

SIGNS OF THE TIMES

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

Volume 25. Number 44.
For Terms, See Page 15.

OAKLAND, CALIFORNIA, NOVEMBER 1, 1899.

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

FROM NAZARETH TO BETHLEHEM.

MARY had been told by the angel Gabriel that she was to give birth to the Saviour of the world: "And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. . . . The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that which is to be born shall be called holy, the Son of God." Luke 1:31-35, R.V. Joseph

timony, the Scriptures are the guide (Gal. 1:6-8).

Now THE angel did not tell either Joseph or Mary that the Child Jesus must be born in Bethlehem; the Scriptures contained that information (Micah 5:2); and faith would have searched the Scriptures for every bit of information concerning the One thus intrusted to them, and of whom all Israel professedly expected so much. But time passed by, and

"God works in a mysterious way
His wonders to perform."

"Now IT came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. . . . And all went to enroll themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enroll himself with Mary, who was



"And Joseph also went up . . . to the city of David, . . . to enroll himself with Mary."

also, to whom Mary was betrothed, had received like information: "And she shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1:21.

BOTH Mary and Joseph accepted the angel's words—she so far as to rejoice over the honor bestowed upon her (Luke 1:46-55), and he to the extent of marrying Mary after deciding not to do so on learning of her condition (Matt. 1:18-25). But faith requires more than this; faith calls for a belief of the Scriptures, which are given by the Spirit of Christ (1 Peter 1:10-12), as well as the words spoken by angels; and if there should be a conflict of tes-

there seems to have been no thought of moving to Bethlehem before the birth should take place. Had Joseph and Mary been left to themselves, the Child would have been born in Nazareth. Such was the stupor that had come over them, in common with the Jewish people, through adhering to the traditions of their teachers instead of the Scriptures. However, God, who knoweth the future as well as the past and present, provided for the emergency, He did not send an angel to hasten them on their prospective journey when they might have gone more comfortably. Having evidently neglected the precaution which faith would have suggested, they had to go under the pressure of human decree.

betrothed to him, being great with child." Luke 2:1-5, R.V.

No ONE anticipating such a journey would have deferred it until such a late day under such delicate circumstances. The distance was not less than seventy or seventy-five miles—at least three or four days' journey at the rate they must necessarily travel. Arriving at Bethlehem, a new and most embarrassing difficulty meets them,—they can find no stopping-place. They are too late to secure even the ordinary accommodations provided for travelers and temporary sojourners. Others, with no reason at all for being there but the enrolment decree, are ahead of them. Faith

would have brought them there and settled them before the decree went forth; but lack of it necessitated their seeking the shelter provided for the beasts.

AND so it ever has been,—lack of faith defers the work of the Lord that might have been done under more favorable circumstances, until the pressure of human decrees renders it embarrassing and oft extremely difficult and dangerous. But, somehow or other, the people of God are slow to profit by the experiences of those who have gone before, altho "whatsoever things were written aforetime were written for our learning." When the Lord is obliged to use the heathen (as in the case of Caesar Augustus) as instruments for carrying out the purposes that should have been accomplished by His own people through faith, the end is invariably brought about through much tribulation and bitter experiences on the part of those who ought to have known and performed the Lord's will by faith in His Word.

W. N. GLENN.

RIGHTEOUSNESS, THEN POWER.

CHRIST hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

"The promise of the Spirit" is the promise of the baptism of the Holy Spirit in its pentecostal power. Just before His ascension Christ commanded His disciples "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . Ye shall receive power, after that the Holy Ghost is come upon you." This promised baptism of power can not be received by any one who has not received the blessing of Abraham. For "the blessing of Abraham" is received "that ye might receive the promise of the Spirit."

Reader, have you received the "blessing of Abraham"? It is useless to pray for the baptism of the Holy Spirit until you have. You do not know what the blessing of Abraham is. You may know, and know as quickly as Abraham knew, if you will do as Abraham did. Let us now go in search of the blessing of Abraham. The blessing of Abraham is the blessing of *righteousness* which God gave Abraham because he believed God when He spoke to him. Let us see that this is so. It is written (Gal. 3:6), "Abraham believed God, and it was accounted to him for righteousness." And again (verse 9), "So then they that be of faith [they that believe God] are *blessed* with faithful Abraham." Blessed with what?—Blessed with what Abraham was blessed with,—blessed with righteousness. The blessing of Abraham, therefore, is the blessing of righteousness which the Lord gave to Abraham when He told Abraham He would do something for him that seemed hard to do, and Abraham believed God *could* and *would* do it. Gen. 15:6.

Now that you know what the blessing of Abraham is for Abraham, God wants *you* to share in that blessing, to "be blessed with faithful Abraham," in order that you "may receive the promise of the Spirit."

Paul, in Rom. 4:1-11, again shows that the blessing of Abraham is the righteousness with which God blessed him when he believed what

God said, and then makes a personal application of this truth thus: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for *us also*, to whom it shall be imputed, *if we believe* on Him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." Rom. 4:20-25.

"*If we believe*;" "they that be of faith [they that believe] are blessed with faithful Abraham." Believe what?—Believe that God justifies (makes righteous) the ungodly or unrighteous.

"But to him that worketh not, but believeth on Him that justifieth the ungodly, *his faith* is counted for righteousness." Rom. 4:5. Are you unrighteous or ungodly? God says He will justify you, make you righteous, if you will ask Him to do it and believe that He does it.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Ask for the blessing of Abraham—ask God to forgive all the sins you ever committed from the day you knew the difference between right and wrong, until this moment. Ask Him to give you the righteousness He has promised to give to the unrighteous. Then believe that you *have received* that righteousness. "For every one that asketh receiveth." Luke 11:10.

But, says some one, if the blessing of Abraham is righteousness by faith, then I have always believed in that, for I have always believed in righteousness by faith. Good, if true. But if you have received righteousness by faith you have stopped sinning. Righteousness by faith not only justifies you from your past sins, but saves you from falling into those same sins again. It is both a cure and a preventative.

I am passing by my neighbor's house. He is in the cow-yard, milking. The cow kicks the milk over. The neighbor kicks the cow; then he seizes the stool and chases the cow around the yard. As he has the advantage in the inside track, he gets near enough to the cow to hurl the stool at her with telling effect. As neighbor in his chase comes near the fence on which I am leaning, I speak thus: "Neighbor, have you accepted the message of righteousness by faith?"

He replies: "I always believed in righteousness by faith. Never believed anything else. And I think it is a disgrace to even suggest that we need a special message on this subject. What will our neighbors of the other churches think of us if they hear it? But what made you ask *me* if I believed in righteousness by faith?"

"Because when a man believes in righteousness by faith, he will not get angry and club his cow."

Reader, have you accepted righteousness by faith—not the theory that men are made righteous by faith, but has it become a fact in your life? "Faith without works is dead." Do you still get out of patience in your home, at your work, with your brethren, with your neighbors, with your stock? Do you yield to the lusts of the flesh, to the lust of the eye? Do you love the world, its goods, or its pleasures? Do you love the pre-eminence? The precious truth that men are made righteous and kept righteous by faith, is given you to give you the victory over all your besetting sins. Then you will have received the blessing of Abraham, and can pray for the promise of the Spirit. Ask and ye shall receive.

ALBION F. BALLENGER.

THE COMING OF THE LORD.

Signs in the Social World.

NATURALLY the same elements and principles operating in the political world would be seen in the social life of the people. In fact, the social life lies at the foundation of political life. Hence, the same conditions appearing in the one, would appear in the other. Extravagance at home naturally leads to extravagance abroad. Degeneracy in home life results in degeneracy in political life, and in our own day and in our own country the social life of the people has but to be contemplated and understood to determine the character of the statesmen and representatives of the people.

The last days are compared to the days of Lot and the days of Noah. Says our Saviour in the seventeenth chapter of Luke: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

In the days of Noah there was no sin in eating or drinking; there was no sin in marrying and giving in marriage, after God's order. To partake of food is but to satisfy a natural desire implanted by nature. To engage in holy wedlock is but to follow the ordinance instituted by the Creator. Hence the proper exercise of neither of these things was sin in Noah's day, nor in Lot's day, nor is it in our day. But it was the misuse of these rites and ordinances which made their practise odious in the sight of God. Men ate and drank, not to satisfy the demands of nature and to glorify God thereby, but to satisfy their gluttony and unnatural craving. They married wives, not after God's ordinance, but in obedience to their own unholy desires.

That this is the condition of affairs in the world to-day, there is not wanting proof on every hand. In every nation in the land, our own not excepted, the spirit of intemperance has done its terrible work. Desolate homes, broken-hearted wives, forlorn, neglected children, furnish multiplied evidences on every hand of the abasement of the natural desires of man. The question of what we shall eat, and what we shall drink, is that which chiefly concerns the minds of the multitude. With the poor, the last farthing is oftentimes spent for drink, for that which will pamper to the perverted taste. With the rich, thousands of dollars are wasted in serving sumptuous dinners and gluttonous feasts. It is no uncommon thing for dinners to be served to-day costing upwards of ten thousand dollars.

And what shall be said of the great social evil, which to-day, even as greatly as the drink habit, is sending hourly down to the pool of pollution thousands of our young men and young women? Our cities have become veritable Sodoms. And, as has been seen in the investigations carried on by the Legislatures of Illinois and New York, and other States, into the affairs of some of the leading municipalities of the country, the officers of the law, instead of being the guardians of public safety and so-called public morals, are willing parties to the system of debauchery carried forward, so that vice is doubly legalized, having, on the one hand, the protection of the law (as have

licensed liquor houses), and, on the other hand, the connivance and encouragement of the so-called officers of justice. A moral leprosy has taken hold of nearly every strata of society.

True to the words of divine inspiration do we see the condition of these things to-day, and, seeing them, we recognize their relation as precursors and signs of the great day of the Lord. In that day shall every secret be made known. In that day shall the wicked plottings and connivings of men be brought to light. Iniquity to-day may hide her face and cover her pathway, but in God's great purpose it is destined some time to have an end. The principles of righteousness shall triumph, and that speedily. All who are connected with these principles will triumph likewise. The principles of evil shall have an end, and all who are connected with those principles shall go down in the general destruction which will attend every evil thing.

May the Lord enable us to stand for the right in these days of moral degeneracy. The ones whom He brings to Himself will be those of unflinching purpose, strength of principle, and unsullied character. Only he who has clean hands and a pure heart shall stand in His holy hill.

FRANCIS M. WILCOX.

THE SEAL OF GOD. NO. I.

The Conflicts of the True Church—Persecuting Powers—The Last Great Power—A Warning Message—The Seal of God, the Mark of the Beast.

TO THE apostle John on the isle of Patmos were opened scenes of deep and thrilling interest in the experience of the church. Subjects of intense interest and vast importance were presented to him in figures and symbols, that the people of God might become intelligent concerning the perils and conflicts before them. The history of the Christian world to the very close of time was revealed to John. With great clearness he saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing message which is to ripen the harvest of earth, either as sheaves for the heavenly garner, or as fagots for the fires of the last day.

In vision John beheld the trials which God's people would endure for the truth's sake. He saw their unyielding firmness in obeying the commandments of God, in the face of the oppressive powers that sought to force them into disobedience, and he saw their final triumph over the beast and his image.

Under the symbols of a great red dragon, a leopard-like beast, and a beast with lamblike horns, the earthly governments which would especially engage in trampling upon God's law and persecuting His people, were presented to John. The war is carried on till the close of time. The people of God, symbolized by a holy woman and her children, were represented as greatly in the minority. In the last days only a remnant still existed. Of these John speaks as they "which keep the commandments of God, and have the testimony of Jesus Christ."

Through paganism, and then through the Papacy, Satan exerted his power for many centuries in an effort to blot from the earth God's faithful witnesses. Pagans and papists were actuated by the same dragon spirit. They differed only in that the Papacy, making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than

a thousand years the people of God suffered under the dragon's ire. And when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, was symbolized by a beast with lamblike horns. The beasts preceding it had risen from the sea, but this came up out of the earth, representing the peaceful rise of the nation which is symbolized. The "two horns like a lamb" well represent the character of the United States Government, as expressed in its two fundamental principles, Republicanism and Protestantism. These principles are the secret of our power and prosperity as a nation. Those who first found an asylum on the shores of America rejoiced that they had reached a country free from the arrogant claims of popery and the tyranny of kingly rule. They determined to establish a government upon the broad foundation of civil and religious liberty.

But the stern tracing of the prophetic pencil reveals a change in this peaceful scene. The beast with lamblike horns speaks with the voice of a dragon, and "exerciseth all the power of the first beast before him." Prophecy declares that he will say to them that dwell on the earth that they should make an image to the beast, and that "he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Thus Protestantism follows in the steps of the Papacy.

It is at this time that the third angel is seen flying in the midst of heaven, proclaiming: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." "Here are they that keep the commandments of God, and the faith of Jesus." In marked contrast to the world stands the little company who will not swerve from their allegiance to God. These are they of whom Isaiah speaks as repairing the breach which had been made in the law of God, they who are building the old waste places, raising up the foundation of many generations.

