his meat such things as pepper, Worcestershire sauce, mustard, and other similar stimulants and irritants. And by thus stimulating the body through the foods that are eaten daily, the system clamors for stronger and still stronger stimulants. At first tea and coffee seem to satisfy the demand. But in thousands of instances wines, beer, and other strong drinks are soon indulged, so that this increasing craving may be satisfied.

The tendency, however, is strongly running toward a more and more exciting life, and, consequently, toward a more and more exciting diet, and along with the diet a still greater demand for strong drink. The tastes and habits of the people are becoming more and more luxuriant and extravagant. Debasement of luxuries that only a prince could afford a few decades ago are freely indulged by the common people to-day. So-called "high living" is becoming well-nigh universal, and the spread of the drink habit is alarmingly enormous.

Should we leave the utterances of divine prophecy out of the question, any philosopher who is not blinded by prejudice would be able to see that the race can not continue in its present course without soon destroying itself. Every sincere person should honestly and earnestly study the conditions of to-day.

A DESPATCH from Dallas, Texas, under date of December 25, says: "This has been a bloody Christmas for Dallas, and the coroner has been kept busy. Six men have been shot since last night, three fatally. Newspaper reports from over the State announce thirty-one affrays in which guns or knives were used, with fatal results in most cases." This is but an index to the violence of these times. Does it look as tho the millennium was dawning? God says, "This know also, that in the last days perilous times shall come." 2 Tim. 3:1. Observe that the text says *perilous* times shall come "in the last days," and not a millennium of righteousness. God knew beforehand what would be the condition of things, and He told it as it would be. And are not these times becoming indeed "perilous"? Lynchings, and murders, and robberies, and wars, and rumors of wars, all show the increasing perils of these times. The very last of the last days are right here. Everything shows it. Not one or two things merely testify to it in an obscure way, but multiplied evidences testify positively to the fact that the great and final

day is right at hand. Get ready for it, and then do all in your power to carry the message to others, and help them to get ready.

A GOOD WORK.

WE are in receipt of the eighteenth annual report of the principal of the Tuskegee Normal and Industrial Institute, Tuskegee, Ala., for the year ending May 31, 1899. As is well known, the head and chief worker in this great enterprise is Prof. Booker T. Washington, himself a colored man, who is doing more for his race from an earthly point of view than any other man. He aims not to educate alone, but to teach to do. The Tuskegee Institute has connected with it twenty-six industries: agriculture, blacksmithing, brickmasonry, carpentry, carriage trimming, cooking, dairying, drawing of various kinds, plain sewing, plastering, plumbing, printing, sawmilling, founding, housekeeping, harness-making, horticulture, laundering, machinery, mattress-making, millinery, nurse training, painting, shoemaking, stock-raising, tailoring, tinning, and wheelwrighting. It began in 1881 in a little shanty, with 1 teacher and 30 students; it averaged last year 1,164 students, and 88 officers and teachers. It is a good work, and we bid Professor Washington Godspeed.

THE INCREASE OF SUICIDES.

SOME years ago a young lady, well known to the writer, left her father's house and forsook her father's God, and married an infidel Spiritualist. It was not many years before her heart was broken, her home wrecked, her life blasted, and she was a homeless wanderer in the earth.

In her distress she wrote to the great high priest of American infidelity, asking him what comfort there was in infidelity for her. She got no answer. Defaming the Bible, blaspheming the God of Abraham, pointing out the mistakes of Moses, and defending star route thieves and government plunderers perhaps left little leisure for writing answers to such epistles.

About the winter of 1894 the infidel oracle found voice, and through the columns of a New York paper gave, in substance, the following advice: "When you are sick or poor, or in trouble or disgrace, and see no way out, go and hang yourself; blow out your brains; swallow poison; commit suicide."

That year, 1894, there were 4,912 suicides in the United States—an increase of 452 over the previous year; and numbers of the suicides had on their person copies of the infidel arguments showing that suicide was no sin. One New York editor testifies that a dozen instances of suicide have occurred where these same documents were in evidence in the case.

When people believe they have a right to kill themselves, it does not take them long to claim the right to kill others, and that same year there was an increase of 3,000 murders in the United States, making a total of 9,800, or nearly ten times as many as would occur in a year twenty years before.

Dr. Ireland, in the *Journal of Mental Science*, asserts and shows that "a steady and rapid increase of self-destruction is common to the whole civilized world."

Infidels boast that infidelity is spreading. Doubtless this is true; and with it murder and suicide are increasing with rapid strides. And there is the most suicide where there is the most infidelity.

Most of the church-members in America are women; most of the infidels are men. But the men who commit suicide outnumber the women suicides nearly three to one. In New York in 1892 there were 805 female suicides, and 3,055 men. In 1897 there were 1,452 women and 5,078 men who committed suicide.

In London, where more Bibles are printed than in any other city on earth, there are 87 suicides to a million people in a year; but Paris, gay, godless, Christless, Sabbathless, has 592 suicides to a million, or more than six times as many as London in proportion to the population.

God gives to those who obey Him "length of days, and long life, and peace" (Prov. 3:2), and promises to them eternal life at last. The men who serve Satan write books inquiring, "Is life worth living?" That depends on how men live it. If you live it as God commanded, life is well worth living, for "the hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31); but Satan has no happy old men, and if

men will serve the devil, the shorter their lives are the better, and so "the wages of sin is death." Rom. 6:23.—*The Christian*.

THE President has sent to the Senate the treaty negotiated last July by the representatives of the various nations at The Hague Peace Congress. It is said that ten signatures have already been attached to the convention for the pacific settlement of international disputes. It will be agreed among men that they will quit fighting, but they will not keep the agreement. And when they complete this agreement that they are to have wars no more, then will they say, "Peace and safety," just as the Word of God foretells. 1 Thess. 5:3. But this "peace and safety" is such only in name, for the sure Word further says, "Then sudden destruction cometh upon them; . . . and they shall not escape." "Sudden destruction" can not come where there is *real* "peace and safety." We should not be deceived by peace congresses or peace talk. Any one should be able to recognize that the world was never in such a ferment for war as now. Every nation is involved. It is the rush of all the armies of earth in their preparations for the great battle of the great day of the Lord that we hear, and not the gentle and kindly whisperings of an assured peace. Study the Word of God, then look around you, and you will *know for yourself* the meaning of the events in these times.

THE many rumors of international alliances are a significant omen. On one day the papers report a proposed alliance between England and the United States. The next day it is England, Germany, and the United States that have reached an agreement of alliance. Then, again, it is Russia and France, and then England and Turkey, and so on. This is a strong indication of the feverish condition of the world. It shows that the rulers of the nations are disturbed and afraid as they view the situation in international politics, and hence they are eagerly looking about for some means of augmenting their strength so that they may stem the tide. But all men should know that the collapse of the whole world is right at hand. Every prophecy shows that the end of all things is almost here. And the spirit of war that is calling out these proposed international alliances is the clear fulfilment of one of the plainest of these divine prophecies.

NEGOTIATIONS have been opened by the United States for the purchase of Chatham Island, one of the Galapagos group. The island is desired by the Navy Department for a coaling station. How feverish is this country becoming to make of herself a great naval power! The order of things in the government has been reversed, and it will be nothing but war preparations and various broils and entanglements until the time is reached when America will rush, with all the other nations, into the great and final battle-field of Armageddon.

