

# 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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## "AGAINST THEMSELVES."

PRINCIPLES are greater than men; for they make men what they are. A good character is but the development of good principles; an evil character, of evil principles. A good man is a good principle incarnate. An evil man is an evil principle incarnate. Each is the impersonation of the principle which actuates him.

THOUGHTFUL men and Christians will look beyond the man to the principle. If the man's character be evil, they will shun the evil principle which made the man what he is, even tho they endeavor to save the man. While they hate the principle of evil, they love the man because of the possibility of an eternal character of good within him if right principles may only be given the opportunity to rule his heart and life.

THE most precious thing in all the universe is character. The names written to all eternity in "the Lamb's book of life," are names of eternal characters of good. It is to those names and those characters that God calls every morally responsible soul. It is to save men to these characters, having essentially within themselves immortality, that Jesus Christ, the Son of God, died. But these characters are made up of living principles of righteousness.

It, therefore, inevitably follows that he who receives the principle without reserve, in that principle receives the character. While it is true that character is a matter of development, covering a period of time and involving choice and test, it is nevertheless all involved in the principle whole-heartedly received and everlastingly held.

He, therefore, who truly accepts Jesus Christ receives the eternal principles of unselfishness, righteousness, truth, and love, which made the character of Christ what it was,—the character of God incarnate. The acceptance of Christ Jesus can not be merely nominal. The mere name is nothing. A man may be called Chris-

tian, or any other name; but that does not make the man. The character—the embodiment of eternal, essential principle—is all-important. And the principles of Christ received will make the character of Christ.

THE reverse of this must also be true. The rejection of Christ is not in mere formal resolution. It may be put in words long after; but it takes place when the human soul meets the principles of right face to face and rejects them. He may be a church-member; he may even be a teacher, a preacher; he may write after his

Christ's sake, has in Christ preserved it to all eternity; and Christ "will raise him up at the last day."

THEREFORE when men rejected the preaching of John the Baptist, they "rejected the counsel of God against themselves." Luke 7:30. When the Jews rejected Jesus Christ, of whom John was the forerunner, they hid from their own eyes the things of righteousness which belonged to their peace. Luke 19:41-44. When the Jews a little later at Antioch set themselves against Paul and Barnabas, they also set themselves against the Gospel of salva-

tion, which the apostles preached, and judged themselves "unworthy of everlasting life." Acts 13:46. And so it has been in every age. Pagan Rome and Papal Rome were not merely against so many mere men and women of an obscure sect—heretics; they rejected in their treatment of those men and women the eternal principles of expansive truth and righteousness for which the martyrs stood. It was not Martin Luther which the Papacy rejected, but justification by faith in Christ for which Luther, notwithstanding his faults, stood.



Photo by the editor, March 2, 1899.

House Originally Built by Roger Williams in 1634. Used in the Trials of "Witches," 1692; now a Drug Store.

name D.D., or S.T.D., but if he has rejected the principles which made Christ's character, he has rejected Christ. Does he reject righteousness, humility, faith, purity, liberty of conscience?—In these very things he rejects Christ. And this has been as true in men's actions toward Christ's followers. It is an eternal truth.

ANOTHER vitally important consideration is that the rejection of any principle of right is always against the rejecter. He is in the long run the worst sufferer. He may reject that principle in a man. He may persecute, banish, imprison, and even put to death with torture the man in whom the principles are incarnate, yet he is doing it all against himself; and in the ultimate he is the greater loser. For in rejecting eternal principle, he has rejected eternal life; while his victim, who laid down his life for

WHEN the Puritans of Massachusetts drove from them Roger Williams, they drove out religious liberty, of which Williams was but the incarnation. But when Salem received him, they did it evidently because of the man; for two years after he had settled in Salem he was driven thence by a superstitious, tradition-loving people.

THESE reflections crowd upon us as we contemplate the history associated with the modest building in our illustration. It was built by Roger Williams when he was invited to Salem in 1634. He was driven from Salem because of his principles of liberty, through the influence of Massachusetts, in 1636. In banishing Williams the people of Salem banished justice and liberty, and belied the name of their town. It was no longer Salem—peace—but superstition, turmoil, strife; and fifty years later their seed-



sowing resulted in the baleful harvest of the Salem witchcraft delusion, in which one hundred and fifty persons, including children of five years of age, were tried, and nineteen were hung on Gallows' Hill, and one was pressed to death. And the very house built and inhabited by Roger Williams, whence he was driven in 1636, became the home of Jonathan Curwen, Esq., one of the judges of the witchcraft trials, and the place where some of those trials were held. Principles of righteousness and liberty went with Williams; superstition, and vivid, suspicious imagination were seated upon the throne. No one was safe. A mere suspicion, and the innocent man or woman was incarcerated as a witch, charged with having dealings with the "black man," of holding hellish fasts and feasts, of eating red bread and drinking blood, of changing themselves or their victims into various forms, of making bargains with Satan, of pinching, pricking, or striking others when miles distant, etc. One test was by water, in which the accused was cast. If he swam ashore, he was guilty and was hung. If innocent, he drowned. Either way it was death.

"But those days are past," it is said. That is true; but human nature and essential principles are the same. Rejecting religious liberty incarnate in man now, tho its exponent be less than the least, men reject Jesus Christ, its Author, and the principles which make men like Him. Rejecting Him, man is left to the greatest delusions and self-deceptions. What are you, reader, doing now? What is America doing now? What is the world doing now? Are we—make it personal—am I rejecting the counsel of God against myself?

#### DANIEL AND HIS ENEMIES.

Dan. 6:4-22.

[Dr. Alex. McLaren, in *S. S. Times*.]

WHAT a different world we enter when we pass from base intrigues, and worship degraded into flattery, and a trap to catch a devout soul, to Daniel's still chamber! We note his calm ignoring of the decree. He "knew that the writing was signed," but he did not deviate a hair's breadth from his usual practise, nor hesitate for a moment what to do. When we take counsel of conscience only, the road is generally wonderfully plain. It is the bringing in of considerations of expediency and personal advantage that introduces bewildering complexities. Suppose Daniel had said to himself: "Should I not avoid open disobedience? Ought I to peril my 'usefulness' by flying in the face of an edict? May I not pray in my heart for a month, and save myself?" If he had faltered, he would probably have succumbed. The only path of safety lay in immediate determination, and execution of the resolution. To leave out one of the appointed seasons of prayer would have been perilous, for it would have been a great deal more difficult to resume the interrupted habit than to go right on without a break. One of the devil's most useful suggestions is, "Just this once, while the storm lasts; you can easily begin again when things have quieted." But if we give an inch, he takes an ell, and suspended habits of goodness are terribly apt to be *choked* by being *suspended*.

But Daniel did not flaunt his nonconformity, nor run his head into the noose. He made no parade of his prayers. His "chamber" was probably an "upper room" on the roof where he had privacy, and there he "worshiped towards Thy holy temple."

No doubt the plotters had spies enough. If

they did not disdain to be conspirators, they would not disdain to be eaves-droppers, and they got evidence soon. Then, knowing what they would find, they "assembled," or, as the word is rendered in the margin of verse 6, "came tumultuously," breaking in on Daniel, and taking him in the very act. No doubt he had heard their noisy approach, and could have ceased his prayer for the time. But, like a true servant of God, brave because trustful, he would not desist, come what might, and prayed the more earnestly because the blow had fallen at last. Whether they seized him then, we do not know. Apparently, they were contented for the moment with having established his guilt and got a case to lay before Darius. So they hurried to the king, and Daniel had still time to escape; for it was not till the evening that "the king commanded, and they brought Daniel." Verse 16. He probably stayed still in his house, the calmest of all concerned. Why should he flee or be perturbed? He had God with him, and was kept in perfect peace, seeing that in everything, by prayer and supplication with thanksgiving, he made his requests known unto God.

#### THE DIFFERENCE.

SOME murmur when their sky is clear  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue.  
  
And some with thankful love are filled  
If but one streak of light,  
One ray of God's good mercy, gild  
The darkness of their night.

—Anon.

#### THE TOUCH OF FAITH.

The Narrative—An Important Lesson—The True versus the Casual Touch—A Friend at Court—Dwarfed Spirituality.

IN answer to an earnest invitation, Christ was on His way to exercise His skill as a divine, compassionate Physician. As He went, the multitude pressed as closely as possible to Him, anxious to get near the center of attraction. In the throng there was a woman who had long been troubled with a painful malady. For twelve years she had suffered with this disease. She had spent all she had on physicians, and was nothing bettered, but rather grew worse. She was told of Christ's power, but she did not think herself worthy of His notice. "If I may but touch His garment," she thought, "I shall be whole." She watched her opportunity, and Christ in His infinite love knowing her heart's desire, moved in her direction. By faith she put forth her hand, and, touching the hem of His garment, was instantly made whole. Her faith was not in the garment, but in the virtue which the garment covered.

Happiness now filled the woman's soul, and she was seeking to escape from the crowd and go quietly on her way, when Christ's voice was heard, saying plainly and distinctly, "Who touched Me?" It was a strange question to ask, and as He looked round to see who had touched Him, Peter and the other disciples said, "Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?" But Christ desired to teach a lesson which would sound down through the ages to our time, and He said, "Somebody hath touched Me; for I perceive that virtue is gone out of Me." "And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed im-

mediately." "Daughter," Christ said, "be of good cheer; thy faith hath made thee whole; go in peace."

We need to understand this lesson; for it has a deeper meaning than many realize. It is possible to be in Christ's presence, and even to press close to Him, and yet receive no blessing, because we touch Him only with the casual touch of the multitude. There are hundreds and thousands who think they have faith in Christ; but they do not touch Him with the faith manifested by the suffering woman.

Why do we not show more faith? We do not know what blessings we are losing because of our unbelief. To exercise faith it is not necessary to become worked up into an ecstasy of feeling. This is not at all essential. Exercising faith means taking God at His word, believing in His power to save to the uttermost all who come to Him, relying on His word because He is behind the promise and can do all things. If we come to Him in living faith, we shall receive of His fulness. "If ye ask anything in My name," He says, "I will do it." Then comes the condition: "If ye love Me, keep My commandments." Obedience makes us witnesses for God.

We need to take in the real meaning of Christ's words. We may read them over and over again, and yet miss their true significance. In this way we lose the blessing of the promises here given. Do not be satisfied to follow Christ a great way off. Many to-day are doing this. They think that they are trusting in the Saviour, but their faith resembles that of the multitude, who touched Him with only a casual touch.

What a friend we have at court! After His resurrection Christ spoke to His disciples, saying: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." This promise is as surely given to the people of God in 1899 as it was to those in whose hearing Christ spoke. But do we not often forget this promise, and limit the Holy One of Israel? God can not honor indifference, neither can He honor unbelief. Why need any one be mystified? Why do human beings so often go to human beings with inquiries regarding their temptations and their desire to please God? Where is their faith?—It is centered in human instrumentalities, not in the One who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because He hath not believed in the name of the only-begotten Son of God." Many are wearing continually the yoke of condemnation because they do not take the Word of God as yea and amen in Christ Jesus. They may have a casual faith in Christ as the Son of God, but this is of no avail.

"This is the condemnation, that light is come into the world, and men loved darkness rather than light." They will not come to the light, for fear their deeds will be reproved. This is the position taken by many. Their names are in the church books; they observe a round of ceremonies; but they do not love the truth. They have been satisfied to stand at the door. They do not press their way into Christ's presence, to share with Him the



glory of His royal life. Their characters are not brought into harmony with the truth. They have not that faith which works by love and purifies the soul. Evil speaking, evil surmising, dishonest actions, cast a dark shadow across their pathway. Their faith sinks into this shadow of shame, and they feel that they are separated from Christ. There is a sting in the conscience, a condemnation in the life. They feel a desire to hide away from God. Light has come into the world, but they love darkness rather than light, because their deeds are evil.

Is not this the reason of our dwarfed spirituality? Is not this the reason why we have so little faith? We live under a sense of condemnation. The time has come when it is for our eternal interest to believe in Christ. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He is "the Lamb of God, which taketh away the sin of the world." He says, "I will write My law in their hearts." In those who come to Him in faith He will create a divine principle of holiness which will rule in the soul, enlightening the understanding and captivating the affections.

Why did God permit the children of Israel to be bitten by serpents in the wilderness?—It was because of their wicked unbelief and continual rebellion, their perversity and murmuring. They did not stop to think how much God was saving them from, how many evils He was holding in check. He had forbidden the poisonous serpents to touch them. He had restrained the wild beasts of the forest. He had saved His people from a thousand dangers. He sent them test and trial, to see whether they had learned the lesson of submission, and were prepared to receive the rich blessings He had in store for them. Thus He sought to correct their selfishness, that they might take their place in His divine theocracy as a representative people. It was His purpose that they should reveal His character and bear a living testimony to the world that God honors those who honor Him. He desired them to be a pure, holy, intelligent people, who could be used as light-bearers to the world. But instead of remembering that the Angel of the Lord was constantly guiding and protecting them, the children of Israel lost sight of God's merciful and wonderful dealing, and magnified the trials sent to prove them. God could not work with a people who continually lost sight of their advantages, and dishonored Him by unbelief.

MRS. E. G. WHITE.

### THE SPIRIT OF HOLINESS.

THE Lord is coming.

And without holiness, no man can see Him in peace.

Have you holiness?

How can anybody have holiness without "the Spirit of holiness"?

And how can anybody have the Spirit of holiness without the Holy Spirit?

Have you the Holy Spirit?

"Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"

Then, surely, with such a spirit as that, no man can see the Lord in peace.

But He says, "A new Spirit will I put within you," and, "He shall . . . abide with you forever."

He does not want the spirit that lusteth to envy to abide with you forever. Do you?

He wants His own Spirit—the Holy Spirit—to abide with you forever. Do you?

Having thus the Spirit of holiness abiding with you forever, you will have holiness.

And, having holiness, you can see the Lord in peace when He comes.

And He is coming soon. Get ready, get ready, get ready!

"Ask, and it shall be given you." "Receive ye the Holy Ghost."

A. T. JONES.

### TRUST.

THE night is here. The stars  
Keep watch in heaven's blue,  
And seem to say to me,  
"O, trust! thy God is true."

The birds do sleep. They fold  
Their tiny wings and rest,  
Content to trust in Him  
Who always doeth best.

How still it is—no sound  
Save of these solemn trees,  
Which whisper secrets strange  
To every passing breeze!

I can not choose nor see  
My way. When darkness drear  
Hides from mine eyes the path,  
My heart grows faint with fear.

But hush! I hear a voice;  
I feel a presence near;  
And, tho I see no form,  
I know that God is here.

Ah, surely He will guide  
Me home! I need no light,  
Nor fear with such a One  
To walk in blackest night.

My soul, be still! Some day  
Shall lift the night of sin,  
As fades the morning mist  
To let the sunlight in.

Sad heart, canst thou not trust  
As do the birds? O, fling  
Away thy foolish fear,  
And in the darkness sing!

And now, while sorrow's night  
Lets down its dreary pall,  
Teach me to trust, O Thou  
Who watcheth over all.

Oakland, Cal.

PAULINE S. FIFE.

### THE ONENESS OF GOD'S PURPOSE.

"O LORD, how great are Thy works! and Thy thoughts are very deep."

Ps. 92:5. Truly, "the works of the Lord are great, sought out of all them that have pleasure therein." Ps. 111:2. In studying the eternity of God's works, we must also study the eternity and depths of the thoughts of God. And in doing this we must forsake our own thoughts, for "the Lord knoweth the thoughts of man, that they are vanity." Ps. 94:11. Then why should we cling to them so tenaciously? Let them go, for they "are vanity." "Let the wicked forsake his way, and the unrighteous man his thoughts." "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." But God's thoughts are very "high," as well as "very deep." "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55:7, 8, 9.

Now there is no such thing as mind vacuum. Fighting evil thoughts will always be defeat. Evil thoughts can not be put away except by filling the mind with good thoughts. But the wicked man can not think good thoughts of himself; for every good thought and purpose is from God. He formed man's mind. We do not think one noble thought that does not come from Him. He knows all the mysterious workings of the human mind, for did He not make it? It is apparent, then, that the only successful way is for a man to think God's

thoughts after Him. And there is no better way to do this than to contemplate the works of God, and to study His Word. All the works of God, and all His words, are but the expression of the thoughts of God. And if we will but put away our own individual ideas, for they are vanity, and think the thoughts of God as He has expressed them, we may be assured of this one thing, we shall behold most wonderful things.

Our study of the thoughts of God is altogether too superficial. We frequently read them, and then attach our own meaning, not stopping to consider what He says. Again, we are like children, content to play on the beach when there is an ocean beyond. Never was there a more needed time for the study of His thoughts; for never did Infidelity walk forth with a more brazen face than to-day. And never has the Holy Spirit been more urgent that each individual should study the Bible for himself, and that before God. We must depend upon no living man. We must study the Word of God upon bended knee, and with bowed head; for it is our God that is speaking. We must not be satisfied till we shall know more of its richness, its sweetness, and its purity. We must not be content with a few drops, when there is an ocean from which to drink; nor with a few gems of truth, while there are mines yet unexplored. Nor should we wonder or rise up in unbelief if some one should go deeper than we have gone. God will discover rich gems of truth to all who will think His thoughts after Him, whether he be high or low, rich or poor. But let us not vainly imagine that a single thought of the infinite Mind is to be fathomed, or measured, at one sitting. Others may find in the same thought more than we have ever seen.

"Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward; they can not be reckoned up in order unto Thee; if I would declare and speak of them, they are more than can be numbered." Ps. 40:5.

Why are men so loath to think God's thoughts in the study of His words and His works? Why not say with David, "I hate vain thoughts; but Thy law do I love" (Ps. 119:113)? "The thoughts of the wicked are an abomination to the Lord" (Prov. 15:26); for they are vanity; but "the thoughts of the righteous are right" (chapter 12:5); because he has given himself to think God's thoughts. And, for our encouragement, God tells us, "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end" ("a happy future," Jewish translation). Jer. 29:11.

Reader, explore some of those mines of revealed truth. Yes, thanks be to His name, His Word is not an unfathomable mystery, but a revelation of His own thoughts, and that of peace, concerning you and me, notwithstanding we have been rebellious against Him. Let us study them. And as we do so, we may expect to see wonders, for wonderful things are there revealed. Let the mind expand to take them in. As we come to the fountain for ourselves, we shall need a much larger vessel than we have been wont to carry with us. And let us be sure that the vessel we carry is not already filled with the rubbish of our own preconceived opinions, that will only prove a hindrance in our investigations. Let us take earnest heed to the exhortation, "Consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2:7.

H. F. PHELPS.

LET us advance upon our knees.—Joseph H. Neesima.





## THE GREAT APOSTASY, OR THE FALLING AWAY.

Predictions of Apostasy—Their Fulfilment—The Test of Doctrine—The Sealing of the Covenant.

WE have seen in past papers that Jesus and the apostles did not change the Sabbath; that the early Christians, whether converted from the Jews or the Gentiles, observed the creation Sabbath, and understood that it spoke, too, of redeeming power. The observance of the first day among Christians in the first century was an unknown thing. To those Christians, as to the Jews for centuries past, it was the heathen sun festival, a monument to the world's departure from the worship of the true God, the Creator, a day to be used by them only as an ordinary working day.

### The Predictions.

Now we wish to inquire what change could have come over the church to cause it to bring the pagan sun festival into the place of the Sabbath of the Lord. Of this change Peter speaks prophetically when he says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies." 2 Peter 2:1.

To the elders of the church at Ephesus Paul eloquently said: "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. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts 20:26-31.

His charge to Timothy manifests the same anxiety born of prophetic insight into the future: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:1-4.

To the church at Thessalonica, where the idea had obtained that the great day of the Lord was immediately to appear, Paul said: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then

shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:3-8.

Nothing could be plainer or more explicit than these predictions. The simple beauty of early Christianity is to be corrupted; lies are to take the place of truth, calling themselves Christian doctrine. The spirit of self-exaltation is to take the place of the spirit of Christian humility, till in the temple, the church of Christ, one shall sit who shall oppose his will to God's will, and demand obedience to himself instead, thus exalting himself above God, and professing to show himself as God.

### The Fulfilment.

Now we are to turn to history to learn if these sad predictions were really fulfilled. Mr. Dowling, in his "History of Romanism," bears the following testimony:—

There is scarcely anything which strikes the mind of the careful student of ecclesiastical history with more surprise than the comparatively early period at which many of the corruptions of Christianity which are embodied in the Romish system took their rise.—*Book 2, chapter 1, sec. 1.*

Writing of the second century, the historian Mosheim says:—

Among the Greeks and people of the East nothing was held more sacred than what was called the mysteries. This circumstance led the Christians, in order to impart dignity to their religion, to say that they also had similar mysteries, and they not only applied the terms used in the pagan mysteries to the Christian institutions, but they gradually introduced also the rites which were designated by those terms. A large part, therefore, of the Christian observances and institutions even in this century had the aspect of pagan mysteries.—*Century 2, part 2, chapter 4, par. 5.*

It was of these mysteries Paul spoke when he said, "It is a shame even to speak of the things that are done of them in secret." But this fact did not deter those progressive (?) Christians who were seeking to impart dignity to that which is of itself the most gloriously dignified thing in the universe, from adopting these mystic rites. It was in this century that the New Platonic school of philosophy was formed, in Alexandria, Egypt. Alexandria was then the center of Christian (?) culture and education.

These New Platonists openly taught and practised the combination of all forms of paganism with Christianity. This was called a *broad philosophy*; and Mosheim informs us that it soon took the place of almost all other forms of philosophy, and that it rapidly spread over the whole Christian world. It was the direct disregard of the divine warning: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him." Col. 2:8-10. Milner says:—

The true doctrine of justification by faith, and the true practical use of a crucified Saviour for a troubled conscience, were scarce to be seen at this time. . . . The simplicity of the Gospel was corrupted; pompous rites and ceremonies were introduced.—*McClintock & Strong's Cyclopedia.*

An enormous train of superstitions was gradually substituted for true religion and genuine piety.—*Mosheim.*

Of this "falling away" of Christianity the historian Buckle speaks thus:—

The superstitions of [pagan] Europe, instead of being diminished, were only turned into a fresh channel. The new religion [Christianity] was corrupted by the old follies. The adoration of idols was succeeded by the adoration of saints; the worship of the virgin was substituted for the worship of Cybele; pagan ceremonies were established in Christian churches; not only the mummeries of idolatry but likewise its doctrines were quickly added, and were incorporated and worked into the spirit of the new religion, until, after the lapse of a few generations, Christianity exhibited so grotesque and hideous a form, that its best features were lost, and the lineaments of its early loveliness altogether destroyed. After some centuries were passed, Christianity slowly emerged from these corruptions, many of which, however, even the most civilized countries have not yet been able to throw off.—*Buckle's History of Civilization, vol. 1, page 188.*

What a wonderful picture is all this of the fulfilment of the prophetic predictions with which this article begins! The writer hopes that each reader will ask himself, in passing, What are the pagan doctrines and practises brought in by this apostasy, which "even the most civilized countries have not yet been able to throw off"? Perhaps the next quotation may help him to decide. Draper well says: "There is solemnity in the truthful accusation which Faustus makes to Augustine: 'You have substituted your *agapæ* for the sacrifices of the pagans; for their idols, your martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their calends and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans except that you hold your assemblies apart from them.'"—*Draper's Intellectual Development of Europe, vol. 1, page 310.*

The most ancient and one of the most solemn festivals of the Gentiles was the weekly *sun festival*, or Sunday. This to the week was what the calends and solstices were to the year. All were connected with the worship of the sun. The plain statement of this accusation is that the Christians had adopted all these, and Augustine could not reply. The ancient church father was dumb before his pagan accuser. Why did he not repudiate the charge?—Because even then the Christians had begun to show honor to Sunday and Easter and Christmas, which were precisely the festivals and calends and solstices to which Faustus referred.

Of the incoming tide of paganism which corrupted the church the Italian historian Gavazzi speaks thus:—

A pagan flood flowing into the church carried with it its customs, practises, and idols.—*Gavazzi's Lectures, page 290.*

It was this pagan flood, and not the pentecostal shower of the Spirit, which swept Sunday observance into the Christian church. This is evident from the source from which it came—it is the sun festival of all paganism, the "wild solar holiday of all pagan times," the mark of apostasy from the worship of the Creator to the worship of the created. It is also evident from the time when the change was made. The New Testament pentecostal record is silent of any such change of the Sabbath. The church, when it went into this apostasy, was keeping the ancient Sabbath which Christ had created. That same church was not showing any religious honor to Sunday. The apostasy and not Christianity wrought this change, and the most enlightened nations have not yet thrown it off.

The character of this apostasy, and the fact that it began so early in the Christian era, make forcible the words of Mr. Dowling:—

The Bible, I say, the Bible only, is the religion of



Protestants. Nor is it of any account in the estimation of a genuine Protestant *how* early a doctrine originated, if it is not found in the Bible. . . . He who receives a single doctrine from the mere authority of tradition . . . by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no reason why he should not receive all the earlier doctrines and ceremonies of Romanism.—*History of Romanism, book 2, chapter 1.*

#### The Sealed Covenant—the Test.

As to the observance of Sunday by Christians the Bible is silent, but it did foretell this apostasy which we have seen brought it in. But the Lord, foreknowing that this apostasy would come, and that, as Paul said, this mystery of iniquity was already working, not only foretold it, but gave a test by which to exclude all its doctrines and practises that might seek to claim honors from Christians.

Christ was in the world to confirm the new, the everlasting covenant. Dan. 9: 27. Of this covenant, or testament (for the words are the same in the original text), Paul speaks: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood." Heb. 9: 16-18.

It is plainly taught here that the everlasting covenant was sealed, or confirmed, by the blood of Christ. It is true that in Christian experience the confirmation of that covenant is an individual thing, wrought personally for each soul, *when he receives Christ's* given life for himself, and Jesus becomes thus to him a personal Saviour. But what is wrought for the individual experience, when each soul receives Christ's death by faith, was wrought for the world when Christ died on Calvary. The covenant was then confirmed, and Paul says, "Tho it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3: 15.

This test was given to cut off and disown all the bastard children of the apostasy which God knew was to come. Any practise which has the right to be called Christian has that right because it was taught by the Lord *during His life*, and sealed into the covenant by His death. For this reason He taught baptism while He lived; and for this same reason, on the last night before His betrayal and arrest, He instituted the ordinances of His church. At Christ's death the sacrifices which had revealed the Gospel and prefigured this tragedy on Calvary, gave place to this larger sacrifice, which was to better teach what they had taught. But that change was final. There was to be no other transition period, no other passing from the old to the new in the Christian church. All the changes were made beforehand and sealed by His blood. *Sunday can not stand this test.* It came, as we shall show in the next paper, several hundred years too late. But even had it originated as early as those who observe it claim, had the Christians observed it for the first time on the night after the resurrection, it would still have been three days too late to be anything but a forgery on the covenant.

