

# SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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## "A VISION OF GETHSEMANE."

THE ragged clouds stretch to the sunken light  
Like wrinkles on the careworn brow of night—  
O night of grand regret!  
A hiding moon, that vain would shun the scene,  
But faintly silvers the dark mass of green  
That mantles Olivet.

I see Him, bent beside yon olive grove,  
Convulsed with anguish of an outraged love,  
Prepay the bitter price.  
I see a godly impulse pent in flesh;  
I see a winnowed heart bleed in the thresh,  
Thrice purged for sacrifice.

"Father, I pray, remove this cup from Me."  
His face glows with a pulsing agony,  
The very chart of pain.  
The nervous arms are tossed and gesture-driven;  
His eyes concentrate all the sweep of heaven,  
But probe the depths in vain.

As Intercession's self behold Him plead;  
The magnitude of wayward Israel's need  
Appals and shrinks His soul.  
And wanton shames and vile opprobrium hurl'd  
At Him whose thoughts would nurse an ailing world,  
Before His mind unroll.

But yesterday He rode in palm-strewn state,  
"Hosanna"—greeted, through the city gate;  
Through the same gate must He  
To-morrow bear His cross, already built,  
And damning evidence of human guilt  
Shall shame eternity.

"Nevertheless, Thy will be done—not Mine."  
His mind compels to peace with force divine,  
A force that oozes blood.  
The tidal torment trembles in a curb  
That death on death can never more disturb.  
His Father's will stands good.

Some vague Bethesda, latent in the frame,  
Wells from His core to quench the fever's flame—  
Christ is Himself again,  
Save that from ebbing catches in His throat  
Majestic sadness thrills an aching note,  
Suffusing this refrain:

"But ye would not—would not, Jerusalem,  
Jerusalem that ever stoneth them  
Sent to relieve her lot;  
How often, as the hen doth shield her brood,  
Would I have sheltered you from guilt and blood,  
And ye would not—would not!"

He moves; I hear His voice, forlornly deep,  
Steal sweet refreshment from the fisher's sleep—  
"Could ye not watch awhile?"  
Then pity merged in thoughts of self doth speak:  
"The mind is willing, but the flesh is weak"—  
And soothes them with a smile.

I see, I hear the covert-skirting throng,  
Jeering to nerve their courage to the wrong.  
I see the kiss betray.  
Judas, the worms already writhe for thee,  
And hell, disdaining such foul infamy,  
Thine entrance shall gainsay.

The ages pass, and on this sacred sod,  
The Moslem shapes his earth-born soul to God,  
Through channels strange and weird;  
And, musing on the Christ with thoughts unkind,  
In the proud weakness of a mortal mind,  
He laugheth in his beard.

Yet "God is love;" round love's essential force  
His multitude of attributes take course,

Yet secondary move;  
And, faithful to His plighted Word of old,  
His "other sheep" shall gather to the fold,  
Safe-shepherded by Love.

O Light of Ages! pain and passion born,  
Thy gleam shall quicken earth towards the dawn,  
And fear from death shall sever;

## "DO ALL TO THE GLORY OF GOD."

All Belongs to God—No Christian Idler—  
Right Example in the Family.

THOSE who enter the service of God must be faithful to their Leader. If during their former lifetime they have not given the powers of mind and soul and strength to the Lord, when they are converted they will realize that every capability belongs to God. The truly converted man will bring even his thoughts into obedience to the will of God. His mental and physical powers will be laid on the altar of sacrifice. His time is the Lord's; it is not to be idled away. All are bound by the most solemn obligations to redeem the time. Waste it not; make the most of it; do your best, as long as you live in the world, to be a blessing. Christ regarded every moment as precious. Thus should His followers regard their time. Those who are not directly engaged in the work of seeking to save



He moves; I hear His voice, forlornly deep,  
Steal sweet refreshment from the fisher's sleep—  
"Could ye not watch awhile?"

For, from the anguish of frail nature's throes,  
Poor human love to God's grand peerage rose,  
Quelling His wrath forever.

Boulder, Colo.

FRED T. ELKIN.

If earthly parents hear  
Their children when they cry,  
If they, with love sincere,  
Their children's wants supply,  
Much more wilt Thou Thy love display,  
And answer when Thy children pray.

—J. Burton.

that which was lost, should have some work. They should use the powers of mind and body to a purpose, that they may be able to place their gifts and offerings in the Lord's treasury, and bring a faithful tithe to Him. It is the duty of all who enjoy God's bounties to engage in useful employment. To every man is given his work, and upon the faithful performance of this work depends the blessing he receives.

He who wastes his precious time robs God



of service due to Him. He is guilty of a neglect which God will not excuse. How can God welcome such an one into the courts above with the words, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord"?

The strength belongs to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This statement covers the use of the physical powers. There is no reason why a man who has strength of body should not use that strength in Christ's service. Every part of the being is to be employed to the glory of God. The Lord would not have given us such a definite specification had He not designed us to study carefully how much it comprehends. If you have physical strength, that strength is Christ's property. He who has in the past looked upon himself as above labor will when converted change his habits and use his physical powers to some purpose. An indolent man can not serve God; for he gives to others an example entirely contrary to the principles of Christ. No idler can be a practical Christian. Christ is our example, and He worked at the carpenter's trade with his father Joseph. There are no gentlemen idlers in God's vineyard; for there is earnest, practical work to be done.

After the precious message of truth is heard and received, the heart is touched and convicted; and when it turns to Jesus, the will is brought into subjection to Christ. The soul temple is cleansed from moral defilement, and made ready for Christ's indwelling. The deep moving of the Spirit fills the soul with earnest love for Christ. The receiver of truth could feast forever on the truth he hears; but he must go farther than merely receiving; he must impart the precious knowledge of the Redeemer's love; he must strive to uplift the crucified Saviour. Heart and soul are to be consecrated to God's service.

He who has a family is under obligation, as a steward of God, to set a right example to his children. He is to educate them to be intelligent and useful, to employ the strength given them by God in advancing His work in the world. By precept and example he is to train them to be faithful stewards. They are to be educated to realize that they hold in trust lent treasures, which are to be used to the very best advantage in God's service.

Teach your children that nothing is to be withheld from God, that all their gifts are to be used to promote His glory. Teach them to cherish a sense of their accountability to use wisely their intrusted capabilities, improving and perfecting them by use. They are accountable for the judicious exercise of every faculty.

God can not excuse those who have been bought by the blood of His Son, from working faithfully in His service. Every true Christian is a coworker with Christ. Nothing can be more offensive to God than to cripple or abuse the gifts lent us to be devoted to His service. The value of a soul is estimated by the price paid for it. It is written: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," "who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile."

MRS. E. G. WHITE.

#### WATCHMAN, WHAT OF THE NIGHT.

[Edward A. Collier, in *New York Observer*.]

FROM Orient lands and islands fair,  
Long shrouded with the gloom of night,  
Breathes, through the dark and silent air,  
The cry of longing for the light.  
O Watchman, who on Zion's hill  
Dost search the skies with eyes intent,  
What of the night, so long and chill?  
When will the weary hours be spent?

What of the night of sin and grief,  
The night of ignorance and fear?  
Is there no dawning of relief?  
Doth not some morning-star appear?  
O, yes; lift up your longing eyes!  
The morning cometh swiftly on;  
The Sun of Righteousness doth rise;  
The shades of night will soon be gone.

But, soul, thou must thyself awake,  
And welcome His first dawning ray;  
Else will the light thy heart forsake,  
And leave thee to thy darkening way.  
And, Christian, thou must not forget  
To send afar the Gospel light,  
Lest, tho' the morning cometh," yet  
Of thee be said—"and also night."

#### THE SECOND COMING OF THE LORD.

Cry of Peace—Peace Congress—Swords into Plowshares or Plowshares into Swords?

FOR years the doctrine has been advocated throughout Christendom that before the coming of the Lord this world would witness a reign of universal peace, that there would be a disarmament of the nations, and that songs of praise and deliverance would take the place of the din of war and the clash of arms. Would that it might be so. Would that we might turn from the dark picture of sin, and witness one of triumph of the cross and the beauty of righteousness; but such in this world is not destined to be our lot. While it may be our heart's desire to have things otherwise than they are, we can not, as wise men and women, shut our eyes to the condition of things that exists. In this world, and with men, we must deal with things as they are, and not as they ought to be.

##### Signs in the Political World.

The Word of the Lord plainly shows that in the last days there will be those who will predict the disarmament of the nations and the millennial reign of peace. We have a prophecy of this in the fourth chapter of Micah, verses 1 to 8. Please observe, however, that the Lord Himself does not say that this condition will exist before He comes. He does, on the other hand, plainly say that there will be a class of people (many nations) in the last days advocating this idea. But even while they are advocating this idea, the Lord says (verse 6) that there will be some who will halt and be driven out to be afflicted.

Furthermore, in the third chapter of Joel, verses 9 to 12, we have the statement of inspiration that in the very time that some among the nations of earth are crying, "Peace and safety," and predicting the universal reign of peace, the nations will be actually preparing for war. The plowshares will be beaten into swords, and the pruning-hooks into spears. The weak shall say, "I am strong." All the nations shall assemble together and come up to the valley of Jehoshaphat, and there will take place the battle of the great day of God Almighty; and the nations of the earth will be given to the sword, and upon each will be visited the judgment and execution which he has prepared for his fellow. Then it is that the Lord shall roar out of Zion, and utter His voice from Jerusalem. The heavens

and the earth shall shake; the wicked hosts shall be thrown into utter confusion, crying to the rocks and mountains to fall on them, to hide them from the face of Him that sitteth on the throne. But the Lord will be the hope of His people, and the strength of the children of Israel.

What a striking fulfilment of this prophecy of Micah and Joel do we find in the world to-day! From nearly every pulpit of the land, during the last few decades, has the prediction of the world's conversion been sounded, and men been lulled into security and sleep with the thought that before the Lord comes the world must bow in obedience to His will and wishes. And the grand culmination of this cry which has been sounding through the land is found in the Peace Congress recently assembled at The Hague, containing representatives from all the leading nations to devise some method of disarmament, according to the proposition of the czar of Russia.

Yet, notwithstanding all these protestations of friendship between the representatives of the nations, as never before in the history of the world is every country preparing for the last great conflict. The words of Micah are being strikingly fulfilled, and no less strikingly is the word of the Lord through Joel meeting its fulfilment before our very eyes to-day. Notwithstanding the czar's peace proposals, Russia is straining every nerve to push her conquests in the East. England, Germany, France, and even Italy—burdened as she is with an enormous war debt and oppressive taxation, which are threatening a civil war at home—are doing all in their power to increase the efficiency of both their land and sea forces. Last year millions of dollars were appropriated in each of these countries for the building of new war ships and the increase of their war equipment on land and sea.

The partition of Africa among the nations of the Old World is still fresh in the mind of all who have followed the political events in the Dark Continent. And now the dismemberment of China by the same powers of Europe has already begun. The nations to-day are watching each other most jealously, and vying in their attempts to place themselves in the best possible condition for home defense or aggressive warfare. And not alone this. Our own country, which in the past, from its quiet position in the Western Hemisphere, has not been a party to the intrigues of the nations of the Old World, has now entered the great political arena, and purposes to take a hand in the adjustment of the international questions which will concern the future history of the world.

The whole field of Europe to-day is like a vast military camp. In every nation are seen drilling armies, and in every harbor maneuvering fleets. The whole Eastern continent is like a vast arsenal, which at any time may be started by a single stroke into a vast conflagration.

These conditions the Word of the Lord tells us are indications that the day of the Lord's coming is greatly hastening. The world will be evangelized, but not converted. The Gospel of the kingdom shall be preached in earth's remotest parts, and out of all the nations will God gather a people for Himself. That Gospel is now rapidly doing its work. May the Lord grant we shall so admit its claims in our hearts that we shall not be engulfed in the great day of devastation, but shall recognize the claims of the Prince of Peace here, so that we may dwell under His benign rule through the endless ages of eternity.

FRANCIS M. WILCOX.





### "THE POWERS THAT BE."

#### Their Limitation.

IN the thirteenth and fourteenth chapters of Romans is one of the strongest of the many strong treatises that there are in the Bible upon the total separation of religion and the State—the separation between that which is due to God and that which is due to Cæsar.

