

# SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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## GUARDIAN ANGELS.

ONE of the most precious assurances the child of God has is that he is under the constant watchcare of his heavenly Father. Not for one moment, day nor night, is he left alone, or does the Father allow the needs of His children to pass from His mind. "All my ways are before Thee," says David (Ps. 119:168); and, "The Lord thinketh upon me," because "I am poor and needy" (Ps. 40:17), is the rightful claim of every soul upon earth.

In an evil world, wrestling not against flesh and blood, the apparent antagonists, but against wicked angels that inspire the unkind words and evil deeds, the afflicted soul might well despair were it not for the assurance that God has power at hand to enable him to withstand these mighty, unseen foes. "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. 34:6), is the promise—the fulfilled promise—to every one that calls for help. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them." Ps. 145:18, 19. "He delivereth them out of all their troubles." Ps. 34:17.

And He tells us the means He uses to do the mighty work: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7. His angels "excel in strength," and "do His commandments, hearkening unto the voice of His word" (Ps. 103:20), and are abundantly able to protect from every assault or device of the enemy. The Lord has left on record numerous instances of the deliverance of His people by the heav-

enly messengers, and these records are for our encouragement day by day, moment by moment. To a few of them we will refer for comfort now.

Very early in the morning, after Daniel had

angels. But the power sent of God prevailed.

In the early message, Satan inspired Herod to cast Peter into prison. Four quaternions of soldiers were detailed to keep guard over him, and at night he slept between two soldiers, bound by a chain to each. Strong and as sure as man could keep him, truly. But in the night, "behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands." And they went out, leaving the soldiers sleeping, past the keepers before the door of the prison, past the first and the second wards, to the great iron gate, which was opened by unseen hands, through one street to another, away from the prison, "and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people." Acts 12:3-11.

Great assurance and peace have they who fear God and trust in Him. When the king of Syria compassed Dothan about with a great host, with horses and chariots, to take Elisha, the servant of the man of God was

filled with consternation at what the morning revealed. But Elisha said: "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." 2 Kings 6:13-17.

What a wonderful and comforting truth is here revealed! We may seem to be alone;



THE GUARDIAN ANGEL.

been cast into the lions' den, the remorseful king came to the mouth of the den, and cried with a lamentable voice: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me." Dan. 6:19-22. Behind the wicked edict that had placed Daniel in this dangerous place was Satan, with his evil



the situation may appear hopeless from a human standpoint, because of the numbers against us. With them we know are hosts of evil angels urging them on to annoy or to destroy. But, praise the Lord, "fear not; for they that be with us are *more* than they that be with them." "The chariots of God are twenty thousand, even thousands of angels." Ps. 68:17. "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be *more* with us than with him; with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." 2 Chron. 32:7, 8.

And if we truly appreciate this help, and realize that the thing is true, it will do for us what it did for the people then. "And the people *rested* themselves [leaned themselves, margin] upon the words of Hezekiah king of Judah." They were not troubled in mind, because they *believed* that with them were mighty angels of God, more than there were helpers with the king of Assyria. In his perplexity David said: "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice." And the Lord did hear, for the psalmist's next words are, "He *hath delivered* my soul in peace from the battle that was against me; for there were many with me." Ps. 55:16-18. Let us realize it.

What a comfort to know that with every child of God are mighty tho unseen companions, ever present to help and to guide aright! From dangers seen and unseen they protect those that fear the Lord, and even the wicked are often protected, in order that they may learn of God's goodness, and turn to Him. "He shall give His angels charge over thee, to keep thee in all thy ways" (Ps. 91:11), is the promise to every one that fears God. "I say unto you, That in heaven their angels do always behold the face of My Father." Matt. 18:10. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

"Our fathers trusted in Thee; they trusted, and Thou didst deliver them. They cried unto Thee, and were delivered; they trusted in thee, and were not confounded" (Ps. 22:4, 5); "Yea, tho I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me" (Ps. 23:4); "Fear not, thou worm Jacob;" "for I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:14, 13); "The angel of the Lord *encampeth* round about them that fear Him, and delivereth them."

L. A. PHIPPENY.

### FAITHFUL AND JUST TO FORGIVE.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Every one has run up a fearful account of sin against God, and is therefore under bondage unto death. But the sinner has a friend in Jesus, who paid every farthing of that debt long ago. He, however, entered into an arrangement with God, the Father, that should the guilty one confess his iniquity, and ask forgiveness, he should be set at liberty, and the death penalty be canceled; otherwise it should not be averted.

God is declared to be faithful. It means that He will do just as He has agreed to. He will keep faith with the repentant sinner. This fact must be fully accepted by the sinner as the

first condition of acceptance. But God is also just in forgiving the sinner, for the reason that Jesus paid the debt in full, and all the conditions on the part of the Saviour of sinners are complied with.

The terms of salvation are so plain that a child can understand them. Reader, will you accept them?

"All the fitness He requireth  
Is to feel your need of Him."

Do you feel your need of Him now?

"Come unto Me," says Jesus, "and I will give you rest." Matt. 11:28.

"Ask, and it shall be given you; seek, and ye shall find." Matt. 7:7. A. SMITH.

### LIQUID AIR.

#### What It Is and What It Does.

IT has been left for the closing years of the nineteenth century to see the discovery and application of one of the greatest, the simplest, and most abundant forces that the storehouse of this world has ever yet unlocked to us. It is a hitherto unsuspected and untamed



A kettle containing liquid air at 312° below zero, boiling on a block of ice. The temperature of ice is 32° above zero. There is therefore a difference in temperature of 344°.

power of the air. Its discovery is recent, and the taming and harnessing process is going rapidly and successfully on. I refer to the latent power of liquid air.

The world, which is supposed to be extremely wide-awake at the present time, is just now really waking up to the immense possibilities in the application of this marvelous force. Had it been discovered a century ago, the world could scarcely have made any use of it whatever. No machinery was at that time in use, or in process of construction, in which it could be used. It would have been a case of a great power entirely inert on account of the deficiency of mechanism. The taming and utilizing of the power of steam and of electricity have caused that marvelous advancement in the field of mechanics which has made this century the peer of all others, and given to liquid air the opportunity required to make manifest its power and its possibilities.

Among the interesting things science has revealed within the last five years in regard to our atmosphere are the number of gases it contains, its mechanical utility when under high pressure, and the fact that it can be transformed into a liquid with marvelous inherent power. It was only a few years ago that the air was supposed to contain but two gases, oxygen and nitrogen, with the occasional accidental presence of carbonic acid gas. Chemists have since discovered that it contains the gases known as argon, helium, krypton, metargon, and neon, and a trace of other gases. Twenty-five years

ago scientists taught that air was a gas and could be made nothing but a gas. They had subjected it to enormous pressure, but they could not transform it into either a solid or a liquid. In 1877 Raoul Pictet, after many experiments, succeeded in obtaining a few drops of liquid oxygen. In 1892 Olzewski, a Polisher, succeeded in liquefying nitrogen, the other principal element of air, but only in very small quantity. Prof. James Dewar, of England, succeeded about the same time in reducing both these gases to a liquid form, the first that he produced costing about \$3,000 per ounce. Its manufacture at this time, however, was only a costly experiment, so costly, indeed, that it could be of no commercial use—the experiments simply proving that air could be liquefied.

For a number of years past, air under pressure has been a serviceable agent in the operation of certain machinery in workshops and elsewhere, also for the propulsion of vehicles to a limited extent. In machine shops compressed air operates steel drills, lifts heavy castings and cumbersome rolled sheets of steel and iron, runs calking machines, and heads heated rivets; but for this purpose it has to be compressed by powerful engines, sent through strong tubes to the machine it operates, and must be entirely dependent upon the compressor of the steam engine.

But air is destined to be of more independent utility to man; and this comes about through its transformation into liquid form, which was not possible, except at great expense, until within the past year. Chas. E. Tripler, of New York, who has been studying and experimenting along this line for the past eight years, has so perfected his liquefying apparatus as to be able to produce, from a single machine, liquid air at the rate of five gallons per hour. When it is understood that it requires eight hundred cubic feet of ordinary air to produce one cubic foot of liquid air, one can realize something of the problem involved in its manufacture. In other words, the atmospheric contents of a room ten feet square and eight feet high are cooled, compressed, and condensed into one single cubic foot, and that is liquid air.

The temperature of air when thus transformed is 312° below zero, or 344° colder than a block of ice. One is not able to comprehend the intensity of such cold. Mercury, which freezes at only 40° below zero, becomes as hard as iron after being immersed for a few seconds in liquid air. Mr. Tripler has fitted a handle into a block of mercury thus frozen, and



Driving a nail with a hammer made of mercury frozen in a dish of liquid air. Mercury freezes at 40° below zero.

driven nails with it. Alcohol, which freezes at 212° below zero, becomes solid ice when poured into a tumbler of liquid air. It is so cold that it will even freeze iron, and make it as brittle as glass. Gold and silver, after immersion in this liquid, become soft and pliable in the fingers.

It is difficult to think of ice as being hot, and yet in comparison with liquid air, ice is as hot as a glowing furnace. A kettle containing liquid air is placed upon a block of ice, and the



kettle sends forth a jet of "steam-air" with as much force as real steam is ejected from the spout of a teakettle placed over a blazing fire. The temperature of the ice is so much higher than the liquid air that the ice actually compels the liquid air to *boil*.

Liquid air can not be confined. Its expansive force is so great that it must have vent as it is gradually boiled away by the heat in the surrounding air. Herein lies the secret of its utility in operating machinery. Its gradual transformation back into gas (or ordinary air) is to-day driving successfully the piston of a ten horse-power engine, and at the same time operating machinery to produce more liquid air. Three gallons of liquid air will operate an engine a sufficient length of time to produce ten gallons, thus leaving a surplus of seven gallons from each three gallons used.

The power of liquid air as an explosive has not yet been definitely determined, but enough has been learned about it in this line to show that its force is tremendous. It can be seen that this must be so from the fact that as a gas

cold makes it exceedingly valuable as a refrigerating agent, and it is being used for that purpose. It will freeze a slice of beef so solid that it will ring like metal when struck with a hammer, and can be ground up into a fine dust. As liquid air is absolutely pure, physicians will use it extensively for cooling and purifying the air of sick-rooms and hospitals. No germs will be able to live in its freezing temperature. Surgeons are already making use of it in cauterizing sores and wounds, for which work it is much better than ordinary cauterizing fluids, as its action can be more easily controlled. It will eat out diseased flesh quickly and safely.

It seems evident from the progress thus far made that liquid air is to be the power of the future; and the simplicity of the apparatus required for its manufacture will make it almost an inexpensive power. Imagine the saving of expense in the production of power when neither coal nor wood are used

—liquid air producing liquid air, and that in turn furnishing power to drive all our machinery, propel our vessels, drive our carriages, cool our rooms, furnish our electric lights, freeze our food, and fire cannon. Verily, Roentgen rays, wireless telegraphy, and liquid air have crowned the brow of this miracle-working century, and are fast fulfilling the prophecy of God's written Word that at "the time of the end many shall run to and fro, and knowledge shall be increased."

C. M. SNOW.

#### WE WHICH ARE ALIVE SHALL NOT PREVENT THEM WHICH ARE ASLEEP.

THE thought which used to trouble the people of God concerning those of them who died, or fell asleep, was that they might never live again. This was true of the church at Thessalonica. The apostle Paul had so vividly presented the coming of Christ that they entertained the hope that they should live to see Him come in His power. So when some of their beloved number fell asleep in Jesus, they were troubled. Word reached the servant of the Lord, and he wrote them, saying: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus will God bring with Him." 1 Thess. 4:13, 14.

All this is turned around now. Instead of the fear that the living would reach heaven first, or enter upon the glorious reward first, leaving the sleeping ones behind, the belief is prevalent that those who die enter upon their reward first, leaving the living behind to struggle with temptation and sin. But neither of these views is correct. God forgets none of His saints. He does not love them more

after they die than before. His plan is a just one, which provides for all whose names are found in the Lamb's book of life when probation ends, to enter upon their eternal joys together. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself [Jesus of Nazareth] shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Verses 15-17. We shall ever be together with the Lord from that moment on throughout all eternity. Death can never have any more power over that celestial company; for they have conquered death and the grave, having by faith conquered sin, which is the sting that brings death.

But let us not forget that the sleeping ones have not gone on before. They are not called down from the skies to join the living company at Christ's coming. When Christ was asleep, He was in Joseph's new tomb. He was not sleeping in the heavens, but was locked up in Satan's prison-house—the tomb. Those who sleep in Jesus, likewise sleep in the tomb. When the mighty voice of Jesus calls them, He calls for them to arise from the dust. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth [not heaven] shall cast out the dead." Isa. 26:19.

Job, in regretting his birth, expressed the thought of rest, had he been laid in the grave. "For now should I have lain still and been quiet, I should have slept; then had I been at rest." "There the wicked cease from troubling; and there the weary be at rest. There the prisoners [of the grave] rest together; they hear not the voice of the oppressor." He is speaking of the grave for this rest, for He continues, "Which rejoice exceedingly, and are glad, when they can find the grave." They are not alive and active in heaven, but their ears and hearts are silent in the grave.

