

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 46.
For Terms, See Page 15.

OAKLAND, CALIFORNIA, NOVEMBER 15, 1899.

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

NOT MAN BUT GOD.

BUT we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:7. "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . That, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:25-31.

THROUGHOUT earth's sad history it has been the object of Satan to hold man to outward appearance rather than to inward worth; and to a great extent he has succeeded. Man has been more impressed by what he has seen and heard than by what is. He has worshiped stocks and stones and images of his own manufacture, rather than the great God, who made all things. He has seen his idols shattered many times; he has seen the work which he thought due to their worship melt away, yet he blindly falls again before his senseless god, or god of flesh, and worships as of yore.

AND all this is not because man may not find the true God; for He gives man all he has, reveals Himself in a myriad ways, "that they should seek the Lord, if haply they might feel after Him, and find Him, tho He be not far from every one of us." Acts 17:27.

WHAT a blessed truth this is; and yet how true it is that the very men which God intrusts with the message hide from the needy sinner, by their own shadow, the glorious light of the Gospel of Christ! Not so with nature. Every year, in seed-time and harvest, nature reveals God, dying as to herself, that men may see God's power and glory in the resurrection and

the harvest. But man, poor, weak, mortal, changeable, fickle, inconstant man, exalts himself, and hides God.

GOD'S Word has been the joy and rejoicing of the heart of His people in all past ages. Abel and Enoch and Noah and Abraham and Moses and Joshua and Samuel and David and Elijah and Isaiah and Jeremiah and Daniel, and even so to the end of the long list of the heroes of faith, the men of God abased self and exalted the Master. God said it; that was

men of power. Paul could boast pure pedigree, unswerving devotion to ritual and nation, membership in the strictest sect, great scholarship, consuming zeal in religion, and outward blamelessness of life; but all these he lays at the feet of Christ, and declares them refuse and loss. He emptied himself, like his divine Master, and God filled him. Mighty eloquence fell from his lips,—truth which has blessed the ages. The incident which the artist has attempted to portray in our illustration, was characteristic of his life. Paul and

Barnabas are at Lystra. An impotent (helpless, powerless) man is among the hearers. He believes, and the apostle sees it. Paul speaks, "Stand upright on thy feet. And he leaped and walked." Acts 14:10. And the people whose priests had hid God by the human, exalt the men as gods, and bring forth "oxen and garlands unto the gates, and would have done sacrifice with the people." Verse 13. Do the apostles receive the homage, and allow themselves to be thus exalted?



"Why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God." Acts 14:15.

sufficient. They were mortal; yet men honored them. They said, not us, but God. The one exception, once in a lifetime, under sore provocation, was punished by premature death as a public reproof of self-exaltation.

BUT now the "higher criticism" of mortal man has made in the eyes of the people the Word of God of little more account than the mythology of Greece or Rome; and the tradition of a paganized church, fostered by "leaders" in professed Christian thought, have made the commands of God of none effect. And in it all before the eyes of the people God is brought low, and man is exalted as a demi-god.

Not so with the heroes of faith, the mighty

Not so. They mourn that the people are so blind. They are in haste to undeceive them. They rend their clothes, and cry:—

"Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Verses 15-17.

THIS is the message of the true servants of God. Men are nothing, tho other men may count them gods. The prophets were men; the apostles were men. The power, the wisdom, the goodness, are all of God. "But we

have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? . . . Therefore let no man glory in men."

This is the message of the everlasting Gospel to the world to-day. "The Voice said, Cry. And he said, What shall I cry? **All flesh is grass**, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the Spirit of the Lord blqweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but **the Word of our God shall stand forever.**" Isa. 40:6-8. And here is a kindred message of the everlasting Gospel: "Fear God, and **give glory to Him**; for the hour of *His judgment is come*; and **worship Him that made heaven, and earth.**" Rev. 14:6, 7. O, that men could once see and know God! No longer would they exalt man, save in God's way.

FIRST A HOLY CHURCH THEN THE HOLY GHOST.

The Church and the Spirit—An Organized Church—What Church?

THE Holy Spirit in his office of witness as manifested on the day of Pentecost belongs to, and is only given to, the church. As lungs to breathing, so is the church to the Holy Ghost. It is true that it is the globule, or lung cell, which receives the air, but God "fitly joined together and compacted" these individual cells into lungs before He breathed into them the breath of life, and these cells perform a function thus fitly joined together which they could not perform separated. It is also true that the Holy Ghost is given to "each one" as on the day of Pentecost, but each one must be of "one accord," or "fitly joined together in one body," as was the church then, with all the Achans and Judases cleansed out, before they can manifest the fulness of the witnessing power which God has given to the church.

The church is the "habitation of God through the Spirit," or, in other words, God inhabits the church by means of His representative, the Holy Spirit. The individual members are all "fitly framed together" "into an holy temple," "for an habitation of God through the Spirit." Eph. 2:21, 22. And the gifts of the Spirit, which are the *demonstrations* of the power of the Holy Spirit for service, for witnessing, are given to the church. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." All these are gifts of the Spirit, and God hath set them in the church. 1 Cor. 12:28.

Some one will admit all this but say that it is the invisible church, or body of Christ, to whom the fulness of the Holy Spirit is given; that, therefore, a visible or organized church is not necessary. But this is a mistake. It is a *visible, organized* church which received the power from on high on the day of Pentecost. It was a church which Christ had organized, but it was nevertheless *organized and visible*. Christ said, "The gates of hell shall not prevail against" "My church;" and He shows the church to be a visible, responsible body, which can hear of the trespassing of obstinate members and speak authoritatively to such members. Matt. 18:15-18.

From this we must deduct the solemn truth

that we can not have apostolic power in the church until we have a church of apostolic purity. A church must be *found or framed* out of which all the Achans and Ananias have been cleansed.

If one Achan drove the power of God from "the church in the wilderness," the many Achans can but keep the "power from on high" away from the church of to-day. What, then, shall be done? Shall we cease to seek God for the baptism of His Spirit because His fulness can not be realized until the church is cleansed?—God forbid.

First Seek the Lord for His Spirit to Cleanse You, and then to use you to witness against the uncleanness of the church. By this means you will either cleanse the church or hear a call from the Spirit, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The writer is positive that he is able to point out the church whom God will use to manifest forth the fulness of His power. Reader, are you anxious to find that church? Here is a description of it.

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:14-17.

Reader, can you find the church described by this scripture? Do you know of a church that has a form of godliness without the power? Do you know of a church that is proud and worldly while claiming to be the true church of God? Is this church your church? Do you reply that you don't know of a church that is not in that condition? It isn't enough to be able to find such a church—that is, easy. But can you find a church in that condition that will confess that they are in that condition—not a church that has a *few* members in it "who sigh and cry for the abominations that be done in the midst thereof," but a whole church that will acknowledge that they are in that condition, or can be led to acknowledge that they are in that condition. Until such a church is found or formed it will be impossible for God to manifest forth to the world the fulness of the power from on high.

When a church can be found that will acknowledge that they are wretched, and miserable, and poor, and blind, and naked, and will heed the exhortation that follows, then we shall have found the church through whom God will manifest all the power of the Holy Ghost. "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:18-20.

The church that will accept of this fearful rebuke, repent, and open the door to Jesus Christ in the person of the Holy Spirit, will have all its denominational pride cleansed away. And it is this pride which, as much as any other sin, is keeping the Holy Ghost from the church.

ALBION F. BALLENGER.

"WHEN thou hast Christ, thou art rich, and hast enough."

THE LAW REVEALED IN CHRIST.

God Manifest in Christ—Christ the Only Way of Salvation—A Great and Blessed Truth—Love and Justice—An Unchangeable Law.

GOD so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

As speech is to thought, so is Christ to the invisible God. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, to make known in His life and character the attributes of the Father, that men might bear the image of the invisible God. He was the embodiment of the law of God, which is the transcript of His character.

The world saw God imaged in the purity and benevolence of Christ; but because of its depravity and darkness, it did not recognize Him as the Son of God. "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth." He was "the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not." In spite of overwhelming evidence, men manifested unbelief which only Satan could inspire.

Christ secured probation for man at an infinite cost. He must suffer for the sins of the world, that the purposes of God might not be defeated. He must destroy the apostate; for the death of Satan meant life to all who believe, and death to all who are disobedient. Nothing less than the life of Christ would atone for man's transgression. He must restore man by placing on vantage ground every one who would believe in Him as a personal Saviour. When there was no heart to pity, His arm brought salvation. God laid help on One that was mighty, saying, "Save man from destruction." The Son of God accepted the work joyfully, becoming man's substitute and surety, that He might save him from his sin, and call him from transgression to obedience. He pledged Himself to take man's nature, and stand at the head of the human race, to satisfy every claim made against them as a people bound in the slavery of sin. Through this gift of God to the world man has been given every opportunity of knowing God and the laws of His government.

The truth could come to man only through Christ, for He was the image of the invisible God. He represented the power and glory of the Father, and the divine signature was upon all His words and works. "I can of mine own self do nothing," He declared; "I speak not of myself; but the Father that dwelleth in Me, He doeth the works." It is a

Great and Blessed Truth

that God is love. The superhuman efforts which the Father has put forth for the good of humanity, reveal that His love is without a parallel. Through Christ this love is constantly expended for men. The heavenly universe is in constant activity in behalf of the sons of men. They work that sinners may be convicted of sin. But man is not to deceive himself with the idea that because God is a God of love, He has not a perfect standard of righteousness. The revelation of His love, in giving His Son to die the shameful death of the cross, shows that God has a standard of character. Only by a life of ignominy and suffering and humiliation and the death of the cross could Christ pay the penalty of the broken law. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

In the grave Christ was the captive of divine justice. To the Judge of the universe He had made Himself responsible for the transgression of the law. It was necessary that there be given to the world a stern manifestation of the wrath of God against all who reject light and evidence and stubbornly remain in unbelief. In the crucifixion of His Son is revealed

God's Hatred for Sin.

This penalty Christ bore for the sins of the transgressor. He has borne the punishment for every man, and for this reason He can ransom every soul, however fallen his condition, if he will accept the law of God as his standard of righteousness. The cry of despair from the soul calls forth the tenderest love of God, and this is salvation to every one that believes. He who sees the guilt of his transgression, and understands the infinite sacrifice made in his behalf, will not continue in sin. But if men continue to resist light and evidence, they will cut themselves off from God's mercy, and then will come the ministry of wrath. God can not save the sinner in his sin. The love of God is immeasurable to those who repent, but His justice is firm and uncompromising to those who abuse his long-suffering love.

God destroyed the inhabitants of the old world by a flood, because they refused to obey His commandments. The record states: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Had man not eaten of the tree of knowledge and every kind of wickedness, God would not have destroyed him. And God "looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

It is thought strange by some that our salvation should demand our entire submission to the law of God. But

The Lord Could Not Do a More Cruel Thing

than to save man in his rebellion. No man can be saved unless he comes under the rule of Christ. Salvation means to us complete surrender of soul, body, and spirit. Because of the unruly elements in our nature, our passions often gain the mastery. The only hope of the sinner is to cease from sin. Then his will is in harmony with the will of Christ. His soul is brought into fellowship with God. Those who enlist in the army of Christ must in all things submit to His authority and consult His will. Implicit obedience is the condition of salvation. God's law must be obeyed in every particular. It is our salvation to make His law our rule, His life our pattern, His glory our chief aim. To keep ourselves in the love of God, to be bound to obedience by His requirements, this is to be free in Christ.

Hurrying them from one temptation to another,

Satan Gives Men No Time to Consider These Things.

Man may repulse the enemy on one point, and think himself secure, but the wily foe has always another scheme in readiness. He follows us at every step, using every circumstance of life to cause us to regard him with favor; for he is playing the game of life for the soul. He institutes every amusement he can devise

to absorb time and keep God out of the thoughts. He has sought to deceive men into the belief that Christ died in order to abrogate the law of God. But Christ did not die to immortalize transgression.

Every Man May Keep the Law of God,

for Christ in His human nature kept the law; and He says to every soul, "If ye love Me, keep My commandments." Christ is "the image of the invisible God, the first-born of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." The first chapter of Colossians will wonderfully enlighten the mind as to the truth as it is in Jesus. If we will study it, we shall understand how Christ has made it possible for man, fallen through disobedience and transgression, to keep all the commandments of God.

Every blessing that Heaven could bestow was given to man in Christ. The Son of God clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold of the throne of the Infinite. He desired to demonstrate to man that humanity connected with divinity, by faith in Christ, might partake of the divine nature. The death of Christ reveals that not one jot or tittle of the law of God can be altered to meet man in his fallen condition.

The Saviour assures us that as long as the heavens and the earth remain, not one tittle of the law shall fail. Christ's death upon the cross did not destroy the heavens or the earth; both still remain; therefore God's law remains unchanged. Far from lessening its claims, the death of Christ testifies through all generations to the immutability of the law of Jehovah. Its claims upon man are eternal.

MRS. E. G. WHITE.

PUNISHMENT OF THE WICKED.

"Whatever Is Conditional May Be Lost."

THEREFORE Mr. Lee takes the position that the loss of salvation, in view of the immortality of the soul, involves endless punishment in endless suffering. This is true so far as loss is concerned, but the question depends upon what the *loss* is. "The soul that sinneth, it shall die." Eze. 18:20. Therefore the soul is lost. Does not the soul lose its life, or existence, according to definitions and Bible proof already given in preceding articles? And, further, this loss, in view of the immortality of the soul, can not be established unless it is first proved that the soul is immortal. God "only hath immortality" (1 Tim. 6:16), therefore man does not possess it apart from God.

Man is called *mortal* in the Bible, not merely his flesh, but all it takes to make man. We read (Job 4:17), "Shall mortal man be more just than God?" The words "immortal soul" are not found in the Word of God. We are commanded to seek for glory, honor, immortality, eternal life. Rom. 2:7. Why seek for a thing we already possess?

