

The Blessing or the Curse.

# SIGNS OF THE TIMES

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

Volume 25. Number 4.  
For Terms, See Page 15.

OAKLAND, CALIFORNIA, JANUARY 25, 1899.

Weekly, \$1.00 per year.  
Single Copy, Five Cents.

## ALONE.

IT is human to stand with the crowd; it is divine to stand alone.

It is man-like to follow the people, to drift with the tide; it is Godlike to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashions for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus lived and died alone. And of the lonely way His disciples should walk, He said: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Of their treatment by the "many" who walk in the "broad way" He said: "If ye were of the world, the world would love his

The artist in the accompanying cut has beautifully illustrated the battle between conscience and the crowd. The maiden worships Jesus, the world worships Diana. Her persecutors insist that the form of worship followed by the "best people" in all the Roman Empire ought to be good enough for a humble maid. But she chooses to stand alone against the world.

Her worldly friends make light of her convictions and urge that she follow the religious



CHRIST OR DIANA.

"Steadfast she looks to heaven, and breathes that sacred name,  
Unmoved by lover's plea, or sword, or rack, or flame.  
O holy hope in God! O fearless faith divine!  
Undimmed by death, or time, or tears, immortal and sublime."

The above is from Edwin Long's great painting, "Christ or Diana," masterly representing, it has been well said, the conflict between Christianity and paganism. The Christian maiden stands before her judges. By her side stands her lover, urging her to cast a few grains of incense upon the altar flame, and so acknowledge the State religion, knowing that death awaits her refusal. But to do this is to recognize the worship of the goddess Diana and to reject Christ. What a contest! It is the power of Rome against a single conscience, against Christ. It is force against love; in her love, tho, she dies; Rome is defeated, and Christ triumphs. So Christ would have every soul stand alone for Him.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero, to answer for his life, for believing and teaching contrary to the accepted views of the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness—and perished in style.

Abraham wandered and worshiped alone. The Sodomites smiled at the simple shepherd—followed the fashion, and fed the flames.

own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The church of the kings praised Moses and persecuted the prophets. The church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Saviour and persecuted the saints. And multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth to-day.

fashions which are "so perfectly exquisite," while her faith and her people are "perfectly horrid." But she parts with her friends and stands alone.

Her anxious lover pleads his love and urges her to yield to what all the world declares is right. One grain offered on the altar of Diana, "whom all Asia and the world worshipeth," and she is free.

But the maiden is deaf to his pleadings, and dies alone.

Wanted to-day.—Men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

"Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels."

"Thou shalt not follow a multitude to do evil." "Every one of us shall give account of himself to God." "All that will live godly in Christ Jesus shall suffer persecution."

"And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha."

"Lo, I am with you always, even unto the end of the world." "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."

A. F. BALLENGER.

### HARMONY OF THE GOSPELS.

CONSIDERABLE effort is made on the part of some Bible students and persons desirous of showing the consistency and reliability of the Inspired Record, to demonstrate what is termed the "harmony of the Gospels."

While this is doubtless a laudable undertaking, the question arises whether the most satisfactory results are not to be obtained in working from another standpoint. There is a very appreciable and convincing harmony that is disconnected from dates, locality, and outward circumstance of every kind. This is the harmony of the soul as it takes in the living Word when it is read or preached. The Divine Record finds a prompt and complete response in the needy soul, receiving the living breath that sets the chords of the human heart in heavenly motion. Here is a harmony, clear and distinct, and true as "the music of the spheres." While one is musing on heavenly things, the celestial flame begins to glow. "The Spirit itself beareth witness with our spirit." We will to do His will (John 7:17), and, consequently, know of the doctrine.

There can be in this no mistake. There is the answer of a good conscience toward God, a tasting of the good Word of God, and of the powers of the world to come. Harmony has come into the soul because we are reconciled to God. His thoughts become our thoughts; the vibrations on earth correspond to those in heaven; the things that are loosed on earth are loosed in heaven. "Glory to God in the highest," comes from enraptured tongues, both human and angelic. We are in harmony with Matthew, we are in harmony with Mark and Luke, we are in harmony with John, and they are all in harmony with us, and, being in harmony with us, they must needs be in harmony with each other. This is a matter of course, an axiomatic truth.

It is the privilege of every child of God, unschooled though he may be, to produce such a harmony of the Gospels as may excel all statistical efforts at harmonizing them. As when, of old, in harmony with the midnight music of the prisoners, the earth vibrated and swung loose the prison doors, so the chords of the fettered soul are broken, and man sees eye to eye with Heaven. F. D. STARR.

WHAT makes life dreary is the want of motive.—George Eliot.

### THE PEOPLE'S FRIEND.

Alas! hail the Christ of Nazareth,  
Who came to banish strife,  
He took the bitterness from death,  
The hopelessness from life.  
He gave to faith a mode of speech  
It ne'er had known before;  
But, best of all, He came to preach  
The Gospel to the poor.  
Altho the dawn of glory broke  
Upon His natal morn,  
He came from poor and humble folk,  
And He was lowly born.  
He was a common carpenter;  
He labored for His bread.  
On all the earth He had not where  
To lay His weary head.  
In humble guise and simple dress,  
He went from place to place.  
He deigned to share earth's wretchedness,  
To save a fallen race.  
Altho He left a legacy,  
The richest ever known,  
He lived Himself in poverty,  
With naught to call His own.  
Unto the toiling multitude  
He opened heaven's gate,  
But said the rich should not intrude  
Into that blest estate.  
He said that Mammon's sordid slaves  
Could never be the Lord's;  
He smote the money-changing knaves  
With whip of plaited cords.  
From scribe and priest and Pharisee  
He tore the cloak of fraud.  
He recognized no royalty  
Excepting that of God.  
Degrees and castes to Him were naught,  
Within His splendid plan,  
He knew but equals; and He taught  
The brotherhood of man.  
He sought to make this warring earth  
More like the world above.  
He sought to bring a state to birth,  
Built on the law of love;  
A state of charity and peace,  
Of good-will unto men,  
Where all should share the world's increase,  
And He should come again.  
He pointed to the highest good,  
The truest liberty.  
He taught that love and brotherhood  
Alone can make us free.  
If men would follow His commands,  
The clouds would roll away,  
And, breaking over all the lands,  
Would come the grander day.  
He was the poor man's dearest friend,  
The truest ever known.  
The things He taught would bring an end  
To Shylock, bond, and throne;  
Would put a stop to greed and war;  
Would free the world from hate;  
And on the future's shining shore,  
Would plant the social state.  
O Carpenter of Nazareth,  
We need Thy presence now;  
Thy people still are led to death,  
The thorns upon their brow!  
A prayer for Thee, o'er all the earth,  
Comes from the toiling throng,  
To bring the better day to birth,  
And free the world from wrong.

J. A. EDGERTON.

### THE BLESSING OF OBEDIENCE.

"AND one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all?" Christ's answer was direct and explicit. "The first of all the commandments," he said, "is, Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with

all thy strength; this is the first commandment." "The second is like, namely this," Christ continued; for it flows out of it and is founded upon it, "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

"And the scribe said unto Him, Well, Master, Thou hast said the truth; for there is one God; and there is none other but He; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices."

This response from one of the scribes, the plain statement of his convictions, was more than the scribes and Pharisees thought to hear. Truth that condemned their own traditions and example had been expressed by Christ, and voiced by one of their own number.

When Jesus saw that the scribe had the moral courage to speak the truth before the frowning Pharisees, and that "he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question."

The law of God is not made up of so many separate precepts, some of which are of great importance, while others are of less importance, and may be ignored. Christ presents the commandments as a divine whole. Under two heads, love to God and love to our neighbor, all the precepts are bound together in a sacred unity. These two principles are immutable, as eternal as the throne of God. By them man's character is tested, and he is shown to be obedient or disobedient. Those who obey the first, loving God supremely, will pour out the riches of God's goodness in love and compassion to their fellow-men. They will do far more than merely acknowledge the truth; they will offer far more than a ceremonial worship; they will give to God the whole service required by Him; for supreme love to God is an evidence that the truth is an abiding principle in the heart.

But when man fell, the law of self was set up. This law harmonizes with the will of sinful humanity. There is no strife between them. But when the Word of God speaks to the conscience, telling of a higher than human will, even the will of God, man's will desires to go its own way, irrespective of consequences. The charm of obedience was broken by Adam's disobedience. A sense of the importance of obedience as an absolute necessity, ceased to exist in the mind. And now man thinks, If I choose, I can obey God; and if I choose, I can disobey Him.

Christ came to this earth to show the human race how to obey God. He might have remained in heaven, and from there given exact rules for man's guidance. But he did not do this. In order that we might make no mistake, He took our nature, and in it lived a life of perfect obedience. He obeyed in humanity, ennobling and elevating humanity by obedience. He lived in obedience to God, that not only by word of mouth, but by His every action, He might honor the law. By so doing, He not only declared that we ought to obey, but showed us how to obey.

Our only safety is in dying to self, and depending wholly on Christ. We need to keep ever before us the reality of Christ's humanity. When He became our Substitute and Surety, it was as a human being. He came as a man, to render obedience to the only true God. He came not to reveal God as wanting in power, but God in all His fulness. He came to show what God is willing to do and what He has done that we might be made partakers of the divine nature. While endur-

ing the contradiction of sinners against Himself, our Saviour lived a perfect human life. This He did that we also might be perfect. He is everything to us, and He bids us look to Him, for "without Me," He says, "ye can do nothing."

The obedience that Christ rendered is exactly the obedience that God requires from human beings to-day. It was the obedience of a son. He served His Father in willingness and freedom, and with love, because it was the right thing for Him to do. "I delight to do Thy will, O My God," He declared; "yea, Thy law is within My heart." Thus we are to serve God. Our obedience must be heart-service. It was always this with Christ. If we love Him, we shall not find it a hard task to obey. We shall obey as members of the royal family. We may not be able to see the path before us, but we shall go forward in obedience, knowing that all issues and results are to be left with God.

In keeping God's commandments there is great reward, even in this life. If we are obedient, our conscience does not condemn us. Our hearts are not at enmity with God, but at peace with Him. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned, and in keeping of them there is great reward." "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them."

The grace of God is the line of demarcation between God's children and the multitude that believe not. While one is brought into captivity to Christ, another is brought into captivity to the prince of darkness. The heart of the one who responds to the drawing of Christ glows with the Saviour's love. He shows forth the praises of Him who has called him from darkness into marvelous light. He can not help using his talent of speech to tell of the grace which has been so abundantly bestowed on him; for he has enlisted with those who are striving to advance the glory of God, and has thus become a channel of light. Willing and obedient, he is one of the number called by Inspiration "a royal priesthood, an holy nation, a peculiar people."

MRS. E. G. WHITE.

#### WORKING WITH GOD.

TAKE hold with God in His steady work for lifting up the world, and you shall fairly forget that there are these grasshoppers and crickets screaming and chirping and asking questions around you, even if they aspire so far, in their wrangling disputations, as to doubt whether there be any world, be any heaven, be any God, or any life worth living. Let your vine blossom and bear fruit, let the fruit ripen and hang in fragrant and luscious bunches heavy upon the bough, and you do not put the knife to the bark to see if the vine is alive. Nay, you do not argue with any one who asks you if it be worth the manure you spread about its roots. Live in the life which enlarges, live with all your might in the life of God, and you forget that any one has asked whether life is worth the living.—*E. E. Hale.*



#### THE BLESSING AND THE CURSE.

Gal. 3: 1-10.

THE two chapters of Galatians that we have already studied give us sufficient idea of the entire book so that we can wholly take leave of the Galatian brethren, and consider the book as addressed solely to us. The circumstances that called forth the writing of the epistle were that the Galatians, having accepted the Gospel, were led astray by false teachers, who presented to them "another gospel," that is, a counterfeit gospel, since there is but one for all time and for all men. The way it was presented to them was, "Except ye be circumcised after the manner of Moses, ye can not be saved." Outward circumcision was given as a sign of righteousness which the individual already possessed by faith. Rom. 4:11. It was a sign that the law was written in the heart by the Spirit, and it was therefore only a mockery and a sham when the law was transgressed. Rom. 2:25-29. But for one to be circumcised in order to be saved, was to put his trust in works of his own and not in Christ. Now, altho there is in these days no question as to whether or not a man should submit to the specific rite of circumcision, in order to be saved, the question of salvation itself, whether by human works or by Christ alone, is as important and vital as ever.

Instead of attacking their error, and combating it with hard argument, the apostle begins with experience, the relation of which illustrates the case in hand. In this narrative, he has occasion to show that salvation is wholly by faith, for all men alike, and not in any degree by works. As Christ tasted death for every man, so every man who is saved must have Christ's personal experience of death and resurrection and life. Christ in the flesh does what the law could not do. Gal. 2:21; Rom. 8:3, 4. But that very fact witnesses to the righteousness of the law. If the law were at fault, Christ would not fulfil its demands. He shows its righteousness by fulfilling, or doing, what it demands, not simply for us, but in us. The grace of God in Christ attests the majesty and holiness of the law. We do not frustrate the grace of God; if righteousness could come by the law, then would Christ be dead in vain. But to claim that the law could be abolished, or could relax its claims, and thus be of no account, is also to say that Christ is dead in vain. Let it be repeated; righteousness can not possibly come by the law, but only by the faith of Christ; but the fact that the righteousness of the law could be attained in no other way by us than by the crucifixion and resurrection and life of Christ in us, shows the infinite greatness and holiness of the law.

#### The Lesson for the Week.

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was counted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, fore-

seeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse; for it is written: Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3: 1-10.

It may be well to call attention to the fact that the words, "that ye should not obey the truth," in the first verse, do not appear in the Revised Version. The thought is there, however, and since the same words are used in chapter 5:7, where the Revised Version also has them, we may well take them as they come in the ordinary version. The fact is, as learned in the first chapter, that departure from the Gospel means departure from God. Now God is the God of truth; therefore departure from Him is disobedience to the truth.

**The Sin of Witchcraft.**—The apostle asks those who are departing from God and His truth, "Who hath bewitched you?" "Behold, to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15: 22, 23. If you look up this text in the Bible, you will see that in both instances the words "is as" are added. The literal Hebrew is, "Rebellion is the sin of witchcraft, and stubbornness is iniquity and idolatry." And how so?—Plainly enough, since stubbornness and rebellion are rejection of God; and he who rejects God, puts himself under the control of evil spirits. All idolatry is devil-worship. "The things which the Gentiles sacrifice, they sacrifice to devils." 1 Cor. 10:20. There is no middle ground. Christ says, "He that is not with Me is against Me." Matt. 12:30. That is, disobedience, rejection of the Lord, is the spirit of antichrist.

**The Safeguard against Spiritualism.**—Spiritualism is only another name for ancient witchcraft and soothsaying. It is a fraud, but not the kind of fraud that most people think it is. There is reality in it. It is a fraud in that, while it professes to receive communications from the spirits of the dead, it has communication only with the spirits of devils, since "the dead know not anything." To be a Spiritualist medium is to give one's self to the possession of demons. Now there is only one protection against this, and that is to hold fast to the Word of God. He who lightly regards God's Word, severs himself from association with God, and puts himself within Satan's influence. Even tho a man may denounce Spiritualism in the strongest terms, if he does not hold to God's Word, he will sooner or later be carried away by the strong delusion. Only by keeping the Word of Christ's patience can men be kept from the temptation that is coming on all the world. Rev. 3: 10. "The spirit that now worketh in the children of disobedience" (Eph. 2:2), is the spirit of Satan,—the spirit of antichrist,—and the Gospel of Christ, which reveals the righteousness of God (Rom. 1: 16, 17), is the only salvation from it.