The last book of the Bible is utterly silent of any Christian observance of the first day of the week, and that book closes with this solemn warning: "I testify unto every man that heareth the words of the prophecy of this book, If any man *shall add unto these things*, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I

come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." G. E. FIFIELD.

#### OUR FLEETING LIFE.

SAY, is there aught that can convey  
An image of life's transient stay?

'Tis a hand-breath; 'tis a tale;  
'Tis a vessel under sail;  
'Tis a courtier's straining steed;  
'Tis a shuttle in its speed;  
'Tis an eagle in its way,  
Darting down upon its prey;  
'Tis an arrow in its flight,  
Mocking the pursuing sight;  
'Tis a vapor in the air;  
'Tis a whirlwind rushing there;  
'Tis a short-lived, fading flower;  
'Tis a rainbow or a shower;  
'Tis a momentary ray,  
Shining on a winter's day;  
'Tis a torrent's rapid stream;  
'Tis a shadow; 'tis a dream;  
'Tis the closing watch of night,  
Dying at the rising light;  
'Tis a landscape vainly gay,  
Painted upon crumbling clay;  
'Tis a lamp that wastes its fires;  
'Tis a flame that quick expires;  
'Tis a bubble; 'tis a sigh.  
Be prepared, O man, to die!"

—Anon.

#### POWER FOR WITNESSING.

Whence Comes the Power?—What Have You to Tell?  
Power Misused—Power over Sin.

BUT ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Reader, have you received this power for witnessing? If not, are you seeking this power? Have you sought, but sought in vain? Are you really anxious to receive the Holy Ghost and thereby become a powerful witness for Christ?

What do you know that you are so anxious to receive power to tell? A witness tells only what he knows. Do you become impatient when sorely tempted? If so, do you want power to tell this "to the uttermost parts of the earth"? Are you proud, or envious, or jealous, or selfish, or ambitious, or quarrelsome, or faultfinding? Are you given to evil surmising or evil speaking? Do you love the world? Do you love worldly pleasures? Are you a slave to appetite or lust? Do you think unclean thoughts? Do you love this world's goods? Are you covetous? Are you given to jesting or foolish talking? Are you headstrong or self-willed? Jesus Christ is the power of God unto salvation from all these things. Do you know Him as such? If not, what have you to tell that you are so anxious that God should give you witnessing power, or power to tell?

Don't you think you have power enough already to publish your weaknesses to the world? If the Lord should give you the power of the Holy Ghost for witnessing, while you know so little of His power to save, you would become a powerful witness against Him. Power would bring you into prominence. And just in proportion as you were brought into prominence, just in that proportion would that enslaving, besetting sin of yours be brought into prominence; and just in that same proportion would you become a powerful *false* witness, bearing testimony *against* Christ and His promise "to save to the uttermost."

The Lord gave Solomon great power when he was humble; and Solomon became a wit-

ness for God unto the uttermost parts of the earth. "And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." 1 Kings 10: 24. But when Solomon sinned, all the earth heard of his sin, and he became the most powerful witness in "all the earth" *against* the Lord. There were many other idolaters in Israel in the time of Solomon, but their power for evil did not compare with that of Solomon. Should the Lord baptize you with power from on high while your character was weak at any point, it would simply result in advertising that weakness to the world.

#### First, Fulness of Victory.

Therefore it is plain that no one can share in the "latter rain," or the power of the Holy Ghost for witnessing, until he knows in his own life the victory over every besetting sin. Fulness of victory, then fulness of witnessing power. Something to tell, then power to tell it.

The Holy Ghost came upon the disciples on the day of Pentecost, not to persuade them to put away their self-seeking and their differences—this the Spirit had already accomplished in them. Peter did not spend the Pentecostal morning in confessing his denial of Christ, his lying, and his profanity. This work of repentance the Spirit had already accomplished in Peter. The very first thing that Peter did after the witnessing power came upon him, was to begin witnessing of what he already *knew* of the power of God.

"Well," says some one, "if these are the qualifications necessary for receiving the Holy Ghost, I am afraid it will be a long time before I receive the witnessing power. I have been struggling for years to overcome my besetting sins, and if I get on no faster in the future, it will be years before I receive that power, if I ever do. But *you can get on faster*. You have been trying to gain the victory by the long-time process of evolution. Give up the theory of evolution and accept the Bible doctrine of creation. "He spake, and it was done; He commanded, and it stood fast." Let Him speak to you, and have it done, and done so it will stand fast. Once Christ spoke to a man and said, "Sin no more, lest a worse thing come upon thee." He did not say, *Taper off* by the process of evolution through a long series of years, lest a worse thing come upon thee, but, "Sin no more." He speaks these same words to *you*, and He wants you to believe His Word, and thereby be miraculously delivered from your sinning. Did you think it was necessary for you to taper off, or sin a little in order to keep you from becoming exalted? Did you think you would have to fall into that same old sin occasionally in order that you might receive the grace of forgiveness? "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6: 1, 2. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you." Verses 11-14.

Reader, stop right here and ask God in faith to break the dominion of sin over you. You can get the victory over every sin of which the Spirit has convinced you, in just the time it takes you to believe that God tells the truth



when He says that sin shall not have dominion over you. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

Hasten and get the victory. Hasten and get something to tell, and then you can ask God for power to tell it—for the baptism of the Holy Ghost. A. F. BALLENGER.

### SIGNS OF EVENING-TIME.

[By Rev. John Robertson, of Glasgow, in *Prophetic News*.]

**B**UT it shall come to pass, that at evening-time it shall be light." Zech. 14:7.

Do you think that it is about evening-time? Do you think that the day is about closing? I do. There are certain surroundings and characteristics of the evening-tide hour that we can easily discern. I noticed from the Ayrshire coast that as the sun sank in the west the hills of Arran seemed to shoot high up into the sky, and I said, "It is evening; for the sun is low and the hills high." For eighteen hundred years and more the sun of God's mercy has been circling in the firmament; but it is getting low, and there are interruptions on the landscape telling that it is about evening-time. There are great sins that are becoming accentuated on the earth by the very clustering together in the cities, and they are obscuring the Sun of Righteousness. I believe that the devil is as much in the conception of the city as God is, if not more. God gave the earth unto the children of men, but we have contracted the surface, and man's greed has driven, and commercial exigencies have driven, the human race into the clustering cities, that are developing iniquities enough to bring another bath of eternal fire. When you lay fagot to fagot, you get a great fire; and when you add unregenerate human heart to unregenerate human heart, iniquity is developed, and you get great depravity. Look at the social sin. It is getting so gigantic in its awfulness as to make us, at any moment as we look up into the blue, expect to see the jagged lightning flash of God's judgment. It is getting worse every year, worse as men cluster into the cities, and the luxury of self-indulgence awakens passions, and hell upon earth has begun.

Then there is drunkenness, that great peak. The temperance party has very largely given up the notion of success. We are down-hearted; we are less far on to-day than ten years ago. The political parties—what do you get from them? They are discussing the eternal nuisance of this temperance thing that is always being tagged on, and that makes us lose votes, and lose the election. Ay, and the drink bill gets larger, and larger, and larger; and drunkenness increases by leaps and bounds. That is the fact. The vested interests in the drink traffic, the ever-ramifying interests of this awful octopus and vampire of civilization, have brought sudden darkness on this earth. The great hill of drunkenness says, "It is evening-time with the world." Then there is

#### That Greed-Developed Grind,

that mill of the world where flesh and blood and muscle are ground in an unholy competition. "Let us have unskilled labor at starvation wages," is its cry, "and when the exigencies of the poisonous manufacture make jaws rot, and teeth fall out, and men prematurely old, let them go, and let us get fresh hands." Greed sways the human race. Ay, this colossal commercial greed, this greed diabolical! It is evening-time when man's hand shall be against his brother; it is evening-time when the sodden dirks of human hatred will be plunged into a brother's breast. Ah, it is evening-time!

One characteristic about evening-time is that it gets chill, and you put on an extra coat, or, if a lady, you throw a shawl over your shoulders. It is chilly because the sun is low. Is not that a characteristic of the present time in the church? Has not the love of many waxed cold? Is it not the Laodicean age? Is there not an awful fear of enthusiasm and warmth? Why, by the pessimistic, unbelieving philosophy that is sapping religious society to-day, all belief in God and His righteousness, His honor, integrity, and love, is considered philosophical insanity. "We are not sure about anything to-day," is the cry. "What is the use of getting excited? Black is white, and white is black. . . . Ay, it is getting miserably cold, and the time is come of which the Lord said: 'I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth.'" . . . Sleep betokens the evening. "And at midnight they all slumbered and slept." The Christian church is asleep. There is no stirring up for a revival, no missionary fervor. The wail of missions all over the world is the great difficulty experienced in arousing more than a passing interest. Talk about the world getting better and becoming converted! Look at the state of matters. Look at the non-church-going in this Glasgow, and how careless we are about it. The majority of the inhabitants of this city will never put their feet within the doors of a house of God. Look at London, the center of the world, with a population of five million. Do you know how many of these five million turn their backs on God and His Christ, and refuse to enter any place of worship? Three million five hundred thousand. On the island of Manhattan, in New York, a census was taken on an area containing a population of nearly two million, and how many church-goers were there amongst them?—Eighty-five thousand only of all that vast population passed a church door that day. It is considered by statisticians that in America, where Christianity has some of its most devoted adherents, only ten per cent. of the inhabitants of the cities have the slightest regard to the claims of the Lord Jesus. Yet you will sleep on, and say that things are improving. I tell you, brethren, that it is growing dark, dark in this world; it is getting chill; it is getting about time to go into the house, and some have gone in already. . . . An Indian says, "Whenever the shadow is longer than the hunter, let him pitch his tent; evening has come." Why, there is more of shadow than of substance to-day. There is an increase of the form of religion, but a denying of the substance of it. The ritualism of to-day is the lengthening of the shadows, and the decreasing of the substance, and is evidence that it is evening-time. So with rationalism. These bats are all about us now; and an old-fashioned disciple of Jesus Christ can hardly walk without their flapping in his face; and very few have the courage to fling their bonnets at them. Ah, you let them flutter about, and Scotland pays men salaries who are supposed to be doing evangelical work, but are doing exactly the opposite, with a dishonesty that, if it were done in the army, would demand the shooting of the traitors! Ah, beloved, there are men who are traitors to the inspiration of the Book of God; there are men who are traitors to the atonement of the Son, who have turned their backs on their oath, and are now propounding damnable heresies, even denying the Lord who bought them! . . .

This unbelief is a strange thing in Scotland. Is there any hope? Have we anything to say about the evening-time in the land of the cov-

enant? I have! It shall be light. Glory to God! I believe that before the Lord comes a sudden light is to break out. It is to break out through the proclamation of the Word of God. "The entrance of Thy Word giveth light."

Preacher, Be Faithful to the Word.

Fling from you all human gymnastics and men's methods, and be gladly, sweetly peaceful and content. If you just get the Word inserted into the heart, the Spirit will do the rest. . . . "Arise, shine, for thy light is come." "At evening-time it shall be light." The light breaketh, the light of His coming. I think star after star is blazing out as the Lord comes. It is evening-time, and the lamp of God will need to be lit. It is dark upon earth, and it is getting darker; it is chill upon earth, and it is getting chillier. I am looking out for the sudden glow in the heavens that will herald the coming of the Son of God.

Trim your lamps, and be ready for that midnight cry, for at evening-time it shall be light. Have you lit up? Brother, in the darkness have you lit up? Is your heart aglow with love to Jesus? Have you lit up, and are you ready to go forth to meet the Bridegroom? Prepare to meet God by accepting His Son as your Saviour. O, be ready when the Lord cometh! It is evening-time, but it shall be light. Amen.

### GOD'S ETERNAL PURPOSE.

**L**ET us go back to the time when only the eternal Father and His divine Son were in existence. That there was such a time is made plain in the following scripture: "Who is the image of the invisible God, the first-born of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. 1:15-17. How far back in the eternal ages this was, has not been revealed. It is one of the "secret things" which "belong unto the Lord our God." But there are some things which have been kept secret since that time, which have been revealed unto us in the Gospel. These are the things which "belong unto us and to our children forever." Deut. 29:29.

The Father and His Son are in perfect accord. Divine love flows forth from hearts which are nothing but love, and "love worketh no ill." They were therefore in perfect accord with God's law, the foundation of His throne, the shining forth of His character.

God's great heart of love must have beings upon which He can bestow His love and blessings; which could share His happiness, and in turn show forth His character in loving service and praise to the glory of their Creator. He is "the Head, from which all the body by joints and hands having nourishment ministered, and knit together, increaseth with the increase of God." Col. 2:19. His great heart of love could only be satisfied with a service that would spring from hearts overflowing with gratitude and love, from intelligent creatures who could understand the character of their Creator. This being true, only *voluntary* service would be acceptable.

