

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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THE LIFE-GIVER.

IN Him was life; and the life was the light of men." "With Thee," says the psalmist, "is the fountain of life." "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."

CHRIST was the manifestation of the righteous, eternal life of God to the world. In Him the life of God flowed uninterruptedly, according to the law of that life—the righteous law of God. When Christ gave Himself for the salvation of the race, when He was about to come to this world and take the body of flesh prepared for Him, He said: "Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O my God; yea, Thy law is within My heart." God's life flows free where God's law is supreme.

EVERY miracle wrought by our Lord was the manifestation of God's life. It was the life power of God over the elements, over Satan, over all manner of disease, over sin, over the climax of sin,—death. And so it is said concerning His works, at the close of one of the records of His personal, earthly ministry: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

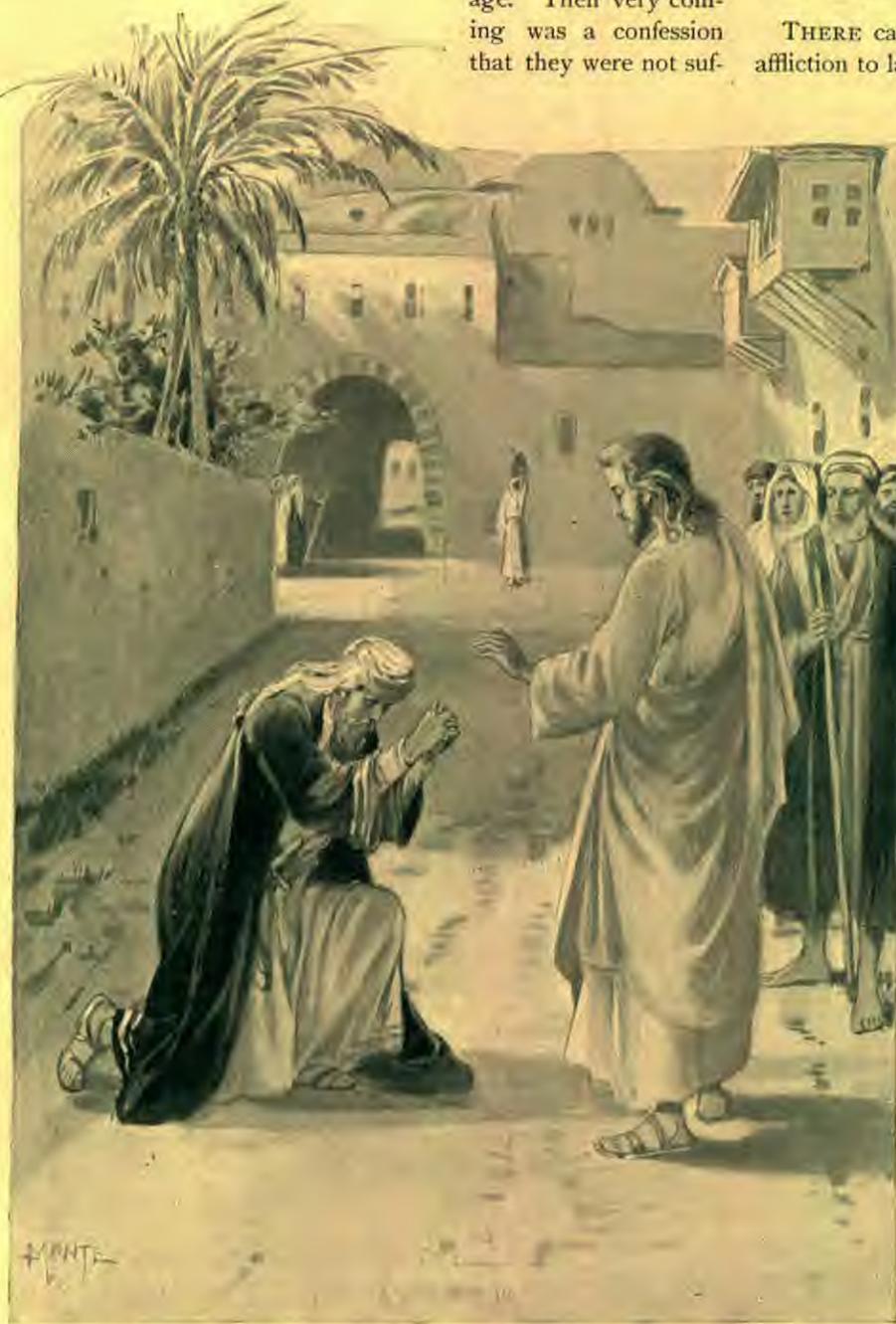
THOSE who came to Jesus for help and healing appreciated, in a sense, at least, that He had power above themselves. Those who were instructed in the Scriptures, as Nicodemus, knew that His power must be from God. Some were moved upon for the moment, as were the nine lepers, who, as soon as healed, forgot the Healer. They received seed in

stony ground; the grace received brought forth no fruit to eternal life.

FOR many to come to Jesus, looking at it from a worldly standpoint, meant humility, self-denial, and courage. Their very coming was a confession that they were not suf-

ways; he had doubtless heard him in the synagog. He had known of the healing of the centurion, who loved the Jews and built them the very synagog at Capernaum in which Jairus was ruler. Yet Jairus, in the face of all these things, acknowledges not the Lord.

THERE came a time when the Lord allowed affliction to lay its heavy hand upon the proud ruler's household. His loved and only daughter was stricken. Earthly physicians do all in their power; kind hands minister to her wants; but she rapidly grows worse. By whatever channel it matters not, but it comes to the ruler's mind that there is healing in Jesus. We may easily fancy that he sent faithful servants for the Master, who found Him not. He finally, as the death shade falls upon his daughter's countenance, goes forth himself, almost in despair. Angels guide him to the Master's presence. There is a heart in need; there is a Reservoir of riches to supply it. There is emptiness in the life of the hitherto haughty rabbi; there is fulness in the heart of Jesus to provide. Jairus finds the Life, casts himself, no longer proud or apprehensive of the speech of his fellows, at the feet of the Master, and pleads in the anguish of his soul, "My little daughter lieth at the point of death [yea, I fear is even now dead; but] come and lay Thy hands on her, that she may be healed; and she shall live." The ruler's faith encompassed the very life of God. When he cast himself at the Master's feet, he gave all; and the blessed



"And, behold, there cometh one of the rulers of the synagog, Jairus by name; and when he saw Him, he fell at His feet, and besought Him greatly, saying, My little daughter lieth at the point of death; I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live." Mark 5:22, 23.

Lord recognized the humility and faith. "And Jesus went with Him." sufficient of themselves, nor did they find their sufficiency in the ornate ceremonies or ecclesiastical traditions of a worldly religion. These and self must be given up; and in so doing they broke from their associates, the proud Pharisees, scribes, and lawyers of the nation.

THUS it must have been with Jairus, the ruler of the synagog at Capernaum. (See Matt. 9: 18-26; Mark 5: 21-43; Luke 8: 40-56.) He had, of course, heard of Jesus in many

ways; he had doubtless heard him in the synagog. He had known of the healing of the centurion, who loved the Jews and built them the very synagog at Capernaum in which Jairus was ruler. Yet Jairus, in the face of all these things, acknowledges not the Lord.