**Christ Visibly Crucified.**—"Jesus Christ was openly set forth crucified" before their eyes, said the apostle Paul, and he knew, for he first preached to them. But the experience of the Galatians was not peculiar to them. The cross of Christ is a present thing. The expression,

"Come to the cross," is not a mere empty formula, but an invitation that can be literally complied with. Not until one has seen Christ crucified before his eyes, and until he can see the cross of Christ wherever he goes, does one know the reality of the Gospel. Let those scoff at this who will; the fact that a blind man can not see the sun, and denies that it shines, will not frighten any one who sees from talking about its glory. Our next lesson will deal more fully with this matter of the cross in all creation. But, accepting the fact on the apostle's testimony, is it not marvelous that those who had seen and accepted Christ crucified for them, could turn away from Him, to trust in their own works for salvation? Could it be anything less than witchcraft that could produce such a result?

**Hold Fast the Beginning.**—"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Foolish is but a feeble term for it. The man who has not power to begin a work, has strength to finish it! Impossible. Who has power to beget himself?—No one; we come into this world without having begotten ourselves; we are born without strength; and, therefore, all the strength that ever manifests itself in us, comes from another than ourselves. It is all given to us. The new-born babe is the representative of man. "A man is born into the world." All the strength that any man has of himself is found in the infant as it utters its first cry with its first breath. Even so in things spiritual. "Of His own will begat He us with the Word of truth." James 1:18. We can no more live righteous lives by our own strength than we could beget ourselves. The work that is begun by the Spirit, must be carried to completion by the Spirit. "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14. "He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. And He alone can do it.

**Experience in the Gospel.**—"Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" These questions show that the experience of the Galatian brethren had been as deep and as real as would be expected from those before whose eyes Christ was openly crucified. The Spirit had been given to them, miracles had been wrought among them, and even by them, for the gifts of the Spirit accompany the gift of the Spirit; and as the result of this living Gospel among them, they had suffered persecution; for "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. This makes the case the more serious. Having shared the sufferings of Christ, they were now departing from Him; and this departure from Christ, through whom alone righteousness can come, was marked by disobedience to the law of truth. They were insensibly but inevitably transgressing the law to which they were looking for salvation.

**"Children of Abraham."**—The questions asked in verses 3, 4, and 5 suggest their own answer. The Spirit was ministered, and miracles were wrought, not by works of law, but by the "hearing of faith," that is, by the obedience of faith, for faith comes by hearing the Word of God. Rom. 10:17. Thus Paul's labor, and the first experience of the Galatians, were exactly in line with the experience of Abraham, whose faith was accounted for righteousness. Let it be remembered that the "false brethren" who preached "another gospel," even the false gospel of righteousness by

works, were Jews, and claimed Abraham for their father. It would be their boast that they were children of Abraham, and they would appeal to their circumcision as proof of the fact. But the very thing upon which they relied as proving them to be children of Abraham, was proof that they were not; for "Abraham believed God, and it was counted to him for righteousness." Abraham had the righteousness of faith before he was circumcised. Rom. 4:11. "Know ye therefore that they which are of faith, the same are the children of Abraham." Abraham was not justified by works (Rom. 4:2, 3), but his faith "wrought righteousness."

**The Gospel to the Gentiles.**—"The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham." This verse will bear much reading. An understanding of it will guard one against many errors. And it is not difficult to understand; simply hold to what it says, and you have it.

For one thing, the verse shows us that the Gospel was preached at least as early as the days of Abraham. And it was God Himself who preached it; therefore it was the true and only Gospel. It was the same Gospel that Paul preached; so that we have no other Gospel than that which Abraham had. The Gospel differs in no particular now from what it was in Abraham's day; for his day was the day of Christ. John 8:56. God requires just the same things now that He required then, and nothing more.

Moreover, the Gospel was then preached to the Gentiles, for Abraham was a Gentile, or, in other words, a heathen. He was brought up as a heathen (Joshua 24:2), and was one till the Gospel was preached to him. So the preaching of the Gospel to the Gentiles was no new thing in the days of Peter and Paul. The Jewish nation was taken out from among the heathen, and it is only by the preaching of the Gospel to the heathen that Israel is built up and saved. See Acts 15:14-18; Rom. 11:25, 26. Thus we see that the apostle takes the Galatians, and us, back to the fountain-head,—to the place where God Himself preaches the Gospel to us Gentiles. No Gentile can hope to be saved in any other way or by any other gospel than that by which Abraham was saved.

**The Blessing of Abraham.**—The Gospel was summed up to Abraham in these words: "In thee shall all nations be blessed." It should be stated here that the two words "heathen" ("Gentiles," in R.V.) and "nations," in verse 8, come from the same word in the Greek. In both the Hebrew and the Greek "the heathen" and "the nations" are the same. Now the blessing of Abraham was the blessing of sins forgiven, and of righteousness by faith. See Rom. 4:6-11. And this faith was personal faith in Christ crucified and risen, as we learn from Acts 3:25, 26: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." "All nations" are included in this blessing; hence we are again brought to the fact that there is no gospel for any people under heaven except the Gospel that was preached to Abraham. See Acts 4:12. The blessing comes to all, but is not accepted by all.

**"They Which Be of Faith."**—These are "blessed with faithful Abraham." That blessing is that their sins are forgiven, and the Lord "will not impute sin" to them. "Sin is the

transgression of the law." 1 John 3:4. So, then, the Lord will not impute transgression of the law to those who are of faith. But the Lord will deal justly, and will tell the truth; therefore, when the Lord does not impute sin to anybody, that shows that he has no sin, or, in other words, he is not a transgressor of the law, and if not a transgressor of the law, then he is a keeper of the law. Here, again, we come back to the point that justification by faith means nothing else than being made righteous, or doers of the law, by faith. The blessing is "in turning away every one of you from his iniquities."

**A Contrast: Under the Curse.**—Note the sharp contrast in verses 9 and 10. "They which be of faith are blessed," but, "as many as are of the works of the law are under the curse." Faith brings the blessing; works bring the curse, or, rather, leave one under the curse. The curse is on all, for "he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." John 3:18. Faith removes the curse. Who are under the curse?—"As many as are of the works of the law." Note that it does not say that those who do the law are under the curse, for that would be a contradiction of Rev. 22:14: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1. So, then, they that are of faith are keepers of the law; for they that are of faith are blessed, and those who do the commandments are blessed. By faith they do the commandments. The Gospel is contrary to human nature, and so it is that we become doers of the law, not by doing it, but by believing. "The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone and Rock of Offense; and whosoever believeth on Him shall not be ashamed." Rom. 9:30-33.

**What the Curse Is.**—No one can read Gal. 3:10 carefully and thoughtfully without seeing that the curse is transgression of the law. Disobedience to God's law is itself the curse; for "by one man sin entered into the world, and death by sin." Rom. 5:12. Sin has death wrapped up in it. Without sin death would be impossible, for "the sting of death is sin." 1 Cor. 15:56. "As many as are of the works of the law are under the curse." Why? Is it because the law is a curse?—Not by any means. Why then?—Because it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Mark it well: they are not cursed because they do the law, but because they do not do it. So, then, we see that being of the works of the law does not mean that one is doing the law. No; "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. All are under the curse, and he who thinks to get out by his own works, remains there. The curse consists in not continuing in all things that are written in the law; therefore the blessing means perfect conformity to the law. This is as plain as language can make it.

**Blessing and Cursing.**—"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the

Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods." Deut. 11:26-28. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live, that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him; for He is thy life." Deut. 30:19, 20.

**What It Means to Us.**—Have you fully grasped the meaning of all this? Do you see what it means to us? Do you realize what the blessing of the Lord is? It is righteousness, perfect harmony with God's perfect law. This is the blessing of Abraham, which he obtained through faith in Christ, and which is offered to all men of all nations. Freedom from sin! "Not by works done in righteousness, which we did ourselves" (Titus 3:5, R. V.), but by the "works, which God afore prepared that we should walk in them" (Eph. 2:10).

Backslider or sinner of the world, whoever you are, this means you. You have desired to do right, to "live a better life," but you have not been able. Well, there is One, and only One, who can live that better life, and that is Christ. He can impart to you the blessing of obedience of righteousness. "He is thy life;" therefore take Him, submit to Him, and He will live in you that blessed life that will make you a blessing. E. J. WAGGONER.

## WAR.

PASSING along the streets of Baltimore, my eyes fell upon words like these: "Your country calls you." But the Spirit within me answered, God has called you first. Therefore I passed along contented and glad that I am in the army of the Lord, and His Word is the sword I use.

Many ministers and church people believe that you can be a follower of Christ and at the same time you can fight with swords, rifles, cannons, and other instruments of war; but this can not be so, for we are not called upon to destroy men's lives, but to save them by pointing them to Christ. The Mohammedan religion is a religion of fire and sword, but the Gospel of the Lord bringeth peace and salvation to men.

There were wars during the apostles' times, but have we any record where they fought and slew their enemies?

At one time Peter "drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:51, 52.

I know that there shall be wars and rumors of war until the end of the world, for "there is no peace, saith my God, to the wicked;" but let us keep ourselves clear of these things, for we are not of this world, but Christ has called and chosen us to follow Him to glory.

At the end, all the armies of the nations shall be gathered to fight against the Lord and His army. (For a proof of this read Rev. 19:11-21; Zech. 14:1-15.) As you stand now so shall you stand then. "When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them; but he that putteth his trust in Me shall possess the land, and shall inherit My holy mountain." Isa. 57:13.

F. L. FAVOUR.

Baltimore, Md.

## WISDOM AND HUMILITY.

MASTERFUL wisdom of our day, behold—  
His star ascendant in the lightened East;  
Haste ye to worship, as the wise of old,  
The Saviour of the greatest and the least?  
Come ye according to the talents given  
To make accounting to the Son of heaven?  
With souls aflame and void of all pretense  
Bear manger-ward the offerings designed—  
Long-suffering Mercy's myrrh and frankincense,  
Fragrant of loving service to thy kind;  
Yea, rob the thrice-fired gold from the heart's hoard  
To pay a tithe of tribute to the Lord.

From that rude manger emanates all light—  
The light that waketh Fear and Hope at heart,  
That spurreth Science to the bounds of night,  
That whispereth, "Perfection!" unto Art—  
Bright pentecostal cloven tongues of fire  
Responsive to the striving soul's desire.

We walk an Eden fruited and bellowered  
With all the thoughts the centuries have known,  
From genius of the quick and dead empowered  
To pluck, to taste, to use as thine our own.  
O, have a care! Pluck wisely, prayerfully.  
The angel with the flaming sword stands by.

Knowledge, thy free power mocketh kings' control;  
Time, taking toll of scepters, passeth thee;  
Crowned dust can kill but dust; ye mold the soul  
And make or mar it for eternity.  
Say, shall the glorious spark pent in our clay  
Be but a brilliant toy with which to play?

Say, O ye wise, shall barren faith suffice?  
Proclaim the Name that renders death supine;  
Bring countless nations to the sacrifice;  
Recharge earth's laboring lungs with breath divine.

Behold the millions mumbling to the throne,  
Unconscious of the Lamb who sits thereon.

Work while ye may, the hour is truly late;  
Our little lives towards the judgment move;  
The whitening fields the husbandmen await.  
The Master comes in majesty of love—  
The Hand that hurled this whirling sphere in space  
Hath pressed the cross and bears the iron's trace.

Lord, heed our prayer, the prayer we learned of  
Thee,

As voiced from cleanly lip and reverent heart,—  
"Lead not into temptation;" set us free  
From evil sloth; true wisdom, Lord, impart—  
Thou of the innermost, in love draw men  
To the humility of Bethlehem.

FRED T. ELKIN.

Denver, Colo.

## THE DECALOGUE.

### The Ninth Commandment.

"THOU shalt not bear false witness against thy neighbor."

To whom does God speak in His law?—To His servants. How many of the people of God have doubtless thought that God spake to sinners alone when He gave His law; but no, He speaks to His own people. When He says, "Thou shalt not bear false witness," is it not evident that they are to bear witness of some kind?—Yes, they are to bear true witness unto God and His divine love, they are to be witnesses before their neighbors of the true character of God's government.

"Ye are My witnesses, saith the Lord." Isa. 43:10.

"And ye shall be witnesses unto Me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

The above scriptures, with many others, show that God designed that His loyal servants should be His witnesses. Christ came as our example, and He is called "the True Witness." "These things saith the Amen, the Faithful and True Witness, the Beginning of the creation of God." Rev. 3:14. "And from Jesus Christ, who is the Faithful Witness." Rev. 1:5.

Jesus is the TRUE WITNESS; He is also the

Faithful Witness; and He says unto us, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23.

But some one will say, "I thought the ninth commandment forbade the telling of falsehoods about our neighbors." So it does, but that is only the negative side of the commandment, the grosser form of the sin condemned. This, like all the other commandments of God, is broad and deep, and embraces much more than simply the gross sin that appears so plain to the casual reader. Notice it does not say, Thou shalt not tell a falsehood about thy neighbor, but, "Thou shalt not bear false witness against thy neighbor."

Anything that a servant of God would do that would stand in the way and hinder his neighbor in developing a righteous character, would be against his neighbor, because it might keep him out of the kingdom of God. How often we hear those who make no profession of religion say of some one who does profess to be a Christian, "Why, he is no better than I am; he will cheat a man in a deal just as quick as I would; in fact, he will do things I would not." Dear reader, have you not heard such remarks?—Certainly you have. We must admit that many times such remarks are too true. When a professed Christian takes advantage of his neighbor in a business transaction, what has he done?—He has borne false witness against his neighbor, for he has misrepresented the God of heaven to that man; and that very act may keep the man out of heaven.

Let us remember that the law of God not only condemns sin but it also witnesses to righteousness, even the righteousness of God. Rom. 3:21.

We have seen what it is to violate the ninth commandment; now we will consider what obedience to it would embrace.

The righteousness of God is the right-doing of God; therefore, if we understand the commandment, it teaches us just what God would do were He in our place. God sent His Son Jesus into the world to show us by a living example what His Father would do if He occupied the position we do; therefore in Christ we are able to keep the commandment and bear true witness which will be in favor of and not against our neighbor's eternal interests. This means to us, then, that in all the walks of life we shall show a deep interest in our fellow-man, that we will always in every place be careful not to do or say anything that would cause any one to feel that God's government was not the best of all governments, and His character the most lovable of all characters; thus our influence upon our neighbors would lead them to see that the grace of God will transform the characters of men and make them like the character of the MOST HIGH. All this is what it means to bear true witness unto God. If we are thus living, we shall have no disposition to take advantage of our fellow-men in any way, neither to magnify their faults or assist in circulating false reports about them. No, we shall leave all such work for the devil to do, to whom such work properly belongs. The children of God can not afford to bear false witness, for this is contrary to the character of heaven and the heavenly beings with whom we expect to associate throughout eternity.

May the Lord help us all to be true witnesses, and to behold wondrous things in His law.

J. W. WATT.

BLESSED are God's children, the peace-keepers; blessed are the men and women who have the courage and forbearance to let sleeping dogs lie.—*Christian Herald.*



# THE OUTLOOK



## UNPRECEDENTED ACCUMULATIONS OF WEALTH.

**B**ELOW on this and the following page we give a faint reproduction of that portion of the real estate of the Astor family that may be found in the original city of New York. That is, this real estate is all on Manhattan Island, and does not include the Astor holdings in other parts of what is now called the Greater New York.

The real estate represented in the illustration herewith if placed in one line would reach a distance of seven miles. One would need to walk quite briskly to traverse it in two hours, and every step he took would represent \$15,000 worth of property, or an aggregate of about \$200,000,000.