First is a recognition of the right of the State to be, and to require subjection and tribute: "Let every soul be subject to the higher powers." "The powers that be are ordained of God." "For this cause pay ye tribute also." "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

Next is marked the sphere of men's relation to the State. "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."

Now everybody knows, and Paul knew as well as anybody ever knew, that there are other commandments—other commandments of the very law from which he quoted these. There is the commandment: "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image; . . . thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments. Thou shalt not take the name of the Lord thy God in vain." "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

With these commandments standing as a part, and indeed the *first part*, of the very law which he was citing, why did he leave these entirely out and say, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself"? Why?—For the simple reason that he was writing of men's relationship and responsibility to the powers that be, to the State; and he was laying down the principle that when men have recognized the right of the State to be, have paid the required tribute, and have fulfilled all obligations to their neighbors, there is nothing more for them to render to the State; there is no other commandment in that sphere, and therefore no other duty to be performed toward the powers that be.

This is made certain by the next verse, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law:" which shows conclusively that it is only the relation of

man with man—of man to his neighbor—that he is considering in the passage under consideration. The passage is simply an enlargement, an exposition, indeed, of the principle announced by Jesus, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." When men have recognized the authority of the State, have paid their tribute, and work no ill to their fellow-men, the only relationship or obligation after that is to God. The only commandments outside of that sphere are those which mark men's duty towards God.

Thus the Scripture distinctly sets the limit of the jurisdiction or the requirements of the State, at recognition of right to be, tribute, and the relationship of man to man in working no ill to his neighbor. Beyond this the State has no right to go. Outside of this there is nothing for any man to render to the powers that be.

But the Word of the Lord does not stop here; it positively prohibits the powers that be from touching the relationship or obligation of men to God. "Every one of us shall give account of himself to God." Rom. 14:12. And that the emphasis is upon the word "*himself*" and not upon the word "account," is certain from the context in the whole chapter. It is not that "every one of us shall give account of himself to God," nor is it "every one of us shall give account of himself to God." That is all true enough; but that is not the thought expressed in the text. The one thought particularly expressed is that "every one of us shall give account of *himself* to God." And thus, by the Word of God, all powers that be, all men, and all combinations of men, are positively prohibited from touching, in any way, any man's relationship to God. That rests with man alone; and for his responsibility there, he is to give account *himself* to God.

#### Duty to God, Not Men.

Again: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Rom. 14:5, 6. The matter of the observance of a day, the duty to esteem one day above another, is not comprehended in that part of the law, nor comprised in the duties designated as marking the sphere of the powers that be. It is in that part of the law which, by the words "if there be any other commandment," is definitely excluded from all cognizance of the powers that be.

The observance of a day, the duty to esteem one day above another, is due solely to God. For "he that regardeth the day, regardeth it unto the Lord," not to men. It is comprehended in that part of the law which details man's relationship to God alone, and to God alone every one is to give account *himself*. Therefore, the powers that be, all men, and all combinations of men, are definitely commanded by the Lord to let every man alone in the matter of the observance of a day; on that subject to "let every man be fully persuaded in his own mind;" and that because that is a

thing due solely to God, and "every one of us shall give account of *himself* to God."

How different are the ways of professed Christians to-day from the Christianity of the New Testament! The vast mass of professed Christians to-day, in hunting for another commandment in the sphere of the powers that be, would inevitably write it thus: If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt do no work on the first day of the week, commonly called Sunday. But the Christianity of the New Testament, in defining the sphere of the powers that be, says, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself;" and then, as to the observance of a day, commands the powers that be, and all men, and all combinations of men: "Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord." And "every one of us shall give account of himself to God." "Who art thou that judgeth another man's servant." The day to be esteemed above others is the Sabbath of the Lord.

"Render . . . to God the things that are God's." And any man who does not esteem that day above others, who does not regard it unto the Lord, but esteems every day alike, is responsible to God alone and must render account of it *himself* to God, and not to man. While the thing that he does is wrong, it is a kind of wrong for which he is responsible to God and not to the powers that be.

All this also conclusively shows that any movement on the part of the powers that be, or of men or combinations of men through the powers that be, to require the observance of a day or to cause men to esteem one day above another, is a plain joining together of what is God's and what is Cæsar's, is a positive union of religion and the State. It is written, "What therefore God hath joined together, let not man put asunder." And by the same token it can be authoritatively written, What God hath put asunder, let no man, nor any combination of men, join together.

#### Not of Faith Is Sin.

Again: This treatise in Romans 13 and 14, on the separation of religion and the State, the separation of what is due to God from what is due to the powers that be, closes with the mighty sentence, "*Whatsoever is not of faith is sin.*"

Whatsoever is of the Word of God is of faith; for faith comes by the Word of God; and "without faith it is impossible to please Him."

Religion is due solely to God; it is "the duty we owe to our Creator, and the manner of discharging it."

Therefore, for the powers that be, or any men by the powers that be, to require anything that is due to God, is only to subvert faith and require men to sin.

For the powers that be, or any men through the powers that be, to require of any man anything that is due to God, is, in the very act, to unite religion and the State. And as thus to require of men anything that is due to God, is to subvert faith and to require men to sin, it is certain that any connection whatever between religion and the State *is sin*. And, therefore, the greatest example of it that has ever been in the world is aptly and justly designated "the man of sin."

And since, to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself"—the keeping of the first two of all the commandments—is complete separation from sin, our subject ends just



where it began,—with the truth that the first two of all the commandments, and the keeping of them, are the basis and the surety of the universal and eternal truth of the separation of religion and the State.

ALONZO T. JONES.

## MAN'S PRIMITIVE AND BEST DIET.

(Concluded.)

**Permissive Diet—The Promise Sure—"The Second Time"—The Highway of Holiness—The Diet of Eden—Present Truth—A Safe, Economical, Simple, Moral Dietary.**

**T**HUS much for the ages past. During this time the people of God have lived upon the permissive diet, which ever spoke of death, and they have died. In the one time when God would have redeemed His people to eternal life and an eternal kingdom, in their unbelief they would not enter into His rest. But "what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar."

The promise given them of entering into God's rest they would not accept; and now the "promise is being left us of entering into His rest." "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief," "there remaineth therefore a rest to the people of God." Heb. 4:1, 6, 9.

We have reached that time when the rest of God is opening to His children again, of which the renewed Sabbath is a pledge of God's power to perform His promise of old. Line after line of prophecy, and a multitude of signs in earth, sea, and sky, proclaim that Christ's coming is near; that He will soon take to Himself His great power and reign; and that His people shall enter the eternal rest of God. The promise still holds. The rest still remains; and its proclamation to the world is a part of the proclamation of the truth of the "everlasting Gospel" for this generation. It is "present truth."

But what does this mean?—It means that God will again set before His people His rest, and will gather them to it, as truly as He set it before Israel of old; for thus saith the prophet:—

"And in that day [now, in *this* day] there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious. And it shall come to pass in that day [in *this* day], that the Lord shall set [has set] His hand again the *second time* to recover the remnant of His people, which shall be left, from Assyria [Babylon], and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up [has set up] an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. And the Lord shall utterly destroy the tongue of the Egyptian Sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be an *highway* for the remnant of His people, which shall be left, from Assyria; *like as it was to Israel in the day that he came up out of the land of Egypt.*" Isa. 11:10-16.

For the sin of unbelief the plagues of wrath fell upon Egypt of old. For the same sins the seven last plagues will fall upon a sinful, unbelieving world. Revelation 16. But from their power God will save His people. See Ps. 91:3-10.

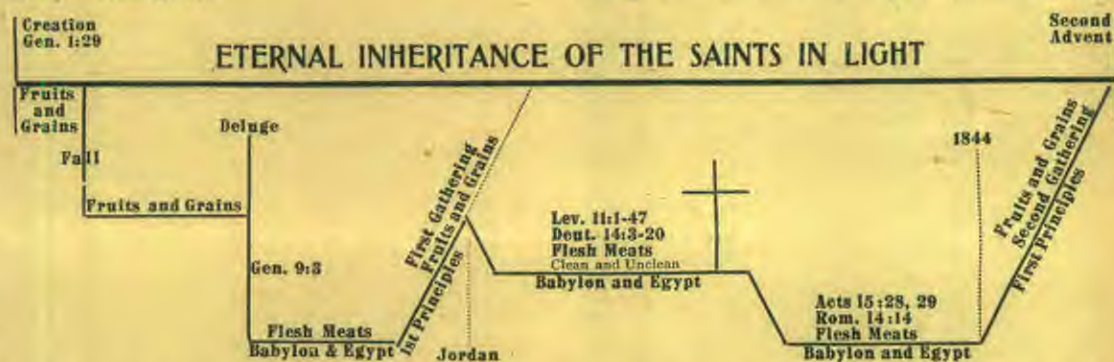
When the Lord sets His hand to gather His people the second time, He will lead them over the same "highway" of holiness. Christ and His wonderfully-developed truth will be a pillar of cloud and fire to go before them all the way.

He will take them from this mortal, sinful world to an immortal, righteous one; from the imperfections of humanity, to the perfections of divinity; from the powerlessness of human striving, to the mighty working of His creative power through the outpouring of His Holy Spirit; from a land of death, to a land of life; and from a diet of death, to the diet of life, God-given "in the beginning."

But will the diet question be a test, as to Israel of old? Why will it not? Is not the rest to which God is leading us the same? Is not His standard of holiness the same? Is He not just as anxious that we shall have the very best now as then? Surely we can answer these questions only in the affirmative. He will lead His people now as then by the same "highway." Isa. 11:16. The stumbling-blocks will be gathered out. Isa. 57:14; 62:10. He will turn them back to the better diet of the beginning,—fruits and grains. And He points us back to Egypt, that we may be warned by unbelieving Israel's sad fate not to despise the straitness of the way, nor the goodness of God.

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:1, 2.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3:12.



"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted [they lusted for flesh]. . . . Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:1-12.

Shall more be said? Is not the Biblical argument enough? It matters not what diet God's people have eaten in the past, or what He has in His mercy for their ignorance permitted; these are not the questions for those to ask who are looking for Christ's coming. Rather, What is present truth—God's truth for this generation—God's truth for me? If we desire to fall in the wilderness, we may give way to the longings of an appetite yet in Egypt. We may place ourselves in "the devil's debating chair," if we will; we may ask about Moses and Elijah and Paul; we may excuse ourselves by the example of Abraham, even as men seek to do over irregular marriages; but still the present truth of God for this generation rings in our ears, "This is the way, walk ye in it." In this present truth He refers us to only one time in earth's sad history, and that is when He sought to lead Israel to life forevermore. What did He then ask of them? If we desire to enter alive the eternal rest of the earth made new, we will anxiously, gladly, go back to the diet of the beginning.

## Other Considerations.

### 1. Safety.

In the fall of sin the curse rests most heavily upon the most highly-organized and responsible creatures. In a sinless state man was king over all creatures; now he has fallen so low that he is a prey to the infinitesimal bacillus. Next to him in weakness, deterioration, disease, and death are the domestic animals, with whom he has most to do. In many of the tuberculin tests of dairy herds the majority of the herd have been found affected with the dread disease tuberculosis, now sweeping off one-seventh of the people of earth. Cholera, anthrax, and other diseases, affect animals the flesh of which is used for food. Ptomain poisoning, almost wholly from flesh foods, is a very common thing. It is almost impossible to find a perfectly healthy beef. Thousands are discarding flesh foods for personal safety, and almost invariably, if wisely, with beneficial results. Thousands have tested the better fleshless diet for years, and are hearty advocates of its benefits.

### 2. Economy.

A vegetarian diet is an economical diet. There is much more food at less cost in such a diet than in that of flesh foods. It would be a great blessing to the poor of our teeming cities if they knew this. The wholesome, unstimulating diet of fruits and grains and legumes

would be a mighty agent in overcoming the drink habit. The matter of economy will be demonstrated by putting into practise the principles herein advocated.

### 3. Simplicity.

In stomach troubles one of the most cogent factors is too great a variety of foods, and foods in wrong combinations; but man's primitive diet of fruits and grains offers no trouble on that score. Fruits and grains and nuts may safely be eaten together always; and no trouble will come by the combination.

### 4. The Moral aspect.

There is one further consideration which we lay before the sincere reader in the matter of diet, and that is the spiritual or moral aspect of food.

