

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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LESSONS IN STONES AND NAMES.

Shutting God from Us.

EVERY object has its lesson for the thoughtful. In some objects the lesson is direct and forcible; in others, the lesson is only suggestive, but it may be not the less effective.

THE old cathedral illustrated on our first page is suggestive of many things. The great, massive structures, with

"their dim vaulted aisles,"

and almost oppressive sense-solemnity, which chills and cramps the free soul, carry us back to the Medieval Ages, when so many of these mighty fanes began their building, the time

"When God seemed far and men were near."

THE name of the cathedral of our illustration is also suggestive of forgetfulness of God,— "Notre Dame," "Our Lady," dedicated to the Virgin Mary under this term. God demands the whole heart. "Thou shalt love the Lord thy God with *all thy heart*, and with *all thy soul*, and with *all thy strength*, and with *all thy mind*," are the words of the Master, which set forth man's duty to his Creator. It takes all of man to render this service. His affections, his

life, his physical and mental abilities, all belong to God. Surely then if man, who recognizes this, should build a house of worship, he could do no less than dedicate it to God. To dedicate that which pre-eminently stands for man's

higher self, his spiritual nature, to any being less than God is to put that being in God's place.

MEN do this because they do not know

us. How much better it would be for those who court the influence of that truly blessed woman, to heed the words she said when we know she lived, and which God has been pleased to leave on record for our benefit:

"Whatsoever He [Christ] saith unto you, do it." John 2:5. What He says we have before shown; it is that we should love the Lord our God with all the heart, soul, strength, and mind. He demands of us nothing less, and this excludes all creature-worship, even tho that creature be the holiest of humanity or the mightiest of angels around the throne of the Infinite.

AS BEFORE intimated, men worship and adore dead saints and heroes because they do not know God. They count Him far away, or so offended at poor mortals because they have sinned that some one of influence, some saint or martyr, must be used to intercede for the guilty, and mollify the wrath of God. How little they know Him who loves us with an everlasting love; who has been pouring out His life and goodness and mercy ever since man sinned, to win them back to Him; who gave Himself in giving Christ Jesus, His only-begotten

Son, to win all who

were in rebellion and save all who desired to be saved! If there is a soul in heaven or earth that truly loves us, that love is born of God. "We love, because He first loved us." God in Christ Jesus entreats, "Come unto Me, all



Cathedral of Notre Dame, Avignon, France.

ye that labor and are heavy laden, and I will give you rest." "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He *delighteth in mercy.*" "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy." Then come to God. All the love ever possessed by the mother of Jesus, by Peter, by Paul, or by John, or that each or all ever will possess, came from the great fount of love, the heart of the Infinite God. "Worship God." "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

OUR illustration suggests another thought. It is a cathedral at Avignon, France. But for years—from 1305 to 1377—it was the seat of the Papacy. The last twenty-three of these years rival popes were seated here and in Rome and elsewhere. Eventually the papal see was returned to Rome, but through intrigue, crime, and bloody warfare. Politics in the church of Christ, bringing in the human, trusting to the human instead of the divine, is what led to Avignon, only one of the many disgraceful chapters of the Middle Ages. Seven popes reigned in Avignon; and Schaff tells us that "during this period, the so-called 'Babylonian captivity' of the popes, Avignon was one of the gayest and most corrupt cities in the world. Petrarch, who stayed there for some time, called it the third Babylon."

AND all this came because God was forgotten or unknown, and the creature was exalted to His place. Natural man can not believe in the foundation principles of God's working. He can not see that in the valley of humility only can man walk with God. The exaltation of the human shuts from us the divine. All the darkness and misery of the Dark Ages, all persecutions and bloodshed which took root in that darkness, all the unbelief and disunion and trouble in religious circles to-day, came because man has thrust God away and interposed his own plans, methods, ideas—himself, the creature—in the place of God, the Creator and Redeemer. O "it is time to seek the Lord, till He come and rain righteousness upon you!"

BETTER LET THE COMPASS ALONE.

MANY years ago up in the northern part of the State of New York, where there is a wide range of forest, a man set out to cross a narrow strip of woods about three miles through. It was three miles directly across this neck of forest; but another way led out into a vast wilderness. The man had a perfect compass when he left for home. A day or so passed, and he did not reach home. His friends became alarmed as to his safety; and on learning that he had set out for home a day or so previous, instituted a search for him. At last he was found under the snow, cold and stiff in death. On examining his person, it was found that he had not lost his compass, but close inspection revealed the fact that he had been tinkering with it in the vain hope of correcting the needle so as to make it point in what to him seemed the right direction for north. But, alas! the man was lost, and therefore was not prepared to correct what seemed to him to be the wayward needle. Had he *believed* it, and let it alone, he would have been safely guided to his home.

This man was no more under a delusion than are many other bewildered and lost ones, who, altho they possess the sure compass of God's

Revelation—the Bible—fail to believe it, even seeking to change it to read as they think it should, and in consequence lose their lives in the great wilderness of sin and unbelief.

Better let the compass alone. It points toward the celestial city, the home of God; and by carefully following its directions, whether it *seems* right or not, the lost ones may safely reach the Father's house, where there are in waiting for them "many mansions."

T. E. BOWEN

"IT IS MORE BLESSED."

GIVE, as the morning that flows out of heaven;
Give, as the waves when their channel is riven;
Give, as the free air and sunshine are given;

Lavishly, utterly, cheerfully give,
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing;
Give as He gave thee, who gave thee to live.

Pour out thy love like the rush of a river
Washing its waters forever and ever,
Through the burnt sands that reward not the giver;
Silent or songful, thou nearest the sea.

Scatter thy life as the summer showers pouring;
What if no bird through the pearl rain is soaring?
What if no bloom looks upward adoring?
Look to the life that was lavished for thee.

Give, tho thy heart may be wasted and weary,
Laid on an altar all ashen and dreary;
Tho from its pulses a faint miserere
Beats to thy soul the sad presage of fate;
Bind it with cords of unshrinking devotion;
Smile at the song of its restless emotion;
'Tis the stern hymn of eternity's ocean;
Hear, and in silence thy future await.

So the wild wind strews its perfumed caresses,
Evil and thankless the desert it blesses,
Bitter the wave that its soft pinion presses,
Never it ceaseth to whisper and sing.
What if the hard heart gives thorns for thy roses?
What if on rocks thy tired bosom reposes?
Sweetest is music with minor-keyed closes,
Fairest the vine that on ruin will cling.

Almost the day of thy giving is over;
Ere from the grass dies the bee-haunted clover,
Thou wilt have vanished from friend and from lover.
What shall thy longing avail in the grave?
Give, as the heart gives, whose fetters are breaking,
Life, love, and hope, all thy dreams and thy waking,
Soon heaven's river thy soul fever slaking,
Thou shalt know God and the Gift that He gave.

—Anon.

WORDS OF WARNING.

The Law of God in Force.

O JERUSALEM, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

This was the most solemn denunciation that had ever been uttered against Jerusalem. After denouncing the hypocrisy of the Jewish leaders, who worshiped the temple, but were working with Satanic hatred to destroy the One who made the temple in any way sacred, Christ bade adieu to the hallowed courts. He quitted the temple forever, declaring, "Your house is left unto you desolate."

From henceforth Christ saw a cloud blacker than sackcloth hanging over the once favored nation. Looking into the future, He saw the gates of Jerusalem burst open by the assaults of the Roman legions. He saw the walls, white like walls of snow, broken, and the

beautiful stones, which had been laid with artistic skill, torn down, so that not one was left standing. The arm strong to save had become strong to smite.

The disciples were unable to comprehend Christ's words in reference to the temple. They called His attention to its massive walls, saying, "Master, see what manner of stones and what buildings are here!" The stones of the temple were of purest marble, of perfect whiteness, and the pillars supporting the porches were of massive dimensions. They could not understand Christ's words dooming to destruction these mighty walls, a portion of which had withstood the devastation of armies.

As His attention was called to the magnificence of the temple, what must have been the unuttered thoughts of that rejected One! The view before Him was indeed beautiful; but He said with sadness: I see it all. The buildings are wonderful. You point to them as apparently indestructible; but listen to My words. I tell you solemnly the day will come when there shall not be left one stone upon another that shall not be thrown down.

Solemn judgments had been predicted against Jerusalem by the prophets. Its iniquity and crime had once caused it to be destroyed, and its people carried captive to Babylon. In their humiliation, many sought the Lord with repentance and compassion; and when they returned from captivity, there seemed for a time to be a reformation. "I will not contend forever," God declared, "neither will I be always wroth; for the spirit should fail before Me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him. . . . I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him."

But the leaders of the people did not remain converted. They did not "keep the way of the Lord, to do justice and judgment." The word of the Lord through His prophets was refused. Then God sent His Son with a message of mercy, calling on them to repent; but they refused to receive Him, and said, "This is the heir; come, let us kill Him, and the inheritance shall be ours." Thus Christ "came unto His own, and His own received Him not."

The time of greatest responsibility for the Jewish nation was when Jesus was among them. This was the time, too, of their greatest privilege and blessing. And by rejecting the Son of God, and refusing every overture of mercy, they made themselves guilty of the greatest of all sins.

"Ye shall not see Me henceforth," Christ said, "till ye shall say, Blessed is He that cometh in the name of the Lord." You have refused to see in Me a merciful Saviour, offering you redemption. When God's heavy judgments fall upon you, you will still refuse to see in Me a sin-pardoning Saviour. But you will one day long for a Deliverer who was once among you, but whom you would not receive. Then you will be ready to bless Him whom once you cursed, but it will be too late. Thus with power and authority our Lord reproved the Jewish people.

Jerusalem was lost because of its obstinate refusal to acknowledge the truth. This is the condition of the world to-day. Men refuse to see the truth so plainly given in the Word of God. "Thus saith the Lord," is counted of little value, while the words of men are given great authority.

Christ did not abolish God's holy law. "Think not that I am come to destroy the law, or the prophets," He said; "I am not come to destroy, but to fulfil." As the head of the human family, He lived every precept,

every jot, and every tittle of the law. He lived in humanity the life that He required His followers to live. He emphasized His words: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." His death on the cross, instead of making void the law, is an unanswerable argument in favor of the changeless character of every precept.

The Sabbath commandment is a part of this unchangeable law. The Sabbath was given to the world as the memorial of creation. It begins with the "remember." "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." Then the reason is given: "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." The explanation is full, so that none need be left in darkness unless they choose darkness, just as the Jews did in regard to the message Christ came to bring to the world.

The professed people of God may ignore the Sabbath; but they can not make it less binding upon them. No one has any excuse for accepting a Sabbath by him whom God's Word designates as "the man of sin," who shall "think to change times and laws." He thinks thus to show his supremacy above God; but he does not do it. He can not change God's law; the law-making power is God's prerogative only. God is over all kings and rulers on the face of the earth. He is God, and beside Him there is none else.

The Sabbath, sanctified and blessed by God, was designed as His great memorial of creation. It is ever to stand unmoved, a rock of offense, as Christ was to the Jewish nation. The Sabbath is the test to-day, as Christ was a test to the Jews.

Forty years after Christ uttered His prediction respecting Jerusalem and the temple, His words were fulfilled to the letter. Jerusalem was destroyed, and in the siege it is stated that more than a million people perished. The rejection of the Son of God decided the destiny of that nation. Let Christians take heed, lest by rejecting God's holy memorial their fate also be decided. MRS. E. G. WHITE.

TRUTH AND WISDOM.

1. How do you know the Bible is true?

Because it is the Word of God, and it is "impossible for God to lie." Heb. 6:18. He is "the only true God." John 17:3. His Word is "true from the beginning." Ps. 119:160. All His commandments are truth. Verse 151. His Word is truth itself. John 17:17.

2. How do you know that the Bible is God's Word?

Because "all Scripture is given by inspiration of God." 2 Tim. 3:16. "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. Jesus Christ is the Word of God; was "the Word made flesh," "full of grace and truth;" He "was with God," and "was God" (John 1:1-14); and His Spirit indicted the words of the prophet (1 Peter 1:10, 11).

3. But all this is the evidence of the Bible itself; what other evidence have we?

We do not need any other evidence. When God, who knoweth all things and can not lie, gives testimony, there is an end of controversy. There is no use of bringing forward any other testimony; for "if they hear not Moses and the prophets, neither will they be persuaded, tho one rose from the dead." Luke 16:31.

4. Can we not believe the learned men who

have "demonstrated" that the Bible is not true?

No; "the wisdom of this world is foolishness with God." 1 Cor. 3:19. "The Lord knoweth the thoughts of man, that they are vanity." Ps. 94:11. "The wisdom of their wise men shall perish." Isa. 29:14. "Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity." Ps. 62:9. Then "let God be true, but every man a liar." Rom. 3:4. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments." Ps. 111:10. G.

THANKSGIVING SONNET.

FOR what can I be thankful? Let me see:

My life is lengthened through another year;
And health and blessings, too, of love and cheer,
With song and joyousness, have come to me.
Affection's kiss, with arms so warm and free,
And country, home, and bread, with hearts sincere,
Are mine. Then, too, perchance a scalding tear
Has come from Love, whose plans we can not see
Through clouds and tempest; but the flowers of hope
Are freshened by the storm. For faith in God,
For love, for peace, for Christ, for heaven above,
For stronger faith, with fuller, freer scope
O'er vistas by no mortal pilgrim trod,—
For these we worship at the feet of Love.
Mechanicsburg, Pa. B. F. M. SOURS.

THE ESSENCE OF CHRISTIAN CHARACTER.

(Concluded.)

WE trust that political-minded Christians will ponder the teachings of this fable:—

In the days when the kingdom of birds was at war with the mice, certain mice hoped to remain neutral, and even to be on good terms with both sides. In order to save themselves from falling a prey to their enemies, they intermarried with the birds. The result was a race of bats, a hybrid brood, disowned by both birds and mice, and disgusting alike to both. May the policy-loving, popularity-seeking professors of religion find food for reflection in this fable.