Blessed morning when again every ear shall hear! The Lifegiver comes at two different times, and gives life to all. All shall again hear His voice, but some awake to enter upon everlasting life, and some only awake to hear the doom of their own life-work of wickedness pronounced upon them. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

Dear reader, it is yours to decide now in which class you will be in that solemn day. In one or the other we all must stand. If you hear Christ's voice calling you to repentance to-day, harden not your heart, but turn to your loving Saviour and Redeemer, who is waiting to receive you and seal you as His. "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest," is His sweet invitation to you.

T. E. BOWEN.

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PEOPLE seldom improve when they have no model but themselves to copy after.—*Goldsmith*.

TRUTH always comes as Christ came, in the garb of absolute simplicity.—*R. Le Gallienne*.

AT all turns a man who will *do* faithfully needs to believe firmly.—*Carlyle*.

CAIN, the first of evil-doers, was also the first sulky fellow.—*Rambach*.



An icicle of alcohol frozen in a cup of liquid air. Alcohol freezes at 212° below zero.



Steel rod burning in a cup of liquid air. Steel burns at 3,500° above zero. This great temperature is obtained by having a lighted match attached to the steel rod when it is immersed in the liquid air.

it occupies eight hundred times the space it did as a liquid. Ordinary felt or wool saturated with liquid air and ignited explodes with the force of guncotton.

All these experiments and findings are interesting from the standpoint of curiosity; but the progressive man of this practical age asks, "Of what service is it?"

The inventor of the liquid air engine asserts that what it has accomplished on a small scale in operating his ten horse-power engine it will do on a larger scale with engines of the greatest horse-power; and there seems no real ground for denying his assertion. It is within the realm of the most apparent possibilities to anticipate that ere long it will be driving the propellers of ocean liners, the pistons of locomotives, factory engines, and pumping plants, and turning the wheels of street-cars and other forms of horseless vehicles. The inventor's claims may yet be realized in the matter of being able to supply war ships with plants for making their own liquid air to propel themselves from port to port, to use it in the place of powder for firing their guns, and in the place of dynamite, guncotton, or powder in the shells themselves, which would explode with terrible force against the sides of an opposing war ship. In addition to this service it would be used for cooling the guns in action, which would be one of its most important features in connection with the business of war.

Its use is not restricted to the field of mechanics and explosives. The intensity of its



# STUDIES IN GALATIANS

## "FAITH WHICH WORKS BY LOVE."

Gal. 5:1-13.

SINCE the last two lessons have included quite a general review of what has been passed over, we will proceed at once with

### The Lesson for the Week.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of Him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded; but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Gal. 5:1-13.

There is nothing in this portion of Scripture that is difficult for one who has followed the study of the Epistle closely from the beginning. Therefore the whole of this study will really be little more than a review. Let us consider some of the supposedly difficult expressions.

### Circumcision Opposed to Christ.

When the apostle says that Christ is no profit to those who are circumcised, it is easy to understand that he is not referring to the mere fact that one had been circumcised, for he himself had undergone that rite. Moreover, he preached Christ to the Jews as well as to the Gentiles. We must recall the circumstances which called out this Epistle. There were those who were persuading the new converts that belief in Christ was not sufficient for salvation, but that they could not be saved if they were not also circumcised. This, it will be seen, was in reality a rejection of Christ; for if Christ be not accepted as a complete Redeemer, He is not accepted at all. That is to say, if Christ be not accepted for what He is, He is rejected. He can not be other than what He is. Christ is not divided; and He does not share with any other person or thing the honor of being Saviour. Therefore it is easy to see that if any one were circumcised with a view to receiving salvation thereby, that would show absence of faith in Christ as the only and the all-sufficient Saviour of mankind.

From the statement that Christ is of no profit to those who are circumcised, we see that it means a rejection of Him; for Christ is always the same, and is always a perfect Saviour. The only ones in the world to whom He is nothing are those who do not accept Him. So, then, what the apostle really says is this: If you are circumcised for salvation, you reject Christ and His salvation.

### What Circumcision Means.

This has been stated in the language of the Scripture so many times that we will do no more here than merely to refer to the passages. Read again Rom. 2:25-29; 4:11, where it

appears very plainly that circumcision means the righteousness of the law. As God gave it to Abraham, it was a sign that he already had righteousness through faith in Christ; but as it became perverted by the Jews, it came to signify in their minds the fact that they themselves were doers of the law. And finally it came to be considered as a substitute for the doing of the law, or as conferring the righteousness of the law. God gave it as a sign of faith in Christ; they perverted it into a substitute for faith. So when a Jew boasted in his circumcision, he was boasting of his own righteousness. This is shown by Gal. 5:4: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." This is no disparagement of the law, but of man's ability to keep the law. It is the glory of the law that it is so holy, and its requirements are so great, that no man is able to attain to the perfection of it. Only in Christ is the righteousness of the law ours; and true circumcision is to worship God in spirit, to rejoice in Christ Jesus, and to put no confidence in the flesh. Phil. 3:3.

### A Debtor to the Law.

"For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

"There!" exclaims some one, "that shows that the law is a thing to be avoided; for Paul says that those who are circumcised have got to do the whole law; and he warns them not to be circumcised."

Not quite so hasty, my friend. Stick a little more closely to the text. Read it again, and you will see that the bad thing is not the law, nor the doing of the law, but that the thing to be avoided is being a debtor to the law. Is there not a vast difference? It is a good thing to have food to eat and clothes to wear, but it is a sorrowful thing to be in debt for these necessary things. Sadder yet is it to be in debt for them, and yet to lack them.

"The law is holy, and the commandment holy, and just, and good." Rom. 7:12.

What does one understand by "a debtor"?—One who owes something. Then one who is in debt to the law, owes the law righteousness and holiness. But what one owes is what he ought to pay. Therefore this scripture teaches us that one ought to do the law. No one ought to be in debt to it; but the only way we can avoid being in debt to it is to do it.

If one is debtor to do the whole law, that shows that while he ought to do it all, he has not done any portion of it. So then we are forcibly taught by this scripture that whoever seeks righteousness by his own efforts, and not by Christ, has no righteousness at all. But the fact that by rejection of Christ one is a debtor to do the whole law, shows that by acceptance of Christ one yields to the law all that it demands, and satisfies it in every particular.

### "The Hope of Righteousness."

"For we through the Spirit wait for the hope of righteousness by faith."

Don't pass this verse by without reading it more than once, or you will think that it says something that it does not say. And as you read it, think of what you have already learned about the promise of the Spirit.

Don't imagine that this verse teaches that,

having the Spirit, we must wait for righteousness. Not by any means; the Spirit brings righteousness. When He is come, He will convince the world of sin and of righteousness. John 16:8. Whoever therefore receives the Spirit, has the conviction of sin, and has also the righteousness which the Spirit shows him that he lacks, and which the Spirit alone can bring.

What is the righteousness which the Spirit brings?—It is the righteousness of the law; this we know, "for we know that the law is spiritual." Rom. 7:14.

What, then, about the "hope of righteousness," for which we wait through the Spirit? Notice that it does not say that we through the Spirit hope for righteousness, but that we wait for the hope of righteousness by faith, that is, the hope which the possession of righteousness brings. Let us briefly go over this matter in detail. It will not take long, for we have already studied it, and all that we have to do is to refresh our minds.

1. The Spirit of God is "the Holy Spirit of promise"—not the Spirit promised, but the Spirit the possession of which insures to us the promise of God.

2. That which God has promised to us, as children of Abraham, is an inheritance. The Holy Spirit is the earnest, or pledge, of this inheritance until the purchased possession is redeemed and bestowed upon us. Eph. 1:13, 14.

3. This inheritance that is promised is the new heavens and the new earth, "wherein dwelleth righteousness." 2 Peter 3:13.

4. The Spirit brings righteousness; for the Spirit is Christ's representative, the means by which Christ Himself, who is our righteousness, comes to dwell in our hearts. John 14:16-18.

5. Therefore the hope which the Spirit brings is the hope which the possession of righteousness brings, namely, the hope of an inheritance in the kingdom of God, the earth made new.

6. The righteousness which the Spirit brings to us is the righteousness of the law of God, which by the Spirit is written in our hearts, instead of on tables of stone. Rom. 2:29; 2 Cor. 3:3.

7. The sum of the whole matter, therefore, is this, that if we will wholly distrust ourselves, and will acknowledge that in us there dwelleth no good thing, and that consequently no good thing can come from us; and so, instead of thinking ourselves so powerful that we can do the law, will allow the Holy Spirit to fill us, that thus we may be filled with the righteousness of the law, we shall have living hope dwelling in us. The hope of the Spirit—the hope of righteousness by faith—has no element of uncertainty in it; it is positive assurance.

### Working Faith.

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

The word here rendered "availeth" is the same word that is rendered "able" in Luke 13:24; Acts 15:10; 6:10. In Phil. 4:13 it is rendered "can do." The statement, therefore, amounts to this: Circumcision is not able to do anything, neither is uncircumcision; but faith alone, which works by love, can do anything. This faith which works by love is found only in Christ Jesus.

But what is it that there is talk about doing?—Nothing else than the law of God. No man can do it, whatever his state or condition. One may boast of his circumcision, and another may boast of his uncircumcision, but both are alike vain. By the law of faith boasting is excluded (Rom. 3:27); for since the faith of Christ alone can keep the righteousness



of the law, there is no chance for us to tell what we have done.

'All to Christ I owe.'

#### Liberty to Serve, Not to Sin.

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

The two preceding chapters tell about bondage, imprisonment. Before faith comes, we are shut up under sin, debtors to the law. The faith of Christ sets us free, but as we are set at liberty, the admonition is given us, "Go, and sin no more." We have been set at liberty from sin, not at liberty to sin. How many make a mistake here! Many sincere people imagine that in Christ we are at liberty to ignore the law, and to set it at defiance, forgetting that the transgression of the law is sin. 1 John 3:4. To serve the flesh is to commit sin, "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. So when the apostle exhorts us not to use our liberty for an occasion of the flesh, he simply warns us not to misuse the liberty which Christ gives us, and to bring ourselves into bondage again by transgressing the law. Instead of this, we should by love serve one another, for, as we shall learn in our next lesson, "all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

The substance of the whole exhortation is, Stand fast in the liberty wherewith Christ hath made us free. Not dead in sin, but dead to sin and alive unto righteousness.

E. J. WAGGONER.

#### MYSTERY SERIES. No. 6.

##### The Expression of God's Love.

THE nature of God being love, He must be entirely opposed to any element not of the same character. But that the universe might know His attitude toward evil, some expression from Him, defining His position, was necessary. As the moral Governor of the universe, the expression of His mind on the point could not but be the utterance of His own moral will, the nature of which is love. His moral nature being repugnant to evil of any sort, the assertion of His will must, of course, forbid His creatures to harbor evil, lest they be contaminated by it, and so become hostile to His moral nature, and be separated from divine guidance.

Such expression of God's will could not well be in any other form than that of moral law. The nature of God being what it is, and the tendency of evil being what it is, it is plain that God could not be true to Himself and to His creatures had the expression of His will produced a law which could license a single sin, however small. It is safe to affirm further that, from its very nature and demands, moral law must be universal in its application to moral beings, whether they be men or angels. This is clearly deducible from the fact that the sure tendency of evil, even in its mildest form, is to injure moral nature wherever existing; and as angels are sentient, moral beings in a full higher sense than earthly creatures are, it follows that they, as well as men, are subject to moral restrictions.

But neither angels nor men who have been truly born of God, serve Him in the spirit of legality. In other words, they do not refrain from evil because the moral law forbids it; nor do they render service to God because He directly commands it. But, being born of Him, and stimulated by His indwelling life, all

their service is spontaneous. As *sons* rather than servants, their homage is but the outpouring of love from full hearts toward an adorable Creator. This constitutes their ministry one of privilege instead of duty; a labor of joyous love rather than one of mournful obligation. Their delight is ever in that which is to God's praise, and they avoid that which is displeasing to Him, because their hearts are in full sympathy with all the ways of heaven. This is the love which fulfils the law. Rom. 13:10.

But while such service is not induced by the precepts of the moral law, it must necessarily be fully in conformity with them as the expression of the supreme will of their Author. True and acceptable service being always rendered through the promptings of love, such suggestions must inevitably point toward compliance with the commandments of God, since the principles of love constitute the essential feature of these commandments. Matt. 22:37-40. It is therefore manifest that to violate any one of them, in any degree, is so far to depart from the principles of love, by which only one can render cheerful and pleasing service to God.

Any violation of moral precepts is sin. 1 John 3:4. Ignorance of the law's requirements does not destroy guilt, tho it may be a factor in moderating the penalty. In the very nature of things, moral law must be inexorable, not because it is absolutely necessary to punish transgressors, but because the love of God must, to be true to its nature, utterly oppose the first step in a direction which tends to lead men contrary to the mind and will of heaven, and so mar the image of the Divine with which he was at first endowed.

But without some revelation from Him who is the beginning of all things, and to whom all intelligent beings should return the strength of life received from Him; without some proclamation of His character, and what He requires from all, no one could serve Him intelligently. In proportion as one holds false views of the divine Being whom he worships, he pays homage to a false god, and so fails to receive that benefit which ought to be the result of his acts of reverence. There can, however, be no means of redemption from superstition and consequent evil, except through a revelation of the moral attributes of the true God.