The nature of the brute is inherently selfish. His desire is to get and gorge, even to gluttony. He delights to take of nature's sweetest and best, and transmutes it into greedy brute. He is at times beautiful, graceful, faithful, and we admire him. He occupies a more intelligent plane than the vegetable, but not a more refined one. While he devours all he can, he willingly gives up nothing to humanity. All his exhalations, all that his system in its various functions throws off, is offensive to refined and sensitive eyes and delicate nostrils. And when the brute dies of himself, he is still more offensive. If slain in the prime of life, his flesh keeps "sweet" but a few hours at most in the ordinary climate. Unless artificially preserved, it soon becomes offensive to smell and taste, and poisonous for food. "Like produces like." Will not the love for and the continual



partaking of such food, change man to the same nature?

A different picture is presented in the creatures given of God in the beginning for food. In the vegetable world God has written the Gospel of unselfishness. The seeds are planted in the earth, oftentimes in decaying, offensive soil. They take of the base soil, and, by the power of God, through sunlight and moisture, transmute it into the cleanest fiber, flower, and fruit, pleasing to the eye, fragrant to the smell, delicious to the taste, and wholesome to the entire man. If allowed to mature, the grain is reaped, threshed, ground, or in various ways converted into palatable, nutritious food. In ordinary climates it may be preserved for years. If the fruit be allowed to ripen, it falls, or is plucked, and is at its very prime. The tree or vine has gathered from the basest and given to man the best. The tree is not injured by the plucking of the fruit. No life was taken by its transmutation into food.

Living is giving, and giving is living. The tree, the vine, the grain stalk gathered to give. Even so did Christ.

Reader, which is the better food to prepare us for unselfish service for the Master, for glorious translation into the kingdom of God, that which takes of the sweetest and most fragrant of earth and transmutes it into offensive, malodorous flesh, decaying in its living, filled with disease and death, or that which takes from the lowest of earth, the inert, decaying soil, and transforms it into beautiful blade and stalk and ear and kernel, or tree and leaf and flower and fruit, giving its fragrance and beauty during its growing, and at its maturity furnishing a store of clean, wholesome food?

It seems to the writer that but one answer can be given. Of himself he can say that since he adopted the latter diet, after years of the other, he has found less anxiety as to what he should eat, a keener relish, a better appetite, a clearer brain, a greater sustaining power in labor, a quicker recovery from weariness, a heart more responsive to the things of the Spirit, and purer delight in the things of God. O, there is life and health and blessing in God's way! "If any man willeth to do His will, he shall know of the teaching."

In conclusion, reader, take these things to yourself. "Hast thou faith? have it to thyself before God." As every one of us "shall give an account of himself to God, let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

Beyond, just beyond, lie the verdant shores of the promised land, which knows no pain nor death nor sorrow. The "highway of holiness," over which "the remnant" shall pass, leads from Egyptian darkness and Babylonian tradition through the wilderness, through the Jordan, into the eternal rest. God's promise is: "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine." And as "the days of thy coming forth out of the land of Egypt will I show unto him marvelous things." And thou now the remnant may feed of the corn and fruit of the land, yet when passing through the desert of earth's last agonies of sin, when unrestrained wrath shall wreak its vengeance upon a shelterless world, the herd be cut off from the stall, the flock from the fold, the fruit from the vine, and the grain from the field, God will, if needful, give again to His people waters from the flinty rock, and the corn of heaven

for food; for has He not promised in that time that his "bread shall be given him; his waters shall be sure"?

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." "The wise shall understand."

MILTON C. WILCOX.

#### HYMN TO MICHAEL.

["Michael," one of the names of our Saviour, means, "Who is like God;" "Archangel" is the chief of all the angels.—ED. S. OF T.]

BEARER of the sacred light,  
Holy and serene,  
Leader of those armies bright  
From the world unseen,<sup>1</sup>

Prince of angels, Michael,<sup>1</sup>  
Messenger divine,<sup>2</sup>  
Light of lights ineffable,  
On thy votaries shine.

Seated on th' eternal throne,<sup>3</sup>  
Heav'nly Majesty,  
Thou, the Father's only Son,  
Sovereign Deity,

Brooding o'er the water's face,  
Dismal, deep, and dim,  
Plant in us thy seed of grace,  
Chief of cherubim.

Thou who, at creation's dawn,  
Shed the light of day,  
Thou, the radiant star of morn,<sup>4</sup>  
Chase our night away.<sup>5</sup>

Who art wont the saints to inspire,  
Still Thy gifts divide;<sup>6</sup>  
Let the cloven tongues of fire  
On us each abide.<sup>7</sup>

Whose almighty power imparts  
Precious truth divine,  
Move upon our waiting hearts,  
Seal us with Thy sign.

Holy One of Israel,  
Clad in living flame,  
God with us, Emmanuel,<sup>8</sup>  
Ever-blessed name.

<sup>1</sup> Rev. 12: 7.

<sup>2</sup> Isa. 63: 9; Acts 7: 38.

<sup>3</sup> Rev. 3: 21.

<sup>4</sup> Rev. 22: 16.

<sup>5</sup> 2 Cor. 4: 6.

<sup>6</sup> Eph. 4: 8.

<sup>7</sup> Matt. 3: 11.

<sup>8</sup> Matt. 1: 23.

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THORO HARRIS.

#### GAIN AND GODLINESS ACCORDING TO THE WORD.

"PONDOR the path of thy feet, and let all thy ways be established." Prov. 4: 26. This is a beautiful sentence; there is wisdom unto salvation in it. Many are the tears that never would have flowed, many are the sighs that never would have been heard, and many are the heartaches that never would have been felt, had this text always been heeded. The Lord would have every person diligently consider what is to his eternal interest.

Before you engage in that new "enterprise," stop and consider what associations you will have, what influences you will have to meet, and whether you may do any good, or receive or impart any spiritual strength, while in the new sphere of action.

Gen. 13: 10 says: "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." Lot saw an abundance of pasturage for his flocks and herds, so he chose the plain of Jordan.

From a worldly point of view he made a good choice. But the record says that "the

men of Sodom were wicked and sinners before the Lord exceedingly." Now Lot was a worshiper of the true God—the God who made heaven and earth; yet for worldly interests he "dwelled in the cities of the plain, and pitched his tent toward Sodom."

Very likely Lot expected, when he made the choice, that he would accumulate wealth and enjoy the good of a fruitful land; but God wants His people to take a different view of life than that. His instruction is, "Seek ye first the kingdom of God and His righteousness."

When the Lord warned Lot concerning the destruction of Sodom, He did not tell him to bring all of his goods, his cattle and his flocks, with him up out of the evil city. He simply warned him with reference to his family and his own soul. "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hands of his two daughters; the Lord being merciful unto him; and they brought him forth, and set him without the city." Gen. 19: 15, 16.

"Treasures of wickedness profit nothing; but righteousness delivereth from death. The Lord will not suffer the soul of the righteous to famish; but He casteth away the substance of the wicked." Prov. 10: 2, 3.

"Better is little with the fear of the Lord than great treasure and trouble therewith." Prov. 15: 16. See also 1 Tim. 6: 5-12.

Easton, Minn.

A. O. RUSSELL.

#### WORTHY OF REMEMBRANCE.

WHO is it that, when years are gone by, we remember with the purest gratitude and pleasure?—Not the learned or clever, but those who have had the force of character to prefer the future to the present, the good of others to their own pleasure. Give us a character on which we can thoroughly depend, which we are sure will not fail us in time of need, which we know to be based on principle and on the fear of God, and it is wonderful how many brilliant and popular and splendid qualities we can safely and gladly dispense with.—Dean Stanley.

You are a prince of blood. You are the son, beloved, of the Almighty Power who rules this world and carries it on to-day. You can and will rule body and mind with absolute control if you choose. If you wish and choose, you will be in absolute confidence with your Father, and in the closest relations with Him. Tell Him everything; ask advice in all difficulty; thank Him in all success; come back to Him in all failure. You will use His almighty power then for the sway of mind and body. You will be fellow-workman together with Him.—Edward Everett Hale.

ALL things are the result of and subject to certain methods or laws. To insure health and happiness all beings must place themselves in harmony with these laws; any attempt to violate them, whether it be done purposely, ignorantly, or accidentally, produces discord and consequent suffering.—W. T. Nichols, M.D.

"SET your mind free; put away every prop. Lean directly upon God; go back to the divine individual conviction of right. It is your duty and privilege to think for yourself."

"SOME men are like brooks; they are always murmuring."





### THE SABBATH AND THE FIRST DAY OF THE WEEK IN THE FIRST CENTURY.

#### The Sabbath in the Early Church—The Sunday in the Early Church—Testimony of Scholars Who Observed Sunday.

It has been made plain that Jesus did not change the Sabbath, but that, instead of doing this, He gave His life to restore the ancient Sabbath to its true place, and make it honorable.

Nothing could be plainer than that the seventh-day Sabbath was universally observed in the early church. Jesus Himself calls it the Sabbath as late as A.D. 70, when, in speaking prophetically of the destruction of Jerusalem, He says to His disciples, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

To the close of the sacred canon all the writers continue to call the seventh day the Sabbath, while they are utterly silent of any other day of weekly worship and rest.

Speaking of the synagogue of the Jews at Thessalonica, it says, "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. But it was not merely in the Jewish synagogue and to Jews that it was his manner to preach on the Sabbath day; for at Philippi he tells us, "On the Sabbath we went out of the city by a riverside where prayer was wont to be made, and we sat down, and spake unto the women which resorted thither." Acts 16:13. And at Antioch, after preaching to the Jews one Sabbath in their synagogue, "the Gentiles besought that these words might be preached to them the next Sabbath."

In all the Gentile world at this time the first day of the week, as the sun festival, was the day most honored. Now, if Paul had been preaching that it was a part of Christianity to observe this very day thus honored by the heathen, why did they not recognize the likeness between their religion and Paul's in this matter, and say at once, Now you have preached to the Jews in their synagogue on their Sabbath, preach the same words to us to-morrow on our Sunday? But no; the request was for the next Sabbath day. "And the next Sabbath day came almost the whole city together to hear the Word of God." Acts 13:42-44.

Nothing would have more quickly excited those Jews to utter madness than to have preached to them to disregard the Sabbath, and to show religious honor to the first day, —the detested heathen sun festival. Yet in all their many persecutions of the disciples, this is never once entered as a complaint.

Paul faced these Jews with a statement they could not deny when he said, "Men and brethren, tho I have committed nothing against the people, or customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans." Acts 28:17. Christianity was built upon the foundations of the apostles and prophets, Christ being the chief corner-stone. It did not teach them to disregard a custom consecrated by Christ at creation.

Again Paul says: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts 20:26, 27. Yet he never alluded to any change of the Sabbath; so we know God never counseled such a change.

Paul's words in Rom. 14:5, 6 and Col. 2:14-17 are often quoted to prove that the Sabbath was abolished. If they proved this, however, they would as clearly prove that there was now no weekly rest day. And especially would the words in Colossians reprove those who seek to judge and jail people for not keeping the first day of the week. In both instances the whole context makes plain that these texts refer to the Jewish yearly, typical festival days, and not to the weekly Sabbath. This, all Bible expositors once knew and taught. Of the fourteenth of Romans, Clark says:—

Reference is here made to the Jewish institutions, such as the Passover, Pentecost, feast of tabernacles, new moons, jubilees, etc. That the Sabbath is of lasting obligation may be reasonably concluded from its institution.

Of the passage in Colossians Clark says:—

There is no intimation here that the Sabbath is done away, or that its moral use is superseded by the introduction of Christianity.

Of the passage in Colossians the commentary by Jamieson, Fausset, and Brown says:—

Sabbaths of the day of atonement and the feast of tabernacles have come to an end, with the Jewish service to which they belonged. The weekly Sabbath rests on a more permanent foundation, having been instituted in Paradise to commemorate the completion of creation.

That there was a great controversy over just what should constitute the change from the old to the new, and just how many of the services sacred to the Jews should be brought into the new church, the Word makes very plain. If, as we are taught to-day, Christ and His apostles had sought to abolish the Sabbath and institute in its place the observance of the first day, this would have been the central point of this controversy. Here the Jewish converts would have made the strongest resistance. Yet in the whole record of this controversy and of the council that was called to settle it, the sacredness of the Sabbath is never called in question, nor is the first day of the week even once mentioned. To every thinking mind this, it seems to me, is conclusive.