PROF. REGINALD FESSENDEN and his assistant, Professor Kitner, of the Western University of Pennsylvania, are said to have invented a receiver for the wireless telegraphy that is two thousand times more sensitive than the one invented by Marconi. Marconi's instrument has sent messages a distance of over 90 miles. Professor Fessenden thinks that his instrument, when fully perfected, will transmit messages without any wire clear across the Atlantic.

RUMORS continue to come in regard to the prospect of King Menelek leading his forces against Great Britain. The subject is causing much uneasiness in London. If Menelek and his Abyssinian forces, with all their modern equipments for war, should rise up against England just now, it would make a very serious situation.

A SLEEPING operator on the North Pacific Railroad in Montana, allowed two freight trains to collide on December 25, near Bearmouth, and four men and nine horses were killed, and several other men were more or less seriously injured.

IN a severe storm off the North Carolina coast, on December 24, the British steamship *Ariosto* was driven ashore, and twenty-one sailors were drowned.

MAJOR-GENERAL HENRY W. LAWTON was instantly killed by a Filipino bullet near San Mateo on December 19.



DO GOOD.

Do good; for good alone will live,
The rust of time defying,
When darkness comes, when chaos reigns,
Tho even hope lie dying.

Do good; for good doth make the soul
The better for the doing,
As arms grow strong from laboring strong,
Love sweet from lovers' wooing.

Do good; tho small may seem thy deed,
And none thereof be knowing,
Yet some day thou shalt ken its shade;
Thy good tree's ever growing.

Do good; for good was done to thee
When God gave thee to-morrow;
Do good; for thinkest thou, O man,
There's not enough of sorrow?

Fort Robinson, Neb.

NELS ANDERSON.

RELIGION IN THE PHILIPPINES.

THE Catholic religion prevails throughout the civilized portion of the archipelago, with the exception of the Mohammedans in the Sulu group and the island of Mindanao, comprising a population of about two hundred and fifty thousand. Polygamy is also practised in this Mohammedan territory, and it is a part of the Mohammedan religion. They are a race of powerful and fearless men, and are religious fanatics. It is part of their belief that the road to heaven can be attained by killing Christians. This portion of the archipelago is governed by the Moro chiefs, they having set up an in-

Walled City, and is assisted by an ecclesiastical chapter consisting of a dean and four dignitaries, the archdeacon, the precentor, the superintendent of schools, and the treasurer.

The Church and State under Spanish rule were inseparable. The monks had such a grasp upon those in authority that all they had to do was to speak the word, and their wishes were carried out to the letter, the Spanish Government being a mere puppet in their hands. The monks imposed exorbitant church taxes on the Filipinos, and many times they succeeded in getting the land of the natives confiscated and made over to them, compelling the original owners to till the land for them and continue to pay their church tax. If their crops should fail, their tax was not reduced, but increased. Failing to contribute to them, their carabou and cattle were seized, and in many instances the families were driven from their old homesteads. The monks, not being content with this, interfered with their family relations, many of them living in their quarters like despotic pashas. Many instances are on record where women have taken their own lives to rid themselves of these clerical traitors.

With such a state of affairs existing, what can be expected of a people who have seen nothing but corruption and vice existing under the cloak of religion?

The non-recognition of the Filipino priests by the Spanish also had a tendency to irritate the people at large. Instead of treating their priests as colleagues and co-workers, they were

bellion. It was through the pen of Dr. Rizal, in his novels, that the Filipinos and the world at large were made acquainted with the misdeeds of the monks. All complaints of the natives about the wrongdoings of the clergy remained without response, for the monks had colleagues in Madrid and Manila, and all com-



Nave of Church in Manila, Used as a Hospital by American Troops.

plaints were intercepted or the complainants intimidated before reaching the higher Spanish authorities. One after another of these opposers of the ecclesiastical rulers were put out of the way, or driven into exile. Dr. Rizal was executed on the *Luneta*, in Manila, in 1897, and a reward of \$25,000 was offered for the head of Aguinaldo. His countrymen being loyal to him, he lived to see the overthrow of Spanish rule, and, it is wished, religious oppression in the Philippines.

The native Filipino is naturally of a religious turn of mind, but seems to seek that form of worship which has outward show, and appeals to his imagination. A form of worship without images, incense, pomp, ornamentation, and bright colors will not appeal to his sympathies. This explains why the Catholic faith has such a strong hold in the Philippines. Anything imaginable or bordering on the supernatural makes a strong impression upon the Filipino. They wear charms and armlets with Latin prayers engraved on them, which they believe will protect them from all harm. Most of the Filipino families have a crucifix or shrine at which they worship since the priests have left the small villages. It is not uncommon to see the natives congregate in houses and have their worship at early morn and at the close of day. The women are the most religiously inclined. They seem very devoted to their religion, and nothing can prevent them from attending their regular masses.

There are but a few Protestants among the English and Germans around Manila, and so the native Filipino has comparatively little knowledge of the Protestant religion, and but few have heard the Gospel of Jesus Christ. They ask vague questions concerning our God, and whether it is the same One they have in the Philippines. I have put in many hours trying to tell them of our religion, and have always found them ready and willing listeners. They all seem anxious to learn what they can "of the religion of the Americano."

The church property, like the clergy, was under the control of the Spanish Government.



San Sebastian Church, Manila, Philippine Islands.

dependent government of their own, having at no time been under Spanish or Catholic sovereignty.

The archbishop of Manila presides over the spiritual welfare of the Ladrones and the Caroline group as well as the Philippines. The Philippines are divided into five dioceses, and are presided over by five bishops. They are also divided into one hundred and eight parishes and missions, which are in charge of the Jesuits. Each province or district is presided over by at least one or more Spanish priests.

The archbishop of Manila has his seat in the

treated as inferior beings and underlings. Were they given a parish, it would be in some of the poorer districts where their income would hardly sustain them.

The cause leading to the Filipino rebellions of 1872 and 1896 was the despotic and tyrannical treatment of the native Filipino by the monastic orders. Freemasonry was a great bane to the monks. It was largely through this and other kindred orders, and the instigation of their leaders, Andres, Bonafacio, Dr. Jose Rizal, Emilio Aguinaldo, and many others, that the Filipinos have been kept in a state of re-

In Manila, like other Catholic cities, the churches form interesting studies of architecture. They were built by the sweat and blood of an oppressed people, and are now relics of a dead tho not forgotten past. Manila has many massive cathedrals. They, with their towering spires and many-chimed bells, present an imposing spectacle. The church of San Sebastian without doubt is by far the grandest. It, from outward appearance, looks to be made of granite; but it is constructed of steel throughout. Its walls are of plates of steel bolted to a frame of the same material. The interior is very imposing. There are two rows of pillars which branch out and form the arches of the ceiling. The furnishings of the altar are very elaborate, and many vessels and ornaments are of silver and gold. In the vestry is a hard wood table made of one piece of timber nine feet across, and twenty-seven feet in circumference. The windows of stained glass are most wonderfully designed. Great pipe-organs may be seen, and at early mass they fill the spacious cathedrals with mellow music. Many of these churches are not ceiled, but are most elaborately finished to the very top of the domes, from which hang beautifully ornamented chandeliers.