The present imperfect state of creation can not do this, else the heathen would know more of Him than they do. Neither can precept alone convey a knowledge of divine character, because the *mere definition* of love can not possibly reveal its true nature. Affinities and sympathies enter into love, the power of which can not be told in the ear, but must be rendered effective by acts of sacrifice and self-denial. Love is a *living* principle, which must declare itself *to the heart* as well as to the intellect.

Law and love are one with God; yet man, contaminated by sin, and thereby alienated from the life of God, has become so darkened in mind that he fails to recognize the relationship of these elements. Eph. 4:18, 19. The original design of the law *was not to condemn*, but *to protect from sin*, which separates from the life of God. Rom. 7:10. Within its limits dwelt love, joy, and peace; beyond its inclosure were forces of evil. Infinite love made it a barrier to all sentient beings against the encroachments of a common enemy, which, if permitted, would put hatred in the place of love, pain instead of joy, and enmity for peace.

But when a subject of God's kingdom had once strayed beyond the prescribed limit, the law had no longer power to protect him, because it could not reach so far. The life of God being only for those within the precincts of that law, to go beyond was to separate from

the life of God, and so entail death. Rom. 6:23. When life was once forfeited in this way, the law had no power to restore it, because to grant a pardon for the transgression of its own requirements would be to make itself void, and so destroy its protecting power over those who still remained within its prescribed limits.

Then, again, to offer a possible pardon to any transgressor without his restoration to obedience (which is not in the power of the law), would not in the least benefit him, since he would again immediately fall under the ban of the law. So, then, unless some extraordinary plan for such restoration could be effected, it is clear that the highest good of God's creatures would demand the destruction of the transgressor. The love of God being always expressed in seeking the greatest good of all, that love must surely be vindicated in complying with such demand, relentless tho it might seem to a superficial observer.

Moral law can therefore do no less than require that its penalty be visited upon the transgressor. So, then, if the law were in itself absolute, that is, if no supreme Lawgiver stood above it, to maintain its dignity, and at the same time to interpose in behalf of the guilty, no transgressor could possibly be saved from the penalty of the law. It is therefore apparent that whoever is saved from the law's penalty, must be rescued through the intervention of the Lawgiver, who, while upholding the justice of the law through righteousness, restores the offender through infinite mercy. Well might the prophet ask, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He *delighteth in mercy*." Micah 7:18.

But man's need as a sinner demanded *more than a mere statement* that God loved him. His alienation from God had closed his mind to the higher thought of God's attributes. In order that such creatures might know God's character of love, it was necessary for Divinity to appear among them, that the power of a *living love might be seen* and appreciated. Therefore such a Mediator between God and man must appear as would truly reflect the moral image of God, that heavenly love might beget its image in earthly minds.

But the way for this must first be prepared. The race to be saved had lost the knowledge of the *true man* as fully as it had lost the knowledge of the *true God*. It was therefore important, while attempting to reveal God as *He is*, to point out also *what man ought to be*, that, by beholding this wonderful sight, degraded humanity might be changed into the same likeness. 2 Cor. 3:18. To do this it was necessary for the Infinite to be *joined with, and act through, the finite*. The *two natures*, being thus *shown in one Person*, would reveal at once the *true God and true man*, while at the same time the Divine could be seen elevated above the human, tho acting in connection with it. In this way alone could infinite love reveal Divinity and perfect humanity in the person of Emmanuel, which is "God with us." Matt. 1:23.

JOHN ORR.

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap; He layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast."





OAKLAND, CAL., APRIL 12, 1899.

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## PESSIMISTS AND OPTIMISTS.

THE words "pessimist" and "optimist" are often used in public speaking these days, and quite as frequently do they find their way into the public prints. And many people are found asking what these words mean.

In answering them, perhaps the easiest way would be to simply refer them to the dictionary, but even in this enlightened nineteenth century it is not every one who can always have one of these quite necessary books constantly at his elbow. Then if one should go to the dictionary would he, after all, find the correct definition of those words? Indeed, it is to be doubted whether any dictionary is sufficiently modern in its definition of terms to tell the facts as they really are in regard to the use of the words "pessimist" and "optimist."

According to the actual use of the words, leaving all dictionaries out of the question, a pessimist is one who sees the evil that is coming upon this world and is plainly telling the people about it. He is not telling of some imaginary thing that he thinks may possibly cause trouble, neither does he look through a diseased imagination at good things and see nothing in them but evil and distress. He is looking straight at actual facts, and he sees things as they are, and has the courage to tell what dangers are hanging over us by the brittlest threads, even tho' myriad voices all about him are crying out, "Pessimist!"

An "optimist," on the other hand, is one who hears the faithful warnings but does not wish to be disturbed. He feels comfortable where he is, and does not wish to be moved by the thrilling facts that a clear-sighted brother is seeking to hold before him in order that he may see his danger and escape. And so he falls back upon the old, worn-out refrain of, "Pessimist, pessimist, pessimist," and imagines that he is all safe, while in reality his danger is only obscured by the murky atmosphere that he persists in binding about his vision.

As you walk by his side along the street and call his attention to the gilded saloons and the thousands of homes and millions of men and women that are being ruined, he says: "O you pessimistic fellow! I am an optimist." And of course he imagines that his little bombastic speech has settled the whole difficulty.

Call his attention to the brothels, to the open vice, and to the evidence also of the more hidden pollutions that are sweeping the world into the whirlpool of lust, and all he can say is: "Pessimism, pessimism! Why, don't you see I am an optimist?"

Speak to him of the gigantic trusts and other combines of wealth that are being formed; call

his attention to these superhuman manifestations of greed; let him see the startling facts in regard to the revolutionary and rioting spirit that is being stirred up because of it, and he still insists upon telling you that you are a "pessimist" and he is an "optimist."

And so you might go through the list of ills and evils that are so manifest and so intense and dark in their forebodings of dire calamity and distress; you might show him the grim visage of the assassin, all bespattered with blood; you might lead him into the dark chambers of political corruption and fraud; you might show him the powerless, the apathetic, the worldly, and selfish condition of the professed church in these times; but none of these things would change his refrain. He would still meet every fact with his little one-word song of "pessimist, pessimist, pessimist."

There are doubtless some who are so morbid that they can see nothing straight who truly ought to be classed as pessimists. But there are many times more who are priding themselves on their optimism, but who are nevertheless the worst deluded people on earth. If a man is standing in the midst of a burning building he will not save himself by shutting his eyes to the flames and saying that he is too optimistic to believe that all this fine building will burn. The thing for him to do is to recognize facts and get out of danger. To simply shout, "Peace," when there is neither peace nor safety will save no one, but will all the more surely drown him in destruction.

T.

## TWICE WRITTEN.

GOD writes all His Word twice. He not only does not leave "Himself without witness" in the beneficent course of nature, but He leaves not His Word without witness. That Word is in general composed of historical, ethical, or moral, and prophetic writings.

The history records actual events which took place in connection with men and nations in their relations with God and with each other. They show the working out of principles of truth and the result of the rejection of those principles. They are prophecies of principles and of similar circumstances yet to rise. They show, and are designed to show, to those who follow that "whatsoever a man soweth that shall he also reap;" that certain causes produce certain results; that he who transgresses God's law, the law of life and being, must certainly reap the sure result, deterioration, utter ruin, and death; and that the Most High ruleth in the kingdoms of men and giveth them unto whomsoever He will.

The moral portion of God's Word, interwoven with every other part, is in words the expressed character of God. It is a declaration of what God requires of men, a promise and prophecy of what God will make all who will yield to Him. All His holy precepts and requirements were gloriously fulfilled in the life of Jesus Christ, the true Witness to God's character, and all will be in the true people of God through Christ. Every true Christian is a witness to the truth of God's Word. He, his life, is a visible manifestation to the world of the power of Christ over sin and sinful flesh.

The prophetic portions of God's Word is the history of the world, of nations, of peoples, of cities, of individuals, in advance. It is God telling beforehand just what will be true. When the time comes for its fulfilment, God,

in His overruling providence, writes it again, that all who know His prophecy may read again His Word, may shun the dangers, and may find in Him salvation.

Do you wish to read God's Word in the strange providences around you, in the characters on every hand, in the history of the world at the present time?—Study first of all God's Word. Be filled with it, saturated through and through. And in the trying times before us we shall be able to read God's Word in the events of every-day life, in individuals, in nations. Laid up in the heart it will keep from falling, make us wise unto salvation, and preserve us unto His heavenly kingdom.

## "OVERGROWN MILITARY ESTABLISHMENTS."

IN taking leave of his public responsibilities and retiring to private life, George Washington delivered, on Sept. 17, 1796, a farewell address to his "friends and fellow-citizens." That address was based upon the experiences of a long and most active and successful life. Washington had studied in the school of hardship, and through a multitude of observations had been led to reflect deeply. It would be well if those who are seeking to guide public affairs now would frequently read what Washington said at that time.

Washington believed in the principles of freedom, and he knew what those principles are. He could not be led away from them either by flattery or guile. He believed that the true and only principles of freedom were wrapped up in popular government—that the people should be their own rulers. But while he believed this sincerely he saw the dangers ahead if these principles should be perverted or cast aside.

In his "farewell address" Washington most earnestly exhorted his countrymen to remain closely united—that sectionalism should not be allowed to alienate one portion of the country from another. For by a close union he said "*they will avoid the necessity of those overgrown military establishments which, under any form of government, are inauspicious to liberty, and which are to be regarded as particularly hostile to republican liberty.*"

The danger from the dismemberment of the Union seems to be past, for the present at least. But the demand for an "overgrown military establishment" is coming from another quarter. The system of colonial expansion upon which the country has entered so vigorously during the last year will call for a more extensive military and naval power than any threatened breaking up of the Union could possibly create. For the United States' possessions in the Philippines have placed this country in the very storm center of European broils, and one pretext after another will soon make it seem necessary to burden this nation with all the military slavery under which every nation of the Old World is to-day groaning.

While America remained free from these Old World entanglements there was hope that peace and comparative international tranquillity would be prolonged. At least there would be one spot on the earth where the people might enjoy peace. But now there will be no more a return of the peace and quietude that we have enjoyed in the past. The founda-



tions of the government are undermined; her principles of republican liberty are being thrown aside. And one thing will follow another till this country, with all the rest of the world, marches onto the great battle-field of Armageddon.

There is the same perfect individual safety in Christ Jesus to-day that has always been. But national security is a thing of the past so far as this world is concerned. There may be an occasional brief calm, and those who are deceived by the sophistries of Satan may look upon it as the triumph of peace in the return of tranquillity. But such calms are only the little lulls that make the return of the tempest all the more disastrous. T.

#### TRADITION VS. THE SABBATH.

WHEN people persist in "teaching for doctrines the commandments of men," they invariably get into the quicksand and begin to flounder about in quest of a foothold. But in no respect is this rule more conspicuous than in attempts to destroy the Sabbath day, which God "blessed" and "sanctified" as a memorial of His creative power in the beginning (Gen. 2:2, 3; Ex. 20:8-11), and later as a memorial of redemption also (Deut. 5:15). In order to destroy the plain letter of this command (which is of the essence of every command, human or divine), there must needs be a substitution of some other "letter." As the Lord has not given any substitute, some other authority, or assumed authority, must furnish one. A substitution or change of a command without the sanction of the author is fraudulent.

A certain journal which advocates the observance of Sunday instead of the Sabbath of the commandment, admits that our papers and preachers "truthfully claim constant victory" when confuting the argument of a change of the Sabbath from the seventh to the first day of the week. But it claims that "under the new covenant *no day* is commanded to be kept." This is a most unscriptural position, as is easily shown. It is a grave error into which all fall who set the new covenant over against the law of God. In order to do so they have to assume that the law of God is the "old covenant," which was done away. The "old covenant" was an agreement on the part of the people to keep the law of God, while on His part He agreed to make them a peculiar people. Ex. 19:3-8. But by failing to keep the law they broke the covenant.

Now the proof that a day *is* commanded in the new covenant is brief and comprehensive. A day is commanded in the law of God, and that day is the seventh day. The Israelites broke the old covenant by breaking the law. But God did not break His part of the covenant; therefore it remained intact until it expired by limitation, when the new covenant was ratified by the blood of Christ. Neither was the law done away when the children of Israel broke it; if it had been, why should Christ give His life to pay the penalty of a law that was annulled? The law did not expire by limitation, as is shown by the fact that under the new covenant, which is also made with the house of Israel, *the law* (not a new law) is written on the hearts of those who enter into it. Jer. 31:31-33. God is dealing with the house of Israel all the time; He never made a covenant with Gentiles. And the Sabbath

day—the Sabbath day of the law, for God never spoke of any other weekly Sabbath—is given as a sign between God and Israel, that they may know that He is the Lord, their God. Eze. 20:12, 20.

Jesus Christ is "the mediator of the new covenant," and of His coming to earth He said, "Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8. In addition to this, Christ said to the Jews: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, *one jot or one tittle* shall in nowise pass from the law, till *all* be fulfilled." Matt. 5:17, 18. But the purpose was not only that Christ might fulfil the law Himself, but "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." See Rom. 8:3, 4. Now, if these things be true; if the law, without the loss of a jot or tittle, is written in the hearts of the people of the house of Israel under the new covenant, how can any one truthfully say that "under the new covenant *no day* is commanded to be kept"? But who are the house of Israel under the new covenant? Let Paul answer: "*We are the circumcision*, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3.