Of the observance of the Sabbath in the early church, Kitto says:—

It is, however, clear from several passages in the New Testament that it continued to be observed as heretofore by these converts, along with other peculiarities of the law. Our Saviour adds, "Therefore the Son of man is Lord even of the Sabbath day;" which is on all hands agreed to mean that he had power to abrogate it partially or wholly if He thought fit, and it is admitted that He did not then think fit to exercise it.—Kitto, *Cyclopedia Biblical Literature*, article Sabbath.

It must be constantly kept in mind that in all our quotations from commentaries and from historians, we are quoting the admissions of those who themselves observed the first day of the week. While they, therefore, do not falsify, they are sometimes very economical of the truth, and they frequently deal it out only

on the instalment plan. This is true of the following, from "Chambers' Encyclopedia." One is reminded of the story of the boy who was selling the blind horse. He appeared to conscientiously tell all his defects, and especially that he was totally blind in one eye. After the sale was consummated, the buyer asked: "Is there anything else the matter with this horse? Come, now, tell me; it will do you no harm, for the horse is sold." "Yes," said the boy, "there is one other little thing. He is blind in the other eye." The reader will see the application as he reads the following:—

On no occasion does Jesus appear to have sanctioned the performance of real work on the seventh day, unless it was demanded by some higher duty than that of bodily rest. For several years after the death of Jesus, the church consisted of none but Jews, and by these the Sabbath and other Mosaic rites continued to be observed as before. . . . That Paul never taught the Jewish Christians to abandon the observance of the law, but, on the contrary, continued to the end to observe it himself, appears clear. . . . In the Eastern churches, where the proportion of Jews (i. e., Jewish Christians) was greater than in the West, the Sabbath continued to be observed till the fifth century. . . . Down to the present time, however, Sabbath-keeping . . . continues to be practised by the Christians of Abyssinia. In other countries, also, many of the Gentile Christians seem to have anciently observed the Sabbath.—Chambers' Encyclopedia, article Sabbath.

Thus, by degrees, the truth is out. First, Christ and His apostles kept the Sabbath and taught it; secondly, the Jewish Christians did so; thirdly, in the East, that is, in Palestine and Asia, the home of Christianity, the Sabbath continued to be observed by Jewish and Gentile Christians till the fifth century, and by some even till now. Predominant Jewish influence is the reason given. But I had supposed Christian influence predominated in the Christian church. And I had supposed the example of Christ and the apostles was Christian, not Jewish. Lastly, in other countries Gentile Christians anciently observed the Sabbath. It is the boy's last admission, "The other eye is blind also."

As to the observance of the first day, this same authority continues:—

At what date the Sunday, or first day of the week, began to be generally used by Christians as a stated time for religious meetings, we have no definite information, either in the New Testament or in the writings of the fathers of the church. By none of the fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Jesus or His apostles.—Article Sabbath.

Kitto also adds his testimony to prove that the first day of the week was not observed in the apostolic church. He says:—

We will merely remark that, tho in the later times we find considerable reference to a sort of consecration of the day, it does not seem at any period of the ancient church to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these writers in any instance pretend to allege any divine command, or even apostolic practise, in support of it. [Italics his.]—Encyclopedia Biblical Literature, article Lord's Day.

Verily, the great church historian, Neander, speaks the truth when he says:—

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect; far from them and from the early apostolic church to transfer the laws of Sabbath to Sunday.—Church History, page 184; translations by H. J. Rose.

It should be enough for all Bible Christians to know that the observance of Sunday has no scriptural authority, and that it did not have the sanction of the example of Christ, the apostles, or even of the early church. In succeeding papers we shall show whence it



did derive its authority. Its titles, "Lord's Day" and "Christian sabbath," are surely both fraudulent, since they bring not with them the sanction of Christ the Lord.

G. E. FIFIELD.

### FAITH.

WHAT is faith? The importance of this question is not likely to be over-rated. The word "faith" is used, as are most other words, in several different, tho related, senses. We inquire after its elementary, fundamental, essential sense.

The word "faith" and its synonyms, "believe," "trust," etc., with their derivations, are used in the Scriptures nearly a thousand times.

If we examine the word "believe," we shall find it used of a personal being as its object, with the preposition "in" or "on," where it signifies trusting in or confiding in; and also without the preposition, where often it simply means accepting the testimony of one. This implies confidence in the one whose testimony is received. "Ye believe in God, believe also in Me." "I believe God that it shall be even as it was told me." Sometimes when the preposition *in* or *on* is not expressed, it is implied. "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3), is in the Hebrew "believed *in* the Lord" (Gen. 15:6).

Again it is used of the truth accepted, and generally without a preposition. "The man believed the word that Jesus had spoken unto him." John 4:50. In this case the belief of the word rested on faith *in* Jesus; therefore there was true faith. We may notice the difference between believing *about*, believing, and believing *in* a person. (1) We believe *about* one what we are told or learn otherwise. The demons believed *about* Christ that He was the holy one of God. This is not faith.

2. To believe *a person* is to accept his statement as true. This we may do *without* any faith in him; we may know him to be a consummate liar, wholly unworthy of our confidence, yet may believe that what he says is true, because we have other evidence of its truth. In this case we do not believe *in* him; we know him to be utterly unworthy of our faith.

3. But when we recognize the good moral character of a personal being, God or man, and confide in him, this is faith. "Faith," as President Mark Hopkins well said, "is confidence in a personal being, or rather it is confiding in a personal being."

And so we repeat, believing *about* God is not faith *in* Him. Believing what He has said is not always and necessarily faith in Him. The devils doubtless believe many things that He has said. But when, recognizing His perfect moral character, we confide in Him, this is "faith" in its fundamental, most exact, and essential meaning. Of course, as we said above, the word "faith" is used, like other words, in other derived senses. But this is the real and saving faith. Without this all other faith is vain, or, as James says, "dead."

It is true that we must believe about God in order that we may believe in Him. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." This believing about, is sometimes called faith. It logically and almost necessarily leads to faith in Him. He who refuses to confide in Him, must in time cease to believe that He is, and that He is a rewarder of them that diligently seek Him. The beginning of unbelief is the seed of infidelity.

It is proper to ask, What are some of the results of faith? What are its fruits? and how does it act?

It produces *peace*. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Soon shall we need that peace in the coming time of trouble. Faith will give this peace without fear. Psalms 46.

It gives *courage*. He who runs in God's strength fears not to lose the race. He who fights the world, the flesh, and the devil, in perfect confidence in God, knows no fear of them. He has courageous confidence of victory, for God is his strength.

It supplies *motives*. God's promises and threatenings are known and felt to be true. These are the realities, and the believer flees from the wrath to come and lays hold on eternal life. By patient continuance in well-doing he seeks for glory and honor and immortality, knowing that his labor is not in vain.

And repenting, giving ourselves to Him, accepting Him as our Saviour and our Lord, and trusting without a doubt, *hope* becomes a helmet for our head and an anchor to the soul. The man without hope is weak; hope gives joy and strength.

Faith works by *love*. Faith recognizes moral character in the one trusted, and all that separates us from God and Christ having been removed by repentance, we love Him who first loved us. If you have Paul's faith, you will have Paul's love; if you have John's faith, you will have John's love; if you have perfect faith, you will have perfect love. He who has no love has no faith.

Faith working by love produces *obedience*. "This is the love of God, that we keep His commandments; and His commandments are not grievous." It does not grieve us to serve those whom we love, and the true service and worship of God are a full and loving obedience.

Faith is the root from which all Christian graces grow. Without it we can have no fruit, for it unites us to Christ, the True Vine.

It is only by believing in Christ that we are sealed with the promised Holy Spirit. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13.

And what more shall we say? Time would fail to tell of all God's people have done through faith.

But faith not only works in us, it enlists God on our behalf. Fremont said of some men who had fled from oppression and were supposed to be within his camp, "If they are here it is because they believed that I would protect them, and while my name is John C. Fremont it never shall be said that any man trusted in me and found that trust dishonored." And the man who claimed them as his slaves was not permitted even to search for them. God will never deliver unto Satan's hands those who trust in Him.

Fear not to fly to Him and trust beneath the shelter of His wings. Assured by His promise and invitation, tho your hand were thicker than itself with a brother's blood, you may turn and trust, and receive pardon full and free. And as to Christian life, while you trust in Him and watch and pray, giving yourself wholly up to His guidance and into His keeping, all temptations of the world, the propensities, appetites, and passions of your own nature, old habits stronger than log-chains, and all the wicked men of earth and devils of hell, are vanquished foes.

"The soul that on Jesus doth lean for repose  
I will not, I will not desert to his foes;  
That soul, tho all hell should endeavor to shake,  
I'll never, no, never, no, never forsake."

What more can we want? What need we fear?

But you say: "I have no faith. Faith is the gift of God." So it is, not only that He permits us to trust in Him, but He enables us so to do, "working in us to will and to do of His good-pleasure." Yet it is *our act*, and that a *voluntary act*. We must *will* to confide in Him. God does not believe for us, but He commands us to believe. Not to thus confide in Him is disobedience. It is sin, for it is transgression of His command. And it is perhaps the greatest insult we can throw in His face. "He that believeth not has made Him a liar." He has treated God as he should treat the devil. What greater wrong can we do to a good man than to treat him as if unworthy of our confidence? What greater insult to God than to treat Him as a liar?

Do you say you can not believe? Is that not because you do not fully repent and give yourself to Him? Repent, and you can believe. Believe, and you can do all things.

SENEX.

### THE MISSION OF THE CHURCH.

[Rev. Geo. T. Lemmon, in the *New Voice*.]

THE supreme mission of the church is to save the world. The race is sick; the church is to continue the labor of the great Physician, and give it health. Humanity is lost; Christ has found it, and He would lead the church to the lost, that it might enjoy the glorious privilege of leading the wanderer to the home eternal. Man is a sinner, a rebel; the church is set to subdue him, and fashion him into a saint, fit for the never-ending service of God. As Dr. Jenkyn said: "The world had forfeited its life; its reprieve has been procured by the atonement of Christ, and the church intrusted with the delivery of the reprieve into the hands of a world under condemnation—a commission which would have conferred distinction on angelic intelligences."

But to men—to us—and not to angels, God has committed the glorious work; and we should count it all joy to run with eager feet and carry this reprieve to all for whom Christ died. Heed this word of the sainted Simpson: "The church must go down into the pit with the miner, into the fore-castle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; like the sun, shine on things foul and low as well as fair and high; for she was organized, commissioned, and equipped for the moral renovation of the whole world."

### FORGIVENESS.

HE who refuses forgiveness, breaks the bridge over which he must pass, for all need forgiveness. Are there any of us who can look back on wrong and injury done to us by our fellow-men? This, if we were wise, we would not wish to forget. For more noble is it to remember in full, and yet forgive; to retain our sensitiveness unimpaired, and yet to take the offending brother to our hearts as if he had done us no wrong.—A. P. Peabody.

MEASURE and weigh well your thought about the future; if it partake of fear-thought, expel it from the mind, for it is evil; if it be filled with strength and confidence, nurse it tenderly, for it is good.—Horace Fletcher.





### THE CHURCH AND THE SOCIAL PROBLEM.

In a recent issue of the *Mansfield College Magazine*, Mr. Percy Alden, the warden of the Mansfield College settlement, said:—

"But before long the great majority of the religious teachers of England will have to face the question, 'What is my relation to the labor movement and the organized workers of the country, and how far am I justified in insisting only on spiritual truths and neglecting the hard facts of social environment?'"

"The religious man who thinks can not escape the social problem. It follows one as closely as the Black Care of the Roman poet. It is seated close behind us, it never quits us, and it never will quit us until Christianity is not only preached but applied, until we have learned the lesson that man is his brother's keeper, not merely from the spiritual but also from the economic point of view. The duty of the church, it seems to me, is very positive; it has not come to destroy, but to fulfil; its policy is a constructive one; it must have a clearly understood and defined moral tone for politics, for industry, for poverty, and for all the social inequalities and miseries of the age."

The thing that the church people of to-day need to do is to study Jesus of Nazareth closely. For it is said of Him that "the common people heard Him gladly." It is the "common people" that the church talks so much about trying to reach. They gravely say, "What shall we do with the labor problem and the other social problems that are confronting the world to-day?" But when Jesus was here the people thronged to hear Him, for He came to them as the *Son of man* as well as the Son of God.