It does not follow that, as the immortality of the soul is conditional, it is therefore liable to endless loss or suffering.

All the texts which we have quoted to prove the end of the wicked will also prove that the soul is not immortal.

Mr. Lee quotes the following texts to prove endless suffering: "The soul that sinneth, it shall die." Eze. 18:20. "The wages of sin is death." Rom. 6:23. "To be carnally

minded is death." Rom. 8:6. "Sin, when it is finished, bringeth forth death." James 1:15. He then uses the following language ("Lee's Theology," p. 325): "If death is made to consist of the dissolution of the body, it is the negation of those vital energies which constitute natural or animal life. Now, when a person is dead, on this principle self-resuscitation is utterly impossible; life has become extinct, and nothing but death reigns and pervades the whole system." He, therefore, thinks it must follow that spiritual or moral death must be looked upon in the same light, that death means death. He says, "Death is the absence of life." In this definition he proves too much. This is just as true as that darkness is the absence of light. Therefore, how can there be an absence of life when life is prolonged? But, of course, what he means by life is existence in happiness, and by death existence in misery. This construction of language will not harmonize with God's Word. The very texts which he has quoted to prove eternal, conscious suffering, prove the very opposite, according to the definition that the word "death" is "extinction of life."

Of course one may be punished by confiscation or loss of property, or his friends or relatives may be put to death before his eyes, or he may experience the punishment on his own person. This is a conscious punishment. But is not one equally conscious when he knows what he is doomed to suffer, when not *actually* suffering, even in this life? The same principle is true of the sinner in the resurrected state, as he will be conscious that he has lost heaven and happiness, which he has rejected, and which he might have enjoyed forever. If this is not a consciousness of guilt and of punishment, then we fail to know what it is. There is no consciousness after one is dead. Therefore this objection amounts to nothing.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. How important it is that we have a right to the tree of life, for we read (Rev. 20:15), "And whosoever was not found written in the book of life was cast into the lake of fire." WM. PENNIMAN.

WORKING FOR OUR GOD.

WE all, in turn, must face our forlorn hours of saddest bereavement. For us all, sooner or later, our house must be left unto us desolate. But . . . these natural sorrows are and are meant to be full of blessedness; the light of God shining upon them transmutes them into heavenly gold. The wounds which God makes, God heals. The fire which kindles the grains of frankincense upon His altar, at the same time brings out their fragrance. All that He sends, if borne submissively, becomes rich in mercy. Upon the troubled soul which seeks Him, His consolations increase "with the gentleness of a sea which caresses the shore it covers."—Dean Farrar.

THE LITTLE THINGS.

A MAN was once asked why he took so much pains to oblige others in trifles. His answer was, in substance: "I have neither the wealth, nor the intellect, nor the learning, nor the position to do big things for God or man, and so I take delight in doing any little thing to promote another's interest or enjoyment. In this way I may add to the sum of human happiness, and also recommend my Saviour to the attention of those who know Him not."—*Christian Intelligencer*.



FRIEND, HOW CAMEST THOU?

The "Wedding"—When Does It Take Place?—What Is the Wedding-Garment?—What Has It to do with Us?

A QUESTION commencing with these words, addressed to a certain party, is found in Matt. 22:12. It implies that the one addressed was in a place where he did not belong, and was there in defiance of a good reason why he should not be there. How? That is, What is the reason you are in this place? The next clause will reveal more of the circumstances which call forth this question: "Friend, how camest thou in hither not having a wedding-garment?" This enlarges immensely the field of inquiry. It is now seen that the occasion is that of a wedding, and that a peculiar apparel is necessary to fit one to appear thereat; and it is implied that the garment was provided, and placed within the reach of every one, so that no one had any excuse for not having it on; for when one was asked why he came not having it, he was speechless.

The questions which here immediately come to the front, are: What is this wedding? When does it take place? What is the wedding-garment? Have we any invitation to be present on that occasion? and how shall we secure the wedding-garment, so that we may be properly arrayed?

This is one of the many great problems of Scripture, for which an easy key is provided; and that key, in this case, is the subject of the sanctuary. By this we have free access to every inviting recess in these departments of the temple of truth, and in the calcium light of the facts connected with this subject, we behold every shade of uncertainty dispelled, and every feature glowing in the beautiful radiance which shows its own place and office, and its relation to all the rest.

Thus, in the study of the subject of the sanctuary, as given in a previous issue, we have found a time when the work to be performed in the first apartment of the sanctuary, or the holy place, ceases there, and the ministry is transferred to the second apartment, or the most holy place. Here the work assumes a special phase; it is the work of atonement, or the putting away of sin; it is a work of judgment, for it results in deciding who are righteous, and to be saved, and who are found with sins unforgiven, and hence to be set on the left hand, and cast out with hypocrites and unbelievers. It involves, therefore, the examination of the books containing the records of men's lives; for God has ordained that all men shall be judged from the things written in the books, according to their works. Rev. 20:12. Tho this text does not apply to the time and the work now under notice, but much later, to the great scene at the end of the thousand years, nevertheless it lays down the rule by which, and the method on which, all judgment, in every branch of that great work, is to be conducted; for men are to be judged out of the things "written in the books," and judged "according to their works," the record of which must consequently be found written in the books. The period of time, therefore, covered by this work in the most holy place of the heavenly sanctuary, is one of the utmost importance and solemnity. It is the first in-

stalment, the primary division, of the great work of judgment so clearly set forth in the Scriptures, which is to decide the final destiny of all mankind. For convenience of expression, we call this portion of the great assize

The "Investigative" Judgment,

in contrast with other divisions which constitute the "executive" judgment. This investigation of character, with reference to future destiny, would naturally begin with the earliest members of the human family, come down through all generations consecutively to the end of time, and close with the last generation, which is to be alive on the earth when the Lord returns again to earth in all His glory.

To the class last named this will of course be a most thrillingly important point in their experience; and it would be in accordance with the Lord's uniform dealing with His people, to send to them, as the crisis approaches, a voice of warning and a message of instruction in regard thereto. There are several passages of Scripture of the nature here indicated applying to this time and work.

A Message to the Remnant Church.

Remember that it is the last generation of Christians that is here involved. Turn to the counsel of the Faithful and True Witness to the Laodicean church, a church likewise composed of the last generation of Christians; for it is the last of the series of the seven churches; and these churches represent seven consecutive periods of the Gospel age. To this last church the Faithful and True Witness comes forth, and in the most impressive manner gives them this exhortation: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; . . . and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3:18.

Here, as will be at once seen, is presented much material which will fit into the scene of Matt. 22:12. But before making the application, there is other testimony to be brought in. First, the third message of Revelation 14. This is the last message of mercy given to the world, before the Son of man appears upon the white cloud, coming to reap the harvest of the earth. It is, therefore, an experience of the last generation of Christians, or what is called, in Rev. 12:17, "the remnant of her [the woman's] seed," in other words, "the remnant church." There is, in consequence, only one possible place for it to fall into connection with the experiences we are considering, and that is, at the time of the atonement, the cleansing of the sanctuary, or the investigative judgment, the very time when the message to the Laodicean church applies.

The Third Message of Revelation 14,

therefore, occupies the time while the cleansing of the sanctuary is being accomplished. While that work is going on in heaven, this message is its counterpart, taking place on earth; and this message warns against the worship of the beast, and his image, and the receiving of his mark, and enjoins the keeping of the commandments of God, and the faith of Jesus, which is the whole duty of man.

There can be no mistaking the bearing of these scriptures on the question before us; for

they pertain to the last generation, and the final decision of all cases; and the experience of the guest with the wedding-garment, brings to view the same condition; therefore, if we can find the character and qualifications required of the last generation of Christians to make them accepted of God, we shall find what constitutes the wedding-garment.

But there is still another passage to be noticed (Acts 3:19): "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive [or retain] until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." The blotting out of sin we know pertains to the last work in the sanctuary above, when the sanctuary is cleansed, and Christ confesses to His Father, the Ancient of Days, the names of His people, as overcomers through His name. Dan. 7:13; Rev. 3:5. And the blotting out of sin is secured by the true repentance enjoined in Acts 3:19.

We have now found the last generation, in view of the decisive issues right before them, solemnly reined up to the following admonitions: To repent and be converted, to avoid the worship of the beast and his image, and the receiving of his mark, and to buy of the True Witness, our Lord Jesus Christ, gold tried in the fire, white raiment, and eye-salve. The white raiment at once suggests a garment—such a garment as will bear the scrutiny of the King, when He comes in to examine the wedding guests. But the white raiment is the "righteousness of saints,"—the righteousness of Christ. The white raiment of *Christ's righteousness* is, therefore, the *wedding-garment*, which every one must have on who would pass the examination for the wedding, and the marriage supper of the Lamb.

The Facts and the Parable.

It will now require but a moment to adjust together the facts we have before us, so as to show how fully they fit the parable of Matthew 22. The king who made a marriage for his son is God, the Father; the son is Jesus Christ; the marriage is the induction of Christ into His government, His elevation to the throne of power, as the ruler of the everlasting kingdom to which God has appointed Him. Luke 22:29. Of this kingdom the New Jerusalem is the symbol and metropolis. Christ there ascends the throne as the light and glory of that celestial locality. Rev. 21:22, 23. That city is therefore called, specifically and emphatically, "the bride, the Lamb's wife." Rev. 21:9, 10. But just before Christ takes His position as king, He must *finish* His work as priest; and His work as priest closes with the "investigative judgment," the examination of the books of record, that every man may be rewarded as his works have been; in other words, Christ's work as priest closes with His cleansing of the sanctuary. So before the wedding the guests are to be examined, to see if each one has on the wedding-garment. What are these two scenes but one and the same thing? This is not a work done in heaven; for no one will ever reach there without a wedding-garment. But it is a preliminary transaction, just such as is brought to view in Matt. 22:11-13, and in the closing work in the sanctuary. All this takes place before probation closes; and to this point one may come without a wedding-garment, and, being examined, be found wanting and be cast out. Matt. 22:13; Rev. 3:15, 16. Without a knowledge of the subject of the sanctuary,

no possible place can be found in which to apply the facts and scriptures here brought to view; hence the necessity for all to study and become familiar with the subject of the sanctuary.

Since 1844, when the 2,300 days of Dan. 8:14 ended, at which point the prophecy declared that the sanctuary should be cleansed, (that is, the work of cleansing would commence), the "King," in the figure of the parable, has been examining the guests; for these include the dead as well as the living, tho there are special declarations which apply to the living alone. In the parable, the maker of the marriage alone examines the guests. In the fulfilment, God alone sits the Judge in the investigative judgment, while Christ is still Priest and Mediator. In the other divisions of the work, all judgment is committed unto the Son; for it must be the "execution" of the judgment to which John refers when he says, "For the Father judgeth no man, but hath committed all judgment unto the Son." John 5:22. Fifty-five years of the investigative judgment have already passed. How many years remain to complete it, or how soon the work will reach the cases of the living—our own cases—we know not. In actual, conscious experience, Matt. 22:12, 13 must pertain to the living; and now is the time to secure the wedding-garment.

In an Eastern wedding, the maker of the marriage provided beforehand suitable garments for all the guests, and furnished each one before the wedding ceremony; and to neglect or refuse to put it on at the time, was as great an affront as could be offered to the one who made the marriage, and had done them the honor of an invitation. So the garment for the heavenly wedding is freely provided and offered to us. The righteousness of Christ now awaits our demand and appropriation; but if we neglect this opportunity, and fail to obtain that righteousness, when, ere long, our cases come up in the judgment, the question will be put to us, Friend, how camest thou in hither without a wedding-garment? And, like the man in the parable, we shall be sadly speechless.

URIAH SMITH.

CHARITY.

I HOLD not so narrow a conceit of this virtue as to conceive that to give alms is only to be charitable, or think a piece of liberality can comprehend the total of charity. Divinity hath wisely divided the act thereof into many branches, and hath taught us, in this narrow way, many paths unto goodness; *as many ways as we may do good, so many ways we may be charitable.* There are infirmities not only of body, but of soul and fortunes, which do require the merciful hand of our abilities. I can not condemn a man for ignorance, but behold him with as much pity as I do Lazarus. It is not greater charity to clothe his body than to apparel the nakedness of his soul.—*Sir Thos. Brown.*

THE regenerate man knows that mind is the supreme master; the matter, the obedient servant.—*Eleanor Kirk.*

THE SECOND COMING OF CHRIST.

Capital and Labor.

EVERY period of this earth's history has witnessed a conflict between the stronger and weaker elements of society. In the conflict for life and existence, for social distinction and social power, men have fought and struggled from time immemorial; but it has been reserved to the last period of this earth's history to witness the grand culmination of this long, hard-fought battle. Hence to-day, as we look out upon the broad world, with its teeming multitudes, we see the same fierce conflict going forward; but there is this difference to-day from the past,—the lines are now being more sharply drawn, and the two parties to the conflict have become more clearly distinctive.

Capital, as never before, is combining its forces to so control and manipulate the masses of the people as to draw from them a still greater contribution to its greed and avarice; and the laboring classes, so long ground down by the power of hoarded wealth, and goaded almost to madness by the spirit of the element in society which would work its way to success from their downfall, are seeking, by combines and party affiliations, to array themselves against their oppressors, and secure by united action the justice refused them in their individual capacities.

And so the condition of the commercial world to-day, the struggle now going on between capital and labor, is set forth in the Word of God as a

Sign of the Coming of the Day of the Lord.