The most solemn warning and the most awful threatening ever addressed to mortals is that contained in the third angel's message. The sin that calls down the wrath of God unmixed with mercy must be of the most heinous character. Is the world to be left in darkness as to the nature of this sin?—Most assuredly not. God does not deal thus with His creatures. His wrath is never visited upon sins of ignorance. Before His judgments are brought upon the earth, the light in regard to this sin must be presented to the world, that man may know why these judgments are to be inflicted, and may have opportunity to escape them.

The Seal—the Mark.

The message containing this warning is the last to be proclaimed before the revelation of the Son of man. The signs which He Himself has given declare His coming to be near at hand. For well-nigh forty years has the message of the third angel been sounding. In the issue of the great contest two parties are developed, those who "worship the beast and his image," and receive his mark, and those who receive "the seal of the living God," who have the Father's name written in their fore-

heads. This is not a visible mark. The time has come when all who have an interest in their soul's salvation should earnestly and solemnly inquire, What is the seal of God? and what is the mark of the beast? How can we avoid receiving it?

The seal of God, the token or sign of His authority, is found in the fourth commandment. This is the only precept of the Decalogue that points to God as the Creator of the heavens and the earth, and clearly distinguishes the true God from all false gods. Throughout the Scriptures the fact of God's creative power is cited as proof that He is above all heathen deities.

The Sabbath enjoined by the fourth commandment was instituted to commemorate the work of creation, thus to keep the minds of men ever directed to the true and living God. Had the Sabbath always been kept, there would never have been an idolater, an atheist, or an infidel. The sacred observance of God's holy day would have led the minds of men to their Creator. The things of nature would have brought Him to their remembrance, and they would have borne witness to His power and His love. The Sabbath of the fourth commandment is the seal of the living God. It points to God as the Creator, and is the sign of His rightful authority over the beings He has made.

What, then, is the mark of the beast, if it is not the spurious sabbath which the world has accepted in the place of the true?

The prophetic declaration that the Papacy was to exalt itself above all that is called God, or that is worshiped, has been strikingly fulfilled in the changing of the Sabbath from the seventh to the first day of the week. Whenever the papal Sabbath is honored in preference to the Sabbath of God, there the man of sin is exalted above the Creator of heaven and earth.

Those who assert that Christ changed the Sabbath are directly contradicting His own words. In His Sermon on the Mount He declared: "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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Roman Catholics acknowledge that the change in the Sabbath was made by their church, and they cite this very change as evidence of the supreme authority of this church. They declare that by observing the first day of the week as the Sabbath, Protestants are recognizing her power to legislate in divine things. The Roman Church has not relinquished her claim to infallibility, and when the world and the Protestant churches accept the spurious sabbath of her creating, they virtually acknowledge her claim. They may cite the authority of the apostles and fathers in defense of this change, but the fallacy of their reasoning is easily discerned. The papist is sharp enough to see that Protestants are deceiving themselves, willingly closing their eyes to the facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

MRS. E. G. WHITE.

(Concluded next week.)

"THE ox when he is weary treads surest."



A LIVING SACRIFICE.

A Peculiar Feature of the Christian System—Of Divine Appointment—The More Excellent Sacrifice—The Jewish Economy.

THESE are peculiar features found in the Gospel system, which are not only not found in any other form of religion, but which clothe the Christian scheme with a glory that even its friends are too apt to overlook. One of these is seen in the unapproachable superiority of the sacrifice which it provides. Sacrifices are of divine appointment, and are designed for a most important purpose. When the plan of redemption was formed, and there was involved therein, as its central act, the gift of Christ for the world, the offering of blood as an act of worship was instituted, to set forth this great fact in figure before mankind. From this has come the practise, found even among uncivilized tribes in the remotest corners of the earth, of erecting altars which should send up smoking incense to heaven, and causing blood to flow from some living thing. No class of men can be found so low in the scale as to give no evidence of some religious instinct implanted in their bosoms. They bear in their inmost nature a painful consciousness that they are guilty, and that in some way expiation must be made for their sins. This is why smoking altars and bloody knives of sacrifice have written their lessons upon all the ages, and in all lands.

Taking advantage of this feeling in man's heart,—the impression of that first lesson burned into the conscience of humanity, when its representatives first turned their backs upon God and heaven, what havoc has the enemy of all righteousness wrought in the world! To what a senseless farce and cruel mockery has he degraded the sacred service! What God at first instituted as an object lesson, to keep before the minds of men the central thought in the great scheme of human redemption, that without the shedding of blood there can be no remission, he has perverted to a colossal evil. He has ever tried to hide from men's minds the true God, introducing divinities fashioned after the evil conceptions of the human heart, vengeful and abominable, deceiving them as to the end to be accomplished by sacrifices, loading the service with cruelty, and fouling it with loathsome lust. Thus has he turned it into a dark and appalling curse. What was first given to men to meet a necessity of their nature, and open a channel through which faith could lay hold upon a living Saviour, was turned into a most potent engine of corruption, destruction, and despair. It was to foster and vitalize true faith in the human heart, which Satan has tried to thwart, that the offering of sacrifices was ordained in the beginning.

Of the first offering of which a record remains, we read these words: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Heb. 11:4. Turning back to the record, in Gen. 4:3-9, we learn at once what it was that made Abel's sacrifice more excellent than Cain's. Cain brought of the fruit of the ground; but Abel brought of the firstlings of his flock.

What Cain brought may have been, in itself considered, more pleasing to the eye than the offering of Abel, and surpassing it in beauty, abundance, and value; but the essential feature of a heaven-ordained sacrifice, such as God could accept, was lacking; that is, there was in it *no blood*. It was only the fruit of the ground, fair, and ripe, and perfect, and costly, no doubt, but containing no blood to signify faith in One to come, who was to shed His blood and give His life for the salvation of men. But Abel selected an animal without blemish from the firstlings of his flock. He poured out its blood. Such an offering was the appointed type of the coming Redeemer. It proclaimed the solemn truth that without the shedding of blood is no remission, and that the offerer, acknowledging that his life was forfeited and could be redeemed only by the life of another, was willing to accept of pardon and life on that condition. Abel's offering showed such faith in a coming Saviour, and, being in accordance with God's own arrangement, God could consistently accept it, and give Abel proof of His pleasure, by letting the fire fall from heaven and consume the sacrifice. Cain's offering showed no such faith, but was rather a subterfuge of unbelief, and God could not accept it. Had Cain desired to show faith, as Abel did, he could easily have obtained a fitting animal from his brother, as God in His scathing reproof reminded him, when He said that "sin [a sin-offering] lieth at the door." Hence Cain's offering, being without faith, was without merit; for without faith the whole ceremony became a hollow mockery; "for whatsoever [religious service, no matter with how much care and elaborate show performed] is not of faith, is sin." It is changed by the alchemy of evil into an offense against God.

In the Jewish economy, the system of types and shadows, sacrifices and offerings, was elaborated into its greatest perfection. In the ages before this, men had shown their faith in a coming Redeemer by their family sacrifices, offered according to the lesson handed down from Eden. But the time had now come for a more complete and definite object lesson to be set before the world. The family of Jacob, which went down into Egypt a mere pigmy household of seventy souls, had there grown, under the watchful eye and fostering care of God, notwithstanding all their afflictions, into a great company, a mighty nation; and with them God was then able to organize a theocracy in the world, and set among the nations a visible kingdom of His own, to maintain His name and truth before the people of all lands. The sanctuary was given them, with its beautiful and impressive service. There, in glowing figure, was set forth the way of pardon and life. There, by visible ceremony, was shown the method by which sin is transferred from the burdened penitent to a vicarious substitute, and finally put away, and destroyed forever. In the glorious sanctuary was seen a permanent exhibition of the glory of God, in the dazzling Shekinah; and by this unique and captivating service of the sanctuary, man was molded by his religion, and brought near to God.

For such a people, called to such a service, God could do nothing less than to offer them

the headship of the nations, and to place them above all people as the depositaries of His law, and the representatives of His truth and Himself in the earth. Such an offer He did make them (Ex. 19:3-8); but they grievously failed by falling under temptation and sin; and so they never became all that God desired and intended them to be. Besides this, their system, glorious as it was (2 Cor. 3:10), was inadequate, and hence only designed to be temporary; because the best sacrifices they had to offer could not take away sin. The apostle puts it in these words: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:1, 4. But in the New Testament dispensation all the imperfections of the old are fully remedied. That was the bud; this, the flower. Here the overwhelming wonder of the great scheme flashes out in all its glory. The earthly sanctuary disappears, and the true sanctuary in heaven comes into view. Before an astonished universe the sacrifice for us took place on the cross. Rising from the dead, and ascending up on high, He who had died entered that sanctuary not made with hands, not with the inefficient blood of animals, the best that man could offer, but with His own precious blood. Drop the plummet into this divine fountain of saving grace, and see if you can sound the profound depths of its wisdom and love. The Majesty of heaven becomes the sacrifice; but death can not hold Him. Emerging from the tomb, He ever liveth to plead His own blood, and make intercession for us. In the act that led Him to consent to undertake the work, in the act of laying down His life as our sacrifice, in the act of presenting His blood in our behalf as our living Mediator, the same feelings of compassion for us must rule His heart, the same love animate His bosom. Could faith have firmer ground on which to rest? Could our souls have greater assurance of the help they need? Who has devised such a plan as this? Who would try to furnish for us such a foundation for full assurance of faith and hope? Powers of darkness would not. Human beings could not. Jesus is the Author and Finisher of our faith.

"With joy we meditate the grace
Of our High Priest above;
His heart is made of tenderness,
His bosom glows with love."

URIAH SMITH.

YOUR BESETTING SIN.

1. THE sin you do not want to be reproved for.
2. The sin you are readiest to defend.
3. The sin your thoughts run most upon.
4. The sin that leads you captive the easiest.
5. The sin you find the most excuse for.
6. The sin that oftenest beclouds your spiritual sky.
7. The sin that causes you remorse of conscience the most frequently.
8. The sin that makes you doubt your present acceptance with God.
9. The sin you are most unwilling to acknowledge you possess.
10. The sin you are most unwilling to give up.
11. The sin you are all the time trying to persuade yourself is an infirmity.
12. The sin which must be laid aside in order to enjoy full salvation.
13. The sin which is as dear as a right eye, but which must be given up.—Anon.

THE LORD OUR RIGHTEOUSNESS.

IT seems to be the natural tendency of the human heart to seek justification through meritorious acts. When we have sinned, we are filled with a sense of our unworthiness and shame, but, instead of immediately seeking the Fountain that has been opened for all uncleanness, we try to better ourselves by doing some good thing, that will give us favor with God. We seem to think that we must merit something before we dare approach into the presence of God.

This principle in the natural heart, of seeking merit in self, has shown its development in all pagan religions, and has made its manifestation a marked characteristic of the Papal Church. Men have thrown themselves as bleeding sacrifices to Juggernaut; women have cast their babes into the Ganges; pilgrimages have been made; fastings, scourgings, and torturous penances have been self-imposed, to merit the favor of Heaven. It was while Luther was laboriously toiling up Pilate's stairs on his knees, to gain merit, that the glorious truth from heaven shone into and illuminated his soul,—“The just shall live by faith.”

We have heard of the monks, who wore their coarse hair garments for years, without change, and who would not allow water to touch them, lest their spiritual whiteness might suffer loss, through a loss of physical impurity. The “odor of sanctity” that wafted from these saints could not have been grateful to earth or Heaven.

But, however apparent the worthlessness of the “meritorious acts” of the cases cited, there is a kind of self-justification that takes a more subtle shade, and its odor, tho less obtrusive and disgusting to earth, is most obnoxious to Heaven.

Self-justification, self-righteousness, is a garment of “filthy rags;” mark the term, *filthy rags*. No monk, however long he wore his robe of odorous sanctity, could be clothed in more obnoxious filth than is described in this term of the Bible. Says the prophet, “All our righteousnesses are as filthy rags.” This shows why the Pharisee's prayer was so abominable to Heaven; he was presenting to God, not the precious fragrance of the incense of Christ's merit, but the unsavory odor of his own.

But why is it that our righteousness is so unacceptable to Heaven?—In the first place, we have sinned; we have transgressed the law, done violence to our natures. We have unfitted ourselves for fulfilling the high and holy requirements of God. We can not be the thing that is pleasing in His sight. We have become altogether unprofitable. The feet that should have hastened at His behest, are crippled; the voice that should have offered up sweet praise, is cracked and discordant; the heart that should have delighted in His will, is full of rebellion and enmity.

What can we offer to God, whose nature and name are Love, since, through sin, the nature of enmity to Him is implanted within us? He seeks those to worship Him who worship in spirit and in truth.

In the second place, for our inability, His love has provided an Infinite Sacrifice. On the cross of Calvary the great meritorious act was done. The spotless Lamb of God, who became sin for us, who bore the curse of the law, who endured the wrath of love against rebellion, has suffered the utmost pang, and tasted the dregs of the wo of a lost world. For ruined man He gave His divine life, and poured out, in a rich, infinite tide, the rivers of redeeming love.