BUT how the faith of Jairus must have been tried on the way! The people throng the way. At every step they must crowd their way through the throng. Another soul, the timid woman with the simple faith, is healed by touching the border of His garment on His way. Jesus pauses to assure her heart. While He thus waits, an officious, unbelieving servant

comes from the ruler's household with the message, "Thy daughter is dead: why troublest thou the Master any further?" We can see in this how Jairus was urging Christ forward. The ruler's heart sank within him; but Jesus presses closer to the heart-broken man, and comforts him: "Fear not; believe only, and she shall be made whole."

WE need not follow them in detail the remainder of the journey. They arrive at the house and find the maid dead, and the mourners weeping for revenue. We hear the assurance of the Master of life that in His purpose she but slept, and the scornful rejection of His words; we see the putting forth of personified unbelief from the house, and the going in of Jesus, with the father and mother and His disciples. We see Him take the waxen band of the still form in His own warm clasp, and we hear again the life-giving words, "*Talitha cumi*,"—"Damsel, I say unto thee, Arise." We see the evidences of new life take possession of form and feature; the eyes open; she straightway arises; and Jesus gives her to her parents, forgetting not the fast of sickness and her need to be supplied by natural food. And as we see them, our hearts rejoice anew in the life-giver.

FOR, reader, while all this work was wrought for Jairus and those who then lived, it was written for us who should come afterward. Jesus Christ changes not. He is "the same yesterday, and to-day, and forever." He is life now as He was then. He will meet your need as He met the needs of those in like circumstances. He will heal your heart if you will let Him. If you will yield to Him, He will put within you the life and light of God. And even tho your loved ones are buried in earth, in His purpose they sleep; and if in Him, they will awake to eternal life and beauty. But do not put off the precious lessons and message of this miracle; receive them now; for "behold, now is the acceptable time."

A LESSON FOR THE PRESENT.

WHAT a self-exaltation has taken possession of many in the professed Christian churches! This is especially manifest in the demands which have been so freely made that this nation or England should chastise Turkey or Spain, and thus *avenge* Armenia or Cuba or some other people.

Right in the very beginning God gave an emphatic lesson in a most aggravated case concerning this matter of avenging. It was not till millenniums later that He gave us the words, "Vengeance is Mine, I will repay, saith the Lord," but He gave us a demonstration of those words so plain as not to be mistaken.

Surely if there was ever a man whose death ought to have been avenged it was Abel's. If ever there was a man who ought to have been slain it was Cain, not alone for killing his brother, but for bringing by his crime an additional curse upon the ground. But God in His mercy lets the criminal live and reap the fruit of his own sowing. Cain recoils from it, appreciates to some extent the wrong he has brought upon others, and what their feelings will be, and he tells the Lord, "Whosoever findeth me shall slay me."

But the Lord would not permit this. Vengeance belongs to Him; therefore He declares: "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord appointed a sign for Cain, lest any finding him should smite him." Gen. 4:15, R.V. God would give the wretched man opportunity to

repent, and reserve the punishment if he did not; and He would even more severely punish any one who assumed His own prerogatives of Judge or Avenger.

Lamech pleads this act of the Lord in his own case. He sings to his wives (Gen. 4:23, 24, R.V.):—

"I have slain a man for wounding me,
And a young man for bruising me;
If Cain shall be avenged sevenfold
Truly Lamech seventy and seven fold."

That is, if the Lord would avenge Cain's killing by some self-appointed judge, when Cain killed a righteous man, surely He would avenge the killing of him who should slay Lamech, when Lamech killed a man in self-defense.

The lesson is that God Himself is Judge and the Executor of judgment upon all who transgress His holy law. Let Christians learn this lesson which God has so beautifully repeated in Deut. 32:35 and Rom. 12:17-20.

THE CHRISTIAN'S MOTTO.

[By the late Pastor G. T. Wilson, of Australia.]

THE Christian's motto always is,
"We walk by faith and not by sight."
True happiness doth not consist
In seeking after feeling's flight.

Faith is the cable to our ship,
And hope the anchor in the vail.
Long as our cable does not break,
No storm against us can prevail.

Faith is a shield unto the soul,
Which quenches every fiery dart;
When Satan would thy soul assail,
'Tis faith that shields thy troubled heart.

Faith rests upon the Word of God,
Upon His promises secure;
And, tho the earth may vanish quite,
"By faith we walk," and thus endure.

'Tis faith the blood of Christ applies,
To heal the malady of sin;
'Tis faith that ope's the blinded eyes;
"By faith," eternal life we win.

Faith is a cord from heaven let down,
When by some precipice we walk;
We grasp it as our safety there,
And of its saving power we talk.

In prayer uncoil this blessed cord;
Thy message it will bear to God,
And Christ a message will return,
To guide thee in the path He trod.

Would you your Saviour's presence share?
Then just unroll that cord each day;
It stronger grows by sincere prayer,
And holds thee safe on life's dark way.

THE SEAL OF GOD. No. 2.

A Sign of Authority—How Receive the Mark—National Apostasy—Rome the Same—An Image to the Papacy—The Trials of the Remnant Church.

THE change of the Sabbath is a sign or mark of the authority of the Romish Church. Those who, understanding the claims of the fourth commandment, choose to observe the false sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded. The mark of the beast is the papal sabbath, which has been accepted by the world in the place of the day of God's appointment.

There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of "the third angel" shall warn men against the worship of the beast and his image, the line will be clearly drawn between

the false and the true. Then those who still continue in transgression will receive the mark of the beast.

With rapid steps we are approaching this period. When Protestant churches shall unite with the secular power in sustaining a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal Sabbath be enforced by the combined authority of church and State. There will be a national apostasy, which will end only in national ruin.

Marvelous in her shrewdness and cunning is the Roman Catholic Church. She presents a fair front to the world, covering with apologies her record of horrible cruelties, and declaring that her spirit of persecution no longer exists. But she is the same as in the days of the Reformation, when men of God stood up at the peril of their lives to expose her iniquity; the same as when she assumed the power to control kings and princes, and claimed the prerogatives of God. She may clothe herself in Christlike garments, the better to carry forward her purposes; but she still retains the venom of the serpent, and her principles are exerting their influence in legislative halls, in churches, and in the hearts of men. Her spirit is no less cruel and despotic now than when it crushed out human liberty, and slew the saints of the Most High.

By compromises and concessions, Protestants have tampered with and patronized popery, giving her vantage-ground which papists themselves are surprised to see and fail to understand. The Protestant world needs to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.

When the State shall enforce the decrees and sustain the institutions of the church, then will Protestant America have formed an image of the Papacy. Then the true church will be assailed by persecution as were God's people in ancient times. Almost every century furnishes instances of what human hearts, controlled by rage and malice, can do under a plea of serving God by protecting the rights of the church and State. The Protestant churches that have followed in the steps of Rome by forming alliances with worldly powers have manifested a similar desire to restrict liberty of conscience. How many non-conformist ministers have suffered under the power of the Church of England! Persecution always follows a restriction of religious liberty on the part of secular governments.