The most peculiar feature connected with these cathedrals is the fact that they contain no seats; the congregation remains standing during services.

To attend these churches, to see the gold and silver ornaments, the priests with their almost priceless robes, and then to note the half-clad, half-starved beggars forming part of the congregation, one would decide that the time has come for the introduction of a different religion. It tells a story of tyranny and oppression more eloquently than words. Is it not time that the shackles of such a religion be shaken from the necks of this people? Is it not time that we should stir ourselves to the utmost to spread the Gospel to these sin-sick souls?

It is a strange fact, but nevertheless a true one, the grander the church and more demonstrative the religion, the more plentiful and destitute the beggars. This is said to be true all over the world, and I know it to be true in the Philippines. The people are anxious and waiting to hear the Gospel of Jesus Christ. It has been the one object of their lives to be rid of Spanish rule and the tyranny and oppression of the leaders of the Catholic Church.

It is beyond the comprehension of one living in our country of religious liberty to imagine the degree of persecution that has been perpetrated upon this people in the Philippines. It goes to show what the Church and State will do when combined under one rule.

May they soon be liberated from this religion, and have an opportunity to hear the simple Gospel of Jesus Christ.

EUGENE G. WOOD.

WAITING GOD'S TIME.

THIS is what the editor of the *Sunday School Times* quotes the veteran missionary of Zululand, Aldin Grout, as saying at a missionary gathering in 1858, of his early labors in South Africa—saying it “not despondently or sadly, but with a ringing, soldierly voice: ‘I worked there as God gave me opportunity and ability for ten years, with various interruptions and intermissions, yet at the end of that period I could not point to a single convert in all the field in all the years; nor could I even point to a single one of my hearers of whom I could confidently say that he had been really interested or benefited by my message during all the time. Yet in all that time it never entered

my head to doubt that I and my fellow-workers were where God had called us to labor, and were doing what God had set us to do. We were there giving God's message, sowing the seed of God's truth. It was for one to plant, for another to water, for God to give—or to withhold—the increase as seemed best to Him. Thirteen years added to that ten, have passed since then,’ he said; ‘there are now more than thirty Christian churches with hundreds of church-members in that apparently unfruitful field.’ It is good to be in God's field and work, whatever the seeming results, for a time, may be.”

HOPE'S MISSION.

SWEET Hope, thou angel beckoning on,
To teach our weary souls to rest
Within a haven of sweetest bliss,
While earthly cares our faith shall test!
Hope is the messenger of faith,
Which teaches us in trust to wait
Until God's will hath been revealed,
To show us what shall be our fate.

'Tis the consoler of the heart,
A good physician near at hand,
When trials come to overwhelm
The trembling earth on which we stand;
Hope lifts us in her restful arms,
And her sweet consolation lends,
Till happiness shall reign again,
And sorrow into gladness blends.

MARTHA SHEPARD LIPPINCOTT.

Moorestown, N. J.

SOUTH AMERICA'S THOUSANDS.

SOUTH AMERICA is an extensive missionary field, divided by the natural conformation of its surface, its mountains and rivers, into four general mission fields, as follows:—

NORTHERN FIELD.

Name.	Area, square miles.	Population.
Colombia,	502,000	3,500,000
Venezuela,	594,165	2,550,385
Guiana,	168,962	367,443
Total,	1,265,127	6,417,828

EASTERN FIELD.

Brazil,	3,219,000	14,000,000
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SOUTHERN FIELD.

Paraguay,	91,970	560,000
Uruguay,	72,110	648,299
Argentina,	1,125,086	4,086,492
Total,	1,289,166	5,294,791

WESTERN FIELD.

Chile,	293,970	3,115,815
Bolivia,	567,240	2,330,000
Ecuador,	120,000	1,200,000
Peru,	500,000	2,971,844

Total,	1,481,210	9,617,659
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SUMMARY.

Northern Field,	1,265,127	6,417,828
Eastern “	3,219,000	14,000,000
Southern “	1,289,166	5,294,791
Western “	1,481,210	9,617,659
Grand total,	7,254,503	35,330,278

Surely here is a large field, in which scarcely a beginning has yet been made.

F. H. WESTPHAL.

FOLLOW THE GUIDE.

LIKE Alpine climbers, our only safety is in steadfastly fixing our gaze on Jesus, our guide, and following step by step the path He trod, that He might know the dangers and difficulties that beset our way. And we may be sure He will never lead us further or faster than we can safely follow.—*Rose Porter.*

USE YOUR STRENGTH.

A LADY was watching a potter at his work, whose one foot was kept with “never-slackening speed turning his swift wheel round,” while the other rested patiently on the ground. When the lady said to him in a sympathizing tone, “How tired your foot must be!” the man raised his eyes and said: “No, ma'am; it isn't the foot that works that's tired, it's the foot that stands. That's it.”

If you want to keep your strength, use it; if you want to get tired, do nothing. As a matter of fact, we all know that the last man to go to for a helping hand for any new undertaking is the man who has plenty of time on his hands. It is the man and woman who are doing most who are always willing to do a little more.

The people who are tired of life are not those who work, but those who are too proud or too lazy to do so. Many of the rich are morbidly restless, while those who have to earn their daily bread are comparatively contented and happy. The Bible says that “the sleep of a laboring man is sweet, whether he eat little or much” (Eccl. 5:12); and the busy worker has health and blessing which the listless idler never knows.—*Selected.*

A DELEGATION of Buddhist missionaries from Japan have commenced operations in San Francisco. If the professing Christians in this country had stood true to their faith in the literal Word of God, there would be but little soil here for the seed-sowing of such missionaries. But so many have been led to look upon the Bible as only partly true, and they have covered it over with so many human speculations and fallacious reasonings, that the hearts of men are not fortified, even against these worse than ridiculous theories of the darkest heathenism. The speculative way in which men have been dealing with the Bible has educated this generation to the place where men and women are eager for the most fanciful and mystical doctrines. It does not matter whether these doctrines have any sense to them or not. If they are only mysterious and mythical there are thousands of people who are eager to espouse them. And yet men tell us that the world is getting better and we are soon to have a millennium of righteousness.

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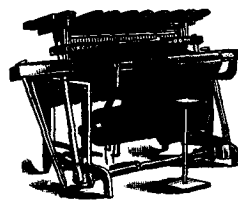
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A FISHERMAN'S STRING.

I WENT a-fishin' one sweet summer day,
Bein' sick o' work an' wantin' to play.
I longed for a sight o' the woods an' things;
The smell o' ferns an' the whirrin' o' wings;
So I took my rod an' a piece o' pie,
An' I struck a path goes m'anderin' by
A brook that's plum full o' shinin' fish,
The purtiest ever was served on a dish.

There, shady an' snug-like, beside the brook
I fixed up my rod and baited my hook.
'Twas as sweet as heaven there in the shade,
The fragrantest day that God ever made.
The birds they was busy as gatherin' bees.
There was matin' goin' on in the trees.
An' I'd luck that day—the tidiest batch
As ever was fisherman's lot to catch.