The following record by the apostle James truly indicates the times that are upon us to-day: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

He who views the picture presented by the apostle can not fail to see the truth and correct interpretation of the conditions existing in our world at the present time. Says the *Arena*, of Boston, in its issue for August, 1897: "Never in the history of our country were the people confronted with greater social problems than they are to-day. The strikes, boycotts, and general discontent of late years prove conclusively that there is much room for improvement in our social order. Every observant person must admit that the great concentration of wealth, whether it be of incorporations, trusts, or individuals, has reached a point dangerous to the future prosperity of the nation." The *Arena* then goes on to recite the fact that millionaires are becoming more numerous than ever before, while multitudes of the small property-holders are losing their small possessions and sinking into the multitude of those who possess nothing.

According to Mr. Shearman, in the *Forum* for November, 1889, there are two estates in this country valued at \$150,000,000 each, five estates worth \$100,000,000 each, and more than sixty-three other estates worth from \$20,000,000 to \$70,000,000 each. Mr. Shearman says further that 25,000 persons out of the 70,000,000 of this country, own

One-half of All the Wealth of the United States.

And not alone do we find the wealth centered in the few, but we find that in many instances these capitalists are not alone content with having amassed such large fortunes for their own pleasure and advantage, but seek by the formation of trusts and corporations to so control the prices of staple commodities that they may further enhance their ill-gotten gains. How many such combinations and trusts have been formed during the last few months! We find a "corner" in wheat, and soon a "corner" in potatoes, or some other staple commodity, and thus the affairs of a great nation are manipulated, and the hungry millions who are striving for bread made to pay tribute to the power of the money kings. The discontent of the laboring classes is manifested in the unions and combines found among them, as already mentioned, in the strikes which are inaugurated from time to time in connection with the different industries and enterprises.

These conditions have engendered in the minds of the masses

A Contempt for Authority and Government;

for, as many of these wealthy men are office-holders, in the minds of the masses the exercise of authority is looked upon as but an effort



"THERE'S muttering of a terrible storm.
Ha! ha! We of the slum
Are hardened so we dread no harm,
But hope that it will come.
We've starved so long in sweaters' dens,
Running a scant life-tread,
Crowded as if in slaughter-pens,
Ah, what have we to dread?
We've breathed in poison as from fens,
Thinking of bread, bread, bread.

"With feverish haste, we toiled and sweat,
Nor caught a sound without.
We ran in grooves that men had set,
Our hearts destroyed by doubt.
We had one thought that drew in all—
The hunger thought, that said,
'What if the wage fail?' But the gall
That men drink of had fled;
Our nervous fingers toiled in thrall,
And shrank to bone for bread.

"What care had we for light or air?
What care for cleanliness?
The lethargy of despair
Made all as emptiness.
The fierce machines that tore the thread
And knit it in the seams
With every click were crying, 'Bread!'
'Bread,' shrieked the whistles' screams,
And when we sat and drooped our head,
'Bread' filled our very dreams.

"We missed each other's awful eyes,
Nor dared look in their depth.
They had a gaze more sore than sighs,—
Eyes that had never wept,
Dry as the pain that ate the heart,
And turned it into dust.
We felt no other impulse start
Than bade us snatch a crust,
And sneered at thought of love and art,
And ridiculed all trust.

"But, ah, the muttering storm's like yeast!
We've wakened from our sleep.
The millionaire has made a feast
For things that *yeep* and *creep*.
We are not dogs! They call us beast,

And they would shoot us dead.
The long endurance hour has ceased
When pathos for us plead.
Now on, O murmuring storm, the fleeced
Cry now for blood or bread!

"Down with the towered castle walls,
Down with the steeped dome,
Down with the damask curtained walls,
What use have we for home?
Smite down the statue from the niche,
Paint every picture red,

Turn every engine from the switch,
Care not for whollies dead.
We paupers rise now on the rich,
And cry for blood and bread.

"Go to, ye rich men,' God has said,
'In misery ye shall weep.
You've smitten, they shall smite your head
With vengeance sore and deep.
Kings of earth ye've thought to be,
But when all justice fled,
Then ye have reaped most bounteously
The seed ye've sown instead.
Go to, go to, for such as we
War now for blood and bread.

"Hark! We have slain ten thousand soul;
The streets are running gore,
But look! The heaven's a severed scroll,
And passing split and tore.
And there's a sound of marching feet,
A mighty, mighty tread.
Ah, we have made an aimless boast;
The King comes that we dread!
And we who trusted not are lost,
And have but blood *not* bread.

"Would we had called to God on high,
In our sore need below.
The Christ is there, who once did die
For every sinner's woe.
O, would He not have heard our plea,
If we had gone and plead,
And kept us from the misery
We've brought on men instead?
Then through love's long eternity
We'd had not blood but bread."

HOPE ONSLOW.

of the office-holders to enrich themselves at the disadvantage of the poor man. These conditions are not alone present in this country, they are even more manifest among the nations of the Old World. We have Nihilism in Russia, Socialism in Germany, Communism in France, and the Anarchists in our own country and other governments, as organized forces. All these guilds of society are opposed to government as at present constituted, and they are but seeking an opportune moment to rise in rebellion against what they consider usurpation of their own rights and prerogatives.

Says our Saviour, in Luke 21, in speaking of the times just preceding the coming of the Lord, There will be "upon the earth distress of nations, with perplexity." Never was there a time in our history when there was witnessed such distress of nations and state of perplexity as at the present time. Society to-day is sleeping, as it were, in the crater of a smoldering volcano. The low, muttering thunder indicates an eruption soon to take place. The cry of discontent, the moan of anguish, the demand for bread, which is now rising from the multitude of oppressed in every nation, is but

The Precursor of the Revolution That Will Sooner or Later Take Place,

destroying the organization of society as now constituted, and opening avenues for the wildest extravagances.

To some this may seem a gloomy view to take of the outlook, the idea of a narrow mind, a pessimistic notion. And yet it is the grim foreboding which must force itself on the mind of every thoughtful observer as he considers the elements that are now working among the nations of men. The pent-up fires of human passion, when once let loose, will know no limitations. But in this time, surrounded by these conditions, the child of God is thus exhorted by the apostle: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

The coming of the Lord indeed draweth nigh. May we possess our hearts in patience, unmoved by the elements of strife on every side, standing true to principle, and firm in the strength that the Lord will impart to His children. The day of deliverance draws on apace. Soon He who shall come, will come, and will not tarry. Soon the discord of this earth will give place to the peace of heaven. May the Lord preserve us unto that glad, eternal day.

FRANCIS M. WILCOX.

WELL SAID.

WHEN the outlook is not good, try the up-look.—*Baptist Worker*.

"He is rich who owns God, but he is richest of all who owns nothing but God."

When the heart is full of God, a little of the world will go a long way.—*Rutherford*.

Live as tho Christ had died yesterday, risen to-day, and were coming to-morrow.—*Luther*.

BURDEN BEARING.

THERE is no burden which, if we lift it cheerfully, and bear it with love in our heart, will not become a blessing to us. God means our tasks to be our helpers heavenward. To shrink from a duty, or to refuse to bend our shoulders to receive a load, is to decline a new opportunity for growth.—*J. R. Miller, D.D.*



THE SEAL AND MARK.

Important to Obey God—A Testing Message—The Seal of God—The Mark of the Beast.

AND the third angel followed them, saying with a loud voice, 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." Rev. 14:9, 10.

When the Biblical and historical facts concerning the Sabbath and Sunday are presented, it would seem that every one who knows God and believes that He has not been trifling with humanity, would say at once, "We must change, and keep His Sabbath instead of the sun festival. Still many hesitate, and ask, "Is it important now to make a change, since the observance of Sunday has become established by custom and by law?" To such we would say, It is always important to obey God rather than man, even tho the whole power of custom and of law, as in the days of Nebuchadnezzar's image, may be back of the human decree and opposed to God. God is the truth, and truth is everlasting; but a lie, tho gray with time, is still only a lie. No human power can make it the truth. It can not abide forever, for "the hail shall sweep away the refuge of lies."

But what would be the *strongest evidence possible* that it is important to change and obey God's truth instead of the papal falsehood? If the Word of God makes plain that the Lord sends a special warning to the world on this very point, to prepare a people to meet the Saviour when He comes, would not this be *such evidence*? If, in addition to this, the Bible should make plain that this warning, when sent, would constitute an unfailing test, so that all who really obeyed it in the end would be saved, while all others would be lost, this surely would make the evidence complete.

Need of a Testing Message.

Nor would it be a strange thing for God to send such a testing warning. The warning proclaimed by Noah was a test to the old world. It made no difference how many professed to be pious and to belong to the *regular church*. Only those who heeded that warning were saved in the ark. "As the days of Noe were, so shall also the coming of the Son of man be." The message of John the Baptist was just such a test. Only those who accepted his warning were prepared to receive the Lord. All others cried, "Crucify Him, crucify Him." To those who boasted of their orthodox piety he said: "Begin not to say within yourselves, We have Abraham to our father." "Repent, and be baptized for the remission of your sins."

The need of such a test is acknowledged to-day even by those who do not look for the Lord's soon coming. Read these words from Josiah Strong, D.D., in his book entitled "Our Country":—

Too many church-members know little or nothing of self-surrender; hence the lack of spiritual power. At such times the church suffers for the want of some *decisive test*, the application of which will show men to themselves, and separate, with a good degree of accuracy, those who have been crucified with Christ from those who know not what it is to "take up the cross."—*Pp. 207, 208.*

God does not deal with us arbitrarily. He prepares us, of our own free will, to acquiesce in all He does, and to join heartily in the grand anthem of praise, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." How much more necessary, then, is such a test if Christ is soon to come to separate the chaff from the wheat!

That such a testing message of warning will go to the world prior to Christ's second coming the Bible plainly declares, and of the result of this warning it speaks when it says, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Mal. 3:18. This testing warning is brought to view in the scripture which heads this article, and in the verses which precede it. No Bible believer can possibly read thoughtfully the warnings contained in the sixth to the twelfth verses of the fourteenth chapter of Revelation without being impressed with their solemnity and importance. That these words apply to our own time is evident. They announce that the hour of God's judgment *is come*; and, as we have seen, this could only apply since the prophetic period expired in 1844.

This threefold warning also immediately precedes the coming of the Son of man to reap the world's harvest; for this solemn scene is introduced in the fourteenth verse: "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

After proclaiming the everlasting Gospel of the divine love, after declaring that the churches, as they lose this Gospel, are becoming Babylon and are fallen, then the solemn warning comes, "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." No more solemn words are found in all the Scriptures. The next view we get of those who heed this message presents them as triumphant before the throne: "And I saw as it were a sea of glass mingled with fire; and *them that had gotten the victory over the beast*, and over his image, and *over his mark*, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15:2, 3.

But the next time we see those who *do not heed* this warning is in the sixteenth chapter, where those who *have the mark of the beast* are presented as suffering the plagues of God's wrath. Could anything prove more positively and solemnly that this message of warning against the beast is an absolute test?

The Seal of God.

Here this message is in the negative form—it is a protest. The seventh chapter presents the same message in a positive form: "And I saw another angel ascending from the east, having the seal of the living God; and he cried

with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand." Rev. 7:2-4.

The first verses of the fourteenth chapter present this same company who are sealed with the seal of the living God just before the winds of His wrath are permitted to blow. They are described as having their Father's name written in their foreheads, and as singing that same glorious new song of triumph, having been *redeemed from the earth*, that is, translated at the Lord's coming.

Here, then, are two seals, or marks, each in opposition to the other,—the seal of the living God, containing the Father's name, and the seal or

Mark of the Papal Beast.

Nothing is clearer than that a solemn sealing, marking, warning is to go to the whole world just prior to Christ's coming. Those who heed it will be sealed with the seal of the living God and fitted to meet the Saviour. Those who do not heed it will be *marked* as worshipers of the papal beast, and will drink of the wrath of God. No one will understand these to be literal marks. Rather, they are some assent of the mind, some act of the hand, by which the individual is marked before the world as a worshiper either of God or of the Papacy.

What are these seals, or marks, thus contrasted? In past papers it has been made plain that the Sabbath is God's *sign*, or mark. "Verily My Sabbaths ye shall keep; for it is a sign between Me and you; . . . that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. The words "sign," "seal," and "mark" are used synonymously in the Bible. Circumcision is said to be a sign, a seal, and a "token," or mark. So the Sabbath is God's sign, seal, or mark. A seal is connected with law, and with the name of the lawgiver. The seal of a law tells who the lawgiver is, and over what territory his authority extends. The Sabbath commandment is the seal of God's law. It, and it alone of all the commandments, tells who the Lawgiver is. He is the Creator, and He rules over the heavens and the earth and all His created works. Without this commandment it could not be told, from the law itself, who the lawgiver was. Many people who care nothing about God still do not openly swear, steal, lie, kill, or worship images. These commandments do not mark them. But whenever a person keeps the Sabbath conscientiously as he understands it, he does so to recognize God's authority, and to submit his soul to Him. This, therefore, is God's seal, mark, or sign.

Satan, working through the papal beast, has taken God's seal out, and put a false sign, a false sabbath, in its place. He has torn the seal from God's law, and by his false sabbath set the Old Testament and the New into antagonism, thus breaking and disjoining the testimony. To us, then, God's command comes with power: "*Bind up the testimony, seal the law among My disciples.*" And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him." Isa. 8:16, 17.

As this great warning message goes to the world, setting these truths concerning the false and true Sabbath clearly before it, these two Sabbaths will constitute the two marks. Those who, amid scorn and persecution, repudiate the right of every human power to command the conscience, rely upon the everlasting Gospel of

the divine Love alone to redeem their souls, and with mind and hand obey God and keep His Sabbath—these will be sealed with the seal of the living God in their forehead. The popular throng who imagine they can set up Christ's kingdom by force of human law instead of by the power of the divine Love, who permit a human authority to command their consciences, and who, in spite of the plain truth of its origin and nature, yield their hearts and their hands to keep the papal Sunday, will be marked with the mark of the papal beast.