Rejection of Great Light.

It is urged by many that the intellectual and moral darkness prevailing during the middle ages favored the spread of dogma, superstition, and the oppression of popery, and that the general diffusion of knowledge, and the well-nigh universal acceptance of the principles of religious liberty, forbid a revival of superstition and tyranny. It is true that great light, intellectual, moral, and religious, is shining upon this generation. Since 1844 light from the heaven of heavens has beamed from the open door of the temple of God. But it is to be remembered that the greater the light bestowed, the greater the delusion and darkness of those who reject the Word of God and accept fables, teaching for doctrine the commandments of men.

Satan will excite the indignation of apostate Christendom against the humble remnant who conscientiously refuse to accept false customs and traditions. Blinded by the prince of darkness, popular religionists will see only as he sees, and feel as he feels. They will determine as he determines, and oppress as he has oppressed. Liberty of conscience, which has

cost so great a sacrifice, will no longer be respected. The church and the world will unite, and the world will lend to the church power to crush out the right of the people to worship God according to His Word.

The decree which is to go forth against the people of God in the near future is in some respects similar to that issued by Ahasuerus against the Jews in the time of Esther. The Persian edict sprang from the malice of Naman against Mordecai. Not that Mordecai had done Haman harm, but he had refused to flatter his vanity by showing him the reverence which is due only to God. The king's decision against the Jews was secured under false pretenses. Satan instigated this scheme in order to rid the earth of those who preserved a knowledge of the true God. But his plots were defeated by a counter-power that reigns among the children of men. Angels who excel in strength were commissioned to protect the people of God, and the plots of their adversaries returned upon their own heads.

History repeats itself. The same masterful mind that plotted against the faithful in ages past is now at work to gain control of the Protestant churches, that through them he may condemn and put to death all who will not worship the idol sabbath. We have not to battle with man, as it may appear. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. But if the people of God will put their trust in Him, and by faith rely upon His power, the devices of Satan will be defeated in our time as signally as in the days of Mordecai.

The decree is to go forth that all who will not receive the mark of the beast shall neither buy nor sell, and, finally, that they shall be put to death. But the saints of God do not receive this mark. The prophet of Patmos beheld those that had gotten the victory over the beast and over his image and over his mark and over the number of his name, standing on the sea of glass, having the harps of God, and singing the song of Moses and the Lamb.

To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Satan is putting forth his utmost efforts in the rage of a last despairing struggle against Christ and His followers. False teachers are employing every device possible to stimulate the hardened sinner in his rebellious daring, to confirm the questioning, the doubting, the unbelieving, and, by misrepresentation and falsehood, to deceive, if it were possible, the very elect. Who are prepared to stand firmly under the banner on which is inscribed, "The commandments of God and the faith of Jesus"?

Christ never purchased peace and friendship by compromise with evil. Tho His heart overflowed with love toward the human race, He could not be indulgent to their sins. Because He loved men and women, He was a stern reprover of their vices. His life of suffering, the humiliation to which He was subjected by a perverse nation, show His followers that there must be no sacrifice of principle. God's tried people must maintain watchfulness, with fervent prayer, lest, in their eagerness to prevent discord, they surrender truth, and thus dishonor the God of truth. Peace is too dearly obtained if purchased by the smallest concession to Satan's agencies. The least surrender of principle entangles us in the snare of the enemy.

Paul writes to the Romans, "If it be possible, as much as lieth in you, live peaceably with all men." But there is a point beyond which it is impossible to maintain union and

harmony without the sacrifice of principle. Separation then becomes an absolute duty. The laws of nations should be respected when they do not conflict with the laws of God. But when there is collision between them, every true disciple of Christ will say, as did the apostle Peter when commanded to speak no more in the name of Jesus, "We ought to obey God rather than men."

MRS. E. G. WHITE.

THE BLESSED LIFE.

If some great purpose fill thy soul,
Inspiring thee for others' good,
Press on with courage to the goal,
Howe'er misunderstood.

Toil on, with pure, unselfish aim,
In patience till thy task is done;
Care not for either praise or blame,
Enough the victory won.

All noble deeds, designed to bless,
Are valued not by sordid price;
Things born of struggle, storm, and stress,
Bring fullest sacrifice.

All truth is meant to meet some need,
And light the upward path of man,
Who but for that were weak indeed,
With all his power to plan.

Fear not; thy sacrifice shall be
A greater and a nobler gain;
The cloud that hides the sun from thee
Will bring thee needful rain.

—Anon.

THE SECOND COMING OF CHRIST.

Signs in the Religious World—The Divine Prediction—The Fulfilment—Fashions—Moral Degeneracy—Higher Criticism—Striving for Political Power—Earnest Hearts.

WHILE Christ placed His followers in the world, He designed that they should not partake of its spirit. They were to be distinct and separate from all around them. As He was a light, so He designed them to be lights likewise, and such lights as would penetrate the darkness, proving beacons to those who, in the wanderings and labyrinths of sin, desired a better service and a higher existence. Had the church of God in all ages been true to this commission, how widely different might have been the history of the world! how different the effect upon nations! how much more far-reaching the influence of the Gospel of Christ! Sad indeed it is that the church has fallen from its high and holy estate, lowering its standard of right and righteousness to meet the demands of the world. Far from the world itself being converted in the last days, the Scriptures say that even the professed church of God itself will stand in anything but an enviable condition before Him.

Paul, in his letter to Timothy, says that "evil men and seducers shall wax worse and worse, deceiving and being deceived." And he says further in the same chapter (2 Tim. 3:1-5), that right in the last days, among those professing a "form of godliness," who could be none other than the professed children of God, there would be found a long catalog of sins. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

It is but necessary for any reader of this

article to look around him, and he will see in Christendom to-day the conditions here specified in the Scriptures. The distinctions existing between the church and the world have been broken down. The high and holy standard of the church of God has been lowered. The great churches of the land to-day have become great social, fashionable organizations, in which membership is sought not for the strengthening of Christian growth, but for the social advantages that may be secured thereby. This is not alone true of one church, but it is true of the great majority of churches throughout the world. In the church the standard of morality is but little higher than among worldlings. In almost every organization there are unholy, corrupt, wicked men, who maintain their church fellowship and are saved from righteous discipline on account of their wealth and social position.

The same spirit of degeneracy is seen in pulpit preaching. The simplicity of the Gospel of Christ is giving place to a style that caters to the spirit of the world. Questions of politics are brought into the sacred desk. Discussions of science and philosophy engage the attention of hundreds, to the exclusion of the plain, simple preaching of the Gospel of the Lord. And in the pulpit rather than in the pews are there found to-day more earnest advocates of so-called higher criticism, which throws discredit upon portions of the Word of God, and so explains the remaining part that it loses its simplicity and power. Large salaries have called many men into the ministry purely from business considerations, the same as they would enter upon worldly professions or mercantile pursuits.