First, I caught a sight o' a thing so sweet,
Outside o' Eden it couldn't be beat:
'Twas a nest o' babies—a robin brood,
All a-cheepin' an' pesterin' fer food.
How the old birds worked till each crop was filled,
An' every hungerin' cheep was stilled!
Then I thought o' the Father's love for me,
Till the tears brimmed up an' I couldn't see.

Next, I caught a sight o' a shinin' fin;
'Twas a trout enjoyin' his mornin' spin.
"God put you in there, ol' fellow," says I,
"An' there ain't no reason that you should die.
To-day there'll be fun an' freedom fer you;
I'll just let you swim, an' that's what I'll do!"
An' I surely caught, as I left him there,
Another sweet glimpse o' my Father's care.

So I stayed there an' "fished" the hull day through,
Enjoyin' the trees an' the sky o' blue,
The robin's clear call an' the pillow o' moss,
An' not a thing sufferin' hurt an' loss.
Yes, I might've shot an' I might've snared,
Or I might've hooked, but fer once I spared,
An' I caught in my heart, as I came away,
An echo of voice that seemed to say:

"Be kind, Thou good Father of us all,
To the man who loveth the robin's call,
Who looked on the fish and harmed it not,
And hurt no thing in this holy spot."

—Ada Melville Shaw.

THE FUNERAL OF A FAILURE.

[By A. J. Waterhouse, in the *Examiner*.]

I ATTENDED the funeral of a Failure the other day. At least the world practically united in calling him a failure, and why should mine be well-nigh the sole voice that is heard in dissent? Of course he was a failure; the world ought to know.

He had journeyed along his life-path, this Failure, until he had reached the place where the way is lost in the mists, and yet he had journeyed on. And then it had come to pass that men had asked concerning him that question which the world whispers by every coffin, "What was he worth?" and other men had answered, "Not a cent." And if the fact so announced does not prove that he was a failure—but of course it does prove it; else why does the world ask, "What was he worth?" instead of, "What good did he do?" or, "Who was the happier because he lived?"

It merely chanced that I was present at the Failure's funeral. Of course, as a matter of fact, I can not afford to devote much time to the obsequies of men who were worth "not a cent." I am like the rest of you in that respect; it is so much more satisfactory to be

part of the cortege that accompanies the unsouled clay of one who accumulated millions and left every cent of them behind.

It was a very simple ceremony, as is quite fitting, of course, when the bones of a failure are stowed away. There were but two carriages besides the one in which the Failure took his last ride, and the dearth of floral emblems was noticeable. As for the officiating clergyman, I quite admired him. He must have known of course that the world was whispering, "Not a cent," and yet he really appeared to believe that the late deceased was an estimable character.

And there was one clothed in black, who knelt beside the coffin, and sobbed as tho her heart would break—wept thus for a failure, you understand. And there were children, three of them, who also cried because their father's arm of love no more would be about them. Queer conduct, this, by the pulseless clay of a failure; now, was it not?

And I talked with one man—a very commonplace person he was, believe me—who said:—

"He was one of God's noblemen; that's what he was. I never knew him to turn anybody down when he could do him a favor."

But, then, as I have said, the one who spoke these words was a very, very commonplace person, indeed, and I do not suppose that he had more than the glimmering of a perception of the splendor of that success that accumulates and leaves millions to the end that devoted heirs may contest the will.

I am free to say, altho the confession well may mark me as a weak man, with no particular scope of intellect, that I left that simple funeral service with a half-formed suspicion that the world does not display highest wisdom in the question it whispers by its dead. Probably I will recover from this feeling as soon as the first emotion born of that scene has died away. Naturally I hope so, for I earnestly desire to be as wise as the rest of you who ask of the dead, only, "What was he worth?" It seems pitiable to be behind our "Christian civilization" in recognition of the supreme test of living; it appears so foolish to entertain even a half suspicion that character should count more than dollars in the great mysterious game of life.

But, some way, as I looked on the little group that wept beside the coffin of Failure, I could but wonder with what "tongues of men and angels" I might speak to convince them that the one that slept was not a success in life. And I am assured that there are no tongues of men to accomplish such a result, and the tongues of angels must speak in quite another way.

THE REASON WHY.

A SCHOOLMASTER in a village school had, says the *London Public Opinion*, been in the habit of purchasing pork from parents of his pupils on the occasion of the killing of the pig. One day a small boy marched up to the master's desk and inquired if he would like a bit of pork, as they were going to kill their pig. The schoolmaster replied in the affirmative. Several days having elapsed, and having heard nothing of the pork, the master

called the boy up to him, and inquired the reason he had not brought it. "O, please, sir," the boy replied, "the pig got better!"

CRIPPLED MAGGIE'S GIFT TO THE LORD.

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

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

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

What was it that made the child catch her breath as tho a cold hand had taken hold of her heart? "Yes, you have, Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch that was give ter you, and is worth a lot of shinin' dollars. You kin give up your best frien', what helps you to git into the park where the birds sing, and takes you to preachin', and makes your life happy."

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

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

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

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

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on, until papers equivalent to \$600 were lightly piled over the crutch on the table.

"Ah! you have found your hearts—thank God! Let us receive the benediction," almost whispered the minister as he suddenly extended his hands, which were trembling with emotion. Little Maggie, absorbed in the magnitude of her offering and the love that prompted it, comprehended nothing that had taken place. She had no thought for the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it with the blind faith of an Abraham. She understood better when a woman's arms drew her into close embrace, and soft lips whispered in her ear: "Maggie,

dear, your crutch has made \$600 for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like a flash of light there came the consciousness that in some mysterious way her gift had been accepted of God, and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.—*Gertrude Manley Jones.*

"I LEFT HER TO GOD."

In West Africa a society in England has a school for the poor native children. One day in that school a little girl struck her school-mate. The teacher found it out and asked the child who was struck:—

"Did you not strike her back again?"

"No, ma'am," said the child.

"What did you do?" asked the teacher.

"I left her to God," said she.

A beautiful and most efficient way to settle all difficulties, and prevent all fights among children and among men. We shall never be struck by others when they know that we shall not return the blow, but "leave them to God." Then, whatever our enemies do or threaten to do to us, let us leave them to Him, praying that He will forgive them and make them our friends.—*Selected.*

WISHES AND WORK.

"It seems to me that I would give anything in the world to make those keys sing as you do," a girl said one evening to a friend. The answer came instantly:—

"You need not give 'anything in the world.' Two hours' conscientious practise every day for five or six years would do it. Would you give that?"

The girl flushed a little, and then looked up, half laughing. "No," she answered honestly, "I know that I wouldn't. I would get tired and give it up in three months. But I thought I was telling the truth. I didn't mean to be insincere."

We never mean to be insincere, and yet is it not true that many of our wishes are not worth the breath it takes to put them into words? For if we wished earnestly enough we should not rest content with sighing—we should set ourselves to win the things we want. In nine cases out of ten patience and perseverance would answer our wishes for us.—*Forward.*

READ THIS SLOWLY, AND THINK.