But what if any should choose not to serve Him, should choose to violate that law which was a reflection of His character of love, and rebel against His government, manifesting hatred, strife, and every evil work? Eternal death would be preferable to eternal sin and sorrow. Divine Wisdom and Love alone could



devise a plan to save them from eternal ruin. To unconditionally pardon the transgressor, without the law being fulfilled, would be to set it aside, which would be to bring ruin upon all; therefore this must not be done. Infinite Love could not consent to let them perish without exhausting every means within the universe to draw them to Himself again. They must be given another chance. A demonstration of the Creator's love must be made that will forever settle the question of His character. And in order that He might be just, and at the same time justify the ungodly, one must die for the transgressor whose life would be equal to that of the Creator; then those who might choose to come to Him could be restored to the holy, happy condition they had forfeited.

Thank God, the plan was devised to meet this terrible emergency. The Lord revealed these ancient counsels to the apostle Paul, and he bears the following testimony: "If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation He made known unto me the mystery; . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets, by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel; whereof I was made a minister, . . . that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Eph. 3:2-11.

Thus we see that God's "eternal purpose which He purposed in Christ Jesus our Lord," is "that the Gentiles ['aliens from the commonwealth of Israel,' Eph. 2:12] should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love;" "having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him; in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will; that we should be to the praise of His glory, who first trusted in Christ." Eph. 1:3, 4, 9-12. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:26, 27.

Nor was this amazing sacrifice made without the consent of His Son, for that would be to coerce His will. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. "God so loved the world, that He gave His only-begotten Son." It was a mutual giving, the unfolding of the self-sacrificing character of

Deity, for thus it is written, "And the counsel of peace shall be between them both." And so we find that all has been done that God needs to do for our salvation, and that this salvation existed in "the purpose" of God from the beginning.

Dear reader, did you ever stop to think what this manifestation of love for you was for? "Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4. Hast thou, my brother, by thy indifference been despising the "riches of His goodness"? Do so no longer. The Saviour's loving words are, "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. Your own will, dear reader, is the only thing that can prevent your being drawn to Him. Will you not choose to serve Him who has manifested such wisdom and love for you in purchasing everlasting life and happiness for you with His own life? All spiritual blessings are yours: only accept of them, rejoice in them, and yield yourself unto Him, to be "purified from all iniquity." Do not try to make yourself any better, but come to Him just as you are, and receive by faith of His fulness, which was provided for you in the "council of peace" back in the eternal ages "before the world began," but has been "manifest in these last times for you." 1 Peter 1:20. He who has provided such a wonderful salvation will receive you gladly. Do not wait to understand all of His ways before casting yourself into His arms of love. He has demonstrated that even in His "secret councils." He is preparing good things for you. And after He has done so much for us, "how shall we escape, if we neglect so great salvation?" Heb. 2:3. Then let no one say that his case is hopeless, that he can not be a Christian. Christ "tasted death for every man," and "He is rich unto all that call upon Him." Then "let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." J. B. BLOSSER.

#### THE GOSPEL OF HEALING.

In establishing the purest religion known to man, Christ gave divine sanction to healing, and coupled it so closely with the promulgation of the principles of Christianity that its use was only second to the proclamation of the Gospel. This high position and intimate relation with the founding of the Christian religion was practically lost sight of after the days of the apostles, and did not again come into prominence until near the middle period of modern missions. That such a potent agency, and evidently intended to be the handmaid of religion, should have been discontinued so early in the Christian era, is difficult to account for, unless it be attributed to a less degree of faith on the part of the followers of Christ.

As to the right, expediency, and sanction of medical work in connection with the propagation of Christianity, there need, therefore, be no question, as it has been made abundantly clear by the example and command of its Founder. The numerous references to healing, in the New Testament, show that Christ's reputation, while on earth, was enhanced quite as much through healing as in any other way. While the value of medical work in modern missions is abundantly proved and highly extolled, the arguments for medical missions are usually based upon their *utility* rather than as being

really included in the divine command to go and disciple all nations.—Dr. H. T. Whitney, Toochou, China.

#### THE GREAT NEED.

You have been praying for the conversion of a friend for years, wondering why God has not answered your prayers, and perhaps God hopes that you will be the instrument to convert the friend—that you will do the kind of work of love and patience and tenderness, believing your own prayers, and the answer will be given. Some of you have been praying for deliverance from a besetting sin. Some of you here say you want to be Christians; you have been praying that God would make you a Christian. Your prayers, my friend, are already answered; your salvation is knocking at the door of your heart, and continues knocking, and all that is needed is that you will step out upon the promise that your prayers invoked, and God will give you grace. What we need is the girding of our wills upon our sleeve and the incoming of Christ in a complete surrender.

Ah, friends, I think what we need in these days is to learn the punctuation of prayer! What do I mean? I mean that so many of us put after the *amen*s to our prayers a period—a full stop. "Amen," and that is the end. What we should put is a comma, and the next clause will record the answer to your prayer in the measure you are faithful. You remember how that was seen in the life of Nehemiah, and his persistent effort. . . . When building the wall of Jerusalem, and his enemies conspired to undo his work, he said, "I prayed to God, and set a watch day and night." That is the true punctuation of prayer—the "and" with the effort linked to divine grace. When we have learned that secret in personal life and in church life, we shall have mighty trophies of grace.—Donald Sage Mackay, D.D.

#### PHILISTINISM IN THE CHURCHES.

ON this topic the *Christian Work* has the following truthful utterance:—

"Surely the want of the time is less of mammon, more of righteousness; if not less of Sunday-school, at least more of religious instruction in the home; less denominational competition, more denominational cooperation; not less munificence in endowing great universities, but more proportionable giving according to one's means. Mr. Abram S. Hewitt said in this city not long ago that only one rich man in New York City gave at all proportionably according to his means; and this man, Cornelius Vanderbilt, was laid at rest in his family tomb a few days ago. Think of the enormous wealth, the vast incomes 'often acquired but never earned,' and then ponder upon the smallness of the giving in proportion to them.

"Here we rest. Let the reader ponder on these conditions which so vitally affect the religious life to-day; let him ask himself to what extent he is responsible for them. And then he may form some conception of the measure of his own duty—of his own responsibility for much of the Laodicean character of the ornate, self-satisfied Philistine Christianity which to-day we meet with in so many churches."

"THE way of life is a narrow way; but it is always wide enough for two to walk abreast, the pilgrim soul and its ministering Saviour."





### WHAT IS THE PROSPECT? IS IT PEACE OR WAR?

ANY one who is in a normal condition would much prefer peace to war. Indeed, war is the one thing that is the most horrible that the human mind can picture. And especially is war with modern weapons a terrible thing to contemplate.

A soldier returning from the Philippine war tells of a church building that was literally packed full of Filipinos. The American soldiers fired a couple of shells into it, and, having taken the range with a range finder, they caused both shells to explode right in the meeting-house. He said that he did not think a single individual survived the wreck of the death-dealing missiles.

Is there a prospect that wars will cease? or is it likely that we will soon have some of the greatest fighting that the world has ever seen? A little survey of the situation may help in reaching a conclusion.

England believes stronger in colonial expansion to-day than ever. Her colonies are helps in the expansion of her trade, and in this commercial age, anything that will help the merchant is eagerly sought out and cultivated. The facts all seem to indicate that England is seeking to dominate the whole of South Africa, and possibly the entire continent. And in pushing her claims in that field she is not averse to war. It is only necessary to mention the great preparations that the Britons are making for the war in the Transvaal, to show that this is so. And it is not alone in South Africa that England is ready to advance her colonial claims, but she has her eye on the far East as well. Notwithstanding all the talk about settling disputes by arbitration in these times, England reads her ultimatum to the Boers in the little South African republic, and pushes preparations for war in case of a failure to accept her terms. In this respect she does not seem to be very much ahead of those more ancient times, when everything had to be settled by arms, and when arbitration was not talked of as it is now.

Russia is an even more aggressive power than England. She is not only building railroads into the far East, and acquiring and fortifying forts there, but she has her eye on Southeastern Europe and many parts of Western and Central Asia. Russia is increasing and strengthening both her army and navy, with a view of not only maintaining her present empire, but of extending it. Certainly where the idea of empire is so strong, we can not look for any permanent peace.

Germany is also seeking to gain a foothold in the far East. She has acquired her seaport in China, and, according to the international fashion, is fortifying it as strongly as the devisings of modern times can suggest. There is no power that seems to be watching things among the nations with a more jealous eye than Germany. The German papers are saying that the "Fatherland" must closely observe the movements of England in South Africa, and if the opportunity is presented, the Germans are exhorted to step in and embarrass England all they can. Taking a general view of the condition of things in Germany, it does not augur for the peace of the world.

The French try to have a colonial policy, and would doubtless do something worthy of special mention in that line if they were not so severely broken up over their domestic affairs that they have but little time for anything else. Every one knows that France is in no condition to aid in a general establishment of peace.

The United States has a war on its hands in the Orient, and it is all because she desires to have a hand in the dividing up of the spoils that will come to the nations of Europe in the dismembering of China. Both the navy and the army in this country have come to the front very prominently during the past year and a half, and there are no indications that she will refuse to fight for any peace that she may wish to dictate.

And so we may turn our eyes to any quarter of the globe and the indications are all for war and not for peace. Even the little republics of South America are in a constant turmoil, and there is scarcely a week in the year that they are not either in civil strife or at war among some of their neighbors.

There is just one quarter from which we may look for peace. The Prince of Peace has promised to return to this earth, and everything indicates that His coming is very near. When He comes He will forever establish the peace that He has already given to every one who has learned to trust Him. The Master has given us His word, and He says, "These things have I spoken unto you, that in Me ye might have peace."

We may have peace in Him now, and enter into the everlasting fruit of it at His coming. But there is peace nowhere else for the inhabitants of this world. Any one who looks at the situation as it is to-day among the nations must be convinced that the universal war foretold by the prophets can not be very long delayed.

### THE SALE OF JUDICIAL OFFICES.

In the years 1894 and 1895 the Lexow Committee, appointed by the New York Senate, spent much time in investigating the political corruption of New York City. Their investigations were largely in the line of the oppressions of the poor and unfortunate by those who held positions in the city government. The report showed a most startlingly corrupt condition of things.

At the present time a committee appointed by the New York Legislature, with Mr. Mazet as its chairman, is again investigating the political rule of New York City. They find that the conditions now are even worse than when the Lexow Committee did its work four years ago. But this Mazet Committee is making most of its investigations among the higher officials and leading men of the city, rather than among the poorer ones who have been so sorely oppressed. In speaking upon the subject, the *New York World* in a recent editorial says:—

"Twelve Supreme Court judges were questioned before the Mazet Committee yesterday. Their testimony revealed the fact that each of them, with one exception, had been compelled to pay from \$2,000 to \$15,000 for his office. The money was demanded and was paid to a political organization in the guise of an 'assessment for campaign expenses.' In fact it was in every case the price exacted for a judicial office, inasmuch as in each case nomination meant election, and the nomination was contingent upon the contribution.

"These are startling and very depressing facts. But still more startling and depressing is the attitude of the judges themselves toward this system of selling judgeships.

"Judge Patterson, who paid \$4,000 or \$5,000, thinks that there is no other way of raising the money that must be spent in elections. Judge Gildersleeve, who paid \$5,000, thinks a candidate for judge ought to pay something, but that the price to him ought to be reduced somewhat. Judge Giegerich, whose tribute was \$5,000, sees 'no way of avoiding' the exaction and payment of such 'contributions.' Judge Scott, whom as a pestilent reformer Tammany taxed to the tune of \$9,000, boldly says that in his opinion the judge who has paid for his nomination is freer from obligation than if he had paid nothing. Judge Bischoff, a \$10,000 man, agrees with Judge Patterson's views quoted above. Judge McAdam, whose friends gave \$10,000 or \$15,000 for his place, thinks that the exemption of judicial candidates from such levies 'would be a good thing for the candidate, but a most unfair thing for the party organization.' Judge Dugro, who was taxed \$10,000, expressed the opinion that only rich men should be made judges, and that a poor man, if nominated, could 'borrow the money.' Judge Fitzgerald, who got off with \$5,000, thinks that if judicial candidates are to be exempt from such levies, all other candidates should be. Judge Beach, who paid \$5,000, 'knows of no reason why a judicial candidate should be relieved of his expenses.' Judge Truax paid \$2,000 and approves the system. Judge Beekman alone, who paid \$5,000, thinks that 'a law forbidding the collection of campaign expenses from judicial candidates would be a good

thing.' Judge MacLean, who paid nothing, declines to express an opinion.

"There are cases in which simple statement is the strongest argument. The attitude of mind thus revealed by the eminent judges whom our bosses have put under tribute is a sufficient demonstration of the need of a law absolutely forbidding political assessments upon candidates for judicial office or contributions by them for election purposes."

The same paper that contained the foregoing editorial also had the portraits of the twelve judges. No one would pick out a single one of them for a man that was a criminal, or even degraded in any way. Their faces are those that would pass for refined gentlemen anywhere. This makes the picture all the darker. The sense of common justice is so far gone that the most intelligent and refined do not have any scruples in doing things that should fill with horror the mind of one who seeks to do the right. The character of a vast number of the men who hold public positions to-day, is such that they will not be long in wrecking the whole world. There is no possible show for anything else. And when the wreck comes, we should make sure that we are in the haven that our heavenly Father has provided.