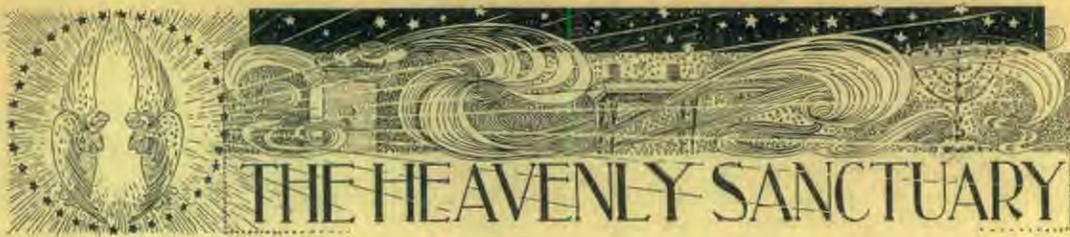
In the majority of church services to-day there is a tendency toward the external and an appeal to display and form in the church ritual, such as captivated the minds of men in the days of Constantine. The same spirit of declination is witnessed in the methods employed by the church in raising means to carry forward its work. Church fairs and socials have taken the place ordained of the Lord for raising means for Gospel purposes. Many churches are now fitted up with rooms for suppers and social gatherings, and indeed some even have billiard tables and other forms of amusements.

But above all this is the weakness of the church manifested in its appeal to the civil arm. There is a reaching out to-day, as in the fourth century, for the power of the State to enforce the weak efforts of the church. In this action is a sign of the loss of power on the part of the church. Christ, her lawful Spouse, has departed from her, and now she reaches out to take hold of the arm of flesh to supplement the feeble power she is able to exert.

And yet, notwithstanding this spiritual declination and moral degeneracy in the professed church of God, in every denomination there are still true hearts that are reaching out for God. There are still hands upraised to Him. There are those who are lamenting the sins of Israel, who are mourning for the departed glory, and are longing for a return to the old paths of righteousness and simplicity. And God will not pass unnoticed a single outstretched hand. He will not turn deaf ears to a single desolate cry. He will send relief and send deliverance. In every heart which desires it, the power of His truth will be resuscitated. Based upon the signs given in His Word, there will go forth to every longing soul the message of deliverance. Of this message, and the work it is designed to do, further reference will be made hereafter.

FRANCIS M. WILCOX.

"NO MAN ever stumbles over an object in his rear."



THE NEW AND LIVING WAY.

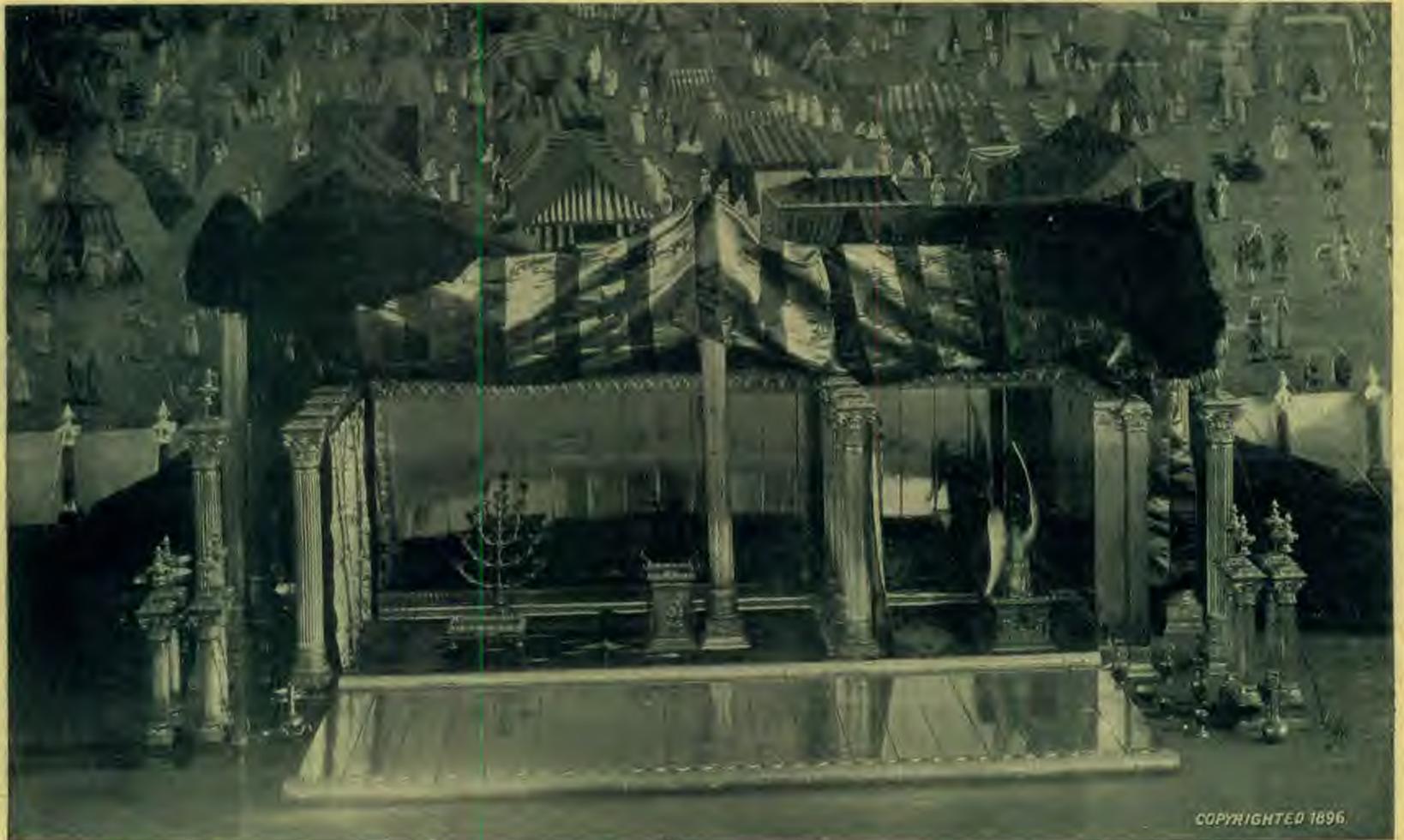
What Is "the Holiest"?—What Is "the New and Living Way"?—What Is "the Vail"?—Type and Antitype.

IN Heb. 10:19-22, Paul sets before his brethren this hope-inspiring announcement: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith."

number, and means, not a single place alone, but must take in as many as two, at least, and should be rendered "the holies," or "holy places." This is not the first mention of these places in the book of Hebrews. Beginning with the eighth chapter, where Paul introduces the subject of the sanctuary and the new covenant, he declares that Christ is the minister of the "sanctuary and of the true tabernacle which the Lord pitched and not man." In chapter 9 he refers to a type of this heavenly building which once existed here on this earth, and that was the tabernacle erected by Moses in

call it "the holiest." Into these holy places we enter "by the blood of Jesus," as we come unto Him by faith. Not, of course, into both at one and the same time, but into each, respectively, in which the service is going forward.