- DOES my life please God?
- Am I studying my Bible daily?
- Am I enjoying my Christian life?
- Is there any one I can not forgive?
- Have I ever won a soul to Christ?
- How much time do I spend in prayer?
- Am I trying to bring my friends to Christ?
- Have I ever had a direct answer to prayer?
- Is there anything I can not give up for Christ?
- Just where am I making my greatest mistake?
- How does my life look to those who are not Christians?
- How many things do I put before my religious duties?
- Have I ever tried giving one-tenth of my income to the Lord?
- Is the world being made better or worse by my living in it?
- Am I doing anything I would condemn in others?—*Presbyterian Endeavorer.*

A CENTURY CLUB.

A CLUB has been organized in New York City every member of which has pledged himself to do the best he can to live one hundred years. Dr. Wiley, of the Agricultural Department of Washington, D. C., is the president of the club. Such a club ought to be organized in every city, for centenarians are getting scarce. The cause is without doubt the excessive use of meats and the neglect of cereals. It has long been known that vegetarians are longer lived than are meat eaters. Dogs are old and rheumatic at ten, and die at fourteen, whereas the donkey is still frisky at forty, and easily lives to half a century. The nut-eating Indians of Southern California still live to the age of 130 years and more. Meat shortens life by hardening the arteries, which produces old age prematurely and death from apoplexy through rupture of the brittle arteries. This is the natural result of the accumulation of uric acid in the body. Meat contains uric acid in great quantities. The general disuse of cereals is due to the increasing prevalence of amylose dyspepsia, or starch indigestion, which is the natural result of the use of half-cooked cereal foods. Starch must be dextrinized by dry cooking at a temperature of 300° to render it readily digestible. Half-cooked starch causes sour stomach, flatulence, bloating, colic, anemia, headache, weakness, neurasthenia, intestinal catarrh, and numerous other evils.

The characteristic quality of the Battle Creek Sanitarium Health Foods is the cooking or dextrinization of the farinaceous elements. It is this thorough cooking which renders toasted bread more digestible than ordinary bread. This crude and imperfect method, improved upon and perfected, has produced a series of health foods which are more digestible and nutritious than any others found upon the market. The chief of these is Granola, which is unexcelled for brain and nerve-building qualities. It has a rich, nutty flavor that is so much enjoyed by the athlete and invalid, and can be assimilated by the stomach of the dyspeptic as well as the robust. Sold in pound packages by grocers.

Readers of the SIGNS who will send the name of a grocer who does not sell Granola, to the Sanitarium Health Food Co., Battle Creek, Mich., will receive a free sample.



LESSON III.—SABBATH, JANUARY 20, 1900.

AFTER-SUPPER DISCOURSES.

Jerusalem, A. D. 31.

Lesson Scripture, Luke 22:31-34; John 13:33 to 14:13.

(John 13:33 to 14:31, R.V.)

33 "LITTLE children, yet a little while I am with you. Ye shall seek Me; and as I said unto the Jews, Whither I go, ye can not come; so now I say unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.

34 "Simon Peter saith unto Him, Lord, whither goest Thou? Jesus answered, Whither I go, thou canst not follow Me now; but thou shalt follow afterwards. Peter saith unto Him, Lord, why can not I follow Thee even now? I will lay down my life for Thee. Jesus answereth, Wilt thou lay down thy life for Me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.

1 "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto Him, Lord, we know not whither Thou goest; how know we the way? Jesus saith unto Him, I am the way, and the truth, and the life; no one cometh unto the Father, but by Me. If ye had known Me, ye would have known My Father also; from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father, and it is sufficient us. Jesus saith unto Him, Have I been so long time with you, and dost thou not know Me, Philip? he that hath seen Me hath seen the Father; how sayest thou, Show us the Father? Believeest thou not that I am in the Father, and the Father in Me? the words that I say unto you I speak not from Myself; but the Father abiding in Me doeth His works. Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that

I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask Me anything in My name, that will I do. If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth; whom the world can not receive; for it beholdeth Him not, neither knoweth Him; ye know Him; for He abideth with you, and shall be in you. I will not leave you desolate; I come unto you. Yet a little while, and the world beholdeth Me no more; but ye behold Me; because I live, ye shall live also. In that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him. Judas (not Iscariot) saith unto Him, Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My word; and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not keepeth not My words; and the word which ye hear is not Mine, but the Father's who sent Me.

25 "These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved Me, ye would have rejoiced, because I go unto the Father; for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh; and he hath nothing in Me; but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go hence."

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

SUGGESTIVE QUESTIONS.

1. Having finished the Passover feast, what solemn words of admonition did Jesus give His disciples? John 13:33-35. (Lev. 19:18; 1 John 2:7-11.)
2. What questions did Peter ask, and what bold assertion did he make? Verses 36, 37. (John 21:18.)
3. What reply did Jesus make to Peter's assertion? Verse 38. (Luke 22:31-34.)
4. By what words did Jesus then seek to comfort the disciples concerning His anticipated departure? John 14:1-4. (John 17:24; Acts 1:11.)
5. What question did Thomas ask concerning these words? How was it answered? Verses 5-7. (Heb. 10:19, 20.)
6. What caused perplexity in Philip's mind? How was it met? Verses 8-14. (Heb. 1:1-3; John 1:18.)
7. What wonderful promise was then vouchsafed to all who really keep the Lord's commandments? Verses 15-18. (Acts 9:31.)
8. Altho the departure of Christ was to prevent the world from seeing Him, how were His believers to see Him? Verses 19-21. (John 10:38.)
9. What point seemed greatly to trouble Judas? Verse 22. How did the Saviour settle his question? Verses 23, 24. Note 1. (1 John 2:24.)
10. How did Jesus propose to settle all these difficulties of the mind during His personal absence from earth? Verses 25-27. (1 John 2:20, 27.)
11. What was true love for Jesus to do for His disciples? Verse 28. Note 2.
12. For what reason did the Saviour desire, at this point, to refuse long talks with His disciples? Verse 30. (John 12:31; 16:11.)
13. Having revealed to the disciples this fact concerning Satan, what did He say? Verse 31. (Matt. 26:30.)

Side Light.—"Desire of Ages," chapter 73.

NOTES.

1. **How is it?**—At first thought it seemed strange that, with so long a tutelage under the Saviour Himself, so many should have quibbled about *how* His promises were to be fulfilled. Their difficulty arose from a gross misconception of the nature of Christ's rule, supposing it to be an earthly reign upon the Jewish throne, after the fashion of worldly kings, while many now, tho having discarded that view, mistake the nature of Christ's reign in the heart, and so doubt His ability or purpose to fulfil His promise of power, because the heart is not fully yielded to Him, thus barring out simple faith.
2. **Ye would rejoice.**—Used in connection with what goes before it, this text shows that as Jesus only acted and spoke as the Father in Him prompted, so in His going away and leaving His disciples with the same power dwelling in them that had moved Him in everything, they ought to rejoice in the thought of having the power direct from *One who is above all*. It is, therefore, the privilege of every believer to have the same power dwelling within him by which Jesus moved, spoke, and did the miracles that characterized Him as the Son of God. This is what the reception of the Holy Ghost in its fulness will do for every child of God.