This advocate of the "no-day" theory, in further attempts to ignore the plain obligation to follow Christ in Sabbath-keeping as well as in other respects, gives a rather novel excuse for disobedience, namely, that Sunday observance "is purely a free-will offering to the Lord." God has shown in various ways that offerings made to Him at the expense of that which is ordained are not acceptable. The offering of Cain was one of this class; so was the proposed offering of King Saul on returning from the battle with the Amalekites without carrying out the word of the Lord. Samuel, when he met him, administered this pointed rebuke: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, *to obey is better than sacrifice*, and to hearken than the fat of rams." 1 Sam. 15:22.

Again, all the "traditions of the elders" were based upon the plea of gratuitous service, and all these the Lord emphatically condemned. "And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. Christ Himself never resorted to any works of supererogation; the plain commandments were written in His heart; consequently there could be no room for anything else. "I have kept My Father's commandments, and abide in His love." John 15:10. This was His practise on earth, and several years after His departure to heaven He sent back this encouraging word to His church, through His servant John: "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." Rev. 22:14. W. N. G.

A BLIND man, says Dr. Torrey, was brought into the services at the Chicago Avenue Church, by a Christian young woman. He seemed very eager to hear the way of life, and soon accepted Christ as his Saviour. One night after this step had been taken, the

preacher was urging the Christians to go to work to bring in the unconverted. There was no hearty response. At last the blind man could stand it no longer. "Why don't you help?" he cried. "I can't see to bring any one, but I'll feel for somebody."



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

#### 918. The Playing of Checkers and the Rightfulness of War.

1. Proven by the Bible, if possible. Is it right to play checkers for pleasure? 2. What is the meaning of the first part of Ecclesiastes, chapter 3. 3. Was it never right to have war? And was war done away with when Christ came? N. B.

1. We know of no scripture that countenances the playing of such games as checkers. If a person is a real Christian and not a mere professor, he will have no time for checkers. He will also see that God's Word says, "Let nothing be done through strife or vainglory." If you take out of checker-playing the *striving* to "beat," and the *vainglory* after one has beaten, there is nothing left to the game. No one would care to play it. 2. We know of no *meaning* in chapter 3 of Ecclesiastes, or any other Bible chapter for that matter, aside from what it *says*. God's instruction is, "Consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2:7. The Lord wants us to think of what He *says*, and He will then give us the understanding Himself of what He *means*. Too much time is devoted to studying what men say *about* the Bible, and not enough to the study of the Word itself. God promises to give understanding if we *consider* the Word. Give the Lord credit for telling the truth, consider what He says, and then find the joy of the fact that He does give the understanding that He promises. 3. War in itself considered was never right. And the text in Ecclesiastes already referred to does not say that it was, any more than it says it is right to hate. The text in Ecclesiastes *says* there is a "*time*" for war, but it does not say it is right, or that God either ordained war or appointed a time for it. In the old dispensation God directed His people at different times to go to war, but there is no evidence that He would have been under the necessity of doing this if His people had been willing to follow Him, instead of murmuring and finding fault with Him all the time, and insisting upon having their own way, instead of following the Lord's way. The Master's instruction upon the war question is very plain. He says, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52.

#### 919. The Two Witnesses and the Mistakes of Moses.

1. Who are the two witnesses of Rev. 11:3? 2. Where can I get the book "Remarks or Comments on Mistakes of Moses"? W. R. W.

The two witnesses of Rev. 11:3 are the Old and New Testaments. For a full exposition of the subject see the book "Daniel and the Revelation," by U. Smith, for sale at this office.

The best book to read on the "mistakes of Moses" is the Pentateuch. The Pentateuch was written by the unerring pen of inspiration; and other books on the subject have the disadvantage of having been written by fallible men, warped by all sorts of prejudices.

#### 920. Revelation, Chapter 7.

PLEASE give a short explanation of the seventh chapter of Revelation, especially the eighth verse. J. D.

It would hardly be within the limits of this paper to enter into an exposition of the whole of the seventh chapter of Revelation particularly just now. But Elder Uriah Smith's book, "Daniel and the Revelation," gives not only an explanation of Revelation, chapter 7, but of the whole book of Revelation and the book of Daniel too. The book is on sale at this office.





# THE OUTLOOK



## "WAITING FOR THE SIGNAL."

NEVER was there a time in all earth's history when the minds and hearts of men were so unsettled as now; never a time when the future of earthly plans and purposes and projects was so uncertain. What is the future of the capital-and-labor question? How will the ever-growing chasm between the "classes" and the "masses" be filled or bridged? When will the money question be settled so that the shekel shall no longer be growing greater and the ephah smaller? When will the tremendous power of corporate wealth cease to control congress and court, and buy and sell men? When will come the climax of the seething discontent everywhere heard like the low rumble of distant thunder before the approaching storm? Will the longings of the poor and oppressed and enslaved be satisfied? or will the oppression increase till the discontented rise up and overthrow or revolutionize the government? Will the revolution be peaceful by the means of moral suasion and the ballot-box? or will it be by war and bloodshed? These are vital questions, asked everywhere in conversation, sometimes by the press and pulpit. Of course the man who loves to have these things so will not admit the evil results. To him there is no oppression. He is growing wealthy, and therefore there is no increasing poverty, no muttering discontent, no danger of revolution; and the thoughtful man who sees and suggests its possibility, or who warns of its sure approach, is counted an Anarchist, or at least a fomentor of discontent.

But the patent fact is that the discontent is here, whatever its cause. Men are dissatisfied. The brows of myriads grow dark, their jaws set, and their tones are harsher when they speak of the rich, and the power of wealth. Revolution which would have once been considered treason is now discussed as feasible.

Many works in late years have appeared upon various phases of this subject treated in novel form. Among the latest is a book of over 400 pages, bearing the striking title which stands at the head of this article, written by Henry O. Morris published by the Schutte Publishing Co., Chicago.

The book does not mince matters. It uses the names of great men freely, too freely at times, putting into their mouth sentiments which they would never utter, even tho they believed them. But it shows the sure result of the present tendencies now operating in the social and political world—greater poverty, oppression, misery, and revolution. It holds as object lessons of the wicked extravagance of wealth the notorious Seely dinner and the Bradley-Martin ball; it points out that political changes have not affected for the better the laboring class; and the climax of the plot of the story is laid in a national revolution which reaches its culmination in May, 1899. The workmen are represented as organizing in secret in every phase of life until they control army and navy, railway and telegraph service. Before the fatal day a signal is distributed everywhere throughout the country. Men are alarmed. The police are powerless. The men of wealth unite and hire armed companies to protect them, especially in New York City, who afterward turn against their employees, and burn and rob the city of its untold wealth. The organized revolutionists who endeavor to prevent bloodshed are outnumbered, and fearful destruction of property and life follows the fiendish work of the thugs and villains armed by the rich. New York is utterly laid in ruins. Elsewhere the revolutionists control, and the revolution is effected peaceably. Following this comes a new Declaration of Independence, and a new Constitution, better

adapted, it is thought, to existing conditions, especially as regards the control of corporate interests, and of the means of transportation and communication, and of all mines, etc. A graduated income tax is inaugurated, and the country is once more prosperous. A double thread of romance runs through it all. The book is written in a fairly good style and is clear and forcible. The author has the pitiable condition of thousands at heart, and we sympathize with him and thousands of others who feel with him. The book has been received with delight and malediction.

We believe, with the author, that the revolution is coming, not alone from the inevitable logic of the premises before us as taught in past histories of Rome and France, but we believe it because it is declared by the "more sure word of prophecy." We see as he sees, as declared by one of his characters, "the decrease in the sum total of American [and all other] manhood," but we know it because the Word of God has assured us of these things. We know the revolution will come, sudden, terrible, world-wide, because Infinite Mercy has so warned.



Concerning this cut see "The Anthem of the Free," on last page.

In this, apart from the *how*—the *manner*—of the coming, the author has spoken truly.

But as to the roscate future, the hopeful outcome, the regeneration by new Declarations of Independence and Constitutions, we know that this author, as well as many others, speaks not according to truth; for in this also we have the Word of God. That Word in portraying the conditions of these times declares that "the songs of the palace shall be howlings in that day, saith the Lord God; the dead bodies shall be many; in every place shall they cast them forth with silence. Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail."

Another prophet of God refers to the last-day oppression of the poor as making "men as the fishes of the sea, as the creeping things, that have no ruler over them," as taking them "with the angle," and catching "them in his net," and that by this treatment of the people "his portion is fat, and his meat plenteous." He "gathereth unto him all nations, and heapeth unto him all peoples." But there comes a reaction. The oppressed rise; the crushed worm turns. The muttering, "Wo to him that increaseth that which is not his!" is heard. And this is the result, as stated by the prophet: "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the peoples shall spoil thee; because of men's blood, and for the violence done to the land, to the city and to all that dwell therein. Wo

to him that getteth an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil!"

The New Testament prophet voices the same solemn warning: "Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you. Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain." And what beyond this? Is it a new political régime, made up of men equally selfish and erring because equally unregenerate? May we hope for peace and love to prevail? May we look for justice to be done? To all these we reply, No. God's Word holds no such future before us. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." There is but one adequate remedy for the ills of men, and that is the Gospel of Jesus Christ. There is but one way in which the

overwhelming evils of earth shall be put down, and that is by the coming and presence of Jesus Christ, before whose glory sin will forever be destroyed.

The Lord would be glad to do it by the conversion of mankind, each individual by himself regenerated by the creative power of God's Word received by faith in Jesus Christ. That would bring Christ's presence, Christ's Spirit, into the heart of every one. It would unite mankind in one, in which the one would not be some selfish scheme or cabal controlled by one mind; but it would unite men by uniting each man with Christ; "for the head of every man is Christ." The bond of the true human brotherhood is Christ Jesus; but He must be received by faith if we enter it. Each one and all thus receiving Him would regenerate the world in the only way it can be regenerated.

But will not this come about?—No; for (1) God declares that it will not be; and (2) the professed church of Christ, which controls and moulds

the minds of the multitudes, holds principles which makes it impossible that she should be used to bring it about. These principles are those of evolution, a practical denial of the direct creative power of God manifest in all miracles, in all true conversion.

The hope of the oppressed lies not in revolution, which may promise everything, but has not the power to fulfil. Men are selfish. The best laws will be perverted by selfish men; and there is in human law no power to make men better. It may prevent and restrain, but it can not re-create. Jesus Christ alone can do this; and He will do it only in the lives of those who by faith yield to His law of love.

The hope of the oppressed lies in His coming. "Be patient therefore, brethren, unto the coming of the Lord. . . . Establish your hearts; for the coming of the Lord draweth nigh." His glorious presence will sweep away sin forever and establish the rule of universal righteousness. Men will not die hopeless for themselves, yet hopeful for coming generations; the citizens of that kingdom will reap not only the fruit of their own labors which have been wrought in Christ, but also the glorious, infinite fruition of Christ's everlasting sacrifice.

"Waiting for the signal," but whose?—Shall it be hosts led of Satan and selfishness? or shall it be the sign of the coming of our King? And shall we not prepare for that event in God's acceptable time—*now?*





### "AS YE WOULD."

If I should see

A brother languishing in sore distress,  
And I should turn and leave him comfortless,

When I might be

A messenger of hope and happiness,  
How could I ask to have what I denied  
In my own hour of bitterness supplied?

If I might share

A brother's load along the dusty way,  
And I should turn and walk alone that day,

How could I dare,

When in the evening watch I knelt to pray,  
To ask for help to bear my pain and loss,  
If I had heeded not my brother's cross?

If I might sing

A little song to cheer a fainting heart,  
And I should seal my lips and sit apart,

When I might bring

A bit of sunshine for life's ache and smart,  
How could I hope to have my grief relieved,  
If I kept silent when my brother grieved?

And so I know

That day is lost wherein I fail to lend  
A helping hand to some wayfaring friend;

But if I show

A burden lightened by the cheer I sent,  
Then do I hold the golden hours well spent,  
And lay me down in sweet content.

—Edith V. Bradt, in *Friends' Intelligencer*.

### JAPANESE BURIAL CUSTOMS.

A JAPANESE funeral procession is a very attractive spectacle, and it is especially so when the deceased has been a person of distinction. Floral offerings are sent in by friends of the family, oftentimes in great numbers and most beautiful designs. Huge spikes formed by fastening flowers of various colors to bamboo poles are carried at the head of the procession by coolies hired for the occasion.

In winter, when flowers are scarce, young evergreen trees are often used instead. Sometimes as many as thirty or forty of these floral pieces are carried in one procession, indicating that the deceased had many friends. In some cases the procession is headed by a number of coolies carrying long poles with streamers covered with Chinese characters, and these are followed by the floral display.

Priests, dressed in white or cream-colored robes, curious-looking caps, and other insignia of their office, and riding in jinrikishas, follow next in order. In some processions one or more cages of birds are carried by young men, who also ride in jinrikishas. Following next to these is the bier, which is often a miniature Japanese house very beautifully carved and decorated. The coffin rests upon two beams of timber, and by these, which project in front and rear, it is borne by coolies, dressed in blue in case the procession is Buddhist, or white if the procession is Shinto.