### "KNIGHTS OF THE ROYAL ARCH."

THE liquor merchants and bartenders have organized a lodge of their own, under the name of "Knights of the Royal Arch." It is somewhat on the order of the Odd Fellows, Masens, and other secret orders. It is supposed to aid its members in case of sickness, and to care for the family of any member removed by death. But it makes no provision for relieving the wants of families whose means of sustenance has been squandered at the bar. It provides no clothing for the wife and child when the drunken father has pawned the remnants of their scanty wardrobe and poured the proceeds of the cruel sale down his burning throat, to make himself less of a husband and less of a father to them than he had been before. It pays no funeral bills for those who are hurried into eternity out of a drunken sleep, and have left the entire proceeds of their toil in the till of the saloon-keeper, and have thrown themselves into the hopper of his drunkard-making machine. It pays no benefits to the wife robbed of a husband, the widow robbed of a son, the orphan robbed of a father, by the knife or bullet of a drink-crazed madman. Nay, this is the harvest upon which it feeds. The misery of the multitude is the ponderous mint that is pouring a continuous stream of gold into their hungry coffers—blood money of the innocents. And what are the people being asked to do with this insatiate destroyer?—They are being asked to pray and vote for the closing of the saloons on Sunday!—Another "righteous compromise," and just as unrighteous as was that so-called "righteous compromise" which permits and propagates in India the wickedness of social vice! Every compromise with evil is a victory for evil. The consistent Christian can not afford to "give aid and comfort to the enemy." The saloon is an evil every day in the week. Its work can not be made righteous, honest, or elevating by closing its doors one day in seven.

C. M. S.

CONSUL BRUNDAGE, at Aix-la-Chapelle, in France, makes the statement that, "as trusts are now being discussed in the United States, it may be of interest to know that practically every industry in my consular district is managed in this way." We have had occasion to mention several times that trusts and big combines are reaching out to take the control of commerce and business of all kinds in Great Britain. And now comes the announcement that the same diseased condition of things exists in France. No country seems to be exempt from the evil. What could be the motive power that seems to drive men on to pile up millions upon millions when they can not possibly use it, and when they have no manner of need of it? There is just one thing, and that is covetousness of the basest sort. And God's Word tells us that the covetousness in the last days shall become so great that it will make the times perilous. These times are certainly perilous. Every one acknowledges it. And all can see that covetousness is one of the basic causes of this perilous condition of things. Then where are we in the world's history? Are you prepared to meet the issues that are confronting us in this time?



### "TORNADO ALARMS."

A RECENT editorial in the New York *Sun* says:—

"Some towns and farming communities in the Passaic River Valley, New Jersey, were visited by a tornado last Sunday. Considerable damage was done to buildings, and a felt mill at Browertown was wrecked. Many imagine that tornadoes are confined almost wholly to our large prairie States, but the Eastern States really have their proportion of them. The tornado statistics which the Weather Bureau has gathered for twenty years show that Kansas, Iowa, and some other Western States have each been the scene of more tornadoes than any Eastern State, but some of the so-called 'tornado States' are each larger than the whole of New England, and, area for area, the East has had its fair share. The last number of the *Monthly Weather Bureau* says that the chance of injuries from tornadoes is just as great in the East as in the West."

There has been a prevailing opinion that the dread tornado was confined to certain regions. But the stern facts in the case show that these storms are beginning to frequent all parts of the world. And now men are trying to make out that it has always been that way, and that Kansas, Iowa, and some of the other Western States have been advertised too much as storm centers. But men living to-day, and they need not be very old either, can tell from their own memories that storms of an unusual character, and of more than ordinary violence and destructive energy, are bursting forth in many places where such things were never heard of before.

For instance, on October 4 there was a severe cyclone in Lewis County, Washington, the first one that was ever known in that locality. And these storms will continue to break out in unheard-of places until the whole earth will be in one violent turmoil of stormy commotion. We say this confidently because we find it in the Word of God as one of the predictions for these times. The thing for us to do is to believe God, and get ready for all that these things mean.

### THE CHICAGO CONFERENCE ON TRUSTS.

DR. E. BENJAMIN ANDREWS, of Chicago, made some observations on the recent conference on trusts that was held in Chicago. What he says is worthy of consideration by any one who is seeking to understand the significance of the present-day social difficulties. Among other things the doctor says:—

"The fact of this conference, its personnel, its views, and its results are all worthy of remark. The very fact of so large and representative a gathering to discuss a social question is a sign of the times. It means that the public is in earnest thought about the trust problem. Perhaps there was no need of this proof; perhaps all were aware of the fact before; yet no one who attended a session of the conference, saw its comprehensive character, or felt the earnest spirit of its deliberations, could help being impressed as with a special and emphatic kind of evidence that the trust question is now most deeply engaging the public mind. The fact of the conference means, further, that people are no longer depending alone on legislative discussions, political platforms, or the newspapers to make opinion touching questions of high moment.

"The personnel of the conference was noteworthy. . . . All shades of political and of economic belief were represented. The practical politician, the labor leader, the single taxers, the professors of political economy, the reformer, journalists, bankers, clergymen, railroad men, farmers,—all were of the company. Benjamin Tucker, the anarchist, was on the program and said out his whole say, listened to with profound attention from beginning to end and applauded at the end as few of the speakers were. Some bankers and railroad men who listened got off the usual sneer. . . . Yet even this class of hearers paid excellent attention."

The foregoing sentences are strikingly significant. Professor Andrews has made very extended studies of the social questions of this time, and these studies are from the standpoint of his former position of president of Brown University, and his present position as superintendent of the entire public-school system of Chicago. And it is significant for a man like him to say, "The very fact of so large and representative a gathering to discuss a social question is a sign of the times." He recognizes also, what every one else must see, that "the trust question is now most deeply engaging the public mind."

And this trust question is not through engaging the public mind. The Lord knew and caused it to be recorded nearly two thousand years ago that there would be trust questions in the last days, for He tells of the heaping together of treasures in these times. He also says that the rich men will "weep

and howl" for the miseries that shall come upon them. The whole story of this matter is told in full in the first part of the fifth chapter of James. That chapter gives the correct solution of the trust problem. Those who are looking for it from any other standpoint will fail to see the true significance of these times, and will be trampled to ruin in the general scramble that will soon break out between the rich and the poor.

It is always well to listen to what God has to say on these social questions. He has spoken in regard to all of the prominent ones that are engaging the minds of men to-day, and He tells what will be the outcome of them all, and what they all signify.

THE action of the Russian foreign minister in visiting several of the continental capitals is interpreted by the English to possibly mean that something is being talked up against them in the Transvaal difficulties. It is quite clear that Germany is watching a chance to strike England a blow during her South African broil, and now if Russia is watching for the same thing, it will possibly mean more trouble for England than she was anticipating. Or it may be that the Lord is stirring up these two powers to resist England in order that the peace of the world may be maintained a little longer, so that the message of the Gospel can have further opportunity to work unhindered by the distracting influences of war. But be that as it may, we can clearly see that the world's great powers are so tangled in their jealousies that one of them can not make an important move without all the rest desiring to take a hand. The general break must soon come, and when it does, it will lead right up to the great battle of Armageddon. It is a momentous thought that the very soldiers who will fight that great battle, are even now in process of training. And how sad it is that they can not be led to see the evil of it, and be kept out of it! For all who go into that fight will be submerged in the destruction of the great day of God. Going to war in these days has far greater perils in it than the bullets of the enemy. It may mean such a blinding of the eyes by Satan that there will be no possibility of salvation from eternal ruin.

NO SOONER is it ascertained that Great Britain is likely to have a war on her hands in the Transvaal than the bankers of Europe begin to tie up the currency in order to make the money market high. England finds that she has about as great difficulties to contend with in the matter of finances as in the hostile attitude of the Germans, the Russians, or anything else. How intimately are all these questions interlocked! We not only see that the prophecy in regard to the great war spirit that should characterize the last days is being fulfilled most marvelously, but we also see that another prophecy, which speaks of the *heaping together of treasure* in the last days, is being most literally fulfilled. For if the treasure of this earth was not *heaped together*, how could a few men control the pile and make the money market flush or stringent just as they please? There can be no question as to where we are in the history of the world. There is too much plain prophecy being fulfilled for us to go amiss in saying that the coming of the Lord is right at hand. Get ready, O, get ready, for that great and glorious day!

A REPORTER in the New York *World* says, "The magnificent ovation to Dewey reflects the profound pride of the nation in the triumph of the flag through the prowess of our navy," and every one seems to be applauding the sentiment. Then can it be truly said that we have been ushered into an era of peace while one of the foremost nations of the world is still "proud" of the prowess of battle? In the very nature of things, so long as there are nations on this earth they will be continually resorting to arms to sustain their governments. There can be no hope for peace in this world till the coming of the Prince of Peace, and every heart should rejoice at the fact that the glad day of the coming of the Just One is not far off.

UPON the recommendation of Admiral Dewey nine more war ships have been ordered to the Philippines. Such a strong fleet in the Philippine waters would indicate that the government either expects to make short work of the Filipinos or else there is the lingering thought that there may be some foreign interference.

THE girls who are out on a strike from the silk-ribbon weaving establishment of John Hand & Sons, Paterson, N. J., undertook to prevent other girls, whom the firm had employed, from working, and the police arrested a large number of the strikers for disorderly conduct. The disorderly conduct consisted in hooting and jeering at the girls that came in to take their places, and they were also serenaded with tin horns while going to and from their work. It is presumable that girls have as good right to strike as men or boys, but it shows that the tension between capital and labor is getting very acute when such active conditions exist.

ACTING-SECRETARY ALLEN has prepared the naval estimates for the next year, ready to submit to Congress at its next session. His estimates amount to \$73,045,183. This estimate for the next year is \$24,537,187 more than the naval appropriations for the present year. Every single thing is pointing in the direction of the preparation for war, and war, and war. There is absolutely nothing pointing in the direction of peace for this world. But all who will accept the Prince of Peace may soon have the privilege of seeing Him in person; for His coming is right at the door.

THE mayor of Wyoming, Illinois, knows how to distinguish between things secular and things religious, even when the things secular take place in edifices dedicated to things religious; for he has announced that hereafter all church entertainments will be required to pay the same license fee that is required of the managers of street shows and circuses. Such an announcement should start a train of thought in the minds of church people on the way the world looks upon church worldliness, and the cause of spiritual declension in churches which permit such things.

THE Transvaal committee called a peace meeting in London a few days ago, and over 50,000 persons assembled. The sentiment in favor of the war being pushed in the Transvaal was so strong that the speakers were howled down and the meeting was wholly broken up. And yet people will tell us that we have entered a reign of peace. Why can not men see facts when they are so plain? The trouble is that some notion gets into the mind, and this notion is clung to when the contrary facts are simply overwhelming.

IT is not alone in South Africa that England is having trouble. She is beginning to find that her victories under General Kitchener, in Egypt, were not so pronounced as she had at first thought. It is found to be necessary for the general to organize another body of men to march against the Khalifa.

FORTY thousand gallons of wine were poured upon the flames that are raging in the forests of the Santa Cruz Mountains. Wine is not quite so good as water in extinguishing flames. But if it could all be used in that way, and the water drunk instead of the wine, what untold misery would be saved!

A NEW YORK paper recently said that a coldness had sprung up between President McKinley and Archbishop Ireland. But this can not be true, for at a recent banquet in Chicago the archbishop was with the President at his right as the guest of honor.

A ROYAL proclamation ordering Parliament to convene on October 17 has been issued by the queen of England, and the reserve troops of the empire have been ordered out. This is occasioned by the acute prospects for war in the Transvaal.

MEXICO has commenced an active campaign against the Maya Indians. Five thousand Mexican troops are making forced marches to reach the Indians' camp. The Indians are entrenched, and a strong resistance is expected.

THE sentiment in favor of the Boers is so strong in Germany that anti-English meetings are being held in various places. At a meeting in Berlin it was resolved to send a telegram of sympathy to President Krueger.

SERIOUS rioting still continues in the Canton district, in China. The rioters are mostly robber rebels, who are fighting the government and at the same time looting the people.

A GENERAL strike of workmen is on in Havana, Cuba.





### JUST THE APPOINTED WORK

I AM glad to think  
I am not bound to make the world go right,  
But only to discover and to do,  
With cheerful heart, the work that God appoints.

I will trust in Him,  
That He can hold His own; and I will take  
His will above the work He sendeth me,  
To be my chiefest good.

—Anon.

### DIFFUSION VERSUS CONCENTRATION.

**D**IFFUSION is the plan upon which God works. We see this principle as a golden thread, permeating all His plans and purposes. Says the apostle James, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." In the world, and in the kingdom of darkness, we see a diverse principle in operation. While it is the work of the Lord to diffuse, to shed abroad, to give, it is as truly the work of Satan to concentrate and centralize.

God works upon the plan of advancement and progress. Onward, ever onward, is the watchword in every phase of His work in the world. Retrogression and stagnation characterize the work of Satan. Every plan and purpose of God, Satan has tried to thwart. When God has said, Go forward, Satan has sought to block the wheels of progress. But, regardless of all this opposition, the plans and purposes of God will meet a blessed, final fruition.

The history of God's dealing with the human family furnishes illustrations of the operations of these two opposing principles. In placing man upon the earth, one of the first commands was, "Be fruitful, and multiply, and replenish the earth, and subdue it." Failing of this purpose, the earth was destroyed by flood. To Noah, upon his emerging from the ark, the command was repeated, "Be fruitful, and multiply, and replenish the earth." Again Satan sought to circumvent the purpose of God, and a marked illustration of the principle of concentration and self-centered interest, is witnessed in the building of the tower of Babel. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." But God was not thus easily to permit His plan for the race to be turned aside. He confounded their language, that they might not understand one another's speech. "So the Lord scattered them abroad from thence upon the face of all the earth."