Does not the Papacy boast of Sunday as the mark of its authority and power? Listen:—

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

Answer—By the very act of changing the Sabbath into Sunday. . . . 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.—*Abridgment of Christian Doctrine, and Doctrinal Catechism (Roman Catholic).*

Testimony of History.

History also proves Sunday to be the mark of the papal beast power. The Papacy is a union of Church and State, but it was over Sunday laws that this union was first secured. Neander says, speaking of Sunday laws, "In this way the church received help from the State for the furtherance of her ends."—*Vol. II, p. 301.* It was this union that gave to the church the *beast power* to persecute. This power was first employed to enforce the observance of the pagan sun festival. Does not Sunday stand, therefore, as a mark of this power?

Again: The Papacy, as a system of belief, is a union of paganism with Christianity. How was this union brought about?—It has been clearly shown, over Sunday and Sunday laws. Says Dean Stanley, "It [Sunday] was Constantine's mode of harmonizing the discordant religions [pagan and Christian] of his empire under one common institution."—*History of Eastern Church, p. 291.* This common institution, Sunday, therefore stands as the mark of this mongrel religion.

But one does not need to resort to argument, either Biblical or historical. The best evidence that the sun is shining is that we see it shine. In all the civilized world to-day the professed church of Christ is more and more denying the love-power of the Gospel, and more and more going back to the medieval pago-papal doctrine of force, and in every instance she is doing this over Sunday and Sunday laws. Sunday stands, therefore, before the world as the mark of the beast-power, or force-power, just as God's Sabbath is the sign of His divine, indwelling, sanctifying love-power.

The two messages are going to the world, and will continue to go with a louder and louder voice, ever rising, to the final climax: on the one hand, the message of divine love, the Sabbath its sign; on the other, the message of human force, seeking to set up the kingdom of Christ by political methods, and making Sunday the sign of its authority. Those who continue to stand true to God's Sabbath through the persecutions that are now beginning and that are just before us, will have their hearts purified and knit together in love. The infinite Word of Love will again, in them, be made flesh to walk among men.

Thus the Sabbath will again, in spite of the centuries of apostasy, become a true sign of the indwelling love of God. Where the sign is, there the love will be. On the other hand, those who continue to stand by Sunday, in order to do so will have to stand by the authority which is back of it, and the per-

secuting methods by which it is maintained. As they do this, all love will be stolen out of their hearts, and the dragonic spirit of force and compulsion and persecution will take its place. Sunday will, therefore, in them, be truly, and in fact, the mark of the dragonic beast-power. As one by one men fully, finally commit themselves to one or the other of these issues, they will be either sealed for God and His kingdom, or marked for the beast and destruction. Reader, which shall it be?

G. E. FIFIELD.

HELD FOR POSTAGE.

WE were in the office waiting for our mail the other evening when a man called my attention to a letter tacked up in front of us, beside the office window, with the notice, "Held for postage," written across the face of it.

"How is that?" said he. "There is a two-cent stamp on it; why don't they send it on?"

"O, that is a revenue tax stamp," said I; "the government will not send mail with a revenue stamp. If it did it would get the business of its departments badly mixed."

The government furnishes a stamp the sale of which is intended to pay exclusively the expense incident to the carrying and delivery of the mails. It furnishes another, the sale of which is intended to pay the expenses incident to the carrying on of the war. If the postmaster should take a letter stamped with a revenue stamp, he would rob the Post-office Department of that amount of revenue.

Some people seem to think the government unreasonable in this, but it is a plain business principle.

So people take a precious parcel (Matt. 16:26), put upon it the working-day stamp, *Sunday*, for payment they owe the government of heaven for a Sabbath, then take the rest-day stamp, Sabbath—which was inscribed with the name of the Governor (Ex. 20:8-11), and intended to sanctify and bless them—and thus they degrade the Sabbath to a common working day, and expect the falsely-labeled parcel to go through into the kingdom of heaven.

The Governor has said, "*My Sabbaths ye shall keep; for it is a sign [seal, Rom. 4:11] between Me and you throughout your generations [that is, to the close of time]; that ye may know that I am the Lord that doth sanctify you*" (Ex. 31:13), "without which [sanctification, holiness] no man shall see the Lord" (Heb. 12:14).

Let us put on God's seal (stamp), that it be not said of us, *Held for postage.*

E. L. PAULDING.

Arroyo Grande, Cal.

"NOW IS THE ACCEPTABLE TIME."

GOD bless the present! It is all!

It has been Future, and it shall be Past;
Awake and live! Thy strength recall,
And in one Trinity unite them fast.

Action and Life—lo! Here the key
Of all on earth that seemeth dark and wrong;
Win this—and with it freely ye
May enter that bright realm for which ye long.

Then all these bitter questionings
Shall with a full and blessed answer meet.
Past worlds, whereof the poet sings,
Shall be the earth beneath his snow-white feet.

—James Russell Lowell.

THE body is the materialization of thought, and according to the quality of the thought will the quality of its expression be.—*Ursula N. Gestefeld.*



IF MEN WOULD ONLY CONSIDER.

We are right upon the shores of the eternal world. Every prophecy that God has given shows it.

There are prophecies that foretell the rise and fall of the nations. History records the accurate fulfilment of these divine predictions. These great outline prophecies have not only told in advance what nations would exist on this earth, but have also enumerated the leading characteristics or distinguishing features of these nations. And it should be distinctly noted that every one of these prophecies points to this very time in which we are living as the last generation of men that are to exist on this earth before the Lord comes.

Then in addition to these great outline prophecies, there are numerous other prophecies that tell of the labor troubles, of the amassing of wealth, of the vices and crimes, of the intense spirit of war, and numerous other things that would make times most perilous when this last generation is reached. These prophecies, too, are all being fulfilled most graphically. With one strong, resounding voice they are heralding the warning, The end of all things is at hand; prepare to meet thy God.

What a thrilling thought it is! The end of time is actually here. Eternity, with all its blissful realities, is about to be spread out before us. The resurrection day is really almost here. Soon will we see the Lord face to face. What great issues are pressing upon us! What sublime events are confronting us! And what a blessed thing it is to know that this is all an assured reality! It can not fail, for it stands upon the never-failing Word of God.

O, if men would only consider these things as they should! If they would only make a careful and honest study of the Word of God, how clearly they might know for themselves that the coming of the Lord is "even at the doors"! T.

EUROPEAN COMPLICATIONS.

THERE is a shifting of scenes and a clustering of events in the political fields of the Eastern Hemisphere at present that can not but have an ominous meaning to those who are watching the fulfilment of God's Word. There are several nations that have been impatiently waiting for England to become involved elsewhere that they might push their territorial ambitions to a successful issue without fear of a disastrous clash with her masterful fleet. To some of them now the time seems about ripe for a move in that direction. Let us see what these nations are doing.

France and Russia have for two years been cultivating friendship with Emperor Menelek, and through them his army has been equipped with the latest pattern of rifles and quick-firing guns. The intrigue has succeeded, and this Abyssinian chieftain is now moving down on Southern Egypt, it is reported, with 40,000 men. This will harass England in another quarter, and while she is at work in North and South Africa, Russia, France, Italy, and Germany will profit in China, Persia, Afghanistan, and Siam. The mobilization of a portion of the Russian and French fleets is in direct line with this policy. There is unusual activity even among the remnant of Spain's fleet. China is preparing with an army of 20,000 men to repel an invasion of her territory by the French in the Tonquin district, and it is reported that France is planning to take Siam and thus settle the difficulty that has existed in that quarter so long between her possessions and the Siamese Kingdom. Russia is threatening China on the north, and Italy is planning to again seize San Mun Bay. Germany is already profiting at England's expense. She has long been wanting the Samoan Islands. In order to retain Germany's friendship at this critical point, England is bargaining to turn over her interests in Samoa to that power. What other plans the nations may have in mind, time will develop. At least two of the powers have their eyes on Palestine; but Turkey will allow no interference here. England, it

is reported, is planning to set up a rival sultan, or head of Mohammedanism, in Mecca. We can not tell how these things will finally shape themselves; but there is certainly in them every element that is necessary to bring on that last great conflict of this world. S.

WORDS! BUT WHAT DO THEY AMOUNT TO?

We have no end of words in these days which tell of the peace that is coming upon this world. But what do these words amount to when every indication points in the contrary direction. The war spirit has taken possession of this age, and appeals are made in vain to those who are supposed to be in the governmental positions that enable them to exert a powerful influence against it. "Reasons of State" stand in the way so that they can not interfere.

And, indeed, it is a serious problem in these times for one country to undertake to interfere with another when it is about to go to war; for it is hard to tell what kind of trouble might be brought about by such a course.

Speaking of the present war between the British and the Boers, the New York *World* says:—

"Less than four months after a Peace Congress of the nations made solemn declarations against war, and high resolves for peace and reason and arbitration, two civilized peoples are facing each other for a death struggle, a war whose inevitable miseries and horrors will shock humanity and give the lie to the nineteenth century's proud boasts of its superior civilization.

"Further, this will be the first war between civilized peoples during this century which no disinterested nation has attempted to prevent by making friendly representations. Why should this be so, when not four months ago the Peace Congress declared that the making of friendly representations is a right possessed by any disinterested nation, even during the course of hostilities, and 'can never be regarded as an unfriendly act'?"

The *World* is deploring the idea that some great power does not intervene to stop this war. It is suggested that we are in the nineteenth century; that we are in the days of Peace Congresses, etc. Then why should this war be permitted?

Every one knows that Europe is one great armed camp. And it is hard for one nation to make a move without getting into trouble with some other nation. And under such conditions any government is very loath to offer any suggestions or interference to England in her present war.

The spirit of these times is war and not peace, and every one should look at the facts. A terrible destruction is sure to come to him who is dreaming of a temporal peace, while the very demons are filling the world with a maddening and contagious war fever. T.

THE CONDITIONS IN AUSTRIA.

A DESPATCH from the London *Times* gives quite a full account of the disintegrating influences that are dissolving the Austrian Empire. Race hatred is at a white heat, and different sections of the empire may be said to exist in a state of half-suppressed civil war. The Austrian congress has ceased to possess any meaning except as an arena for bitter and angry discussions and fist fights.

The truth is that the whole of Southeastern Europe is in a turmoil, which looks as tho it was on the verge of a series of revolutions. Wherever we look there we find unrest, and a seeming eagerness for revolt and violence. When the restraints are broken, who can predict the awful conditions that will result.

There are but few of the people of this time who are studying present-day conditions with sufficient seriousness. They think that all these dangers will soon pass by, and the world will be better than ever. But such can not possibly be the case. The world is being flooded with every form of evil and vice, and where is there any foundation for the hope that it is at all possible for a better condition of things to ever be realized in this earth? And should revolutions

arise, it will only leave things in a worse condition than they were before.

The only thing that can settle all of these difficulties is the second coming of Christ. And the evils of these days are making it absolutely necessary for Him to come in person to destroy sin and every sinner who chooses to cling to his wrong-doing. The solution of every social and political problem is the second coming of Christ; and the great event is "even at the doors." T.

FOREBODING COMPLICATIONS.

THERE is much for thoughtful people to consider in connection with the present war between England and the Boers. London is very uneasy because of the fears that she entertains that Russia will seize the whole of China and take under her protection all of Afghanistan, and France will appropriate Siam while the South African war is in progress.

The United States now claims to be one of the "world powers," and of course will not stand idly by and allow Russia and France to absorb so much territory. And Germany will desire to have something to say; and so it will be with Japan and all the rest of the nations, large or small.

That the United States proposes to keep a close watch of events and developments is shown by the statement of the Secretary of the Navy that a squadron will soon be despatched to South African waters.

Now the present struggle may not result in any of these complications. They are only matters that are talked of so far. But what we want to have every one see is the fearfully unsettled condition of this world. And the terrible rapidity with which things develop nowadays makes it possible for all the nations of the whole earth to be plunged into war in a very short time.

"The battle of that great day of God Almighty" is just before us. Every one may know this who will read the Word of God and look at the conditions among the nations to-day. T.

Not long since we chanced to fall into the company of two well-dressed and cultured-appearing men who had the general air of well-to-do merchants. A big race was on in the place, and betting was running quite high. One of these gentlemen remarked that there is no darker feature of these times than the way in which both men and women are giving themselves to gambling and the hilarity of sports. To very many the sober and necessary pursuits of life are most irksome. They want to be engaged all the time in some kind of sport or exciting pleasure. These are things worthy of serious thought. Have you ever considered what must result from such a course?

A SPECIAL to the Chicago *Times-Herald* from Washington says: "The United States has demanded from the governments of Russia, Germany, and France, assurance that in their division of China into zones of political domination or spheres of influence, the trade rights of citizens of this country shall be fully respected." It is said that there was some little surprise in diplomatic circles when the demands of this government were presented through the embassies at Washington, but no sign of extreme displeasure was manifested. There are a great many complicated contentions among the nations, and those centering in China are by no means the least. The various things that are regarded to-day as questions to fight about are most numerous indeed, and it must be painfully apparent to all that the whole world is in the quarrel.

It is interesting to note the efforts that some of the leading monopolists are making to prove that there are no such things, in reality, as trusts, and that "the formation of combines is simply the evolution of business methods." The formation of the commercial combines of this time is the evolution of the spirit of covetousness that the Bible plainly tells us will make these last days "perilous." The Word of God tells us what the disease is. It is just covetousness. It is that, and nothing else. Men may call it "business methods," but God says "covetousness." And we are right upon the time when every man will stand before the bar of God to answer to Him. And in that time nothing but the Lord's correct definition of things will stand. God's Word is a light that will keep us from falling into the errors of these times if we will only let it.

THE experiments of some American naval officers with Marconi's system of wireless telegraphy in the Atlantic near New York a few days since were wholly satisfactory. Messages were conveyed a distance of twenty-one miles from one battle-ship to another, and accurately read without difficulty. The messages were as perfectly transmitted as tho they had been sent over wires on land.