The Shinto coffin resembles that used by Europeans, and the body is placed in a horizontal position; but the Buddhist coffin is a square box, in which the body is placed in a squatting position, with the head bent forward, and the palms of the hands placed together before the face, as in an attitude of prayer. Immediately after the bier follow the female relatives and near friends, dressed in

white and riding in jinrikishas; these are succeeded by the male relatives and friends without any badge of mourning as far as the writer's observations have extended.

Some of the Buddhist sects cremate their dead, but the Shintos always bury theirs.

The writer saw one of the funeral processions of the empress dowager, who died in January of last year, at the royal palace in Tokyo. Her interment was at Kyoto, the former capital of the country, where the funeral ceremonies were most elaborate. The expense, which was no less than \$700,000, was paid out of the national treasury. The following description of the concluding ceremonies is taken from a published account of it:—

Never perhaps was funeral pomp more elaborate than on this occasion, which from first to last occu-



The above is the cut of a new Sanitarium building to be opened in Massachusetts, to be known as the South Lancaster Sanitarium, managed by the South Lancaster Sanitarium and Medical Missionary and Benevolent Association. It is beautifully situated in a country town, surrounded with shade trees. The water and climate are excellent. Mr. and Mrs. Doctors Nicola will be in charge, we believe. The electors have been chosen, but the board of directors and physicians are not yet fully made up. We wish it prosperity.

ried several weeks; for the actual interment was only the last scene in an extraordinarily complicated set of observances. The procession was two miles in length, and the final ceremony lasted over twenty-two hours, during all of which time imperial princes stood or walked almost barefoot in the snow without eating a morsel of food. An ox-wagon, with wheels purposely built so as to creak mournfully, bore the elaborate coffin in which the body lay, preserved in vermillion. Three oxen drew it, harnessed in single file; the leader was jet black, the next dun-colored with black flecks, the third spotted black and white with a white star in his forehead, and four white stockings; all this was in accordance with ancient usage.

The actual grave-diggers were habited as birds with black wings, because for these, beings devoid of reason, there could be no sacrilege in perching upon an empress' tomb.

The proclamation announcing her death commanded that all schools be closed for one week, and that no sound of music should be heard in the land for one month. This did not lead us to change our practise in the least. All court festivities were suspended for one year.

This was the emperor's mother. What will take place when the emperor dies it is difficult to imagine.

Great sums of money are expended on funerals by those who have the means to gratify their pride in this direction. The mania for public display on such occasions seems to be as great here as it is in our own country.

The exercises at the grave ordinarily consist of a weird squeaking called music, accompanied by the beating of drums; a prayer by the priest, who, rubbing his hands together, mumbles over a few words which no one understands; and the leave-taking of the friends. As these march by the grave in single file, each in turn faces the grave, places the palms of his hands together before his face, mutters a few words, and passes on. The bird-cages are opened, and the frightened little inmates are allowed to go free. Inquiry among the natives has failed to reveal a satisfactory explanation of the bird ceremony. The best received is that it represents the benevolent character of the departed, and indicates that his spirit will ever be on hand to assist his friends in time of need. On the occasion of the empress dowager's funeral, more than a thousand criminals were liberated, as evidence of her benevolent character.

In case the family of the deceased are well to do, they are expected, a few days after the funeral, to send a present, usually a box of fancy cake and other confections, to all friends. The expense for such things often amounts to hundreds of dollars.

Periodical visits to the grave of the deceased are a very important part of Japanese mourning. Custom has established certain days as the proper time to make these pilgrimages, the most important of which are the seventh and thirty-fifth days after death, and the first and third anniversaries. Food is usually left on the grave for the health of the departed one, the black crow usually acting as his proxy.

The deceased immediately becomes an object of worship. A shrine is erected in a convenient corner of the house, and daily prayers are offered before it. Food is also placed before it whenever the family meals are served.

Mourning, in its outward manifestation, consists of two things,—wearing mourning dress, which is always white, and abstaining from flesh foods. The length of the mourning period depends upon the relation of the mourners to the departed. For a husband or parents (real or adopted) one is required to wear mourning thirteen months and abstain from flesh meats fifty days; for a wife, brother, sister, or eldest son, ninety and twenty days respectively. Infants under three months of age are never mourned for. Other children are honored with thirty days' mourning, and ten days' abstinence from flesh-eating.

Sometimes when a man who has rendered valuable service to his country, dies, his death is not made public until the emperor has been notified, who in such cases frequently promotes the deceased to a more honorable distinction, after which his death is made known. But his death is always given a date subsequent to his promotion; that is, if he died on the first, he was promoted on the second, and his death was announced as having taken place on the third day of the month. In many things the Japanese are a peculiar people.

W. C. GRAINGER.

**An Obstacle to Missions.**—The growing sentiment in this country that Christians must be more political in their practise of religion, as might be expected, is a serious obstacle in



the way of presenting Christianity in its true light, not only at home but abroad. Rev. Gilbert Reid, who speaks from practical experience, says: "There is one important obstacle in China, found not in the natives, but in ourselves, and that is the political character of Christianity, owing to the political complications with 'Christian nations.' The church is regarded as a political organization, backed up by foreign powers. The difficulty is in presenting Christianity in the right light. The Chinese do not see Christ as the loving, saving, helpful, uplifting friend. When they do see Christ as He is, He will be accepted."

### MISSIONARIES BARRED.

#### England's Policy as Illustrated in the Soudan.

GENERAL LORD KITCHENER has begun his term of office as dictator of the Soudan by closing that vast dependency of Great Britain and of Egypt to missionary enterprises for some time to come. Both the Roman Catholic and the Protestant missionary societies had made preparations to resume without delay their operations in that portion of Central Africa which they were forced to abandon some fifteen years ago by the Dervish insurrection. But Lord Kitchener has now announced that he cannot for the present permit any missionary work in the Soudan, and that he is determined to have time to organize the administration of his vast satrapy upon a solid basis before allowing missionaries to re-enter the country.

Not only has his action in the matter received the full approval of the British Government, but the latter has likewise, through the agency of Lord Cromer, its plenipotentiary in Egypt, assured the native chiefs and sheiks at Omdurman, at Berber, and at other important cities on the Upper Nile, that there will be no interference by the English with their Mohammedan faith and religious customs, which will be strictly respected. Lord Cromer even went so far as to promise the people of the Soudan that these pledges, which he was making to them in the name of Queen Victoria, whom he justly described as ruling over a larger number of Moslem subjects than any other monarch in the world, comprised the application of Mohammedan sacred law, and, as a guarantee of England's good faith in the matter, informed them that the money which the British people, from the queen downward, had contributed toward the foundation and endowment of the great college, which is to constitute the most appropriate and worthy memorial of General Gordon at Khartoum, had been subscribed on the express understanding that it would be devoted exclusively to the technical education of the natives, and that there should be nothing in the course of its instruction that might be calculated to wean them from the faith of their fathers. In one word, England, having undertaken the gigantic task of evolving law, order, and prosperity out of the chaos and anarchy that have devastated the Soudan for the last fifteen years, has resolved to set up in that portion of Central Africa which is watered by the Nile, not a Christian form of government, but a Mohammedan one, as being best suited to meet the requirements of the situation and to restore peace and happiness to that great territory which has been so rightly described as "The Sad Soudan."

This may be said to indicate an entirely new departure in the policy of Great Britain. It is the inevitable outcome, and the result of nearly three centuries of experience on the part of England in dealing with the Asiatic and African

races, and, inasmuch as John Bull is admittedly pre-eminent and a past master in the most difficult art of governing non-Christian countries, since of all the oriental and African colonies of the other European powers his alone are prosperous, flourishing, and contented, it is a step which must commend itself with particular interest to the people of the United States at the moment when they are about to undertake the task of administering the government of the Philippine Islands, inhabited for the greater part by the most fanatical of Moslems.—*Cor. N. Y. Tribune.*

[We sincerely hope that the United States will not fall in with any such commendations. The only thing for governments to do is to follow the principles upon which this government is founded—i. e., to leave all questions of religion to the individual's own conscience. Any other course will prove disastrous.—ED.]

### OUR WORK AND WORKERS.

THE California general camp-meeting will be held in Stockton, May 30 to June 11.

THE annual State camp-meeting for Wisconsin will be held at Marshfield, June 7-19.

DR. J. H. KELLOGG, of the Battle Creek (Mich.) Sanitarium, has gone to Europe for a two-months sojourn.

AS A result of meetings held at Moon, Wis., by Brethren C. J. Herrman and Wm. Sanders, twelve members have been added to the church.

AT a recent Sabbath meeting in Kansas City, Mo., after a stirring discourse by Brother W. A. Hennig, eight persons made application for membership.

THE church schools at Milwaukee and Loyal, Wis., are engaged in the laudable enterprise of making quilts for the new industrial school in Wood County.

THE South African Conference has elected the following officers: President, W. S. Hyatt; vice-president, H. Elfers; secretary and treasurer, I. J. Hankins.

AT Sartoria, Neb., where Brother J. W. Boynton has been laboring, a Sabbath-school of thirty members was recently organized, and a continued interest is reported.

OUR mission in Washington, D. C., is reported to be progressing favorably. In the past three months fifteen persons have been baptized. The mission is a most effectual means of helping poor outcasts.

ON the 20th ult., in connection with labors of Brother A. F. Ballenger at South Lancaster, Mass., just after the General Conference, forty persons were baptized. Thirty-five of the number were students.

OUR self-supporting missionaries (Brother and Sister Lanie) who went to Scotland a few months ago, are living at Longriggend. They find plenty to do, and considerable encouragement, but they need aid in their work.

FROM the *Wisconsin Reporter* we cull this interesting item: "The Milton Junction school will close its term with a baptismal service. A large number of the school will receive the divine rite at that time. This will be a beautiful ending of a successful school year."

WE are informed that buildings for an industrial school near Suva, Fiji, are in process of erection. The land was leased at a nominal price from a native who is interested in our work, and several young men have already applied for admission to the school.

WE are pleased to learn that the people of California are assisting the brethren in Finland to pay for their boat. While the boat has been bought, and is already doing active missionary work for us, it is not all paid for. However, donations are still coming in to the California Tract Society.

FROM Chunchula, Ala., Brother A. J. Devinney writes to the *Nebraska Reporter*: "Mobile is only twenty miles away, and we go there every two weeks to distribute papers which have been furnished by the New York society. But these are only a drop in the bucket. It may be that some of our churches have back numbers of our periodicals which they would be glad to see used in the work here. If so, send post-paid to our address."

THE "comfort bags" made for the men in logging camps near Ashland, Wis., are much appreciated. Seeds of truth are being sown in this way, and many donations are secured for the Milwaukee Helping Hand Mission.

TWO of the Chinese boys in our school in Honolulu have recently had their photographs taken with their Bibles in their hands, hoping in this way to let their fathers know that they believe the Bible. This ought to be an effectual sermon, and if it be more than a mere picture, it will be effectual.

THE *Wisconsin Reporter* tells of a man who, four years ago, was prominent in church and social life and worth \$40,000. He lost all through sin and speculation. Some months ago he came to our Milwaukee mission a hungry tramp. There he found the Lord, and a home until he could get employment. Now he is reclaimed, and has been again united with his family.

IN the *Atlantic News* of recent date, Brother C. H. Keslake says: "Since closing public meetings [at Morristown, N. J.] I have devoted my time to the circulation of the SIGNS OF THE TIMES. In this work I am having some interesting experiences. It does my heart good to have people come to me and say that they would like to take the paper, having seen a copy at a friend's house."

THE latest report from Elder E. E. Franke's Sunday meetings in Chickering Hall, New York City, is that they continue with unabated interest. Several have already taken a stand for the truth. Lyric Hall, on Sixth Avenue, near Twenty-second Street, a good hall, capable of seating about 700 people, has been secured for Sabbath and week-day meetings for the prosecution of the work started in Chickering Hall.

WORK has recently been opened at Karmatar, India, about 168 miles northwest of Calcutta. During January the number of visits, including patients coming to the mission and those visited in their homes, was 397. Our laborers are becoming acquainted with the language, and the opportunities for teaching the Gospel are good. The Lord is giving health and courage. The company that sailed for this field some weeks ago arrived February 9. They are fast preparing for work. The canvassers will labor up among the mountains.

### PERIODICALS WANTED.

CHARLES H. LENIHIM, Meadville, Pa., desires SIGNS, Review, Sentinel, and tracts for missionary work.

THE Fort Worth, Texas, Tract Society is in need of books, papers, and tracts, for loaning and free distribution. Address, post-paid, Mrs. N. Long, 202 South Main Street.

### ANNUAL MEETING OF STOCKHOLDERS.

NOTICE is hereby given that the eighteenth annual meeting of the stockholders of Healdsburg College will be held on Monday, April 17, 1899, at 11 o'clock A.M., in the South College building, Healdsburg, California, for the purpose of electing seven trustees and transacting any other business that shall lawfully come before the stockholders.

By order of the trustees, Thos. T. Heald, H. A. St. John, R. S. Owen,

H. F. COURTER, Secretary.

### PACIFIC SABBATARIAN ASSOCIATION.

THE annual meeting of the stockholders of the Pacific Sabbatarian Association, a corporation organized and existing under and by virtue of the laws of the State of California, will be held at the office of the company, corner of Twelfth and Castro Streets, in the city of Oakland, county of Alameda, State of California, on Tuesday, the 25th day of April, A.D. 1899, at 9:30 A.M., for the purpose of electing a board of nine directors, and transacting any other business that may properly come before the meeting. By order of

WM. SAUNDERS,

President of Pacific Sabbatarian Association.