That man, lost and leprous, for whom so great a salvation has been purchased, at such infinite cost, should offer to God his own merit, is to count the blood of the covenant an unholy thing; to make it of less worth than man's own unrighteous deeds.

It is more than this, it is to say to the Creator that the wisdom of God is less than His creatures; that the plan of the Infinite is beneath that of the finite. It is to despise the divine love that led the Father and the Son to suffer. It is to do despite to the Spirit of grace.

What motive lies at the foundation of self-justification? Is it not selfishness?

It honors God when we confess our sins, because it owns that He is just in condemning sin. It exalts His law as holy and good. It acknowledges before the universe the conviction that God's government is right, and Satan's is wrong. It is a vindication of honor.

Faith in Christ honors God. It says: Your love can save, redeem, restore the sinner, and the heart that believes in the merit of Christ sings:—

“Nothing in my hand I bring,
Simply to Thy cross I cling.”

But self-justification honors, not God, but self. It says: I am able to save myself. It puts itself in the place of God, and is anti-Christ. It says, I can atone for my own transgression, and this dishonors the law, and brings its precepts down to the level of the fallen creature's ability.

It is the constant tendency of the heart, nevertheless, to seek justification by some merit of its own.

How often, when we have failed, we wait and seek opportunity to win our Father's favor ere we approach His throne!

I remember a child who had disobeyed her mother, and was to receive punishment, but before the time arrived for the punishment, she sought in every way possible to merit her mother's favor, and escape the rod. One word of genuine sorrow, one acknowledgment of her wrong, would have been more than all her meritorious acts. The mother's heart would have given expression to her love, not in punishment but in favor, and her erring child would have been restored to her confidence.

It is so with our Father. When we err, if we repent, if we come with broken and contrite hearts (and all this is the gift of His love), if we present Christ's merit, He expresses His love to us in blessing and the manifestation of favor. He comes to meet us while we are a great way off, and puts the best robe upon us,—even His own spotless righteousness.

“Jesus paid it all,
All to Him I owe.”

When the redeemed come into the city of God, it will be to ascribe their salvation to God and to the Lamb. “By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” We are saved through faith in Christ, but says James, “Faith without works is dead.” It is an evidence of faith, genuine faith, an evidence that Christ is in you the hope of glory, when works appear in your life. From Christ is all good fruit produced; for these works are only the outflow of that vitality that Christ imparts.

The sun in heaven shines, and his light fills our atmosphere. The light is in him, and it is an evidence that he has light, that he illuminates the world. The stars shine, and those that reflect the sun give evidence that they live in his light. The branch bears fruit, and gives evidence that it abides in the vine. But

works, these works of faith, are not our life, but Christ's life in us. Says Paul: “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God.”

There is no room anywhere in the Christian life for boasting, for presenting our own righteousness. I have heard of one brother who said: “It is not my sins that trouble me now, but it is what men call my virtues. It is my prayers, my sermons, my acts of charity, and my professed service to God. There is enough in them to sink me to perdition, and I should despair were it not for the merit of Christ.” Is it not so with all of us? Do we not all feel to plead for every act of our life, “O Christ, cover that with Thy merit; let me hide myself in Thee”?

O, the relief and the joy that come with the thought that “the Lord is our righteousness”! O, the gladness of the statement that was made to the Angel of the Lord concerning the man who was clothed with filthy garments: “Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment;” and they “clothed him with garments.”

We have been called unto the wedding supper of the Lamb, and the robes have been provided. Will any one appear there, as did the ungrateful guest, in his own garments, in his filthy rags? The prodigal who returned to the Father, received the best robe. Yes, the best that heaven can give is for the repentant one. No king of any world can furnish such a robe as heaven can,—rich in glory, “white, whiter than any fuller on earth can white it,”—the robe that will fit fallen man to appear at heaven's court without shame, even the robe of Christ's righteousness.

FRANCES E. BOLTON.

PROGRESS,

AFTER long years' work, is visible. In agriculture you can not see the growth. Pass that country two months after, and there is a difference. We acquire firmness and experience incessantly. Every action, every word, every meal, is a part of our trial and our discipline. We are assuredly ripening or else blighting. We are not conscious of those changes which go on quietly and gradually in the soul. We only count the shocks in our journey. Ambitions die, but grace grows as life goes on.—*Frederick W. Robertson.*

DON'T PUT IT OFF.

THE want which we vainly purposed to relieve, soon looks up at us with reproachful face from the still graves. The tears we failed to wipe away, dry upon the cheek and leave us in the presence of the averted features of distrust, instead of the eye of sweet reliance. The just expectation which we have disappointed can not be recovered; there must be a long undoing before you can weave again, in even lines and pattern fair, the tangled web of life.—*James Martineau.*

OF women in India it is said they are “unwelcomed at their birth, untaught in childhood, enslaved when married, accursed as widows, unlamented when they die.” Christianity comes to them with the Gospel of hope, and will yet put the song of deliverance in their hearts.—*Christian Worker.*



THE CHANGE OF THE SABBATH.

Prophecy—History—The Admissions of the Roman Church.

IT has, we think, already been made clear that Christ and His apostles did not change the Sabbath, and that the Bible gives no hint that any such change ever would be made by *divine authority*. Christ, the apostles, and the early Christians all observed the creation—the Christian—Sabbath, and showed no honor to the day of the sun. Still, the majority of those who believe in Christ to-day are found disregarding His Sabbath, and observing more or less strictly the Sunday. How and where did this change come about?

The paper just published on the "Great Apostasy" shows plainly that this change was the result of that paganization of Christianity which Paul calls the "falling away," or the working of the "mystery of iniquity."

It is as strange that the church should deny this to-day, and assert instead that the change was made by Christ and the apostles, as it would be for the historical world to deny that Columbus discovered America, and assert instead that the discovery was made by John the Baptist. In both cases the falsification of history would be the same.

That the "mystery of iniquity," the "man of sin," or the apostate Roman Church, made this change is proven, first, by the prophecy that they would do this; secondly, by the plain history that they have done it; and, thirdly, by the fact that they themselves confess and even boast of their guilt in this matter, and thus glory in their shame.

First, Prophecy.

Paul prophetically described this corrupt, tho imperial, world-ruling church as the man of sin, "who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

How could this prediction that a man should show himself in the temple (that is, the church) as God, and even exalt himself above God, be fulfilled? There is only one conceivable way. God is the sole, supreme Lord, Commander, and Judge of the conscience of mankind. Each individual is accountable for his religious life to God, and to God alone. God in Christ is thus the head of the church. Now, if a man shall assume this headship which belongs to God alone, and in the temple (the church) exalt himself above all other men, and claim the right and the power to command the consciences and dictate the religious observances of all, in this that man would be making himself equal to God, and showing himself that he is God. If, in addition to this, he should promulgate decrees contrary to God's laws, and demand obedience to his decrees instead of to the law of God, thus assuming the right to change that law, he would in this be exalting himself above all that is called God. The highest function that even the religious imagination can credit to Deity is to own Him as the Lawgiver of the universe, and of the individual conscience as well.

We have seen that the Sabbath is a sign of the soul's submission to God's will, or law.

Now if any human authority should assume the blasphemous right to legislate in opposition to God, and should establish a false sabbath as a sign of its authority, demanding obedience to it instead of to God, this, and this only, would fulfil this prophecy that a man should not only show himself equal to God, but exalt himself above all that is called God. All this the Roman Church has done, as we shall see.

All Protestant commentators agree that the little horn of the seventh chapter of Daniel is a prophecy of the papal or Roman Church. It is said of this little horn, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws [the law, Revised Version, "of the Most High," understood]." Dan. 7:25.

Here is a plain prophecy that this same blasphemous power that has made of God's children millions of martyrs, that has changed the laws of men, and kinged and unkinged men at its pleasure, should think to change God's law, and especially that portion of it relating to time. The Sabbath is the only *time* mentioned in the divine law, and to this the prophecy must refer.

The eleventh chapter of Daniel refers to this same power as doing "wickedly against the covenant." This could mean nothing else than that that power should seek to change that covenant of the soul's submission to God alone, after it had been sealed by the blood of Christ. Here, then, are three prophecies that the apostate church should think thus to change God's law.

Secondly, History.

We have already quoted history plainly stating that "a pagan flood, flowing into the church, carried with it its customs, practises, and idols," until "almost every ceremony of the church had the aspect of pagan mysteries," and until the Christians were "celebrating the solemn festivals of the Gentiles, their calends, and their solstices." To show how this came about, let us use a simple illustration. If you pour a flood of pure water into the center of a muddy pool, there will be a time when that pool is divided thereby into three parts. In the very center, where the stream is falling from above, there will be a circle of pure water. All around this there will be a circle where the pure water and foul water is mixed, the proportions of this mixture being determined by the proximity to or remoteness from this center, where the water is pure. Outside of this circle, on the margin of the lake, the muddy water will still be untouched and unimproved. Christ poured the pure life water from above into this world, which was as a pool every idea and every thought of which was corrupted by selfishness and by sin. For a time His church remained pure; but all around this church was a circle where paganism was being affected by Christian thought. Thus a "new paganism" was created. Outside of this still, the old pagan ideas remained untouched. As long as the church organizations remained pure, excluding all pagan thought, this "new paganism" could not injure Christianity, while, on the other hand, Christian thought did, to some degree, permeate and purify this paganism.

But all too soon the church itself was caught by the glamour of the worldly philosophy of

this "new paganism." As shown in the last article, the New Platonic school was founded, and spread over the whole world. Origen, the so-called church father, was one of the leaders of this school. This school brought in this "new paganism," with its theories and practises, into the church. Thus among some of those who professed to believe in Christ some honor began to be given to the sun festival of the pagans. The historian Milman tells us that "the believer in the 'new paganism' of which the solar worship was the characteristic, would acquiesce without scruple in the sanctity of the first day of the week," and that therefore "it is the oracle of Apollo of Miletus [the sun] which is to decide the fate of Christianity." "The metamorphical language of Christianity had unconsciously lent strength to this new adversary, and, in adoring the visible orb, some, no doubt, supposed they were not departing far from the worship of the 'sun of righteousness.'"—*History of Christianity, book 3, chapter 1, and book 2, chapter 9.*

This strange blending of paganism with Christianity, in the church, had so far advanced in the early part of the fourth century as to make it necessary for services to be held in the churches on both Saturday and Sunday. In speaking of the reception of Arius back into the church of Constantinople, Neander says: "It happened to be on a Sabbath (Saturday), on which day, as well as on Sunday, public worship was held at Constantinople." "The Sabbath was celebrated nearly after the same manner as Sunday. Church assemblies were held, sermons delivered, and the communion celebrated on this day."—*Torrey's Neander, vol. 2, pages 298, 385.*

We have now reached the era of Constantine. Constantine was an enthusiastic devotee of this "new pagan" sun-worship. Gibbon says of him:—

The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of the Greek and Roman mythology. . . . The altars of Apollo were crowned with the votive offerings of Constantine. . . . The sun was universally celebrated as his invincible guide and protector.—*Chapter 20, par. 3.*

For political reasons alone, this sun-worshiper declared himself a convert to Christianity. After his political conversion, as might be supposed, the "Britannica" says of him:—

At best he was but half Christian, half pagan, a man who sought to combine the worship of Christ with the worship of Apollo, the sun, having the name of the one and the image of the other engraved on the opposite sides of his coins.—*Article Constantine.*

Of this combination Dean Stanley speaks thus:—

The retention of the old pagan name "Sunday" for the weekly Christian [?] festival is in great measure owing to the union of pagan and Christian sentiments with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as "the venerable day of the sun." . . . It was his mode of harmonizing the discordant religion of his empire (pagan and Christian) under one common institution.—*History of the Eastern Church, page 291.*

This union, or harmony, of the two discordant religions was helped along in this way: while Constantine was yet openly a pagan he made this law:—

Let all the judges and townspeople and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the duties of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines.

The date of this pagan edict, which is the father of all Christian (?) Sunday laws, is A.D. 321.

At a later period, carried away by the current of opinion (or rather by the current of his own

political ambition), he declared himself a convert to the church. *Christianity then, or what he was pleased to call by that name, became the law of the land, and the edict of A.D. 321, being unrevoked, was enforced as a Christian ordinance.—Sunday and the Mosaic Sabbath, page 4.*

Could history possibly more plainly state the origin of Sunday in the church? A pagan prince makes a decree regulating the observance of the sun festival. Afterward, for political reasons, he professes Christianity, and then enforces this same decree as a Christian ordinance—not that this changed the Sabbath. Not so easily nor so quickly could the change be brought about. We have seen that the change began before the time of Constantine, by the "new paganism" coming into the church. It was not completed for many centuries after Constantine. But by the influence and legislation of Constantine the "new paganism," now in the church, and constituting a large majority of its members, entrenched itself behind the civil law, and gained the power to persecute the true Christians.

And yet in the fastnesses of the Piedmontese Alps, along with the simple Gospel of the Saviour, the true Christians persisted yet a thousand years in keeping the Sabbath and in disregarding the Sunday. Not until, by the crusades of the Papacy against them, they were driven from their homes and scattered as strangers in all the papal lands, did they lose the Sabbath of the Lord.