What all of the ministers in all of our churches need is to learn more of what the Bible means when it speaks of Christ as the "Son of man." He was a man among men. He wore common clothes like common people. He went to the homes of the common people. He took their little children in His arms, and there was something so sympathetic in His nature that their little hearts could drink in from Him more than a father's or mother's love.

O, what we need is the Christ life, the Christ love for humanity! and then we will see that anything that relates to humanity is a question with which we have to do. We will not wait for the church to be driven into taking a hand in this or that problem, but as individual Christians we will be ready at all times for every good work.

There are men and women to-day who are hungering for great, warm-hearted Christian sympathy just as much as there were in the time of Christ's earthly ministry. What we need is to come into a living vital connection with the Master so that we can love as He loved, and feel as He felt, and sympathize as He sympathized, and then we will be ready to do a work for the masses. Then we will be able to show the people the meaning of all these labor troubles, and capital troubles, and every other social ill, and at the same time point them the way out.

O, that every one that has named the name of Christ might be baptized into His spirit of devotion to distressed and suffering humanity! T.

SIR WALTER PIERCE, agent general for Natal in London, recently said: "The attitude of the Orange Free State means its inevitable acquisition by Great Britain. Peace in South Africa can only be accomplished by war. In order to make pacification effective Great Britain must assume absolute control over the whole of South Africa." Thus some of the public men in England are ready to speak out what they have in mind. Great Britain's policy is colonial, and a colonial policy means conquest. And so long as there is just one great power in the world like England that has a colonial policy, it will be impossible to have absolute peace; for such a nation will always see something that she thinks will help her to extend her empire; and thus wars will be constant. But the United States is now a colonial power, and she too will find, as at the present time, that it may be necessary for her to keep up some fighting in order to hold her conquests. And then France, Germany,

and even Russia seem to have some notion of extending their dominions in various parts of the world. While nations thirst for empire, there will be wars. It is the philosophy of all history, and every one who takes the time to think about it knows that it is so. Then where is the chance for a universal peace? Such a thing is a moral impossibility in the present condition of the world.

### SUNDAY LAW IN SAVANNAH.

SAVANNAH, Ga., a town notorious, a correspondent tells us, for its wide-open dens of infamy, has a spasm of moral virtue and demands that these disreputable places shall be closed—on Sunday. The *Savannah Press* of September 25 says:—

"The Bryan Street clothing and shoe dealers, and even the Greek and Italian fruit venders, observed the sacred character of the day. . . . God-fearing and respecting people have rights, and if reverence for the day does not inspire some people to observe the Sabbath, then the law should see, as it did yesterday, and compel a consistent observance of the day."

All of which shows the utter lack of discrimination between things that differ, always manifest in connection with Sunday laws. All who observe the "sacred character" of the Sabbath will keep the *very day* God has enjoined,—the seventh; they will keep it in the way He has enjoined,—holy; and they will therefore do it, not because of civil law, but because God has commanded it. No law can compel a consistent observance of a single command of God unless that law is written in the heart; and then it will compel only the one in whose heart it is written. "God is Spirit." His "law is spiritual." Its only "consistent observance" is spiritual, and this no civil law can enforce. Why can not ministers and religious people see the difference between divine and human, between spiritual and temporal, between moral and civil?

### THE TEMPORAL POWER OF THE POPE.

It has been thought by many Protestants, and intimated by some Catholics, that the "temporal power of the pope" is no longer desired. Of course any one knowing the teaching of that church knew to the contrary. Others need assurance from time to time from Rome herself. This is what a Jesuit father has to say upon the question, in an August issue of the *London Daily Telegraph*, as quoted in the *Catholic Mirror* of September 16. After discussing the strength and vitality of the Papacy, the success achieved in England, France, and Germany, the writer says:—

"But, anxious as Leo XIII. has ever shown himself to cultivate peace and amity with foreign sovereigns, there is one tremendous exception. With the kingdom of Italy, as such, he will have no friendship. There his attitude is sternly uncompromising. There he utters an unfaltering '*non possumus*.' The pope demands, and in conscience must demand, such a position as shall subject him to no power which can trammel his action, and shall leave him in possession of true and real freedom for the due governance of the church. In the first year of his pontificate the pope set down his foot with unmistakable decision, and never for a moment has he withdrawn it. In the first place, that we may assert to the best of our power the rights and liberty of this holy see, we shall never cease to contend for the obedience due to our authority, for the removal of the obstacles which hinder the full liberty of our ministry, and for our restoration to that condition in which the counsels of the Divine Wisdom first placed the Roman bishops. We are not moved to demand this restoration by ambition or the desire of dominion, but by our office and by the religious oaths which bind us, and because this principle is necessary to preserve the full liberty of the spiritual power, and because it is clear that the cause of the public good and the safety of society are involved. Hence we can not omit—because of our office, by which we are bound to defend the rights of holy church—to renew and confirm by these our letters all the declarations and protests which Pius IX. published and reiterated against occupation of his civil principality and against the violation of the rights of the Roman Church."

And thus he closes:—

"For Italy to persevere in her hostility to the holy see means certain ruin. With a disunited people on one side and bankruptcy on the other, she can hardly last long. But the remedy is in her own hands, and both justice and expediency are clamoring for its application,—the restoration of the pope to his temporal power."

### STRIFE BETWEEN CAPITAL AND LABOR.

In recent years the struggle between capital and labor has been growing more intense, until at the present time it is breaking out into open revolt, and it is only a question of time until there will be a general uprising throughout the entire country.

The writer does not express the above statement from a pessimistic standpoint, but from a standpoint of personal observation. The rich are growing richer, and while the plea is made that better wages are being paid than ever before, it is a fact that the smaller merchants and manufacturers are being forced out of business by the larger concerns, and gigantic trusts of to-day are in a position to manipulate not only prices, but wages as well. Men of good minds and executive ability have been swallowed up by their competitors, or forced to accept some minor position that does not allow their full development, and thus a growing discontent fills their minds.

In the last few months we have had a noticeable illustration of the strife between capital and labor, in the city of Cleveland, Ohio. The street-car employees to the number of 800 went out on a strike because of certain well-defined propositions. The company were not disposed to listen to them, and other men were employed. Then began a series of disturbances on the part of sympathizers, that has placed Cleveland in a very bad light before the world. Riots of the most serious kind have occurred; cars blown up by dynamite; thousands of dollars' worth of property destroyed; and yet no concessions have been made by the company. A general boycott was ordered against the company by labor organizations, and the receipts of the company fell short about \$3,000 a day. Merchants were told that if they sold goods to persons riding on the cars of the company, they would be placed under the ban of the relentless boycott. Wagons of all descriptions were placed in service to parallel the street-car lines, and yet the company has gone along quietly, as if there was no such thing as this disturbance, right in their midst, and directed against them.

What is the reason for this?—Capital can stand the great pressure brought to bear against her, for her weapon of warfare is a mighty one. The weapon of the laboring man is already wearing itself away, and in a short time will only be a matter of history. Our sympathies are always with those who are oppressed, but not to the extent of the use of any unlawful means.

The Word of God says, "Be patient therefore, brethren, unto the coming of the Lord." That is the only thing that will settle these perplexing questions, and we say, Hasten on, glad day, and bring deliverance to the sons of men.

Cleveland, Ohio.

J. W. COLLIE.

It used to be seriously affirmed that the great tornadoes that have done so much damage to life and property in the Western States would never visit the old, stable East. But such storms as the one that visited Little Falls, N. J., on September 24, are rapidly showing the prediction to be false. That storm of September 24 is by no means the first one that has visited that part of the country this year. And it will be seen as the months go by that no part of the world is immune from storm and hurricane and earthquake. The prophet of God has declared: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." Jer. 4:23-28. The foregoing



text tells very plainly how extensive will be the storms and general physical disturbances in these last days. The mountains will tremble, and "all the hills" will move lightly. "All the cities" are to be broken down, "and the whole land shall be desolate." This whole earth will become a great "storm belt," and there will be no place of shelter except for those who have learned to trust in the arm of the Lord.

EVERY hotel in New York City was filled to overflowing at the time of the recent reception of Admiral Dewey at that place. It is estimated that there were about two million visitors to the great metropolis to greet the admiral on his return. The Prince of Peace is about to return to this earth again, to receive all that are ready for Him. He will give a reception—it will be the marriage supper of the Lamb—when He takes the redeemed home to the New Jerusalem. All are invited guests to that great supper, and every one who accepts the invitation and gets ready will be permitted to attend the greatest reception that all the universe of God in all the ages of eternity has ever witnessed. What great possibilities there are before us now! It would be well for us to turn aside from the glittering shadows of this time to the enduring substance of the eternal reward that will be given so soon.

**Trusts and Covetousness.**—On September 20 there was convened in St. Louis, Mo., a meeting of governors of States and State attorney-generals to consider the question of what can be done with the trusts. A few days before that a notable meeting was also convened in Chicago to consider the same subject. There was much discussion in both meetings, and all seemed agreed that something must be done with the trust if national prosperity is maintained, and a national calamity is averted. Paul tells us that the last days shall be made perilous because of covetousness and self-love. See 2 Tim. 3:1-5. James tells us that men will heap treasure together in the last days, and that the cry of the laborer will be heard in the land. See James 5:1-8. Study both of these scriptures closely and mark how literally they are being fulfilled.

It is currently reported that a new combination has just been formed that will own over a billion dollars' worth of property. And this new combine will not have very many men in it. It will merely combine two of the large family fortunes of the present time. If treasure is not being heaped together in these days, then what could be called the heaping together of treasure? And if this grasping of wealth does not show a gross spirit of covetousness and self-love, then pray tell where you could ever look to find such things.

#### RUMSELLING AND SABBATH DESECRATION.

In a recent speech in Rochester, N. Y., Mr. Clinton C. Howard said:—

"I stand here to say that the laws against immorality, against sabbath desecration, against Sunday rum-selling, ought to be enforced by the small army of men who draw their salaries for doing that sort of work, and the Christian voters of this city have it in their power in the coming election to place a man at the head of this municipal government of Rochester, who will see that it is done."

No State, city, or town has any right to either make or enforce a law against "Sabbath desecration." The observance of the Sabbath is a duty that we owe to God and not to our fellow-men. And the Lord is the proper one to call men to account for Sabbath desecration.

And when the great Judge of heaven and earth calls men to account, He will judge them according to the Sabbath law that He has made, and not according to the one that is made by the men of this generation. God's Sabbath law reads that the "seventh day is the Sabbath of the Lord thy God." But these modern human laws say that Sunday, or the first day of the week, is the Sabbath. There will be a great deal of work done to get people to observe Sunday. Laws will become more and more stringent to compel those to rest on that day who otherwise would not. This is a matter of prophecy, and the SIGNS OF THE TIMES has again and again pointed it out.

But when we come to stand before the great white throne, God will judge us according to His law, just as He made it, and unless we want to meet with confusion and eternal loss in that time, we should regard

God's law now rather than these human laws that are talked so much about, and that we are told should be enforced, so that all will keep Sunday.

ST. JOSEPH, Mich., is a neat, beautiful little town on the southeastern shore of Lake Michigan, and about four or five hours' ride by boat from Chicago. During the summer season thousands of people, especially on Sundays, take advantage of numerous excursions to visit the place and spend a day or so there enjoying a recreation. But during the past summer the town has been made famous by the large number of people who have gone over there from Chicago to get married. Young couples who have started out in the morning with no other thought than a ride across the lake, have made a match on the way, and as soon as they reached shore, hastened to a justice of the peace or a minister to get married. It is reported that the county clerk, and some of the justices of the peace, and one or two so-called ministers of the Gospel, have conspired and combined to make it exceedingly easy for these parties to get married as soon as they reach St. Joseph. The sacred responsibilities that center in the marriage contract are being grossly lost sight of in many places and in many minds. And these hasty marriages open the way for just as hasty work in the divorce courts. There is nothing that marks the lowering of the moral standard more fully than the sentiments and practices that prevail in regard to the marriage institution. The Lord has told us in His Word that a reproduction of the sins of Sodom would be one of Satan's master strokes, and that when it is seen, it will be a sure sign that we are in the last days. What think you of the conditions of to-day? What do they portend?