As is well known in the profane history of pre-mythical times, found in the Apocrypha to "The Arabian Nights," there was irreconcilable enmity between the proud military race of Dragonides and the peaceful, agricultural Aposteans, which sometimes broke out into open war. After long years of ostensible peace, during which the Dragonides had encroached largely on the territory of the Aposteans, hostilities were renewed with much bitterness. The latter nation, once very hardy, had acquired great wealth, but had lost much of their old-time vigor; and, altho they had the friendship and alliance of a most powerful monarch, who indeed held suzerainty even over the Dragonides, nevertheless, so cowardly and craven had become the Aposteans that their only thought was how to make peace, with any pretense of honor.

The watchmen on their walls cried in tones loud enough to reach the ears of the enemy, "Peace! peace!" But there was no peace. At length, after many vain attempts, persons arose (Dragonides in disguise) who suggested a plan which was applauded by all the wise men of the nation; only a remnant dissented, and one lone sage. The terms were submitted to the enemy and agreed to. Dressed in a white cravat and Prince Albert coat, each individual of the Aposteans desiring peace was to go to the ruler of the Dragonides, and in a fawning, whining voice repeat the following confession and request: "I am come, O subjects of the Great Red Dragon, to entreat your assistance

to keep us from going over to your side! I know I am nothing but a cringing coward, but I wish, nay, I demand (for by our influence and wealth we hold your legislature in our hands) that you turn over to us your guns and gunboats, engines of war, Maxims, Nordenfeldts, and Gatlings—army and navy. These things, combined with our renowned and immortal valor, will be irresistible. We shall sweep the earth, and the millennial peace will be ushered in. We love your souls, and don't want to hurt you. So, if you will deign to help our pitiable impotence, we hope by the use of your forts and fortresses to muster up sufficient bravery to stand before our foes without being frightened into surrender." This was agreed to be regarded as saving them from dishonor; and they were forgiven and adopted into the nation of the Dragonides by peaceful assimilation. "Alas," cried the lone prophet, as he expired with grief and shame, "the contemptibleness of such a compact is equaled only by its downright iniquity!"

Thus the wisdom of the ancients teaches how the church may obtain the power of the civil arm.

But, my friend, if you want an easy, popular life, you might better work at some other trade than Christianity, and you will be saved the disgrace of showing your cowardly spirit, and the cause of true religion will be the gainer.

"But," cries a sin-burdened publican, who has been overlooked in the crowd, "I want to be a true Christian. I must have peace with God. I must get out from under condemnation. I must get free from the bondage of sin and habit,—become free and master of myself; feel assured of eternal life; have the peace of God that passeth all understanding. I must do this at any cost. Can I do it?"

Lo! this is the principle that needs no civil support. Principle means loyalty to truth, and your principle is strong or weak in proportion to your loyalty.

Can you do it in the face of hatred, tribulation, persecution, suffering?—Most assuredly you can. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Look! here is more power than is possessed by all the governments of earth combined. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6. "Strengthened with might by His Spirit in the inner man." Eph. 3:16. Now we have found the solution to our inquiry, What is the essence of Christian character? The answer is: A principle *within*; a principle which needs no civil support; a life implanted by the Spirit of God. DERBY.

SUNDAY-KEEPING NOT COMMANDED.

IN the Gospel commission, what were the disciples required to teach?—"Teaching them to observe all things whatsoever I have commanded you." Matt. 28:20.

Had Christ commanded them to keep Sunday as the sabbath instead of the seventh-day Sabbath?—We have no record that He did.

If He has given no command to keep the first day as the sabbath, by what authority can any one teach it?—By the authority, or command, of man.

Will such authority be accepted?—"In vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:9.

Were the apostles faithful in carrying out Christ's instruction in the Gospel commission?—Paul says: "I kept back nothing that was

profitable unto you, but have showed you, and have taught you publicly, and from house to house." "I have not shunned to declare unto you all the counsel of God." Acts 20:20, 27.

Sunday-keeping, therefore, was not profitable, and was not in the counsel of God, or Paul would not have failed to declare it; for he did declare *all the counsel of God*.

It was the custom of the Jewish people to keep the seventh-day Sabbath, and had the apostles disregarded that custom, a great excitement would have been created against them on that ground; but the New Testament is silent on the subject, except that Paul says to the Jews, "Tho I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Acts 28:17.

A. SMITH.

GOD'S REST.

THERE remaineth therefore a rest ["a keeping of a Sabbath," margin] to the people of God." Heb. 4:9. God's rest is to be enjoyed some day, by some one, in some place. It still remains. Who will have it? Who will come short of it?

What is God's rest? What or when is the day? Where is the place? Who are the people that will enjoy it?

The rest is God's rest; for He says, "If they shall enter into *My* rest." Heb. 4:5. His "works were finished from the foundation of the world," and His rest prepared at the end of creation week; for "God did rest the seventh day from all His works." Heb. 4:3, 4. It is something that was given to man in the beginning, was lost in the fall through unbelief, and is secured again by faith. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28. He was not exhausted from labor; therefore—

God's Rest

must have been the delight, the pleasure, the joy, He had in viewing and admiring all that He had made, when it was finished, and He had pronounced it "very good." "In six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed [delighted]." Ex. 31:17. In this rest God set an example for His creatures to follow in enjoying that which "was made for man." Mark 2:27.

The rest day was the seventh day of creation week; "for He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Heb. 4:4.

The Place

of His rest was the earth, beautiful and glorious and new, just from His almighty hand. His work was not completed till the close of the seventh day, for the Sabbath was made by His resting.

And here let me suggest a thought concerning the Sabbath at the resurrection of Christ: He could not make a Sabbath by such works as rising from the dead and other things He did on that day, *but by resting*. When His work on earth was ended, and He said, "It is finished," He rested on the same seventh day that He did in the beginning; and in what some people delight to call "the new creation," He rose and began work on the first day, as in the first creation.

After man had lost this rest,—this joy and innocence in the presence of God, delighting

himself in all the beautiful things that God had made,—it was promised to him again; and this promise was called the Gospel. Compare Gen. 3:15; Gal. 3:16, 8; Eph. 3:9. Adam, Abel, Abraham, and all the faithful accepted; but the unbelieving did not. Hebrews 11.

This rest, in its three phases, was promised to the children of Israel as they came out of Egypt; but "they could not enter in because of unbelief." Heb. 3:19. This promise of entering into God's rest was made to them, as well as to us, by the Gospel: "For unto us was the Gospel preached, as well as unto them; but the Word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

Then this rest now is the joy and peace and innocence we get through the Gospel of the Son of God,—the forgiveness of sins, and all its attendant blessings,—as Jesus said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

To see that this is so, we have but to read the third verse of Hebrews 4, "For we which have believed do enter into rest," and the second verse, quoted above. All who have believed have enjoyed the rest, tho many have not enjoyed the rest day; and none have yet enjoyed the place of the rest,—the new earth. I say this because some who have enjoyed the blessings and benefits of the Gospel in the forgiveness of sins, have not kept the day on which God rested, but Sunday instead. These did it ignorantly, and so enjoyed the rest, while losing the blessings and benefits of the rest day.

The earth now "waxeth old;" but soon it will be renewed, restored to its Edenic beauty, when man will again be in the place where there will be neither strife nor turmoil to mar the rest nor to desecrate the day of rest: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23. Then shall the glory of the Lord cover the earth, as the waters cover the sea. Hab. 2:14. In sin is not our rest. That will destroy us. Micah 2:7-10. When sin, with all its evils, is removed, and the earth restored, new once more, then "His rest shall be glorious." Isa. 11:9, 10.

Because Israel entered not into this rest, by believing the Gospel, they soon turned from the rest day, and finally lost the place God had temporarily given them in which to enjoy it. Jer. 17:20-27.

"They to whom it was first preached entered not in because of unbelief;" "therefore it remaineth that some must enter therein." Heb. 4:6. God's promises can not fail, nor the object of creation be thwarted. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it: He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45:18. And when His purpose is carried out, which for the time being has been marred by man, it will be inhabited by a righteous people, who will enjoy the fulness of His rest.

Joshua did not give the children of Israel rest; so God spoke of giving them rest another day. Acts 7:5; Heb. 4:8. It is not said that God spoke of giving another day of rest, but of giving rest some other day. "There remaineth therefore a rest to the people of God."

The wicked "can not rest. . . . There is no peace, saith my God, to the wicked."

Isa. 57:20, 21. No one but "the people of God," really true Christians, can enjoy this rest. In them dwells that spirit that will heed the injunction of the Word which says, "The seventh day is the Sabbath of the Lord thy God," and, knowing the peace and rest of the Gospel, they will gladly keep God's rest day as soon as they come to a knowledge of it; and they will rejoice in the "blessed hope" of the soon coming of the Saviour to renew the earth, and to usher in the fulness of rest in the place of His glorious rest, of which the rest in the holy Sabbath we now have is but a foretaste. Who can imagine what that will be? Who can afford to "come short" and lose that? Read Heb. 11:8-16, 39, 40; 2 Peter 3:11-14; Isa. 66:22, 23.

Jesus came preaching the Gospel, and giving rest to all who would believe; and they kept the rest day, the seventh day, too, as many New Testament scriptures show. But they, with all the faithful, looked forward to the resurrection as the time when all would receive the place of rest together. Acts 24:15; 26:6-8; 2 Tim. 4:7, 8; Heb. 11:39, 40; 2 Peter 3:5-14; Revelation 21.

But unbelief and sin came into the church again, as the Lord foretold in Acts 20:28-30 and 2 Thess. 2:1-7. They lost the rest in Jesus, and soon, very soon, lost the rest day, putting another day in its stead, for altogether another reason, to be kept for another purpose entirely. And because of all this, the true people of God are still deprived of the place of His glorious rest, because it has thus been delayed so long in coming.

And now, according to Isaiah 56 and 58 and Revelation 14, and in fulfilment of these prophecies, the rest is returning to God's people again, the rest day is being restored to the church, and soon, O, so soon! will the earth be made new, and the place of His rest "shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Isa. 11:9, 10; 66:22, 23; Dan. 7:27. Reader, do you not want a part and a place in this "rest that remains"? "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4:1. Let us, by faith, make our calling and election sure.

E. W. WEBSTER.

Flagstaff, Arizona.

THE UNCHANGEABLE SABBATH.

WHEN was the Sabbath made?—On the seventh day of the first week of time. "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it." Gen. 2:2, 3. On the first day of that week, God had worked in the creation of our world, resting on the seventh day only. A good example for man.

By whom was the Sabbath made?—"All things were made by Him [Christ]; and without Him was not anything made that was made." John 1:3.

For whom was the seventh-day Sabbath made?—"The Sabbath was made for man." Mark 2:27. Then, reader, the seventh-day Sabbath was made by the Saviour for you. Will you accept it as the gift of God?

Had sin never entered our world, man never would have thought to change the Sabbath. Sunday-keeping, therefore, is a blot upon creation, caused by sin. If redemption from sin and its consequences is to be complete, Sunday-keeping must, as an offense, be

purged from the earth. And thus it will be; for in the new earth the only Sabbath recognized in the Bible will forever be observed by all mankind. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23. A. SMITH.

THE CLEAN UNIVERSE.

The Destiny of Satan, Evil Angels, Sin, and Death.

IT may be asked, What has the subject of a clean universe to do with the destiny of the wicked and the destruction of Satan? We say, Much every way, as a clean universe is the result of the destruction not only of the wicked and the evil angels, but also of Satan, sin, and death.

We read, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Heb. 2:14. Therefore Christ's death was to destroy him that has the power of death. So long as Satan exists, there will be sin and misery in the world. When he is destroyed, there will be "no more death;" and doubtless he will be the last one who will cease to exist, as he is no doubt the greatest sinner, and will suffer the longest. Who can not see that so long as the devil and his angels exist, there will be suffering in the universe? Therefore it is just as necessary for God to destroy them as it is to destroy wicked men. Satan is not destroyed if he exists forever. When God undertakes a work, He finishes it. When He says, "The wicked shall not be" (exist), He means what He says; and the language applies to Satan and his angels as well as to the wicked of the human race. As another has said:—

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the restoration of man and the purification of the universe from sin, will be closed by the removal of sin from the heavenly sanctuary, and the placing of these sins upon Satan, who will bear the final penalty.—*Great Controversy*.

The preceding quotation forcibly and reasonably represents the just punishment of Satan. For further proof on this subject, read Mark 1:24; Luke 4:34; 2 Peter 2:4; Jude 6.

It can be demonstrated by a good number of plain texts that the universe is to be cleansed from sin and woe. Let those who wish to study this subject read Rom. 14:11; 1 Cor. 15:25, 26; Eph. 1:10; Phil. 2:10, 11; Rev. 5:13; 21:4, 5.

We read that "the end of the wicked shall be cut off." Ps. 37:38. We know that the end of the wicked is death, and that death is "the last enemy that shall be destroyed." 1 Cor. 15:26.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; . . . for the former things are passed away." Rev. 21:4. If the wicked were burning in an endless hell, could it be truthfully said, even according to the theory of those who claim that this is what is meant by "eternal death," "There shall be no more death"? The truth of the matter is, There is no more death, because the second death is the death of death, or destruction of death.

It can be seen by an examination of Revelation 20 that the punishment and destruction of all the wicked is on the earth: "And they [the devil's army] went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Verse 9.

The Greek word from which "devoured" is translated, Greenfield defines, "to eat up; devour; to consume, as fire or zeal."

Professor Stuart says, "It signifies to eat up; devour; it is intensive in its meaning, and denotes utter excision" (destruction).

In verse 14 we have the conclusion of the whole matter: "And death and hell were cast into the lake of fire. This is the second death." WM. PENNIMAN.

Woodburn, Ill.

OUR CONQUERING KING.

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65:17.

FOR many years we've waited
To hail our conquering King,
When saints shall rise in glory
With us to praise and sing;
And now that day approaches,
Our hearts are beating fast,
As Jesus soon will surely come
In victory at last.

CHORUS—

Victory at last, friends,
Victory at last!
In earth made new
All hearts so true,
Will soon forget the past;
Yes, soon forget the past, friends,
Soon forget the past,
For there's victory, victory, *victory*, at last!

The earth is waxing weary,
And fadeth fast away;
Her "haughty people" languish;
They fear the coming day;
Now, as it draweth nearer,
Your hopes on Jesus cast;
Our Saviour soon will surely come
In victory at last.