The self-centered interest of Lot well-nigh

proved his ruin, while the principle operating in the life of Abraham, of leaving his home and earthly possessions, dwelling in tents as a pilgrim and stranger, thus diffusing the light and knowledge of the truth of God among the nations, doubtless proved the salvation of himself and household. In after years, in God's great wisdom, He saw that the selection of a particular nation would prove the most efficient means of upholding the knowledge of His name in the earth. But in selecting a country, He chose one upon the great highway of nations, midway between the strong kingdoms of the Northeast and Southwest. Here especially, under the golden reigns of David and Solomon, the name of the God of Israel was



This cut represents a view in Manila, Philippine Islands. Pastor Wilcox' article on this page should suggest to many that in the diffusion and spreading abroad of the Gospel, now is the most opportune time to enter upon the missionary work that needs to be done in those islands.

exalted among all kingdoms. Failing, however, to meet the royal purpose, Israel was scattered; and thus again did God seek, by the agency of individual effort, the accomplishment of that which His people failed to perform in a national capacity.

The amplification of this principle of diffusion is the more clearly emphasized in the Gospel dispensation. It is seen in the sacrifice of Christ. He gave His life a ransom for the fallen race. It is contained in the doctrines He taught His disciples, "Go ye into all the world, and preach the Gospel to every creature." The same truth is taught with respect to the dispensation of means: "Give, and it shall be given unto you." "Sell that ye have and give alms." "God loveth a cheerful giver."

The church at Jerusalem, losing sight of this Gospel truth, or failing to sense the fulness of its significance, became self-centered in their interests. Thus a large church was built up at this center of the work, while other parts of the Roman Empire, and indeed other parts of Judea and Samaria, were left without a witness for the cross. God in mercy permitted the flame of persecution to burst forth, and the disciples in Jerusalem were scattered abroad,

and the record is that they "went everywhere preaching the Gospel."

It is needless to cite examples illustrating the operation of these two principles to-day; they are seen in the world everywhere. It is sad to contemplate, however, that the principle of self-interest and concentration operates more strongly and particularly in the affairs of men than does that of diffusion. The hoarding of the millions of the rich, the combination of great monopolies and trusts, the concentration of political power and influence, the formation of society castes, all are indicative of the extent to which the world is governed by selfish ends. But the saddest feature of all is the fact that the principle of concentration has taken such a strong hold in the professed church of Christ.

It is not unnatural to see the world worshipping before the altar of Baal, and spending wealth, and energy, and life for selfish pleasure and gratification. But, in view of all that Christ has done and is doing, there is presented the sad spectacle of the church turning from its solemn duty and blessed privilege, to follow the same course.

Upon the church of God to-day there rests the obligation of the world's evangelization. Especially is this true of the churches of the United States. Ever since our nation was planted, the nations of the world have expected more of it than of any other country. Its professions have been the highest. Its lights and privileges have been the greatest. And so to-day, to America as to no other country, do those in heathen lands reach forth their hands in mute appeal for light and knowledge and truth. True, there is need for Christian work in our own land; but the curse of Christianity in our own country—and this is

true of every church, our own not excepted—is the concentration of wealth and membership, such concentration that the churches have become great social organizations where the worshipers meet more for display than for the worship of God. The remedy for these ills would be for the spirit of self-forgetfulness to take possession of the hearts of the believers, and the spirit to reach out and succor those who are in need and distress. The Spirit of Jesus Christ is needed among His people. Nay, if they have not the Spirit of Christ, they are none of His. Rom. 8:9.

At our very border on the south lies Mexico, a country of 12,000,000 people, to whom the true knowledge of Christ is nearly as foreign as it is to the worshipers of wood and stone. A little farther beyond, the States of Central America, of 3,000,000 population, and the great continent of South America, with its 30,000,000 people, present a field for missionary effort in Christian service unequalled in all the world. In fact, so far as Protestant missionary efforts are concerned, the South American field is the most destitute of any mission field on earth.

The following diagram, taken from *Regions*



Beyond, shows the average parish of each missionary working in the countries named:—

In England and U. S.,	1 missionary to	800.
" Madagascar,	1 " "	30,700.
" Burma,	1 " "	61,335.
" Turkey,	1 " "	66,122.
" Oceanica,	1 " "	88,334.
" Japan,	1 " "	10,000.
" Africa,	1 " "	140,000.
" India,	1 " "	160,827.
" Persia,	1 " "	187,500.
" South America,	1 " "	227,000.

It will be observed from this that South America is the most needy field in the world so far as missionary effort is concerned.

But, turn where we will, the fields are white. India, with its population of 280,000,000, and China, with its vast population of 400,000,000, furnish unlimited fields for all whose hearts are touched with divine love and the spirit of labor. Some of those fields which in the past have been well-nigh closed to missionary efforts, by the march of time and the turning wheel of Providence, are now open to evangelization. Formerly the States of Central and South America were almost entirely closed to evangelistic efforts. For years Moravian missionaries could gain entrance only to the coast towns of Central America. To-day the entire isthmus is open to the herald of the cross. True, he must contend with a fanatical and bigoted populace, and oftentimes run the risk of losing his life. Africa, which a few years ago was regarded as the dark continent, pathless, unexplored, and unknown, to-day is open from east to west, and from north to south. While its partitioning among the nations of Europe furnished opportunity for the exercise of their avarice, by God's overruling providence it has opened the way for the Gospel messenger to follow in the path of commerce, and Africa, to-day as never before, is hearing of the Lord Jesus. And now the same influences are at work in the empire of China. We can not approve of the spirit actuating the nations of Europe in the seizure of its ports and the occupancy of different portions of the country, yet God is overruling all of these for a purpose. The Gospel is to go to all the world, and God is overruling these means to provide avenues for its transmission. And, latterly, during the last few months, as the result of the contest between Spain and this country, Cuba, Porto Rico, and the Philippines are open to missionary efforts as never before in their history.

These are some of the magnificent opportunities God is placing before His church to-day. Will His disciples rise in the might and power wherewith God is willing to clothe them, and enter upon the work which He opens before them? Will the principle of diffusion control their lives, or that of concentration? Will their interests be self-centered,—will they seek the life of ease,—or will they enter upon the work to which God calls them, and respond to the appeal His Spirit is now making? God to-day wants men, and He wants money. He wants men and women who are earnest, and willing, and true, and faithful, those who are moved by principle, who are constrained by the love of Christ, who will not falter nor be discouraged tho ten thousand obstacles rise in their pathway, but who, in the strength of Israel's God, will surmount them by exercising that faith that will conquer the world. And God wants consecrated money to send these consecrated men and women.

The harvest is indeed great, the fields are white. Pray ye therefore the Lord of the harvest to send forth reapers into His harvest, and as you pray, stand in that waiting attitude before Him so that if He calls you to a service

of sacrifice you may be enabled to respond with alacrity, Here am I, Lord, for Thee to use as will best meet the glory of Thy cause and serve Thy eternal purpose. Diffusion or concentration, which is the principle operating in our lives and experiences?

FRANCIS M. WILCOX.

#### OUR WORK AND WORKERS.

At the recent camp-meeting at Allentown, Pa., twenty-one persons were baptized.

On the 16th ult. two candidates were baptized at Cheswold, Del., making twelve at that place in about ten weeks' time.

From the *Keystone Gleaner* we learn that the church school at Williamsport, Pa., has commenced its first term with very encouraging prospects.

SUNDAY evening, the 1st inst., Brother A. E. Place, president of Atlantic Conference, began a series of doctrinal discourses in Brooklyn, N. Y.

IOWA CONFERENCE is coming to the front in the matter of church schools. The *Bulletin* of the 3d inst. notes four—at Des Moines, Grant City, Iowa City, Sandyville.

WE note with gratitude the success of the brethren in Belfast, Ireland, in selling our London contemporary, the *Present Truth*. One brother recently reported a sale of 120 copies in one day.

BROTHER J. G. SMITH says that the success of the church school at Swank Prairie, Wash., shows the hand of God guiding His people. He also notes the addition of eight souls to the North Yakima church, by baptism.

It was resolved at the late session of Nebraska Conference to select a suitable person for some foreign mission field, pay his transportation, and support him from the conference treasury—the field of labor to be selected by the Foreign Mission Board.

THE brethren in Washington, D. C., have commenced a church school, and Brother K. C. Russell notes that they have now four such schools in the Chesapeake Conference, with a prospect for others. Two persons were baptized in Washington on the 23d ult.

At the recent session of Nebraska Conference, officers were elected as follows: President, N. P. Nelson; secretary and treasurer, J. F. Beatty; executive committee, N. P. Nelson, George M. Brown, G. A. Kinkle, A. S. Baird, G. Mathiesen; missionary secretary, Mary F. Beatty; missionary agent, O. E. Cummings.

A HEALTH food factory is to be established near Redhill, Surrey, England, about twenty-three miles from London, where a complete plant already installed for milling purposes, including water-power, with auxiliary steam-power, has now been secured. Within half a mile of this plant Drs. Kress have secured a large house, where they can receive patients and also continue the work of training nurses.

CONCERNING the World's Harvest number of the SIGNS, Brother J. W. Westphal, president of Kansas Conference, writes: "I am sure that this is an important move. Much more should be done for this important paper, the SIGNS, than has yet been done. We will do what we can for it in this State. I think that there are greater possibilities before us than there were last year. Our last year's experience in this matter will help us in this."

"THE cities are teeming with iniquity. Satan suggests that it is impossible to do any good within their borders, and so they are sadly neglected. But there are lost pearls there whose value you can not realize until you earnestly seek to find them. *There might be one hundred where there is but one*, seeking diligently, prayerfully, and with intense interest, to find the pearls that are buried in the rubbish of these cities." Is this testimony true? If it is—and who will say that it is not?—then is it expecting too much to count on at least a score of workers in each of our larger cities who will spend at least two weeks in selling the World's Harvest number of the SIGNS, the pioneer of the important work above noted?

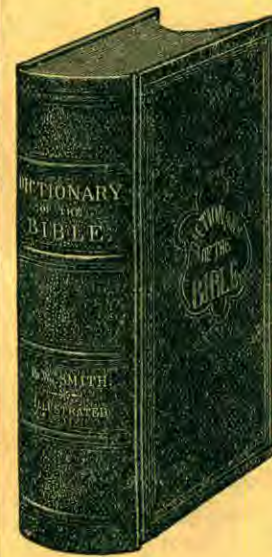
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### THE COMING MAN.

A PAIR of very chubby legs,  
Incased in scarlet hose;  
A pair of little stubby boots,  
With rather doubtful toes;  
A little kilt, a little coat—  
Cut as a mother can—  
And, lo! before us stands in state  
The future's "coming man."

His eyes, perchance, will read the stars,  
And search the unknown ways;  
Perchance the human heart and soul  
Will open to their gaze;  
Perchance their keen and flashing glance  
Will be a nation's light—  
Those eyes that now are wistful bent  
On some "big fellow's kite."

Ah, the blessing on those little hands,  
Whose work is yet undone!  
And blessing on those little feet,  
Whose race is yet unrun!  
And blessing on the little brain  
That has not learned to plan!  
Whate'er the future holds in store,  
God bless the "coming man."

—Anon.

### THE TRUE NURTURE AND ADMONITION.

AND, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

How easy it is in dealing with our children to "provoke" them to "wrath"! But here is a positive command from the Lord against that sort of thing. When we provoke our children to wrath we are not only disobeying God, but are doing the children a great injury.

The apostle shows by this text that we have quoted that the opposite of provoking our children to wrath is to bring them up in the nurture and admonition of the Lord. The nurture of the Lord, and the admonition of the Lord. How great these things are! How much they comprehend! Think of it, Christian parents, our heavenly Father proposes that our children shall have the nurture of the Lord. That is, they are to have the Lord's own nurturing. And not only are they to have the Lord's nurturing, but they are to have the Lord's admonition.

The Lord plainly tells us to bring up our children in His nurture and admonition. The Lord's admonitions and process of nurturing are contained in His Word. They are beautifully, strikingly, and fully illustrated in the life of Christ. Do you study that Word and the divine life of the Master in order that you may give your children what the Lord has already provided for them,—His nurture and His admonition? A.

### EATING FOR THE GLORY OF GOD.

WE may take a view of some of the rational remedies that aid the patient to a recovery of his health. One of the most important of these would be a pure, simple, and wholesome diet, the fundamental principle of which is to "eat for strength and not for drunkenness." When people begin to eat food simply to satisfy taste, they are running off the road of health on a tangent that is going to lead them to destruction if they persist in it, for it will lead them down to both physical and

moral ruin. If they will eat and drink simply for their own pleasure, they will do other things from the same motive, and those who live in pleasure are "dead while they live."

We should ascertain what food builds up the brain and the bodily energy, makes the eyes bright, and puts color in the cheeks. Such are the foods that everybody should use, whether sick or well. As a general principle, when we have found out what foods will tend to make us well, we have found out the foods that will keep us well.

Some time ago one of our patients said he would do whatever he was told to do, in order to secure health; that he was even willing to eat sawdust, if by so doing he could be benefited. I told him it was not sawdust that he needed, and then pointed out to him what food I considered to be adapted to his case. "How long shall I continue eating this food?" he asked. I told him he must continue it as long as he lived, and assured him that if he had always eaten this kind of food he would not have come here. This seemed to puzzle him, and he asked, "Do you eat this kind of food all the time?" And I replied that I certainly did; that I did not want to eat anything else. But, as a matter of fact, in reference to diet he had wandered so far away into by and forbidden paths that the right road actually seemed repulsive to him. DAVID PAULSON, M.D.