The Astors also have large tracts of land in Iowa, Missouri, Wisconsin, and elsewhere in the West. It is estimated that their mortgages on the property of others amount to from \$15,000,000 to \$25,000,000. They own a large amount of Railroad securities, and are directors and heavy stockholders in numerous banks. And they have several million dollars worth of property in England beside.

The original John Jacob Astor bought his first American property on the Bowery, New York City, Aug. 14, 1789. The price paid was £250, or about \$1,000. The property is still held by the Astor family, and is valued at \$300,000. Subsequent purchases were very extensive, for it is estimated that one-twentieth of the real estate of Manhattan Island is

now included in the Astor pile of wealth. And what the Astors own on Manhattan Island and elsewhere combines a greater valuation of landed property than the whole of Delaware.

The prophet says: "Wo unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In Mine ear said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant." Isa. 5:8, 9.

There are many men in the world to-day who are recklessly disregarding the warning of the foregoing scripture. They continue to "join house to house" and "lay field to field," but make little practical use of this accumulated wealth. Such vast fortunes, so called, are really very unfortunate; for those who possess them are either so perplexed and overworked in caring for them that they never know of the real work and aims of a true life, or else they become so engrossed in luxuriant dissipations that they are wholly given to self in all of its vanities and follies. And this property that might have been a blessing to others is all kept away from them by the greed of a few deluded men.

God has said, "Wo unto them." Will they hear His voice and allow Him to save them from the miseries that await them?

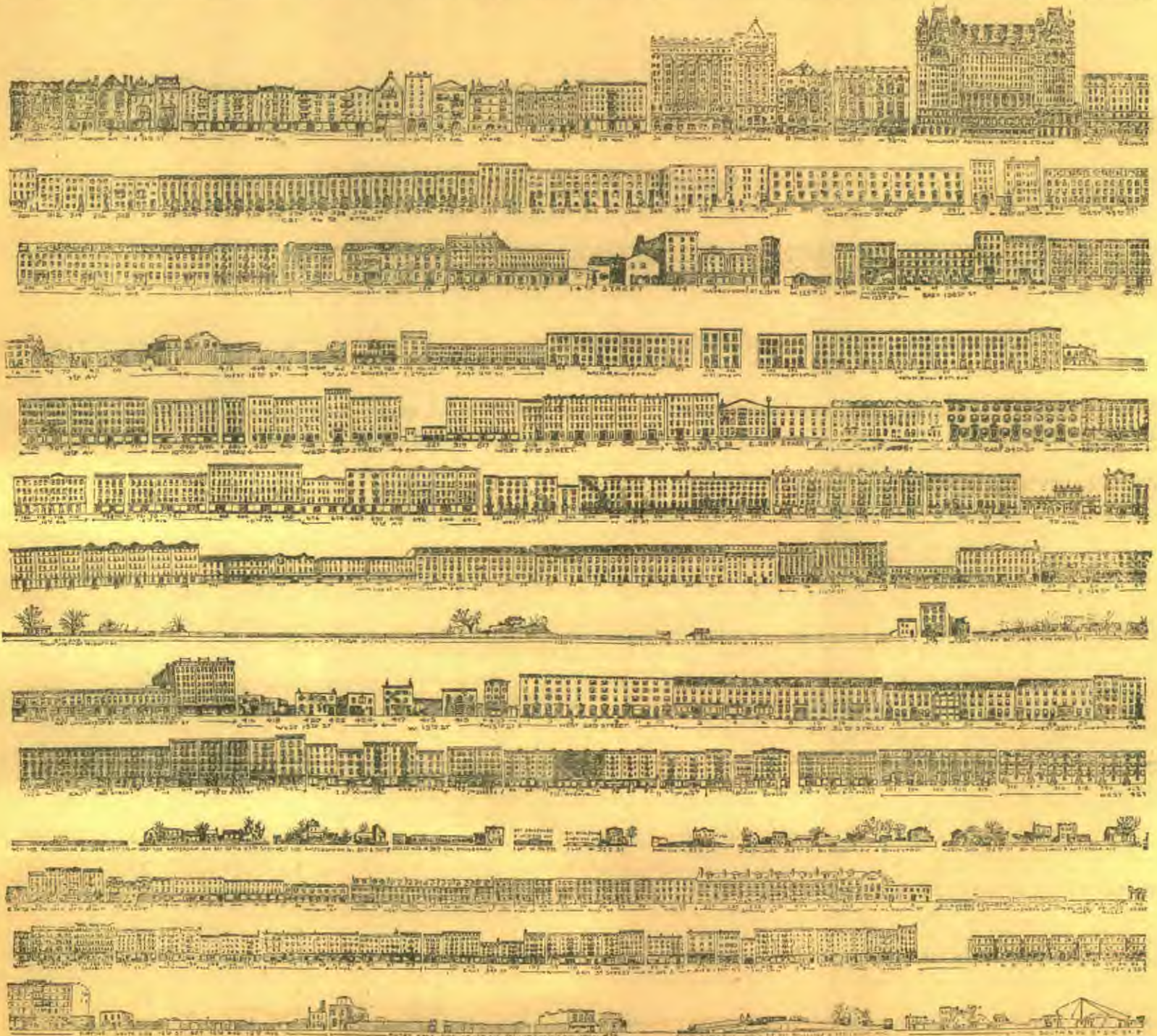
If property is gathered honestly it may be made a great blessing in relieving distress and poverty. But if wealth is gathered by extorting the uttermost

penny from the unfortunate and helpless, there must come a reckoning time. If men choose to do that reckoning themselves now, they may avert the "wo" that is pronounced on them by restoring what they have fraudulently or heartlessly extorted from others. But if through unbelief they disregard what God has said, they will find out the literal truth of His Word, but from a standpoint that is the most undesirable.

There are some stormy times around us, but very much stormier ones ahead of us. And the great grasping of wealth by a few men will be the occasion for much of the distress into which the world is plunging. The Word of God plainly points out all these perils, and also what they portend. Have you studied that Word that you may know of these things? T.

## NOT GOSPEL CONVERSIONS.

**U**NDER the heading, "Conversions in Mass," the New York *Observer* tells us that the German extremists of Austria threaten "to renounce the Catholic faith and accept Protestantism in a body. The motive of the proposed change is political, the maintenance of German ascendancy in the monarchy, which the Germans claim as the more enlightened of the races within the composite empire. Now this ascendancy is seriously menaced by the increasing demands of the Slavs, and by the concessions made by the crown in the decree placing Czech on an equal footing with German as an official language. The German radicals, therefore, hope to find in closer relations with Germany, whose royal house is not noted for its disinterestedness, a weapon which may replace the Austrian Germans in the position they claim,—that of a dominant minority ruling a majority, or, if not, may lead to their final absorption into the German Empire. Such relations would, they think, be greatly promoted by conversion in mass to Protestantism, the dominant religion of Germany. For the governing men of Germany would have not only more sympathy for the Austrian Germans in their struggle for ascendancy, if they were



of the same faith, but also, as they would not increase the German Catholic vote, less hesitation in adding them to the empire, if that alternative became necessary. The German extremists believe, therefore, that either solution of their political problem would be furthered by the conversion of the Austrian Germans to Protestantism."

And this might accomplish a political object for a time; but when disappointed, or believing that more would be gained by returning to the Roman Catholic Church, the same motive, if the object desired be sufficient, would carry them back. It would seem that it need not be said that such conversions are purely political, and of the basest sort. They have not even the principle which often moves a man to change his politics. It is a change for pure self-interest. Such a change might be spoken of as a conversion to "Protestantism," that is, a conversion to an ism or system opposed to Rome; but it is not a conversion to the Protestantism of the Reformation, or to the Christianity of Christ and the apostles.

True conversion to Christianity, to true Protestantism (which rightly regarded Christianity a life, not a system), is individual and personal. It pertains to a man's personal attitude toward God, to his relations and vital connection with God. No political revolution or resolution accomplishes this; it is accomplished by each man yielding to God for himself, whether any other soul goes with him or he stands alone. Protestantism has too many of the sort of converts that the German Austrians propose to give. We will see, no doubt, much of these kind of conversions among the heathen in the future, but be not deceived. Such acceptance simply puts the religion of Christ on the same basis as its counterfeits.

**Growing Selfishness and Brutality.**—An article in *The Herald of the Golden Age* (England) presents this description of what is becoming more and more manifest:—

"What is this England of ours coming to when oxen are paraded (as occurred recently) through the streets of London labeled with advertisements of the

suet about to be stripped from their very bones; when the people flock in crowds and pay their money to witness butchering competitions; when the whole country is eager to obtain reports of prize fights which are taking place; when women by tens of thousands are deaf to every protest that appears in the secular press concerning the decorating of their heads with the bodies of parent birds who are slaughtered in vast numbers to pander to their vanity; and when the most enlightened of Christian nations, by its elected legislators, licenses torture dens and authorizes hundreds of men to torment defenseless animals to their heart's content the whole year round?"

"Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . fierce, . . . lovers of pleasures more than lovers of God." O, it is time to turn to the Gospel of Christ, with its holy, benignant, tender influences and power!

**Obliged to Confess It True.**—God's Word declares that violence and crime and wickedness will increase in the world till Christ comes. The tares will grow till uprooted by the great judgment-harvest. This is often unwittingly admitted even by those who picture a roselate future for this poor world in its present condition. An evidently clerical editorial writer in the Los Angeles *Sunday Times* of January 15, writing on "How to Accomplish Our Mission," that is, Americans, says:—

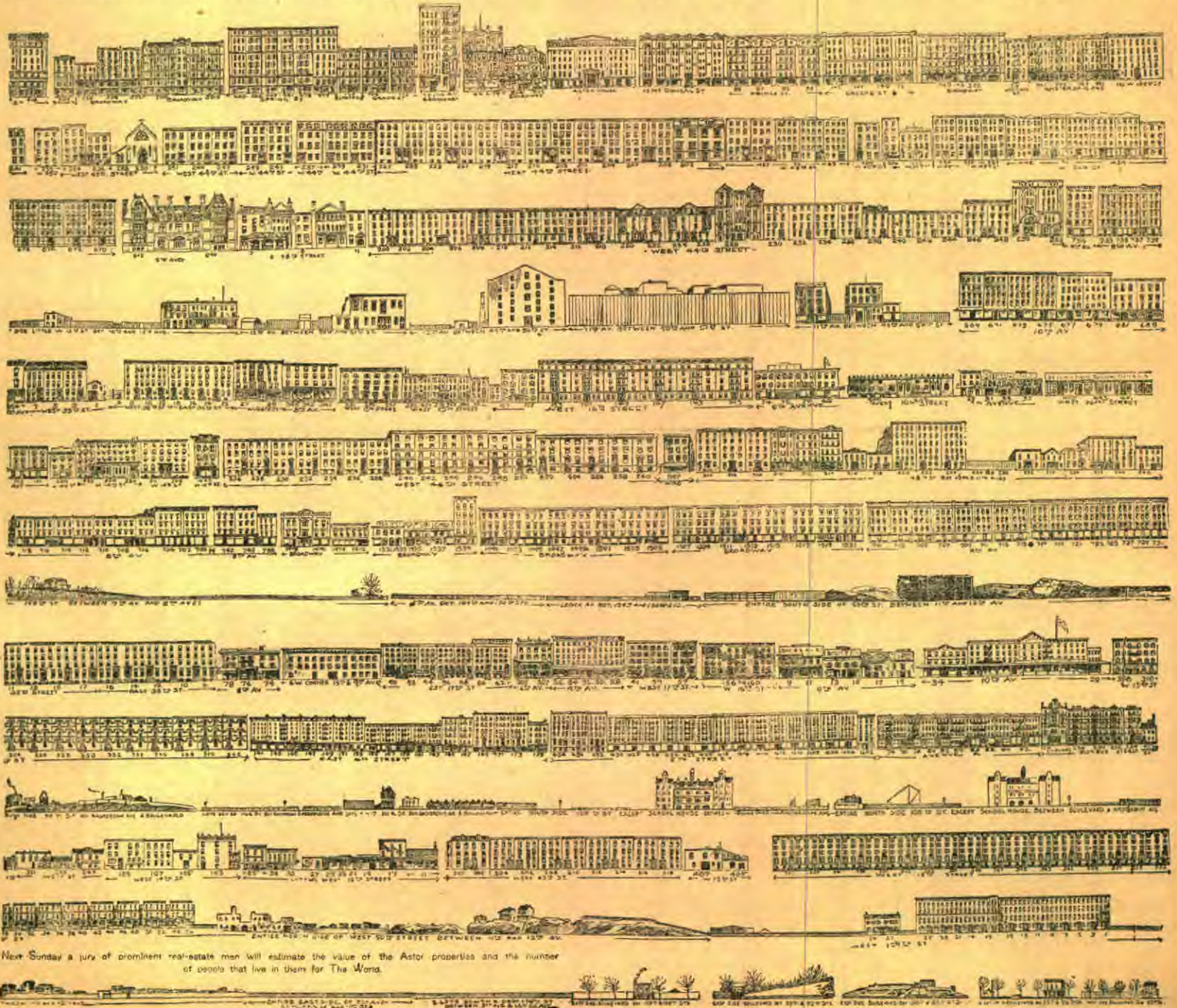
"Politically we are not wholly pure, nor honest, nor upright. While the higher places of power and political trust may be bought or bartered for gold, or for influence, and the sacredness of the ballot is not duly regarded, we are not safe. While men with no moral principle, no respect for law, no desire for anything higher than the gratification of their own ambitions, dare aspire to the highest places within the gift of the people, fearless of rebuke, there is something that is rotten in our political system that threatens danger to the very life and spirit of our political freedom. It can not be denied that while

we as a people have made noble advancement along certain lines, we are along other lines degenerating, and are proving ourselves to be, in some respects, unworthy of the grandeur of our past. The struggle for office was never more unscrupulous or more determined than it is to-day, and in many cases the fitness for the same is in nowise as seriously considered as it should be. Where this is the case, and unfit men are elected, the machinery of the government must suffer and its integrity and strength be greatly impaired. We can not hope that good will come out of evil, or that men who are totally unfitted for legislative trusts will legislate wisely upon the most important questions that concern our life as a nation."

And this is true; and the people were never so indifferent to this fearful condition. "Cease ye from man." All hope of true reformation must come through faith in Jesus Christ to the individual. Moral reforms have more than a political basis.

**Criminal Record for 1898.**—"As for war, I call it murder," James Russell Lowell makes one of his characters to say. War being legal murder, and last year being a war year, may account for the diminution of crime in the United States. There were reported to the *Chicago Tribune*, 5,920 suicides, 680 less than in 1897; 7,840 murders, a decrease of 680 over the previous year, the same as the suicides. There were 109 hangings or executions for capital crime against 127 for 1897. In 1898 there were 127 lynchings; in 1897, 166. Money embezzled amounted to \$5,851,263, as compared with \$11,248,684 in 1897. That this does not show all the crime will be evident to the thinking ones. It gives only those reported to one great paper. Some of the greatest crimes do not at once come to light, and this is especially true in the embezzlement of money. A war year always shows a falling off in private crimes of violence.

"I ASKED the roses, as they grew  
Richer and lovelier in their hue,  
What made their tints so rich and bright;  
They answered, 'Looking toward the light.'"



Next Sunday a jury of prominent real-estate men will estimate the value of the Astor properties and the number of people that live in them for The World.



OAKLAND, CAL., JANUARY 25, 1899.

MILTON C. WILCOX, - - - - - EDITOR.  
A. O. TAIT, - - - - - ASSISTANT EDITOR.