Men's hearts are failing them for fear;
The nations are distressed;
Perplexed the wise and wealthy,
The Saviour's poor oppressed;
So, as the time draws nearer,
Give all to Him thou hast;
The Lord will soon most surely come
In victory at last.

The judgment in the heavenly courts
Draws quickly to an end;
Dear soul, have you an Advocate
There wisely to defend,
That when the day is fully here,
Into His kingdom vast
The coming Lord may take you home
In victory at last?

Elk Rapids, Mich. MARIE L. LE FORGE.

THE LORD'S COMING.

EVERY true doctrine is assailed by the devil from all quarters. He gets the friends of it to make mistakes. Then he gets them to set the time, and figure it out. When I see a man figuring it out as to when He will come, I think he doesn't know much about it. I have had experience with those people.

When a man tells me the day and the hour of Christ's coming, I know he knows nothing about it. He is coming suddenly, and all things will be wound up in the world. But you don't want to be frightened. He always brings joy and gladness. He drives away darkness and disperses our fears. You need not be afraid of Christ. We want to thank

God that He is coming in His own way, and we are to watch and be ready for His coming.

Some one will say that means death. I don't believe it. We are told to watch, not for death, but for Himself. There is a good deal of difference between watching for death and watching for the coming of the Lord. Now it is always safe to do what God tells us to do. If He tells us to run, we should run. If He tells us to stand still, we should stand still. That is the true attitude of the child of God.

Some tell us it is too wonderful to be true. My friends, we have a wonderful God, who likes to do wonderful things. Christ will return to this world in all the pomp and glory of the divine. But that is not so wonderful as for Christ to be born in a manger as a little baby, wrapped in swaddling-clothes.

Now the true attitude of every child of God is to wait and watch for His Son from heaven. I don't know anything that is going to have such power in taking the church out of the world as this watching and looking for the Lord. It is better than reading the papers on the Sabbath—something better than buying and selling bonds and stocks and piling up wealth for our children. It is to take the church out of the world quicker than anything else I know.

You are to watch and wait. Who are they that see the morning star?—They who are watching and waiting, not for the building of Jerusalem, nor for the return of the Jews, but for the return of Christ.

I believe our Lord is really coming back. That which is prophesied is literally to take place. How men can study that Book, and not see that it is all going to be fulfilled, I can not understand—it is a mystery to me. Every man and every woman ought to do all that is possible to get their loved ones out of this world and into the kingdom of God, for we know not the day or the hour when He may come back. But if we watch and wait, and look forward, and try to rescue every one, and get all that we can out of this world, we are fulfilling His commands.—*D. L. Moody*.

"JUDGE NOT."

A DEAR friend once said to me, "The longer I live, the more I believe we can not possibly judge any person rightly; for we can never know the peculiar trials and limitations of another." From our Lord's parable of the Pharisee and publican we may learn that he who has a realizing sense of *his own* sins, is far more acceptable in the sight of God than the one who condemns another.

It ill becomes us to indulge a harsh, criticizing, fault-finding spirit. To do this is to join hands with the enemy of our souls, who is called "the accuser of the brethren." It is also to condemn ourselves. Paul says, "Therefore thou art inexcusable, O man, who-soever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 2:1.

There is no man who has kept the perfect law of God. But God is merciful, and He would have us manifest the same Christlike spirit toward others. "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." AUGUSTA W. HEALD.

It is faith's work to claim and challenge loving-kindness out of all the roughest strokes of God.—*S. Rutherford*.



OAKLAND, CAL., DECEMBER 19, 1900.

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SOME THOUGHTS ON HYPNOTISM.

Is It Right? Is It Good?

What It Is.

HYPNOTISM is defined by the Standard Dictionary to be:—

(1) An artificially induced somnambulistic state in which the mind becomes passive, acting readily upon suggestion or direction, and upon regaining normal consciousness retaining little or no recollection of the actions or ideas dominant during the condition. (2) In therapeutics, a method of treatment that acts through and directly on the mind and nervous system, resulting in the condition defined above; now much used by some physicians.

It is identical with mesmerism. One of the great hypnotic schools, classes personal magnetism as "a manifestation of hypnotism," as "really the only dangerous phase of hypnotism." This school declares that personal magnetism

is an effect produced by hypnotic influence in which the person operated upon is entirely unconscious of the fact that you are influencing him. He is perfectly wide awake, and accepts your suggestions because he thinks he has reasoned over the matter and believes that his reason tells him to do so. But in truth he has not reasoned, he can not reason while this subtle influence is upon him. He is practically an automaton, obeying a will more royal than his own.

We are told further that all sorts of folly is committed under this form of hypnotism, and that

simply because you have a strong will you are not exempt from this influence. No man is so easy to influence as the one who believes in his great strength of will power and imagines that it will render him immune. In his fancied security he fails to provide against attack.

Professor Sheppard, cited as the best authority in the world, is quoted as saying, in his lectures before the Universities of St. Andrews and Aberdeen:—

All this mesmeric [hypnotic] power of which we read so much, works out from the *physical side* of our nature.

The school above referred to presents scores of letters from judges, lawyers, physicians, dentists, members of State university faculties and boards, professors, preachers, business men, and others in all the walks of life, indorsing the use of hypnotism. We are told that

the day is not far distant when the person without this knowledge will stand practically no chance in the race of life.

Thus much for its claims, indorsements, etc. There is no doubt that as never before this occult power is being used to influence thousands. Many are in doubt regarding it. Is it not good, they inquire, when it will heal the sick and influence for good? As a sample of these inquiries an earnest soul asks us the following questions:—

Please tell me what is hypnotism as taught by the Institute of —, and others. Is it a power for good? Can it be used to heal disease? Is it a great good in

surgical operation, as they claim? Is it right for Christians to spend time and money to investigate it with a view to using it in curing disease? Is it in line with "Christian Science" and "Spiritualism"? Can a person be hypnotized without the consent of his own mind? I am very desirous of knowing the truth in regard to this subject.

In reply to the above, we would say:—

1. The definition of hypnotism has been given above. If we were to suggest a definition, it would be, "An abnormal control of one creature's mind, will, and actions by the will of another creature." Some of those who have used it longest (or been used by it) speak of it as a force or influence which exists, but of which they know little.

2. Unquestionably there is a class of nervous functional and imaginary diseases which have been temporarily helped by it, perhaps permanently. It has been used as an anæsthetic, seemingly successfully. It has also been used to destroy the habits of strong drink and morphia.

"Why, then, is it not good?" you ask. And we answer, Because it is contrary to the law of God and the liberty of the Gospel.

God's Purpose for Man.

It is God's design that man shall be free, as free as the bird, the streamlet, the air. He created the mind free. Man enslaved it to sin, and the natural man is sin's servant; for "every one that committeth sin is the bond-servant of sin." John 8:34, R.V. Jesus Christ came to awaken men from sin's hypnosis, to set men free from sin's bondage. "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; . . . to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. And in knowing Him, "ye shall know the truth, and the truth shall make you free." Verse 32. His word of power speaks to every willing soul in sin's death-sleep: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." Eph. 5:14, R.V.

Submission to God is submission to the mind and will and love of Him who fills the universe. It is liberty in all His glorious infinity so far as we are capable.

The Bondage of Creature-Worship.

Nay, more: the liberty given of God is freedom even to enslave ourselves in the utter bondage of sin and death. He who is God's freeman is free to do good, and has all the infinite power of God by which to do it, and all the infinite possibilities of eternity in which to do it. He is also free to turn at once from this blessed liberty to the bondage of the creature; and the bondage of the creature is the bondage of sin. For to submit to the finite the control of mind and will is missing the mark of God's glorious purpose concerning man, and coming short of God's glory. Rom. 3:23. God sets man free, that he may have liberty for infinite good.

But bondage of the creature to the creature, the subjection of one creature's will to that of another, is bondage and not freedom. While he is so submitted, in the words quoted above, he even "can not reason while this influence is upon him. He is practically *an automaton*, obeying a will more royal than his own." But obeying another will from that of God is sin,

and is falling from the glorious liberty of the Son of God.

Says the Spirit, "Ye were bought with a price; *become not bond-servants of men.*" 1 Cor. 7:23. Even the Christian slave is not to serve his earthly master because he is a slave, but he is to serve in singleness of heart, fearing God. "And whatsoever ye do, do it heartily, as *to the Lord*, and *not unto men*; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Col. 3:22-24.

Spiritual versus Physical.

Moreover, God rules, and we gladly accept His rule, by the spiritual nature controlling the fleshly. The base, the low, the selfish is dominated, controlled, "put to death by the Spirit." But in control of the human by the human, as above stated by a high authority, hypnotism "works out from the *physical side of our nature.*" It is the ministration of the flesh. It is controlling man's mind through the physical, carnal side. It is contrary to the Spirit.

Its Origin.

Is it therefore good?—Nay, it is evil. Satan, the highest of all God's creatures, who sealed up the sum of creature-wisdom and perfectness of beauty, chose the path of selfishness and sin; by his personal magnetism deceived and led astray a third of the angelic host; conspired against the government of God, and is using all his seductive craft and vast array of hellish forces to destroy the inhabitants of this little world, where is being wrought out the great problems of eternity, and where will be eternally settled the triumph of righteousness over sin, of love over force. Satan is working through men to enslave and destroy souls. And every sin which teaches the subjection of the mind and will to that of any other creature, dead or alive, angel or human, let it be called "Science" or "Christian," is of Satan, of evil, and not of God.

It will come in the garb of righteousness; it will clothe itself with seeming light and healing; it will deceive if it were possible the very elect. 2 Cor. 11:14, 15; 2 Thess. 2:10; Rev. 12:9; 13:13, 14. But all its cloaking in borrowed garments, all its pretended beneficence, all its miracles, are wrought for the flesh, as deadly opiates to the spirit. Liberty to the flesh is given that the soul may be enchained in the eternal bondage of death.

Hypnotism is of the same origin as "Christian Science," and "Spiritualism," and every other scheme of self-salvation, or salvation by the human. However many good, well-disposed souls have been led away by them, they are all of the same origin, having the Edenic falsehood as their base. "Ye shall not surely die; . . . ye shall be as God."

The Christian Can Not Use It.

3. The Christian can not use such a power as hypnotism, because he will not counterwork God's purpose in any soul. He will not seek to break the power of choice and freedom in a single soul, and bind that soul to his own limitations. To do that would be to exalt himself to the place of God, and then he would be no longer Christian, but antichrist. He will be gladly content to point every soul to the One who is "mighty to save" "even to the uttermost" every soul who will come to Him. The true Christian, then, by whatever name he may be called, will not seek to use, nor will he care

to investigate, the counterfeit of Satan when he knows the genuine of God.

How May We Escape?

Hypnotists tell us that by far the greatest amount of the exercise of the influence, and that which is the most potent for good or ill, is when the subject is wholly unconscious of the influence. Man can be hypnotized, evidently, without the conscious, active consent of his own mind. But it is only when the mind is under the control of evil, actively or passively, that Satan can control it in hypnotism.

But every soul can resist its influence by active, willing service in the liberty of Christ. He who abides in Christ will "walk at liberty." Satan can not control him in whose heart Christ dwells by faith. No man is able to pluck the sheep from the Shepherd's hand. Trust in Him. Yield will and heart and life only to the Infinite One, who "is able to keep you from falling, and to present you faultless before the presence of His glory," and, despite all the power of Satan, "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

LIFE AND IMMORTALITY. No. 9.

Condition of Man in Death—Positive Testimony.

NOT alone do the judgment, the resurrection, and the second coming of Christ show, as told in our last, that the real man dies, but the positive testimony of the Word of God declares the same. When man dies, he is unconscious unless bidden to consciousness again by a power mightier than man. There are two classes of evidences which clearly show this:

1. **Death is likened to a sleep.** Now sleep, normal sleep of the perfectly healthy, is dreamless. Unconsciousness wraps the sleeper in its folds, and he has no knowledge of the lapse of time. He lies down at night, falls asleep, and with the exception of a sense of refreshment on awaking, the time of the night has been but a moment. So it is and will be with those who sleep in death. The lapse of time between death and the resurrection is but a moment to the silent, unconscious sleeper. Below are some of the scriptures which show the use of this beautiful and striking simile to death:—

"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 10-12.

"O Lord my God: lighten my eyes, lest I sleep the sleep of death." Ps. 13: 3.

"Thou carriest them away as with a flood; they are as a sleep." Ps. 90: 5.

"Many of them that sleep in the dust of the earth shall awake." Dan. 12: 2.

"Our friend Lazarus sleepeth. . . . Howbeit Jesus spake of His death. . . . Then said Jesus unto them plainly, Lazarus is dead." John 11: 11-13.

"David . . . fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13: 36.

"We shall not all sleep." 1 Cor. 15: 51.

As death is called a sleep, the resurrection is properly designated the waking time, the moving of the everlasting day.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

"Our friend Lazarus sleepeth ["is dead," verse 14]; but I go, that I may awake him out of sleep." John 11: 11.

"Many bodies of the saints which slept arose, and came out of the graves after His resurrection." Matt. 27: 52, 53.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him [that is, with Christ, from the dead, Heb. 13: 20]. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 13-18.

God's words of comfort to the mourning ones are not that the dead are conscious with God, or looking down upon the sorrowing ones, or basking in the light of paradise, but that there will be a resurrection. The dead will live again. "Weeping may endure for a night, but joy cometh in the morning." Ps. 30: 5.

2. **The Positive Testimony of the Word** is that the dead are unconscious, that intelligence in thought and act is suspended, and that so far as man is concerned death ends all, and the grave covers all. Read what Inspiration says:—

"For in death there is no remembrance of Thee; in the grave who shall give Thee thanks?" Ps. 6: 5.

"Let the wicked be ashamed, and let them be silent in the grave." Ps. 31: 17.

"Shall the dead arise and praise Thee? Shall Thy loving-kindness be declared in the grave? or Thy faithfulness in destruction? Shall Thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. 88: 10-12.

"The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17.

"Put not your trust in princes, 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." Ps. 146: 3, 4.