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KNOWING AND OBEYING THE LORD
 BY MRS. E. G. WHITE

How can any one who is in fellowship with Christ's sufferings, refuse to obey His will and do His work? Yet there are people who know the terms of salvation, which are plainly revealed in the word of God. They listen to the message which the Lord sends through His delegated servants, but although they assent to the truth, they will not obey. They have not genuine faith to appropriate God's promises to themselves. They do not regard Him as their personal Saviour, in whom they may trust as a child trusts its loving parents. They do not regard God as a loving heavenly Father, who has provided for them a perfect Saviour, a never-failing Friend, an infallible Guide and Teacher.

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"God is love." His law is the law of love. His government is not arbitrary, and maintained by force, as are all earthly governments. His government is the government of love. He did not say to our first parents, and to all mankind, "Do right and I will let you live, but do wrong and I will kill you." There are certain principles which underlie all intelligent action. Obedience to these principles is happiness; disobedience to them is misery, pain, and death. God is infinite wisdom, forbearance, and in infinite love foretold these principles, saying to all, "This way, my child. Here is joy and peace. Do not go that way; there is only sorrow and death." Every jot and tittle of this law is thus seen to be full of love, and love, therefore, is its fulfillment. Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy might. This is the first and great commandment. And the second is like unto it, 'Thou shalt love thy neighbor as thyself.'" (Matt. 22:37-39)

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 CHRIST came to set men free. He said, "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to proclaim the Gospel to the poor." (Luke 4:18)

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THE SURE PROMISES OF GOD
 BY C. H. SPENCER

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HOW TO GET KNOWLEDGE
 BY E. J. WADSWORTH

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THE CHURCH AND THE WORLD.
 I
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THE ELECT OF GOD.
 BY MRS. E. G. WHITE

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THE THIEF ON THE CROSS.
 BY W. H. GLENN

"And he said unto John, Lord, remember when thou

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 BY ELDER ISAAC NORRISON

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THE BENEFITS OF BIBLE STUDY.
 BY MRS. E. G. WHITE

"As Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for cor-

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RIGHTEOUSNESS - WHERE FOUND
 BY WILLIAM COVETT

In His sermon on the mount, Christ told His hearers, "Ye seek first the kingdom of God, and His righteousness." He stated that if they did this, other necessary things should be added for their Father, know that they needed the temporal things of life. But the first thing to be sought was God's righteousness, because it is of the most importance. Matt. 6:33-34

There is no way of obtaining this grace except by seeking for it. Our Redeemer says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7-8

In order to find that for which we seek, we should learn where to look for the object, and how we may obtain it.

We learn that God's law teaches what the principles of righteousness are. Upon this point many scriptures could be cited, but we only have space for a few. "The testimonies that Thou hast commanded are, precious, fragrant, 'righteousness,'] and very faithful." Ps. 119:138 "My tongue shall speak of Thy word, for all Thy commandments are righteousness." Ps. 119:172 See also Isa. 57:2 and Rom. 2:26

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THE GREAT THREE-FOLD MESSAGE
 BY MRS. E. G. WHITE

GOD'S REMEDY FOR THE ILLS OF CHRISTENDOM
 BY MRS. E. G. WHITE

God's plan for saving sinful men has ever been the same. With Him "no variableness, neither shadow of turning." Human nature has ever been the same, variable, inconstant, weak.

God's means of saving men is "the everlasting Gospel" of His grace. Whatever the condition of humanity, the Gospel of Christ has ever been effectual to save. It ever has been as it still is, "the power of God unto salvation to every one that believeth." Rom. 1:16

It was preached to Abel, to Noah, to Abraham, to Israel of old, even as it has been preached since the first advent of our Lord. Heb. 11:1-8; Gal. 3:1-5; Heb. 4:2

Acceptance of that Gospel has always been made in "repentance toward God, and faith toward our Lord Jesus Christ." Acts. 20:21

The first of our faith is obedience; it is "the faith which works by love." (Gal. 5:6) The love which keeps all of God's commandments (1 John 3:1)

Types and shadows have changed, but the holy

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RESPONSIBILITY OF PARENTS.
 BY MRS. E. G. WHITE

"Train up a child in the way he should go, and when he is old, he will not depart from it."

Notwithstanding the boasted advancement that has been made in educational methods, the training of children at the present day is sadly defective. It is the home training that is neglected. Parents, and especially mothers, do not realize their responsibility. They have neither the patience to instruct, nor the wisdom to control the little ones intrusted to their keeping.

It is too true that mothers are not standing at their post of duty, faithful to their motherhood. They are generally the willing servants of worldliness and fashion. Many, even among those who profess to have renounced the world, are influenced to a great degree by its customs and its spirit.

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"CHOOSE YE THIS DAY."
 BY W. H. GLENN

CHOOSE ye this day whom ye will serve." But who so urgent that the choice should be made to-day? Because "ye know not what a day may bring forth," and the choice you make is a matter of life or death. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments, and His statutes, and His judgments." Deut. 30:15, 16

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him, for He is thy life, and the length of thy days." (Deut. 30:19, 20)

This choice is set before every person in the

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THE SEVENTH, OR ONE-SEVENTH? A Sabbath Query.
 BY MRS. E. G. WHITE

Suppose I call on a friend who is ill, and he says that on the shelf I will find seven bottles, numbered in order from one to seven, and asks me to give

him half a dozen grains of quinine from the seventh bottle. He states particularly that it is the seventh bottle; and in order to make the matter sure, he repeats that it is *the seventh* bottle—the one with the number seven upon it. I go to the shelf, and pick up the *first* bottle, from which I give him half a dozen grains of arsenic, and the result is the dis-

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THE LITERAL WEEK.
 BY E. J. WADSWORTH

THE NEW BIRTH.
 BY J. H. DUKLAK

In the plan of salvation through Jesus Christ God is ever before us as a being of love. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16

He is not willing that any should perish. His wish is that all should live eternally. Satan, by his deceits, not only enticed our first parents, but has been successful in bringing the human family into bondage. "For all have sinned, and come short of the glory of God." Rom. 3:23

The great deliverer desires to keep all in His bonds, that he may at last cast them down to destruction, thus defeating the purpose of God. "While God does not save man against his will, yet He has provided everything that can be provided to show His mighty power to those who will believe." Believers what manner of love the Father hath bestowed upon us, that we should be called children of God, and such we are." (1 John 3:1, Revised Version. But when we speak of

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"WHAT MUST I DO TO BE SAVED?"
 BY MRS. E. G. WHITE

"BOWED the Lamb of God, which taketh away

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YOUR LIFE WORK. IS IT OF MEN OR OF GOD?
 BY W. H. GLENN

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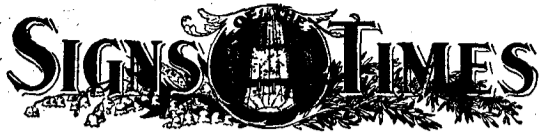
"HAVE FAITH IN GOD."
 BY M. C. WILCOX

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TO CONTRIBUTORS.

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

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

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

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

NOTE.—We wish those who ask questions to take particular notice: (1) Only such questions will be answered here as we believe to be of general interest and information. (2) We can not undertake to explain from four to a dozen scriptures, as in one sentence we are often requested to do. (3) Do not ask to "explain" a certain text or passage. State clearly the point in question. (4) Give full name and address, not for publication unless desired, but as evidence of good faith, and to give us the privilege of replying by letter if deemed best. (5) Unsigned communications of any kind find the quickest way to the waste-basket. (6) It is always well to inclose stamp. (7) "Foolish and unlearned questions avoid," also those that minister to mere curiosity. (8) Study the Scriptures yourselves.