E. A. CHAPMAN,

Secretary of Pacific Sabbatarian Association.

### PACIFIC PRESS PUBLISHING COMPANY.

THE annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation organized and existing under and by virtue of the laws of the State of California, will be held at the office of the company, corner of Twelfth and Castro Streets, in the city of Oakland, county of Alameda, State of California, on Monday, the 24th day of April, A.D. 1899, at 9:30 A.M., for the purpose of electing a board of seven directors, and transacting any other business that may properly come before the meeting. By order of

C. H. JONES,

President of Pacific Press Publishing Company.

S. C. SWEENEY,

Secretary of Pacific Press Publishing Company.





LESSON V.—SABBATH, APRIL 29, 1899.

PARALYTIC HEALED; MATTHEW CALLED.

Capernaum.

Matt. 9:1-9.

1 "AND He entered into a boat, and crossed over, and came into His own city. And behold, they brought to Him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. And he arose, and departed to his house. But when the multitudes saw it, they were afraid, and glorified God, which had given such power unto men.

9 "And as Jesus passed by from thence, He saw a man, called Matthew, sitting at the place of toll; and He saith unto him, Follow Me. And he arose, and followed Him."

Mark 2:1-14.

1 "And when He entered again into Capernaum after some days, it was noised that He was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door; and He spake the Word unto them. And they come, bringing unto Him a man sick of the palsy, borne of four. And when they could not come nigh unto Him for the crowd they uncovered the roof where He was; and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this Man thus speak? He blasphemeth; who can forgive sins but one, even God? And straightway Jesus, perceiving in His spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 "And He went forth again by the seaside; and all the multitude resorted unto Him, and He taught them. And as He passed by, He saw Levi the son of Alphæus sitting at the place of toll, and He saith unto him, Follow Me. And he arose and followed Him."

Luke 5:17-28.

17 "And it came to pass on one of those days, that He was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judea and Jerusalem; and the power of the Lord was with Him to heal. And behold, men bring on a bed a man that was palsied; and they sought to bring him in, and to lay him before Him. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, He said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But Jesus perceiving their reasonings, answered and said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (He said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

27 "And after these things He went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow Me. And he forsook all, and rose up and followed Him."

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

SUGGESTIVE QUESTIONS.

1. In consequence of the leper's public testimony, what did Jesus do? Mark 1:45. (Ps. 109:1-5.)
2. Did the people lose sight of Him in His retirement?
3. In due time, where did Christ again appear? Mark 2:1. (Matt. 9:1.)
4. When this was noised abroad, what demonstration was made? Verse 2.
5. Who were especially mentioned as being present on the occasion? Luke 5:17. Note 1. (Luke 6:7; 20:20.)

6. While Jesus was speaking, who was brought forward? In what manner? Matt. 9:2. (Mark 2:3.)
7. When the bearers of the palsied man could not press through the multitude, what did they do? Mark 2:4. Note 2. (Luke 5:19; Matt. 11:12.)
8. Beholding such zealous faith, what did the Lord say to the young man? Matt. 9:2.
9. At these words, how did some of the scribes silently reason? Verse 3. (Mark 2:7; Luke 5:21; Lev. 24:16.)
10. Knowing the working of their minds, what questions did Jesus ask them? Verses 4, 5. Note 3. (Matt. 12:25; Ps. 139:2.)
11. How did Christ then prove His power to forgive sin? Verse 6. (Ps. 33:9; 107:17-20.)
12. How did the man respond to these words? Verse 7. (Luke 5:25.)
13. How did this sight affect the multitude? Verse 8. (Mark 2:12; Luke 5:26.)
14. Where did the Saviour then go? Mark 2:13. (Luke 5:27.)
15. Passing toward His favorite resort, whom did the Saviour see? What was he doing? Matt. 9:9. (Mark 2:14.)
16. What did the Saviour say to this man? With what result?

Side Lights.—"Desire of Ages," pp. 267-273.

NOTES.

1. Pharisees and doctors of the law.—"These were of the rabbis or 'masters' in Israel. They were called 'scribes' from the Hebrew *saphar* (to write). The rabbinical law was known as the 'words of the Sopherim.' They were also named 'lawyers,' and 'doctors of the law,' because they taught the law to the people. They were sometimes referred to as Pharisees, because the large majority of them were of that sect, but all rabbis were not Pharisees, nor all Pharisees rabbis."—*Geikie's Life and Words of Christ*, vol. 2, p. 578.

2. Uncovered the roof.—"Eastern houses had outside stairs leading to the roofs. Matt. 24:17. The roof constructions were light rafters stretched from wall to wall, on which were thickly and evenly laid short sticks. Over these was a layer of fine brushwood, with a coating of mortar next. Over all this was spread an earthy substance, composed of carbonate of lime, clay, and sand. In cases of poverty common earth, mixed with ashes, lime, and chopped straw, was used. To break up such a roof was merely to scrape back the dirt and remove the short sticks."—*Geikie's Life and Words of Christ*, vol. 2, p. 22.

3. Whether is easier to say.—Jesus does not ask which is easier to do, but to say. One might say, "Thy sins are forgiven," and no one know whether it were so or not. This would be easy; but to say, "Rise up and walk," is a test of power to be determined by an outward demonstration. It is harder to say this and maintain it. To demonstrate the power of His word, He said that which would produce unquestioned evidence of His heavenly origin.



LESSON V.—SUNDAY, APRIL 30, 1899.

THE COMFORTER PROMISED.

Lesson Scripture, John 14:15-27, R.V.

15 "If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another Comforter, 17 that He may be with you forever, even the Spirit of truth; whom the world can not receive; for it becometh Him not, neither knoweth Him; ye know Him; for He abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth Me no more; but ye behold Me; because I live, ye shall live also. In that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love Him, and will manifest Myself unto him. Judas (not Iscariot) saith unto Him, Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My Word; and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My Words; and the Word which ye hear is not Mine, but the Father's who sent Me.

25 "These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

Golden Text: "I will pray the Father, and He shall give you another Comforter." Verse 16.

SUGGESTIVE QUESTIONS.

- (1) What is the test of love to Christ set forth in this lesson? V. 15. Note 1. (2) What is promised to those who manifest

such love? V. 16. Note 2. (3) What is this Comforter? Why can not the world know Him? How does the disciple know Him? V. 17. Note 3. (4) What further gracious promise is given? V. 18. (5) What was to come to pass in a little while? But how could the disciples behold Him? V. 19. (6) In that day (or time) what would the disciples know? V. 20. Note 4. (7) In what language is the test of love repeated? V. 21. (8) What question was asked by Judas, or Jude? V. 22. Note 5. (9) How is the evidence of true love again expressed? And what promise is added? V. 23. (10) What is said of them who do not love Christ? Whose Word do the disciples hear? V. 24. (11) What is the Comforter said to be? Who sends it? What is its office? Vs. 25, 26. (12) What does Christ leave with His disciples? V. 27. Note 6.

NOTES.

1. The test of love.—This test is made prominent in other scriptures. It is repeated in verses 21 and 23; also in chap. 15:14 we read, "Ye are My friends, if ye do whatsoever I command you." Again, in 1 John 5:3, we have the statement that "this is the love of God, that we keep His commandments." Paul's definition of love is in exact harmony with that already quoted, namely, "Love is the fulfilling of the law." Rom. 13:10.

2. "Another Comforter."—"The operation of the Spirit is wholly in the line of Christ's work on earth; it belongs to the same sphere, and contemplates the same ends. It represents a stage of the redemptive process which lies beyond the historic work of Christ; it is the continued operation of God's saving, redeeming love, interpreting, applying, and perfecting the work of the Saviour."—*Professor Stevens*.

3. The Holy Spirit is "the Spirit of truth," whose office is to "guide you into all truth." Chap. 16:13. Therefore it is to guide to a reception and an understanding of the Word, through which we must be sanctified. Chap. 17:17. David says, "Thy Word is true from the beginning" (Ps. 119:166); "O Lord, give me understanding according to Thy Word" (verse 169). The commandments of God are the way of truth, for David says again, "Thou art near, O Lord; and all Thy commandments are truth" (verse 151); and, "A good understanding have all they that do His commandments" (Ps. 111:10). So the Comforter, the Holy Spirit, the Spirit of truth, is the Spirit of God and of Christ (John 16:13-15), leading us to peace with God through Him who is "the way, the truth, and the life." Himself having kept all the commandments of God, which are the truth, as above noted. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2.

4. A complete union.—Verse 20 shows that the Comforter, or the Spirit of truth, or the Holy Spirit (which are one and the same Spirit), forms not only the union of the Father and the Son, but embraces also those who will receive the Spirit and be guided by it into all truth, even as Christ was filled with and led by the Spirit unto perfect obedience. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Rom. 5:19. These are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1:2.

5. "How is it?"—Judas (Jude, or Lebbaeus of Matt. 10:3) asks a question concerning that which is a mystery to many in this day, namely, How is it that Christ can manifest Himself to some and not to others? The answer is, that the manifestation is a spiritual one. Since His ascension, He visits His servants by His Holy Spirit, which is ministered to them by the angels. The Spirit is poured out upon all flesh (Joel 2:28), but only those who desire it, those who seek it earnestly, will receive it in a way to experience the presence of Christ, and become His temple, or dwelling-place. The Spirit of Christ is His representative in the earth. Remember, however, that it is "he that hath My commandments, and keepeth them" (John 14:21) that is thus assured of an abiding Saviour.

6. Peace.—It is peace with God that is thus assured, not with the world; for "all that will live godly in Christ Jesus shall suffer persecution." Yet those who have the Spirit of Christ will be at peace among themselves. 1 Thess. 5:13. "God hath called us to peace" (1 Cor. 7:15); therefore "let the peace of God rule in your hearts" (Col. 3:15). This is the purpose for which Christ left His peace with His disciples, that they should be examples of peace, that they should love one another, and thereby the world know that the Father had sent Him. John 17:23. The kingdom of God is peace (Rom. 14:17), and only by following peace toward all men (Heb. 12:14), whether they will reciprocate or not, can we rightly represent the kingdom, and "be found of Him in peace, without spot, and blameless," at His coming (2 Peter 3:14). "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.





## THE INTERVIEW.

[The idea in the author's mind is that a man of God who lived in former, better generations of Christianity was brought back to life to observe the customs among "Christians" and compare their lives with those who lived in his day. He expresses his feelings in the following verses.]

"Christians?"—"Yes, they're Christians  
Of the nineteenth century,  
Filled with lofty, large ideals  
Of a Christian's dignity.  
They are full to overflowing  
With the love that makes a show,  
That we often find in churches  
Out on dress-parade, you know."

"Christians?"—"Yes, they're Christians;  
And their hearts are all on fire  
With the zeal the world admires  
In the race to mount still higher  
In the walks of wealth and fashion,  
'Mid the gaudy charms of earth,  
Where the world will glorify them  
And applaud their seeming worth."

"Christians?"—"Yes, they're Christians  
From a scientific view;  
They can furnish learned essays  
Proving what they hold is true.  
They have gleaned their world-wide knowledge  
From the manuscripts of old,  
From the sages in the Orient,  
And ancient books untold."

"Christians?"—"Yes, they're Christians  
Of the kind that fret and stew  
When a humble Christian brother  
Steps into their rented pew,  
Who by his abiding presence  
Would profane the hallowed frieze,  
Fashioned with such skilful fingers  
For a wealthy Christian's ease."

"Christians?"—"Yes, they're Christians,  
With a modern suavity;  
Mingling church and club and play-room  
In the name "sweet charity."  
But they're not the godly Christians,  
With a humble, heavenly mien,  
Following Him who stilled the tempest,  
Christ, the martyred Nazarene."

This grieved the saintly martyr, who had  
Borne the Christian's cross,  
And had hoped for richer findings  
Instead of worldly dross.  
Hard it weighed him down with sadness;  
His very soul was swayed  
With deep pity for the people.  
"O Father," thus he prayed,

"Give us Christians, real Christians,  
In all the walks of life,  
In cultured homes, the cottage,  
And in the field of strife,  
Where for erring souls and fearful  
The evil angels search!  
Give, O faithful Father, give us  
True Christians in the church!"

SARAH LIVEZEY.

Chicago, Ill.

## GRAN'S THIEF.

(Concluded.)

"**H**EAR the child!" exclaimed Gran, catching him to her breast. "Any one would almost think he was coming."

"Well, ain't he? Won't Jesus bring him when we ask Him? I thought He would. I won't pray to Him if He won't do as He says." And he stood looking earnestly into Gran's eyes. She returned his look, but said nothing.

"Gran, say, won't Jesus do it? 'Cause I want to know what to 'spect."

Just a minute Gran waited, and then reached for her Bible—the new one that had replaced the stolen one—and said:—

"We will see just what Jesus Himself says about it." The child came close, and, leaning against her, patted every leaf down as she turned it, until she came to the place.

"This is what Jesus says," and she read John 14:14, "'If ye shall ask anything in My name, I will do it.' Yes, He—will—do—it, for it is all in His name. He will do it."