"For the living know that they shall die; but 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." Eccl. 9: 5, 6.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." Acts 2: 29, 34.

Now all these refer to the real person. It would be a mere begging of the question to affirm that the remembrance, the thanks, the praise, the forgetfulness, the silence, the thoughts, the love, the hatred, the envy, pertained to the body; for when according to the immortal-soul theory did the body ever remember, give thanks, praise God, or think, hate, love, or envy? All these things are spoken of the thinking, hating, loving, envying, remembering, praising man. They refer to the whole man, of whom the Bible ever treats, and of whom soul and body are essentials. Separate the soul from man, and you have naught but dust, which soon molders back to earth. Separate the body from man, and you have simply life, but not an individual entity. It takes all man's constituent parts to make the whole responsible man, and it is with the whole responsible man that God deals.

The real responsible whole man sinned and died. He sleeps till the resurrection day; for "there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15. The unjust will be raised at the close of the thousand years; but those who bore at death Christ's righteousness, who went into the grave

forgiven of God, will be raised at Christ's second coming. They can no more be holden of death and the grave than was Christ. Acts 2: 24. "For righteousness is life." For a little while the tired pilgrim may sleep. Satan and unbelief may count him eternally dead. Man may call in vain to awaken him. But Christ is coming—"the Resurrection and the Life." He will speak again as He spoke to Jairus' daughter, as He spoke to the son of the widow of Nain, as He spoke to Lazarus, and all the sleepers shall rise. "Christ the first-fruits; afterward they that are Christ's at His coming." 1 Cor. 15: 23. "Then He shall reward every man according to his works."

AN ASSURED FOUNDATION.

In an editorial on the "Presbyterian Revision Issue," the Springfield Republican notes the majority in favor of revision, and says:—

Dissatisfaction is shown in every variety of the action of the presbyteries, enough to make it certain that the ancient dogmas do not represent the true belief of the church, and, in fact, a clear consciousness that this denomination of Christians is going on under false colors. In this it does not differ from almost every other division of Christianity. Rome is not troubled, because it reposes on historical authority. But all bodies that hold the right of man to think for himself are ever in this state of flux; they can not rest, for the spirit of man is restless, and its glimpses of the truth make obsolescent, age by age, all systems built up by logic from premises assumed and not assured, and against which the heart and conscience of man revolt.

But Protestants could have saved all this if they had builded on the Word of God, if they could have believed that God was able to save His church and bind it together without the hoops of human creed. Catholic tradition will sometime crumble before the presence of God, and human tradition merely, by whomever held, is no different. Dead creeds of men can not expand. Why will not men trust in the living Word alone? It is assured.



1094. **T. J. L. Time of Passover.**—In question 1083, SIGNS of October 3, the statement is made that the paschal lamb was slain "at the closing of the 14th and the beginning of the 15th days of the second month." It should have been "the first month." It is one of those unaccountable mistakes which show to our readers that editors and proof-readers are not infallible.

1095. **C. E. W. "Why Do Women Talk or Testify in Church?"** 1 Cor. 14: 34, 35.—Women talk in church, we suppose, because they have something to say. They and all others should talk because the Lord has something for them to say. When there is opportunity, "praise is comely." "Let everything that hath breath praise the Lord." Ps. 150: 6. This includes woman. Paul gives instruction concerning proper attire of the woman who prays or prophesies in the public congregation. 1 Cor. 11: 5. He tells of various women who had helped him in work of ministry. See Rom. 16: 3-15, and other scriptures. Certainly 1 Cor. 14: 34, 35 does not contradict what the apostle teaches elsewhere. But he did not believe in unwomanliness on their part. The whole connection shows that the instruction was given to correct abuses. Let the women apply it to themselves.

1096. **H. R. C. Soul and Spirit.**—These words have different meaning. Sometimes "soul" means the whole person (1 Peter 3: 20; Gen. 2: 7; Josh. 10: 28); sometimes it means the powers of the man (Ps. 103: 1); sometimes it means just the life (Matt. 16: 25, 26). "Spirit" is used for spiritual beings, as angels or demons (Heb. 1: 14; Matt. 8: 16); sometimes of the spiritual life which comes through faith, and, in the language of infinite love, we are said to commit to God, and which He keeps in His care till the resurrection (Luke 23: 46; Col. 3: 3, 4). The word is also used of the Holy Spirit, in which case it is rendered both "ghost" and "spirit." When soul and spirit are used together, the former seems to refer to the lower animal life and its affections, the latter to the higher spiritual life, received only by faith.



THE INCREASE OF CRIME.

THIS is a well-worn heading, but every indication is that it will stand true in the present until the history of crime and criminals is brought to a close by the personal coming of Christ in the clouds of heaven. As the law views it, crime is only a part of evil, and it would be absurd to say that crime is increasing, while wickedness of other descriptions is decreasing. It is true that a great deal of the public's information on this question is derived from the newspapers, the greater portion of which are inclined toward the sensational. And yet no one will thoughtfully say that the newspapers publish all of crime. On the contrary, it is safe to say that only a small per cent. of existing crime and evil appears in print.

It is by no means a desirable thing to proclaim the increase of crime. No doubt it shocks the moral sense of many who are fondly hoping and saying that the world is growing better. But the question is not going to down. Lynchings, mobs, riots, strikes with violence accompanying, and miscarriage of justice, are the causes of a swelling note of protest the country over, to say nothing of the world outside; and men who are slow to recognize in the condition the fulfilment of scriptural predictions indicating that we have searched the threshold of the world's crisis, are quick to see that a condition exists demanding firm treatment, at least, in a social and political way. The subject can not be touched at one point without receiving a shock all through its system. Therefore it is that the following extracts from an editorial in the *Independent* touch with no tender finger some of the sore but responsible members of this body of evil:—

"Juries are becoming more and more loath to hang murderers; lawyers invent new delays and appeals; judges impose shorter sentences on bank-crackers, house-breakers, and forgers; presidents and governors tumble over themselves in their eagerness to pardon the worst scoundrels on half-expired sentences; trade unions put a stop to remunerative labor in State prisons, as one important step in their program of reducing useful service to a minimum throughout society; politicians and legislators who go to bed every night of their lives wondering what strange fortune has hitherto kept their own precious persons outside of prison walls, aid and abet all these efforts to ameliorate the condition of the unlucky ones who, in spite of everything, get caught. And all the while the strenuous work of robbery, assault, and murder goes industriously on."

"In the last three or four years murder after murder in New York, in Philadelphia, in Chicago, and in other large cities, has gone unpunished. The murderer has gone undiscovered, or he has eluded his pursuers, or he has escaped sentence through the ingenious exploitation of a criminal law that in its solicitude to protect the accused has ceased to protect the public. Train-wrecking and hold-ups of passenger and express trains are little if any less frequent than they were in the unsettled days when railroads first crossed the plains and penetrated the far Southwest. Worse yet is the insecurity of families living in suburban villages and in secluded rural hamlets which ought to be the abode of restfulness and peace. For months past the southern and western suburbs of Chicago have been the scene of weekly hold-ups and highway robberies. One of the most atrocious murders in many years was committed a week ago in the quiet town of Pittsfield, in the Berkshire Hills, of Massachusetts."

"The perpetrators of this crime have not been apprehended, and if by any chance they shall be arrested, it is probable that months will lengthen into years before they are brought to execution. Indeed, the chances are two or three to one that if the crime shall be definitely proven against them, they will by some legal hocus-pocus escape punishment."

"It is these miscarriages of justice, through failures to apprehend malefactors, failures to convict them, and failures to keep them in prison when once they have been put there, that vitiate all the conclusions of writers who try to prove that crime is decreasing."

"We are aware that we have spoken disrespectfully of American courts in their criminal procedure, of American executives in their abuse of the pardoning power, and of prison reformers in their zeal to end ancient abuses and to give offenders a chance to reform. We have spoken thus intentionally, for we believe that consideration for criminals at the expense of protection to the law-abiding, has become a scandal and a danger. Not least of the perils of it is the encouragement it gives to the terrible and growing practise of lynching. We are by no means prepared

to set forth all the causes that have conspired to produce this lamentable lapse into barbarism; but that one chief cause is found in a settled popular disbelief in the intention and the ability of courts and executives to mete out legal justice, we have not the slightest doubt."

The denunciation of men in authority is deserved, as all know, and the other terrible evils mentioned are of such common knowledge as to require no further comment at this time. There are some who do not deny that there is more crime now than there was ten, twenty, or one hundred years ago, but who insist that the proportion of criminals to the general population is less, and is decreasing; in other words, that morality is prevailing. But this is a conclusion based on the world's self-constructed premise that material progress makes for good, and is a deception. Increase of wealth and inventions and growth of science do not by any means imply the presence of the leaven of righteousness. There is only one true promise, and that is God's Word, which we are aware the world is coming to regard as foolishness. But that Word will judge the world not far hence, and its testimony of the last days is: "This know also, that in the last days perilous times shall come." "Evil men and seducers shall wax worse and worse, deceiving, and being deceived."

And concerning men in high places, the picture was drawn long ago that we behold to-day: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil is accounted mad." "That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire; so they wrap it up. The best of them is as a brier; the most upright is sharper than a thorn hedge." Be not deceived; the world is terribly wicked, and the great day of final judgment is breaking. But be not discouraged; turn from earthly hopes to the enduring and heavenly. There is a solution of the matter in Christ, our source of wisdom, and our redemption.

L. A. PHIPPENY.

REFORM DOES NOT COME BY THE BALLOT.

THAT you can not *vote* reform even by woman-suffrage is evident to all thinking reformers. *True reform* must come from within, the result of regenerating forces born of God. All other reform is but forming in different shape the same elements of evil. It has been thought by many good souls that the ballot to woman would remedy many of the wrongs and corruptions and evils of our national and municipal life. But it seems not to do this in cases where it has been tried. Below is what a Catholic priest, W. O. Ryan, pastor of St Leo's Church, Denver, has to say about its workings in Colorado, in the *Kansas City Star* of November 25:—

"To say that female suffrage in Colorado has proved a failure, is to express a half truth, and a failure, after all, is but a negative term. Failures are oftentimes respectable; we can tolerate failures in things and persons."

"But the exercise of suffrage by women in Colorado is no longer tolerable; it is an unmixed evil, a horrible travesty on the hopes and expectations of many of us; a Frankenstein monster we have raised, which we must slay, or it slays us. It is injuring our homes; it is ruinous to all that is becoming and admirable in many of our women."

"I was one of the theorizers who voted for woman-suffrage. I imagined her entrance into the political arena would soften the combat and civilize the combatants; that her participation in politics would cleanse political ways; that the beetle-browed ward heeler, the saloon-keeper with a pull, the purchaser of fraudulent votes, would pass away as darkness when the dayspring arises. I believed that of course we should have a higher class of candidates for office, or that surely only a higher class could succeed, once woman-suffrage was obtained."

"All these hopes are with the things that were. Politics is the same old dirty game; the candidates are of the same mixed caliber; the ward heeler flourishes; the barkeeper with a pull is not extinguished; the repeater has still his innings."

"What good has woman-suffrage done?—Absolutely none. And from experience we find that it

is incapable of good. It never can change the result of any election; for the daughter, mother, or sister votes as her father, husband, or brother votes. This is the rule—to which the exception is rare.

"In a large acquaintance, and I believe I know and speak to as many people as any man in Denver, I have met only few exceptions to that rule. In one case the woman voted from her family tradition; in the other, the women voted against their husbands' ideas, I believe, from natural perversity. And it is well the rule works; did it not, God help the divided homes."

"I see no good result from our eight years of woman-suffrage. We have a Sunday-closing and midnight-closing law for saloons. Surely here the woman vote should tell. Yet the fact is that most of our saloons are open on Sunday; many are open all night. And that abomination, 'the ladies' entrance,' greets one everywhere in Denver. Women suffer more than men from the gambling evil. Yet gambling is open and seemingly supported, or at least protected, by law in Denver."

"There is in Denver, as in all large cities, a 'red light' district. If the painted woman were confined there, so much the better for morality. She roams wide, however, and everywhere is herded to the polls; the semi-drunken harlot votes beside the respectable mother and sister."

"And the evil of woman-suffrage! For a month past hundreds of women have neglected their homes because of their interest in politics. Women's political clubs, under the name 'Bryan' or 'McKinley'—and doubtless both these gentlemen would be far from desiring their names to appear as an *agis* for the woman in politics—female political orders, female political canvassing—God pity us, we have known the burden and woe of them all. It is our experience that where women have joined fortunes with a political party, because of their finer, more emotional nature, they have become the blindest partisans, and by their emotions are made absolutely destitute of principle in things political."

"Think of it, a woman buying other women to personate voters who had moved! Two such authentic cases came under my observation; and these women were otherwise reputed decent."

OBJECTS TO THANKSGIVING PROCLAMATIONS.

DR. J. E. ROBERTS, of Kansas City, objects, according to the *Journal*, to Thanksgiving-day proclamations by the President, on the following grounds:—

"There is ground for the objection to this proclamation which has now grown into custom—first of all, on the score of etiquette. Surely a dignified and reasonable request made by the chief officer of a great nation ought to be treated with a becoming respect, but it is not. The call to assemble on a day and give thanks, makes no impression, is, in fact, treated with amiable disregard and good-natured indifference."

"There is ground for objection to this custom on the score that it is a violation of the principle of religious liberty. It is the more subtle because the danger is masked. If the President were, by the authority of his position, to order people to observe a day of religious service, and should seek to enforce that order, it would be less dangerous because the people would summarily resent that invasion of their religious freedom, but the fact that it is tentative, hortatory, and apologetic, helps to establish it in custom because the peril is not seen, and it thus becomes more dangerous."

"There are laws upon the statute-books of this state which, if enforced, would make this a very unhappy town one day in seven. Nothing but an enlightened public opinion stands now between us and a Sabbatarian despotism. There is an organization with salaried officers and headquarters in the capital of the nation whose avowed purpose is to put God in the Constitution and emblazon the sign of the cross on the Stars and Stripes. Already the church property in every State of the Union but one is exempt from taxation, and in that State within a few days the people have voted upon an amendment to the Constitution exempting their church property from taxation. Thus, the Lord, and the very rich, escape their just measure of taxation, and the poor people pay for both."