And this will call for an explanation of another feature of the sanctuary work. In the type the ministration of the priests was confined to the first apartment, or holy place, till the day of atonement,—the tenth day of the seventh month. On this one day in the year the high priest went into the most holy place and made the atonement; and the yearly round of service was then complete, to begin again at once in the holy place. Heb. 9:7; 10:3. And each of these yearly rounds of service in the type represented the one great round of service performed by our Lord in the sanctuary above, as Mediator for the world. In accordance with the type, Christ first ministers for a long period



A number of terms in this passage arrest attention, and tacitly invite explanation. What is the "holiest," into which we are to have boldness to enter? What is the "new and living way," consecrated for us? What is the "vail"? And what relation has His "flesh" to these objects? Is it the vail, or is it the way? and to whichever term it applies, how does it come to perform that office? A way has been opened before us, the apostle declares, which is a new and living way. Then he introduces the vail, and, referring to one or the other of these, he says, "that is to say, His flesh." Every one, of course, must be anxious to know what this new and living way is, and how we may secure a passport to walk therein. The "way" is evidently our Lord Jesus Christ; for by no other passage except "the way" can we enter into the holiest; and we enter therein, the apostle had just said, "by the blood of Jesus."

But what is the "holiest"? and by what necessity, and in what manner, do we enter therein? The Greek word which the apostle here uses, and which the translators have seen fit to render "the holiest," is in the plural

the wilderness, from a pattern which the Lord showed him. That typical building, a shadow of the heavenly, had two apartments: the first, or holy place, and a second apartment, or most holy place, separated from the first by a door or vail. In both of these apartments the priests here on earth ministered, serving, says Paul, "unto the example and shadow of heavenly things." Therefore the heavenly sanctuary has two apartments, a holy and a most holy place, like the earthly; and in both these Christ, as our great antitypical high priest, performs his antitypical ministry. Those, therefore, who come to Christ, who address the throne of grace, reach Him by faith in one or the other of those two holy places in the true tabernacle where He ministers, whether they have a theoretical understanding of His locality or not. And the word "holiest," as we have seen, being in the plural, and meaning "holy places," these must be the places referred to by Paul in the passage before us. But the translators, not having an understanding of the subject of the sanctuary, could conceive of nothing in heaven but the holiest of all, and so took the liberty to translate a plural noun by the singular number, and

in the holy place; and when the time comes for the making of the atonement, or the cleansing of the sanctuary, He transfers the ministration into the most holy place, and ministers there a sufficient length of time to complete the atonement; and then the work of intercession for the world is finished.

Abundant evidence can be presented that we have already entered upon the time when this final work is being done; for the sanctuary was to be cleansed at the end of two thousand and three hundred days (Dan. 8:14); and those days ended in 1844.* So, while Christ was in the holy place, Christians found Him there; when He is in the most holy, as He is now, Christians find Him there. "Having therefore, brethren, boldness to enter into the holies by the blood of Jesus." This covers the whole Gospel dispensation; but we have now reached the time when we might adopt King James' translation, and say, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." The "way" to Jesus now leads us there.

*See "Looking unto Jesus," for sale at this office.

But, on the strength of this text, especially what is said about the veil, which, it is claimed, is His flesh, we are met with the objection that the whole view of the subject of the sanctuary, as here presented, that is, a literal sanctuary in heaven, with two apartments, in the first of which Christ first ministers, and then closes His work, finally, in the second, is entirely fallacious; because, say they, Paul declares that Christ's flesh is the veil, which, according to your position, would be nonsense. If Paul did say so, that, of course, would settle the question, and call for a readjustment of the whole argument; but he *does not say so*. The sanctuary had two veils—one at the entrance, which constituted the door, and a second which divided between the holy and the most holy place. The apostle recognizes this fact in describing the tabernacle of Moses, which was built from the pattern of the heavenly, which God showed him. He says in Heb. 9:3, after speaking of the first apartment, "And after the *second* veil, the tabernacle which is called the holiest of all." Now if in the antitype Christ's flesh constitutes either of these veils, which one would it be? and then what would the other veil represent? It would have to be, of course, something analogous; but nothing can be imagined to answer that purpose. A little transposition in this text, both natural and legitimate, will remove all confusion, and make the meaning clear. Thus: "Having therefore, brethren, boldness to enter, through the veil, into the holy places, by the blood of Jesus, a new and living way which He hath consecrated for us; that is to say, His flesh." As Christ ascended bodily to heaven, and is a literal priest there for us, He must have a real place in which to minister; and that is the temple in heaven; and that, according to the figure of it given us here on earth, must have a veil, or its equivalent, dividing between its first and second apartments. The flesh of Christ is not this veil. There is no possible sense in which it could be imagined to be such. But by His flesh, or by His sacrifice, the blood is furnished by which we enter into these holy places. Very strikingly and beautifully, therefore, His flesh may be called the "way." And it was a "new" way, because before men had only the blood of animals with which to approach God. And it is a "living" way, because Christ, having once died our sacrifice, now *ever liveth* to make intercession for us (Heb. 7:25),—to invite us to God through Him, directing us in the path of salvation, and assuring us of acceptance; for has He not declared that He will in nowise cast out any one who comes to Him? He says of Himself, "I am the Way, the Truth, and the Life;" and He affirms that no man cometh to the Father but by Him.

The force of Heb. 10:20 lies not in defining what the veil is, but in showing what the *way* is; and that way is the sacrifice of Christ, represented by the words "His flesh." The wonderful thing connected with Christ and His work is the inherent life pertaining to Him and it. We have previously spoken of Christ as the *living* Sacrifice; here He is presented as the *living* Way to God. And he who enters this way is himself made alive to God. The resurrection of Christ is the key to the glory of the Christian system. How it transfigures with light and beauty the whole warp and woof of the divine scheme of redemption! Under the old dispensation, a sacrifice once offered was forever dead; here the sacrifice continues to live, because it was a Being who, having tasted death for every man, has been brought out from His expiatory tomb. There the priests had not died, and so could not sympathize with those for whom they ministered; here the One who died has been raised from the dead, and be-

come the high priest, to plead His own blood for those for whom He has passed through every phase of temptation, disappointment, suffering, and death. He can therefore be a merciful high priest, touched with every feeling of our infirmities.

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

URIAH SMITH.

HUMILITY THEN GLORY.

Pride an Obstacle—All Boasting Excluded—All Must Be Beggars—Why the Spirit Is Not Granted.

WHOM He justified, them He also glorified." Rom. 8:30. Why is it that the message of justification by faith, or the blessing of Abraham, must be received before the promise of the Spirit, or the baptism of the Holy Ghost, can be received? Gal. 3:14. Because the reception of the truth that we are made righteous and kept righteous by faith, is a complete and everlasting destruction to the thing which above every other thing is keeping the baptism of the Spirit from the church. That thing is *pride*. Self pride, family pride, church pride, State pride, national pride—it matters not in what form it appears—it is a barrier to the reception of the promise of the Spirit. But the reception of the Gospel message of righteousness by faith, is instant and eternal death to all the pride of every human heart that receives it.

"If Abraham were justified by works, he hath whereof to glory; but not before God." If you could justify yourself by your good works, you would have whereof to glory; but you can not, and when you come to really believe this, all self-glorifying, all pride, will depart from the heart. "For all have sinned, and come short of the glory of God; being justified freely by His-grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus. *Where is boasting then? It is excluded.*" Rom. 3:23-27.