In these days when England is talking of going to war with the Boers in the Transvaal there is much said of secret alliances between various governments and Great Britain. There is also much talk of other alliances that are being proposed. Be this as it may, and let these alliances come out as they will, it all shows that war is in the very air, and that none of the nations feel safe, and are consequently doing all they can to strengthen themselves for what they look upon as the inevitable. Let no one be confused or deceived by the false cry that is being raised of "peace and safety." The Lord tells us distinctly that "when they shall say, Peace and safety, then sudden destruction cometh upon them; . . . and they shall not escape." What else but "sudden destruction" could come upon those who insist upon saying, "Peace, peace," when the very atmosphere that we breathe is surcharged with war? Every one should know that the world stands just before the great battle of Armageddon. The thing for us to do is to see the situation and get ready for the issue. And the one preparation that is needed is the "Gospel of peace." Do you possess it? Do you know the Saviour, who is the Author of it?

On March 10, 1899, Delaware passed a law that is very favorable to the organization of trusts. Under this new Delaware law, trusts can be organized there and operate anywhere they please, and no questions are asked them in regard to the manner of conducting their business. It is considered the most favorable law to the big money combines of any in existence. The object that the little State had in passing such a law was to collect the fees from the organizers of these trusts to assist her in meeting her State expenses. And her success in drawing trusts to that State is shown in the fact that during the first six months after the passage of the law, big monopolies were organized there, which combined and consolidated capital to the amount of about \$235,000,000, or nearly a quarter of a billion. This represents the trusts that were formed in Delaware alone during that time. And the activity in this little State has not stopped the same work in other places. These facts are very significant. Have you ever studied into the meaning of them?

A CABLE despatch to the New York Sun states that the Hamburger Nachrichten, a German paper, while concurring in the general view that Germany will not interfere in the dispute between Great Britain and the Transvaal, says: "What Germany must do is to watch whether a possible British reverse there will be a signal for an outbreak in British possessions elsewhere. That would be Germany's opportunity, which she must not let escape. France, too, will seek revenge for Fashoda, and Russia will undoubtedly increase her pressure in the East." Thus do

we see how the affairs of the nations are complicated. All the powers of the world are watching England, and that which seems very small on the surface may result in complications that will embroil the whole world in war before it is over with. This is not a time to be proclaiming "peace and safety," when there are so many different things that possess all the possibilities of starting an international war. He who is looking to this old world for any more permanent peace is leaning upon a vain hope.

THE Anglo-Venezuelan arbitration tribunal has completed its sittings in Paris. The result of the arbitrament of the contentions between England and Venezuela, over the boundary between the latter country and British Guiana, is what might be termed a compromise decision. The territory in dispute, amounting to 60,000 square miles, has been divided equally, and while Venezuela retains control of the mouth of the Orinoco River, England is to have the privilege of free navigation. It will be remembered that before this tribunal the former president, Benjamin Harrison, argued the cause of Venezuela, and a Russian diplomat, M. Martens, presided as judge of the court. It was over this boundary issue that considerable animosity was stirred up between the two English-speaking nations while England was pressing her claims against Venezuela and before she agreed to submit the matter to arbitration.

REPORTS from Washington, D. C., state that the troops considered necessary to prosecute the war in the Philippines are about all recruited. The insurgents in the Philippines are seeking to take advantage of the removal of the United States troops that have just returned from there, and are doing all they can to stir up a revolt in Malabon, a city of about 30,000, some five miles distant from Manila.

THE reports from the Philippine Islands for the last two weeks have begun again to savor of active hostilities, such as small battles and lively skirmishes. The American troops are preparing to begin operations again within a short time, and are pushing out from their bases to "feel" the opposing forces. At each advance they find the Filipinos, and a skirmish ensues, with more or less loss on both sides, the natives usually retreating and keeping up their fleet-footed mode of warfare. The reports do not indicate any appreciable lessening of the "independence" spirit among the native population, and how long the scourge of war will continue to afflict the two peoples none can tell.

WE have already made mention of the severe earthquakes that have recently visited Asia Minor. The latest despatches state that whole villages have been destroyed, and that it is estimated that 1,500 persons lost their lives. One consequence of the earthquake is the subsidence of the level of the Aidin district by two yards. Sulphurous springs burst out in the valley of Noander, and the country between Aidin and Denizli became full of crevices, out of which rushed black, muddy water with sufficient volume to wash away a flock of 1,000 sheep.

CAPT. OBERLIN M. CARTER, who was convicted of misappropriating \$1,750,000 of government funds, has been sentenced to five years' imprisonment at hard labor, and a fine of \$7,000 in addition. The extent of his punishment, to say the least, is not very great in proportion to the enormity of his crime.

THIRTY thousand well-armed troops have gathered on the Natal border, and hostilities between the British and the people of the Transvaal are liable to break out any day. Let us pray that such a crisis may be averted.

CHRISTIANIA, Norway, is undergoing a financial panic. Several of the oldest and what have been considered the strongest firms in the place have had to suspend payment of their obligations.

AN exploring party is reported to have found rich deposits of gold, silver, copper, iron, anthracite, lignite, gypsum, and cinnabar on the east shores of Hudson Bay.

THE plague is still spreading in Portugal. The authorities are doing all they can to keep it quiet, but it is impossible for them to keep the news from getting out.

JAMES HARLAN, the last surviving member of Mr. Lincoln's cabinet, is lying at the point of death at Mount Pleasant, Iowa.

JAPAN has decided that no religion shall be taught in her public schools.





## A WORKER'S PRAYER.

"MAY every soul that touches mine,  
Be it the slightest contact,  
Get therefrom some good,  
Some little grace, some kindly thought,  
One aspiration yet unfelt,  
One bit of courage for the darkening sky,  
One gleam of faith  
To brave the thickening ills of life,  
One glimpse of brighter skies  
Beyond the gathering mists,  
To make the life worth while,  
And heaven a surer heritage."



Three Views of Helping Hand Mission, Butte, Montana.

"LO, I AM with you always." This promise is predicated upon the command, "Go ye into all the world, and preach the Gospel to every creature." It is therefore a conditional promise; therefore, to insure the companionship of Christ, one must go forward with His work. He is the leader of His work, and no one can stand still and retain the blessing of His company, for His work never stops. It is first obedience, and then companionship. Every individual can not go in person to all the world; but he can go in spirit, and that implies the use of whatever means is at his command.

## "COME; FOR ALL THINGS ARE NOW READY."

WHILE we watch with intense interest the unfolding events in the political world, which point so unmistakably to the crisis just before us, when the combined agencies of Satan will at last be fully united against God and the laws of His government, let us also note with as much interest the rapidly fulfilling prophecies of Jesus which point to the same end. We have at last reached the eleventh hour. The word is going forth, "Come; for all things are now ready." The servants are now giving the last call to the marriage supper of the Lamb. "Go out quickly into the streets and lanes of the city," and "into the highways and hedges, and compel them to come in, that My house may be filled."

This message has with it a compelling power, because the servants who are sent are vitalized by the unction of the Holy Spirit.

May none underestimate the work now being done for the poor and outcast by the helping hand and medical missions which have so recently sprung up in nearly all our large cities. Isaiah tells us, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday."

A work of this kind was begun some time ago in Butte, the great need of which will be apparent to all when the conditions are known. Butte is a great center for workingmen, who flock here in large numbers, and only a few comparatively get work. This gives us an excellent opportunity to show a helping hand.

Idleness and a neglect to strengthen the hand of the poor will always bring about a veritable Sodom. Hence we see everywhere the soul-destroying agencies of Satan. There are in this city three hundred saloons, many large gambling-houses, crowded day and night, beer halls, variety shows, dance-houses, and many other vile haunts, well patronized by both men and women. Saddest of all is the fact that one whole section of the principal part of the city is set apart for fallen women, the number of whom is nearly three thousand.

Thus far we have been greatly hindered by not having a favorable location, but just now there is being erected a building such as we desire in the very midst of this stronghold of Satan. We believe that God would have us plant the standard of His righteousness on this battle-field and pour forth the straight truth. Such efforts require a sacrifice. We are thankful that God has raised up consecrated workers in this place who are willing to go without the camp, bearing the reproach.

Are there not some who will hold up their hands by giving of their means? We need one hundred dollars just now to fit up new quarters and place the work on a self-supporting basis. How many will send one dollar or

more, thus becoming a part of this good work, the results of which will stand as a monument throughout the ceaseless ages of eternity?

Address all mail matter to R. D. Quinn, 553 South Main Street, Butte, Mont.

## TRUE MISSIONARY WORK.

WHATEVER of expediency there may be in this or that nation-seizing territory by physical force, the plea of advancing Christian missionary work by that means will not hold good. There is no such idea contained in the commission, "Go ye into all the world, and preach the Gospel to every creature." Moreover, those who are actually engaged in missionary work have not advocated the doctrine of the expansion of any government's jurisdiction for the sake of its missionary influence. The *Missionary Herald* says that only fanatics would entertain the idea of seizing territory for the purpose of propagating any form of religion. In addition it says:—

No missionary board and no missionary that we have ever heard of has had any wish of this sort. Individuals identified with missions have differed in opinion as to the expediency or inexpediency of ratifying the treaty drafted at Paris, but whether favoring such ratification or not, they repudiate the suggestion that opinions on the subject have been formed in view of any supposed advantage in connection with missionary work. Well-informed persons recognize no such advantage as accruing from the political supremacy of the United States.

The *Herald* is the organ of the American Board of Commissioners for Foreign Mis-



sions. And the apostle Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4. "We wrestle not against flesh and blood," therefore we have no use for carnal weapons. Ours is a controversy with a spiritual enemy, so we need the "whole armor of God," which consists of spiritual weapons, the girdle of truth, the breastplate of righteousness, the helmet of salvation, the shield of faith, the sword of the Spirit (which is the Word of God), and the feet shod with the preparation of the Gospel of peace. See Eph. 6:10-20. W. N. G.

THE Woman's Foreign Missionary Society of the Methodist Episcopal Church has upon its rolls seven hundred native Bible women, who go from home to home in the cities and villages reading the Bible and teaching Christ.



## SOMEBODY'S OPPORTUNITY.

ANOTHER forceful illustration of the fact that "the dark places of the earth are full of the habitations of cruelty," has just been supplied by Stoepel, the well-known German explorer, who has recently made the ascent, for the first time, of Mt. Morrison, the highest mountain in Formosa. It was while making this exploration and ascent that Stoepel came upon a tribe of man-eaters heretofore unknown, and distinct from any known race. These men have maintained complete isolation, never communicating with the Chinese, and are of Malayan origin. They are skull-hunters—always on the hunt for human heads. Stoepel actually witnessed the progress of a cannibal feast, while hiding in the underbrush. A dispute having arisen in Taiko, Formosa, over the paternity of a child, an appeal to head-hunting was regarded as the only way by which the righteousness of the child's case could be determined. The result was a massacre, in which thirty heads fell, after which the savages indulged in a feast, at which the heads of the murdered villagers were conspicuously displayed.—*Missionary Review*.

In the city of Queretaro, Mexico, it has been said that "there are more churches than schools, and more priests than school-children." So far, according to the *Christian Advocate*, Methodist mission work moves slowly. "Even the police on the street seem to obey the bishops rather than the law. Two young men were recently arrested as they came out of our mission house, for no other crime, according to the police themselves, than 'entering the place and asking for tracts they had no business to read.' And both would have gone to jail but for the opportune presence of Brother Velasco, and his quiet but energetic defense of the young men. Another officer of the law one day attempted to compel our pastor to remove the Abogado bulletin from his door. But when the pastor replied that he would gladly do so the day that the governor ordered all bulletins and notices removed from the doors of Catholic Churches, the order was withdrawn. But things are changing in Queretaro. Some merchants of the place refused to sell to our people, but now seem to court their trade, and our workers are treated with more respect by the people on the streets. A revival resulted in seventeen conversions."

## OUR WORK AND WORKERS.

A CHURCH school was opened at Sandyville, Iowa, on the 2d inst.

ON the 9th ult. three candidates were baptized at Sharpsburg, Iowa.

NINE candidates were baptized at the recent camp-meeting at Longmont, Colo.

IN the vicinity of Deer, Minn., Brother F. Johnson reports the baptism of fifteen persons.

A SABBATH-SCHOOL of eighteen members was organized at Redlands, Cal., September 16.

BROTHER H. C. BASNEY reports the baptism of six candidates in Casco Bay, at Cliff Island, Maine.

AT Carrollton, Mo., Brethren C. H. Chaffee and L. W. Terry report eight converts in connection with their meetings.

AT Joplin, Mo., the funds have been raised for a church school; and at Tarsney they are erecting a school building.