As might be expected, after the time of Constantine, we find this imperial, paganized church anathematizing Sabbath-keeping, and stigmatizing it as Jewish. The Council of Laodicea, A.D. 364, said:—

Because Christians ought not to Judaize, and to rest on the Sabbath, but to work on that day, wherefore if they shall be found to Judaize, let them be accursed from Christ.

This same council by its twenty-ninth canon, recommended "that Christians should abstain from all worldly business on Sunday if they were able."

It will be remembered that the law of Constantine only referred to the people residing in the towns. "But it was not until the year 536 A.D. that abstinence from agricultural labor on Sunday was recommended rather than enjoined, by an ecclesiastical authority (the third Council of Orleans), and this expressly that the people might have more leisure to go to church and say their prayers."—*Chambers' Encyclopedia, article Sabbath.* Up to this time, even when the people in the country did attend church on Sunday, it was the common practise of the pastor, after they had listened to his sermon, to dismiss them to "their respective occupations." Even now, in the middle of the sixth century, they are only recommended to cease Sunday work, and that not because of any claim of divine authority for the observance of the day. "Not was it until about the end of the ninth century that the emperor Leo, the philosopher, repealed the exemption of the edict of Constantine."—*Chambers, article Sabbath.*

The exemption was that country people might work. So it was not until nearly the close of the ninth century that the apostate church required Christians in the country to abstain from Sunday work. Even then they had no idea that it was wrong to play on Sunday. The Puritans of England, in the seventeenth century, were the first to give the day a strictly Sabbatical character, by forbidding all amusements on Sunday. This they did in direct opposition to the teachings of the English Church. To thwart this purpose of the Puritans, James I. enacted his law of "field sports on Sunday," enjoining that after attending the church on Sunday forenoon, the

people in the afternoon should be free to enjoy such sports as dancing, archery, leaping, vaulting, May games, morris-dances, etc. This law was re-enacted by Charles I., and a copy of the law was ordered to be read in all the churches. The historian Hume says that this was one of the reasons why the Puritans under Cromwell uprose and beheaded the king. Thus this Sunday sabbath came from paganism, through the Papacy, and the institution was so vigorously opposed by the true Christian spirit, and came in so gradually, that it took seventeen hundred years of the Christian era to obtain its present form.

Thirdly, the Admissions of the Roman Church.

Q.—How prove you that the church hath power to command feasts and holy days?

A.—By the very act of changing the Sabbath into Sunday, which Protestants allow; and therefore they fondly contradict themselves by keeping Sunday strictly and breaking most other feasts commanded by the same church.

Q.—How prove you that?

A.—Because, by keeping Sunday, they acknowledge the church's power to ordain feasts and command them under sin.—*Abridgment of Christian Doctrine (Roman Catholic).*

Q.—Have you any other way of proving that the church has power to institute festivals of precept?

A.—Had she not such power she could not have done that in which all modern religionists agree with her, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.—*Doctrinal Catechism (Roman Catholic).*

These admissions may be multiplied indefinitely. Before me lies a tract of thirty-two pages, published by the *Catholic Mirror*, under the eye of Cardinal Gibbons. The title of the tract is "The Christian Sabbath." The tract shows just what we have shown in these papers, that the seventh day of the week is the *only Bible Sabbath*, and that Sunday is the offspring of the Roman Catholic Church. Then it concludes with a most energetic challenge to the Protestant ministers the world over to prove to the contrary. *Not one of them has ever accepted this challenge.*

Commenting on the tract the *Mirror* shows that Protestants have accepted Sunday from the Catholic Church alone, and if they still cling to Sunday after this fact is made plain to them, they can not justly claim to be Protestants, but ought to accept the other teachings of the church as well. The paper concludes thus: "Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. *Compromise is impossible.*"

G. E. FIFIELD.

WORK TO GOD'S PURPOSE.

GOD has a definite life plan for every human person, girding him, visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished. . . . Away then, O man, with thy feeble complaints and feverish despondencies! If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—*Horace Bushnell.*

In 1842, an exchange tells us, the English nation employed more than 15,000 persons to secure for itself commercial advantages in China; the same year all the churches in Christendom had only 16 missionaries in the empire. Now there are nearly 2,500 and 5,000 Chinese workers.

THE PUNISHMENT OF THE WICKED.

"Too Great Tendency to Extreme Literalism."

TOO great a tendency to extreme literalism" is what the endless-misery advocate pronounces the destruction-of-the-wicked doctrine to be. With more than tenfold propriety can we claim that those who say this cling to an extreme figuratism when they claim that 122 texts are all figurative, and that the 9 which they urge against the destruction of the wicked are all literal. There are in reality only 5. [When properly understood, there are none.—ED. S. OF T.]

How shall we take the Scriptures? Luther says in regard to the interpretation of the Scriptures: "That which I have so often insisted on elsewhere, I here once more repeat, viz., that the Christian should direct his first efforts toward understanding the literal sense (as it is so called) of Scripture, which alone is the substance of faith and of Christian theology."

R. Hooker says ("Eccl. Polity"): "I hold it for a most infallible rule in expositions of Sacred Scripture that when a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous and delusive than that act which changes the meaning of words as alchemy doth or would the substance of metals, make of anything what it listeth, and bringing in the end all truth to nothing."

Jeremy Taylor says: "In all the interpretations of Scripture the literal sense is to be presumed and chosen unless there be evidence to the contrary. The reasons are plain because the literal sense is natural, and it is just, and it is most agreeable to laws, to the predication of commands, to the revelation of the divine will, to the concerns of the vulgar, in which the idiot is as much concerned as the greatest clerks."

Alford says (Comment on Acts 10:42): "A common interpretation which should be constantly borne in mind is that a figurative sense of words is never admissible except required by the context."

Of course the objection, "too much literalism," is urged against the doctrine that the Bible teaches literal hell fire. Is it not true, and can it not be established here by Bible and profane history, and also by geology or geological formations, that this world was once destroyed with water?

According to the Word of God (2 Peter 3:10), this earth will be melted with fire, and the works therein burned up.

Then when we read (Mal. 4:1; Rev. 20:15) that the wicked shall be burned with fire, let us take it as it reads.

There is no doubt but that the suffering by the remorse of conscience will be greater than that by fire, but the sinner will suffer both.

We say, therefore, to the sinner, in the language of Scripture (Isa. 55:7): "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon."

WM. PENNIMAN.

"HE is happy who has conquered laziness once and forever."

INASMUCH as the everlasting Gospel must go to "every nation, and kindred, and tongue, and people," some one will have to take it to those "man-eaters." It is a pertinent question, Who will be a soul-hunter among the head-hunters?



DICTATORS OF OUR OWN MORALITY.

WE are prone to cling to many things that injure us; we are prone to fling aside many things that would do us good. The heathen will continue to chant a charm for a loved one's recovery when every charm has failed, and after the enlightened medical missionary has taken over the dangerous case; and the white man will keep his seat in the saddle of his hobby—his pet project—when the thing has been proved a failure again and again.

This peculiar tendency has been strikingly illustrated in the attitude taken by some Sunday-law advocates toward the report of the Sunday-labor investigating committee of the Massachusetts Legislature.

The report contains many statistics in regard to Sunday labor. It shows among other things that travel of the short-distance class (such as excursions to parks and beaches and points of interest and pleasure) has nearly doubled within the last ten years, and that the large proportion of this increase was in Sunday travel, both by land and water. Commenting upon this report the *Congregationalist* says:—

"The public demand for labor on the Lord's day has thus been multiplied within a decade. Nor is this demand confined to any class or community. Church-goers are probably as exacting in these requirements as church-neglecters.

"It must be evident that what the general public demands it will not consent to be deprived of by legislation. Attempts to forbid men by law to engage in Sunday recreation have been less and less effective, except so far as their amusements disturb the quiet to which others are entitled. Recent efforts have been chiefly directed to protecting workmen from being compelled to work on Sunday. But the facts presented in this report show that *working-men would consider compulsory rest as great an injustice as compulsory labor on Sunday.* Many of them have no religious scruples against working on that day, and they want the money they can thus earn. Social interdependence has grown so rapidly in recent years that it has become difficult, and in many cases impossible, for individuals to adjust their hours and days of labor to suit their convenience or their convictions.

"Whatever legislation is to succeed in protecting the Lord's day must take into account existing conditions and public demands, and it must provide for a large degree of freedom both to work and to refrain from working. The people require that they shall be served with what they think they need on that day, and this includes being fed with wholesome food, having perishable goods cared for, and being transported to places where they can secure fresh air, out-of-door life, and social enjoyments." (Italics mine.)

Now, here are several things that have been learned: The demand for labor on Sunday has been doubled in a decade; the demand is made by church-goers as well as by church-neglecters; attempts to forbid Sunday recreation have met with less and less success; the efforts put forth to "protect" laborers from Sunday work have been resented by the laborers, many of whom prefer to work on that day for the additional remuneration; notwithstanding the laws for the day's protection, it has become more secularized than ever.

What should this have taught the workers for Sunday laws?—That their experience in this is attesting and emphasizing the fact that all religious legislation is wrong; that men can not be made religious, nor a day be made sacred, by legislation; that a longing for God can not be created in the human heart by any kind of human law; that a human law can not strengthen the law of God; that an attempt to legislate sacredness into Sunday makes it more secular than it had previously been; that a human law to protect a divine thing (if Sunday were such) is a failure and a folly; that the Church and the State have each their proper functions, and that neither should interfere in the domain of the other—in short, that religion and the State should be kept "forever separate."

But the lesson is not heeded. The quotation given above states that "whatever legislation is to

succeed in protecting the Lord's day must take into account existing conditions and public demands."

The facts and the conditions show unmistakably that Sunday legislation is a failure in creating a sentiment of sacredness for the day, or in decreasing the pleasure-seeking propensities of the people. Have they, then, discarded the hobby?—Not at all. They have expressed an intention of changing the style of its livery; but the same hobby,—the attempt to protect an institution which they consider divine with a shield which is only human,—is being ridden still. Ignoring the fact that all legislation of this character is wrong in principle and futile in practise, it is proposed simply to modify the legislation instead of discarding it wholly, in accordance with the lesson taught.

When David found that Saul's armor, instead of "protecting" him would work against his success, he discarded it—he did not try to fashion it to fit his form. The Sunday law as a protector of Sunday sacredness has proved itself a failure, because it can not regenerate the heart. As a protector it has hampered the thing protected, for it has cultivated a trust in human law instead of a revival of religious feeling in the hearts of men. Energy has been spent in making, passing, and enforcing the law, when it should have been spent in teaching Christ in word and life, and the power and presence and sufficiency of His salvation.

But to what will the change of livery in this war-worn hobby lead?—The quotation given above shows that, if carried out, it must lead to a man-made moral code. In other words, men are to become the dictators of their own morality; for "whatever legislation is to succeed in protecting the Lord's day must take into account existing conditions and public demands, and must provide for a large degree of freedom both to work and to refrain from working." Is man, then, to be both lawmaker and judge concerning the proper observance of the Lord's day? This is certainly the construction to be placed upon the quotation just given. The laws for the observance of that day must not run counter to existing conditions or the demands of the public. The public, as shown by the report of the Massachusetts investigating committee, are demanding that they be allowed to go where they please on Sunday, and that they be provided with traveling facilities for going there, a provision which necessitates labor on that day by others. There are many other things that the people are demanding for their Sundays, one of which is that they may do what they please on that day so long as they do not injure the persons or interfere with the rights of others in doing it. Still, they must have a law protecting the day, but it must permit the people to do whatever they demand to do. This simply makes the morality of Sabbath-keeping depend upon the wish or the whim of the populace; and when the people have decided the standard of their moral obligations in this instance, how long will it be before they will be attempting to establish for themselves in other things standards of morality which shall "take into account existing conditions and public demands"?

What a flood of error such a sluice-gate as this would let in upon the world! It is wrong in theory; it is worse in practise. The law should change the existing conditions instead of the existing conditions changing the law.

God does not hold men accountable to other men for their manner of worshiping Him; nor does He hold men accountable to Him for worshiping Him according to the commands of other men. But to what straits are men driven when they attempt to do that for which God has given them no authority!

C. M. SNOW.

A GERMAN army officer estimates that in the century just closing no less than 30,000,000 men have been killed in war in civilized countries. This is a vast number of persons to have been killed in the century that is lauded more than all others for its en-

lightenments and humanitarian sympathies. Thirty million able-bodied men such as go to war would make a strong and, withal, a large nation.

"ENGLAND'S INCONSISTENCY ON ARBITRATION."

UNDER the foregoing title the *New York World* says the following:—

"The Peace Conference at The Hague agreed upon an elaborate scheme of arbitration, intended to prevent such wars as that which Great Britain seems now to be forcing upon the Boers.

"It agreed that every effort to arbitrate should be exhausted before resort should be had to force; that the parties to every quarrel should invoke arbitration, and that neutral powers should be free to offer mediation without offense, even after armed conflict should have begun.