"O, I'm so glad!" cried the child, as he ran and leaped into the middle of his little bed. "And I'll watch for him, and we'll be so glad to see him, won't we, Gran?"

"Yes, you precious!" sobbed Gran, as she bent over the little face and kissed it again and again, dropping fast-falling tears upon it all the time.

"You cryin'? Is you sorry, Gran?"

"No, but so glad. Sometimes we old folks cry when little folks would jump and laugh."

The next morning, bright and early, Ned found his little son sitting on the gate-post looking off down the long avenue.

"You're out early, seems to me," he said, "and up rather high."

"Yes, I have to be; I'm watchin'."

"Watchin'?"

"Yes; for Jesus' and Gran's thief; and he's my thief too!"

Ned opened his lips, then closed them. He could not say just what he had on the end of his tongue, but after a moment he did say:—

"How are you going to know him if he comes? There are lots of thieves."

"O, Jesus will know him, and of course He'll tell me; and Gran will know him too!"

Ned walked quickly away, calling back in a husky voice:—

"See that you don't fall, young man."

That evening Ned told Gran and Emily about it, and Gran said:—

"Dear little watchman!" then, as if by a sudden impulse, she continued: "Don't hinder him, Ned; don't cloud his faith. When I fail, you'll stand by, won't you, and be good to that poor soul when he comes? You will, won't you, Ned?"

"Never you worry, Gran. You know that anything you set your heart on is sacred to me, don't you? I'll stand by."

How it all came back to him the next morning. The child came down alone, and in his nightdress. He always went to Gran's room to be dressed, after which they came down together hand in hand, he leaping around her, tugging at her, and sometimes almost making her sway on her poor old legs; for she was not so strong as she used to be.

"Well, well," said mama, "how does this happen? Where is Gran?"

"O, she's prayin' yet! I said all o' mine, and then I waited; and I didn't like to say, 'Please, Gran, dress me,' when she was prayin' for her thief yet. Would you? So I just kissed her soft—and her cheek is awful cold—then I came down by my own self. You comin' up to dress me now, mama?"

But mama was upstairs already. The child followed, and saw mama standing with her hands clasped, beside the kneeling form that

with upturned face and closed eyes was bathed with the light of the morning sun, as it streamed in and filled the room.

That evening as it came to the hour when the child and Gran had always gone to his little room together to pray before he was put to bed, he seemed like a bird that had lost his mate, and, creeping up to his father, he took his hand and said:—

"I want Gran."

"So do I, child," said Ned.

"And what is we goin' to do 'bout prayin' for you and mama and me, and Gran's thief?"

No answer.

"Say, papa," and the child climbed up onto his father's knees, put his little hands on either side of his face, and held it straight before him. "Answer me, papa; for I's awfully 'fraid I can't pray it all alone; I ain't big nough." Then, as with a sudden inspiration, he cried: "O papa, you never prayed with me, not even once; won't you come now? And I's sleepy too."

Ned waited only a minute. He had resisted the gentle appeals from the tender heart that was cold and still in that upper room, but now, almost without realizing what he was doing, he arose and followed the little feet that led the way to the place of prayer.

As he was ascending the stairway, suddenly for the first time he remembered Gran's request on the night before, and his hearty promise; and, drawing himself up with a vigorous movement, he solemnly, conscientiously, shouldered the responsibility which was entailed.

"I didn't know what I was saying when I said what I did," he thought, "but I'll stand by. I'll keep it letter and spirit, so help me God."

Emily had overheard, and, softly following, she came to the little room just as Ned and the child had kneeled together. She dropped down beside them, and Gran's thief was prayed for in the midst of such personal revelations from the Holy Spirit as made these two very respectable people think of him as only a brother sinner.

After the child was in bed Ned and Emily slipped into the silent room where the dead form was sleeping, and as by one impulse bowed in humble self-surrender to the Father and Saviour, to whose faithfulness her life had been a testimony.

"Emily," said Ned as they arose, "of course that special tramp will never turn up, but what do you say?—let's make this room a sort of a tramp's refuge. We can pick our tramps, of course, and be careful; but somehow I feel like doing it. That bath-room can be given up to them, and—well, when it's necessary we can get the folks from the mission—dear old Gran's brothers and sisters; how she loved them!—they will be glad to come up and help us. Maybe I can do it all myself."

"I should be glad," said Emily. "I always wanted to be good like Gran, and to do things for folks." And, throwing her arms about him, "O, I shall be so glad if we can together let all that dear saint's prayers be answered, and our babe's too! I have stood outside the door and heard them pray for us until it has almost killed me sometimes."

"Well, dear, we will do it. God helping me, I'll do my share. We must tell babe all about it. He has a right to know," said Ned huskily.

The night after Gran was laid away Ned took the child on his knees and comforted him by telling him all that he and mama had promised to do. "And I have made up my mind to go to the mission," he said, "and bring home the



fellow that needs us the most, if I can find him."

"But Gran's thief, papa, where'll you put him? My bed aint big 'nough."

"When I find him!"

"But you don't have to find him," interrupted the child. "He's comin' his own self."

It was late when Emily heard steps on the front porch that night. She hastened to open the door, for, while Ned was not alone, he had evidently failed to find his tramp.

"This is my wife," he said to the man who was with him, "and—I had a good mind to tell you that she would be expecting a tramp, and be disappointed. But the tramp will keep, dear; there are plenty of them. The mission folks could care for all they had to-night. This brother has come to do a work for homeless men. He addressed the meeting. I was so interested I wanted to talk with him about his plans, so I invited him to stay with us while he is in the city."

Emily gave the stranger her hand, and with a look of great peace on her face said:—

"Well, I got the room ready for a tramp—Gran's thief, in fact, Ned. Of course we didn't expect him, but I couldn't help doing it all with him in mind; and I'm glad now I made it just as nice and comfortable as I could; but it is very late, dear; I suppose our guest is tired."

"Yes, I will show him right up."

"I am tired; it is late," said the stranger; "but I am deeply touched by what you have said. I feel that I must be going into a very holy place."

"You are," said Emily. "It was Gran's room, and she was a saint. She's just been taken out of it, and"—

"And," said Ned, "we had given it to the Lord's homeless men. That is why I wanted to talk with you; but we will let you rest until to-morrow, then will get acquainted all around."

The child awakened at the usual hour, having utterly forgotten overnight that anything had happened, and, springing from his little bed, tapped, as had been his wont, on the door across the hall.

"Come in."

But the voice was strange. Then he remembered—his heart swelled, his lip quivered, and a sob swept up from his breast. But he was too much interested in the occupant of the room to pause, even if the hand of the stranger had not swung the door open to him.

The stranger's face was very pale, and marked with tears, and he held two Bibles, one on top of the other, in his hand.

"Well, good-morning, my little man," he said huskily.

"Are you a tramp, and have you been cryin' too?" asked the child.

"Yes, I have been crying, and I am a tramp—redeemed."

"What is redeemed?"

"Saved and bought by the dear Lord Jesus."

"O, yes, that is what Gran and I always prayed 'bout—her thief, you know; and I thought maybe he'd come, 'cause we's been 'spectin' him a long time; and she's gone and dead, but papa, and mama, and I's waitin' for him just the same!"

The man stood an instant struggling with a flood of tears that choked his speech, then, lifting the child in his arms, with the two books in his hand, he went down to the room from which came sounds of life. He found Ned and Emily together, and without even the ordinary morning greeting, he said:—

"I am he; I have met the angel in the way many times in my life, but now I feel that I have almost come face to face with my God."

When I arose this morning, and saw this Bible on my table, I opened it, and—see—it's the same name. This old one was in the valise that I stole. Then this little hand tapped on the door; I opened it, and the child told me the rest. O, the amazing mercy of God! But how I wish I could have come a few days sooner! O, if I could have seen her, and asked her to forgive me!"

"But," said Ned, "a few days sooner would have been too soon. You're just in time."

"Course you is just in time," said the child. "And me and Gran knew you would be—only she said you looked rough and stubby, like mama's gloves. But, O, I's awful glad you're come, if you is lots whiter'n we 'spected!"

*S. M. Henry*

### A TRAMP'S ELOQUENT LECTURE.

A TRAMP asked for a free drink in a saloon. The request was granted, and while he was in the act of drinking the proffered beverage, one of the young men present exclaimed:—

"Stop; make us a speech. It is a poor liquor that doesn't unloosen a man's tongue."

The tramp hastily swallowed the drink, and, as the rich liquor coursed through his blood, he straightened himself and stood before them with a grace and dignity that all his rags and dirt could not obscure.

"Gentlemen," he said, "I look to-night at you and myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours, a man in the world of

men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honor and respect in the wine-cup, and, Cleopatra-like, saw it dissolve, and quaffed it down in the brimming draught. I had children as sweet and lovely as the flowers of spring, and saw them fade and die under the blighting curse of a drunkard father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and at last strangled them that I might be tortured with their cries no more. To-day I am a husband without a wife, a father without a child, a tramp with no home to call his own, a man in whom every good impulse is dead. And all swallowed up in the maelstrom of drink."

The tramp ceased speaking. The glass fell from his nerveless fingers and shivered into a thousand fragments on the floor. The swinging doors pushed open and shut again, and when the little group about the bar looked up, the tramp was gone.—*New Orleans Picayune.*

A YOUNG man who was offered a package of infidel publications replied: "If you have anything better than the Sermon on the Mount, the parables of the prodigal son and the good Samaritan, or if you have any better code of morals than the Ten Commandments, or anything more consoling and beautiful than the twenty-third psalm, or, on the whole, anything that will make this world more bright than the Bible, anything that will throw more light on the future, and reveal to me a Father more merciful and kind than the New Testament, please send it along."—*Baptist Argus.*

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## NEWS AND NOTES

**International.**—On account of charges of bribery and intimidation brought against certain members of the Greek cabinet, the cabinet has resigned, and King George has accepted its resignation. . . . A serious conflict has occurred between Turkish and Bulgarian forces on the Bulgarian frontier. The sultan's soldiers attempted to seize a fort on the frontier, but were repulsed. Both sides suffered losses in killed and wounded. A correspondent writing from that locality states that grave consequences can not be deferred much longer. In Macedonia matters are rapidly drifting toward open rebellion against Turkey. The people are drilling for the coming struggle, and Turkey is pouring her troops into the province, knowing that Bulgaria is upholding the Macedonians and that she will actively support the expected rising. . . . Norway and Sweden are drifting rapidly toward a clash of arms. The Norwegians have issued an order prohibiting Swedish officers from inspecting the forts of Norway or witnessing her troops drill. This brings her in direct conflict with King Oscar, who is commander of the armies of both Norway and Sweden, and thus has a right to appoint Swedish officers to military duty in Norway. That the Norwegians realize the meaning and consequence of their course is shown in the fact that they have appropriated money for military purposes which they borrowed for building railroads.

The French expedition under Marchand, which came so near involving France and England in war over the occupation of Fashoda, has arrived at the capital of Abyssinia. This expedition turned back up the Nile from Fashoda, and will return to France through the kingdom of Abyssinia. . . . France has appropriated a large sum of money for the navy, to be expended during the coming year. Her expenses for the coming year will be 47,000,000 francs more than for last year. This large expenditure is viewed with considerable alarm by political economists, who point out that French taxpayers are already "at the last gasp." . . . During the present year England will add to her navy fifty war vessels of different types, five of which will be battle-ships of the largest size, costing over \$1,000,000 each. The number will also include fourteen protected cruisers and thirty-one unprotected cruisers.

**In the Philippines.**—Up to March 28 the report of the Adjutant-General shows that 157 Americans have been killed in the fighting in the Philippines, and that 864 have been wounded. . . . On March 29 the Americans captured the town of Bocave, within eight miles of Malolos, and the latter town, the seat of the Filipino Government, was entered by General McArthur on March 31. Bloody battles and a running fight preceded the occupation of the place by the Americans. Much of the city was in flames or had been destroyed, and the Filipinos moving north located at San Fernando and Calumpit, where more fighting is expected soon. . . . Many of the Filipinos who had left their homes are returning, under the promise of protection from the Americans. . . . The Philippine Commission appointed by the President to assist in the pacification of the Filipinos has issued a proclamation to the inhabitants of the different islands, setting forth the purposes of the American Government in eleven articles: First, that the sovereignty of the United States must be recognized as supreme, and that those who oppose it can accomplish nothing but their own ruin; second, that the amplest liberty of self-government will be granted which is reconcilable with the obligations assumed by this government; third, that civil rights will be guaranteed and religious freedom assured; fourth, that there shall be no exploitation of the people; fifth, that honest civil service shall be instituted, employing natives as far as possible. Article 6 deals with the collection of taxes and the expenses of government; article 7, with the establishment of pure and effective courts of justice; article 8, with the construction of roads and railroads and other public works; article 9, with the development of foreign and domestic trade and the general development of the country; article 10, with the establishment of schools; and article 11, with reforms in all departments of government and all branches of the public service.