MANY good words are said in the *Workers' Bulletin* concerning the late local camp-meeting at Charles City, Iowa. The brethren were greatly encouraged, and thirteen converts were baptized.

OF labor at Cripple Creek, Altman, and Anacoda, Colo., Brother B. W. Marsh reports to *Echoes from the Field* that nineteen had been baptized and several others were awaiting the opportunity.

FROM Valparaiso, Chile, Brother G. H. Baber writes encouragingly of the work. He takes a club of twenty-five copies of the SIGNS, besides other of our periodicals, of which he reports expressions of appreciation by those who read.

A SAN FRANCISCO worker devotes to the relief of the destitute all the proceeds of sales made by her of the SIGNS OF THE TIMES, and a recent report showed that, as a result of thirty-six hours' work in visiting and calling among the people, two hundred and four copies of the SIGNS OF THE TIMES were sold.

AT the recent annual meeting of the Michigan Tract Society, one of the resolutions adopted was the following: "That we unite with the publishers of the SIGNS OF THE TIMES and the *American Sentinel* in putting forth more earnest efforts to circulate these most valuable factors in teaching the truth to others, by taking them in clubs, by selling single copies, and by securing subscriptions for three months, six months, or one year."

A LETTER from Brother T. L. Guthrie, of Cardiff, Ala., notes that they have in that place "a nice little Seventh-day Adventist Church" and a prosperous Sabbath-school. He says, "I don't see how the people can reject God's Word so much." Well, Jesus tells us how the Jews of His time came to reject God's Word, and the same cause leads to the same effect to-day. The reason is given in Matt. 13:15: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." And our message to the rejecters of truth is the same as was that of Ezekiel to Israel in captivity: "Son of man, all My words that I shall speak unto thee receive in thine heart, and hear with thine ears, and go, . . . speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear." Eze. 3:10, 11.

IN urging the importance of the World's Harvest Number of the SIGNS upon his people, President J. M. Rees, of Colorado Conference, says: "I would advise that every minister and worker in the conference take hold of this work, helping the tract societies to make up their list, and instruct them how to sell and dispose of them. I do not think that your time could be better employed in the work. Will the librarians of the different societies, assisted by the church elders, begin this work immediately? We trust that the Lord will direct in the good work for this special number." The conference whose president thus sees the importance of this enterprise, and whose people follow this good advice in a spirit of faith, will not fail of success in the disposition of the papers, nor fail to experience results that could not be so well accomplished in any other way for the short time that will be allotted to it. If all the conferences will take hold of this work in this spirit, there will be in the near future a general forward movement all along the line such as we have not seen for some time. Such opportunities for a united pull all together do not come every day.

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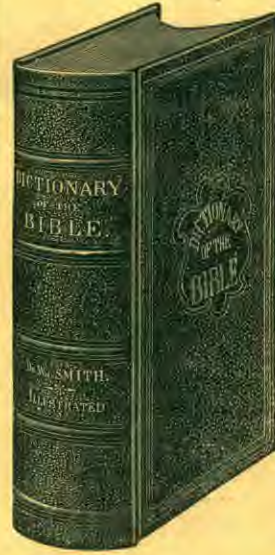
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### SEND THEM TO BED WITH A KISS.

O MOTHERS, so weary, discouraged,  
Worn out with the cares of the day,  
You often grow cross and impatient,  
Complain of the noise and the play;  
For the day brings so many vexations,  
So many things going amiss;  
But, mothers, whatever may vex you,  
Send the children to bed with a kiss!

The dear little feet wander often,  
Perhaps, from the pathway of right;  
The dear little hands find new mischief  
To try you from morning till night;  
But think of the desolate mothers,  
Who'd give all the world for your bliss,  
And, as thanks for your infinite blessings,  
Send the children to bed with a kiss.

For some day their noise will not vex you;  
The silence will hurt you far more;  
You will long for the sweet children's voices,  
For a sweet childish face at the door;  
And to press a child's face to your bosom,  
You'd give all the world just for this.  
For the comfort 'twill bring you in sorrow,  
Send the children to bed with a kiss.

—Anon.

### THERE IS A REMEDY.

A CIGARET victim writes the New York *Journal* thus:—

I am almost eighteen years of age, and have been using these "coffin nails" for almost two years, and smoke on an average of ten to fifteen cigarettes each day, inhaling same all the time. I have been censured by my people time and time again, but same does not seem to have any effect upon me. If there is any remedy you know of for this injurious habit, I would thank you to advise me as to same, as I am getting to be a slave to this enemy—the cigaret.

The *Journal* replies: "Take outdoor exercise and plenty of it. Tire yourself out physically. Remember that if there is any manliness in you, you can stop the dangerous habit. Stop it."

But many can *not* stop. Years ago we entreated a genial neighbor, a professed Christian, to quit tobacco-using. He remarked: "I admit all you say. It is a mean, low, expensive, filthy, disgusting habit." "Then," we remarked, "why do you not quit it, Mr. S.?" He replied frankly, "I am not man enough."

And yet there are noble men who are using it, who find it impossible to break the power of the habit.

One of the leading denominations of the land requires that its young preachers shall not use tobacco, but permits it in the old. The young man had recently attended a conference, where he was examined, among other things, in regard to this very matter. The examiner, an aged preacher, occupied rooms with him; and at night, before retiring, the old man went to the window, raised it, lit his cigar (or pipe), and on his knees—for the window was low—burnt incense to his master—the weed.

Now, there can be no question but what that old minister *wanted* to break the habit. He was ashamed to indulge before his associate. He was a moral coward. But in his own strength he could not stop, and there are many others in the same boat on the same stream.

In fact, the tobacco habit is more weakening to the will than the liquor habit. It has been

demonstrated in mines and other public works that men accustomed to daily drinking will go weeks and months without liquor, but who will not go even days without tobacco. The will is too weak to resist the craving.

Is there a remedy?—Yes, there is in Jesus Christ. He came "to preach deliverance to the captives," "to set at liberty them that are bruised." Are you bound, dear soul? Think it over. Note the wretchedness, the littleness of the bondage. Think what it means to your body, your welfare, your soul. Think of the glorious freedom from the habit. And then go to Jesus Christ with the firm resolve in your heart that you will break from its power or die in the attempt. And surely it is better to die free than a slave. Tell Jesus, your Friend, all about it. Tell Him how weak you are. He will not despise you. Give it all up to Him forever. Make no reserve. Bring into the covenant no "if." Then, in simple faith, ask Him for strength, and stop, and believe you are done with it forever. Reckon yourself dead to it.

If you need the discipline which comes from a hard struggle, He will permit the struggle. But surely you will not pray for victory, and hope for victory, unless you are willing to fight the battle. And fighting it with Him, nay, more, He fighting it in you, you are sure of victory. If you are not able to fight that battle against debased appetite, Jesus Christ will take away the appetite if you wish it with all your heart. He has done this many times in the past; He can do it for you.

If He desires you to fight a battle that faith and will may be made strong, cooperate with Him to the fullest extent. Take no stimulants; eat nourishing, strengthening, simple food; get plenty of sleep. If possible, take eliminative baths, to drive the poison from the system. Break the habit, break to win, in His strength, and you will praise God for freedom from slavery and victory over a base habit forevermore.

### CORRECTIVE VALUE OF SYMPTOMS.

DAVID recognized the reformatory value of disease in his own case when he exclaimed: "Before I was afflicted I went astray; but *now* have I kept Thy word." "It is *good for me* that I have been afflicted; that I might learn Thy statutes." Ps. 119:67, 71.

Likewise many a man during disease comes to look upon many of the symptoms which appear, as in many ways corrective as well as curative. For instance, in morphinism: Patients who are afflicted with the morphine habit come to the doctors for treatment. They have taken the drug to smother the various pains of disease, and when they have succeeded, they imagine they have gotten ahead of nature; but in this they are mistaken. They must get rid of this habit, which, if persisted in, will bring them down to ruin. There is no royal road out of any disease; there is no way out except by coming into harmony with nature. The patient often says: "Is there not some way for me to get well without suffering pain?" "Don't you know of some institution where I can get over the morphine habit without any suffering?" And

we can only assure such that it would be contrary to the established laws of nature, for there is no way of dodging nature; it is impossible for one to violate the laws of health without suffering some penalty.

The most important point to consider is that if there were some way by which a man could get out of the morphine habit without suffering, then whenever he felt the pangs of pain he would as readily take the drug again, and it would bring him down just the same as before. But when a man has been rescued from that habit, he looks back to the pain and suffering which he endured, and as he remembers the horrible pit from which he has been digged, he has no desire to go back again and go over that road.

When a child has put his hand on the stove, the pain which he experiences is so great that he does not wish to put it into the fire again; thus pain is corrective. So the symptoms of disease are both beneficial and corrective, and the thing to be done is to find out and remove the causes of the trouble, and thus cure the man,—we are to find out what nature is trying to do, and then assist nature in doing it.

DAVID PAULSON, M.D.

### STRIVING TO EXCEL.

A YOUNG lady in New York has just completed a 600-mile run on a bicycle, and thinks that she will make it 700 miles before she quits. It is claimed that she has beaten all previous records of the kind made by ladies.

But supposing she has made this big record, what does it amount to? She has hurt herself physically by doing it. The nervous tension has been so great that her system is seriously weakened, even tho she bravely claims that she is just as strong as when she started in. And all she has to show for this expenditure of strength and nervous energy is the fact that she stands at the head of the list as long-distance lady bicycle riders.

If the fathers and mothers of this time were doing their whole duty, there would not be very many young women, or men either, for that matter, who would be squandering their strength and lowering their brain and nerve power in the strife to excel for the simple and only purpose of desiring to beat. Such strife is the most complete selfishness. How much more noble is the story of those who give their strength freely, but it is for the uplifting of those who are in distress!

It fires every noble impulse of the soul to hear of those who freely and unselfishly sacrifice their health and strength to save some fellow-creature. But to read of those who sacrifice health and expend their God-given energies merely to excel, and from this selfish motive purely, excites nothing more than pity and sadness that something has not arisen to place a higher object before the minds of these young people.

T.

### A WOMAN'S FIRST DUTY IS AT HOME.

"A WOMAN who is not strong, and yet has to perform the multifarious duties of house-mother and home-maker, must learn to recognize her limitations or she can not get through her task with satisfaction to herself or her family," writes Elizabeth Robinson Scovil in the *Ladies' Home Journal*. "She must learn to economize her strength and not fritter it away in doing unnecessary things, which some one else can do as well, that she may have enough left for the important demands that no



one else can satisfy. She must balance the claims of charity, society, and her own household, and resolutely refuse to be pushed beyond her powers of endurance. It is hard to shut one's ears to what seems a call of duty, but to the wife and mother home is the first duty, the special field given her to cultivate, and her part may be only to train and support the workers whose business and duty lie outside in the world."

#### ABOUT IRONING.

TO iron, or not to iron, is a problem that vexes the soul of many housekeepers, and especially those who have been trained by careful, painstaking mothers to the maxim, "Always iron so that the clothes will look well on the bars."

It is hard for the careful housewife, brought up in the old-fashioned way, to adopt new and easier ways, but times and customs change, and we have to consider that in the rush and bother of this high-pressure age some customs must be set aside. . . . The careful and conscientious housewife needs to discriminate closely between the essentials and non-essentials of housekeeping and home-making.

When I first became a partial convert to the non-ironing system, it proved a wonderful salve to an accusing conscience when a friend told me of a noted physician who had given express orders that the sheets, pillow-slips, and undergarments of a patient under his care should never be ironed. He stated that the strengthening, health-giving properties of sunshine and fresh air were destroyed by the use of the hot iron.

A careful oversight of laundry work will soon convince the most painstaking housekeeper that much of the family washing may be made smooth, sweet, and clean without the wearisome labor of ironing. In the first place, all clothes should be hung evenly upon the line, and then pulled straight and smooth, those that are to be ironed, as well as those that are not, and it is better if they can be left out overnight, that they may get the benefit of the dew as well as the sun and air.

Those that must be ironed may be taken down while they are still damp, be folded smoothly, and laid in the basket ready for the iron, while the others may be left on the line till midday, when they will be thoroughly dry and ready to be put away. Sheets may be taken from the line, folded evenly, and piled on a table, a board and weight placed upon them, and they will look quite as well and be far sweeter and healthier than if ironed. Kitchen towels, dish towels, and many other small pieces, as well as all knit underwear and stockings, may be treated in the same manner. This will greatly lighten the labor of ironing day.