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LESSON III.—SUNDAY, JANUARY 21, 1900.

THE PREACHING OF JOHN THE BAPTIST.

Lesson Scripture, Luke 3:1-17, R.V.

NOTE.—This lesson may be used as a temperance lesson. Commit verses 3-6 of the lesson scripture, also Luke 3:4-6, 16, 17. John began his work six months before Christ began His ministry, in the year A.D. 26. Tiberius Cæsar was emperor of Rome; Pontius Pilate, governor of Judea; and Herod Antipas (son of the Herod who slew the children of Bethlehem), governor of Galilee and Perea. Jesus was then between 29 and 30 years of age.

- 1 "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene,
- 2 in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.
- 3 And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet:
"The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make His paths straight.
- 5 Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
- 6 And all flesh shall see the salvation of God.
- 7 "He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.
- 9 And even now is the ax also laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came also publicans to be baptized, and they said unto him, Master, what must we do? And he said unto them, Except ye have more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact anything wrongfully; and be content with your wages.
- 15 "And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose;
- 17 He shall baptize you with the Holy Ghost and with fire; whose fan is in His hand, thoroughly to cleanse His threshing-floor, and to gather the wheat into His garner; but the chaff He will burn up with unquenchable fire."

Golden Text: "Prepare ye the way of the Lord."
Luke 3:4.

SUGGESTIVE QUESTIONS.

- (1) How does Luke locate the beginning of John's ministry? Who were rulers of the different provinces in and near Palestine? V. 1. (2) Who were officiating as Israel's priests? What came to John the Baptist at this time? V. 2. Note 1. (3) Where did he begin his work? What was the burden of his teaching? V. 3. Note 2. (4) To what prophecy did John refer in giving his message? What did that prophecy call the one who should give this preparatory message? What would that "voice" say? V. 4. Note 3. (5) What work would be performed on the way of the Lord? V. 5. Note 4. (6) How extensive was to be the work? V. 6. (7) What straight question did John ask of those who came to be baptized? V. 7. (8) What were they to do as evidence of their sincerity? What did he tell them they were not to do? For what good reason? V. 8. (9) What searching work did he say had already begun? What would be the result to those whose lives were not in harmony with their profession? V. 9. (10) What very important question did the people then ask him? V. 10. (11) What very practical reply did he give them? Note 5. (12) Who are particularly mentioned as coming to John for baptism? What question did they ask? V. 12. (13) What answer did he make to them? V. 13. (14) Who else questioned John upon this matter? What reply did they receive? V. 14. (15) What question was agitating the minds of the people who had been hearing John's preaching? V. 15. (16) Knowing of this, what did John say of his work as compared with that of the One who should follow him? With what would that One baptize His followers? V. 16. (17) When was this baptism manifested? (18) What figure in the work of purification does John use? What disposition would Christ make of the righteous and the wicked? V. 17. Note 6.

NOTES.

1. In the high-priesthood of Annas and Caiaphas.—Annas had been debased from the high-priesthood by the Romans, and his son-in-law, Caiaphas, had been appointed to his place by the same power; but the Jews still regarded Annas as the lawful high-priest.

2. Baptism of repentance.—The repentance was confessed openly in the act of baptism. The word rendered "repentance" does not so much apply to sorrow, as to a complete turning about, a purpose to forsake sin, a change of mind and heart.

3. The voice of one.—Note that he who should do the work John was doing had no prominence individually in the prophecy. He was simply to be a voice—the voice, the mouthpiece of God. There is power in a voice when it is giving the message of God; but when the individual becomes prominent, the message is not given, and the power wanes. Self-prominence in the work of God means leanness of soul, dearth of spirituality, and barrenness of results. Some translations render, "The voice of one crying, Prepare ye in the wilderness," etc., the wilderness referring to spiritual darkness and error.

4. Crooked (way) shall become straight.—There was much in the belief and practise of the people at that time that was crooked. They had a misconception of the coming of Christ. They were looking for the advent of a prince who would set up a kingdom then and there; but He was not even born in a house. He was a laborer among laborers, and He would refuse to be made a king by the people, for He was to receive His kingdom at the hand of the Ancient of days. They thought that, being Abraham's seed, they were bound to share in the promise made to Him. John taught them this could not be without "repentance unto remission of sins." The preparation was spiritual.

5. He that hath two coats, etc.—The giving of the coat and the food is used simply as an illustration of the unselfish acts that must characterize him who is the true child of God, and "deeds of love will flow from him as naturally as pure water flows from a pure fountain."

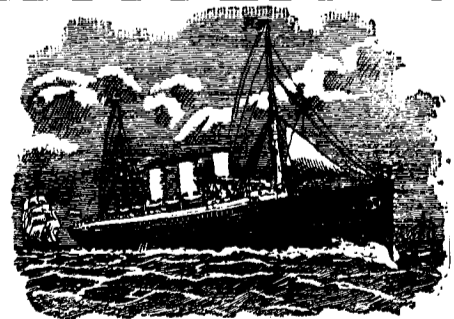
6. The chaff He will burn up.—The wicked are the chaff. The separation of the good from the worthless is followed by the destruction, annihilation, of the latter as shown by the figure used. The wicked are represented by the most inflammable substances, chaff, stubble (Mal. 4:1; Nahum 1:8-10, etc.), fat of lambs (Ps. 37:20); and as a result they will be reduced to "ashes" under the feet of the redeemed. "Into smoke shall they consume away." Ps. 37:20. This is the fate of the wicked shown to be complete destruction, not an ever-enduring torment, nor a continued existence away from God's presence. They obtain what they choose.

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By Rev. Francis E. Clark

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Publishers 15

Read the article on the "Increase of Spiritism," in our editorial columns.

The city of New York from May 3, 1899, to Dec. 9, 1899, had within its boundaries twenty-six murders.

A new universal language, called the "blue language," has been invented by a noted philologist, Leon Bolloch. Grammar and vocabulary have been published. The earth is getting back to Babel's day of one speech and language.

How Long?—"How long will America endure?" Guizot once asked James Russell Lowell. Lowell replied, "So long as the ideas of its founders remain dominant." Prof. David Starr Jordan adds, "Just so long as the government rests on the intelligent consent of the governed" ("Imperial Democracy," p. 141). Is this the case now?

Our live little contemporary, the *Gospel Teacher*, has in a recent issue an article by B. D. Johnson on Christian Science that is full of pointed truth. The writer well says: "Payments for healing are accepted because the healers otherwise would starve. If the sickness is not a reality, the healing is only a pretense, and to charge for it is robbery. The healers have no excuse for charging money or taking collections, as I have seen them do. They should take a dose of their own medicine. Replace hungry thoughts by roast turkey thoughts and the aching void within will disappear."

In the article on "Increase of Spiritism," in another column, it is stated that there are spirits waiting to communicate with man in the flesh, referring to evil spirits. This is true. There are also good spirits, the angels, or messengers of God, sent forth by Him to minister to those who shall be heirs of salvation. Heb. 1:14. When man will come into harmony with God, angels of God will minister to him, even as of old to prophets, apostles, and Jesus. But these angels are not the spirits of dead men or dead anything else. They are a distinct order of spiritual beings, existing before ever man sinned or died. Do you wish their ministry?—Yield, then, to God's Word.