## SPECIAL CONTRIBUTORS:

H. P. HOLSER, Basel, Switzerland;  
E. J. WAGGONER, Lonsom, England;  
W. C. WHITE, Sydney, N. S. W., Australia;  
ALLEN MOON, New York, N. Y.;  
F. M. WILCOX, Boulder, Colorado;  
C. P. BOLLMAN, Atlanta, Georgia;  
M. E. KULLOGG, Battle Creek, Mich.;  
W. N. GLENN, Oakland, California.All Manuscript should be addressed to the Editor.  
For further information to contributors, see page 13.

## DO YOU WISH TO BE SAVED?

SINNER, you who know that you are a sinner, who feel the need of salvation, who long to be free from the bondage of sin, do you wish to be saved from the sins of the past, from the sinning of the present, from the desire to sin?

Here is God's answer: "Believe on the Lord Jesus Christ, and thou shalt be saved." Only believe. "All things are possible to him that believeth."

But what does it mean to believe on Jesus Christ?—It means (1) that you will accept His way instead of your way. His Word says of mankind: "They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one." "The way of peace have they not known." Christ is "the way." John 14:6.

To believe in Christ and accept His way, you will believe and accept what He says concerning your way. You will not attempt to excuse your way. You will not excuse yourself by the wrong-doing (real or imagined) of some one else. He says, "You are a sinner;" if you believe Him, you will respond, "It is true, Lord." He declares, "The heart is deceitful above all things, and desperately wicked;" and if you believe Him, you will again respond, "It is true, Lord, in me." He declares that with such a heart you can not do good deeds, even as a corrupt tree can not bring forth good fruit. Matt. 7:17; 12:33-35; Mark 7:14-23. And, again, if you believe Him, you will reply, "Amen; it is true, Lord."

But, on the other hand, He says in the same Word:—

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; tho' your sins be as scarlet, they shall be as white as snow; tho' they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

In the above is expressed the way of God in Christ Jesus; and with this His whole Word and life are in harmony. He says this to you. If you believe Him, you will respond from the depths of your heart: "Amen, Lord. I yield to do all that is required. I give up all the sin; I yield the hard heart; I accept the cleansing and the blessed Spirit. It is true, O Lord,

in me!" And thus it is that the apostle declares of genuine belief, "With the heart man believeth unto righteousness." A belief which falls short of this avails nothing. Believe thus, follow-mortal, and you will find that "His ways are ways of pleasantness, and all His paths are peace."

2. If you "believe on the Lord Jesus Christ," you will accept Him and His Word as the truth; for He declares, "I am the Way and the Truth." He says to the Father, "Thy Word is truth." By His Spirit that Word is called "the Scriptures of truth," and of His law it is said, "Thy law is the truth." It is, also, "the Word of the truth of the Gospel." If you believe Jesus Christ, you will accept the Word. You will believe all that is contrary to that Word to be error. And, again, however hoary tradition may endeavor to gloss or pervert its teaching, however infidelity may deny it, however "higher criticism" may question, you will say: "Amen; let God be found true; but every man a liar;" "Thy Word is true from the beginning; and every one of Thy righteous judgments endureth forever." Let it be truth to me forever. Henceforth, "Thy Word is a lamp unto my feet, and a light unto my path."

3. If you believe, dear soul, on the Lord Jesus Christ, you will accept Him as your life; for He says, "I am the Way, the Truth, and the Life." He tells us that we are sinners, "by nature" "children of wrath," doomed to die; for "the wages of sin is death;" "the soul that sinneth, it shall die." We have no reason to believe that this does not mean the soul, for so it says. The man sins; the man dies; and, apart from Christ, when the man dies he would be forever dead. But Christ died to redeem from death and the grave. He died and rose again. "But if there be no resurrection of the dead, then is Christ not risen."

And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ are perished." This is a part of the apostle's inspired argument by which he demonstrates the absolute necessity of the resurrection, of which that of the righteous dead will take place at the second coming of Jesus Christ, the Life-giver.

The old satanic lie, "Thou shalt not surely die," may be repeated in myriad forms; it may be associated with the sacred memories of the loved and gone; it may be embellished with all the flowers of poetry, and perfumed with all the fragrance of past memories; men may seek to uphold it by sophistry, by dogma, by stupendous edifices of false doctrines which involve almost the entire race of men in their serpentine folds; notwithstanding, he who intelligently and truly believes on the Lord Jesus Christ, will turn from the mighty host and accept the simple word of truth: "The soul that sinneth it shall die;" "the dead know not anything;" "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish;" and by living faith he will look beyond the gloom of the grave to the second coming of the Life-giver, who has declared: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." And to all this the true believer will respond: "Amen; Lord, live Thy life in me now, that I may be obedient to all God's commandments, even as Thou wert. Make me to be righteous with Thy righteousness, that I may partake of Thy life even now, and when Thou

comest, live with Thee forevermore, in a universe free from sin."

O what a Saviour—"the Way, the Truth, and the Life"! O soul, will you not believe in Him?

## A BLIND GUIDE—A FOUNDATION OF SAND.

FOR the editor of *The Torch of Reason*, a Secularist paper of Oregon, we have the same feeling that we do for an honest man making a losing, hopeless, mistaken fight for what he believes to be right. This editor has been working for years to build a great liberal university by means which he hopes that Liberals will sometime liberally furnish. He has presented his building plans, he has enthusiastically set forth the advantages of education, he has earnestly appealed for means to build this temple to "science, the great saviour of men." He says:—

There is no use of our quoting Scripture to Secularists. "God loveth a cheerful giver," only makes an infidel smile; besides, it would be trying the same old trick that we condemn the priests for. What, then, can we do?—We can appeal to your love of liberty, to your love of justice, to your love of truth, to your love for the children, to your love for HUMANITY. This is all we can do. If this and our labor are not a sufficient appeal, we must struggle on without further aid.

In the same issue he quotes most of an article from this paper on "The Trust Idea," and then ridicules the thought we express that the only way to secure true union is through Jesus Christ. He gives us this counsel:—

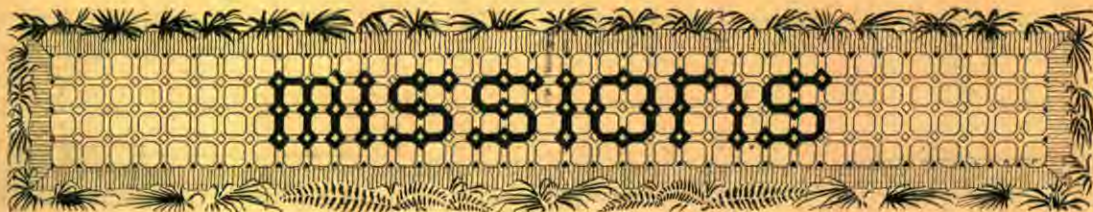
You must drop all superstition, brothers, and form a trust with education as a foundation and science as a guide. Your idea of Christ's coming is no better than the Indian's idea of the happy hunting-ground. You are not much in advance of the Catholics. Those old prophecies and miracles and horned-beast stories only keep up the disunion of our people, or cause factions to form trusts in order to control other factions. Give up your ancient myths and mysteries; come with us and help in forming a trust that will save the world from its corruption—the great Secular brotherhood of mankind.

And we reply, No, no, friend, we want a better "torch" than that to light us. The only true greatness is goodness. "Love is eternal." Education is good only when it is the good education of a good man. The more a confirmed bad man is educated the worse he is. "Science" will not change men's hearts. Education apart from God is a foundation of sand. Science at her very best, apart from God, is groping in the dark.

We have no desire to argue with you on the Old Book or its "more sure word of prophecy," but it stands and will stand. You do not believe it; you will not submit to its supreme and certain test. We know it; we know Jesus Christ, its Author—a knowledge higher than all the universities of earth can give. And, brother mortal, if you are weary of following old, blind, credulous, fumbling "Science;" if you have been sufficiently deceived by a false education divorced from God; if you get weary of calling, appealing, laboring in vain for other unbelievers to build a temple to your own higher ideals, then come to Christ, the power of God and the wisdom of God, and He will receive you. You do not know Him; but "taste and see that the Lord is good."

THERE is only one real failure in life possible, and that is not to be true to the best one knows.—*Canon Farrar.*





**THE TWO WAYS.**

It had been a day of heart-ache,  
Of clamor, and toil, and strife,  
A day of storm and battle,  
With sin and with sorrow rife.  
Sadly I turned toward heaven,  
But nearer the dark clouds came;  
And it seemed to me that my labor  
Of love was all in vain.

There is no need, said the tempter,  
That your life be spent in vain.  
Has art or science or travel  
A pleasure you may not claim?

Seek, in the halls of wisdom,  
Ease and an honored name;  
Mine are the kingdoms of earth-  
land,  
And I give to my children fame.

Forget the poor and the needy,  
The outcast and forlorn.  
Walk as the wide world walketh,  
Nor fear the coming storm.  
Then, when you turn at even  
From the sunny paths you've trod,  
There'll still be ease and resting  
Within the gates of God.

The tempter ceased, for music  
Wondrously pure and sweet,  
Sung by the watching angels,  
My listening ear did greet;  
Then I saw an angel beckon,  
And with him I fled through space,  
Past myriad worlds—past marvels  
Of color and form and grace.

But when we reached the city  
Of the great God's jasper throne,  
My angel guide he left me  
To wander on alone.

I walked through stately mansions,  
And lingered in gardens fair,  
Yet, strangest of all these marvels,  
I saw no angels there.

Wondering I said, They departed  
To some enchanting shore,  
Seeking new joy and pleasure  
From the Father's endless store.

For them are no days of sadness,  
No long, dark nights of pain;  
They hear no cries of anguish,  
Nor look on sin or shame.

Anon through the gates of heaven  
I heard a cry of wo,  
So sad, beseeching, familiar,  
I cried in shame, "Let me go."  
In the dreary realm of mortals,  
In the midst of death and shame,  
Legions of holy angels  
There soothe and banish pain.

"As long as the world hath sorrow,  
As long as the heart hath wo,"  
Whenever men need comfort,  
God's angels will come and go.  
"Ah, service is sweeter than pleasure!"  
The dear Lord said to me.  
Mine eyes grew dim, and I whispered,  
"Where once I was blind, I see."

PAULINE E. FIFE.

Oakland, Cal.

**HASTE ON.**

CHRIST comes; earth's night is nearly done.  
O messengers, haste, haste, speed on;  
The harvest wanes, yet gather in  
The last few sheaves your zeal may win;  
For in brief time the harvest year  
Will all be past! Then on with cheer.  
There's yet a gleaning left for thee  
E'er time shall be eternity.

FRANCES E. BOLTON.

**"THAT WRITING ON THE WALL."**

"YES, I have been a very wicked man, a good-for-nothing drunkard, for twenty-nine years, but in that time, You know, I have tried hard to quit. O, it hurts me to think of it, but it's the last time, and I am so weak, won't You help a poor man? I'm down now, clear down, and You tell me in the writing on the wall that You want to reason with me; and, tho my sins be scarlet, or a crimson red, You will make them white as snow. It's no use, I can't do anything; I know it, I

was the "writing on the wall." At the close of the meeting we invited those present who were tired of sin to raise their hand, and, as usual, several hands came up. Among them was the hand of the man with whom we knelt as he made the prayer referred to above.

The winter is on. Fruit-gathering is over for the season, and idle men are coming from every direction. They are homeless, hungry, footsore, and ragged; they range from fourteen to seventy-five years of age. Some of them are on crutches, some almost blind, others, owing to poverty and exposure, are sick in body and mind, while all of them are cripples, made so by man's powerful enemy.

Somebody's boy, brother, husband, or father is here among this increasing crowd of poverty-stricken men. To help him now, while he is down, would it be wrong? would it be a sin? Would it not be the right time to apply the



An Interior View of Chapel and Reading-room of our Helping Hand Mission. Altho the assistant chaplain, Brother H. H. Dexter, stands at the desk, it is not a time of regular service. At the regular services there is always a good attendance, and frequently the room is crowded.

have tried it so many times; but, Lord, look at the writing on the wall. You can do it, and I know it."

It was a solemn time; a poor, penitent Scandinavian was on his knees, talking with God; tears were falling thick and fast, and as he wiped them away with the back of his unwashed hand, traces of dirt moistened with the fluid from the heart's fountain were seen in irregular streaks over his face.

A soul was pleading with the Lord for help. The writing on the wall to which he referred was one of the many texts of Scripture seen on the walls of the Helping Hand and Medical Mission of San Francisco, Cal. It was a rainy night, and the mission was filled to the doors.

Just before the time for the services to begin, every worker in the mission came to the small room in the rear of the chapel to pray, and the burden of each heart was that the Lord would take full possession, so that in all the singing, praying, and preaching, Jesus could be seen and heard.

The text chosen for the evening was Isaiah 1:18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This

"Golden Rule," "Whatsoever ye would that men should do to you, do ye even so unto them"? Is not the "ox" in "the pit"? and is not this the time to get him out? I am sure this is what Jesus would do if He were here. He says, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. Then read John 17:18: "As Thou hast sent Me into the world, even so have I also sent them into the world." Also in Isa. 58:7, that man feed the hungry, give shelter to the homeless, and clothe the naked. Read also in Matt. 25:34-40, "Come, ye blessed of My Father, inherit the kingdom prepared for you [you, you, dear one, who will do as He did] from the foundation of the world; for I was an hungered [I, Myself, Jesus], and ye gave Me meat [food.]" Where were You hungry?—On the earth, everywhere, wherever the children of men dwell, along the "hedges," down in the slums, out in "Shanty Town," up in the "tenement loft," below, in the deserted cellar.

We have no room for any more; the mission

is full; but the call for help comes thicker and faster. Not since the mission started, ten months since, have the appeals for help been so great as now. Never before have we seen men in such a deplorable condition, loaded down with sin and shame, manacled, soul and body, with every kind of destroying habits, and clothed in garments that are threadbare and loathsome, made so by long use and by covering a body that is filthy with disease.

The Helping Hand and Medical Mission is now ten months old, and during its short life it has been able to do a little work, relieving a portion of the sufferings of its large family; and as we believe the many readers of THE SIGNS OF THE TIMES will be interested in an up-to-date report, we give the following:—

Penny lunches served . . . . .	337,000
Men furnished a bath and clean bed . . . . .	25,500
Garments fumigated . . . . .	35,000
Men furnished employment . . . . .	6,575
Suits of clothing distributed . . . . .	1,073
Medical treatments given . . . . .	2,490
Men who have made a start to serve the Lord . . . . .	727
Sermons preached . . . . .	308
Bible-readings held . . . . .	618

Quite a number who once raised their voice in praise to God for what He had done for them, have died and are numbered with the great majority. We leave them there, for they are in the hands of the faithful Judge, who will do all things well.

Many hearts have been made glad by the return home of a long-lost son or father, who came to the mission a physical wreck; so, taking a look over the busy ten months of the past, we are brought to say, "Bless the Lord, O my soul, and all that is within me bless His holy name." And as the New Year comes to us, finding the mission full of men who need help, we pray the Lord for more wisdom and strength so that we can do better work for Him in 1899 than we have in the past.

B. F. RICHARDS.

#### THE PURPOSE OF THE CHURCH.

THE church of Christ is a missionary enterprise.

It is not intended to stand still, but to "go."

It is not intended to be self-contained, but to "make disciples," and "baptize them in the name of the Father, the Son, and the Holy Ghost."

It is not intended to be silent, but to "teach" the things that Christ has commanded.

This is the very essence of Christianity, that it is an advancing, radiating, conquering religion.

It is born to grow. It lives to spread. It is a centrifugal force, which works from the center toward the circumference.

The church is organized to conserve, increase, direct, and apply that force. It is the body, in which the Spirit of Christ is to live and work. The Spirit of Christ is missions. When that Spirit wanes, the church is sick; when that Spirit dies, the church is a corpse.—*Anon.*

#### MISSION NOTES.

THE Presbyterian Board has wiped out a debt of \$97,454, and received last year \$801,773 for regular work.