All boasting is excluded from that heart which has come to realize that righteousness is alone of faith. But why is this so? What is the divine philosophy of it? Here it is: If righteousness is of faith, not of works, then it can not be *earned*; it must be *begged*. Justification by faith, therefore, makes a beggar of every sinner, and as "all have sinned," it makes beggars of the whole human race, rich and poor, high and low, wise and unwise. And when men and women are brought to the place where they feel their need so keenly that they will humble themselves to beg, it is to be expected that their pride is crucified.

When justified by faith, we must come to the Lord and acknowledge that we are *unjust*, that we are sinners, that we need to have our sins forgiven. This is humbling to the natural heart. By this coming we acknowledge that we can not make ourselves righteous, can not forgive our own sins; if we could, we would not have come. And this, too, is humbling. And when we come, we have to ask for forgiveness as a beggar would have to ask for food at the door. "Ask and it shall be given you." And this, also, is humbling. And should we be asked what we have to pay for it, we must reply that we haven't anything to pay, but that the Lord Jesus told us that if we would come

and ask help in His name, it would be given to us *free*. And this is humbling, too.

But all this is only a small part of the process of humbling. We have to ask for a fresh supply every day; we can not come and get a supply that will last forever, so that we can go away and be independent of the Giver, and become proud and self-righteous over what was given us. We are compelled to acknowledge that we can not keep ourselves from falling into those same sins for which we have been forgiven. We have to ask the Lord for daily bread, for strength to keep us from falling, and tell Him again and again that we have nothing to pay, but that our Saviour told us to come and ask for keeping power in His name, and it would be given *free*. Yes, we have to come and ask to be fed *free* all the time, to become a regular charity boarder. And if we ever get the idea that we are earning our living, that we are not any longer charity boarders, or, in other words, that we can keep ourselves from falling into our old sins, there must come a terrible fall, which, like David, will break all our bones, and bring forcibly to mind the fact of our dependence on Him who alone "is able to keep us from falling."

Yes, the Gospel truth that men are made righteous by faith, humbles the glory of man in the dust. It teaches him that he can not forgive his own past sins, but must come to the Lord and ask for forgiveness, and take it by faith. It teaches him also that he can not keep himself from falling into those old sins again, and must come and ask for keeping power, and then believe that he receives it, and be thankful for it.

Reader, has the Gospel of righteousness by faith done this work of humbling for you? Is all your pride crucified? Is your own glory in the dust? Are you ready to be glorified with "power from on high"? Should you be baptized with the Holy Ghost for witnessing power, could you keep humble while the multitude looked on in wonder and amazement? When the cripple was healed and began leaping and shouting, and the people flocked around and looked at you with awe and admiration, would you say from the heart, "Why look ye so earnestly upon us, as tho by our own power or holiness we had made this man to walk"? Would you point them to the Lamb of God, that taketh away the sin of the world? The Gospel of righteousness as a free gift is sent to you to humble you and prepare you to be glorified.

There is much being written and spoken today concerning the Holy Spirit. Many prayers are offered at conventions and conferences for the baptism of the Holy Spirit. But God is merciful and does not grant the request, because to do so would be to bring ruin to the receiver. Should the Lord grant apostolic power to one who was proud, He would thereby feed that pride. A proud man with power is a foe to himself, his God, and his fellow-men. Satan is a startling example of the results of pride with power.

God is anxious to baptize men and women with the Holy Ghost and power. But they must first be humble. The apostles were men from the humble walks of life, but still they had to be humbled. Paul's converts were men who were led to turn from the "foolish things" of the world, but he exhorted them to humility thus: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the

world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:26-31. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2:4-9. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4:7.

A young minister came to the writer with this sad complaint: "Whenever the Lord blesses me in my ministry, I become exalted over it, and He has to withdraw His power. What shall I do?" He was urged to confess his pride to the Lord, and ask Him to crucify it, then claim the crucifixion by faith in the promise of God, then go before the congregation and confess his pride there, and tell of the victory gained by faith. He did so, and obtained the victory. Why, some one will ask, must he confess it before the congregation?—Because no one was ever proud without the people finding it out. And when the people know a man is proud, that man will never gain the confidence of the people until they know that he has discovered his pride and put it away, and this they will know when he confesses it. If he is too proud to confess his pride, then he has not yet gained the victory over his pride.

While pride is the sin above every other sin that is keeping the baptism of the Holy Spirit away from men and women, yet it is easy for God to destroy. Ask Him to do it. Believe that He does it, and it is done. Accept of righteousness by faith and you will be humbled. When humbled, you are ready to be exalted with power from on high. 1 Peter 5:6.

A. F. BALLENGER.

SHRINKING FROM DUTY.

THERE are occasions when God's servants shrink from duty. But what is the consequence?—They lose the presence and comfortable enjoyment of God's love. When we obey our Lord Jesus as believers should, our God is with us; and, tho we have the whole world against us, if we have God with us, what does it matter? But the moment we start back, and seek our own inventions, we are at sea without a pilot. Then may we bitterly lament and groan out: "O my God, where hast Thou gone? How could I have been so foolish as to lose all the bright shinnings of Thy face? This is a price too high. Let me return to my allegiance, that I may rejoice in Thy presence."—*Spurgeon*.

"AS HUMAN progress is made by individualized effort, it behooves all persons to labor and study for themselves, regardless of what this or that man says."

CAST forth thy act, thy word, into the ever-living, ever-working universe; it is a seed-grain that can not die.—*Carlyle*.



SABBATH REFORMATION.

THERE are several Sabbath reformations either recorded or foretold in the Scripture. We have already spoken of how Jesus magnified the Sabbath and made it honorable by ignoring the Rabbinical traditions which were contrary to the spirit of the Sabbath, and so made it of none effect. This was true Sabbath reformation.

When Israel were slaves in Egypt, driven by the lash of the taskmasters, many of them came to ignore the Sabbath. God sent Moses and Aaron to preach to them. And Pharaoh said: "Wherefore do ye, Moses and Aaron, let the people from their works? . . . Behold, the people of the land now are many, and ye make them rest from their burdens." Literally, Ye make them keep Sabbath. But Moses and Aaron said, "Thus saith the Lord, *Let My people go, that they may serve Me.*" And the first we read of their religious observances after they left Egypt is where the Sabbath is plainly brought to view as separated from the other days of the week by the divine method of giving the manna. And when all did not faithfully observe the Sabbath, the Lord said, "How long refuse ye to keep My commandments and My laws?" Ex. 16:28.

The religion of Egypt was the most complex form of sun-worship. That Israel had been contaminated by this sun-worship is made certain by their worship of the golden calf, for this was but a representation of the life-giving power of the sun.

So here is a true case of Sabbath reformation. God, through Moses and Aaron, so preached His Word, and so gave the heavenly manna, the type of Christ, the true bread, that the Israelites were rescued from sun-worship and Sunday-keeping, and restored to the observance of the true Sabbath.

This is typical of the final proclamation of the truth and of the final work of deliverance, by which the Lord rescues His people from the Egyptian bondage of this world and opens for them the gates of the final Canaan of rest. Of this final work it is said, "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people." Isa. 11:11.