Its Evil Influence.—About eight years ago South Carolina voters expressed themselves in favor of prohibition by about 8,000 majority. The Legislature betrayed their trust and gave the people the State dispensary; in other words, putting the whole liquor-selling business in the hands of the State, the profits going to the support of education. By this law the liquor business has been forced upon towns that repudiated it. Two years ago the dispensary had in round numbers 4,000 majority, but in the last campaign the majority against prohibition was tremendous. The educational bribe has blinded the minds of the people.

A NEW YORK lawyer, Mr. Eugene Smith, has been studying the subject, and estimates the money cost of crime in this country at \$600,000,000 a year.

PRESIDENT KRUGER'S intended visit to the capital of Germany will not take place, because of the emperor's practical refusal to see him. Italy and Austria, it is reported, have also shown similar unfriendliness to the Boer cause. German official papers declare that Germany could not entertain a proposition to render the Boers any practical support. There has been much skirmishing between the British and Boers in the Orange Free State. The Boers under Steyn and De Wett captured a detachment of 400 British on November 28. The British loss was 15 killed and 42 wounded. A stubborn battle was fought on the same day and the day following between the armies of General Paget and Commandants Viljoen and Erasmus, resulting in the defeat of the Boers. On Sunday, December 2, the British under General Knox and the Boers under Christian De Wett fought an all-day engagement, in which the Boers were driven from their position. General Kitchener is now in control of the British operations in South Africa, and reports indicate that severe and harsh measures will be taken to bring the conflict to a close. These measures are arousing much antagonism among the Dutch of Cape Colony, and fears of serious trouble are expressed in many quarters.

REPORTS from China give no hope of a settlement of the international tangle there in the near future. The ruler of China has promised the punishment of other high officials; but the powers have not thus far been able to agree as to what demands they shall make upon China. There seems to be some indication that the empress dowager is coming to sense the seriousness of the situation; but there is no indication that she is yet willing to return to Peking. Punitive expeditions continue to be sent out in different directions from Peking, resulting in small skirmishes and the destruction of property, but no tangible results follow.

A CABLE to the New York *Sun* from Rome says that the pope has ordered that about 10,000 old swords, halberds, spears, and battle-axes in the Vatican armory be melted and the iron sold. The weapons are now useless except as curios. Like the nations of earth, the pope finds his army cumbered with obsolete weapons of war, and disposes of them as the nations do; all of which calls to mind the grim mockery of such things. Christ said, "I am come that ye might have life." His so-called vicegerent surrounds himself with a bodyguard in whose hands are the instruments of violence and death.

THE terrible storm which recently visited the island of Guam and sunk the auxiliary cruiser Yosemite, wrecked hundreds of houses, practically wiping out some of the towns on the island. At one town twenty-eight persons were killed, and a number of lives were lost in other villages. The coconut crop is reported ruined for four years, and there is much destitution among the natives. Supplies have been sent from Manila, and building material will be sent from the United States.

WHILE a crowd of men and boys were watching a Thanksgiving football game from the roof of the San Francisco Glass Works, the roof gave way, precipitating a part of the crowd to the floor of the structure and the rest to the top of the oven in which the glass is melted. What the fall failed to do for some of the victims the heat of the oven quickly accomplished; and as the result of the accident twenty-two are dead, and over eighty more or less seriously injured.

THE Bureau of Naval Construction and Repair has practically completed plans for the building and armament of five more powerful battle-ships. These are to be as large as any in the world, to carry the most powerful armament yet devised, and have the utmost possible speed. It is the design of the department that these shall be the most powerful battle-ships ever projected. Three of these were authorized in 1899 and two in 1900.

ON December 3 the market value of Standard Oil stock was forced up to \$825 a share. The capital stock of the company amounts to \$100,000,000; but the present market value at this increased valuation is now over \$800,000,000. The rise in the price of this stock has been phenomenal, and its holders have added fortune to fortune within the year. The price of the stock has nearly doubled since last January, when it sold at \$475 a share.

It is stated that Great Britain intends to purchase 50,000 horses in the United States within the next six months. In reference to this report the San Francisco *Chronicle* makes the following pointed comment: "Since the peace conference at The Hague the demand for all sorts of war material has been very brisk, and there is no prospect of any falling off."

COMMANDER SOUTHERLAND, of the naval militia, in his yearly report to the Navy Department, strongly urges the creation of a naval reserve, which he considers necessary to place the United States on an equality with the first-class powers of the world, and man the ships being constructed. This organization would be in addition to the present naval militia.

ON account of the severe drought in New Mexico the Zuni Indians have been reduced to subsistence on the roots of grasses and herbs growing in the dry beds of the river and its tributaries. Unless substantial and continued assistance is given by the government, starvation will be the portion of many of them before spring.

EMPEROR WILLIAM'S recent decree in reference to the higher schools of Germany provides that the study of the English language shall be made equal with that of Greek in the under classes, and shall take the place of French in the upper classes. This he does because of "the importance attaching to the English language."

THERE has been submitted to the governments of Spain, France, and Morocco a proposition for a railway tunnel under the Strait of Gibraltar. According to the figures of the engineer, this tunnel would be twenty-five miles long, twenty miles of which would be under the waters of the strait, and would cost \$23,000,000.

REV. J. S. BITLER, the owner of a rich mine in Cripple Creek, Colorado, is planning to build in Chicago a temple of worship for the masses. It is to be the largest building in Chicago, 500 feet high, and capable of accommodating 10,000 persons, and is to be surmounted with a luminous cross, 100 feet in height.

UNFRIENDLY feelings have been stirred up between Uruguay and Brazil and also between Bolivia and Brazil, which threaten to result in the severing of diplomatic relations between those governments. The government of Uruguay has intimated that it will soon hand the Brazilian minister his passports.

REPORTS from Colombia, South America, indicate renewed activity among the rebels in all parts of that State. The rebels are reported in possession of the city of Chagres, only fifteen miles from Colon. Government troops are attacking the rebels, with indifferent success, in a number of different localities.

A BEER-POISONING epidemic is reported from Manchester, England, where more than seventy deaths have occurred as the result of drinking poisonous beer, and 18,000 patients are suffering from the same cause. The chemicals used by the brewers have been tested, and found to contain arsenic.

THE output of the Cripple Creek, Colorado, gold mines for the present year is placed at \$23,758,300, which is over \$4,000,000 more than the output for last year. This is believed to equal, if not exceed, the entire output of both the Klondike and Nome mining districts for the same period.

THE boundary dispute between Brazil and French Guiana, which was submitted to the government of Switzerland for arbitration, has been decided in favor of Brazil. The latter country gets 147,000 square miles of the contested territory, and France about 3,000 square miles.

A REPORT from Pittsburg, Penn., states that all the presbyteries have voted on the question of creed revision, resulting in the revisionists receiving about 72 per cent. of the votes cast. The committee has met in Washington to take action in regard to revising the creed.

THE United States transport Thomas arrived in San Francisco on December 1, having on board the body of the late Colonel Liscum, who was killed in the Philippines; General Wilson, who has been serving in China, and over 300 sick and insane soldiers from Manila.

THE British Government has accepted the bid of the Telegraph Construction and Maintenance Company to manufacture and lay a cable from Vancouver, B. C., to Australia and New Zealand, for the sum of \$8,742,000, the work to be finished by the end of 1902.

THE Italian minister of the treasury announces a national deficit of 19,000,000 lire, 13,000,000 of which are due to the expenses of Italy's China expedition. This enormous deficit makes it necessary for the government to postpone many useful and needed reforms.

PRESIDENT DIAZ, of Mexico, was inaugurated president of the Mexican republic on December 1. The president's inauguration for another term of four years was celebrated by a peace procession of the various occupations of the republic.

By the explosion of a boiler in the Chicago and Northwestern Railroad buildings at Chicago, on December 3, five persons were instantly killed and twelve others injured, of whom three are expected to die.

LIEUTENANT-COMMANDER R. T. HALL, Admiral Dewey's aid at Manila, was mortally injured at the Brooklyn Naval Hospital on December 3, by the falling timber of a scaffolding.

A CABLE from Paris brings the intelligence that a girl of twenty-two and a boy of twelve have recently committed suicide in order to satisfy their minds in regard to the great hereafter.

ELEVEN persons lost their lives, and twenty were more or less seriously injured, in a collision on the Mexican Central Railway near Jimulco, Mexico, on the night of November 30.

THE short session of the fifty-sixth Congress of the United States was opened on December 3, and the message of the President placed before the House and Senate.

SENATOR CUSHMAN K. DAVIS died at his home in St. Paul, Minn., on November 27. Senator Davis was one of the members of the Paris Peace Commission.

ABOUT 500 telephone and telegraph linemen are now on strike on the Pacific Coast.

OSCAR WILDE, the noted esthete and degenerate, died in a small hotel in Paris, on December 1, forsaken by relatives and nearly all who had known him.

A STEAMER plying between Naples and Marseilles was wrecked on December 2, and forty-five of her passengers and a portion of her crew were lost.

A TREATY has been concluded between the United States and Nicaragua and Costa Rica, granting a right of way for a Nicaragua canal.

THE American battle-ship Kentucky has paid a visit to the Turkish port of Smyrna, and also called at Constantinople.

CHIEF OF POLICE JOHN W. CAMPBELL, of St. Louis, has been chosen to fill the position of chief of police in Manila.

SEVEN persons were killed and over twenty injured in a railroad collision near Suisun, Cal., on December 4.

THE czar of Russia is reported to be out of danger and on the road to recovery.

BOOK NOTICES.

"DAVID AND HIS FRIENDS," by Louis Albert Banks, D.D. This volume contains 31 sermons, which were preached in the First Methodist Episcopal Church, Cleveland, Ohio, during January, 1900, in a series of revival meetings. The most of them are based on some practical thought in connection with the life of King David. They abound in illustrations from real life, and are very interesting reading, and would no doubt be helpful in the class of meetings in which they were delivered. Cloth, 12mo., 356 pages, gilt top. Price, \$1.50. Funk & Wagnalls Co., New York and London.

"MAN AND HIS DIVINE FATHER," by John C. C. Clarke, D.D. A system of conductive philosophy, beginning with the "Enigma of Life," and discussing the "human person" and the "divine Person," and their relations; the philosophies of history outside of the Bible, and the philosophies of the Old and New Testaments. Unlike most systems of mental and moral philosophy, the author of this exalts God and Christ in their true positions. That there is a philosophy in the plan of salvation no earnest student of the Word can doubt. But we feel sure that much of the persistent effort of this and other systems of so-called philosophy to prove by man's reasoning, and by the old forms of expression and philosophical terms, the truths claimed in the topics considered, serves to bewilder minds by many words, and to obscure the light rather than simplify and make plain. Especially is this so, even tho there be beautiful thoughts and much that is good on certain phases of truth, when there exists, as does in this treatise, an apparently entire misconception of the fundamental reason for the existence of sin, and a sweeping misinterpretation of important prophecies like Daniel and Revelation and other scriptures. And in a subtle and plausible manner its philosophy is permeated with the doctrine of the real man's inherent immortality, which the Word defines as error. 364 pages. Price, cloth, \$1.50. A. C. McClurg & Co., Chicago.

"THOUGHTS," revised and enlarged edition, by Ivan Panin. Five hundred paragraphs, mostly short, epigrammatic sayings, thoughtful, witty, and more or less wise and helpful. Under the general title of the book are the chapters, Thoughts of Sorrow, Of God and Man, Of Love, Critical, Of Conduct, Of Depravity in Man, and Miscellaneous. 124 pages, 4½x6 inches. Published by the author, Grafton, Mass.

"THE TEMPERANCE PROBLEM AND SOCIAL REFORM," by Joseph Rowntree and Arthur Sherwell. A compendious volume setting forth facts and figures concerning the drink traffic in the United Kingdom and other prominent countries. Its nine chapters are: 1, The Statement of the Problem, Growth of Temperance Sentiment and Change in Social Customs, etc.; 2, The Social and Political Menace; 3, State Prohibition (United States); 4, Local Option (in United States, Canada, Australasia, United Kingdom); 5, High License (Pennsylvania, New York, Minnesota); 6, The Government Spirit Monopoly in Russia, and the Swiss Alcohol Monopoly; 7, The Dispensary System in the United States; 8, The Company System in Sweden and Norway; 9, The Solution of the Problem. The specific moral aspect is not considered, but rather a reform by legal processes, aided by the establishment of reading-rooms, lecture halls, exhibitions, clubs, etc., etc. There are twenty-six maps and illustrations, and the work abounds in valuable tables of statistics regarding the great evil of intemperance. 815 pages, cloth. Truslove, Hanson & Comba, 67 Fifth Avenue, New York.

"FOOD FOR THE SICK, HOW TO PREPARE IT; FOOD FOR THE BABY," by E. C. French, M.D. An arrangement of diets for use in treatment of diseases in general medicine, nervous diseases, and after surgical operations, with a chapter on "Food for the Baby." A portion of the book contains recipes, also, for preparation of food. For those who believe in eating and drinking everything the world calls food, the book might be of some service. But for one who believes much so-called food and drink is unfit to be put into even a well stomach, the book is of little value. 171 pages, cloth. Price, \$1.00. John P. Morton & Co., Louisville, Ky.



THE HOME

AUTUMN.

BEYOND the crimson hill of autumn's splendor,
The twilight fadeth into gray;
And fairy songs from night-birds, soft and tender,
Fall on the ear at close of day.

Above, the bright blue skies are sweetly shining;
The Indian summer days are fair;
And from the fields the busy men are gathering
The golden pumpkins waiting there.

In welcome cadence, zephyrs, softly sweeping,
Are whispering songs through every breeze;
And strewn upon the ground are emblems lying
In rainbow colors from the trees.

E'en thus the sweetest pleasures fade forever,
And vanish into air away;
E'en when within our eager grasp they prove delusive,
And fade, as fades the closing day.

But in that land where reigns eternal gladness,
Autumnal shades shall never come;
Its sacred joys shall know no tinge of sadness;
Death shall be banished from that home.

MRS. ALICE M. AVERY-HARPER.
Laingsburg, Mich.