THE will of the late Cornelius Vanderbilt has recently been made public. Following the custom of his ancestors, he bequeathed the greater part of his vast fortune to one son. Alfred Gwynne Vanderbilt is made the new head of the Vanderbilts, and the possessor of the vast millions, while Cornelius, the elder brother, is said to be "practically disinherited," having received "only a million" under the will. But his brother, Alfred Gwynne, promptly gave him six million more than his father's will provided for.

THE mills manufacturing steel rails notified the railroads that there would soon be a very substantial advance in prices. Nearly all the railroads in the country have sent in their orders for 1900, aggregating 1,500,000 tons of rails, or about \$50,000,000 worth. As soon as these orders were received the prices for rails were advanced from four to seven dollars a ton, the price being governed somewhat by the size of the order. This action is regarded as a sure indication that the prices for iron and steel for 1900 will be much in advance of present figures.

THE German emperor is still strongly urging the most rapid and extensive increase in the German navy. He says that he wants his navy to be second to none in the world, unless it would be the English navy. His present cabinet are not pushing the naval appropriations in the Reichstag strong enough to suit him, and so he is looking about for some other men who will be more in harmony with his will. The emperor thinks that the Spanish-American war, the seizing of Kiaochan, the looming up of the great Chinese question, and the sudden development of Japan as a big maritime power, make it so absolutely necessary for Germany to greatly expand her navy that it would be suicidal to do otherwise. All of these things come in to show us the feverish war spirit that is pervading the world. Do you know what it all portends?

THE *Northwestern Christian Advocate* says that "many devout and thoughtful persons believe that the Christian world is on the eve of one of the greatest revivals in history." But what kind of a revival shall it be? Will it be a real turning to the Word of the Lord? Will it be the abandoning of the higher criticism, and other forms of infidelity? Will the pure Gospel be preached so that sinners will tremble and cry to the Lord for mercy and pardon? Or will there be a revival only in name? Will sin be glossed over so that the hypocrite and the evil man will feel at home in the church? Those who are truly "devout and thoughtful" should be very careful to consider these things; for there is much that passes for revival in these times that is not worthy of the name. Revivals that are revivals indeed, turn men away from sin; they work genuine and lasting reforms. They do not merely get a lot of men and women to rise to their feet at the revival service, or make long additions of names to the church books without the accompanying change of heart.

A MESSAGE from Cape Town says, "General Joubet, the Boer commander, has sent a despatch of sympathy to Lady Symons, widow of General Symons." General Symons was an English officer who received a mortal wound in battle with the Boers but recently, his death occurring within a day or two after his wounding. Such expressions of sympathy may seem "humane," and may deceive some people into the belief that war is becoming more "civilized." The man who can apologize to you while he is piercing your vitals with a dagger may seem "humane," "civilized," and extremely "polite;" but his civilization and politeness are only a veneer that covers barbarity and cruelty. And all the so-called courtesies and regulations that pertain to "civilized warfare" are the merest coating on the outside of the grossest and most heartless cruelties. None but Satan could ever be the instigator of war. And we need to be careful that we are not made partakers of the spirit of Satan by being drawn into the war fever that pervades these times.

Not Spain but Rome.—The Kansas City *Star*, referring to a recent remark of General Funston against the Catholic friars in the Philippines, says that "it is not understood, however, that the Tagals have revolted against the Catholic religion or the Catholic Church in general. The natives object to the rule of the Spanish Catholic priesthood, or some of the religious orders." And the *Star's* remedy is that

"Archbishop Chappelle and all concerned will find that a necessary step toward the pacification and prosperity of the Philippines will be the absolute emancipation of the Catholics of that country from all Spanish rule, from any ecclesiastical connection with Spain, and the administration of the affairs of the church according to the rules and laws that prevail in the Catholic Church in the United States, and with the same understanding of the relations that exist between the church and the State, or religion and the State."

But, however the natives or the *Star* may be deceived, the Roman Catholic Church is the same in Spain as in America, in America as in Spain. In Spain, and till lately in the Philippines, her opportunities have been greater. That is all. What Spain is, the Roman Church, which has had full sway for centuries, has made her; and it has been said by one of her advocates that what she has done for other nations she will also do for America, and that will be to bind, blind, and ruin her. An "American" archbishop will be found first of all to be a Roman Catholic archbishop.

"Not in Politics."—Roman Catholics tell us again and again that the church is not in politics, but all the same the editor of the *Catholic Mirror*, in its issue of October 14, tells the Roman Catholic people that "the proposition is a business one, pure and simple. You need a Catholic paper for your own information and that of your family; to supply you with news of church and society happenings in which you or yours are interested; to give you tidings which you as a Catholic desire to know of affairs and conditions of the church in foreign parts; to keep you posted with regard to matters of doctrine which may be the subject of general public discussion; and to be informed from a Catholic standpoint at times, from an ethical standpoint always, of what position it is right and just for you to assume on questions of vital public interest and otherwise, which from time to time demand your decision. You need a Catholic paper for these reasons." This tells the story. The Roman Church has not changed; she is yet in politics; and, sad to say, the Protestant churches are following suit.

More Consistent.—The *New Voice* ironically calls "Splendid Police Activity" the action of Chicago's watchman in arresting a woman for preaching on the street on a Sunday, while allowing the saloons to run wide open, contrary to law. But in this the police are more consistent than the Prohibitionists. If a saloon is good six days of the week, why not seven? It does not make the whisky sold worse or better because sold on a certain day. If it is evil Sunday, as it assuredly is, it is just as evil the other six days. Let the Prohibitionists put their effort on full-grown, consistent measures. An effort to close a saloon Sunday is to many a justification of its existence the rest of the week. It is evil all the time.

Epilepsy from Coffee.—The *New York Medical Journal* reports a case from Germany which is of interest to coffee-drinkers. It says that "a previously healthy married woman, aged forty-four years, with a good family history, acquired the habit in 1893 of eating daily from five to ten drams of roasted coffee beans, while continuing to drink coffee in the ordinary way. Tremors of the hands and spasms followed, and finally, in 1897, epileptic convulsions, occurring regularly every two weeks or oftener." On taking coffee from her, the convulsions ceased. Caffein, the active principle of coffee, is a poison. It is of no benefit at its best, and, tho almost never causing epilepsy, it is responsible for a host of lesser maladies.

GENERAL CASTRO, the rebel leader who has just driven out the president of Venezuela and established himself as head of the government, was not allowed to enjoy peace for more than a few days; for General Hernandez had a quarrel with the new president and left the capital on October 29 to start a revolution to unseat Castro. The new rebel leader already has 2,000 men following him. The situation is very critical.

THE British forces in Natal, South Africa, have met a serious reverse at the hands of the Boers, whose main army, under General Joubert, has invested the town of Ladysmith. A sortie was made on October 30 by two English regiments and one battery of artillery. This force was drawn into a trap and compelled to surrender. There is much gloom in England over the disaster, and much jubilation in several European countries.

A CERTAIN Mrs. Lindsay, in Long Island, is striving to make a six-hundred-mile ride on a bicycle. She has now ridden five hundred and forty miles, and is nervous and half sick from the strain. She can not sleep nights, but she says she has no idea of quitting. After she succeeds in accomplishing her feat, what has she really done?—Ruined her health, quite likely, and no good accomplished for any one. Why will people be so foolish?

CAPTAIN MOHUN, who is in charge of the Belgian Tanganyika-Kongo telegraph expedition, has just returned to the Kongo Free State. He relates that toward the close of July his party was attacked by about 1,500 cannibals. He had three companies of Belgian soldiers for his protection, and with their repeating rifles they killed 300 of the cannibals and wounded 600 more. Nine of the Belgian soldiers were killed and 47 wounded.

THE various countries of South America seem to be doomed to continuous revolutions and strifes. One rebellion follows another in quick succession. And while, by the majority of mankind, this condition is not regarded very seriously, yet it helps to show that there is no part of the world that is not in a condition of unrest and strife.

CAPTAIN LEARY, the naval governor at Guam, suggests the advisability of strengthening the forts there. A message to the *World* from Washington says that Mr. Leary has ordered the friars to quit the island, and never to return. He has discovered that they exercise almost absolute control over the government.

MR. DANIEL G. REID, president of the American Tin Plate Co., testified before the Industrial Commission in Washington a few days since that Judge Moore had organized the Tin Plate Co., "and had received for his services \$10,000,000 worth of the common stock" of the company. The company is capitalized at \$59,000,000.

SINCE 1890 there have been 230 train robberies in this country, and in connection with these about 80 persons have been killed outright, and nearly as many more wounded. One of the most recent of these robberies is the one that was committed a short time since in a suburb of Chicago. Desperadoes are becoming more daring and violent.

A PETITION from the Cuban farmers asks the United States Government to protect them against the importation of American corn. They say that they have no machinery with which to compete against the Americans, and that corn from this country is brought to Cuba and sold so cheap that it is impossible for them to compete with it.

IN 1898 there were \$64,463,000 of gold mined in the United States; \$64,860,800 of gold mined in Australia; and \$79,213,953 in the South African Republic. It will be seen from these figures that South Africa leads the world in the production of gold.

THE despatches say that England has positive knowledge that companies of Hollanders are being secretly despatched to the Transvaal to help the Boers. It is said that wealthy Amsterdam merchants are supplying the money with which to send them.

A TELEGRAM from Jiboutel, French Africa, says that Emperor Menelek, at the head of 40,000 men, is marching on the State of Tigre. It is believed that he contemplates an action beyond the Abyssinian frontier, possibly against the British.

A SPECIAL despatch from Lorenzo Marques says a strong force of Portuguese has arrived on the Transvaal border from Mozambique territory, owing to the fears regarding the hostilities between the British and Boers.

A DECISIVE battle has been fought between the government forces and the rebels in Colombia. One of the rebel leaders was killed, and the other taken prisoner. It is believed that this will end the trouble for the present.



NO NEED HAVE THEY TO GO AWAY.

A DESERT place; night comes apace;
No food supply; shall souls thus die,
When God has sent the heavenly bread?
"No need have they to go away;"
God's manna sweet to give them eat
And let the multitude be fed.

The multitude in want of food—
Shall one depart with longing heart,
In hunger seeking to be filled?
"No need have they to go away;"
Conditions meet; give them to eat,
That famine's craving may be stilled.

At home, abroad, on lonely road,
Or crowded street where many greet,
Perchance they hunger for life's food;
"No need have they to go away;"
In love discreet give them to eat,
And feed the suffering multitude.

Beyond the seas are feeble knees,
In distant lands are trembling hands,
The multitude is dying there.
"No need have they to go away;"
Yet time is fleet; give them to eat;
The bread of life with them now share.

—American Friend.

THE INHABITANTS OF THE PHILIPPINES—THEIR CUSTOMS AND PECULIARITIES.

THE aboriginal inhabitants of the Philippines are a race called *negritos* (little negroes), supposed to have originally come from New Guinea. They are small in

trenches. How wise it was for them to volunteer their services to Aguinaldo remains to be seen; but by so doing they were taught a lesson not easily forgotten. From that time until the present neither the Americans nor Filipinos have seen a *negrito*. After the first day's battle they returned to their mountain homes, apparently much wiser for their experience.

It was a curious sight when the American forces made an advance, on February 5, 1899, to see the way strewn with feather decorations similar to those worn by the American Indians, bows, arrows, spears, wooden shields, etc., cast aside by the *negritos* in their rapid retreat for the hills.

The *negrito*, like the American Indian, will soon be a race of the past. They can not stand the vices of civilization.

The native which to-day forms the greater part of the population of the Philippines is supposed to be a descendant of the Malay race. They are a people with few good traits, usually taking life easy, letting nothing bother them, and making little effort to better their condition financially or socially. The Spanish rule to which they have been subjected has done much to harden them. They have been a persecuted, downtrodden people, with little encouragement for them to better their condition.

The typical Filipino is satisfied in his little bamboo shack, so long as he has the bare necessities of life.

The womankind do most of the work, carry the water, wood, etc., gather the fruit from the forest, till the garden, and attend to the little

One noble trait to be admired in them is the love shown their young children and old folk. They seem most affectionate with them, and, so far as they know how, give them the best of care.

They are a superstitious people; the wise among them are always working their charms upon the uneducated and simple. They are taught to believe in charms against bodily harm and disease. It is believed that if



A Filipino Mother and Three Children.

Aguinaldo goes into battle with a certain blue coat on which he has in his wardrobe, no harm can come to him, and, should any one fire at him, the bullet, after leaving the rifle, will return and kill the one firing the shot.

Among the natives of Luzon the chief bane of the priests is the "Angting Angting." It is a belief that the sorcery possessed by certain plants, rude images, and relics, imparts to the possessor an invulnerability whereby disease or death may be defied with impunity. However, it is only the possessor of a superior "Angting Angting" that is enabled to do any injury to a person through his greater magic. To the primitive savage the weird voice of the night wind, the cries of the wild beast, the moan of the sea, and the muttering of the volcano, tell of a hundred spirits to be conciliated and new stories of magic to be sought as safeguards against ills to which mankind is heir.

The Filipino is the model of politeness with strangers and will put himself out to any degree to please them, but will allow the women of his own household to do all manner of drudgery without offering the slightest assistance.

Cleanliness is another virtue of the Filipino. Never do you see more spotless linen than is seen in the most lowly home of Luzon, and a daily bath is a part of their lives.

He loves excitement, and, being secretive and hopeful, he is an inveterate gambler to a greater or less degree. For gambling he will abandon work and even his wife and children. When money is lacking to indulge in this vice, which is to him second nature, he will sell any part of his clothing, or anything in his house, or, if necessary, will pawn or mortgage his children for the amount wanted, the child remaining in bondage until the debt is paid.