THE American Baptist Missionary Union, the Presbyterian Board, the Methodist Episcopal Church, all contemplate establishing missions in the Philippine Islands in the near future.

LAST year the Congregationalists gave \$1.03 per member for foreign missions; the Presbyterians, 94 cents per member; the Baptists, 80

cents per member; the Methodist Episcopal, 34 cents; the Episcopalians, 44 cents; Seventh-day Adventists, \$1.75.

THERE are about 150,000,000 native heathen in Africa yet entirely ignorant of the Gospel. This is about one-tenth of the population of the world.

THE total income of the China Inland Mission for the past year was \$226,065, of which more than \$185,000 came from England, the balance from America, Australia, and China. The number of missionaries on January 1 was 744, since increased to 773.

DURING the past year the largest amount for foreign missions was given by the Methodist Episcopal Church, \$977,491. Next to the Methodist Episcopal comes the Presbyterian, with \$899,387; the Baptists gave \$782,474; the Congregationalists, \$643,283.

THE American Baptist Missionary Union makes an excellent showing in the matter of self-support among its missions. The number of its churches in heathen lands is 855, of which not less than 524 are self-supporting; while of its 1,235 mission schools, 383 receive no help whatever from America. A partial report of benevolent contributions of these churches in pagan lands gives \$51,462; and it is believed that, taking into account the gifts that are not reported, the amount would be double that thus named.—*Christian Worker.*

ON the foreign field some of the leading religious bodies of this country are represented as follows in the number of workers: The Methodist Episcopal have 5,652; the Baptists come next, with 5,001; the Congregationalists, with 2,956; the Presbyterians, 1,776; the Episcopalians, 413. In communicants the Baptists lead with 202,527; and the Methodist Episcopalians have 169,629; the Congregationalists, 44,600; the Presbyterians, 34,606, and the Episcopalians, 4,074.

#### ONE OF MANY.

THIS is the way a subscriber in Little Rock, Ark., writes:—

"I am happy to note that you are going to print 1,000,000 copies of your good paper, THE SIGNS OF THE TIMES, dated Jan. 5, 1899.

"THE SIGNS is an 'able minister;' and it ought to be scattered like the leaves of autumn; for it is doing, and can do, a work that the living preacher can not do.

"THE SIGNS is surely stepping out in the right direction. It is designed to accomplish a grand mission; and I wish for it a glorious success.

"I would like to circulate one thousand of them myself. Who will help to spread the glad tidings of the glorious Gospel of Christ?"

J. J. JOBE."

And there are many who will help and are helping.

#### HELPING HAND MISSION.

IN another column of this department will be found a report of work for ten months, by the chaplain, B. F. Richards.

Certainly the friends of the mission have every reason to be encouraged by this good report. The workers in the mission are of good courage and eager to continue in their labor of love,—"feeding, cleansing, and clothing those who need their help," since "in this way these outcasts are prepared to know that some one cares for their souls."

And what a satisfaction to these workers, and to all who have by their contributions made such a work possible, to know "that many of these poor outcasts from society will, through the ministrations of human agencies who co-operate with the divine, seek to restore the moral image of God in others!"

No appeal has of late been made through this paper for contributions. But there is the same need for donations as ever. The winter season is now here, and hundreds of men are out of employment, and homeless, and every night the mission beds are full by half past ten or eleven o'clock, and still we are unable to accommodate all who apply.

We would be especially thankful for contributions of clothing, beans, dried fruit, and other provisions. These should all be sent charges prepaid, and addressed to Helping Hand and Medical Mission, 641 Commercial Street, San Francisco; and a letter should be written stating who are the senders, so that proper acknowledgment may be made when they arrive. The bill of lading should invariably be mailed to the address given above whenever goods are sent by freight; otherwise the goods may lie in the freight office for weeks and storage charges be made.

Cash contributions should be sent to the treasurer, S. N. CURTISS, care SIGNS OF THE TIMES, Oakland, Cal.

S. N. CURTISS,

Secretary and Treasurer.

#### OUR WORK AND WORKERS.

AT the last quarterly meeting of the church in Newburg, W. Va., seven members were added.

THE addition of three members to the church at Cary, Me., is reported by Brother P. B. Osborne.

THREE converts comprise the report of manifest results of meetings held at Newton, Iowa, by Brother B. L. Dieffenbacher.

BROTHER W. B. EVERHART has the use of the United Brethren Church building, near Darbyville, Iowa, for a series of meetings.

OUR State agent in Nebraska says, in the *Reporter*, "I am leaving some in every church at work with THE SIGNS OF THE TIMES."

IN a schoolhouse four miles from Volga, Iowa, Brethren C. J. Buhals and U. P. Long have been holding meetings, and as progress in the work report four adherents.

SABBATH-SCHOOL conventions are coming to the front in several conferences, and all the reports we have seen indicate that the schools concerned in them are the recipients of marked encouragement.

THE first church school under the auspices of Keene (Texas) Industrial Academy was started in December, at Talala, Indian Territory. The brethren erected a neat building, and the school was opened with eighteen pupils.

AT Bettinger, W. Va., President S. M. Cobb recently held a few meetings in connection with Brother Gardner, with the result that six persons accepted the doctrines advanced, and a Sabbath-school of thirteen members was organized.

BROTHER O. O. FARNSWORTH notifies us that the church in Boston, Mass., is located at 36 Bromfield Street. Sabbath-school, at 10 A.M.; other services, at 11:30. Brother Farnsworth is elder of the church, and his residence is 52 Rush Street, East Somerville, Mass. The work there is encouraging.

A SPECIAL week of prayer was held in the Seventh-day Adventist Church of Delta, Colo., from the 1st to the 7th of this month. Brother Isaac D. Rowell writes that "the meetings were well attended both morning and evening during the entire week; and from each meeting every one went home feeling that God had especially blessed him individually, and that the Holy Spirit had rested upon all."

THE brethren at Bern, Kansas, are desirous of opening a helping hand reading-room at Pawnee City, Neb., where literature pertaining to the truths we are giving to the world will be available to the public. They ask for donations or the loan of books and periodicals to enable them to carry out this purpose. Address O. S. Runyan, Bern, Nemaha County, Kansas; or, James C. Nichols, Pawnee City, Pawnee County, Neb.

IN our Oklahoma paper, *The Gleaner*, of the 4th inst., is a good report of the Bethel Mission, at Guthrie, from Brother A. W. Jenson. At the time of the report the mission was six weeks old, and there had been some interesting experiences. "During this time we have given free 76 meals, 36 lodgings, and 18 baths, besides other treatments. We have many interesting experiences. Three have been converted and quite a few convicted. One man whom we found paralyzed in limbs and left arm from sciatic rheumatism, has been with us four weeks, and we had to erect for his treatment a hot-air cabinet. He is improving steadily but slowly, and we will have to keep him until warm weather at least. He is penniless and friendless. We have gone before the police court and rescued men from the rock quarry. To-day we saw an officer leading a boy from Missouri, fifteen years old, to the lockup, and, finding him guilty only of vagrancy and beer-drinking, we requested him turned over to us. So, in place of being in the lockup, he is now asleep in our apartments while we are writing this."



LESSON VI.—SABBATH, FEBRUARY 11, 1899.

BAPTISM OF JESUS.

At the Ford of the Jordan, Near Jericho, Autumn of A.D. 27.

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

Luke 3: 16-23.

16 "John answered, saying unto them all, I indeed baptize you with water; but there cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose; He shall baptize you with the Holy Ghost and with fire; whose fan is in His hand, thoroughly to cleanse His threshing-floor, and to gather the wheat into His garner; but the chaff He will burn up with unquenchable fire.

18 "With many other exhortations therefore preached he good tidings unto the people; but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, added yet this above all, that he shut up John in prison.

21 "Now it came to pass, when all the people were baptized, that Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon Him, and a voice came out of heaven, Thou art My beloved Son; in Thee I am well pleased.

23 "And Jesus Himself, when He began to teach, was about thirty years of age, being the son (as was supposed) of Joseph."

Matt. 3: 11-17.

11 "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire; whose fan is in His hand, and He will thoroughly cleanse His threshing-floor; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire.

13 "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered Him, saying, I have need to be baptized of Thee, and comest Thou to me? But Jesus answering said unto him, Suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffereth Him. And Jesus, when He was baptized, went up straightway from the water; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him; and lo, a voice out of the heavens, saying, This is My beloved Son, in whom I am well pleased."

John 1: 28, 31, 33.

28 "These things were done in Bethany beyond Jordan, where John was baptizing."

31 "And I knew Him not; but that He should be made manifest to Israel; for this cause came I baptizing with water."

33 "And I knew Him not; but He that sent me to baptize with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit."

SUGGESTIVE QUESTIONS.

1. While the people hesitated in their decisions as to who the strange prophet was, what did John say of One who was to follow him? Luke 3: 16; Matt. 3: 11. (John 1: 15, 30.)
2. What additional baptism did he say would be given to men? (John 1: 33, 34; Acts 2: 3, 4.)
3. With what does he represent Christ cleansing His people? Luke 3: 17; Matt. 3: 12. (Mal. 3: 3; Zech. 13: 9.)
4. What did he say would be done with those who do not submit to this purging? Note 2. (Matt. 13: 30, 40; Mal. 4: 1.)
5. Where did this occasion take place? John 1: 28. Note 1. (Judges 7: 24; John 10: 40.)
6. After the baptism of the people on a certain day, who came forward and asked John to baptize Him? Matt. 3: 13. Note 3. (Luke 3: 21.)
7. How did the Baptist feel about granting the request? V. 14.
8. What did Jesus say to induce John to change his mind? Verse 15.
9. What did John then do? (Mark 1: 9.)
10. Upon Jesus coming up out of the water, what did He immediately do? Luke 3: 21.
11. While in this attitude, what strange sight appeared? V. 22. Note 4. (Isa. 6: 1-3; Matt. 3: 16; Acts 10: 37, 38.)
12. In connection with this sight, what was heard, as coming from heaven? Verse 23. Matt. 3: 17. (Matt. 17: 5; 2 Peter 1: 17; John 12: 28.)
13. How old was Jesus at that time? Luke 3: 23. (Num. 4: 1-3.)
14. For what reason did John say he had been sent to baptize? John 1: 31. (Isa. 40: 3.)
15. How did John come to positively know that the One whom he had baptized was the looked-for Messiah? John 1: 33.

Side Lights.—"Desire of Ages," pp. 109-113; "Spirit of Prophecy," vol. 2, chapter 4.

NOTES.

1. Bethany.—The common version reads, the

house of the ford, or passage. The place "Bethabara," was beyond the Jordan, that is, on the east bank of that river, supposed to be nearly opposite Jericho. It is not positively identified. See "Smith's Bible Dictionary."

2. Burn up, etc.—Language could not more forcibly express the utter destruction of wicked men. As chaff is burned up, so will they be consumed in the presence of God. The fire will not be quenched till it has done its work.

3. Then cometh Jesus.—The Saviour's modesty on this occasion is a standing model for every professed Christian. As He was retiring and modest, in this first public act of His life, so may all become the same, and demonstrate their worthiness to be counted His followers.

4. As a dove.—Never, before had such an answer to prayer been realized. The form taken by the Holy Spirit on this occasion is certainly suggestive. It was in the beautiful form and gentle motion of the dove, the appropriate symbol of gentleness and affection. It identified Him as the meek and lowly One, the kind and loving Saviour. That Spirit is the same to-day, and, when received, points out the receiver as being peaceable and "gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3: 17.



LESSON VII.—SUNDAY, FEBRUARY 12, 1899.

CHRIST'S DIVINE AUTHORITY.

NOTE.—Jesus had healed an impotent man at the pool of Bethesda, in Jerusalem, on the Sabbath day. For this cause "did the Jews persecute Jesus, and sought to slay Him." Following this record comes the reply of Jesus to their accusations, which constitutes the lesson for this week.

Lesson Scripture, John 5: 17-27, R.V.

17 "But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill Him, because He not only brake the Sabbath, but also called God His own Father, making Himself equal with God.

19 "Jesus therefore answered and said unto them, "Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father doing; for what things soever He doeth, these the Son also doeth in like manner, for the Father loveth the Son, and showeth Him all things that Himself doeth; and greater works than these will He show Him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will. For neither doth the Father judge any man, but He hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father: He that honoreth not the Son honoreth not the Father which sent Him. Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself, and He gave Him authority to execute judgment, because He is the Son of man."

Golden Text.—"This is indeed the Christ, the Saviour of the world." John 4: 42.

SUGGESTIVE QUESTIONS.

- (1) What circumstances led up to the words of Christ contained in this lesson? See introductory note.
- (2) What did Jesus answer them? V. 17.
- (3) Then what did the Jews seek to do? Why? V. 18. Note 1.
- (4) What did Jesus then say of the power of the Son? V. 19.
- (5) What is the Father's regard for the Son? What does the Father show the Son? What would be the effect upon the people? V. 20. Note 2.
- (6) What further power does the Father give to the Son? V. 21.
- (7) To whom is judgment committed? V. 22.
- (8) Why is this authority bestowed upon the Son? What is the effect of not honoring the Son? V. 23.
- (9) What is the result of hearing and believing the Word? V. 24.
- (10) What did Jesus say was then coming to pass? V. 25. Note 3.
- (11) In whom is the source of life? V. 26.
- (12) Why does the Son have authority to execute judgment? V. 27.

NOTES.

1. "Had broken the Sabbath day."—The accusations against Jesus were always false. He had not broken the Sabbath day. He never broke the Sabbath day, or any other commandment. He was absolutely without sin (Heb. 4: 15), which could not have been true if He had broken any one of the commandments (James 2: 10; 1 John 3: 4). He disregarded the traditions of the Jews concerning the observance of the Sabbath, as in many other things,

but He did not disregard the Sabbath day. There never was any controversy between the Jews and Christ, or between them and the apostles, or between them and the church during the first century, as to the day of the Sabbath. The Jews only complained of Jesus and His disciples because of their manner of keeping the Sabbath; and He showed them that their traditions, which were unnecessary burdens, were in violation of true Sabbath-keeping. "It is lawful to do good on the Sabbath day." "Making Himself equal with God."—This was also a false accusation. As a man, Christ never claimed equality with God only in the ordinary sense in which a son is equal with a father—in those things in which He was made equal by the Father. Verse 19 is emphatic on this point: "The Son can do nothing of Himself, but what He seeth the Father do." See also verses 26, 27, and chapter 8: 28. Again Jesus said, "My Father is greater than I." Chapter 14: 28.

2. The Father's love for the Son.—"To love is expressed by two words in the New Testament. *Agapao* indicates a reasoning, discriminating attachment (the deliberate choice of one out of a number) founded on the conviction that its object is worthy of esteem, or entitled to it on account of benefits bestowed. *Phileo* represents a warmer, more instinctive sentiment, more closely allied to feeling, and implying mere passion. Thus *phileo* represents the affectional element of love, and *agapao* the intelligent element. Men are bidden to love (*agapao*) God; never *phileo*, since love to God implies an intelligent discernment of His attributes, and not merely an affectionate sentiment. Both elements are combined in the Father's love for the Son (*agapao* in John 3: 35; *phileo* here, 5: 20). *Agape* is used throughout 1 Corinthians 13. *Eros*, 'love' in which the idea of sensual passion predominates, is never used in the New Testament."—*Vincent's Word Studies*.

3. "The dead shall hear."—This means the spiritually dead, as is indicated by the expression, "the hour is coming, and now is." The resurrection is future, and is referred to in verses 28, 29.