THE VEXED QUESTION.

BEFORE leaving the subject of the duty of husbands, I wish to say a few words upon a point that causes about as much unhappiness in married life as any one thing. I term it the "vexed question," or, in other words, the *money* question. I am aware that it is a delicate subject, yet it should be considered.

There are many husbands who have the right view of family finances, and are just and honest with their wives in money matters. God bless them. It is not to such I write, but to those who carry the money so deeply buried in their trousers pocket, with the purse-strings so tightly tied, that a penny scarcely ever finds its way into the hands of the wife. There is a true basis upon which to conduct family finances, so that justice may be done the hard-working wife; but it seems each husband has his own ideas, and runs the business to suit himself, too often regardless of what the right may be.

One man says, "Wife and I are one," but if you watch closely, *he* is generally *the one*, and carries the undivided contents of the pocketbook. If wife wants a little money, she has meekly to ask, "John, can you give me fifty cents?" Very likely he will give the gruff reply: "What have you done with that quarter I gave you last week? You seem to think I am made of money," as he grudgingly hands her the small amount, which she quietly takes, turning quickly away to hide the falling tears. Perchance this same little wife, before she married him, had been self-supporting, and carried her own purse. Doubtless she is paying her way now, and honestly earns much more than she is getting.

Another man says, "Wife and I are partners." Good; but how far does the partnership extend? She does her share of the work; how about the income? Does she have a share in that? or do you pocket all, and leave her out of the question? You say, "I am in debt; every dollar has to go that way." Well, talk it over with the wife; she is the other partner, you know. Let her have the pleasure of giving her share. Every true wife is ready gladly to

do her part in sacrificing, but she does not like to do it all.

"O," but says still another man, "my wife works for love, not wages!" Yes, that is true; her work is done for love's sake, truly, but she has needs, nevertheless, and really needs money. There are husbands who stand high in church circles, and who give largely themselves to God's cause, but whose wives do not have a penny from one month to another to contribute to the Sabbath-school funds or any other collection. Their whole time and strength are spent in caring for their husband and family; they have no income, no way of earning money outside of their home duties. They do not like to ask for money, and so go without and have nothing to give. Wives who before marriage earned their money and spent it as they chose, feel the change deeply.

Each home is a little kingdom of its own, where no stranger has a right to dictate or intermeddle. But I know that in many homes there should be a reform in this matter. The wife and mother should be treated with respect, and her rights sacredly regarded. One of the pitiful sights of earth is a poorly-clad, overworked wife, who scarcely has the necessaries of life, while her husband is able to supply her with every needed comfort.

On a farm the butter-and-egg money, or a part of it, generally goes to the wife; and if anything is left after the family wants are met, she can use it for her personal needs. I know of one woman who does not even have this income from the poultry-house, as her husband sells all the eggs and pockets the money.

It may be that those who read this article do not belong to the class of husbands here described; but there are such husbands. I have given actual facts, as they exist in many homes, though I do not write from personal experience.

Some men carry the pocketbook; but it unclasps readily to the wife's needs. She feels perfect freedom to take what she needs, and never a word as to what she uses it for. Her husband has perfect confidence in her ability to spend money wisely, and he knows it will not be foolishly wasted. There are other men who are willing their wives should get what they need, and they will pay the bills. This is kind and generous; but there is a better way, which some men prefer, and that is to let the wife carry her own purse. The husband may add to its contents as the state of his own will allow. Then if the husband is absent, the wife is prepared for any emergency that may arise, and may be saved much embarrassment.

But all women are not financiers. Some have no more idea of the value of money, and a right use of it, than a three-year-old child. A man who has such a wife, especially if he is poor, can not, dare not, place his hard-earned wages at her disposal. But every true wife will look well to the financial interests of her husband. There ought not to be a divided interest, and in the true home there will not be.

MARIETTE C. DUBOIS.
Grand Ledge, Mich.

"LIKE the sunlight which fills the air all around us, and enters wherever there is an opening, so does the presence of God fill the whole universe, and enters every heart that opens to receive Him."

ALCOHOL; ITS HISTORY, AND ITS EFFECTS UPON SOCIETY.

By W. H. Riley, M.D., Superintendent of Colorado Sanitarium, Boulder, Colo.

[All rights reserved.]

Pauperism.

SOCIETY has a burden to bear in the way of pauperism. How readily is seen the connection of this with intemperance! The man ruled by a demoniacal desire for drink hesitates at no sacrifice to gratify his unconquerable appetite. Sickness and disease come, or a parent dies, and society bears the burden of a family's support.

The reports of State and private charities abound in testimony to the fact that the greatest cause of pauperism is caused by intemperance. Two questions were sent out by the chairman of the Massachusetts Board of Health to several hundred towns and cities of the State. The questions were:—

1. What proportion of the inmates of your almshouses are there in consequence of the deleterious use of intoxicating liquors?
2. What proportion of the children are there in consequence of the drunkenness of parents?

Replies were received from nearly 300 towns and cities, showing clearly that liquor was the great factor in causing pauperism and destitution. The superintendent of a large almshouse and hospital, replied, "I would answer the above by saying, to the best of my knowledge, 90 per cent., to both questions." Others gave the same figures. One city reported that all the tramps who had been fed had been brought to the begging condition by drink. This fact may be ascertained by any one with a very little investigation.

And pauperism begets pauperism. We have the following from the *North American Review*:—

A pauper named Margaret lived in Ulster County [N. Y.], some eighty-five years ago. She and her two sisters have begotten generations of paupers and criminals to such an extent that the number now known, mainly from Margaret,—convicts, paupers, criminals, beggars, and vagrants, including the living and the dead,—is six hundred and twenty-three. This mother of criminals has cost the county hundreds of thousands of dollars.

And thus the evil increases, and upon the temperate and industrious citizen the burden falls.

Crime.

And there is another great evil from alcohol which directly affects society, namely, crime. The man dazed by drink too often fails to discern the threatening arm of the law, and commits an act he would either fear or not desire to do were he not under its influence. And then society must go to the expense of punishing him and guarding him from similar outbreaks. That the use of alcoholic drinks is the most prolific source of crime, we have as abounding evidence as we have in regard to its being the cause of pauperism.

A terrible testimony to this fact came not many months ago from a young man in Omaha. Crazed by drink, he had shot and killed his best friend, tho' for no apparent reason. He was tried, and condemned to suffer the extreme penalty of the law. A few hours before his execution he asked for pen and paper, and wrote a letter to the young men of the city, especially those who had been his associates. After recounting various experiences in his past life, by which he had been drawn under evil influences, he said:—

But if anybody a year ago had told me that I would be in jail to-day with a death sentence upon me, I would have called him crazy. Yet here I am, with only a few more hours to live; and the cause of my being here is drink. If I had kept away from that vile stuff, I would be out in the world among

you to-day. Young men, for God's sake, keep away from drink. Keep out of bad company. Keep away from saloons and beer gardens. Seek the society of respectable and manly young men, or stay at home with your mother.

We have similar testimony from the best of witnesses, and we find that in all ages alcoholic drinks have been recognized as the direct cause of a great deal of crime. Among the witnesses who command the respect of all, we quote from Sir Matthew Hale, chief justice of England, who declared in 1670:—

The places of judicature I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of twenty years; and by due observation I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other enormities that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking—of tavern or ale-house drinking.

Testimonies from police magistrates throughout the country are abundant. The board of police judges of New York City once stated that they were satisfied that intoxication was "the one great leading cause which render the existence of our police courts necessary." A report of the Massachusetts State Board of Charities traced four-fifths of the crime of the State to intemperance, and Judge Noah Davis, of New York City, places the criminal business of the courts, caused by the liquor traffic, at ninety per cent.

(Concluded next week.)

STOVES.

THE stove is an invention and improvement of the last days. People of sixty years ago, when the fireplace was the only means of warming the house or cooking the food, would have smiled in incredulity had they been shown models of the many stoves, both useful and ornamental, that are to be found to-day in the homes in civilized lands. But the stove, like many other blessings, is often neglected and abused. Given half a chance, it adds more than half to the comfort and cheer of our homes. With a clean face and a bright fire in its heart, it seems to say to us as we come in from the cold, "Draw nigh to me, and I will make you warm and happy." But many times as I go from house to house I find the stove in such a condition that it is with a feeling of genuine disgust that I sit near it to warm myself. The hearth is covered with ashes, and the stove and pipe are as innocent of blacking as if none could be had at every grocery store for only five cents.

As a person is known by the company he keeps, so a stove is usually found in surroundings that correspond with its own un-Christlike looks; for even a stove may witness for Christ. The floor is unswept, the chairs loaded with rags or cast-off garments, the table is filled with dirty dishes and remnants of the last meal, while the mistress is in a soiled, tattered dress, her hair uncombed, and the children unwashed.

The wonder to me when I see such homes is not that so many men go to the saloon, but that so few go there, where all is bright and clean, and good cheer abounds. Many men build fine new houses with their hard earnings; but by her slovenly ways the wife soon makes the house anything but a home.

I often wonder how angels from the courts of glory can bear to tarry in such homes and watch over their inmates; but there they are day after day, taking note of every careless, slovenly act, every unkind word. All are noted down, and borne to the library above,

to witness against us in the great reckoning day unless repented of and forsaken.

O my sisters, if any who read this see in it a picture of your own homes, how would you feel to have the president call at your house? Well, a greater than any earthly ruler is coming soon. He is even at the door, and will you be ready to say, "Lo, this is my God"? Every dirty, careless habit, whether of mind or body or in our houses, must be put away before He comes, or we shall not be ready to enter those mansions He has gone to prepare for us; for nothing that defiles shall ever enter there. Rev. 21:27 * * *

A REAL SEA MONSTER.

THERE are monsters in the sea which would put to shame the sea-serpent as described by summer-resort correspondents or voracious and jolly sea-dogs. A papier-mache model of one of them hangs from the ceiling in the United States National Museum at Washington. This model was made from portions of one of the hideous things that was washed ashore from Trinity Bay, Newfoundland, and is a mere baby, being but sixty feet long.

This genuine sea terror is known as the calamary, or giant squid. It has a soft, pulpy body, which attains a length of fifty feet, and various tentacles or arms, nearly twice as long. The entire carcass will weigh perhaps five tons. It is closely related to the snail family. It has a hard beak, much like the bill of a parrot, which it uses in tearing its prey to pieces, and eyes as large as dinner plates and of a shade of green.

These giant squids are quite common in the Indian Ocean, but are sometimes found in northern waters, especially off the coasts of Newfoundland and Norway. Their tentacles, which give them a reach of more than a hundred feet, are fitted with suckers on the under side, and when they take hold, they never let go. Travelers in the Indian Ocean have seen huge whales attacked by these monsters and dragged downward after one or more tentacles have been wrapped around the helpless whale's body.

When they are attacked, the giant squids eject a dark liquid from a pouch which they have, which turns the water for hundreds of feet an inky black. This enables them to escape their enemies. No large specimen has ever been taken alive, and comparatively little is known of their habits. Their flesh is so pulpy and jelly-like that it has been found impossible to lift them aboard a ship when killed, and only portions have been secured.—*Selected.*

A TIGHT DRESS.

IT may be well to consider for a moment what a tight dress is, says a lady physician, writing of the evils of tight lacing. Dr. Robert Dickinson has tested the pressure of the corset by an ingenious device, and found that, in a case where the woman measured twenty-seven inches without a corset and twenty-seven inches with one—the same measurement, you see, and you would insist her dress was not tight—the corset exerted a pressure of forty pounds. When her waist measurement was reduced to twenty-five and one-half inches, the pressure was seventy-three and one-half pounds. This gives you an idea of what is really a tight dress. We forget that our dresses are usually fitted over empty lungs, thus giving no chance for expansion in breathing. If this occurs in ever so slight a degree, the dress is tight.

A SUGGESTION TO HUSBANDS



Has your wife a good cook-book? Not simply some old collection of recipes, but a real, up-to-date book giving scientific reasons for combinations of foods, tables of food values, foods for the sick, foods for infants, foods for dyspeptics, and so on.

If she has not, please read the following description of two books which are appreciated wherever used.

A FRIEND IN THE KITCHEN

By ANNA L. COLCORD

Besides containing over four hundred carefully-tested recipes for the preparation of healthful dishes, this book gives tables of food values, time required to digest various foods, rules for dyspeptics, practical weights and measures for the kitchen, foods for infants, etc. It is illustrated and carefully indexed.

Well bound in oilcloth, 60c

HEALTH

HOW TO FIND IT WHEN IT'S LOST
HOW TO KEEP IT WHEN IT'S FOUND

By B. FRANKLIN RICHARDS

After showing from reliable statistics the appalling fact that we are fast becoming an eyeless, toothless, and stomachless race, the author considers the details of such practical every-day questions as good foods, food combinations, influence of stimulants, advantages of vegetarianism, how to avoid consumption, care of the teeth, office of the skin, value and proper use of the bath, home remedies, etc.

To illustrate and make all these points perfectly plain, more than a dozen carefully prepared tables are introduced. These tables alone are worth more than the price of the entire volume. It contains 222 pages and is so thoroughly indexed as to enable one to instantly refer to any passage.

Well bound in cloth, \$1.00

Says the August HEALTH CULTURE of this volume:—

"The book is not an arrangement of 'glittering generalities' compiled from various sources, but is terse, clear, and practical, dealing with the questions of diet, exercise, bathing, food analysis, combinations and nutritive values, in a thoroughly competent manner."

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THE CAUSE OF TRUTH.

THE cause of truth is marching on.

O'er stormy sea and troubled land
True soldiers of the cross have gone,
Their trust in God's unswerving hand.

The cause of truth is gaining ground,
Tho earth and hell its way oppose;
It soon will circle earth around,
And souls be garnered where it goes.

The cause of truth the day will win,
E'en tho at times 'tis seeming lost;
The dread and awful monster, sin,
Must be destroyed, whate'er the cost.

The cause of truth will stand for aye,
When sun, moon, stars are veiled in night,
And usher in a brighter day,
The land of rest, the saints' delight.

The truth will live while cycles run
Their endless round, their changeless course,
And curse of sin no more be found
In all God's boundless universe.