The Filipino possesses the remarkable faculty of learning anything he sees done, so there are among them barbers, shoemakers, tailors, wood carvers, etc. He does not confine himself to any one thing. He may be a cook to-day and to-morrow a blacksmith or a coachman. Such is his extraordinary power of imitation



A Group of Filipino Prisoners.

stature, quite muscular, of a dark bronze color, and have coarse black kinky hair, often reaching down below their waists. At the present time one sees few of the *negritos* around the large cities, but they are still found in small numbers through the interior of the islands. During the recent outbreak of the insurgents, three regiments of them came down from the mountains and volunteered their services to Aguinaldo. They were put in the place of honor, directly in front of the American

household duties, while the *umbra* puts in most of his time coaching his game cock for the Sunday's fight.

The game cock seems to be an indispensable luxury to the Filipino. He takes more care of him than he does of his family. He gives him his daily bath, brushes his feathers, feeds him on the choicest luxuries afforded, keeps him in the house with the family, and puts in a large portion of his time teaching him the art of fighting.

that it is only necessary to show a model and say, "*Parejo*," and your Filipino workman will make an exact copy. In order to do so he may have to make from one to twenty attempts, but the result will usually be satisfactory. He is fond of imitating anything he sees a white man do, giving no thought whether it be right or wrong; as long as it is European he thinks it must be the model of perfection. The Filipino is one of the happiest beings in the world. He never desponds and is never elated, taking the knocks and blows of fortune in a matter-of-fact way. Everything which occurs to him in life, be it good or evil, is considered as a direct dispensation of providence, or "*talaga nan Dios*."

Filipinos are fond of music. Each family usually possesses a musical instrument of some description. They play almost entirely by ear. I was very much surprised to hear a village string orchestra playing selections from some of the most difficult operas with comparative ease. They have little talent for singing; only occasionally is one seen with a fair voice. All their singing is either in the Spanish language or their native island dialect.

The Filipino is docile and obedient when he recognizes in the one who commands him a superior intelligence to his own. As servants they do not compare with Chinese. They do not care to accumulate money. They would often rather go without than work. This laziness is the result of their being sure that, altho they may not work, they will not go hungry, as they can count on some friend or relative supplying their wants, and they can find a square meter of ground to sleep on—without covering or any other comforts.

The field is open, and the harvest is ripe for those seeking foreign missionary experience. May some one feel the burden and go among these people and teach them the way to everlasting life.

EUGENE G. WOOD.

THE GOSPEL IN GREENLAND.

WHEN missions were begun among the stupid Greenlanders, it seemed as hard to change them as it would be to melt the ice around the North Pole. They made fun of the missionaries. One stole a Bible and sewed the precious leaves together to make himself a coat. During preaching they would pretend to sleep, and snore, or drown the singing by beating drums. They stole the food and papers of the missionaries, stoned them, and when their food was gone, refused to sell them any. The Eskimos were dirty and low in their ways; the mothers licked their children instead of washing them, just as cats do kittens. At last the Gospel story touched the heart of one Eskimo, named Kayarnak. He drew near to the missionary, saying, "Tell it to me once more, for I, too, want to be saved." From that day Kayarnak's heart and life were changed. Daily he came to the missionary's hut, and sat, with tears rolling down his cheeks, listening to the story of Jesus. The other Eskimos, seeing his changed life and actions, began to listen too. It must be a wonderful Book which had so changed him. They, too, wanted to be changed. Cruelty gave place to kindness. Sins were confessed, and forgiveness sought. They began to love and even to help others. Kayarnak became their teacher, and even taught the missionaries their language, and helped them to translate the Bible.—*Selected*.

THE Woman's Foreign Missionary Board of the Methodist Episcopal Church at its last meeting appropriated \$99,000 for this year's work, the largest appropriation ever made.

OUR WORK AND WORKERS.

THE church school at Moon, Wis., reports an enrolment of forty-five pupils.

At the last quarterly meeting of the church in Kansas City, Kansas, eleven new members were added.

SIX members have been added to the company at League City, Texas, under the labors of J. N. Sommerville.

At Abilene and Enterprise, Kansas, twenty-five converts are reported by Brethren C. A. Beeson and A. R. Ogden.

THE brethren of Montana Conference have started a subscription for the purpose of putting a colporter wagon in the field next spring.

At a called meeting of the churches of Portland, Deering, and Falmouth, Me., it has been decided to establish a mission in Portland.

THE biennial conference of General Conference District No. 1, will be held at South Lancaster, Mass., November 28 to December 10.

THERE is to be a meeting of the Foreign Mission Board, at its rooms, 150 Nassau Street, N. Y., December 12, which, it is expected, will be continued two or three weeks.

AFTER three weeks' progress the church school at Topeka, Kansas, reports thirty pupils, with a good interest and every prospect of success. It is taught by Mrs. J. W. Westphal.

THE church of Allentown, Mo., was reorganized, October 22, with eighteen members. In connection with this service five persons were baptized by Brother A. P. Heacock.

THE *Kansas Worker* of October 25 stated that there were already orders in for 6,000 copies of the *World's Harvest* issue of the SIGNS. Orders were still coming in at that date.

THE church school at Thayer, Kansas, numbering eighteen pupils, is taught by Sister Nora Hiatt. The school at Galena is taught by Sister Stella Secrist. We learn that there is also a good school at Emporia.

TWO CANDIDATES were baptized and added to the church at Poplar Bluff, Mo., October 22, Brother W. S. Cruzan officiating. The church, tho small, voted to take 1,000 copies of the *World's Harvest* issue of the SIGNS.

FOUR persons were recently baptized at Appleton, Wis., by Brother C. J. Herrman. The *Reporter* also notes other additions, as follows: At Linwood, four; at Brodhead, two; at Oakland, six; at Milton, one; at Ashland, two.

A REPORT of labor from Brethren C. H. Chaffee and L. W. Terry, in the *Workers' Record*, notes the conversion of sixteen persons through meetings held at Carrollton, and the addition of five members to the church at Goldsberry, Mo.

FROM the Boulder, Colo., *Helping Hand* we learn that Brother D. T. Jones, who has been sojourning in that State for some time, has returned to Guadalajara, Mexico, to resume active duty as superintendent of the sanitarium at that place.

IN the *Bulletin* of October 24 we notice that the Iowa Tract Society had already received orders for 5,000 copies of the *World's Harvest* number of the SIGNS, and orders were still coming in daily. The editor adds, "The prospects for a large circulation of this paper are favorable."

A REPORT from Union College, College View, Neb., says: "Our enrolment has reached 318, and new students are continually coming. We have a much larger number in the Home than in former years." Another report says, "This is the best year in the history of the college."

THE church school at Spokane, Wash., will be taught by Prof. I. C. Colcord and wife the coming winter. The school at Seattle, Wash., will be conducted by Brother Boorman and wife. Sister Clara Rogers, also of Upper Columbia Conference, goes to Montevilla, Oregon, to teach the church school.

DR. T. J. ALLEN, of the well-known Battle Creek, Mich., Sanitarium, has located in Oklahoma City, and is putting in bath and treatment rooms, which will be ready for use about November 1. The rooms will be complete in every respect, and heated by steam. Office and consultation rooms in connection. Dr. Allen's nine years' experience at the Battle Creek Sanitarium renders him thoroughly acquainted with all the methods of treatment used in that institution. Those wishing to avail themselves of the advantages of the treatment rooms in Oklahoma City can obtain particulars and rates by addressing Thos. J. Allen, M.D., 209 Main St., Oklahoma City, Okla. Ter.

A LETTER from Brother W. H. Thurston, of Rio de Janeiro, Brazil, to the *Wisconsin Reporter*, says: "Our work so far has been mostly among the Germans and what few English-speaking people there are here, but we are now getting books and tracts, and will soon have a paper in the Portuguese language, and be laboring directly for the natives."

A GOOD report of the camp-meeting at Anoka, Minn., comes in the *Worker*: "As the needs of foreign fields were considered, many hearts were touched, and responded by raising \$200, which was sent immediately to the relief of destitute missionaries, and \$400 was pledged, which it is hoped will be realized soon. Many pledged from this time on to pay a second tithe for the support of the foreign work. A real spirit of consecration was manifest."

AS FAR as heard from, the brethren in Kansas have subscribed enough means to send the SIGNS to 1,535 persons for six months. Of course these papers will reach many more individuals than those to whom they are directed, as most of them will go to families. The church at Atchison is sending to 103 families in that county. The conference laborers who attended the Wichita camp-meeting donated a liberal fund with which to send the papers to families in Sherman and Sheridan Counties. This is certainly an expedient mode of working with the "pioneer."

AN appeal from Brother J. M. Freeman, missionary in Basutoland, is made to the South African brethren for assistance in erecting a schoolhouse and other inexpensive buildings. Among other things mentioned are a wagon, and six oxen, which are said to be very scarce since the rinderpest plague destroyed so much live stock in that country. Brethren Freeman and Kalaka met a very cordial reception in their new field from the natives, who are very anxious to have their children taught. Their address is Mount Kola, Mafeking, Basutoland, South Africa.

A SURPLUS of several hundred dollars in the treasury of the Oklahoma Conference is to be used in extending the circulation of the SIGNS OF THE TIMES in those regions where there are no churches. Here is wisdom. When a conference decides to follow the Lord's order, and prepare the way for the advancement of the work by sending forth the "pioneer" into new fields, success will surely follow. Consecrated laymen can carry, women and children can carry—yes, even the U. S. mails can carry—the "silent preacher" where the living preachers can not be sent on account of their scarcity. Where the "pioneer" is liberally circulated, there will soon come a demand for other publications, and for the living minister to organize and care for the fruit.

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WORK OF RUM.

I KNEW him as a sportive boy,
Of age some fifteen years—
A child in sweet simplicity,
A boy in hopes and fears.
He grew to manhood, nature's child,
Of earth's fair garden floweret wild.

Heroic fancies early rose
And reveled in his soul;
Of hopes to quell all human woe,
A glorious torrent roll;
Through beating heart and burning brain
Hope surged and swept, but surged in vain
They pledged him in the flowing cup;
He bowed beneath their cheers:
That fatal draught has swallowed up
The residue of years;
High hopes laid low in one short hour,
Life's glory blighted in its flower.

No mother's tears, no father's sobs
To light that eye avail;
One frenzied blow life records robs
Of an unfinished tale—
A tale that might have been the story
Of manly faith and lasting glory.

—George Paulin.

THE INFLUENCE OF MIND OVER BODY.

THERE is something strikingly real in mind-cure. I had a patient last summer who was doing well—he was recovering rapidly—when a man in a joke said to him, "How bad you look; you had better speak for your coffin!" That remark put that patient's case back three weeks. So I believe in mind-cure, for a thing that will have a bad influence when used in a wrong way, may have a good influence when used in the right way.

But there must be a reality,—something in which we can have faith. We, therefore, seek to inspire patients to have faith in right principles and methods of treatment; to have faith in the bath-room treatments, in the clean, pure food, in vigorous exercise, and in all those measures and principles upon which they are based, if they wish to be cured. That is true mind-cure. There is all the difference in the world between a lack of confidence in these things and faith in them. When I see a patient full of enthusiasm, staying day after day and conscientiously following directions to the very letter, and saying to other patients, "I tell you this treatment is doing me good," I know the battle is already more than half won for him. But when I find a patient who simply has a sort of confidence in the shadow of the institution or in the physicians and the manner in which they look at his tongue or feel his pulse, imagining that there is some healing influence about that, I know that man will be doomed to disappointment.

Above all things we must have faith in a divine healing power which operates in everybody. An abrasion of the skin of the hand is healed by the same power that brings out the flowers and the grass and the bark of the tree; it is the same power that keeps our hearts going and that produces gastric juice. It is that power which cures us, if we are cured.

Dr. Potter says that there is no more clearly established dogma in science than that nature is of itself adequate to cure all curable disorders. Herbert Spencer says of this power, that back

of all that we know and back of all that science has been able to discover, there is an unknowable intelligence at work—this is the power that heals us, and not the shadow of a medical institution nor the wisdom and skill of physicians. Great stress should be laid upon these facts.

There is a divine law which says, "By beholding we become changed." So if a patient fixes his attention upon this or that symptom, he will soon be quickly rewarded by having it intensified. Some time ago I saw an article in a paper in which it was stated that if we fixed our thoughts upon some imaginary feeling on the top of our heads, we would feel it after a while. I tried the experiment on a class of thirty students, and one-half succeeded in finding the feeling there within a minute.

Sometimes one patient will say to another, "Haven't you a pain in such and such a locality?" And he at once begins to try to find it, and finally succeeds. Physicians have sometimes done harm by asking questions in reference to symptoms; a patient is asked if he hasn't a certain symptom. He says he has not. After thinking the matter over, the next day he tells the physician that he has that identical symptom. He says, "I didn't know I had it when you asked me about it, but now I find that I have actually got it." In this manner, and without intending it, we sometimes create feelings.

We once had a patient whose doctor wrote us that there wasn't much of anything the matter with him, but that he dwelt upon his symptoms all the time. In this manner, by beholding he was becoming changed; he was largely sick because he was thinking of disease when he should have been thinking of health. I saw from his physician's intelligent description of his case in a letter that all the patient needed was a simple diet, accompanied with appropriate treatment, and that he should be kept from talking disease. So I refused to talk to him in reference to his case at all. In a day or two he said to me, "I am amazingly better." I said, "I knew you would be; you were not very sick in the first place."

The most wonderful thing that can be done for some people is to keep them from talking disease. Such need to be encouraged to talk health, and have faith in the principles and the treatment that they are receiving.