**Domestic.**—By order of President McKinley, Fort Stanton, N. M., has been transferred from the War Department to the Marine Hospital Corps, with the purpose of making it a hospital exclusively for consumptives. It is proposed here to conduct a series of experiments to learn if consumption can be cured,

or if the progress of the disease can be stayed. . . . The U. S. transport Crook arrived in New York on March 28, with the bodies of the soldiers who died in Porto Rico, and 671 of the soldier dead from Cuba. A large portion of these will be interred in the Arlington National Cemetery on April 6. . . . The failures during the first quarter of 1899 have been in amount of liabilities \$26,680,000, against \$31,710,000 for the first quarter of 1898, \$48,007,000 in 1897, and \$57,525,000 in 1896. . . . The statement of the United States Treasury for the month of March shows a decrease in the public debt of \$8,398,828. . . . Many of the vessels of the navy are being fitted out with new six-inch rapid-fire guns of high power, in the place of the slow-firing six-inch guns with which they were mostly equipped during the war with Spain. This change is due to the more effective work done by the guns of the English-built cruiser, which was purchased just before the beginning of the war. . . . The investigations of the board appointed to look into General Miles' charges in regard to the meat furnished the army in Cuba and Porto Rico are bringing out much evidence of a serious character. Almost without exception witnesses who had eaten the meat furnished by the packing houses condemned it as a mass of unwholesome, innutritious food, and attributed to it a great deal of the sickness in the army. It seems that the charges of the commanding general are being amply substantiated.

**Cuba.**—The overland telegraph lines connecting Havana with Santiago were completed by the American Signal Corps on April 2. The corps has completed over 200 miles of telegraph lines in sixty days, thus placing the commanding general in communication with every important command in the island. . . . A committee appointed by the Cuban Assembly visited Washington March 28, to secure an increase in the amount of money to be paid by this country to the Cuban soldiers before they are disbanded. The committee met with no success, and has returned. There was prospect that the \$3,000,000 already shipped to Cuba would be returned to Washington, on account of the refusal of the Cuban Assembly to hand to General Brooke the muster rolls of the Cuban army. . . . Secretary of War Alger, who has recently gone to Cuba, has countermanded the order of General Brooke extending the time for the payment of mortgages in Cuba. This action of the War Secretary is believed to have been in the interests of unscrupulous money lenders who had bought up large numbers of mortgages on Cuban property, and will now greatly increase their riches, at the expense of the poor inhabitants of Cuba. . . . The latest news from Cuba is to the effect that the Cuban Assembly has dissolved, after authorizing its secretary to hand to General Brooke the muster rolls of the army.

**Casualties and Calamities.**—The steamer Stella, plying between Southampton, England, and the island of Guernsey, was wrecked on the rocks in the channel on March 30. A part of her passengers and crew were rescued, but it is believed that eighty persons were drowned. . . . The total number of bodies of victims found in the ruins of the Windsor Hotel, New York, is forty-five, and several persons are still missing. . . . The bodies of five persons were found in the ruins of the Armour Curled Hair and Felt Works, at Chicago, which was burned on March 27. Three others are believed to have perished. . . . A fight occurred between American men-of-war's men and native boatmen at Kingston, Jamaica, on March 28, in which two Americans and eight natives were killed and a number seriously injured. . . . The hull of the steamer Portland, which foundered in the gale of November 26 soon after leaving Boston, has been found by fishermen. The vessel went down about twenty-two miles northeast of Boston light. . . . Steamers from the Orient bring news of the massacre of twenty-nine Japanese farmers by aborigines at Byorsetsu, Japan. . . . Ten persons were drowned in the foundering of the steamer Chilkat on the bar near Eureka, Cal., on the morning of April 4.

**New Trusts.**—Articles of incorporation were filed in New Jersey on April 1, by the Republic Steel and Iron Company, with a capital of \$55,000,000. . . . The United Fruit Company was formed at Trenton, N. J., on March 30, with a capital of \$20,000,000, which is authorized to do general business as merchants, planters, and farmers, and to grow, manufacture, and produce merchandise and property of all kinds. . . . A combination has been perfected of the manufacturers and merchants of bar iron, with a capital of \$55,000,000. . . . The American Tobacco Company, a trust of Newark, N. J., has increased its capital stock from \$35,000,000 to \$70,000,000. . . . A woolen trust has been formed to take control of all the woolen mills in the country. . . . The amount of capital formed into trusts in the State of New Jersey during the month of March amounts to

\$1,111,750,000. . . . A smelting trust, with a capital of \$65,000,000, was organized at Trenton, N. J., on April 4. . . . Articles of incorporation of the Continental Oil Company were filed at Trenton, N. J., on April 4. Its capitalization is \$6,000,000.

**Samoa.**—Advises in regard to the situation in the Samoan Islands are conflicting and unsatisfactory. The natives are restive on account partially of the lack of harmony on the part of the representatives of the three powers holding the protectorate over those islands. Affairs culminated soon after the arrival of the United States cruiser Philadelphia in the bombardment of the native villages along shore by the American cruiser and two British cruisers. The German cruiser took no part in the action, but the German consul threw his influence against that of the British and Americans. According to the last advices the followers of Mataafa were still refusing to yield to the authority of the Americans and British. It is not thought that there will be any international complications over the matter. Germany has proposed a council of three, one from each of the nations represented there, to look into the matter and settle the difficulty, and her proposition has been accepted by England and America.

**Oriental Affairs.**—It is reported that the Chinese at Canton have captured the Hongkong chief of police, Captain Francis H. May. Two English torpedo-boats have been despatched to Canton with soldiers to preserve order and protect English interests. . . . The Germans at Kaiochau have received orders from Emperor William to take possession of two more Chinese towns under the pretext of maintaining order there. The presence of a large German fleet at this port has led the Chinese to believe that Germany intended extending her control, and led them to perform the very acts which have given Germany the excuse she has wanted for interfering.

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THE sublime thought should not be crowded from our minds that we are even now living in the time when the coming of Christ is right at hand. And, O, the joy of that supreme moment!

On his return from the General Conference at South Lancaster, Mass., the editor of the SIGNS stopped over in New York State to visit friends. A report in the *Indicator* notes that he preached three times at Pierpont, March 18 and 19. It is expected that he will arrive home on the 12th inst., the day that this paper goes to press.

One hundred and ten thousand of the resurrection number of the SIGNS have already been sold, and orders are still coming in. If you have not seen a copy, or if you have had no part in assisting to circulate it, you may still order it direct from this office or through the State tract society. Single copies, 5 cents; 5 to 24 copies, 2 cents each; 25 to 99 copies, 1½ cents each; 100 copies or more, 1¼ cents each. Address, SIGNS OF THE TIMES, or, State Tract Society.

The most conspicuous item in regard to the news concerning trusts, as recorded in our "News and Notes" (page 14) of this issue, is the astounding fact that during the month of March alone \$1,111,750,000 were incorporated into these combines in the one State of New Jersey. If the men who are forming these colossal aggregations of capital would stop their work and spend six weeks in a careful study of the history of the declining years of Rome, also the conditions that led up to the French Revolution, their faces would turn white, and their hearts almost stand still at the thought of what they are doing. But they are intoxicated with the idea of grasping gold. Nothing seems to arrest their attention, or cause them to realize the awful condition into which they are driving the world. They are conspicuously acting their part in bringing about that time of trouble foretold by the prophets such as never was since there was a nation. It will be fatal—yes, eternally fatal—to be found engaged in that awful strife. God has deliverance for every one; but it is not found anywhere in connection with this delirious scramble that is breaking up the tranquillity of the whole world.

In another column will be found an article entitled, "Waiting for the Signal." We notice it because it is a general question, and the book referred to is a typical book of a large class, with the important points more emphasized, the salient points more prominent. We believe that there are honest, earnest, just men of wealth, who long to do right. We believe there are many labor leaders and socialists who are longing to know the truth. To both classes and to all we say, "Cease ye from man whose breath is in his nostrils;" go not down to Egypt for help; look to the Lord God, the Creator and the Redeemer. His Word, which has infallibly predicted, is mighty to save.

## "THE ANTHEM OF THE FREE."

THERE has recently been issued a song entitled the "Anthem of the Free," and the cut in the center of page 8 is a reproduction of the picture on the front of this new piece of sheet music. Both the words and music have received high commendation from various sources, and it makes a strong characteristic of these times. War is manifestly the prevailing spirit of this age, but many persons have been teaching that "our great civilization of this nineteenth century" was making the barbarities of the battle-field to be forever a thing of the past. Yet the truly beautiful theory does not agree with the actual facts in the case. The feverish spirit of war is threatening every portion of our world, and there is no disguising it. And to try to have it appear that the spirit of war is changed "when our hosts march chanting," is only to change one form of a delusion into another. The Word of God very plainly tells us that the "hosts" of earth will march to the battle of Armageddon at the close of time. And they are even now being marshaled under the controlling spirit of the evil one to march to that great and final and awful contest.

Do not be deceived. God, who is the Father of our Lord Jesus Christ, is not the author of this terrible spirit of war that is so manifest in these our days. And, no matter how much "our hosts march chanting," it can not alter this fact. Neither should we allow sentiment to blind us so that we can not see the truth for these times. We are in the midst of the perils of the last days, and we should be sure that all our wisdom comes from God, lest we be deceived. The Word of God makes it plain what the spirit of war in these times means. And that Word should be our constant companion and trusted guide.

## "MISSIONARIES BARRED."

We call attention to the article under this caption in the "Missions" department of this paper. It is hard for men who have been reared and educated under a Church-and-State form of government to understand the principles of religious liberty. It is especially difficult for men who have been educated in that feature of such government which calls them to the task of enforcing its principles by military means. There is no doubt that General Kitchener is right in the sense of not allowing the Mohammedans to be unduly interfered with in the exercise of their religion. The Catholics and Protestants whose work had been cut short by the insurrection were probably about to return in the spirit of temporal victors, expecting Mohammedanism to be put down by military force; and to nip such an idea in the bud would be perfectly proper. But to forbid legitimate missionary work, or to set up a specifically Mohammedan government, would be going to the other extreme. One of the hardest things for men to learn, and which the enemy of souls is straining every nerve to keep them from learning, is that the legitimate sphere of civil government is in the domain of natural rights; that the only service it can properly and efficiently render is in the regulation of temporal affairs. The true principle of civil government is set forth in the Declaration of Independence. The domain of religion is in the heart, which no man can know, and therefore can not regulate. "The Lord trieth the hearts." Prov. 17:3. "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:10. The true missionary never will give any government any trouble; he never will interfere with any man's right to enjoy any other religion he may choose. He never will ask any special privileges of the government that will give

him advantage over any person or class of persons.

The true missionary of Christ has faith in the Word of Christ, and all the power he asks is the power of that Word. The ambassador of Christ *persuades* men (2 Cor. 5:11) and *beseeches* them to be reconciled to God (verse 20), not to the civil government. He never seeks to compel reconciliation. John 12:47; Rev. 22:17. The power and influence of all the governments of earth can not add one feather's weight to the power of God's Word. And the missionary or the religious cause that looks to the civil law for support simply leans on a human crutch.

In the last eighty-three years the American Bible Society alone has distributed 64,000,000 Scriptures. They would load a freight train ten miles long, and if opened and placed side by side would reach nearly half way round the globe. This good work must be pushed forward until a copy of the Bible is in every home in the world. It is the one Book that tells the meaning of the great social and political problems of to-day.

The contest for religious liberty in Austria is still going on. A recent case in the highest court was decided against the Evangelical party, and some of the officials are already making use of this decision to insist that children must receive the religious instruction of the church in which their parents were born. This decision will bear hard upon those who have formerly been Romanists, but have become Protestants. A memorial has been sent to the emperor, testifying to the loyalty of the members of the free churches, and calling his attention to the restrictions put upon their liberty.

A correspondent suggests that "you Adventists are trying to scare the people into your church by telling them that the world is coming to an end." Our friend is greatly mistaken. We find that the people are already scared because of the troubles and calamities that are manifestly filling the whole earth, and we are seeking to soothe and comfort them by telling them the glorious truth that Jesus, the Friend of sinners, is about to return to earth, to destroy all the evil, and to give life and immortality to as many as will receive Him. If the thought that Jesus is coming scares you, it is because there is something wrong with you.

"The Training School Advocate," published monthly by the Battle Creek College, has made regular visits to us for the past three months. The journal is only three months old, but its youth is no index of its value. The publication is devoted to the work of interesting young men and women in securing the kind of education that will quickly fit them for usefulness in Christian work. Not mere theories about education are dwelt upon, but just the help that young people need in attaining to the highest practical usefulness is presented with clearness, and in such a way as to commend itself to the sensible mind. The journal will visit you once a month for a whole year for 25 cents. We speak from experience when we say that you will get more than that amount of value out of each number. Address, *The Training School Advocate*, Battle Creek, Mich.

THE eagerness with which men in these latter days grasp after anything that promises big financial returns, especially in corporate investments, is something marvelous. We need only to cite the late craze, in which it was proposed to extract gold from sea water. And so shrewdly was the matter handled that nearly two million dollars was actually paid into the corporation, only to have the manager coolly pocket the million dollars, and leave the country. The papers lately recorded the fact that two of the principal factors in the late National Cordage Company have gone into bankruptcy, with "liabilities, twelve million dollars; assets, nothing." And this only calls to mind painful memories of the vast number of innocent investors who were ruined in the collapse of that wonderful trust. But the curious part of all this is that corporate methods are such that those who are responsible for these gigantic swindles are rarely brought to justice; while the smallest theft, even of a loaf of bread to save life, is severely punished. "Justice standeth afar off; . . . and equity can not enter."—*Review and Herald*.