Praise God, 'twill live while ages roll,
And shed its sacred beams abroad,—
Will live, enlarging every soul;
The truth will live, for 'tis of God.

Then rouse ye, soldiers of the Lord,
And lift the blood-stained banner high;
Proclaim God's all-unchanging Word,
Until we meet beyond the sky.

Paton, Iowa.

G. F. RIDER.

THE JAPAN CONFERENCE.

THERE has just closed one of the most significant meetings that has ever been held in Japan.

It was a union conference of all the Protestant missions in the islands. There were in attendance four hundred and fifty representatives from all parts of the empire. As we



Gate of Buddhist Temple.

met with them from day to day, and listened to the many excellent papers that were read, and the wise counsel that was given by men of ability and long years of experience in mission work, we could not help feeling glad that the opportunity was afforded us of attending such a meeting. The devotional papers presented a very high standard of Christian living, and deeply deplored the lack of devotion and godly life. Many helpful hints and suggestions were given, for which we were thankful; and we thought what a power for God such a large company of intelligent people might be, if fully consecrated to Him!

Later in the meeting, the subjects of "Sunday promotion" and "Christian(?) unity" were made very prominent, and those acquainted with the third angel's message could not fail to see the fulfilment of Rev. 13:3, "And all the world wondered after the beast."

Tho these churches bear the name of Protestant denominations, yet the proceedings at this conference plainly showed that they no longer *protest*. Bishop Awdry, of the Church of England, took the stand, and, amid the cheers of the assembly, protested against a resolution which he thought might possibly be taken to infer that the Roman, Greek, and Russian Catholics were not Christians. He spoke of them and their work in the highest terms, and said they constituted the vast majority of the true church of God in Japan.

The mover of the resolution followed the bishop by saying that he had been brought up to regard the Roman Catholic Church as a true church of God, and rather than give any offense he would withdraw the resolution, tho he could not see any possible chance for such an understanding. And he was an honored member of the Presbyterian mission. Similar remarks followed from prominent men of many of the other bodies there represented. One speaker said of course they desired unity with the Catholic Church, and they expected to have it, only they were not quite ready for it yet.

During the discussion that followed the reading of a resolution for a more strict observance of Sunday, one speaker (not an Adventist) objected to the use of the word "Sabbath" in the resolution. He said that it should read "Lord's day." He said further that there was only one denomination (referring to the Seventh-day Adventists, of course) in Japan who pretended to keep the Sabbath; that there was no command in the New Testament for the keeping of the sabbath, or Sunday, but that Sunday observance was established by example rather than precept. There were no cheers for him, but hisses and calls for the question forced him to stop talking. Another party arose, and objected to such a demonstration to suppress the opinions of those who took exception to the resolution. The matter was then smoothed over by saying that it was not because they wished to suppress any one's views, but because the time was late, that such a demonstration was made. That explanation may have satisfied some minds, but to the mind of the writer the explanation was a mere subterfuge.

We expect that in this country, as well as in America, the Sabbath will be rejected, and those who reject will not hesitate to persecute those who will be loyal to God and His law. These things do not frighten us, but they clearly show us that we are right on the very verge of the last great conflict between good and evil.

W. D. BURDEN.
Tokyo, Japan.

CHINA, THE COUNTRY AND THE PEOPLE.

CHINA is not known abroad as a land of beautiful scenery, yet everywhere one finds himself in the midst of unparalleled magnificence—mountains and rivers to the right and to the left; majestic mountains, alps beyond alps that pierce the sky, and matchless rivers, both on a scale that awakens wonder in one familiar even with the glories of Switzerland, or the largest waters of the Western hemisphere. The fertility of the land, the picturesqueness of the scenery, were a constant source of surprise and wonder.



A Pagoda.

Every word relative to the inhabitants, if true to facts, will seem exaggerated. In the South of China the people, compared with those in the North, are pigmies. In the northern provinces they are physically of noble proportions and dignified bearing, in height ranging often between five feet ten inches and six feet four inches, with a proportionate weight often of two hundred or more pounds. The people are thrifty, industrious, virile, and capable of deeds of rule and of war. Their defeat by the Japanese was due to the lack of leadership, equipment, and training. Give them leaders, and they will match the strength and skill of any nation. Their history is not all back of them. They are a peace-loving race, devoted to agriculture and trade.

Never was there a land in which children are so much in evidence. They are a most interesting part of the population. They are not stunted and puny, but eager and full of lusty energy, and with promise for the future. Their mirthfulness is a disclosure. In China, people laugh and smile and joke and have fun. They are splendid material on which the Gospel can work. Poverty and ignorance are indeed everywhere prevalent; but, viewed in the light of its possibilities, no race on earth has inherently larger promise for the future.—
D. W. Pratt, in N. Y. Observer.

"Do NOT dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might. Do not dare to think that a child of God can worthily work out his career, or worthily serve God's other children, unless he does both in the love and fear of God the Father."

OUR WORK AND WORKERS.

A CANVASSERS' school will open at Sioux Falls, S. D., on the 25th inst.

A SABBATH-SCHOOL of twenty-five members has been organized at Hollywood, Colo.

ON Sunday, November 4, eight children and five adults were baptized at Mt. Vernon, O.

A SMALL Sabbath-school has been organized at Redfield, S. D., by Brother E. G. Hayes.

FOUR members were added to the church at Bismarck, N. D., at the last quarterly meeting.

THE city of Memphis, Tenn., now has a Bible worker in the person of Sister Knapp, formerly of Iowa.

THE eight church schools in North Pacific Conference are all giving encouraging reports, says the *Visitor*.

SIX accessions to the faith are reported from Hematite, Mo., as the first results of several weeks' tent labor.

A GOOD interest is reported at Cotton, Iowa, where the brethren are completing a house of worship; and it is all paid for.

AS A result of meetings held near Paris, Tenn., by Brother Burrow, six persons have accepted the truth as presented.

DURING 1901 the Religious Liberty Library will be issued quarterly instead of monthly, and the price will be reduced to 10 cents a year.

A NEW church building is about to be erected by the brethren at Sand Hill, Ky. A Baptist minister of that place has recently accepted the faith.

BROTHER J. L. WILSON reports two baptisms and two new accessions to the faith recently at Vancouver, B. C., with an excellent attendance at the Sunday meetings.

THE *New York Indicator* of November 21 stated that Brother Bartle, of Oxford, was about ready to send a colporter wagon to the Carolina mission field by railroad.

A LETTER from Brother W. J. Tanner, of Jamaica Island, to the *Atlantic News*, notes the conversion of thirteen persons in connection with a series of tent-meetings.

FROM a report by W. S. Shreve, in the *Wisconsin Reporter*, we learn that three persons were baptized at the Sand Prairie general meeting, held October 30 to November 4.

AT Alliance, Cal., six persons have taken their stand on the "commandments of God and the faith of Jesus." Brother F. R. Shaeffer and wife have been laboring there.

AT the last Florida Conference meeting, Brother Irving Keck was re-elected president of the conference and of the tract society. He was also ordained to the Gospel ministry.

A GOOD report of meetings held at Wray, Colo., by Brethren M. Mackintosh and Aufderhar, is given in the *Echoes*. On one call eighteen persons came out for obedience to the faith.

A BIBLE institute is being held at Healdsburg, conducted by Brother Clarence Santee, president of the conference. It is an eight-weeks course, and the tuition is free for all who attend.

FOLLOWING the camp-meeting at Chico, Cal., meetings held by some of the laborers who had been at the camp resulted in the baptism of six candidates. This was at the close of the first week.

THE brethren at Connie, Wash., are erecting a new house of worship. The new enterprise is a great encouragement to the church, and persons outside of the church are assisting in the work.

OF South Lancaster (Mass.) Academy, President Griggs says: "The attendance is much larger than it was last year at this time, and there is a steadier spirit of work in the school on the part of the students."

A REPORT in the *Dakota Worker* from Brother Andrew Nelson notes the baptism of eight candidates at Waldheim, N. W. T., Canada. There are three English and two German ministers in that field, including Manitoba.

THE *Tennessee Watchman* says: "Several persons have been at our Sanitarium in Battle Creek, Mich., for treatment, and one merchant at Paducah has built up a large trade for health foods. The interest became so great in regard to health principles that the citizens of Paducah, Ky., raised over one thousand dollars to start treatment-rooms, and Dr. Reed came from the Sanitarium and assisted in getting the work started."

DEDICATORY services were held November 2 in a new church building at Albert Lea, Minn. The report says: "They have a neat, comfortable, and convenient little church all finished and complete, and their very own, with no debts against it." Good! The lot and building cost about \$800.

AS THE result of a series of meetings held at Bird, Texas, recently, four persons have begun the observance of the Sabbath. Brother A. G. Bodwell, who reports the above item, also says meetings are being held in the town hall of Cisco, the hall being furnished free of charge. Their handbills are printed free by a friendly printer.

THE church at Antigo, Wis., has decided to conduct a church school for six months. Pledges were made for its support, and a gentleman not of our faith, who had already pledged, for the privilege of sending his children, offered to double his pledge if it became necessary. There are many in the world who realize that the common-school education is not the best. How much more should our own people realize it!

PERIODICALS WANTED.

[Please send post-paid.]

CLEAN copies of the SIGNS, *Review*, and *Sentinel*, for missionary work. Address Jose E. Gallegos, Crestone, Colo.

LATE clean copies of SIGNS, *Review*, *Health Journal*, and tracts. Address Mrs. M. E. Coffin, care Mrs. Hankel, Santa Rosa, Cal.

SABBATH tracts and periodicals for missionary work, to help in "repairing the breach." Urgent. Address Henry Alfred Davis, Medical Missionary, Chunar, N. W. P., India.

THE WINTER TERM AT WALLA WALLA COLLEGE.

ONCE more we call the attention of our brethren, and especially the young people, to the matter of attending school this winter. The first term's work has closed with a splendid record. We are delighted with the order and the good spirit that we see among the students. Two hundred have been thus far enrolled.

The winter term begins December 5. A class of about sixty, composed of teachers, students, and brethren in the village, are now in training for selling "Christ's Object Lessons."

Now is your opportunity to enter school. Even tho you can not spend more than three or four months, do not miss this opportunity; \$50 or \$60 will give you three or four months in school. Do not wait until enough is obtained to carry you through two or three years; improve the present opportunity. You know not what changes may take place in your mind or in your surrounding circumstances. If paid six months in advance, \$13.90 per month will pay your tuition, room, board, light, fuel, and washing. This is as low as one could possibly expect to obtain the advantages of such a school as we have here.

We should be glad to correspond with any who are contemplating attending school. We would also like to ask a special favor of all who read these words,—that you send us the name and address of all young people who you believe should be in the college, and might be if they were corresponded with. We also call your attention to our *Workers' Educator*, published monthly in the interests of Walla Walla College; 50 cents per year.

E. L. STEWART,
Secretary.

Walla Walla, Wash.

"POWER FOR WITNESSING."

"HAVE ye received the Holy Ghost since ye believed?" If not, secure a copy of the new book "Power for Witnessing," and read and study its contents until you are no longer in doubt as to how this, the greatest of New Testament blessings, is received. Having found the way to the fulness of blessing, "walk in the light," "and receive ye the Holy Ghost."

R. D. QUINN.

Butte, Mont.

WANTED.

THERE is a splendid opening at the Helping Hand Mission for two or three Christian men to take up mission work for the winter. Fair wages will be given. Address Helping Hand Mission, 641-647 Commercial Street, San Francisco.

SUGGESTIONS TO WIVES



Your husband may not have purchased his 1901 diary yet.

We have a very nice little one which is bound in good leather, has gilt edges and fits into the vest pocket. It contains four ruled lines for each day in 1901, a list of the largest cities in the United States, a description of Cuba, Porto Rico, Philippine Islands, and the Hawaiian Islands, together with blank pages for address and cash account.

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We have this dictionary. It contains many other things of interest, among which are waxed pages for the preservation of stamps, parliamentary rules, short cuts in figures, capitals, population and area of all the countries of the world.

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A Suggestion to Parents

We believe you will not make a mistake in ordering the book described below for your children. It gives general satisfaction. If you should not be entirely pleased with it, we will cheerfully send you back your money, together with sufficient stamps to return the book.

THE HOUSE WE LIVE IN



This is the story of the body-house, the house we live in. It is told for the children, by Vesta J. Farnsworth, but many an older child will follow with peculiar interest, somehow sustained from cover to cover, the questions and remarks and conversations of Helen and Amy and Percy and their mother. The house, with its frame, and doors, and windows, and halls, and its several rooms, and its various appurtenances, finds a counterpart in our wonderful house of flesh and blood and bones. Physiology and its scientific names are tabooed words in this book. But every page contains little and big bits of items that everybody ought to know, but which a great many do not know, about the body, how it is made, what injures it, and how to care for it. And in a perfectly natural way, without labored effort, the book keeps the Master Builder in the foreground, and thus the narrative is permeated with a high moral tone.

There are twenty-six chapters, not long ones, with an original design in pen and ink for each heading. And besides these drawings there are about 130 characteristic illustrations tastefully set through its 218 pages. A striking design in red and dark green embellishes the cover. Size 6x9 inches, cloth.

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THE SABBATH SCHOOL

LESSON XIII.—SABBATH, DECEMBER 29, 1900.

REVIEW.

(Galatians 3 and 4.)

NOTE.—The length of time we have been studying the first four chapters of Galatians, gives us an average of four verses of the Epistle each week. Since it is the book itself that we have been studying, and our attention is supposed to have been riveted to the text first of all, it surely ought not to be too much to expect that even those with the least time, and who are the least accustomed to study, should have these four chapters firmly fixed in their minds. It is these weaker ones that have been constantly kept in view in the preparation of the lessons. The aim has been to have them so short and simple that none could have any reasonable excuse for not learning them. Yet the book is so deep, so rich and full, that the most active minds can find an abundance of material for study in every lesson. It is not what we have been over, but what we retain and can carry with us, that does us good; so all earnest students will welcome a halting-place, where they can take a brief survey of the work done. The following questions, which are not designed to take the place of any questions the live teacher may ask, will suggest more topics than can be gone into in detail in an hour, but it is taken for granted that the details have already been sufficiently considered to enable the student to summarize. The answer to every question may be found in the text, or in some portion of Scripture that has been given a prominent place by the side of the text.