You Have Been Wanting A College Education

Do You Want One Still? Then Read Our Offer

We will give you a free scholarship of one year, including board, room, and tuition, in any one of the following colleges or academies:—

- Union College, Lincoln, Nebraska
- Walla Walla College, College Place, Wash.
- Healdsburg College, Healdsburg, Cal.
- South Lancaster Academy, S. Lancaster, Mass.
- Mt. Vernon Academy, Mt. Vernon, Ohio
- Keene Industrial Academy, Keene, Texas
- Southern Industrial School, Graysville, Tenn.

Upon the condition that you secure for us a certain number of yearly subscriptions for THE SIGNS OF THE TIMES, at one dollar (\$1.00) each.

The number of subscriptions required to entitle you to a scholarship in Union College, Healdsburg College, Walla Walla College, South Lancaster Academy, Mt. Vernon Academy, and Keene Industrial Academy, is 140. One hundred subscriptions will entitle you to a scholarship in the Southern Industrial School, at Graysville, Tennessee. These subscriptions must be accompanied by the cash, \$1.00 for each subscription, and must be sent to us direct.

If you are interested in securing an education without financial expense to yourself, write us for particulars and instructions. We are making you an offer of great intrinsic value,—an offer whose acceptance will mean much in your future usefulness, whatever your field of labor. Send for catalogues to the schools named above, and write us at once in order that you may begin work without delay.

Address, SIGNS OF THE TIMES, Subscription Dept. Oakland, Cal.

Lessons by Mail on Medical Electricity or How to Use the Battery

By Prof. G. L. Abell

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

Learns how to use the battery and treat yourself. Many diseases are quickly cured by the proper application of electricity. The course embraces the treatment of every organ and part of the body. The lessons are written in plain language and are illustrated. Course, five dollars. Send for circular. Address,

PROF. G. L. ABELL, School of Chemistry and Electro-Therapeutics. 22½ Geary St., San Francisco, Cal.



### TO THE TEMPEST-TOSSED.

O ye tempest-tossed lives, in a dark cruel sea,  
Near the breakers, where dashes the storm,  
A glad ray of hope dawns, glorious and free,  
And light from its haven is shining for thee,  
A beacon star, pointing from harm!

Then turn your sad eyes from the perilous gloom  
That threatens your life to destroy,  
From billows which hunger your soul to entomb,  
To the kindly, the soul-cheering rays that illumine  
Your path to a region of joy.

With wide outstretched arms, Christ beckons to save,  
And fold your poor soul to His breast.  
His pleading voice sounds far over the wave,  
To rescue your perishing life from the grave.  
O! fly to his haven of rest.

Too long hast thou wandered from His loving voice,  
The sweetest that mortals e'er heard;  
Come, prodigal, back to thy home, and rejoice  
Its sad, waiting hearts; this day be thy choice,  
Their love and forgiveness preferred.

Love's voice ever sounds o'er sin's raging deep,  
And would call every wanderer in;  
How can you refuse to listen, and leap  
From the wo that enthrals and threatens to sweep  
Your soul to the maelstrom of sin?

Then grasp the kind hand that reaches for thee,  
And pull for thy life to the shore;  
It will bear thee away from the treacherous sea  
That holds thy frail bark in captivity,  
And guide and protect evermore.

VINA A. SUMNER.

Syracuse, N. Y.

### "THEY THAT DO SUCH THINGS."

(Concluded from last week.)

**T**ROUBLED sleep came at last; morning dawned, the world began to stir, and Ruth awoke with another passage of Milton's in her mind, about the forbidden fruit:—

"Greedily they plucked the fruitage fair to sight,  
Like that which grew near the bituminous lake  
where Sodom flamed:  
This more delusive, not to touch, but taste deceived;  
They, fondly thinking to alter their appetite with gust,  
Instead of fruit chewed bitter ashes."

"It's just so with us," said Ruth to herself. "All forbidden fruit, however fair, turns to ashes at last. Here I went to win some social pleasure, loving pleasure more than God, and I've cheated myself. The people who did their duty last night, and went to bed at a seasonable hour, lying down in peace, and sleeping in safety, can get up this morning ready to work for God and humanity. There's Maggie singing like a lark in the kitchen, full of gratitude and joy, and I rise under a cloud, my stomach out of order, my conscience scourging me, unfitted for duty, hollows under my eyes, disappointment in my heart, a feeling of degradation in my soul, and a sense of having injured others and myself, of having wounded Christ, and sent the angels away in sorrow."

Ruth sat down and opened her Bible at random, and this verse met her eye:—

"They that do such things shall not inherit the kingdom of heaven."

"What things?" said Ruth, and then, in all the words of prohibition, "revelings" seemed to stand out most clearly.

"Revelings; I'll look it up in Webster," said Ruth, "and see if I'm guilty. I wonder

if last night's doings can be put under this head."

"'A riotous feast, a carousal,'" she read. "Well, what goes to make a riotous feast? Late hours, foolish talking, and something to eat, not necessary to the body's needs or the soul's advancement. Of course, our feast could hardly be called a carousal, but it has some of the features of the veritable thing."

Ruth did not get downstairs till ten o'clock, and then she yawned and felt miserable. Her work waited for her undone, and condemnation rested upon her spirit.

"Well, repenting, I suppose," said Arthur, as he stepped in at noon.

"Yes," said Ruth, "and I hope it is after a godly sort that will not need to be repented of."

"What are you going to give up all sort of social life?"



A view of one of the beautiful lakes—Tahoe—of the Sierras, on the border land between California and Nevada, directly west of Carson City, and a little north of east from Sacramento. The above view is north from Emerald Bay. The nearest railway points are on the Southern Pacific, at Lake View, Truckee, or Carson City.

"No," said Ruth; "I think there is a kind of social life that has a refining, elevating influence. If we could come into the fellowship I think possible, I believe it would be pleasurable and profitable. Suppose last night we had ordered our conversation aright; we would have had a lovely talk. Think of all the great things we might have talked of—poetry, literature, daily experience. We might have had some really fine music. We all love to sing the beautiful hymns, and much of the music is from Beethoven, Mendelssohn, and the best composers. We all know that the eating of ice-cream and cake at night is not hygienic or necessary, and why not live up to our highest convictions of duty? Then, as we are Christians, does it not seem a horrible waste of money? The heathen are perishing at home and abroad. Little is given to this cause, and when I thought of it last night, I nearly choked on the ice-cream. No, I believe if we are Christians, we had better act like it. How are the people of the world to be converted, if we do not? We believe that the world is soon to come to an end. Just think of it! Shall we act as tho we were to live here forever?"

"I tell you, my cousin, I have lived a senti-

mental Christian life, but, God helping me, I mean to be a Christian in reality. When Jesus comes, He is going to commend those who do the things He has commanded. We are to glorify God in our body and in our spirits, which are His. I believe we may be happy, above anything we have sought in our own pleasure gatherings, in doing good, in following in Jesus' steps, and in devoting our whole life to the cause of truth. I want to sorrow now with godly sorrow that leads to repentance not to be repented of.

"Just look at that text," said Ruth, pointing to the Bible roll on the wall. "'Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [manner of life] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.'

"'Vain conversation, manner of life;' you see it is vain. It begins and ends with self. It will be swept away, like the chaff it is. O, let us get down to rock bottom and build for eternity!"

"All right, Ruth. Good-afternoon," said Arthur, as he left for his work.

Ruth's serious thoughts turned to thoughts

of gratitude and love that we were called to walk worthy of such a high vocation.

FRANCES E. BOLTON.

### REMARKABLE CASE OF CAPTAIN JOHN.

[By Rev. J. H. Ecob, D.D., in *The Christian Life*.]

A TRUE TALE.

"THE wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

He was a river pirate. His father and father's father were river pirates before him. Heredity had had its way with him. He never read his Bible, for the adequate reason that he had no Bible, and for the still profounder reason that he could not read. He never went to church for the same reason that the fox kept clear of the trap—he might get caught. His hand was against every man, and every man's hand against him. He belonged to "the Jinks tribe." Every one who knew that tribe would instantly exclaim, "Enough said!" A little

hovel under the river bank, a dingy old boat, armed with ax and pike pole, and possibly more questionable implements, were his possessions; the open river and any man's property, the field of his operations. He had a wife after his own heart, and children—well, they were in the Jinks line. The least said the soonest mended. Here Captain John lived and labored at river piracy until he was sixty. Every year he grew more weather-beaten, dark and tough without and within. Ignorance, superstition, whisky, tobacco, blasphemy, vices of all shapes and lines, had united their diabolic forces in begetting a man and molding his life for sixty years.

One day I was called down from my study to see a man. When I entered the room this is what I saw: A man whom I would have pronounced an Indian chief except for his iron gray hair and clothes. He looked from head to foot as if he had been hewn out of a huge log of ancient tawny wood with a broadax, and left in the rough. He fixed his small, keen, gray eyes upon me with the steady glare and fascination of a wild animal, and in just such a voice as must come from such a throat began:

"Be you the minister?"

"Yes, I am."

"Well sumthin's happened to me, and I've come to tell ye."

"May I ask who you are?"

"Yis, ye kin. I'm Captain John, John Jinks. I belong down the river. Sumthin' queer's happened to me. It was yisterday arfternoon, and I hain't slept sence, and I hain't e't nothin' neither. I feel so bad. It seems as if eatin' and drinkin' 'ud spile it all till I telled it to some one, that is, to some one as knowed. You're the minister, hain't ye?"

"Yes, captain, what is it?"

"Waal, yisterday arfternoon I went out to cut my old woman some wood; I cut a spell, and then I begun to feel kinder bad. I didn't know what ailed me, but I felt bad. I said to myself, I hain't sick. I e't my dinner all right. I hain't got no aiks nor pains. I sot down on a log and looked up and down the river. Thought I'd rest a spell. But the longer I sot the worse I felt. Well, I said to myself, Sumthin's the matter with ye, ole man. Ye hain't never felt like this afore as I rec'lect. I guess ye'd better go and lay down. So I went up in my chamber and laid down on the bed. I wasn't sleepy, and I didn't go to sleep neither. But whilst I lay there lookin' up at the rofters, if ye'll believe me, all tu wunst they begun to look shiny. I lay there starin' at 'em till they got as shiny as gold. I remember I sort o' chuckled to myself, sayin', Well, ole man, ye never expected to hev' a chamber with gold rofters, did ye? Then I sot up and looked round, and the hull room was jist as shiny as the rofters. Everythin' in it was so bright it kinder dazzled me like. And the chamber looked bigger. Suddenly, I didn't see 'em come, nor hear 'em, but all tu wunst there was some nice ole men sittin' all round the room. They had white hair and long white clo'es. They was nice-lookin' ole fellers, I tell ye; I never seed none like 'em nowhere. An' they all jest ris right up outen the floor and sot there, jest as I've seen the white mist rise up outen the river. They didn't say nothin' to me, nor I didn't say nothin' to them. We jest sot there and looked at each other. But they looked at me mighty kind and good. And they was all so clean and white, and they looked so kinder soft and nice outen their eyes, that, arter a while, I began to feel shamed. Seemed 's if they were lookin' right into me and all through me; and none on 'em said a wor' till it seemed 's if I'd hev' to holler. Then, if ye'll believe it, all tu wunst there cum flutterin' right down from the gold rofters the

pootiest leetle white dove ye ever seed. It seemed 's if its wings was all silver they was so white, an' it hovered down and lit right in the middle of the shiny floor. [So lost was the old man in his vision that he intimated with his great, leathery, square hands the hovering of the dove, bending his body to the floor as if he still saw it.] And when the ole men saw it, they all smiled, an' I smiled too, and when they seed me smilin' at the leetle dove, they smiled ag'in more'n afore. Then all at once my eyes begun to get kinder hazy, and when I looked up at the rofters, I seed they was turning back into wood ag'in, an' the walls they kinder cumed together ag'in, and putty soon there I was in my ole chamber ag'in just as 'twas afore. But I kin tell ye, minister, somehow or other that light of'n them rofters and clabboards hes got right in here. [He struck his chest a resounding blow that would have felled an ordinary man.] An' that leetle white dove seem 's if I can jest feel it right in here a fluttering them leetle shiny wings all covered with silver, an', I tell ye, I never felt nothin' like it afore."

Here the old man's voice failed, and the tears streamed down his seamed, weather-beaten face.

"An' what's strange, minister, I don't want to go on the river no more; an' I can't swear no more; it scares me, for them nice ole men seem to be jest lookin' right into me. An' then I feel jest like prayin', but I'm kinder feared to do that, 'cause I've done nothin' but swear ever sence I can remember. An' I don't know what ye ought to say, so jest look up into the sky an' say, 'O Lord, don't let that shiny feelin' and that leetle dove git outen my heart.'

"My ole woman says I'm sick; but I hain't sick; never felt so well in my life. I hain't e't nor slept any for nigh onto a day and night. But how kin ye eat and sleep when ye feel jest lik' shoutin' and singin' and runnin' and jumpin' all the time. I tell her if this is bein' sick, I wish I'd never been well, nor ever 'ud git well ag'in. I want to be sick all the rest of my life if this is bein' sick. And now, minister, I've cum to ask ye what to do, for it seems 's if sumthin' oughter be done; an' sumthin' kept a-sayin' inside here, 'Go'n see that minister, go'n see that minister, and he'll tell ye what to do.'"

The old man paused and turned to me with the simple, eager expectation of a child. My heart sank within me, for it flashed upon me that there was a mind utterly vacant of the regulation biblical and church lore. There was no starting-point. So, putting up a little prayer for help (such a prayer is sometimes like a flash light to the soul), I determined to follow my impulses. I went to the old man with outstretched hands, putting one in his hand and one on his shoulder, for I felt strangely drawn to him, and said: "Captain John, my dear brother, the Lord has been with you. For your life, don't you do, or say, or think anything to darken that light in your heart, or to soil the wings of that little dove. Now let us get down on our knees here and pray." We poured out our hearts in thanksgiving and prayer. I knew he was praying with me by the deep sighs and groans and hearty, "Yes, yes."

The rest of Captain John's story is soon told. From that time on he was a new being. He soon found reputable work. Blasphemy and vulgarity passed as by magic from his speech. He was a constant and most devout worshiper at church and prayer-meeting. Often when I came down from the pulpit, Captain John would be waiting for me, his face aglow; he would seize my hands in a vice-like grip, saying: "Ye got it right, minister, ye got

it right this morning; I knew it, I knew it; glory be to His name!"

We never failed of a good prayer-meeting when Captain John was present. A few fresh and startling words from him would instantly dissipate the air of reality which too often broods over such assemblies, and bring us to a consciousness of His presence who speaks to His children heart to heart. If we were in a leaden mood, the brethren solemnly and perfunctorily occupying the time, a deep groan from Captain John, or a suppressed, "Hallelujah!" would startle us from our drowsiness like a call from heaven. A sense of shame would steal upon us that we could be so slow and dull of heart when there was one in our midst filled with glory and triumph.

So he lived in the joy of the Lord, growing in grace and in favor with God and man. That first light, caught from the gold rafters and clapboards of his poor little garret, never seemed to fade. The white dove in his heart had never taken its flight. Captain John died in the vision and victory of the light which came down out of God from heaven and fell in transfiguration upon the poor little pirate hut under the river bank.

What, then, did happen to Captain John?—No ministers, no churches, no means of grace, had any connection with him. He seemed to be excluded from all our conditions of salvation. None of our carefully-prepared definitions of conversion fit his case. I wonder if this is a sample copy of the conversion of a heathen? Captain John was a heathen. Will some one give us an adequate account of this conversion, and then name the orthodox denomination whose creed covers this case?

"It is the power of God unto salvation to every one that believeth."