I remember when a prominent judge first came to us a broken-down man; he was a nervous wreck, and greatly depressed; he admitted it, and said, "What shall I do?" I suggested to him to go into the waiting-room and cheer up some of the patients. He was naturally a very jovial man when well. He took my advice, and went to entertaining the patients, and he did it beautifully. The next day when he came down to my office he said, "I am in big business now; I don't know as I will take treatment any more, I am feeling so much better." I assured him that he was taking treatment all the time, while making others cheerful. He kept on improving, and all the while making others feel well. So if there is anything encouraging about your case, think of that and tell others about it; but if there is anything discouraging about your symptoms, don't say anything about it—except

to the proper person who should know. Talk health, and encourage others.

Nature is kind, and, so far as is proper and right, and as we co-operate by using her means, she will cure; and, even tho we are sick for a time, there are some valuable lessons to be learned even through sickness, and by and by, if we are true to our principles, we will see that even amid these broken hopes and disappointments, nature desired to teach us some lessons which we could not well afford to lose.

DAVID PAULSON, M.D.

Battle Creek Sanitarium, Mich.

BE YOUR OWN EMPLOYER.

ONE of the greatest complaints made by men and women in these times is that they can not get work. Is there one class of men that are by nature so constituted that they must find work for all the rest? And, on the other hand, is there another class who can never find anything to do unless some one else gives them work?

It can not be that the foregoing statement of the case is true, yet a great many act as tho they thought it were.

There is nothing that seems more pitiful than to see an old man or woman who has no home and no independent way of making a living, and who has to go from door to door hunting work. It is an unnatural order of things that brings this about.

There are too many persons being raised on the factory idea that you must "find a job" somewhere, in order to have work to do; and if some one is not good enough to give you a job, then you will have to suffer. Children are raised by parents who live in this way, and the children naturally come up with the same idea of things.

But why not put a little study on the subject of employing yourself? Certainly it is much more natural, and at the same time it is very much more pleasant. All may not be able to run a shop or factory, and employ themselves in this way, for there is a limit to the number of factories and shops that can be profitably sustained. But there is a field in which all may find employment for themselves; and that field, too, is the natural line of work for man. And the man who has not been molded in some of these unnatural ways will not be so happy anywhere else.

The sphere that we speak of is that of agriculture. A man who has from two to forty acres of land, owing, of course, somewhat to the condition of the soil and location of the land, can make an excellent living for himself and family.

But many will say that the life of the farmer is that of drudgery. This is a slander on the farmer who puts thought and heart into his work. He will need to work hard, it is true, if he succeeds. But hard work may be drudgery, or it may not.

He who works by the day, let it be either in the shop, or factory, or on the public works, or wherever it may be, is required by his employer to be there at a stated time in the morning, and he must stay there until a stated time in the evening. His hours are regulated for him. He has but very little to do with it. If he is feeling poorly, he must be there just the same. For if he is not on hand, some one else comes in to take his place, and he is "out of a job," and his family will have to suffer.

But he who works for himself—who is his own employer—while he will be methodical about his work and will have regular times to go to work and quit, the same as the day laborer, yet he is not obliged under all circum-

stances to rigidly follow that rule. If he has taken a cold, or is in any way indisposed, he can take a little extra rest and thus soon recuperate. Many a man is made prematurely a physical wreck because he felt that he was not able at the proper time to take some needed rest and receive some proper restorative treatment.

There are times in the year when the farmer will have to rise early and work hard and late in order to plant and save his crops. But then there are other times in the year when he can take it more moderate, and thus rest up. Indeed, he will find times when he can take several days or even a week or two at a time for some educational and recreative rest. And all the time that he is taking this rest he is buoyed up by the thought that, in the place of his losing by it, he is really gaining; for he is getting rest and physical recuperation, and at the same time his crops are growing and bringing him in something while he is enjoying his recreation.

Now, honestly, who is the one who does the drudging? Is it the farmer, or is it the one that works by the day, and who is all the time filled with nervous anxiety for fear he will "get out of a job"?

It is perfectly true that the few hints that we have given of what may be the life of the farmer are not the thing that we find at all times in the actual practise of farming. But we have seen many farmers who run their business in just that way, and who are happy and independent all the time. But they put thought and heart interest into their work, and of course there is all the time a pleasure and no drudgery in it.

Some people have a great faculty for making drudgery out of everything they try to do. Of course all such, unless they turn from their wrong habits, would make drudgery out of farming. But such persons should not be taken as examples.

We do not think that it may be possible for every one to go to farming, unless many should materially change their minds in regard to it. But we do believe that large numbers who are now crying out because they are out of work, might find employment for themselves by renting a little farm, and then, by study and faithful work, soon get enough ahead to buy a home for themselves.

If there was more thinking done in this line there would be less people out of work, and more happy homes. T.

SHINE IN THE HOME.

BE a light to all that are in the house. Shine where you live. "Do all things without murmurings and disputings; that ye may . . . shine." Phil. 2:14, 15. Eat without faultfinding. Mend the torn garment without complaint. Go on the unpleasant errand without bemoaning the necessity. Respond to the call for help cheerfully. Commend often; censure only when you must.

"Papa, I do try to do right; won't you please tell me sometimes when I please you?" a little girl said to her father, who was constantly correcting her.

The lights of kindness, gentleness, patience, and consideration should never go out. We should keep the light of a holy example always burning.

A boat went out to sea, carrying a father and a daughter. A terrible storm came up as they were hurrying back. The coast was dangerous. The mother lighted a lamp and started up the worn stairway to the attic window. "It won't do no good, mother," the son called after her. But the mother went up,

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put the light in the window, knelt beside it and prayed.

Out in the storm the daughter saw a glimmer of gold on the water's edge. "Steer for that," the father said. Slowly but steadily they came towards the light, and at last were anchored in the little sheltered harbor by the cottage.

"Thank God!" cried the mother, as she heard their glad voices and came down the stairway with the lamp in her hand. "How did you get here?" she said.

"We steered by mother's light," the daughter answered, "tho we did not know what it was out there."

"Ah!" thought the boy, a wayward boy, "it is time I was steering by my mother's light," and ere he slept he surrendered himself to God, and asked Him to guide him over life's rough sea.

Months went by and disease smote him. "He can not live long," was the verdict of the doctor; and one stormy night he lay dying. "Do not be afraid for me," he said as they wept; "I shall make the harbor, for I am steering by my mother's light."—Selected.

MATERNAL AFFECTION.

MEN talk of the silver cord of friendship, of the silken ties which bind young lovers together, of the pure affection of husband and wife, as if they were as durable as adamant and as pure as the love of angels. But a hasty word, a thoughtless action, or a misconstrued expression may break the first; a slight neglect, some inconsistency, or a trifling favor denied may sunder the second; and even the last may be destroyed, for the green-eyed monster may

find some entrance and blight the fairest flowers of this sweetest earthly paradise.

But there is a love which neglect can not weaken, which injury can not destroy, and which even jealousy can not extinguish. It is the pure, holy, enduring love of a mother. It is as gentle as the breeze of evening, firm as the oak, and ceases only when life's last gleam goes out in death. During all the vicissitudes of this changing world, in sickness or in sorrow, in life or in death, in childhood's halcyon days, in youth's untroubled hour, or in manhood's vigorous prime, the mother clings with the same unwearied affection to her child.—Selected.

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LESSON IX.—SABBATH, DECEMBER 2, 1899. DESTRUCTION OF THE TEMPLE PREDICTED.

Mount of Olives, A.D. 31.

Read Matt. 24:1-20; Mark 13:1-18; Luke 21:5-24.

(Mark 13:1-3, R.V.)

1 "AND AS He went forth out of the temple, one of His disciples saith unto Him, Master, behold, what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3 "And as He sat on the Mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately."

(Matt. 24:3-20, R.V.)

3 "And as He sat on the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in My name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you; and ye shall be hated of all the nations for My name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

15 "When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains; let him that is on the housetop not go down to take out the things that are in his house; and let him that is in the field not return back to take his cloak. But we unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a Sabbath."

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. Upon departing from the temple to what did the disciples call the Saviour's attention? Mark 13:1. (Luke 21:5.)
2. What prediction did Jesus make in reply to these observations? Verse 2.
3. To what place did they go? Which of the disciples questioned Jesus concerning His prediction? Verse 3. (Luke 21:7.)
4. What was involved in the questions asked? Matt. 24:3. Note 1.
5. Of how much importance did Jesus consider these questions? Verse 4. (Eph. 5:6; Col. 2:8; 2 Thess. 2:3.)
6. Why was this caution necessary? Verse 5. See note 2.
7. What further caution did He give them relative to His second coming? Verse 6.
8. What events did He mention as marking the beginning of sorrows? Verses 7, 8. (2 Chron. 15:6; Luke 21:11.)
9. What would be the experience of Christians during that period? Verses 9, 10.
10. What did Jesus say of false prophets? Verse 11. (Matt. 7:15-20.)
11. What was to be the effect upon God's people of all this iniquity? Verse 12.
12. What precious promise is given to the faithful? Verse 13.
13. Before the end of the age, what must surely take place? Why is it necessary? Verse 14. (Acts 1:8.)
14. Having traced events in a general way to the end, with what does Jesus begin to specify the events to reach to His coming? Verse 15. (Mark 13:14; Luke 21:20; Dan. 9:27.)
15. What were Christians to do when this sign appeared? Verse 16.
16. How much haste were they to manifest in their movements when the time was indicated? Verses 17, 18.
17. Between the time of the Saviour's prediction and the occurrence of the events predicted, over what two points were the disciples constantly to pray? Verse 20.

Side Lights.—"Desire of Ages," chapter 69.

NOTES.

1. **Tell us.**—Three questions were asked, involving the destruction of the temple at Jerusalem, which the disciples believed would stand until the end of all things, the sign of Christ's second coming, and the end of the age. Christ took up first in His answer the end of the world, or Gospel age, and treated that in a general way. He then spoke of the destruction of the temple as the beginning of a series of events which are to terminate in His coming.

2. **I am Christ.**—That is, men would proclaim themselves the Anointed, and by certain signs and wonders lead many to accept their statements for truth. See Matt. 24:24. This has ever been a favorite method employed by Satan to mislead honest souls.



LESSON X.—SUNDAY, DECEMBER 3, 1899.

KEEPING THE SABBATH.

Lesson Scripture, Neh. 13:15-22, R.V.

15 "IN those days saw I in Judah some treading winepresses on the Sabbath, and bringing in sheaves, and lading asses therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought in fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass that, when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the Sabbath; and some of my servants set I over the gates, that there should no burden be brought in on the Sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember unto me, O my God, this also, and spare me according to the greatness of Thy mercy."

Golden Text: "Remember the Sabbath day, to keep it holy." Ex. 20:8.

SUGGESTIVE QUESTIONS.

- (1) What was the condition of things at Jerusalem at the time of this lesson? Note 1. (2) What disregard of God's law did Nehemiah observe? V. 15. Note 2. (3) What did he do? Same verse. (4) What further evils did he find? V. 16. (5) What decided protest did he make to the men in authority? Vs. 17, 18. Note 3. (6) What preventive measures did he take? V. 19. Note 4. (7) What effect did these have? V. 20. (8) What did Nehemiah further do? V. 21. Note 5. (9) What change did he give the Levites? V. 22. Note 6. (10) What command should we all heed? Golden text. Note 7.

NOTES.

1. **The time** of this lesson was in the thirty-second year of Artaxerxes. Verse 6. The section includes chapter 13. Read in connection with this lesson Isa. 56:1-8; 58:12, 13; and Jer. 17:19-27. Nehemiah found a sad state of things on his return. One of the chief enemies of the Lord, Tobiah, the Ammonite, a heathen, had been given a place in the temple of the Lord by Eliashib, the priest; the Sabbath was of course desecrated under such a condition of things; and intermarriages with the heathen were becoming frequent.

2. **In Judah.**—God's people in the country were transgressing the Sabbath. The commercial spirit, the spirit of worldly getting, was absorbing their life and crushing spirituality, even as it is with many to-day. And the men of Jerusalem encouraged the people in the country by buying. And this example of God's own people, of course, encouraged the heathen of Tyre.

3. **I contended.**—Here were the circumstances; Jerusalem was the city of God; the Jews were the people of God, brought back from captivity to represent Him; they professed so to do and be; and surely Nehemiah had the right, as the Lord laid upon him the duty, to demand that the nobles of Judah should live up to the purpose for which they were called. **Wrath upon Israel.**—If Israel had but kept the Sabbath in the past, Jerusalem would have remained "forever." Jer. 17:25. But the people turned from God to Baal, from the Sabbath of the Lord to the sun festivals of Baal, chief among which was the sun's day, and Jerusalem was destroyed. Jer. 17:27; 2 Chron. 36:19-21. It was Nehemiah's hope that after the captivity the Jews would reform.

4. **Began to be dark.**—In this we have a confirmation of the time when the day, and hence the Sabbath day, began, namely, "when the sun was setting," when the heavy walls and gates cast their dense shadows. See also Gen. 1:5; Lev. 23:32; Matt. 8:16; Mark 1:32; Luke 4:40. The Sabbath

of the Lord begins at sunset of the sixth day. The only time to keep the Sabbath is to observe it at the time given of God. The doors should be shut.—It was the church of God closing its doors. Nehemiah was acting within the church as a governor appointed of God.

5. **Testified against them.**—They had no business there at such a time. Note that Nehemiah did not command that the sellers should keep the Sabbath; he simply prohibited them from selling upon ground consecrated to God. They could sell, but not in a city belonging to the Lord and the Lord's people. His act was a faint type of Christ's driving the sellers from the temple courts.

6. **Commanded the Levites.**—He went to the root of the matter. The priests and Levites were responsible for these evils. Let them be purged from their uncleanness, not a mere ceremonial cleansing, but cleansing of heart, and then they could consistently close their gates to the heathen traffickers. Yet the unconverted Jews and priests and rabbis developed out of this a perverted observance of the Sabbath, so that in Christ's time their way of observing the day had become a yoke of bondage.