At the consummation of that typical deliverance back there, Israel sang the triumphal song of Moses; but when the final deliverance is completed, the redeemed Israel sing the still more triumphal "song of Moses and the Lamb." Exodus 15; Rev. 15:3. Here, then, in the antitype, as back there in the type, we shall not be surprised to find a true Sabbath reformation. That there is need of such reformation here is most clear from the preceding papers. God's Israel down here in their pilgrimage among the nations of the earth have been contaminated by their sun-worship. This paganism, as we have seen, has come into the church, bringing with it the sun festival, and driving out the Sabbath of the Lord. In support and justification of their false sabbath, the attempt has been made to falsify both history and the Bible, and yet its pagan origin can not be hidden.

But will the final church,—the church that shall meet the returning Lord and be translated

without seeing death,—will this church thus be contaminated with paganism? Will she be thus resorting to guile and deception to hide the pagan origin of her practises?—Ah, no! For Paul says Christ shall be presented with "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.

John says of that final church, "In their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:5. Only one conclusion is possible from these texts,—there will be a true Sabbath reformation here, as back there. These pagan spots and wrinkles on the church's garment of righteousness will be purged away. The guile and deception made necessary to support this pagan institution in the Christian church will have been swept away by the heavenly breezes of the Spirit. There will be those who will not have been defiled by the harlot woman, but who will follow the Lamb whithersoever He goeth. Rev. 14:4.

Of this final church which will be waiting to receive the Lord it is said, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

The very prophecies which foretell this pagan contamination, foretell also the final restitution in the true church. Of the "little horn," the Papacy, Daniel says, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Commentators quite generally agree that this period of time expired at about the beginning of this century. What inference could be more plain than that after this period of time these things should be taken out of the hands of this power? Indeed, we are not left to infer, for the next words are, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:25, 26.

In the age of types, the sanctuary was pitched in the center, and the hosts of Israel were encamped around. God's sanctuary is now in heaven, "the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. But of the Christian, the true Israel of to-day, it is said, "God, who is rich in mercy, for His great love wherewith He loved us, . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:4-6. In God's sight, who sees the end from the beginning, His children, tho persecuted and forsaken of men on earth, are still the host of heaven, encamped around the throne.

In the sight of Daniel this same papal power is brought to view as magnifying itself against this host of heaven, and against this divine sanctuary; "and it cast down the truth to the ground; and it practised, and prospered." Dan. 8:10-12. Here is another prophecy of this same persecution of God's people and this same corruption of His truth by the Papal Church. No wonder an angel is heard saying, "How long shall be the vision

to give both the sanctuary and the host to be trodden underfoot?" The answer comes clear and plain, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14. In interpreting this vision, the angel plainly says that this period of time begins at the going forth of the commandment to restore and build Jerusalem, which was 457 years before Christ. The Bible says of prophetic symbols, "I have appointed thee each day for a year." This makes this period end in A.D. 1844. If, therefore, there is any connection between that which caused the question to be asked and the answer of the angel, after 1844 A.D. there is to be a reformation. The truth which the Papacy has cast down to the ground is to be uplifted: *the sanctuary is to be cleansed.*

Israel frequently became contaminated with the paganisms around them. God in His mercy tolerated this for a time; but when the great day of atonement came, when the sanctuary was cleansed, then He said, "Whoever shall not repent and afflict his soul on this day shall be cut off." While the high priest was in the sanctuary, Israel were confessing their sins and purifying themselves without.

As in the type, so in the antitype. The church here has, through the Dark Ages, become contaminated with paganism. The pagan sun festival has taken the place of the Sabbath of the Lord. God in His mercy, because of our ignorance, has tolerated this for a time. But let no man "lay the flattering unction to his soul" that because his fathers kept the Sunday instead of the Sabbath, it is all right for him to do the same. Truth is progressive. The Dark Ages are passed or passing. The day is dawning. *The time of the cleansing of the sanctuary has come.* As our High Priest enters that heavenly temple, unless we prostrate ourselves without, and confess our sins, and turn our faces and our hearts toward the light He sends us, we too shall be cut off from His true church that shall meet Him in peace when He comes. When thus cut off, we shall then belong only to that church which has on the Babylonian garment instead of the beautiful wedding robe of Christ's righteousness, and so shall we be destroyed by the brightness of His coming.

With these thoughts thus so solemnly brought before us, let us turn to that final book of Biblical prophecy, the Revelation. As might be expected, we find here this final reformation fully brought to view. As all Protestant commentators agree, in the thirteenth chapter, under the symbol of the beast, we have the work of the Papacy outlined, identical in every respect, in character and time of continuance, with the "little horn" of Daniel 7. Then, in the fourteenth chapter, the coming of the Saviour is set forth thus: "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Verse 14.

A Warning Message.

But before this a great *threefold warning message of reformation* and of protest against the papal beast is brought to view as going to every nation and kindred and tongue. The grand announcement begins: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the *hour of His judgment is come*, and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

The cleansing of the sanctuary was a work of judgment. The day of the cleansing of the typical sanctuary was understood to be typical of the great day of judgment. This announcement that "*the hour of His judgment is come*," immediately connects this message with the prophecy of the cleansing of the sanctuary, already referred to. The sanctuary was to be cleansed after the expiration of the twenty-three hundred days, or after 1844. The cleansing of that sanctuary *is this work of judgment.* This announcement, "*the hour of His judgment is come*," could not, therefore, be made until after A.D. 1844. Here, then, this message is definitely located.

This message is to preach the *everlasting Gospel to every nation, kindred, and tongue.* The great church to-day has lost sight of the fact that the Gospel of Christ is *everlasting*, the same in all ages. The false Sabbath the church has received has given them the false idea that the Old Testament, creation, and the giving of the law, were by the Father, and that Christ antagonized all these, and introduced a new age, a *new Gospel.* Instead, the Gospel is precisely the same in all ages, from everlasting to everlasting. That Gospel is the good news of the power and sufficiency of the divine love to cleanse the heart and make righteous the soul. "All Thy commandments are righteousness," and "love is the fulfilling of the law." Nothing, therefore, can make us righteous only that which can make us loving. And love is only born of love, the human of the divine.

This everlasting Gospel is the everlasting fact of God's unchanging love for sinners, and of the power of that love to redeem the soul. This great fact is to be proclaimed anew and more fully. The popular churches are losing this spirit of sacrificing love, and are so losing the Gospel, for this spirit and this only is the Gospel. As they grow loveless, they grow weak; and, conscious of this weakness, they resort to the power of the world. They are everywhere asking laws to compel people to be good according to their ideas. Becoming unwilling to *serve* as did the Master, they seek to rule. Thus the espoused bride of Christ allies herself with the world as did the church in the fourth century, and so becomes the adulteress, the harlot, Babylon.

So there follows "another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8. Truth is represented in the Bible by the pure wine, the juice of the grape. This intoxicating wine of Babylon is the false doctrines the church received from her unlawful connection with the pagan world. This *wrath* which comes with these false doctrines is the dragon spirit of force which seeks by the dungeons and the sword to enforce the false practices it has received. This, in short, is the beast power, instead of the Gospel, or love power.