"As an additional inducement to peaceful adjudication the conference agreed upon a permanent court of arbitration open to all countries, whether signatory powers or not, and a permanent bureau through which appeals might be made to that court.

"There was no authority, of course, to compel any power to submit its case to that court, but it was agreed that all the signatory powers held themselves morally bound to do so in every case not otherwise arbitrated or settled by negotiation, except such as involved the national honor, independence, or sovereignty.

"Yet almost before the ink is dry with which the British representatives at The Hague signed this agreement, Great Britain is forcing war upon the Boer republic in assertion of British right to control that republic's internal policy and domestic affairs.

"The issue is clearly one of those that should be settled by arbitration, and the Boers have earnestly besought Great Britain to submit it to that kind of impartial adjudication, stipulating only that one of the five arbitrators shall be selected by an entirely neutral government—that of Switzerland or that of the United States preferred.

"England rejects this proposal. Her excuse is that the Transvaal is not an independent State. But that is precisely the question in dispute, and no less eminent an English statesman than Sir William Vernon Harcourt says with emphasis: 'The Transvaal's independence is complete. Even in foreign affairs the only thing reserved is the final approval of the queen to treaties negotiated.'

"And Mr. Joseph Chamberlain, who has forced the present issue, expressed the like view until he found it convenient to revert to the suzerainty doctrine as an excuse for intermeddling with Transvaal affairs fifteen years after the signing of the London convention of 1884, which guaranteed Transvaal independence.

"These are facts which mankind will surely consider in making up its judgment upon England's course in South Africa."

And to what the *World* says it might be added that these are also facts that men should consider when they try to make themselves believe that we are in the beginning of a reign of diplomacy that will establish a universal and permanent peace on this earth. We must look to another quarter for peace.

FERMENT AND UNREST.

THE *Union Signal* of October 5, in referring to the fact that fifty thousand Londoners had howled down a peace meeting in Trafalgar Square, says: "Ferment and unrest are everywhere, but we hold on with mighty faith, not only to the hope, but to the belief, that peace shall yet float her white banner over the whole world. But before that can be, a stupendous work must be done, needing the help of every man and woman of God." But why cling so tenaciously to a "belief" when the testimony of the Spirit is so explicitly to the contrary? A universal peace is a pleasing theme, and many would have us believe that we are even now in the glittering suburbs of that dream city. The cry of peace—universal peace—and of safety is echoing through this wilderness of sin already. But, "when they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." 1 Thess. 5:3.

"This know also, that in the last days perilous times shall come." 2 Tim. 3:1. This present time is the most perilous time the world has ever known. We are in the "perilous times"—the quotation from the *Union Signal* admits it. We are, then, in "the last days"—the perilousness of the times proves it. If we say peace and safety in these times, we shall be among those upon whom "sudden destruction" shall come, and who "shall not escape." In that time of peril "our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 50:3. That will be a time of judgment: "He shall call to the heavens from above, and to the earth, that He may

judge His people." Verse 4. It will be a time of the harvesting of souls: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is judge Himself." Verses 5 and 6. The times are perilous—all admit it; and the perilous times were to be an omen of the last days, an earnest of the second, personal appearing of the Lord Himself in the clouds of heaven. Then why pin our faith to the realization of a dream, when the dream not only is in contradiction of God's Word, but is referred to in that Word as a sign of the end? The perilous times are here; the cry of "peace and safety" is here; and the grand consummation of earth's history, which they portend, is about to burst upon us.

s.

APROPOS of the passing of the death sentence recently upon two American soldiers in Manila for assaulting native women, an exchange says, "It is necessary that an example be made, and it can not be made any too soon, lest the reputation of the American army suffer." But why the American army only? Is it only the army that suffers when an unprincipled soldier practises his brutality upon a defenseless native woman? Is there no occasion for the bestowal of sympathy upon the victim of such a soldier's action? Even so soon is public interest in the reputation of the army overshadowing public interest in the protection of the most vital rights of the individual. It is one of the first straws whose leeward bend indicates the tornado of approaching imperialism which will swallow up the individual in its crushing swirl. France has had her lesson in supporting the "honor of the army," and America is planning for herself a similar curriculum.

s.

THE long-talked-about war between Great Britain and the Transvaal republic is at last declared and the fighting has begun. It is not the province of the SIGNS OF THE TIMES to follow the battles that are fought, and give the details of the slaughter. But we do hope that every thoughtful person will be wide-awake to the possibilities that this war presents. Some of these wars that start up will lead right on to the battle of the great day of God. It does not seem probable now that this is the one that will do it. But in these times who can tell what a day may bring forth? With Germany, France, and Russia strongly against the British in the conflict, it will be easy for some accidental spark to fall into the great war magazine and result in an international explosion. And why it is, when everything points so unmistakably to war, that men will persist in saying that the world is bordering on a universal and lasting peace, is a great mystery. It must be that the eyes of many are blinded so that they do not see things as they are. God's Word should be our guide in all these matters, for it sets the situation before us fully, and of course in its true light. The great day of God is right at hand, and there is no mistaking it. Everything indicates it clearly.

It has been the manifest policy of Pope Leo XIII. to try to work in harmony with whatever form of government might be in existence in the various countries. In countries where there is a republican form, he is a republican, and so instructs his clergy to act accordingly; in countries where there is a monarchy, he is a strict monarchist, and asks his clergy to do all in their power to support that form of government. But in France his clergy have not been so obedient to him as the laws of the Catholic Church require, and so there is trouble brewing. Some of the French officials are threatening to cut off the annual stipend of 40,000,000 francs that goes from the government to the Catholic Church. So it seems that all the troubles in France are not confined to the State department. In fact, when any State has a State church, that church is sure to get into all the broils that the State gets into. Hence, it ought to be evident to any one that the pure Christianity of the Christ is something that has no place in politics to figure as a mere political factor. Christianity is not clannish, it is not partisan. It can not afford to ally itself to any clan or political organization, for that would make it narrow and local. Christianity is as broad as the world, and is intended to point men to Christ, and to Him alone. And if, in pointing men to Christ, the effort is made to point at the same time to some mode of politics that should be adopted, the sinner is apt to see nothing but the politics, and the Christ is obscured entirely. The weighty interests of eternity are sufficient to absorb

all the energies of the one who has professed discipleship to the Prince of Peace. Let us seek to follow Him and Him alone, and devote all our energies to pointing men to the Lamb of God, that taketh away the sin of the world. It is only when political movements fulfil prophecy that the servant of Christ need have anything to do with them, and then to merely point to them as the fulfillments of the Father's Word.

FRANCE adds her name to the list of countries that are strongly denouncing England for her war in the Transvaal. This is but another of the evidences that show the jealousies among the nations of the earth, and every person who looks at the situation without prejudice must see that it is only a question of a little time till the whole world will be involved in war. The present strained relations must bring a crisis. It is absolutely impossible for it to be avoided unless every nation on the earth would begin at once to make decided reforms. But this we know will not be done; for the conditions all over the world are getting worse and worse. And thus hath God's Word declared that it would be.

AN association has just been organized in New York City called the "American League." The concluding clause of the association's declaration of principles states, "We adhere to the American idea that a government derives its just power from the consent of the governed," and it further says that "we are therefore opposed to the use of force in the extension of American institutions." A number of the most influential men in the nation have already joined the league. We are glad to note that there are still some that cling to the good old American doctrine of freedom and independence, and that imperialism can not be brought in without a struggle.

At the laying of the corner-stone of the new post-office building in Chicago, Postmaster-General Smith said:—

"What citizen of the republic shall so impugn the honor of his country and the integrity of her institutions as to proclaim before the world that her scepter extended over rude and remote peoples means wrong and oppression and spoliation? What American shall so discredit his own blood as to declare that the American people will either falter in the duty of their trust or fail in the capacity of their task? Our inspiring past is the prophecy of our glorious future."

The "inspiring past" of this country can not be a prophecy of its future, for the simple reason that the principles that have guided in the past are being repudiated, and the country is now going in the opposite direction to what it has gone in the past. We are not to look to the past history of this country to get a prophecy of its future, but to the republic of Rome after she forsook her republican principles and became imperialistic. If we so desire we can get a perfect prophecy of the future of this country by studying the history of Rome. This nation is traveling over the same ground exactly that Rome traversed to her "decline and fall." And if men will open their eyes to actual facts they can not help seeing it.

ABOUT two or three weeks ago the Mexican Government notified the Yaqui Indians that all who would lay down their arms inside of ten days would be granted a full pardon and would have their lands restored to them. But only about a hundred responded, and these were mostly old men who could not endure the rigors of a campaign. The Mexicans have now commenced active warfare against them again, and it is said that it will be a war of extermination. The report is that the Mexican generals are instructed to take no prisoners. That means that every one of the poor Indians that can be found will be killed. And yet they tell us that the world has marched past barbarism into a perfect Christian civilization. But wherein? If the doings of men are analyzed to-day, they will not be found very much ahead of what existed in former times. Indeed, when we take into account the greater enlightenment of these days, is it not true that the conditions of this time are even more inexcusable than were the things that men did in the Dark Ages? Just think seriously of the situation. There are popular fads in every age that men accept merely because they are affirmed by nearly every one. But if a little sober and serious thinking was done, the errors would be perceived. Bring everything to the Word of God and then you may know of a surety of its truthfulness.

AS THE crown incomes which Spain has been receiving from Cuba, Porto Rico, and the Philippines, have now been cut off, anti-tax riots have begun to follow the increased demands upon the people's income. About three-fifths of all the taxes collected in Spain, now go to foreign bondholders, as interest on the Spanish bonds which they hold, and the colonial revenues are almost entirely extinct. There seems certain bankruptcy ahead for Spain, and with that she may expect rioting, bloodshed, and distress.

NOT long since the president of the little republic of Santo Domingo was assassinated, a provisional government was instituted, and soon after General Jimenez, who was then in Cuba, went there to become the popular candidate for the presidency. His election seemed certain. However, there has now been discovered among some of his supposed followers a conspiracy to accomplish his assassination. A number of generals are under arrest for complicity in the attempt on his life.

ENGLAND is planning to organize a flying squadron, in order to overawe the jealous powers of Europe in case they decide to interfere in the Transvaal war. It is also stated that England is depending on the United States to help her out in case of any interference of any other powers. This offers a chance for this government to get into the difficulty. Of course it may not come that way. But who can not see that everything stands in readiness for an international tangle?

A DESPATCH from Cape Town, South Africa, says that a revolution of the Dutch in Cape Colony is regarded as imminent. This is, of course, an outgrowth of the war with the Transvaal. All the Dutch in South Africa seem to be sympathizing with the Boers, and the fight seems destined to grow into greater proportions, and also to be a very stubborn one.

SIR LOUIS HENRY DAVIS, Canadian minister of marine and fisheries, has announced that he has given Canada's consent to a temporary arrangement of the Alaskan dispute. It is considered that this practically settles the whole matter for the time being.

A DESPATCH to the Navy Department in Washington states that all hopes of an understanding between the government and the insurgents in Venezuela have been abandoned, and a decisive battle is expected right off. President Andrade has prepared to flee.

THE Mexican Government is now at war with three of the Indian tribes within its jurisdiction. The braves of the Mayo tribe have joined forces with the Yaquis in Sonora State, and the Mayi tribe in Yucatan are still hostile to the government.

A TERRIBLE scourge of dysentery is sweeping over Japan. Up to September 14, about 12,000 persons had died of this disease. The mortality thus far has been about twenty-five per cent.

WILLIAM L. WILSON, framer of the free-trade tariff act of 1894 and Postmaster-General in Mr. Cleveland's second cabinet, is lying at the point of death, at Parkersburg, W. Va.

TELEGRAMS from Linse, the capital of Upper Austria, state that the inhabitants of that district are in a state of terror, owing to a series of "Jack the Ripper" murders.

A LIEUTENANT of the native police in Manila is under arrest, charged with plotting to have the police force turn against the Americans in case of an uprising.

AN earthquake in the island of Ceram, one of the Sunda Islands, destroyed the town of Amhei, and instantly killed 4,000 people. About 500 others were injured.

TWELVE new regiments have been recruited for service in the Philippines, and will be on their way within the next three weeks.

UNITED STATES consuls are intrusted with the work of guarding British interests in South Africa.

THE bubonic plague has reached North China and the Asuncion Island.



THE VOICE OF THE HILLS.

[Priscilla Leonard, in *The Occident*.]

PEACE is the message of the hills,
A peace that broods
Upon their mighty heads, and fills
Their forest solitudes.
The leaping mountain waterfalls,
As each unto the other calls,
Blend in a murmuring noise,
Whose silver rushing music stirs
The petty play of human moods,
And bids the candid soul rejoice
In the deep secrets of the woods,
The majesty of nature's voice.

SOMETHING ABOUT THE PHILIPPINE ISLANDS.

THE group of islands forming the archipelago in that part of Oceanica called Malasia, is called the Philippines, so named after Philip the Second, then king of Spain.

This group of tropical islands lies between $4^{\circ} 45'$ and $21^{\circ} 17'$ north latitude, and $120^{\circ} 5'$ and $129^{\circ} 8'$ east longitude. On the north and west lies the China Sea; on the east, the Pacific Ocean, and on the south, the Celebes Sea.