SUGGESTIVE QUESTIONS.

- Under what circumstances did the Galatians receive the Gospel?
- How vividly was it set before them?
- What was their early experience?
- What change had suddenly taken place?
- How had it been brought about?
- From what were they turning away? To what?
- Whom were they forsaking? Then whom were they then accepting?
- Were they consciously apostatizing from the faith?
- How had they begun their Christian life?
- How were they now seeking to carry it forward?
- With whose experience was their early experience identical?
- What were they therefore to know?
- How did God from the beginning propose to justify the heathen?
- What proof of this did He give?
- In what words was the Gospel preached to Abraham?
- Who, then, and only who, are blessed?
- Who are under the curse? Why?
- What is the curse of the law?
- How and by whom has redemption from the curse been wrought?
- Upon whom does the blessing come? Whose blessing do the Gentiles get through Jesus Christ?
- To whom were the promises made? How were they confirmed?
- What about the unchangeableness of the covenant?
- What was promised in the covenant?
- Could the giving of the law affect the terms of the inheritance? Why not?
- Why, then, was it given?
- What is the relation of the law to the promises made to Abraham and his seed?
- How long will it have this office to fulfil?
- Why will it no longer have that office when Christ comes and establishes the inheritance?
- In what condition does the Scripture—the law—hold all men?
- Then what hope is there for them? For what purpose does the law so emphatically remind men of their bondage under sin?
- How is freedom obtained?
- What do we put on? How? What do we all then become?
- Whose freedom do we then obtain?
- How do we then stand related to Abraham and the inheritance?
- Give a summary of the fourth chapter.
- What two states are presented?
- In what condition were we all by birth?
- What is it to be in bondage to the principles of the world?
- How does the world stand as regards God?
- How are we delivered from the bondage?
- What case is given as an illustration of the two classes?
- If we believe and accept the Spirit, whose children are we?
- Who is our mother?
- What was the only thing the old covenant could ever do for anybody? In what did it consist? Whence did it originate?
- Whence does the new covenant proceed?
- What place did Abraham look to?
- Where do we come if we believe God's Word?
- What must first be cast out? What is the bondage?
- What comfort is there in the command, "Cast out the bondwoman and her son"?
- What, then, is the exhortation given?
- Have you the freedom of Christ?

ABOUT EDUCATION.

THOSE who have children are looking about for the best schools in which to have them educated. Those who are desirous of having their children trained morally as well as intellectually, are naturally very careful about the schools they select. Battle Creek College presents exceptional advantages for the training of young men and women who desire to fit themselves for usefulness through a training that cultivates the spiritual nature as well as the intellectual.

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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 measure, but can not save souls.

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.

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: (1) Sometimes the articles are too long; (2) sometimes we have a number on the same subject; (3) sometimes our plans are such that an article can not be used as 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.

Notes.—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 XIII.—SUNDAY, DECEMBER 30, 1900.

REVIEW.

[Christmas Lesson.]

Golden Text: "Thou crownest the year with Thy goodness." Ps. 65:11.

NOTE.—The teacher can make this lesson a lesson on the life of Christ by giving a general view of the life of our Lord as a whole, using His teachings and the record of His acts to impress upon the pupils the meaning of Christ's work on this earth.

LESSON I.—Jesus Dining with a Pharisee. Luke 14:1-14. Golden Text: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14:11.

LESSON II.—Parable of the Great Supper. Luke 14:15-24. Golden Text: "Come; for all things are now ready." Luke 14:17.

LESSON III.—The Lost Sheep, and Lost Coin. Luke 15:1-10. Golden Text: "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

LESSON IV.—The Prodigal Son. Luke 15:11-24. Golden Text: "I will arise and go to my father." Luke 15:18.

LESSON V.—The Unjust Steward. Luke 16:1-13. Golden Text: "Ye can not serve God and mammon." Luke 16:13.

LESSON VI.—The Rich Man and Lazarus. Luke 16:19-31. Golden Text: "Lay up for yourselves treasures in heaven." Matt. 6:20.

LESSON VII.—The Ten Lepers Cleansed. Luke 17:11-19. Golden Text: "Be ye thankful." Col. 3:15.

LESSON VIII.—Sober Living. Titus 2:1-15. Golden Text: "We should live soberly, righteously, and godly, in this present world." Titus 2:12.

LESSON IX.—The Rich Young Ruler. Matt. 19:16-26. Golden Text: "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" Mark 10:24.

LESSON X.—Bartimeus Healed. Mark 10:46-52. Golden Text: "Lord, that I might receive my sight." Mark 10:51.

LESSON XI.—Zacchaeus the Publican. Luke 19:1-10. Golden Text: "The Son of man is come to seek and to save that which was lost." Luke 19:10.

LESSON XII.—Parable of the Pounds. Luke 19:11-27. Golden Text: "Every one of us shall give account of himself to God." Rom. 14:12.

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CONTAINED IN THIS NUMBER.

Poetry.
 "It Is More Blessed" 2
 Thanksgiving Sonnet, B. F. M. SOURS 3
 Our Conquering King, MARIE L. LE FORGE 4
 Autumn, MRS. ALICE M. AVERY-HARPER 10
 The Cause of Truth, G. F. RIDER 12

General.
 Lessons in Stones and Names 1
 Better Let the Compass Alone, T. E. BOWEN 2
 Words of Warning, MRS. E. G. WHITE 7
 The Essence of Christian Character, DERRY 3
 God's Rest, E. W. WEBSTER 4
 The Clean Universe, WM. PENNINGTON 5
 The Lord's Coming 5

Editorial.
 Some Thoughts on Hypnotism 6
 Life and Immortality 7

Question Corner.—Nos. 1094-1096 7

Outlook.—The Increase of Crime—Reform Does Not Come by the Ballot—Objects to Thanksgiving Proclamations 8, 9

The Home.—The Vexed Question, MARIETTE C. DU BOIS—Alcohol; Its History, and Its Effect upon Society, W. H. RILEY, M.D.—Stoves 10, 11

Missions.—The Japan Conference, W. D. BURDEN—China, the Country and the People 12, 13

International Sabbath-school and Sunday-school Lessons 14, 15

Publishers 15

Next week we shall present some of the evidences of what "Christian" powers are doing in the civilizing of barbarous nations.

Remember the foreign missionary work in your daily offerings. Give freely, gladly, generously. God has given unto you. The great world's greatest need is Christ. Millions are starving for the Bread of Life, and do not know it.

The man who is free from sin is free from transgressing the law; "for sin is the transgression of the law." 1 John 3:4. Now if after being made free he again transgresses the law, he builds again the things he destroyed, he again becomes a transgressor; and Christ's righteousness will never cover wilful, knowing transgression of God's law.

There is a refreshing common sense about Menelek, emperor of Abyssinia, in some respects at least. He has issued, says the *Christian Advocate*, "an order strictly forbidding the importation of absinthe and spirituous liquors into his dominions. He also forbids his subjects to use tobacco, under pain of heavy penalties. He also informs the representatives of foreign powers that he expects the support of friendly nations in these efforts to save his people from the influence of intoxicants and narcotics." Good! here is light from the Dark Continent.

Rebecca Harding Davis, in an article in a recent *Independent*, with fine irony sets off the ridiculousness of deciding great and even moral questions by vote. She says: "Of course, the old augurs were ridiculous enough as they anxiously watched chickens feeding or dogs running to find some hint of the Divine Will; but are we any less absurd when we find truth at the bottom of the ballot-box, and the Divine Will out of the matter altogether? This is a chronic disease now among us. We only used the ballot at first to get rid of the yoke of the law when we threw off the yoke of the law. Now we appeal to it to settle the question of predestination. We have even unbaptized infants. We have a church that is not a church."

The last two numbers of the Religious Liberty Library, published by the International Religious Liberty Association, 770 Monon Building, Chicago, are before us. No. 11 is entitled "The Light of Freedom," a poem by M. C. Wilcox, with an introduction by the editor of the Library, C. P. Bollman; No. 12 bears the title of "The Civil Sabbath," and shows the fallacy of the claim that is made concerning it. Price of each, 1 cent.

Widespreading Hypnotism.—A gentleman of San Francisco, who formerly conducted successfully a mercantile business, applies for divorce, and declares that for years he was under the hypnotic influence of the woman now his wife. When distant from her, the influence would be broken, he would resolve to be a man, but as soon as he met her again, he was completely brought under her control. Sir Robert Hart, in writing of the siege of Peking, states that a strange and strong hypnotic influence accompanied the "Boxer" movement in China. And there is much more. Read the article in our editorial department on Hypnotism.

TO STUDENTS OF S. S. LESSONS.

In the SIGNS OF THE TIMES 1901 there will be no Sabbath-school or Sunday-school lessons printed. While they may be studied in this paper by a goodly number, yet, as they occupy valuable space, after careful consideration it has been thought best to omit them in the year to come. Those who study the Sabbath-school lessons can obtain through this office, or our branch, district, or State offices, or from the International Sabbath School Association, the *Lesson Quarterly* for 5 cents a quarter. Sunday-school lesson studies may be obtained almost anywhere. We may from time to time print notes upon the latter if of special interest.

THE WORLD'S OUTLOOK NUMBER

Is just as good now as it was the day it was issued. It will be just as good the last day of December as it was the first day. This is the kindly word that the editor of *Zion's Vaktare*, Battle Creek Mich., voluntarily has to say about it—

"PUBLISHERS OF SIGNS OF THE TIMES, Oakland, Cal.—*Brethren*: We have just had the opportunity to glance at your Outlook Number, and we must say it surpasses anything of the kind ever issued, and even goes beyond what we ever dreamed of. The style and typography and embellishment are simply unapproachable; but what is best of all is the full array of timely and truth-filled subject matter, written in a pleasing, captivating, and convincing spirit. We hope the circulation of this most excellent number may reach a million copies. *We wish it had been issued simultaneously in Swedish, Danish, and German*, so you could sweep the whole population with it."

To Parents—For Your Children.—When children are learning to read, why should they not at the same time be learning something else? There is no object in reading except to learn facts or thoughts through the printed page. The lessons that a child must go over and over in learning to read will be so indelibly fixed upon his mind that he never can forget them. Every one can remember till the time of his death what he went over in his reading-books when he was a child. How important it is, then, that the child read that which is of worth! A great deal of that which is presented for the juvenile mind in many of the primary readers is simple nonsense. It means nothing whatever; and if a child could remember volume upon volume of it, he would not have anything at all that would be of use to him. The parents should see that their children learn from readers that will present good thoughts, thoughts that will be a blessing to children all their lives; readers from which they can just as well garner a good store of precious thoughts while they are learning to read, as to wait until after they can read before they gather them. To furnish parents just such a book as this, Prof. E. A. Sutherland, Battle Creek College, has prepared a juvenile reader. The simple facts in the Bible are gone over in a way that the youthful mind can readily comprehend. This book presents something that is the most interesting to a child of any age anywhere in the line of

juvenile readers. Christian parents have here a great help in teaching their children to read right in their own homes; and, while these children are learning to read, they at the same time are storing their minds with useful knowledge, that will be valuable to them all through their lives. This very knowledge may be the means of saving many a child from making a wreck of his life, through anchoring him to correct principles. The price of the book is 35 cents. It may be had from either the Review and Herald, Battle Creek, Mich., or the Pacific Press, Oakland, Cal.

The Friar Question.—The long drawn-out struggle of the Filipinos was a protest against Spanish misrule. And included in this misrule was the politico-ecclesiastical power of the Roman Catholic Church. In the uprisings against Spain the friars have been either killed or driven from their stations. But now Archbishop Chapelle is trying to re-instate them, with the hope that the American Government will protect them. Against their re-establishment is a naturally loud protest from the natives, and before fixing a precedent, Judge Taft, of the American commission, is taking a mass of testimony from the Filipinos regarding the question. This testimony is unanimous in condemnation of the conduct of the friars, who had limitless political and religious powers. It now remains to be seen just how far the governmental principle of protection for its subjects will be carried in forcing upon a people religious masters that are not wanted.

How to Distinguish.—When Satan's power is to be manifest, as it is even now coming to be in psychology, spiritism, hypnotism, Christian science, and kindred cults, and he shall work with "deceivableness of unrighteousness," then those who are deluded by him will think that his "deceivableness of unrighteousness" is righteousness, and that his mighty miracles and signs are wrought by the promised Spirit of God. Then will the people say of Satan's agent, as they said of old of the influence of Simon the sorcerer, "This man is the great power of God." Only those filled by the Spirit of God will be able to resist Satan's power. There are wrought miracles and counter miracles, the one God's glory, the other for human. How may we know the true?—The true will be in harmony with God's law. God's Spirit will speak as His law speaks. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

What Christ's Forgiveness Means.—Jesus said of the repentant, sinful woman, "Thy sins are forgiven." When those who sat by questioned, He said unto the woman, "Thy faith hath saved thee; go in peace." Luke 7:48-50. Divine forgiveness is saving power. It cleansed the woman from all that dragged her down; it saved her from sin; and if the faith is exercised, it keeps from sin. How complete this is, is shown by another miracle. When the woman with an issue of blood touched Christ's garment, Jesus told her, "Daughter, thy faith hath made thee whole [margin, "saved thee"]; go in peace." What was true of the one physically was true of the other spiritually. Christ's saving forgiveness is full and free, and is for every one who needs to be forgiven.

Brains Repaired.—A certain food-vender advertises to sharpen, polish, and repair brains by means of one of the commonest sort of foods, with a name indicative of almost nothing which the food contains. Of course any decent food which will help to repair any part, will help to repair the brain. But the sharpening and polishing will be learned by what the purchaser suffers in pocket-book and the value of added experience. The moral is that we can not deem worthy of credence all that we see advertised.

Sir Robert Hart, who knows China as almost no one else, has written for the December *Cosmopolitan* an article on the "Siege of Peking." This will be read with great interest by all who are interested in the far Eastern question.

One denomination makes the last half of 1901 a revival season. But Christian work should be a revival season all the time.