### DOING HIS BEST.

YES, dear, if you can only keep that situation we shall get along very well."

"Keep it! I must keep it." Robert spoke with determination. "It will take me a long while, mother, to forget the walks I have taken up and down these streets looking for something to do. If my very best trying will keep it, you may be sure that there I will stick."

"Your best trying will include a great deal when others have a right to your time and efforts."

"Of course, mother, I shall keep honestly in view the interest of my employer."

Robert had found a situation at the muslin counter of a large dry-goods house. It took him some little time to acquaint himself with the qualities of goods which he sometimes thought were more in the line of women's work. But he remembered that a person who can not do what he likes must do what he can. Unable through force of circumstances to choose his employment, he wisely resolved to do his very best with what came to his hand. As to what that best might be, he soon found that his opinion slightly differed from that of his employer.

"You needn't be so particular in measuring the goods for a customer," said Mr. Merrill one day. "All these are assumed to be a yard wide."

"But she asked me the width," replied Robert.

"Then you should have simply said that they are a yard-wide goods."

"But some of them fall a little short, sir."

"What is that to you?" Mr. Merrill spoke with a little impatience. "It is your place to sell goods, not to be too particular about the

width of them. There isn't one customer in a hundred that will go home and measure her goods if she thinks that in a general way the width is all right."

"In a general way." Robert knew what was meant, for he had heard some of the ways by which some of the clerks, without telling an exact falsehood, clearly avoided telling the exact truth. "I don't feel at all sure I've got a place," Robert concluded in great discouragement after, during the first few weeks, he had several times given offense to his employer by acting firmly upon his own sense of what alone is up to the very letter and spirit of fair and honest dealing. The time seemed to have come to him, which comes to so many, in which a choice must be made between worldly gain and the loyal standing by the fixed principles of right and wrong in which he had been trained.

"It seems to me this piece of goods is not the same make as the last I bought of you."

The question was asked by a lady who frequently came to Robert's counter, and always made liberal purchases, without haggling over prices, or giving unreasonable trouble.

"No, ma'am, it is not," said Robert.

"Have you any more of the same?"

"No, we have sold it out."

"Do you think this," pointing to a piece she had been examining, "is as good? It doesn't seem so to me, but if you will assure me that it is I will take it."

Robert caught sight of his employer within easy hearing distance. Mr. Merrill had a way, a good way it is too, of keeping his own eye over his own interests, and for one moment the boy hesitated. Quickly to his mind came the thought of going home to tell his mother that he had lost his situation, for which he had searched and waited so long. Nothing else in the place, he felt sure, was open to him. The leaving Mr. Merrill's would mean leaving his home and his widowed mother to find employment elsewhere. By a few smooth words and a trifling evasion he could easily lead Mrs. Denby to believe he thought what he did not think. That was one side of it.

But there was a better, nobler side, and Robert will never cease to be thankful for the grace granted him in a moment of sore temptation.

"No, ma'am," he quietly answered, "I do not think the quality quite up to what you bought last."

"And yet it is the same price?"

"Yes. The other was a lot of goods Mr. Merrill happened on at a forced sale, and he was able to put them low. I really think, however, that this is about as good as you can get for the money."

"I will look a little further," she said, and went out. Robert, without looking, had felt the angry eyes of his employer, and he now heard his angry voice.

"Is that the way you drive off my customers? This is one of the best I have. She brings in no end of country friends."

"I'm sorry if I've driven her off," said Robert, "but I did the best I could."

"Best you could!" The low tone which Mr. Merrill was obliged to maintain, through danger of being overheard, lent an added rancor to his words. "Have you forgotten that your pay depends largely upon the amount of sales you make?"

"No, sir, I have not."

"It looks as tho you had. Have you thought of looking for another place in which to do your very peculiar 'best'?"

With a weight at his heart Robert turned to attend to the wants of another customer. He had feared this, and yet had hoped that time



would have been given him in which he might have been able to so recommend himself, by faithful and unremitting attention to duty, as to lead Mr. Merrill to overlook the matters of conscience in which he more and more saw they could never agree. But here it was. He was ready to do his very best by Mr. Merrill, but he must do his best by himself also—must persevere in the seeking of the great best which means, first and foremost, faithful service to the Lord. Surely He would reward such service by tender care of His own. And, while still keeping eyes and wits on the alert for the duties of the hour, Robert was able to resolve within himself that nothing should ever turn him from the full measure of that service.

And close upon the determination came the peace growing out of the added resolution to accept such fortune as might come to him as its result, even tho it might be far from what he would have chosen for himself. And, in telling of the sorry outlook to his mother, he found great comfort in her loving words:—

"That's right, my boy. Do your own best, and be ever sure the Lord will do His best by you. Perhaps Mr. Merrill will not turn you off."

"Perhaps so," said Robert. "Mrs. Denby came back later and bought a good lot of the goods, and Mr. Merrill heard her tell me that she would take anything I recommended."

At the end of the month it would have been easily guessed by any one who closely observed Robert as he went to Mr. Merrill's office that his mind was not greatly perturbed as to what might be the result of the interview. Mr. Merrill paid his salary without comment, and was turning to other things when Robert said:—

"You spoke of my looking for another situation at the end of the month, sir."

"Did I?" Mr. Merrill looked as if he had forgotten. "O, yes, we had a little difference of opinion about one or two small matters! But we will let it pass. I do not mind saying you have given very good satisfaction."

"Thank you, sir. But I will give you the month's notice if you please—"

"What's that?" Mr. Merrill gazed at him in surprise. It was he who was accustomed to give the month's notice. Could it be that this boy was leaving his employ of his own will and pleasure?

"Mr. Denby has offered me a place in his hardware store."

"H'm!" Mr. Merrill took a moment for rather chagrined thought as Robert closed the door. "This is Mrs. Denby's work, of course. They know perfectly reliable boys are not found every day. I know it too. But in spite of my knowledge I have let this one slip through my fingers."—*Sydney Dare, in the Inland.*

### AN INSTRUCTIVE EXHIBIT.

CHAUNCEY M. DEPEW says: "Twenty-five years ago I knew every man, woman, and child in Peekskill, N. Y. And it has been a study with me to mark boys who started, in every grade of life, with myself to see what became of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers, and doctors. It is remarkable that every one of these that drank is dead, not one living of my age. Barring a few who were taken by sickness, every one who proved a wreck and wrecked his family, did it from rum, and no other cause. Of those who were church-going people, who were steady, who were frugal and thrifty, every one of them owns the house in which he lives, and has

something laid by, the interest of which, with his house, would carry him through many a day. When a man becomes debased by gambling or drink, all his finer feelings are crowded out, and the poor women at home suffer—suffer for those whom they love better than life."

### IMPERIALISM.

[Paul Pinckney, in *Southern Home Journal*.]

Go STAND where the sun-god sets,  
Go tent where he wakes again;  
Go fence in the earth with bayonets,  
And corral the tribes of men.  
Go tread in the tracks of Spain,  
Of Rome and the dead empires,  
Till, drunk with the blood of millions slain,  
Ye light your funeral fires.

Ye may dig, no odds how deep;  
Ye may delve, no odds how long;  
Ye may sin till conscience falls asleep,  
And ye think it right that's wrong.

Ye may camp by the heathen's hearth;  
Ye may waste his life and lands;  
Ye may seize the utmost ends of earth,  
And mock him where he stands.

Ay, these and more will ye dare  
In quest of the tinsel stakes,  
Till your proud conceits shall melt in air,  
When the breath that made unmake.

God gave us the fruitful West,  
And strengthened our arms of yore,  
But fixed our bounds, at His high behest  
With the oceans, shore and shore.

He planted us deep and well;  
He builded us strong and great;  
From the best of earth our ranks to swell,  
He fashioned His chosen state.

And He wrought in Freedom's name;  
He gave us Liberty's light.  
Shall we barter these for a butcher's shame  
And a heathen's poor birthright?

It is well for a people to have a store of hymns which shall be, in their pure and simple beauty, in their chastened and reverent language, and in their high and holy thoughts, the joy of the young, and the solace of the old, and which may appeal, in the manliness and dignity of their tone, to the hearts and consciences of strong men in the midst of the rush and turmoil of a busy life.—*Bishop Wakefield.*

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## LESSON VI.—SABBATH, NOVEMBER 11, 1899.

## THE QUESTIONS OF THE SADDUCEES, THE LAWYERS, AND THE PHARISEES.

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

Read carefully Matt. 22:23-46; Mark 12:18-27; Luke 20:27-44.  
(Matt. 22:23-46.)

23 "On that day there came to Him Sadducees, which say  
24 that there is no resurrection; and they asked Him, saying,  
Master, Moses said, If a man die, having no children, his  
brother shall marry his wife, and raise up seed unto his  
25 brother. Now there were with us seven brethren; and the  
first married and deceased, and having no seed left his wife  
26 unto his brother; in like manner the second also, and the third,  
27 unto the seventh. And after them all the woman died.  
28 In the resurrection therefore whose wife shall she be of the  
29 seven? for they all had her. But Jesus answered and said  
unto them, Ye do err, not knowing the Scriptures, nor the  
30 power of God. For in the resurrection they neither marry,  
31 nor are given in marriage, but are as angels in heaven. But  
as touching the resurrection of the dead, have ye not read  
32 that which was spoken unto you by God, saying, I am the  
God of Abraham, and the God of Isaac, and the God of Jacob?  
33 God is not the God of the dead, but of the living. And when  
the multitudes heard it, they were astonished at His teaching.  
34 "But the Pharisees, when they heard that He had put the  
35 Sadducees to silence, gathered themselves together. And one  
of them, a lawyer, asked Him a question, tempting Him,  
36 Master, which is the great commandment in the law?  
37 And He said unto him, Thou shalt love the Lord thy God  
with all thy heart, and with all thy soul, and with all thy  
38 mind. This is the great and first commandment. And a  
39 second like unto it is this, Thou shalt love thy neighbor as  
40 thyself. On these two commandments hangeth the whole  
law, and the prophets.  
41 "Now while the Pharisees were gathered together, Jesus  
42 asked them a question, saying, What think ye of the Christ?  
whose Son is He? They say unto Him, The Son of David.  
43 He saith unto them, How then doth David in the Spirit call  
Him Lord, saying,  
44 The Lord said unto my Lord,  
Sit Thou on My right hand,  
Till I put Thine enemies underneath Thy feet?  
45 If David then calleth Him Lord, how is He his Son?  
46 And no one was able to answer Him a word, neither durst  
any man from that day forth ask Him any more questions."

(Luke 20:36.)

36 "For neither can they die any more; for they are equal  
unto the angels; and are sons of God, being sons of the  
resurrection."

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

## SUGGESTIVE QUESTIONS.

1. After the repulse of the Herodians, who came to Jesus?  
What was their view of the resurrection? Matt. 22:23.
2. What was the import of their question? Verses 24-28.  
(Deut. 25:5.)
3. Even tho these Sadducees quoted scripture to establish a  
proposition, with what lack did the Saviour charge them?  
Verse 29. Note 1. (John 20:9.)
4. How did He prove His charge against them? Verse 30.
5. In what respect are subjects of the resurrection to be like  
angels? Luke 20:36. (1 John 3:2.)
6. After establishing the fact that no marriage is possible in  
the future world, how did Jesus show that a resurrection is  
certain? Matt. 22:31, 32. Note 2. (Ex. 3:3, 16; Acts 7:32;  
Luke 20:37, 38.)
7. How did the multitude regard these words of Christ?  
Verse 33.
8. When the Pharisees heard that the Sadducees had been  
silenced, what did they do? Verse 34.
9. With what question did one of them, who was an ex-  
pounder of the law, attempt to entangle Jesus? Verses 35, 36.
10. What did Christ say was the first great commandment?  
Verses 37, 38.
11. Was this statement in harmony with the Scriptures?  
(Answer.—It was. See Deut. 6:5-9; 10:12.) (Luke 10:26, 27.)
12. What did He say of the second great commandment?  
Matt. 22:39. (Lev. 19:18.)
13. What depends on these two great principles? Verse 40.  
Note 3.
14. What vital question did Christ ask the Pharisees who  
gathered together? How was it answered? Verses 41, 42.
15. What question did Jesus then ask, which silenced the  
haughty Pharisees? Verses 43-45. (Ps. 110:1; Rev. 22:16.)
16. What was the result of this interview? Verse 46.

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

## NOTES.

1. Ye do err.—It will be seen that the scripture  
quoted by the Sadducees had nothing to do with the  
conclusion they drew, so that theirs was a hasty and

ill-advised deduction. They probably supposed that  
such conclusion naturally followed the command  
which they quoted from the Pentateuch, but it was  
not so; hence the Saviour's rebuke of their lack of  
knowledge, both of Scripture and the power of God.

2. Have ye not read.—Christ might easily have  
proved the resurrection from Job, Isaiah, David,  
and other prophets, but He chose to meet this ques-  
tion with the words of Moses, the only inspired  
writer that the Sadducees believed in. It was use-  
less to cite authorities for them in which they had no  
faith—a lesson worth remembering in our day.

3. On these two.—As these two principles are  
eternal, so the whole law, hanging on them, or be-  
ing drawn out from them, must be just as eternal as  
that on which it hangs, or depends, for support.



## LESSON VII.—SUNDAY, NOVEMBER 12, 1899.

## REBUILDING THE WALLS OF JERUSALEM.

Lesson Scripture, Neh. 4:7-18, R.V.