The total number of islands comprising this group is about fourteen hundred, varying in size from a body of land with an area of over forty thousand square miles to a mere speck in the sea.

The Philippines are divided into three general groups, the Mindanao group being the southern, Vasayan the central, and the Luzon, the most northern.

Luzon, the largest island in the Philippines, is about four hundred and eighty miles in length and has an area of forty thousand nine hundred eighty-two square miles. It is the richest, most densely populated, and one of the most fertile islands in the group.

The population of the Philippines is made up from all nations of the globe. At present it numbers about nine million, sixteen thousand of these being Europeans, not including the United States soldiers. There are also a large number of Chinese, and one of the southern islands is inhabited by a tribe of Mohammedans.

There are over thirty different dialects spoken on the islands; the Vasayan, being the most general, is spoken by more than two and one-half millions of the population. In the central part of Luzon, around Manila and Cavite, Tagalog is spoken. Around the sea-

port towns and where the Spanish have been garrisoned, all can speak Spanish; but very few speak the English language.

The climate of the Philippines is quite healthful compared with that of other tropical countries of the same latitude. This is especially so along the northern coast of Luzon and in the small coast islands.

Corregidor, a small island about five miles long and one mile wide, situated at the mouth of Manila Bay, some thirty-three miles from Manila, has a most delightful climate, the thermometer rarely going above ninety degrees, and seldom below sixty-five.

During the months of December, January, and February, the cool monsoon blows off the China Sea, bringing health and vigor to all on the island.

In the Philippines they have three seasons, the cool season beginning the latter part of November or the first of December and extending to the middle of March, during which time they have very little rain; then the dry season, continuing until the first part of May. After this comes the wet season, with an occasional shower until June, and then it is not an unusual thing to see it rain and clear up three or four times in one day. When it rains, the



A Monument and Vault Erected in Honor of the First Mayor of Corregidor Island.

water comes down in torrents, and it is not an uncommon thing to see it rain without a cloud in sight. And the way the sun comes out the next few moments, the atmosphere being so humid, makes the heat almost intolerable for a white man. This is most noticeable in

the interior of the islands. This wet season continues until October.

In the mountains it is said to be quite pleasant. Some have cool, fresh-water springs in abundance. Many of the mountains reach an altitude of several thousand feet. They are very rugged and steep, many of them being extinct volcanoes. Fire and smoke were seen to issue from one last November.



Admiral Dewey at Corregidor Island Lighthouse, Manila, P. I.

The largest river in the Philippines is the Pasig, in the island of Luzon. It is a swift-running stream, rising in the Laguna de Bay, some thirty miles above the city of Manila. It, with its many small tributaries, forms excellent thoroughfares for traffic between the small villages which are scattered along its banks and Manila. It is also deep and wide enough to allow the Hongkong steamers to come up to the docks and quays and discharge their cargoes.

Laguna de Bay, a large fresh-water lake, is about thirty or forty miles wide. Its margins are thickly covered with bamboo and other tropical foliage, many places being a dense jungle. Wild duck and other aquatic fowl abound.

The native Filipino does a thriving business during the fishing season, as the waters abound with a great variety of fish. Many villages are located on the banks of this lake, some of them quite picturesque in their tropical fastnesses.

In the interior, along the rivers, lakes, and low hills, a great variety of most valuable timber abounds. It is all of the hard-wood variety. Many of their stately trees reach six or eight feet in diameter. They consist of mahogany, ebony, madara, narra. Also the cinnamon, clove, and many other spice trees abound. The gentian, sarsaparilla, and soap-root plants of the finest quality are plentiful.

Strange to say, with this almost inexhaustible supply of valuable timber, there is not a steam saw in the archipelago. All the lumber that is used and exported is sawed with what is called a whip-saw, and by Chinese labor. Quite often it takes one day to saw out a single piece of lumber. This lumber is brought into Manila on rafts and small schooners from the interior and adjacent island. It is used for furniture, building purposes, and exported to China, Spain, and the United States.

The bamboo tree is used to great advantage. It grows from forty to sixty feet high, and from six to eight inches in diameter. The Filipino builds his house out of it, with the exception of the nipa thatch of the coconut tree for the roof and sides. He uses the large poles for the frame and rafters and splits them for the floor of his casa.

Many excellent quarries afford an unlimited amount of stone for building purposes, which is used for the building of quays, warehouses, massive cathedrals, the paving of streets, etc.

At the present time all traffic with the interior is cut off. Lumber is scarce, and it is not safe to go into the interior after it. Consequently all building is at a standstill.

Agriculture is in a backward state in the Philippines. Of the one hundred and twelve thousand square miles of arable land in the archipelago, scarcely eight thousand square miles are under any kind of cultivation. This is largely due to the fact that the natives are very indolent. They will not exert themselves beyond obtaining the bare necessities of life. Many English and German capitalists have opened up plantations around Manila, Cavite, and Malabon within the last few years, and several sugar and other factories have been established. At the present time the agricultural industry is on the retrograde; the rice, sugar, and tobacco fields are barren, and the rich, fertile valley land around Manila Bay is desolate. May the time soon come when war will cease, that the land may be tilled and bring forth her fruit, and the factory wheel turn again. EUGENE G. WOOD.

A WEEK'S conference was recently held in Stockholm of between twenty and thirty Swedish missionaries who were home on a furlough. They represented four different societies, and the conference was the first of its kind held in Sweden. The last evening they were invited to Prince Oscar Bernadotte's for tea, and afterward a prayer-meeting was led by the prince, in which the princess also took part. The first Swedish missionary to China was Eric Folke, who went out in 1887. To-day, after twelve years, there are 250 Swedish missionaries in that country. Of these about one hundred are sent out and supported by Swedes in America. Sweden, compared with its population, has more missionaries in foreign fields than any other country.—*Christian Work*.

It is said that in 1851 there were only 17 monasteries and 53 convents in England and Wales. At the present time there are 243 religious houses for men and 493 for women. Along with this, there has been a tremendous growth of Sacerdotalism in the Church of England. Parallel with this, also, there has been a general lessening of the authority of the Bible, and a lifting up of human authority. This same thing is working in mission fields, more generally perhaps in the cities than in the country districts, where close contact with sin and misery tends to drive the worker closer to the only hope and refuge. There is desperate need for the preaching of the Gospel message of reformation throughout Christendom in the power of the Holy Spirit, whose the Word is.—*Oriental Watchman*.

In the early days of the Christian dispensation men were sent as missionaries who had given proof of their ministry at home. In some way the Spirit of God indicated the persons, and the brethren sent them forth after prayer and fasting, and formally bidding them Godspeed. But, in the case of the first church at Jerusalem, when the time came that they were dispersed by persecution, they were so prepared, by study of the Word and a spirit of self-denial, that "they went everywhere preaching the Word." They had not thought of going abroad as missionaries until the emergency arose; but when it came, they were prepared for it. Now it behooves every Christian to ask himself, "Am I prepared for such an emergency?" The disciple who has his all in the cause will have nothing to restrain him should either a call come to him or a persecution drive him out.

THE HEATHEN HAVE BEAT.

ROBBIE went to a missionary meeting, and heard for the first time about the poor heathen who bow down to wooden and stone images, and who do not know about God. The children were asked to bring in money to help missionaries go out and teach them about God.

Next day Robbie coaxed his mother to give him a penny.

"Now," said he, when the penny was in his hand, "I'll buy me a stick of candy; I've wanted some this long while."

"Is that the best use you can make of your penny?" asked his mother.

"Why, yes," said he, "because I wanted it very badly."

So off he ran to the candy store across the street. His mother watched him from the window, and saw him running quite fast. Then he stopped, and then ran on again. Then he stopped quite short again, and she thought he must have lost his penny; but he soon ran on again, never stopping until he reached the door of the candy store. There he stood still for a few minutes, his hand in his pocket holding his penny, and his eye on the candy in the window.

Was he choosing what kind he would buy? No; she was very much surprised to see him turn around from the store and run home as quickly as his little feet would carry him. Soon he rushed into the room shouting: "Mother, the heathen have beat! The heathen have beat!"

"What do you mean, Robbie?"

"Why, mother, as I went along I kept hearing the heathen say: 'Give us your penny to help send us missionaries. We want Bibles and tracts. Help us.'"

That is what his penny went for.—*Anon.*

SAD FACTS.

THE women of America pay more for artificial flowers for their hats and bonnets, a great deal, than the whole church of God for missions.

The men of America spend more in a year for tobacco than the whole church has spent in eighteen centuries to spread the Gospel.

Sinners spend more for whisky in forty-eight hours than all the churches give to the missions in a year.

The needless use of buttons that women put on their kid gloves would double the missionary contributions.

India has 24,000,000 widows, 75,000 of whom are under nine years of age. The number of women shut up in zenanas is 40,000,000.—*Christian Worker*.

CHURCH-SCHOOL TEACHERS

WILL find a forthcoming series of articles in the *Youth's Instructor* on "Drawing from Nature," by Pedro Lemos, of special help in their work. The first four numbers of the series take up the subject of perspective in a simple way, which, with accompanying pen drawings, will make it easily understood. The first number will appear in the *Instructor* of November 9.

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OUR WORK AND WORKERS.

THE World's Harvest double number, with illuminated cover, of date November 29, is well designed to give an unprecedented impetus not only to the "SIGNS work" itself, but to all lines of our work. The results of this effort will be in proportion to the active interest taken in its circulation. Our brethren should remember that it stands for the two issues of November 29 and December 6. There will be no paper printed for the latter date. Bear this in mind in ordering, and order for two weeks' work, even if it be not intended to do extra work with it.

WE have received volume 1, number 1, of *The Helping Hand*, a monthly magazine, published in connection with the Helping Hand and Medical Mission, 641-647 Commercial Street, San Francisco, Cal. This initial number shows very neat typography, and contains interesting matter pertinent to the work of the mission. The cover design shows a street scene in the vicinity of the mission itself. The price of the magazine (16 pages and cover) is only 25 cents a year. By subscribing you will get more than the worth of your money, besides helping the mission.

REFERRING to the new sanitarium at Des Moines, Iowa, the *Bulletin* says: "The sanitarium is now open for patients. Several are already availing themselves of the benefits to be obtained, and those who have been waiting for its completion need wait no longer. A consecrated corps of nurses have been selected to administer to the wants of the patients. It is hoped that this institution, which has been planted for the Lord's work, will indeed prove a blessing to suffering humanity."

FROM Brother S. B. Horton, Lake Charles, La., we have the encouraging report that "one of our canvassers, as well as our Bible worker, has been doing good work with the SIGNS. From Northeast Louisiana especially, encouraging words come to us concerning souls who are accepting present truth through the SIGNS work. . . . I am interested in seeing the circulation of the SIGNS increased, for it is a most excellent medium with which to work on missionary lines."

NEW YORK CONFERENCE at its recent annual session adopted the following resolution:—

"Resolved, That we give more attention to the question of religious liberty, seeking to enlighten the people by every means, and encouraging the Religious Liberty Association in its work of caring for the families of the persecuted, and publishing and circulating literature, also becoming members of the association, and otherwise giving it our support."

A CHURCH has been organized in the vicinity of the new Woodland Academy, Wis., and a church school is to be started as soon as a building can be secured.

SEVEN converts are reported at Clear Lake, Wis., by Brethren N. P. Neilsen and J. B. Locken.

THREE candidates were recently baptized at Poyssippi, Wis., by Brother J. N. Anderson.

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NOTHING LOST.

THE look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes—
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood,
The quiet, steadfast love that strove to win
Some wanderer from the ways of sin—
These are not lost.

Not lost, O Lord! for in Thy city bright
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below
Thou wilt reveal; and we shall surely know
These are not lost.

—Richard Metcalf.

THE USE OF WATER IN DISEASE.

WATER can be used beneficially in a variety of ways. There is scarcely a good effect upon the human system which can be derived from drugs which can not be secured from water, and the water has the advantage of not leaving behind it the injurious after effect of drugs. We have now reached a period which is the great harvest-time for the patent-medicine man; he has something that "beats the Klondike." Car-loads and car-loads of this stuff are yearly buried in human stomachs, and the principal effective element in many of them is cheap whisky. Half of the so-called "Bitters" will burn, because some of them contain as high as forty per cent. of alcohol.

There are many varieties of these patent-medicine "remedies," but they are all more or less deceptive,—they make a man feel better when he is no better; they make him feel strong when he is weak. There is coming a day of reckoning for those who use these artificial props. When the body has to be held up by an artificial aid, there is something wrong. It is only when the remedy or treatment builds up the man, so that he is like a tree whose roots strike deep into the earth, and thus holds it up, that there is anything physiologically permanent.

I will try to make clear the difference between an artificial stimulant and a physiological stimulant. A physician once said he had been giving his patients artificial stimulants, and now, said he to us, "I am going to send them to you to get physiological stimulation."

The beautiful sunlight is a physiological stimulant. The alternate hot and cold application of water is a physiological stimulant.