A Baptist minister in the East is said to heal by "the power of his mind." It is safe to say that his patients are not permanently healed. The only true healing is wrought by the power of God, and the instrument will give God all the glory, instead of attributing it to some power within himself. The Christian knows that in the flesh dwelleth no good thing.

An earthquake of no mean proportions shook up all Southern California below Los Angeles, on the morning of December 25. The center of the shock seemed to be at San Jacinto and Hemet, near which is a government Indian reservation. Here six Indian women were killed by falling adobe walls, and much property was destroyed. We hope in our next to give an account from one upon the grounds, together with illustrations of its work.

Dwight L. Moody, the greatest of all modern evangelists, is dead. He passed away December 22, at Northfield, Mass. The secret of his power was in his simple, direct manner, and his devotion to the Word of God. To him it was not an out-of-date book, but a living Word, able to save. We do not believe that he saw all things clearly, but we do believe that what he saw he preached. He recognized the fallen condition of the churches, and believed in the near coming of Christ. The cause of his death was heart failure induced from overwork.

SUNDAY-SCHOOL LESSON HELPS.

THE international Sunday-school lessons for the present year are on the life of our Lord. Many of the readers of our paper study these lessons. Many of those who study, desire other works which will help to bring out the spiritual depths of sweetness, comfort, and strength there are in the words and deeds of the Master. To such would we commend the "Desire of Ages." This is a work of 866 large octavo pages, beautifully illustrated with more than 160 small illustrations and forty full-page half-tones. Most of these were made expressly for this work by well-known New York artists. This wonderful book is in nine sections, entitled: An Outlook, Early Years, The Anointed One, Days of Promise, Falling Shadows, The Rejected One, Nearing the End, The Crucified, To the Father's Throne. There is no life of Christ written so full of spiritual helpfulness. It has a copious index of both topics and Scripture references. It is well bound. Prices range from \$3.50 in cloth to \$7.00 in best leather. It may be obtained at this office.

The Sabbath-school Lessons on the life of Christ close with the seventh lesson of the second quarter of this year. They carry us to the Pentecost. The last six lessons of the second quarter are on the wonderful sermon on the mount. Beginning with the third quarter we enter upon a study of the *Book of Galatians*. These lessons are written in a different style, and are designed to give, together with proper helps, a thorough knowledge of this wonderful little book. Apart from the individual preparation of heart and mind for such a study, there is no "elp" which will aid the student so much as a work this office is about to publish. The title of this work is "The Gospel According to Paul to the Galatians." It is written by E. J. Waggoner, one who has probably placed as much study upon this portion of Scripture as any living man. All will want the book, whether they study the Sabbath-school lesson or not. More definite announcements later.

These be times that try men's souls. Nothing in the world seems certain. Men arise with uncertainty in the morning, knowing not what news will be brought. They retire at night knowing not what changes may occur before another dawn. Just now the critical finances of the world are kept comparatively steady because a few wealthy men do not just now wish a panic. Yet the fluctuations in Wall Street, New York, have in the last few weeks wrecked heavy fortunes. In a few hours one man—Keene—in stock gambling won \$5,000,000. Others together lost what was won. One day's strife in South Africa may precipitate a financial panic more terrible in its consequences than the war. In popular religious circles faith, implicit faith in the Word of God, is below par. Popular ministers now give utterance to sentiments showing unbelief in the

Bible which years ago would have shocked their churches, and left them without a pastorate. Now open utterances of unbelief concerning portions of the Bible, by ministers in orthodox churches, excite little or no comment. Occult and abstruse and senseless isms, like the frogs of Egypt, are over-spreading the land. "Christian Science," "Theosophy," "Spiritism" are honey-combing churches. Mighty trusts whose promoters' ambitions include the world, are making existence more expensive, and arousing the hatred of the proletariat. There is but one sure refuge, Jesus Christ; but one sure guide, God's Word. Man may reject the one or discount the other; yet the Word and its Author stand forever. And so will all those who trust in Him.

Nut Foods.—We receive from time to time inquiries concerning nut foods. These may be obtained from the Battle Creek (Mich.) Sanitarium, or the St. Helena Health Food Co., St. Helena, Cal. Many grocers carry these foods now. To many these foods seem too expensive. To such we say, Use the nuts themselves. But here two difficulties arise: (1) Many can not eat nuts without distress, not being able to thoroughly masticate them; and (2) many more do not know in how many ways nuts may be used, not alone as substitutes for flesh foods, but in the preparation of sweet, appetizing, healthful dishes. To both these classes we recommend a nut mill manufactured by Joseph Lambert, Battle Creek, Mich. The mill is simple in construction, durable, strong, never requires sharpening, can easily be cleaned, is ball bearing and easily operated, will grind nuts of all sorts, and crackers, figs, dates, and beans. It costs but \$5.00, together with a large volume of 450 pages, nearly 1,000 recipes, entitled a "Guide for Nut Cookery." Our readers may depend upon its reliability. For further particulars address Joseph Lambert, Battle Creek, Mich.

The "Christian Work" for November 23, under the heading "Christ's Law and Civil Law," makes the following curious remark:—

"It is a singular fact that only on one occasion did Christ attempt to change any Jewish statute."

The reference is to the teaching of our Lord concerning divorce in Matt. 5:31, 32; 19:3-9; Mark 10:2, 12. But if Jesus attempted to change a civil law here He did in Matt. 5:38, 39. The simple fact is that He never did attempt to change any civil statute. All that Christ taught was addressed to the individual soul. In God's sight, in the light of primal law, no man should divorce a wife save for fornication. The man who heeded this instruction did not violate civil law. Jesus knew what many who profess to follow Him do not know, namely, that it is impossible to convert or save men through civil law.

Control of Grain Trade.—It is said that evidence presented before a sub-committee of the Industrial Commission, now in session in Chicago, "has established these facts:—

(1) That the Interstate Commerce law is dead; (2) that the railroads give rebates to heavy shippers; (3) that grain warehousemen have gone out of the storage business and absolutely control the product by purchase and combination; (4) that five men in Chicago—P. D. Armour, Charles Counselman, P. B. Weare, and two others—meet every morning and fix the price to be paid farmers for grain; (5) that this price is fixed through combination with the granger railroads, which discriminate against outsiders."

The remedy offered for thus disregarding law is government ownership of railways; but would that stop it?

Sunday seems to have been as puissant in making friends in England as was opposition to our Lord in Judea. In the recent movement against the Sunday newspaper John Burns, an agnostic; Cardinal Vaughan, a Roman Catholic; Rabbi Adler, a Jew; Mr. Hugh Price Hughes, a Methodist; and the Bishop of London have, together with the influence of certain large advertisers, prevented the publication of Sunday newspapers. Now concerning Sunday newspapers we care nothing. It were better were none ever issued; but we note the above to show the present-day pago-papal banner round which the hosts are gathering; for Sunday as a holiday is wholly pagan in origin; as a "holy" day it is wholly papal in origin; in both phases it is a rival of the Sabbath of the Lord.