Table linen, napkins, and tray-cloths need to be well ironed, also pillow-slips, dresses, aprons, and all starched things. The busy housewife may be thankful that much starching is a thing of the past, as prints, gingham, and other cotton goods should only be slightly stiffened, but if one must wear white skirts, one may starch them to her heart's content. An ironing-board, a lump of beeswax, and a dust of borax in the starch, make ironing comparatively easy.—*Union Signal*.

NO MAN or woman of the humblest sort can really be strong, gentle, pure, and good without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

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#### THE ABUSE OF A SOCIAL CUSTOM.

WHEN one's real friends get married, or celebrate a birthday or a wedding anniversary, it is a natural desire to want to mark the date with a souvenir or gift. True regard prompts the giving of something which will cause the recipient a pleasure. Such gifts are accompanied by genuine good wishes.

Alas for the solicited gift, wrung from a donor who gives in response to an invitation to a wedding or social anniversary, because gifts are in order! Alas, that gifts are ever made by those who give reluctantly, and to recipients who prize them for their value or utility!

A popular young man, boarding in a home-like boarding-house in a Western city, found on the breakfast table an invitation.

"Wedding cards?" some one suggested.

"It means five dollars."

"One of your friends?"

"No, oh, no! I am slightly acquainted with the bride to be. I go out with Aunt Reba's girls; I gave two or three nice presents to Kate's friends when they were married; my taste was admired, and since then there has been no lack of invitations to weddings. I have reduced my price, seldom pay more than five dollars, and am likely to buy yet cheaper gifts, of necessity. A fellow shouldn't be miserly. I like to go out and meet pleasant people, and benefits shouldn't be all one way, but my salary hasn't been increased, and expenses do increase. Father and mother need my aid now, and Brother Jim's books and board must be paid for. I mean the boy shall have the education I didn't get. I do not use tobacco or drinks. If the call for presents wasn't so frequent, I wouldn't mind as I do.

"It is the bargaining spirit in a girl that is

so distasteful to me. I can't admire the swell wedding if I know the display is a severe strain on finances, and the wedding presents are all on display, their cost discussed. A common bank teller realizes he is out of place when display is the principal feature of a wedding."

While calling at a home newly purchased and fitted, a box of sweet and beautifully-arranged flowers came from a florist's.

"The flowers only cost twenty-five cents, and I bought them to send to a lady who is celebrating her husband's birthday and making it known that the invited guests may select china for souvenirs. She has a new china closet, and desires to fill it with pretty china. The fruit and cream served costs her little, as it comes from her mother's farm. I shall send flowers and my regrets, as I have another engagement. We are paying for our home by monthly payments. I resolved to be honest, and defy popular custom by sending these flowers when a pretty china article is solicited. Why not consult purse and convenience when presents are boldly solicited?"

—*The Housekeeper*.

"THE great need of the church to-day is to learn how to pray. A church on her knees is a conquering church. It is there that victories are won and power of the Spirit given to convict men of sin."

NO MAN is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will; and blessed are the horny hands of toil!—*Lowell*.





LESSON V.—SABBATH, NOVEMBER 4, 1899.

MARRIAGE OF THE KING'S SON; SUTLE QUESTIONS ASKED.

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

Lesson Scripture, Matt. 22:1-22; Mark 12:13-17; Luke 20:10-26, R.V.

(Matt. 22:1-22.)

- 1 "AND Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast; and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready; come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise; and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment; and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen. Then went the Pharisees, and took counsel how they might ensnare Him in His talk. And they send to Him their disciples, with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, and carest not for any one; for Thou regardest not the person of men. Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's. And when they heard it, they marveled, and left Him, and went their way."
- (Luke 20:26.)
- 26 "And they were not able to take hold of the saying before the people; and they marveled at His answer, and held their peace."

**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.

- What other parable did Jesus speak to the people assembled in the court of the temple? Matt. 22:1, 2. (Rev. 19:7-9.)
- In this parable, who were bidden to the wedding? By what means? Verse 3. Note 1.
- When the dinner was all ready to be eaten, what did the king then do? Verse 4. (Zeph. 1:7.)
- How did the king's professedly loyal subjects treat this call to the marriage of his son? Verses 5, 6.
- What was therefore done to these scorners? Verse 7.
- What did the king then do to provide guests for the wedding? Verses 8-10. (Acts 13:46; Matt. 13:47.)
- When the king came in to the wedding, what did he there see? Verse 11. Note 2.
- When asked how he came there so unprepared, what answer did he render? Verse 12.
- Because he could assign no good reason for thus appearing at the wedding, what order did the king issue concerning him? Verse 13. (Zeph. 1:8.)
- Seeing that this parable also involved them, to what did the Pharisees resort? Verse 15.
- To avoid again being humiliated before the people, what measure did they next take? Verse 16. Note 3.
- What apparently innocent yet crafty question did they put to Jesus? Verse 17.
- Before answering, what rebuke did Jesus administer? What demand did He make? Verses 18, 19.
- When the tribute money was brought, what question did He ask? Verses 19, 20.
- Upon receiving answer, what direct reply did Jesus make? Verse 21.
- How did this answer leave the spies? What did they then do? Luke 20:26.

**Side Lights.**—"Desire of Ages," chapter 66; "Spirit of Prophecy," vol. 3, chapter 3.

#### NOTES.

1. **Them that were bidden.**—The early part of the parable refers to the Jews scorning the Saviour, and

suffering the loss of their city in consequence. The latter part clearly shows the Gentiles being brought into the plan of salvation, and traces the whole through the closing scenes of earth and the judgment.

2. **Wedding-garment.**—From Rev. 19:8 it is clear that the royal wedding-garment is the righteousness which the Lord provides every one whom He calls to the wedding. All can have it who will. So, then, if any one neglects or refuses this gift on the conditions offered, and still persists in attending the wedding, as a guest, without the wedding-garment, he will have no excuse.

3. **Their disciples with the Herodians.**—In their secret council, they concluded not only to set spies on Christ's track, but to engage the Herodians in the task of overthrowing Him, in order to give their work less of a Pharisaic character. The latter stood on the principles of Jewish theocracy, drawing their inspiration from Deut. 17:15. To this scripture they appealed when Rome took possession of the throne of Judea. The Herods were of Idumean extraction, tho having intermarried with the Jews to some extent. The Herodians were believers in the right of the Herods to the throne. But when these were taken away, and Pilate, a purely Roman governor, was installed in their place, the Herodians felt free to unite with the Pharisees in demanding the rights of the Jews. Yet even in this they were inconsistent, since it was Roman power alone that had kept the Herods on the throne. They, however, agreed to assist in trapping Christ in some unlawful statement concerning the political situation.



LESSON VI.—SUNDAY, NOVEMBER 5, 1899.

NEHEMIAH'S PRAYER.

Lesson Scripture, Neh. 1:1-11, R.V.

- 1 "THE words of Nehemiah the son of Hacaliah. Now it came to pass in the month Chislew, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven; and said, I beseech Thee, O Lord, the God of heaven, the great and terrible God, that keepeth covenant and mercy with them that love Him and keep His commandments; let Thine ear now be attentive, and Thine eyes open, that Thou mayest hearken unto the prayer of Thy servant, which I pray before Thee at this time, day and night, for the children of Israel Thy servants, while I confess the sins of the children of Israel, which we have sinned against Thee; yea, I and my father's house have sinned. We have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes, nor the judgments, which Thou hast commandedst Thy servant Moses, Remember, I beseech Thee, the word that Thou commandedst Thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples; but if ye return unto Me, and keep My commandments and do them, tho your outcasts were in the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to cause My name to dwell there. Now these are Thy servants and Thy people, whom Thou hast redeemed by Thy great power, and by Thy strong hand. O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy servants, who delight to fear Thy name; and prosper, I pray Thee, Thy servant this day, and grant him mercy in the sight of this man. (Now I was cup-bearer to the king.)"

**Golden Text:** "Prosper, I pray Thee, Thy servant this day." Neh. 1:11.

#### SUGGESTIVE QUESTIONS.

- (1) What is the scope, and time, and place of this lesson? Note 1. (2) Who was Nehemiah? V. 1. Note 2. (3) Who came to him at Shushan? and what questions did Nehemiah ask them? V. 2. (4) What information did they give him? V. 3. (5) How did the news affect Nehemiah? V. 4. Note 3. (6) Whom did he address? V. 5. Note 4. (7) How did he begin his petitions? Vs. 6, 7. Note 5. (8) What did he call to mind? V. 8. (9) How did he plead God's promise? V. 9. (10) How did he recognize God's ownership? V. 10. (11) How and for what did he conclude his petition? Same verse. Note 6.

#### NOTES.

1. **This lesson takes us back from the songs of deliverance to the history which we left in lesson 4.** Its scope includes chapter 2, which should be

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thoroughly read. Its time was December, B.C. 444, in the twentieth year of Artaxerxes Longimanus, thirteen years after Ezra went to Jerusalem. The place was Shushan (or Susa, meaning a lily, from the abundance in that vicinity), the chief of the three capitals of Persia. It was situated on a branch of the Tigris River, 200 miles south of Ecbatana, the summer capital, in the mountains, and 250 miles east of Babylon, the third capital. The ruler of Persia was at this time Artaxerxes Longimanus, who reigned from B.C. 465 to 423. He was the son of Xerxes, the Ahasuerus of the book of Esther. He conquered and added Egypt to his realm during his reign.

2. **Nehemiah.**—The name means "compassion of Jehovah," the son of Hacaliah, and most probably of the tribe of Judah. From the record we learn that he was a man of wealth and influence. "Cup-bearer" (verse 11) does not imply a menial office, but that of a counselor, a courtier, a statesman, a special friend of the king. His work in Jerusalem showed him to be a man of ability and wisdom. Altho a favorite at court, trusted by the king, with great opportunities for acquiring wealth, surrounded by flattery and wickedness, his heart was loyal to God and His people. He is to be classed among the noble young men of the Bible, such as Joseph and Daniel.

3. **I sat down and wept.**—Many under such circumstances would have criticized, turned from the Jews in scorn, and apostatized. That is the way it often goes in church work when things go hard. But the one time above all others to try a man's loyalty and faith is when others are proving traitors and faithless.

4. **O Jehovah, etc.**—It was a humble petition. He did not regard God as one like himself. He addressed Him with becoming reverence. He was the great God of all power, but He was the covenant-keeping God with His commandment-keeping people.

5. **Let Thine ears be attentive.**—It is well to take in the scope of the whole prayer. Nehemiah comes to God with assurance, altho he and his people are unworthy. Often we let our sins hide God's goodness from us. Not so is the way to come. Go to God, knowing that He is merciful; there confess the sin to the merciful God. Nehemiah identifies himself with the people. He excuses no sin. They had broken God's commandments and statutes and judgments. But he asks God to remember His promises.

6. **Prosper.**—Nehemiah wanted something; and he asked for it. He desired God to prosper the work. They were God's children; it was God's house that was in trouble; therefore he desired God's prospering hand as he should go before the king. See chapter 2: 1-9 for the answer.

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 Watchman, What of the Night? ..... 2  
 Hymn to Michael, THORO HARRIS ..... 3  
 A Worker's Prayer ..... 10  
 Send Them to Bed with a Kiss ..... 10

### General.

- "Do All to the Glory of God," MRS. E. G. WHITE ..... 1  
 The Second Coming of the Lord, FRANCIS M. WILCOX ..... 2  
 "The Powers That Be," ALONZO T. JONES ..... 3  
 Man's Primitive and Best Diet, MILTON C. WILCOX ..... 4  
 Gain and Godliness According to the Word, A. O. RUSSELL ..... 5  
 The Sabbath and the First Day of the Week in the First Century, G. E. FIFIELD ..... 6  
 Faith, SENEX ..... 7

**Outlook.**—The Church and the Social Problem—Sunday Law in Savannah—The Temporal Power of the Pope—Strife between Capital and Labor, J. W. COLLIER—Rumselling and Sabbath Desecration ..... 8, 9

**Missions.**—"Come, for All Things Are Now Ready"—True Missionary Work, W. N. G.—Somebody's Opportunity ..... 10, 11

**The Home.**—There Is a Remedy—Corrective Value of Symptoms, DAVID PAULSON, M.D.—Striving to Excel—About Ironing—The Abuse of a Social Custom ..... 12, 13

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

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