7. **Remember.**—So God commands every one to remember the Sabbath day, the rest day, His rest day. In the same command He tells us what this day is, the seventh of the septenary cycle. God rested upon, blessed and sanctified only one day—the seventh. No other day is His rest day, no other day can be. **To keep it holy.**—Mortal man can not make a day holy. He can only by divine grace keep holy that which is holy. But he can not keep the Sabbath holy unless he is first holy. The Lord of the Sabbath must sanctify the man before the man can sanctify, or keep holy, the Sabbath. This is evident from the fact that God's "law is spiritual;" His Sabbath or rest is therefore spiritual. It is rest from sin. He only, therefore, who is freed from sin can keep the Sabbath holy. How foolish, then, it would be to endeavor to enforce Sabbath-keeping by law! How doubly foolish and evil it is to endeavor to enforce Sunday-keeping by law; for (1) Sunday is not the Lord's Sabbath; it never can be the Lord's Sabbath; it is not a holy day, and hence can not be kept holy; and (2) no human law can compel a holy observance of any day. Here is true Sabbath-keeping: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:13, 14. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.



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PUBLISHED WEEKLY

By the Pacific Press Publishing Co.
(Entered at the Post-office in Oakland.)MILTON C. WILCOX, - - - - - EDITOR.
A. O. TAIT, - - - - - ASSISTANT EDITOR.

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All Manuscript should be addressed to the Editor.

Terms of Subscription.

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To Foreign Countries, per year, \$1.50.

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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.

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MORE
NEWS
FROM
OUR

Book Department

This Department shows a sale of over 6,000 subscription volumes during the past month, a decided gain over the sales during the same time last year. Heavy tract and pamphlet sales are also reported.

Its New Descriptive Booklet. The first 7,000 copies of the booklet mentioned last week, entitled "New Things," has been exhausted, and another edition of 3,000 copies is on the press. All requests for this dainty little announcement will be promptly filled.

THE NEW TRACTS

About 50,000 copies of the recent tracts entitled:
JESUS DIED FOR YOU - price, \$0.50 per 100
RETURN OF THE JEWS - price, 2.00 per 100
SEAL OF GOD - price, 2.00 per 100
have been sold, and the demand continues to increase.

THE OLDER TRACTS

Among the standard tracts, the following have been ordered in large quantities:—
ELIHU ON THE SABBATH - price, \$1.00 per 100
SPIRITUALISM - price, 1.00 per 100
FROM SABBATH TO SUNDAY - price, .50 per 100
HERALDS OF HIS COMING - price, 1.50 per 100

BOOKS FROM NEW YORK

The Department announces that it has just received a number of new books from New York City, among which the following deserve special attention:—

Birds that Hunt and are Hunted	price, \$2.00
Bird Neighbors	2.00
In the Tiger Jungle	1.00
On the Indian Trail	1.00
In Africa's Forest and Jungle	1.00
Minute Men on the Frontier	1.25
Miss Toosey's Mission	35
What a Carpenter Did with His Bible	35
Fruit of the Vine	35
Ideal Motherhood	35
Golden Rule in Business	35

The two books in the first group are the most beautifully illustrated bird books at a moderate price ever published. Among other attractions they contain 100 colored plates. Each volume is complete in itself, yet both are uniform in size and style. Price \$3.50 if ordered together.

The next group of four books is devoted to interesting missionary experiences.

The last five are daintily bound gift volumes issued in the well-known "What Is Worth While" Series.

A REDUCTION
IN PRICE

The price on the cloth volumes of the "Young People's Library" has been reduced to 50 cents each. This reduction applies to single volumes only, the price of the set remaining at \$6.00. The titles included in this series are as follows:—

Fiji and Samoa
Jack the Conqueror
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Tonga Islands
Letters from the Holy Land
Among the Northern Icebergs
Left with a Trust
Two Cannibal Archipelagos
John of Wycliffe
Native Life in India
Martin Luther
Life on the Kongo

THE CLUB PROPOSITION

During the month of October the Department advertised for the names of those who wished paper-covered copies of

POLITICAL SPEECHES AND DEBATES
STORY OF PITCAIRN ISLAND

The object was to ascertain whether a sufficient number of book buyers wanted these volumes in cheap form to justify the publication of such editions. This plan has aroused considerable interest, and at this writing (Oct. 23) it seems quite certain that these editions will be issued. Particulars will soon be sent to subscribers.

GIFTS

The Book Department wishes to announce that it has in preparation a booklet showing covers of various books, reduced by photographic process, suitable for gifts. Although this booklet will not be ready for two or three weeks, requests for it will be filed—it is free—and filled as soon as possible.

In addition to this, attention is invited to the fourth cover page of the HARVEST SIGNS which describes a very choice line of holiday volumes.

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are being sent prepaid for \$5.85, or express charges collect for \$5.00. It is not often that such an opportunity to secure standard Bible Helps presents itself, and many more will undoubtedly accept it. A description of the books will be found in the advertising pages of the present Lesson Pamphlet.

OUR AGENCIES

The second cover of this same HARVEST SIGNS contains the names and street addresses of more than thirty agencies where all the publications issued by this company may be examined. These agencies extend a cordial welcome to all those interested in our literature; therefore call upon them whether you expect to purchase anything or not.

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The price of the *World's Harvest* number is 10 cents a single copy; twenty-five or more to one address, four cents each; five to twenty copies, five cents each.

We have printed to date (November 1), 130,000 of the *World's Harvest* number. This edition is exhausted, and just now we are many thousand behind; but our presses are running, and orders will soon be filled.

Read the articles in this issue. They are of tremendous importance. Weigh their import not by tradition, not by human creed or opinion or custom or expediency, but by the Word of God. For it is His Word that shall judge us in the last great day.

“Shall I hide from Abraham that thing which I do?” asks the Lord when Sodom was about to meet her doom. Gen. 18:17. Abraham was “the friend of God.” Jesus says: “Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things I have heard of My Father I have made known unto you.” John 15:15. Surely, then, as God foretold Sodom’s doom to Abraham, so He will reveal the doom of this world to His faithful people.

A Question and Its Answer.—Nearly 4,000 years ago the father of the faithful asked the question, “Shall not the Judge of all the earth do right?” To poor human judgment God’s ways at times seem strange; but faith says, Wait God’s time. Those who do will thus sing: “Great and marvelous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, Thou King of the ages.” Rev. 15:3, R.V. God’s finished work has justified all His wise plans. “The good can well afford to wait.”

“Depart from Evil.”—“Evil company doth corrupt good manners,” reads the revision of 1 Cor. 15:33. How true this was in the case of Lot! Abraham gave Lot his choice; Lot chose Sodom because it was well-watered and fertile, notwithstanding its wickedness. The good example of Abraham, his uncle, was no longer with him. He became affected by Sodom’s wickedness. When he was forced to flee from the doomed city, his married daughters chose the sin of the city. His two virgin daughters had become so blinded by sin that they afterward justified incest in themselves as expedient. And Lot’s

wife, while she departed from the city bodily, left her heart with it and perished. Lot’s fertile land of promise became a salt sea. What is the lesson?—Shun evil company, worldly company. But do such not need to be saved?—Surely. If God send you as He did the angels, go. Go to tell them of God, to warn them of the doom of sin, to live among them the Christ life; but that very moment when you find your conscience becoming benumbed, your heart going out after the world, your spiritual vision dimming, your appetite for the things of God dainty, then flee from every unholy association. Nay, more, wherever you are, even among the wicked, associate only with God and good. Make yourself one only with such. Your only business with the sinful is to win them from evil associations to association with God. “Awake to righteousness, and sin not.” 1 Cor. 15:34.

“FEAR YE NOT THE REPROACH OF MEN.”

The pope’s blessing is really more to be feared than his curse. Of late he has been sending imaginary statutes of Jesus to the crowned heads of Europe, with his blessing, the last to Queen Victoria. The “Golden Rose,” given from year to year to the ruler who has done most for the “church,” has not proved always a blessing. Bomba, king of Naples, lost crown and kingdom within a year after he received it. Francis Joseph, emperor of Austria, was defeated at Sadona and lost his Venetian possessions within a year after the pope’s blessing came. Queen Isabella, of Spain, lost crown and kingdom shortly after its reception. The Empress Eugenie was a recipient, and defeat by Germany followed. Mrs. W. T. Sherman received the “Golden Rose,” and soon died. Spain’s armies were blessed, but defeat followed. The pope blessed Boulanger, and Maximilian and his wife, and many others, and disaster followed. An English steamer, laden with Sisters of Charity, sailed for South America in 1870 under the special blessing of the pope, but it never reached its destination. Says the *Primitive Catholic* of November, 1898, from which we gather these facts:—

“The Grand Bazaar de Charite in Paris, on May 4, 1897, had the papal nuncio to deliver the benediction. It was scarcely five minutes afterward when the building was in flames, and nearly one hundred and fifty of the society ladies of Paris lost their lives. The late Empress of Austria was the recipient of the Golden Rose, accompanied by Leo’s blessing. That did not protect her from the dagger of the assassin. “It is not superstition to regard with dread the special marks of the pope’s favor, with such a history. It would be madness to ignore this dreadful record and its manifest instruction to the Christians of the globe.”

The pope has cursed Italy and Germany and England and Luther, and Protestantism in general and particular, but this has not affected their prosperity. “His curse causeless shall not come,” God’s Word declares; and it also assures us that “blessed are they that do His commandments;” and whosoever God blesses shall be blessed.

THEY WERE MEN.

A HIGHLY sensational daily of New York has an article headed in these words: “A Picture of St. Paul Found in the Catacombs Proves That the Apostle Really Visited Rome.” Well, who disputes it? We know he visited Rome. Why?—Because the sacred Word reveals it.

But, as regards the picture, it is found on a medal or coin three and three-fourths inches in diameter, bearing the outline of “fine features and the skull of a thinker,” and the inscription, “*Paulus Apostolus Vaselectionis*.” On the reverse side is an inscription translated thus: “Blessed be the Most High God is this one from out of the sources of Israel, being a child of Benjamin, and a master mind.”

If such a thing were found, it may be set down to three or four centuries this side of Paul.

But even tho this were a real likeness of Paul, executed by contemporary artists, of what value is it? O, says this writer, they are “of inestimable worth to Christendom, which would like to know what manner of men these were who took up the burden of the Gospel as it issued from the mouth of Jesus, or developed it into the world-conquering religion of our day!”

They are of no worth to Christendom whatever. Who was Peter? Who was Paul? Hear Peter: “Stand up; I myself also am a man.” Acts 10:26.

Hear Paul: “We also are men of like passions with you.” Acts 14:15. “Who then is Paul, and who is Apollos [or Peter], but ministers by whom ye believed.” “That ye might learn in us not to think of men above that which is written.” 1 Cor. 3:5; 4:6. “But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” 2 Cor. 4:7. We praise God for all He has given us through these men and others; we honor them for His sake; but to Him and His Word, not to them, belongs the glory.

A Lesson from Sodom.—How great is God’s mercy! Every example of the past is a revelation to us of what He is now. When Lot was warned of the destruction of Sodom, he lingered. Those who warned him had already saved him from the violence of the wicked of the doomed city. He had seen those who sought to hurt him stricken with blindness, indicative of their spiritual condition; the angels told him to warn his friends and relatives of Sodom’s doom. He did, but he seemed to them “as one that mocked.” Notwithstanding all these evidences of the goodness and power of God and the wickedness of Sodom, when the angels told him, “Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city,” the man lingered, loath to leave Sodom. The fibers of his heart had intertwined about the godless place. But God’s messengers seize their hands and hurry them forth, “the Lord being merciful.” So would the Lord have done to every soul in doomed Sodom who had the fear of the Lord in his heart. The people were wedded to their sins, identified themselves with the sin, and with the sin they perished. And Sodom is a type of this wicked world. God turned “the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly.” 2 Peter 2:6. Would we escape Sodom’s doom?—Then must we separate wholly from the world and its sin and obey God.

Of Promise.—If the covenant and promises and the Seed had come through Ishmael, his descendants might have had some basis to claim that all were to be the seed of Abraham according to the flesh; for so was Ishmael born. But not so did the Lord work. The covenant and the promises and the Seed all came through Isaac, whose birth was as truly miraculous as a new creation would be. It was a miracle of the Spirit of God, wrought in the very beginning of Abraham’s seed, that men might know that the seed of Abraham, the true seed, was spiritual. (Read Gen. 18:1-15; Rom. 4:13-25; Gal. 4:22-31.) “Now we, brethren, as Isaac was, are the children of promise.” The seed of the bondwoman is born after the flesh; the children of the freewoman, through promise. “That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.” Rom. 9:8.

Lot’s Wife.—Jesus says to those who are living near the time of His coming, “Remember Lot’s wife.” She, it was evidently, who hindered Lot. She never got out of Sodom. The Lord’s command was, “Escape for thy life; look not behind thee.” But Lot’s “wife looked back.” Her heart was in Sodom; there were her treasures. Physically she was out; spiritually she was yet in the city; and she shared its doom. There are many in the church physically whose hearts are in the world. Unless they leave it, they will share its doom. “Remember Lot’s wife. Whosoever shall seek to save his life [entwine it in this world] shall lose it; and whosoever shall lose his life [die to self and the world] shall preserve it.” It will be hid with Christ in God. Luke 17:32, 33; Col. 3:3. “No man having put his hand to the plow, and looking back [longingly, his heart in the past] is fit for the kingdom of God.”

The *World’s Harvest* number of the SIGNS OF THE TIMES grows on one. He who reads it attentively will desire others to read it. It is, thanks be to God, full of salvation and the bread of life. It brings full-armed a bounteous store of good things from our Father’s hand, and it warns in no uncertain tone, yet most kindly, of the evils that beset and lie in wait for the children of earth.