7 "But it came to pass that, when Sanballat, and Tobiah, and  
the Arabians, and the Ammonites, and the Ashdodites, heard  
that the repairing of the walls of Jerusalem went forward, and  
that the breaches began to be stopped, then they were very  
8 wroth; and they conspired all of them together to come and  
9 fight against Jerusalem, and to cause confusion therein. But  
we made our prayer unto our God, and set a watch against  
10 them day and night, because of them. And Judah said, The  
strength of the bearers of burdens is decayed, and there is  
11 much rubbish; so that we are not able to build the wall. And  
our adversaries said, They shall not know, neither see, till we  
come into the midst of them, and slay them, and cause the  
12 work to cease. And it came to pass that, when the Jews  
which dwelt by them came, they said unto us ten times from  
13 all places, Ye must return unto us. Therefore set I in the  
lowest parts of the space behind the wall, in the open places,  
I even set the people after their families with their swords,  
14 their spears, and their bows. And I looked, and rose up, and  
said unto the nobles, and to the rulers, and to the rest of the  
people, Be not ye afraid of them; remember the Lord, which  
is great and terrible, and fight for your brethren, your sons  
15 and your daughters, your wives and your houses. And it  
came to pass, when our enemies heard that it was known  
unto us, and God had brought their counsel to naught, that  
we returned all of us to the wall, every one unto his work.  
16 And it came to pass from that time forth, that half of my serv-  
ants wrought in the work, and half of them held the spears,  
the shields, and the bows, and the coats of mail; and the  
17 rulers were behind all the house of Judah. They that builded  
the wall and they that bare burdens laded themselves, every  
one with one of his hands wrought in the work, and with the  
18 other held his weapon; and the builders, every one had his  
sword girded by his side, and so builded. And he that  
sounded the trumpet was by me."

Golden Text: "Watch and pray." Matt. 26:41.

## SUGGESTIVE QUESTIONS.

- (1) What is included in this lesson? Note 1. (2) Give an  
account of Nehemiah's preliminary work. Note 2. (3) What  
opposition did he meet? and what effect did it have? Note 3.
- (4) How did the Jews' success affect the adversaries? V. 7.
- (5) What did they do to hinder the Jews? V. 8. (6) What did the  
Jews do? V. 9. (7) Yet how were the people of Judah affected?  
V. 10. Note 4. (8) What did the adversaries say? V. 11.
- Note 5. (9) How did the Jews without, discourage those in the  
city? V. 12. (10) What additional precaution did Nehemiah  
take? V. 13. (11) How did he encourage the people? V. 14.
- (12) What did the withdrawal of the enemy permit them to do?  
V. 15. (13) How did Nehemiah manage his forces? Who sup-  
ported the people? V. 16. Note 6. (14) How did the men go  
on with the work? Vs. 17, 18.

## NOTES.

1. This lesson section includes from chap. 2:11 to  
7:73, the whole account of rebuilding the wall.  
All should be carefully read, especially chapter 4.  
Artaxerxes Longimanus was still emperor of Persia;  
Nehemiah was governor, or pasha, of Judah, and  
Ezra was religious teacher and scribe.

2. In our last lesson we have an account of Nehe-  
miah's praying; in this lesson is the fulfilment.  
Chapters 2 and 3 tell us how the king was moved  
by God to grant his request; of his journey to Jeru-  
salem; of the opposition he met from Sanballat, a  
Haronite, Tobiah, an Ammonite, and Geshem, an  
Arabian; of his examination of the wall by night; of  
his meeting with the rulers, and acquainting them  
with his plan; and the division of the work among  
the people of every sort and condition, and its  
progress.

3. The enemies of the Jews, Sanballat, Tobiah,  
Geshem, and others, mocked them, ridiculed their  
work, and were wroth, showing their ridicule to be

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## TO CONTRIBUTORS.

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

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

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

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

insincere. But Nehemiah and his people prayed and worked, "and all the wall was joined together unto half the height thereof; for the people had a mind to work." So it will always be.

4. We are not able.—It was the language of unbelief on the part of Judah. The work went hard; the burdens grew heavier as the wall went higher; some of the wealthier Jews oppressed their brethren—and, apart from God, it was discouraging. In God they were able, and this was the substance of the prophet's message years before, "God is able," and prayer in faith brings God's power.

5. They shall not know.—All their conglomerate enemies were going to attack them in secret. Of this the Jews were warned, seemingly by their brethren without, who believed they should flee. Nehemiah's answer was to place his defenders, well armed, in the lowest places in the wall, and with them their families, and bid them to be of good courage, and faithful to God. When their enemies saw their determination and faith, they withdrew from the scene. It is often true that more than half the battle is the purpose, the will, the decision to stand.

6. Half of my servants.—Nehemiah divided the work of his own servants, half workers and half watchers, while the rest of the Jews worked in their armor. United working, praying, fighting with vigilance the good fight of faith, gave success to Nehemiah and his fellows; it will do the same today. But this means following God's plan.

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One of our friends in an eastern city orders 2,000 of our World's Harvest number. God is blessing his work; and he is working outside of his native tongue too.

In our next we will begin a series of articles on the subject of Christ's Intercession and Priesthood. There is probably no Biblical subject of like importance less understood at the present time, nor one in which a misunderstanding concerning it involves errors more fatal to present truth and duty.

We gave in our previous issue the last of that excellent series of articles on the Separation of Religion and the State. Their worth to one who knows not their principles is inestimable. Involving the same principles, we will soon give several articles on the United States in Prophecy, or what is predicted in the Word concerning this country.

Young man or woman, do you want an education? Miss Ethel L. Worthen is the first to send in 140 subscribers to the SIGNS OF THE TIMES, and \$140, in harmony with our educational offer. She is now reaping the fruits of her labor—by entering upon her free scholarship for one year at South Lancaster (Mass.) Academy. She will, if faithful, reap other fruits in the kingdom of God as the results of scattering the seeds of truth. Other young men and women are nearing the goal. For fuller information see third column of page 13.

**It Is Pre-eminently Biblical.**—Before this reaches our readers the first 16-page form of the World's Harvest number will doubtless be on the press, and many thousands will have been printed. That 16-page form will contain the following: "The Harvest of War," by Uriah Smith; "The Harvest of Church and State Union," by Leon A. Smith; "The Harvest of Imperialism," by Alonzo T. Jones; "God's Divine Smelter," by Albion F. Ballenger; "The Harvest of Righteousness and Life," by George E. Fifield; "The Harvest of Earth," by the editor; "The Outlook European," by Henry P. Holser; "The Outlook Temporal," by Asa Oscar Tait; "Seeking to Save the Lost," by Mrs. E. G. White; "The Outlook Prophetic," by John O. Corliss; a song, "Let Us Go Forth," words by El Nathan, music by James McGranahan; four poems, "Harvest," by

Fred T. Elkin; "The Humming of the Harvest," by Thomas R. Williamson; "Sin's Harvest," by C. M. Snow; "The River of Salvation," by L. A. Morrison; nine Bible-readings; and fourteen illustrations. Is it not a pre-eminently Biblical number? And is not the matter in this half of the paper alone, judging by the titles, worth the price of the paper—ten cents? We who have read it know that it is. As we read the matter and contemplate its precious truth, we pray, "O, that it might reach millions!" This, dear friends in the field, will depend largely on you.

**The Object of Human Law.**—The *American Sentinel* well says: "The object of law is to protect men in the enjoyment of their rights. It protects men from one another; it guards each one against encroachment by the others. But it can protect no man against himself—against evil in his own heart. It can not keep him from doing wrong. And therefore human law can not undertake to prohibit wrongdoing, as such. It prohibits the wrong-doing when, and only when, that would invade another's rights. All men have the opportunity to do wrong—they must have it in order to develop character. And they are to be judged, and condemned or justified, not now, but at the end of the world; not here, but at the bar of God, and by the law of God. Any human law, therefore, which prohibits a thing merely because it is wrong, or is deemed so, is contrary to the purpose of God, and can work only evil as long as it exists."

## MORE ON THE SAME SUBJECT.

We have made frequent mention already of the World's Harvest number of the SIGNS that we are to issue early next month. The more the work advances on the paper, and the more we are able to see the effect of the work of the artist combined with that of the writers we were able to secure, the more we are impressed with the many good points that the paper contains.

There is such a variety of matter that it will be hard to find any one who will not be interested in some feature of it.

It is safe to say that there are millions of people in this country who are intensely interested in the money question. Doctor Ridpath's article will interest all such, and there is scarcely a limit to the number of papers that should be placed among this class of people.

Imperialism and the war spirit in these times are engrossing the minds of many. The able articles upon these subjects will be eagerly sought and earnestly read by thousands.

Indeed, it is quite impossible, as well as useless, to enumerate the many points of value that the World's Harvest issue of the SIGNS will contain. We have given our readers the titles of the leading articles several times, together with the names of the writers, and these are a sufficient guarantee of what we are trying to do in getting out this special issue of the SIGNS.

We are glad that some of the brethren are already sensing the importance of this work to the extent that single individuals are ordering as high as two thousand copies of the World's Harvest number, which they will distribute in their localities. Let the good work go on. Much more than two million copies should be circulated.

## A BETTER WORLD.

This is a world of opposites. Men often argue that the old world is getting better in every way, and as frequently the pleasant dream is most rudely dispelled on the morrow. To-day the earth seems firm and solid; to-morrow its bosom may be heaving like the swells of the sea. Yesterday the grass and grain fields surrounding the quiet prairie village were waving in the balmy, peaceful breezes of summer; to-day they are swept by a cyclone, the village is but a ruined heap, and its people homeless or mangled or dead. Last week the busy manufacturing town in the mountain valley was a-whirl with ceaseless activity; this week it is gone, carried away by the resistless mountain torrent, broken from the pent-up reservoir. To-day the ship sails fair over the bounding billows, with every inch of canvas spread; to-morrow she is straining her powers for very existence in the throes of the tempest. This old physical world is subject to moods and tenses. It is a world

of opposites, ending in the sadder, minor chords of night and sorrow and pain and loss. But there is a better world. God has foretold it in the very division of the day He has given us. It is first night then day,—the night, the prophecy of this world of sin, with its moral darkness, through which shines the stars of hope; the day which follows, the divine promise of the glad, eternal inheritance of the sons of God, which shall know no wo, sorrow, pain, death, or hope deferred. Reader, live for the better world.

**Essentially Pagan.**—That the doctrine of the intercession of the saints is essentially pagan is shown in what Dr. A. Wiedman reveals of the religious ideas of the Egyptians in about the days of Moses. He says (Italics ours):—

"At all events, pantheism found its way only to the higher classes of the country, the majority of the population being attached neither to it nor to the adoration of the temple gods. Upon these latter they looked as too high to be willing to hear the complaints of the poor, and to be interested in their fate. As in this world they would not accost the Pharaoh in their troubles, but search to win the ear of one of his functionaries, hoping that this man would make way for their request to a higher authority, so they dared not bring their offering to Anon-Ra, or Ptah, in their rich and great temples, where their poor gift would have been easily overlooked by the god accustomed to the treasures the Pharaoh and his noblemen used to deposit on his altar. They tried to get hold of a mediator, who would consider their tribute as sufficient to be induced to forward their wishes, accompanied by a recommendation to the higher god."

This is the "intercession of Mary" and the "invocation of the saints" in an ancient setting. The theory is that God is too great and busy and far away to receive poor humanity, and so we will get one nearer ourselves. We will ask the saint to ask Mary to ask Jesus to ask the Father. It is all essentially pagan, treating God as a tyrant, fickle and to be appeased, when God's great, loving, gentle, gracious heart is waiting to be gracious. Jesus says, "Come unto Me,"—into His actual presence. He demands not that we pass a cordon of body-guards or ecclesiastical police. Come to Jesus, just as you are. His love and sympathy for every soul are greater than that of Mary and all the saints.

**A Fine Souvenir.**—The *Spokesman-Review*, Spokane, Wash., has issued a beautiful souvenir of Spokane and vicinity, for a copy of which we are indebted to the Spokane Chamber of Commerce. The cover is a charming three-color design, and the whole seventy-two pages are profusely and elegantly embellished by half-tone engravings of every imaginable thing in nature and art, in science and mechanics, illustrating the growth of Spokane, the inhabitants of which in 1870 numbered 0; in 1885, 2,000; in 1890, 19,922; in 1899, 45,000. The magazine contains wonderful tales of the wealth and resources of Spokane. Storey Buck, secretary.

Because of the "bubonic plague" an international crusade is being inaugurated, in which France is leading, against rats and mice. It has been proved that the plague is spread by them as much as by human beings. Every effort will be made to rid every ship of the rodents, to protect the ship against them in port, and to hold every incoming ship in quarantine till the condition ratwise is shown. In fact, the nations are becoming thoroughly alarmed as regards the plague. What will it be when the plagues of Revelation 16 fall upon the earth? Only those will be protected at that time who are hid in God and under divine protection. See Ps. 91:1-10.

**A California Jubilee.**—The San Jose *Herald* proposes, on Dec. 20, 1899, a celebration in commemoration of the formal organization of the State government. December 20 will be the fiftieth anniversary of that event. California was never a colony or a Territory, as the other States; she came into the Union a full-fledged State, with constitution and government, eight months before Congress passed the enabling act. It was in San Jose that the first Legislature met, and it is certainly fitting that such an event should be held there, if at all.

One thing ought to settle the Sabbath question, namely, God's eternal law. Do you wish a second?—Christ's perfect example. What argument have you against God's law and Christ's example?