Strychnine is an artificial stimulant; it irritates the nerve centers and drives a man on, producing a similar effect to that of whipping a horse; it also adds to the poisons already in the system; it irritates the eliminating organs which have to carry it off. The reverse of this is true of a physiological stimulant,—that is the difference between the two.

It can easily be seen that there is a radical difference between taking into the body something that irritates and poisons the system, and the applying of a physiological stimulant such as hot and cold application. We feel better in winter, because cold is a natural stimulant. Long hot treatments are relaxing; therefore they should be short, and quickly

applied. And, likewise, do not take a long cold treatment, but only enough to get the chill from it. This brief chill is a sort of fire-alarm for every cell in the body. The effect of this stimulation is to make us feel better. We ought to get that feeling out of every cold treatment. At first there is a brief depression, then the patient reacts, and every cell in the body gets to living on a higher plane. It is like a spring which bounds higher after depressing it than it was before, while at rest. By repeating this day after day, by and by these nerve cells will actually have learned the secret of living upon this higher plane. But don't stay in the cold spray or bath too long; the quicker it is done the better. Get the sensation produced by the spray, and then there is a mighty effort of nature to restore the equilibrium; and when that is done, we feel better. Keep this up and by and by you will be able to live upon a high plane and maintain that good feeling all the time. It is possible to do that; it is of no use to live down in the vale of despondency when there is a better place to camp.

We can secure something besides stimulating effects from water; we can as readily get a sedative effect. Here, for example, is a person who can not sleep; his nervous system is upon a high tension. Give a 20-grain dose of trional and it quiets him, but it does not restore the blessed feeling of rest. But if that patient is placed in a bath at a temperature of 95° for half an hour or an hour, that shuts off all the irritations to the nerves in the skin, and produces quiet. When a person has received an extensive burn, we put him into a full bath of about 95°, and he may remain in it for a long time—sometimes as long as five or six months. There is nothing weakening about it when the water is about the temperature of the skin.

The same effect may be produced by another procedure, namely, by a wet-sheet pack. The sheet is wrung out of water at a temperature of 75° to 80° or even much colder, and wrapped around the patient, and several dry blankets wrapped over it. There will then be a reaction, followed by a quieting influence. Sometimes raving maniacs who have not slept for several days or nights, when treated in this manner, go to sleep in a few minutes. In such cases it certainly could not be due to mind-cure. It is because there is something in the application which is naturally soothing. This is such a simple and valuable remedy that all should know how to do it.

These things put a man to sleep because they *soothe* his nerves, but drugs and opiates put a man to sleep because they *benumb* his nerves. The man who is put to sleep by drugs feels miserable the next day, but the man who is put to sleep by the application of water feels better the next day; so there is a radical difference between the two methods of treatment.

In cases of bruises and wounds, water can be applied with good results. A man may come in who has been working with some heavy instrument which came down upon his hand and smashed it. The physician repairs it and then places it in hot water—not hot

enough to be uncomfortable, however—and it is remarkable what beautiful results may be seen. This of course is especially applicable to hands that are so crushed and blue that it seems as tho gangrene will occur. Often by this treatment with hot water and proper bandaging, growth is stimulated and the parts are saved.

It may be asked, "Do you not give any morphine in such cases?" Possibly, at first, if the patient is suffering very severely. And it would be very pleasant for the physician if he could safely keep on giving morphine, but this he can not do, for it is imperatively demanded that nature shall have a chance to cure such cases. The influence of morphine, which paralyzes the nerves and thus relieves the pain, also paralyzes the *activities* of the cells of the body which are building up the injured part.

To illustrate: Suppose there were a number of men putting up a building and there was a boy present who was making a very disagreeable racket; then suppose there should be a storm of hail sufficient to silence the boy; the hailstones that silenced the boy would also stop the operations of the men who were putting up the building. So, with the use of morphine, we might silence the pain, but we would also silence the activities of the man. It is wicked to give such a patient something that will merely stop the pain but which antagonizes nature,—it is just putting a foot upon nature. It is amazing how readily such pains may be removed by application of moist heat.

DAVID PAULSON, M.D.

WOMAN'S CRUEL DEMAND.

ARE women, as a class, unkind or inhuman? We do not consider them so. As the old saying is, "Woman thinks she is always right until she knows she is wrong."

In thousands of American homes where refinement holds sway, birds of various climes are cherished as a source of delight. This mission is one of gentleness and mercy, as they appeal to the finer nature of children. Their beauty, helplessness, and power of song are God-given lessons to all. We have known them to roam at will through a home and then return to their cage.

Suppose after years of caressing and care you call your children around you, take this sweet singer of the sunny South in your left hand, and with a sharp stiletto in your right hand begin at its throat, cut it open, and skin it alive while yet the tender form is quivering with pain. What would the lesson be to your children?—One of direst cruelty, and one that years would not banish from their memory. And yet this occurs by the wholesale as a money-making traffic. "Man's inhumanity to man" is evil enough, but this inhuman torture to the innocent birds is a thousand-fold more to be condemned.

Let us read some of the authentic statistics in regard to this evil: In one province of India thirty thousand birds were killed within three days to meet this cruel demand. One consignment brought to England contained thirty-two thousand humming-birds, eighty thousand water-fowl, and eight hundred thousand pairs of wings.

Three hundred and sixty thousand bird skins were sold at one time; and these beautiful birds are stripped of their skins while throbbing with life. Even the slaughter of birds for food should be denounced. It is stated that London receives daily in early spring from twenty to forty thousand larks.

Careful estimates have resulted in the positive assertion that eight millions of birds are annually sacrificed at the shrine of fashion. What would we conclude if we should behold a beautiful dead bird fastened to the side of a man's hat? We would raise our hands and exclaim, He must be crazy!

One ornithologist, walking through the Washington city market, once counted three hundred bluebirds in one stall. Many parts of the country are already paying the penalty of this bird banishment, as the rapid increase of insects is proving alarmingly destructive to both grains and fruits.

Women alone are responsible for this barbarous custom, and it is our earnest desire that they refrain from the use of them as ornaments and only invest in the living songsters. There is no study that children can engage in that will be more helpful than the habits of birds, butterflies, and other insects. It tends to make them thoughtful and kind.—*Pentecostal Herald.*

DINNER MENU.

- | | |
|---------------------------|-----------------|
| Flemish Soup | Nuttose Cutlets |
| Rice Croquettes and Jelly | Cabbage Salad |
| Cream Tartlets | |

Flemish Soup.—One yellow turnip, one small carrot, half head of celery, one small bunch of green onions or two leeks, one head of lettuce, a bunch of asparagus, half teacup spinach left from yesterday's dinner, two tablespoonfuls olive-oil, yolk of two eggs, half a pint strained tomatoes, four quarts boiling water, two or three tablespoonfuls of breaded flour to thicken. Chop the vegetables all together (use only the tops of the asparagus), put the oil in the soup kettle, and throw in the vegetables; cover the pot, and stew gently for one hour. Then add the water and cook an hour longer, and thicken with the flour. Now beat the yolk of eggs well, and add three ladlefuls of the soup to them, a little at a time, beating the eggs as you add the soup. Pour the egg mixture into the soup. Keep stirring as you do so. Cook the soup for five minutes longer, but do not leave off stirring or the eggs will curdle. Serve hot with sippets of toasted bread.

Nuttose Cutlets.—Slice one onion and half a head of celery and put them in a saucepan; add half a pint of tomato and a little sage. Now slice and add to this one pound nuttose, nucose, or nutlet, cover the saucepan, and cook with gentle heat for one hour. Have another saucepan ready, into which put one and a half quarts granose. Set soup strainer over the saucepan, turn the sliced nuttose, etc., into the strainer, and with a potato masher press it through onto the granose, and mix well. A little more water may be added if it is too dry.

Make into pear-shaped balls, and with a knife flatten and shape into cutlets. Insert a piece of macaroni two inches long, to represent the bone. Lay them on an oiled baking-pan and brush over with a beaten egg; cook in a quick oven fifteen minutes. Serve on green peas or puree of green peas, or on a puree of tomatoes.

Rice Croquettes and Jelly.—Put one cup of rice on to boil in three cups water, and two tablespoonfuls of sugar. Cover and cook until rice is tender; do not stir while cooking. When cooked, remove from the stove and turn the rice out into an agate milk-pan or anything of the kind, and work in it the yolk of two eggs and a little salt. Flour the hands and shape into balls, and with the forefinger make a hole in the center of each to hold a teaspoonful of jelly. Egg and bread-crumbs them and bake in quick oven fifteen minutes. Serve with a slice of orange under each croquette and a teaspoonful of jelly in each hole. A little thickened grape juice makes a nice sauce for this dish.

Cabbage Salad.—Mince finely some white, tender cabbage; add lemon juice and salt to taste. A little celery salt added gives a nice flavor to this salad.

Cream Tartlet.—Make a paste of two whites and four yolks of eggs, two tablespoonfuls of thick cream, four tablespoonfuls of sugar, two cups of flour. Work very lightly, and roll it out a quarter of an inch thick. Line patty-pans or tartlet pans with the paste and fill them with rice to keep the shape. Bake in a moderate oven ten or fifteen minutes. Remove rice and fill them with apple jam or marmalade, and put a tablespoonful of whipped cream on each.

J. E. PATERSON.

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THE DECADENCE OF BRITISH AGRICULTURE.

In the *Annals* of the American Academy of Political and Social Science, Prof. John F. Crowell gives some solicitous and uneasy views of the present condition of agriculture in England. He notes the speedy transfer of the people from the country to the cities, and says that this is producing a rapid decline in the values of rural property. He thinks that not only is the social constitution being reconstructed, but that there is a rapid drying up of one of the nation's main sources of public revenue, and also the income to many of the nation's most cherished institutions.

What a great mistake men make when they desert the farm! The tenantry system of England is no doubt responsible for much of the decline in agriculture; but that evil does not exist in this country. Hundreds of families who are now crowded into the cities and hardly able to get the bread with which to sustain life, might be making good livings on small farms of from five to twenty acres. There is no work that is more completely adapted to man than agriculture. But many men have failed to appreciate this, and hence refuse to adapt themselves to the very thing that their Creator has already adapted to them. We can not

hope to see a general turning away from the cities to the farm. But we hope that some at least will be induced to consider the advantages of it, and try the benefits of agriculture and a country home.

T.

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THE SABBATH SCHOOL

LESSON VII.—SABBATH, NOVEMBER 18, 1899. WOS PRONOUNCED ON THE SCRIBES AND PHARISEES.

In the Temple at Jerusalem, A.D. 31.

Lesson Scripture, Matt. 23:1-39, R.V.

1. Then spake Jesus to the multitudes and to His disciples, saying, The scribes and the Pharisees sit on Moses' seat; all things therefore whatsoever they bid you, these do and observe; but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do for to be seen of men; for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of men, Rabbi. But be not ye called Rabbi; for one is your Teacher, and all ye are brethren. And call no man your father on the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted. 13. But ye unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering in to enter. 14. Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretense ye make long prayers; therefore ye shall receive greater condemnation. 15. Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves. 16. Wo unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind; for whether is greater, the gold, or the temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind; for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by Him that sitteth thereon. 23. Wo unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith; but these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel. 25. Wo unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. 27. Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. 29. Wo unto you, scribes and Pharisees, hypocrites! for ye build the sepulchers of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes; some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city; that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation. 37. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.

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. Notwithstanding Christ had exposed the evil character of the Jewish officials, what did He tell the people of the position they occupied? Matt. 23:1, 2. Note 1. (Neh. 8:4-8; Mal. 2:7.) 2. In view of the place held by them, what attitude did Jesus

say the people should hold toward these rulers? Verse 3. (Rom. 2:13-14.) 3. How did He justify His statement, "They say and do not"? Verses 4-7. 4. After pointing out the glaring defects of those in power, what counsel did Jesus give? Verses 8-10. (James 3:1; 1 Peter 5:3.) 5. What is true of one who is really great in the service of God? Verse 11. 6. What is sure to come to those who put themselves above others? Verse 12. (1 Peter 5:5-7; Ps. 55:22.) 7. What reason did Jesus give for pronouncing the first wo upon the scribes and Pharisees? Verse 13. Note 2. 8. For what reason was the second wo pronounced? Verse 14. 9. Repeat the charge against them under the third wo. V. 15. 10. In pronouncing the fourth wo, what did He call them? What errors had they taught? Verses 16-22. 11. What greater wrong made them subject to a fifth denunciation? Verses 23, 25. (Micah 6:8.) 12. Under a sixth wo pronounced, what did Jesus say those leaders were like? Verses 25-28. (Luke 11:39; Acts 23:5.) 13. Under the seventh and last wo, with what did Christ charge the scribes and Pharisees? Verses 29-32. (Acts 7:51, 52.) 14. In what terms did He describe their character? What question did He raise? Verse 32. 15. What did He say would be required of the generation guilty of these things? Verses 34-36. (Rev. 18:24.) 16. Suddenly changing His manner, what tender yet mournful words were uttered by the Lord? Verses 37, 38.

Side Lights.—"Desire of Ages," chapter 67; "Spirit of Prophecy," vol. 3, chapter 4.