EVERY SICK AND DESPAIRING MAN OR WOMAN CAN GET RELIEF BY USING

**The Kellogg Sanitas Bath**

No matter what the disease, or how often you have failed of relief, this wonderful Cabinet will cure you. Booklet treating on Health and Hygiene mailed to you free. There are any number of men and women who are sick from some disease. They have struggled for years, perhaps, to find some remedy that will release them from the pain and torture of Rheumatism, Liver and Kidney Troubles, Sciatica, Neuralgia, Eczema, Obesity, Night Sweats, and Indigestion. The use of the Cabinet Bath makes a healthy skin and beautifies the complexion. Recommended by leading physicians; managers of agencies and bath parlors wanted. Enclose 2c stamp for booklet and full information. Address.

**The Kellogg Sanitas Co.**

110 E. Main St.

Battle Creek, Mich.

**Healthful**  
**Delicious**  
**Nut** @ @  
**Foods** @

**EASILY** and cheaply made in any household by the use of our complete equipment for grinding and emulsifying nuts. The production of our mills is unsurpassed. Full directions and a booklet containing many valuable nut food recipes, free with each mill.

**NUTS**

Shelled and unshelled, of all kinds at reasonable prices

For further information, catalog, price-list, etc., write to

**JOSEPH LAMBERT**

Battle Creek Michigan

When you write, please mention the SIGNS OF THE TIMES.

NEWS AND NOTES

**International.**—A report from Bolivia states that the insurgent troops have met and defeated those of the president. It is also reported that the rebellion in Ecuador is proving successful, and that President Alfaro has been repulsed in his effort to retake a city captured by the rebels. . . . Telegraphic communication has been interrupted between Cape Town and Johannesburg, owing to a riot at the latter place between British residents and the Boers. It is anticipated that the rulers of the Dutch republic have taken stringent action against the British residents and other foreigners. . . . A terrible battle is reported from the Yemen division of Arabia between the Turks and Arabs, in which 4,000 of the latter were killed and 2,000 of the Turks. Altho the battle occurred on November 30, news of the engagement did not reach the outside world until January 12. All the commanding positions in that vicinity are occupied by the rebellious Arabs, who prefer to die fighting rather than yield. The rebellion against Turkish rule is said to be spreading throughout that region. . . . After the kaiser's visit to Constantinople and reception by the sultan, he directed that a perfect working model of the latest Krupp field cannon be sent to the sultan. The sultan has now ordered 162 of these cannons and 30,000 shrapnel shells.

It is reported from Afghanistan that an alliance has been formed between the shah of Persia and the czar of Russia, and that the Russians are to build the railroad through Persia to the Arabian Sea. . . . Russian officials are reported as stating that the czar's peace proposals are not understood; that he does not urge disarmament, but does propose that the policy of increase in armament be abandoned. The expenditures of the Russian Government on railways during the past year have amounted to 99,000,000 rubles, a proof of her unparalleled efforts to extend her railway system. . . . England is to build six more first-class battle-ships immediately, besides a number of cruisers. That these are regarded by the government as necessary is shown by the fact that two of them have been ordered built before the money to pay for them has been appropriated. . . . The largest steamer ever built was successfully launched at Belfast, Ireland, on January 14. She is 704 feet long, and her tonnage is 17,000. The vessel belongs to the White Star line, and is named the Oceanic. . . . In Paris the Dreyfus agitation is still intense. The Court of Cassation is accused by one of its members, who has now resigned, of attempting to subvert justice and release Dreyfus in spite of his guilt. Serious disturbances have occurred in the Chamber of Deputies in consequence of these accusations. These things, taken in connection with the reports of Bonapartist intrigues against the republic, are setting France in such a turmoil as she has not experienced in many years. . . . The report from Madrid recently that Spain was preparing to sell the Caroline, Ladrona, and Pelew Islands, is said to have been confirmed, as Spain finds herself unable to provide the necessary naval and military force to protect them.

**Casualties and Calamities.**—The annual report of the English registrar-general shows that over 100,000 persons died during the past year of tuberculosis in England and Wales alone. . . . The British ship Ross-shire and the French ship Duguesclin collided in the English Channel on January 6, and the latter vessel went down immediately, with eleven of her crew. The British ship lost one man. . . . A large boiler which was being tested in the ship-building yards at Barking, England, burst on January 6, killing eleven persons and injuring forty. The yards and many buildings in the vicinity were wrecked. . . . Hundreds of destitute men are thronging the city of Dawson without money or food or supplies of any kind, and much suffering is expected in consequence. . . . Many Yukon River steamers are reported caught in the ice in unprotected places, and will be total wrecks when the ice breaks up in the spring. . . . Two passenger trains collided on the Lehigh Valley Road at West Dunellen, N. J., on January 9, in which eighteen persons were killed and over twenty-five injured. . . . A severe rain and wind storm visited England, Ireland, Scotland, and the continent on January 12 and 13, dismantling houses, overflowing rivers, inundating streets and fields, flooding buildings, disorganizing the railway and telegraph services, and drowning cattle and sheep. A number of lives were lost in the gale. . . . Owing to the terrible ravages of the roughest and the prolonged drought, South Africa is

threatened with a meal famine, and the price of living is rapidly advancing. . . . Great excitement is reported in Baxter County, Arkansas, over mysterious cases of poisoning. No less than six men have become victims of the poison fiend in the immediate vicinity of Mountain Home, the county seat, within a few days, and others have been saved only by prompt medical attention. . . . The British bark Andelana was struck by a gale in the harbor of Tacoma, Washington, on January 14, and, being poorly ballasted, turned over and went down with her captain and crew of seventeen men. . . . Five small boys of South Gibson, Pa., were drowned on January 17 in a mill pond at that place. The boys had coasted down a hill onto the pond, when the sled broke through the ice.

**Domestic.**—Archbishop Ireland has left for Rome for a personal interview and conference with the pope on matters closely connected with the changed conditions in the Catholic Church in the islands ceded or relinquished by Spain. His visit at this time has special significance, in view of the apparent close friendship between the archbishop and President McKinley. . . . One of the largest wholesale and retail establishments in the South, located at Memphis, Tennessee, was totally destroyed by fire on January 13, together with the entire stock of goods. The loss is placed at \$450,000. . . . By a recent decision of the Hawaiian Supreme Court, Chinese will no longer be allowed to land in the islands except under the conditions of the United States restriction acts. . . . The United States cruiser Albany, which has been building at Newcastle, England, was launched on January 14. She is a sister ship of the New Orleans, which was purchased in England before the breaking out of the war. . . . The United States gunboat Helena arrived at Port Said on January 15, and proceeded through the Suez Canal on her way to Manila. . . . The United States transport Grant, formerly the Mohawk, sailed from New York on January 18, with recruits for the Philippines, and will proceed to her destination through the Suez Canal. . . . A sensation has been occasioned during the week by the severe and abusive attack upon Major-General Miles by Commissary-General C. P. Eagan, over the question of the meat furnished the soldiers during the campaign in Cuba and the island of Porto Rico. It is expected that General Eagan will be court-martialed. . . . According to a despatch from Rome, the pope has published a letter summoning the bishops of North and South America to Rome for a council. . . . Joseph H. Choat, of New York, has been appointed by the President to fill the position of Ambassador to Great Britain.

**Cuba.**—Occasional riots are reported from Havana, but all have been quickly suppressed and quiet restored. There is great rejoicing in the province of Santiago over the published statements that that province is to have an autonomous government. It is also reported that the Cuban soldiers are to be paid the sum of \$30,000,000 by the United States for services during their rebellion against Spain, and that this amount is to be repaid by the Cuban Government when it is established, the customs receipts of the island to be given as security for the repayment. About one thousand men are engaged in the work of cleaning the streets of Havana, and 100 resident physicians are making a house-to-house inspection of the city to compel obedience to the new sanitary regulations. The offices of the city are being put into the hands of native Cubans, but the police force is being organized from the Cuban and Spanish residents alike. . . . The president has decided and ordered that the customs receipts of the various ports of entry in Cuba shall remain in the provinces where collected, only a small per cent. of them being forwarded to Havana for the maintenance of the general government.

**The Philippines.**—The situation at Iloilo and at Manila has not materially changed during the week. The Philippine army at Manila is encamped close around the city, but no outbreak has yet occurred between the two forces. Altho the Filipinos are said to be growing less hostile to the Americans, the latter have not landed yet at Iloilo to take possession of that city. . . . President McKinley has made up a Commission of Inquiry for the Philippines, to investigate conditions there for the enlightenment of the cabinet, and to deal in a diplomatic way with the Filipino leaders. . . . A censorship has been established over the telegraph service at Manila by order of the President. . . . Three envoys of Aguinaldo arrived in San Francisco on January 14, and proceeded to Washington to plead in behalf of the independence of the Philippine republic. . . . Spanish soldiers in the Philippines have begun to leave for Spain. There are yet 7,500 in the islands to be repatriated. The Filipino government at Malolos announces that it is preparing to release the Spanish

civilian prisoners in the hands of the insurgents, but not the friars.

**New Trusts.**—Two companies which are to build and operate horseless trucks in New York have been incorporated in New Jersey. One has a capital of \$10,000,000 and the other a capital of \$7,000,000. . . . The consolidation of all the salmon canneries of the Columbia River has at last been practically accomplished. The new concern will begin operations on the 1st of February, with a capital stock of \$2,000,000. . . . All the important companies in the world engaged in the production of borax and boracic acid have combined. This organization will be known as the Borax Consolidated Limited, with a capital of \$7,000,000.

**Obituary.**—Charles Chiniquy, author of "Fifty Years in the Church of Rome," also known as "Father Chiniquy, the Apostle of Temperance," died at Montreal, Canada, on January 16, at the age of 90. . . . Nelson Dingley, of Maine, author of the Dingley Tariff Bill, and Republican leader in the House of Representatives, died at Washington, January 13, of pneumonia. The remains lay in state in the capitol building, and the funeral was conducted in the House of Representatives on January 16.

THE MILLENNIUM.

**The Day of the Lord.** B. S. L., No. 65. By M. C. Wilcox. The stirring events which are to take place during that important period so often mentioned in the Bible, are here given. It shows the relation which that day sustains to the close of probation, the seven last plagues, and the millennium. \$2.50 per 100.

**The Temporal Millennium.** B. S. L., No. 121. Gives a candid exposition of those passages of Scripture which are supposed to teach the conversion of the world. It also presents briefly the Bible doctrine of the millennium. \$1.50 per 100.

**The Millennium Age.** B. S. L., No. 136. A study of the Scriptures which locate the Millennium. \$1.00 per 100.

**Winning of Margaret.** A. G. L., No. 53. How Margaret and her skeptical friend Ralph were converted. A well-told story. \$1.00 per 100.

**The Kingdom of Christ, Its Nature and Subjects, When and Where Established.** B. S. L., No. 119. By C. P. Bollman. This tract exposes the fallacy of National Reform theories concerning the reign of Christ. \$1.00 per 100.

**Christ as Prophet, Priest, and King.** B. S. L., No. 127. By M. C. Wilcox. Christ's attitude toward civil laws, and the relation which He desires His followers to sustain to them, are carefully dwelt upon. \$1.00 per 100.

Pacific Press Pub. Co., Oakland, Cal.  
39 Bond St., New York City. 18 West Fifth St., Kansas City, Mo.

Testimonies for the Church



Nos. 1 to 33  
Are now published  
in five volumes  
2,904 pages

Cloth, \$1.00 per volume; \$5.00 per set  
Library, \$1.50 " " \$7.50 " "

Volume 5, containing Nos. 31 to 33, may be obtained on thin paper and bound in limp leather and colored edges, very convenient for workers, \$1.50.

PACIFIC PRESS PUB. CO., Oakland, Cal.  
New York, N. Y. Kansas City, Mo.

BIBLE SANCTIFICATION:  
A CONTRAST OF  
TRUE AND FALSE THEORIES

By Mrs. E. G. White.

This is a pamphlet of only 84 pages, but its value is not to be judged by its size. It is just what its title indicates: a faithful presentation of Bible truth on this important subject, and an exposure of the false theories prevailing in regard to it. Every believer in Bible truth should read it. Buy it, read it, and lend it to your neighbor. Price, 10 cents.

Address: PACIFIC PRESS, Oakland, Cal.



PUBLISHED WEEKLY

By the Pacific Press Publishing Co. (Entered at the Post-office in Oakland.)

Terms of Subscription.

Per Year (52 numbers), post-paid . . . . . \$1 00
Six Months, 50 cts. Three Months, 25 cts.
To Foreign Countries, per year, \$1.50.

SPECIAL TERMS.

- 1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$1.75.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$2.50.
3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$3.00.

All orders sent direct to the publishers, either for single subscriptions or for clubs, must be accompanied by cash. If credit is required, please order through your State Tract Society. Club rates and terms to agents sent on application.

Signs of the Times, Oakland, Cal.

Instructions for Ordering.

1. Remit by P. O. Money Order, Express Order, or Bank Draft on New York, Chicago, or San Francisco.

2. If paper money or silver is sent, register the letter.

3. Orders and Drafts should be made payable to the PACIFIC PRESS PUBLISHING CO., or to SIGNS OF THE TIMES.

Postage-stamps.—Please do not send postage-stamps, as they are liable to stick together, and are useless in this condition.

Foreign Money.—Do not send any.

Receipt.—No formal receipt is sent unless by special request. The address label on your paper will indicate the time to which your subscription is paid. In case of non-receipt of papers, or any other irregularity, please notify us immediately.

Expiration of Subscription.—All papers are discontinued at the expiration of the time paid for. Notification will be sent several weeks before date of expiration, thus enabling you to renew in ample time to secure unbroken files. Please be prompt, as we can not always furnish back numbers.

Change of Address.—When ordering change of address, please give both the old and the new address.

Important.—Use a separate sheet for SIGNS orders, separate for other papers, separate for books, for tracts, etc., and if you address the editor, use a separate sheet. All can be sent in one envelope, and the money all sent in one order, but write each kind of business on a separate sheet. In this way each order can be handed to the proper clerk and filled at once.

TO CONTRIBUTORS.

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

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

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

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

A CARD.

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

"WILL A MAN ROB GOD?" is an important pamphlet on the tithing system. It treats every phase of this great question, and deserves especial attention in these days, when the Lord's means of supporting His cause is almost lost sight of. Price, 10c each.

Pacific Press Pub. Co., Oakland, Cal.

FORTHCOMING NUMBER.

Spiritual Gifts. Elder J. N. Loughborough. B. S. Library, No. 156; 40 pages; price, \$2.50 per 100.

Especially good for general distribution, as it deals with principles only. It explains what the Spirit of prophecy is and how it is manifested. It contrasts true and false manifestations, and tells how to distinguish them. It gives the meaning of "open visions" and "night visions;" it speaks of "women as prophets;" of "prophecy in the early church," and the reason for its discontinuance, etc., etc. The main object, however, is to show from the Scriptures that this gift will be prominently connected with the remnant church. It is the very best publication ever published with which to introduce the Spirit of prophecy.

Pacific Press Pub. Co., Oakland, Cal. 39 Bond St., New York City. 18 West Fifth St., Kansas City, Mo.

NATURE OF MAN.

Thoughts for the Candid. B. S. L., No. 47. By J. N. Andrews. This tract presents the harmony and beauty of the truth in contrast to the inconsistency of false views based on certain passages of Scripture in regard to man's condition in death, and the fate of the ungodly. 50 cents per 100.

Tormented Forever and Ever; or God's Testimony of Immortality. B. S. L., No. 111. By M. C. Wilcox. This number gives a new and reasonable exposition of Rev. 14:11; 20:10; Matt. 25:41, 46; Mark 9:43-48, and others. Much light is thrown on these important texts of Scripture by this tract, and the Bible doctrine of life through Christ is given added luster. It is indeed a clear and convincing argument, which shows the unity and harmony of Bible teaching on the subject of immortality. \$1.00 per 100.

Rich Man and Lazarus. B. S. L., No. 146. An original interpretation of this much-talked-of text. \$1.00 per 100.

Immortality of the Soul. B. S. L., No. 70. By A. T. Jones. The origin of this doctrine and its influence. This tract proves its falsity by the Scripture teaching concerning the resurrection, the second coming of Christ, the judgment, and the mission and work of Christ. It is an unanswerable argument on this important subject. \$2.00 per 100.

Is Man Immortal? B. S. L., No. 51. Presents in a brief and concise manner the Bible doctrine of immortality by means of plain questions and Scripture answers. 50 cents per 100.

Jesus and the Resurrection. A. G. L., No. 42. When is immortality bestowed? In what sense are the dead in Christ alive? and other questions of like import, are here answered clearly and scripturally. 50 cents per 100.

The Thief on the Cross. A. G. L., No. 8. This tract presents two important truths. 1. Christ's faithfulness and fidelity. 2. The remarkable faith of the penitent thief. It proves incidentally that Christ's promise to the thief will be fulfilled when He comes in His kingdom. It was written to teach practical truth from a positive and not a negative standpoint, and combats error by simply presenting the truth. 50 cents per 100.

How Esther Read Her Bible. A. G. L., No. 7. Is a very interesting presentation of different points of Bible truth in the form of a conversation. Baptism, the Sabbath, the state of the dead, the destiny of the wicked, and the conversion of the world, are all brought in in a quiet and pleasing manner. 50 cents per 100.

Pacific Press Pub. Co., Oakland, Cal. 39 Bond St., New York City. 18 West Fifth St., Kansas City, Mo.

PRAYER By A. T. Pierson, will bring new life and light into your church, missionary society and home. Price, \$1.00 per 100. PACIFIC PRESS PUBLISHING CO. New York City Oakland, Cal. Kansas City, Mo.

THE SABBATH.

Elihu on the Sabbath. B. S. L., No. 42. A brief but clear and forcible setting forth of the Bible argument on the Sabbath question. \$1.00 per 100.

Which Day Do You Keep and Why? B. S. L., No. 48. By G. W. Amadon. A clear, pithy tract, good for busy people. It gives God's answers to man's excuses for not obeying Him. 50 cents per 100.

From Sabbath to Sunday. B. S. L., No. 95. Among other important testimony concerning the Sabbath question, this tract contains "Father E right's \$1,000 challenge for Bible proof of the sacredness of Sunday. It is unanswerable 50 cents per 100.

Who Changed the Sabbath? B. S. L., No. 107. This is one of the best numbers of the Library, and has been thoroughly revised. It contains the testimony of Protestant and Roman Catholic authorities bearing on this great subject, which is now agitating so many minds. The plain testimony of the Scriptures and history is also clearly presented in answer to this important question. \$1.50 per 100.

The Identical Seventh Day. B. S. L., No. 114. There are three common objections brought against the Bible Sabbath: (1) The round world; (2) lost time; (3) the seventh part of time. These objections are candidly considered and clearly answered in this little tract of sixteen pages. \$1.00 per 100.

New Testament Sabbath. B. S. L., No. 137. The different texts in the New Testament referring to the first day of the week, and thought by many to prove its sacredness, are all examined carefully. "The New Testament Example for the Seventh Day;" "Which Day is the Seventh or Sabbath?" and "The Word Sabbath in the New Testament," all receive consideration. It is fully illustrated, and contains sixteen pages. \$1.00 per 100.

Rome's Arraignment of Sabbath-breakers. B. S. L., No. 150. By "Father" O'Keefe, editor Catholic Mirror, of Baltimore, in reply to seven sermons from as many ministers of that city, demanding stricter Sunday observance. \$1.00 per 100.

Sunday in the Greek. B. S. L., No. 154. Is the first day of the week called the Sabbath in the Greek? An examination of the Greek of Matt. 28:1 and parallel passages. 50 cents per 100.

The Seventh or One-seventh. A. G. L., No. 39. An illustrated treatise showing the demand for a definite seventh day. 50 cents per 100.

Historical Facts and Incidents. A. G. L., No. 45. Relative to the Sunday and the Sabbath, illustrated with photo reproductions from books published in 1635 and 1636. A history of the Sabbath in a nutshell. \$2.00 per 100.

Day of the Sabbath. A. G. L., No. 50. A series of earnest questions on the Sabbath, covering most of its Scripture phases. It is calculated to convince without prejudicing. \$1.00 per 100.

The Three Sabbaths. A. G. L., No. 58. The Lord's Sabbath, The Jewish Sabbath, The Papal Sabbath. Tho the subject is a familiar one, the treatment of it is remarkably terse and refreshing. You will enjoy reading it, and will receive an inspiration therefrom. 50 cents per 100.

Pacific Press Pub. Co., Oakland, Cal. 39 Bond St., New York City. 18 West Fifth St., Kansas City, Mo.

Unawares "YE DID IT UNTO ME." "And He said, 'The sin is pardoned, But the blessing is lost to thee, For, failing to comfort the least of Mine, You have failed to comfort Me.'" Such is the closing verse of one of the two poems found in No. 54 of the Apples of Gold Library under the above title. They are very touching and very good. Price, 50c per 100.

PACIFIC PRESS PUBLISHING CO. New York City Oakland, Cal. Kansas City, Mo.

Heralds OF HIS COMING, by Milton C. Wilcox, shows conclusively that Christ's coming is very near. 25,000 already sold. Price, \$1.50 per 100. PACIFIC PRESS PUBLISHING CO. Oakland, Cal. 39 Bond St., New York City 18 W. 5th St., Kansas City, Mo.



OAKLAND, CAL., JANUARY 25, 1899.

**40**—We send no papers from this office to individuals without pay in advance.

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

**CONTAINED IN THIS NUMBER.**

**Poetry.**  
 The People's Friend, J. A. EDGERTON . . . . . 4  
 Wisdom and Humility, FRED T. ELKINS . . . . . 5  
 The Two Ways, PAULINE E. FIFE . . . . . 9  
 Haste On, FRANCES E. BOLTON . . . . . 9  
 To the Tempest-tossed, VINA A. SUMNER . . . . . 12

**General.**  
 Alone, A. F. BALLINGER . . . . . 1  
 Harmony of the Gospels, F. D. STARR . . . . . 2  
 The Blessing of Obedience, MRS. E. G. WHITE . . . . . 3  
 Studies in Galatians (Gal. 3: 1-10), E. J. WAGGONER . . . . . 3-5  
 War, F. L. FAYOUR . . . . . 5  
 The Decalogue (The Ninth Commandment), J. W. WATT . . . . . 5

**Outlook.**—Unprecedented Accumulations of Wealth—Not Gospel Conversions—Growing Selfishness and Brutality. 5, 7

**Editorial.**  
 Do You Wish to be Saved?—A Blind Guide, A Foundation of Sand . . . . . 8

**Missions.**—"That Writing on the Wall," B. F. RICHARDS—Our Work and Workers . . . . . 9, 10

**International Sabbath-school and Sunday-school Lessons, etc.** . . . . . 11

**The Home.**—"They That Do Such Things" (Concluded), FRANCES E. BOLTON—Remarkable Case of Captain John. 12, 13

**News and Notes** . . . . . 14

**Publishers** . . . . . 15

A striking illustration of the power and increase of wealth will be found on pages 6, 7. We transpose and limit our editorial columns to give place to this illustration. How clearly it portrays conditions which are fulfilling many prophecies of God's Word! Will men hear and heed?

Read the poems in this number. Are they not all stirring in thought and beautifully expressed? The one on page 5 was designed for the Christmas season, but it did not reach us in time. However, its truth is as applicable now as then. Christ was born not for a day, but for all time.

"The Remarkable Case of Captain John," by Dr. Ecob, is an illustration of how our wonderfully merciful and all-wise God will meet men just where they are, and how He knows in just what form to send His heavenly messengers to impress hearts. In various ways God impresses various hearts, but all do not, like the old river pirate, accept His salvation. Every ray of light, every fiber of truth, if followed, leads to the Eternal Throne and full salvation.

**Coffee Drinking.**—The importation of coffee was the heaviest last year that it has ever been, reaching the enormous quantity of 800,000,000 pounds, or 400,000 tons, requiring for its transportation 27,000 cars. It makes an average of eleven pounds of coffee for every man, woman, and child in the United States. It means an expense, at 35 cents a pound, of \$3.85 per capita, or an aggregate of \$280,000,000. How much did this "Christian" nation spend for missions? Great Britain uses an average of one pound per capita. This country imported 68,000,000 pounds of tea, or one pound a person. At 40 to 50 cents a pound, here is \$30,000,000 more. Now if not one ounce of coffee or tea had been used, the people would have been better off. Think of the amount of gossip set free by the caffeine and then, the active poisons of these beverages. Think of the racked and weakened nerves, the rasped feelings, the fretful words, the headaches, enfeebled livers, the weakened digestion, the enormous expense, the sallow complexions, which may be legitimately charged to the use of these stimulants. Reader, quit them; you do not need them. You would be better without them.

**Where Found.**—Some persons have asked us if there is any book which will give the important archaeological discoveries as found in our Quarter-Centennial issue, page 32. We know of none. Nor do we know of any work which gives in concise form the "Important Items in Astronomical Progress" (pages 8, 31), or items showing the progress of union in Church and State (page 14), or "Foreign Historical Events of Note" (pages 13, 30), or "Noted Inventions for Quarter Century" (pages 17, 30). These were gleaned from various sources, at the expense of much labor and research; and great pains were taken to have them reliable. The reader will little know the labor which some of these articles mean, even with good reference libraries at hand.

**DO YOU KNOW**

THAT THE QUARTER-CENTENNIAL SIGNS OF THE TIMES contains interesting, up-to-date matter sufficient to fill a dollar book?

That much of the matter it contains will be good for all time, and all of it during the current year?

That it presents before every soul enough to lead him to an intelligent salvation in Christ Jesus?

That it contains, written by one of the greatest archaeologists in the world, graphic testimony of the monuments to the veracity of God's Word, as against the so-called "higher criticism"?

That it contains striking articles on the last great reformation which will be wrought by the Gospel in this world before Christ comes?

That the advancement which astronomy has made during twenty-five years is set forth by a practical, up-to-date, and prominent devotee of that science?

That the changes in the Old World for a quarter century are set forth in the only true light they should be studied—that of the work of God?

That the marvelous development of the money power, the union of Church and State, the age of inventions, the progress of medical science, the military and naval development, false religions and isms, mission work, etc., etc., for twenty-five years, are all interestingly and lucidly presented by able and competent writers?

That the beautiful song and music written for this issue are worth the price of the paper?

That there are, all told, twenty-five important articles in this issue, four beautiful poems, one fine piece of music and song, beside the statistical and other smaller articles?

That most of these articles are illustrated by half-tone engravings, prepared for this issue, more than twoscore in number?

This paper, whether one agrees with its theology or not, is worth far more than its price to the minister, the writer, the student, the politician, and every other judgment-bound soul. But its price is only ten cents. Let its friends and our agents push it along.

Every subscriber for 1899 will get a copy of the Quarter-Centennial issue.

"The People's Friend," a poem found on another page of this paper, is from James Arthur Edgerton, Lincoln, Neb., author of a beautiful little volume of poems entitled "Voices of the Morning." Mr. Edgerton looks for better, brighter days, when poverty, vice, misery, injustice, and slavery will give place to

justice, freedom, virtue, and happiness; and he sings sweetly of that better time, and mournfully, almost bitterly, of the time that is. There are also beautiful touches of God's works in nature. While we can not agree with the author in all things as to how the good time is to come, we sympathize with him in his sympathy for the poor and his condemnation of many existing conditions. The good time is coming, because Jesus Christ is coming. He is coming to put down all wrong, to punish all injustice, to render to every man according to his work, and to gather to that eternal kingdom, invested with eternal existence, those who by faith have imbibed His Spirit, and are by the power of His Word made like Him. And these signs of trouble and calamity, of complaint and hopefulness, which we see and hear around us, are heralds of the coming day. The hopeful little book may be obtained for seventy-five cents of Charles H. Kerr & Co., Chicago.

Has your heart been stirred as you have seen the evidence which shows that Jesus is soon coming? And have you longed to help carry the good news to others? We did our best to make the Quarter-Centennial issue a number that will completely present the full salvation of Christ, and also clearly tell the glorious message of His soon coming. Any copy of the paper that you may circulate may be the means of a soul's eternal salvation.

**WHAT OUR CONTEMPORARIES SAY.**

FROM the many good words which come to us from our contemporaries, for which we are truly grateful, we present the following as a fair sample of many more, some of which we will print later:—

The Seville (Ohio) *Weekly Times* of December 22 says:—

A copy of the first number for 1899 of a religious illustrated weekly family journal called THE SIGNS OF THE TIMES, which has been published for a quarter of a century, comes to our desk. We have looked it through critically and find it to contain the best of illustrations. There are sixteen pages of pure, elevating matter, such as should be found in every home in our beautiful land for children to read, instead of so much trashy story literature as is given to them in the ordinary story papers; and for older ones to study, that they may better understand the meaning of the one great Book of all ages. This journal, fifty-two times, of sixteen pages each, or 832 pages a year, can be had from the publisher for only \$1.00 per year. Address THE SIGNS OF THE TIMES, Oakland, Cal.

This from the Seneca (Ill.) *Record* of December 23:—

In illuminated, handsomely-designed cover, the Quarter-Centennial number of THE SIGNS OF THE TIMES, Oakland, Cal., was a most welcome visitor this week. Topics pertinent to the nature of the publication, fully illustrated, are discussed, and twenty-five-year progress noted. With a few hundred circulation in 1874 to a present 40,000 and over list, and a 1,000,000 circulation of the special number, the management has reason to be proud of its past successes and brilliant future prospects.

From the Troy (N. Y.) *Daily Record* of December 26:—

The Pacific Press Publishing Company, Oakland, Cal., have just issued a fine Quarter-Centennial number of THE SIGNS OF THE TIMES for January. Many of its illustrations were made expressly for this paper. New York artists furnished the half-tone color design for the cover, and the photographs from which were reproduced the pictures on pages 12 and 13 were secured in London, England, the only place where they are said to be obtainable. They represent the men of influence in Europe for the quarter-century. Students in astronomy will enjoy the article by Professor Burekhalter. It is a review of what twenty-five years have done in this grand science. An article on "The Perfect Salvation" is by Dr. E. J. Waggoner, editor of *The Present Truth*, London, England.

From the Carolina *Spartan* (Spartanburg, S. C.), December 28:—

We have received the Quarter-Centennial number of THE SIGNS OF THE TIMES, published at Oakland, Cal. This is the organ of the Adventists out on the Pacific, and the circulation is about 40,000 copies weekly. The paper is admirably printed, and the average Christian would consider it first-class in its teaching, if the editors did not insist on the world giving up the Christian Sunday and adopting the Jewish Sabbath. But with the Adventists we have no quarrel. People who establish fine schools and colleges, provide for the poor and distressed, build the best hospitals and sanitariums, and contribute most liberally to their church, and endeavor in all good conscience to obey the teaching of the Bible, can not be very wicked.

From the Middlebury (Vt.) *Register*, December 23:—

The Quarter-Centennial number of THE SIGNS OF THE TIMES (Oakland, Cal.) is a handsome 30-page magazine, finely illustrated. A million copies were issued on this anniversary occasion—the greatest single edition ever put out by a religious journal. The TIMES devotes this issue to a retrospect of the world's progress, and an added interest is given to the subjects treated by the well-chosen illustrations.