NOTES.

1. Then spake Jesus.—Mark says that after the public silencing of the Pharisees, "the common people heard Him gladly." They were then prepared to hear dark revelations concerning their former leaders. After they had perceived the hypocrisy of the men in high places, there was no longer any danger of their turning against their Lord. On the other hand, their attitude would deter the officials from laying violent hands on Christ until He had fully brought out their character in its true light. His words of condemnation on this occasion were most scathing; yet they were those of gentleness; to the Pharisees, however, they were but the voice of volumed terror. Never were more terrible denunciations uttered than were heaped on those Pharisees. Yet this was done without any commingling of sinful passion or of revengeful malice. His words were those of the Eternal Judge, which all who shall be found at last in the same class, will hear concerning themselves.

2. But wo.—How different the words of this last day's message in the temple, from the teaching of the Saviour on the mount of blessing! The words of blessing were uttered on a mountain-side of Galilee; the words of wo were pronounced in the courts of the Lord's house. But it can not be that these words were uttered simply because those men were sinners. There must have been something about them more terrible than mere acts of evil; for to the woman taken in adultery the Saviour kindly said, "Neither do I condemn thee; go and sin no more." But to the haughty Pharisees at whose table Christ sat, He spoke altogether differently. These words were directed against those who cherished hidden sins,—corruption of heart,—while they outwardly posed as God's servants. Hypocrisy must therefore be one of the most hideous, nauseating sins in God's sight, especially where its influence is used to lead souls to perdition. The Gospel is, therefore, like the cloudy-fiery pillar,—a glowing light to the faithful, but a lowering gloom to the faithless; to some it speaks tenderness; to others, terror; to some it is all blessing; to others it proves a curse.



THE SUNDAY SCHOOL

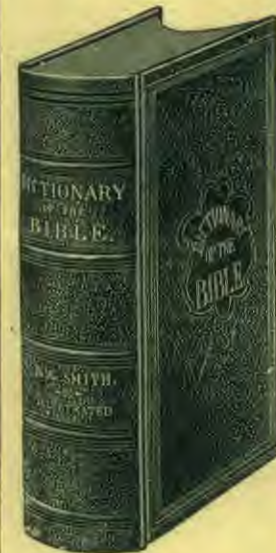
LESSON VIII.—SUNDAY, NOVEMBER 19, 1899. PUBLIC READING OF THE SCRIPTURES.

Lesson Scripture, Neh. 8:1-12, R.V.

1. And when the seventh month was come, the children of Israel were in their cities. And all the people gathered themselves together as one man into the broad place that was before the water-gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation, both men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the broad place that was before the water-gate from early morning until mid-

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A. O. TAIT, - - - - - ASSISTANT EDITOR.

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Oakland, Cal.

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TO CONTRIBUTORS.

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

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

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

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

day, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Sheama, and Anaiah, and Uriah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiiah, and Mishael, and Malchijah, and Hashum, and Hashbaddanah, Zechariah, and Meshullam.

5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the 6 people stood up; and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with the lifting up of their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiiah, and the Levites, caused the people to understand the law; and the 8 people stood in their place. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they 9 understood the reading. And Nehemiah, which was the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord; neither be ye 11 grieved; for the joy of the Lord is your strength. So the Levites stilled all the people, saying, Hold your peace, for the 12 day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them."

Golden Text: "And he read therein before the street that was before the water-gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law." Neh. 8:3.

SUGGESTIVE QUESTIONS.

- (1) How large a congregation came together? and where did they meet? V. 1. Note 1. (2) What did they ask of Ezra, the scribe? V. 1. (3) At what time was this meeting held? V. 2. (4) What did Ezra bring before the congregation at this time? V. 2. Note 2. (5) How long did he continue to read from the book of the law? And how did the people receive what was read? V. 3. (6) When Ezra blessed the Lord, what did all the people say? And how did they show their reverence for the Lord and His Word? V. 6. (7) Were the people helped to understand? V. 8. (8) What did the people do when they heard the words of the law? V. 9. (9) Why were the people told to refrain from weeping? Vs. 9, 10. (10) What is the "joy of the Lord"? V. 10. (11) Why did the people make "great mirth"? Verse 12.

NOTES.

1. This lesson gives the report of a most wonderful meeting. It can not be studied too closely in every particular. Each sentence should be carefully pondered so that we may fully comprehend what God designs to teach us in this important scripture.

2. The law.—The last lesson gave a full history of the rebuilding of the walls of Jerusalem. This lesson is an account of the beginning of a reformation among the people. Israel had long been in Babylon, surrounded by the grossest depths of heathenism. And when it is remembered that they were sent into the Babylonish captivity because of their departure from God, it becomes very evident that many of them were by this time in the grossest errors and vices. But Ezra, like every true priest or minister of God, brought forth the book of God's law and read from it. This book as it was read revealed their sinfulness. And so strong was the contrast between what their characters were and what the Word of God held forth as right, that the people were moved to weeping. And thus it will always be when the Word of God is really believed in and held forth by a religious teacher; it will do its appointed work of breaking the hard hearts of men and leading them to repentance and contrition. The Word of God is in and of itself both living and powerful. Heb. 4:12. *It is life and power.* And every reform worthy of the name has been based on the powerful Word. But every individual who is truly reformed must have the ever-living Word of God as his sure foundation. The person who has learned that God's Word has both life and power, has learned the secret of every reform, and has stepped upon the ladder by which he may mount to the very heights of the pure and holy life of God and His Christ.



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There are many who are not ashamed to sin, but are ashamed to confess their sins. But confessing sin is simply forswearing allegiance to Satan.

You wish God to be faithful in His promises; you ought also to believe that He demands faithfulness in respect to His precepts. If He fails in His holiness, what assurance have you that He will prove true in His goodness?

These days are what may be called "booming" times; but in not a few features are evil days foretold. Collapse is sure to follow unwise ventures, and the prophecies of God's Word foretell no roseate future in this world. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished."

Do you know, dear soul, why you oppose God's law? The Word tells you: "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. This is the secret of all opposition to the law of Heaven's King. The remedy is the new heart and new mind of Christ Jesus.

Dr. T. J. Lacy, of this city, says truly that there is a "nobility" in work. He adds: "Christianity has been a supreme factor in bringing this about. It began as a workingman's religion. Jesus was a carpenter. Paul was a tent-maker. The church should have a profound interest in the welfare of the toiling masses." But the church will not elevate true labor by human organization. Only as she by God's grace helps to ennoble the individual man will she truly help the workingmen.

General rains throughout California during the past few days have ushered in the "rainy season." The "rainy season" in this State designates that portion of the year when occasional showers and sometimes a rain that will last for several days in succession may be expected. The many beautiful days and weeks that are interspersed among these days of rain, are so glorious as to make one's heart go out instinctively in praise to our heavenly Father for His great temporal gifts. And since we can have such fine days in this sin-cursed earth, what will it be in that renewed earth that is to be the home of the redeemed?

"The Lord Was above Them."—An article in the *Sunday School Times* of September 30, by Prof. Dr. A. Weidman, shows that the Egyptians at the time of the Exodus had no idea of the one God, all-powerful and all-wise. Their general conception was of a multitude of gods, each having his field and function in the reign of nature. Then how appropriate and merciful even were the plagues of Egypt! In them the Egyptians were not only shown that the one God of Israel was all-embracing, all-efficient, all-powerful, and all-wise, but that the various gods of Egypt, whether worshiped by king or peasant, were nothing in the sight of Jehovah. Truly Jethro said of the gods of Egypt and their worshipers, "Wherein they dealt proudly He [Jehovah] was above them." It is so to-day. "There is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Cor. 8:6.

NOW ON THE PRESS.

THE World's Harvest issue of the SIGNS OF THE TIMES is now on the press, and we expect to have copies ready to send to our subscribers and agents within a day or two after the time that this paper reaches you. This number is sent several weeks in advance of its regular time, so that all may see it as early as possible, and once it is in your hands we feel sure that you will become imbued with the strong desire of ordering many additional copies.

We have spoken from time to time in the past few months in regard to the value and importance of the World's Harvest issue. But when we come to get the paper on the press and see it in its completed form, we are persuaded that what we have said about it does not begin to represent its great worth. Be on the lookout for it, and we hope that you will do everything within your power to give it a very wide circulation.

Orders are coming in from all parts of the country. These will be filled in the order in which they are received. You will want a lot of them to send to your friends, and we hope you will also want many of them to sell in your locality. Have you ordered yet? If not, send your order without delay.

Price: 10 cents for single copies; five to twenty, 5 cents a copy; twenty-five and over, 4 cents a copy. Remember that it is a double number, beautifully illustrated—thirty-two pages and cover.

The world is earnestly seeking for the matter that the SIGNS OF THE TIMES contains, and let us hasten to give it to them. We are getting letters every day from those who are praising the Lord for what the SIGNS has done for them, and this World's Harvest issue will interest many that would not be reached by the regular issues. These times are thrillingly ominous. Let every man be at his post of duty and doing his best.

Education Not Righteousness.—There was never a falser conception than that educated men must be honest and just men. This idea is voiced in a recent utterance on the Dreyfus question. Says the writer:—

"No civilized country could produce a conspiracy of men educated, cultured, and responsible, like the French military chiefs, to stoop to the baseness and infamy of plotting to ruin an insignificant, petty officer."

And more of the same import. But "civilization," so called, has nothing to do with righteousness. The crimes against justice wrought by "civilized" governments cry to high heaven for vengeance. Education and culture, as the world goes, may be possessed by the wickedest knaves on earth. The devil is both educated and cultured when occasion demands. There is one thing better than knowledge, and that is love of God and man.

Growth of Catholicism.—For the last ten years the growth of the Catholic Church, in the archdiocese of Archbishop Riordan, of San Francisco, is outlined in the *Catholic Directory*, published under the supervision of the archbishop, as follows:—

"Total number of communicants in the Catholic Church within the jurisdiction of Archbishop Riordan for the past ten years, 225,000. This includes the churches of San Francisco, San Mateo, San Joaquin, Stanislaus, Sonoma, Contra Costa, Lake, Marin, Mendocino, Napa, Solano, and Alameda Counties,

and those portions of the counties of Santa Cruz and Merced lying north of 37 minutes 5 degrees north latitude."

This represents the growth. What the total number is, we do not know; but we do know this, that Roman Catholicism is growing as so-called Protestantism is not.

A MODEST REQUEST.

A GENTLEMAN in Denver, Colo., sends us this modest request: That we secure a column of a daily paper of good circulation in Oakland or San Francisco, or, if we prefer, print his writing in the SIGNS OF THE TIMES, that he may show that we "are in error" in respect to the Sabbath, to reply to him if we desire; and he tells us that if we do not do this, he "will regard any refusal on your [our] part as a concession of recognized weakness of your [our] faith in your cause."

Now, is not this a truly modest request? Mr. Barclay wishes us to "secure" the column of a daily, take the time to fill it, send him a copy of the paper, let him occupy the space which we have secured the next day, or week, or month, in order that he may in his great interest for us show us that we are in error!

No, Friend Barclay, we can not accede to your request. Let us suggest: (1) We can not afford to go to the expense of "securing" a column in a daily for an indefinite length of time to have some man who thinks we are in error endeavor to convince us that we are, when we know that we are not. (2) We have a paper now with a general circulation of 40,000 weekly (we wish it were a million); why should we "secure" space in a daily with a less and local circulation? (3) We have not time to notice the challenges (of which this is a type) of those who desire somebody else to furnish space for what they may write: (4) We would suggest that Mr. Barclay write us a good friendly letter showing us where we are in error. We shall read it, tho we may not have time to reply. (5) Let him read the SIGNS OF THE TIMES, "The Lord's Day, the Test of the Ages," "The History of the Sabbath and First Day of the Week," and other Sabbath publications, and he may be led to see himself in error. (6) If this does not satisfy him, let him secure a column of space in the *Denver Republican* or the *Rocky Mountain News* and set forth his views in that, asking for correction, and we are sure some kind friend will set him right. These are the best suggestions which occur to us at present. If this causes Mr. Barclay to regard our refusal as "a concession of recognized weakness of" our "faith," we are sorry that he is determined to believe what is not so. One thing let us correct: he says we "reject all who do not pretend to keep Saturday." He is surely mistaken; we "reject" no one. And, so far as "Saturday" is concerned, we are not desirous that any should keep it. But we are desirous that men should know the Sabbath of the Jehovah, the true Lord's day; for a blessing from God is in it for all who will obey.

To Our Friends.—Many of our patrons would be glad to send copies of the splendid, thirty-six page, beautifully-illustrated World's Harvest number of the SIGNS OF THE TIMES to friends and others who ought to know the truth it teaches, if they could avoid the extra expense of postage which must be incurred when papers are remailed. Now, altho the regular retail price is ten cents per copy, we will make this liberal offer:—

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NOTICE THIS.

For the remainder of this year and the whole of 1900 the SIGNS OF THE TIMES will be sent to the person who sends one dollar direct to this office. This is an offer worth taking advantage of now. Those received before the date of the double number will of course include that.