Having reasserted the sufficiency of the Gospel, or love power, and proclaimed the sad fact that the churches are losing it, and are so becoming Babylon and fallen, then follows the solemn protest against the beast and his power and worship, which is taking the place of the Gospel: "And the third angel followed them, saying with a loud voice, If *any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God*, which is poured out without mixture into the cup of His indignation." Rev. 14:9, 10.

Then the Spirit describes the people who are brought out by this protest against the papal beast: "Here is the patience of the saints;

here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

The beast, the Roman power, has "thought to change" God's law by introducing as a sign of its own power and authority the sun festival in the place of the Sabbath of the Lord. The papal beast has demanded that the church should keep its laws as thus changed, instead of the "commandments of God." She not only has demanded this, but by her "beast" power she has succeeded in compelling it for centuries, until, alas! the church has come to do it willingly.

But here is brought to view a great reformation, a world-wide, loud-voiced protest against the papal beast; and the result of this reformation is a people who "keep the *commandments of God* and the faith of Jesus." Could anything be clearer than that here is prophesied a Sabbath reformation and a return to the faith once delivered unto the saints?

This threefold warning *has been going to the world since 1844.* It is repudiating all force, and appealing to the divine love alone as the power to save the soul. It is thus showing that the churches, by resorting to the civil law to enforce their decrees, are denying the everlasting Gospel, and so are becoming Babylon and fallen. It is making a mighty protest against the papal beast and his worship. The soul's supreme allegiance and religious obedience are the highest and only worship. Those who knowingly render this obedience to the papal law instead of to God's, do worship the beast. Says *Father Enright*: "Protestants, by their solemn act of keeping Sunday, acknowledge the power of the Catholic Church. The Bible says, 'Remember the Sabbath day, to keep it holy;' but the Catholic Church says, 'No; keep the first day of the week;' and the whole world bows in obedience."

Reader, in these papers this solemn message is coming to you. Will you "worship Him that made heaven, and earth, and the sea, and the fountains of waters," and keep His holy law? or will you be found worshipping the beast? "Know ye not that to whom ye yield yourselves servants to obey, *his servants ye are?*"

G. E. FIFIELD.

HORRORS OF HEATHENISM.

SOME idea of the blessings of civilization may be obtained by contrasting our condition with the state of things in some parts of China. We have a graphic account from three English bicyclists, who have been making a tour of Western China, and who spent some time at the large walled city of Chaotung Fu. They found that seventy-five per cent. of the female infants are killed, while a majority of those saved are sold into slavery, the city being famous for its slave girls. It is the custom to throw bodies of girl babies over the walls at night, and in many cases these children are still alive. It is a common sight to see pariah dogs gnawing the arms of living infants. Bodies of the pauper dead are also thrown over the walls, and devoured by wolves and hyenas that come down in the night from neighboring mountains. The city is also famous for inhuman punishments. Lately a woman was strung up by the neck, with her toes just reaching the ground, till she died. A murderer was crucified on one of the city gates, red-hot nails being hammered through his wrists. He tried to escape the agony by battering his head against the gate, when the authorities provided a pillow to prevent this. He hung in great agony, watched by crowds of men and children, for four days before death came.—*Christian Conservator.*



THE EDUCATIONAL INFLUENCE OF WAR.

It was William Tecumseh Sherman who said, "War is hell," and it was James Russell Lowell who declared, "As for war, I call it murder; there you have it plain and flat." But war is now used to justify the taking of human life under other circumstances. Recently a Supreme Court justice of Connecticut declared in an address that a physician is justified in hastening the death of a patient afflicted with an incurable disease.

Now a noted physician contends that "if a patient is suffering from an incurable disease, and he wants relief from his misery, a physician is doing an act of mercy if he helps him end his life." And he further declares, "I have relieved the suffering of a good many patients in the course of my thirty-five years' practise."

In justifying himself in this against his critics, he remarks:—

"As for the moral or religious aspect of the case, it is still a matter to be settled by the individual. To be sure, there is in the Decalogue a commandment, 'Thou shalt not kill.' But there are circumstances under which killing is admissible. The United States takes that stand in her war policy. She is killing Filipinos daily in what she calls a humane war."

All of which is true Jesuitical casuistry—"the end justifies the means." To take life might be an act of mercy, but finite man does *not* know this. God can permit life to go out; He can give it again. Man is taking what he can not restore. Even tho a physician relieved pain, he does *not* know that the case is incurable. There have been many who have to all human seeing been taken from the very jaws and throat of death; who have recovered from what appeared to the medical man to be the last agonies of an incurable disease. Such cases may be as one in a million, but what moral mortal man in the sight of God would take even that responsibility?

Again, even tho the patient died, he might in the few hours that the "humane" physician would take from him say or do that which would greatly add to the temporal benefit of the living, or even affect the eternal destiny of himself or his friends.

Man is not God, altho not a few are assuming positions which indicate that they think, as the prophet of old declared, that God is altogether such an one as themselves. Ps. 50:21. But God declares: "I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

The moral standard of the judge and physician above referred to is the result of the teaching of a lawless church and the educational influence of a "humane" war.

SIGNIFICANT CONDITIONS.

A FEW days since a laboring man stepped into our office to inquire if we had a certain book written by a college president on a live social theme. We told him that we had the book and that we were interested to know what use he cared to make of it. He said that he belonged to a society that had frequent meetings for the discussion of current topics, and that he was on the program for a debate with another member on the question of imperialism.

The man in question is a mechanic, and does not look a bit brighter than hundreds of workmen that you may meet on the streets or see at their labor every day in the week. But you could not talk with him very long without being impressed that he is doing some thinking for himself on the topics of the day. And not only is he thinking, but he is meeting with his fellows to discuss these things. And their discussions require still more and more research, and keen, close study of the themes under consideration.

The time was when to speak of a laboring man was, as a usual thing, to speak also of one who was ignorant and superstitious; he was a man that blindly followed those who possessed education, and was

willing to let others do all his thinking and talking for him. But the laboring man of to-day is a very different person altogether. Some of them may still be ignorant, it is true, but in general they are not.

If you will take the pains to investigate, you will learn that all of our cities and most of our towns have clubs of various kinds of laboring men that are meeting every week for social discussions. And you will also find it invariably true that they are dissatisfied with present conditions. They are strongly possessed with the idea that very radical changes should be made in the present system of business and social life. These men study, dream, and talk of these things; some of them write books about them, and many advocate the adoption of radical measures if a remedy does not come very soon.

You will find by mingling among the thinking workmen that most of them seem to be settling down before the grim necessity of a revolution. They will all express a hope that it may be bloodless, but let it be what kind it may, they say they are ready for it. If many are killed in the stormy times that are before us, they think that those who will be left will have things so much better that it will pay to go through the ordeal. And then nearly every one thinks that it will be the other person that will be hurt or killed, rather than himself, so he is all the more willing to take the risk.

When everything seems to be calm, these elements do not appear to be very dangerous. But let the flood-gates open up, and this stream of pent-up sentiment begin to pour forth, and no one who has not been made acquainted with the writings of divine prophecy could have even the faintest conception of what will surely take place. Men may hope for better times. But all such hopes are vain. The world is plunging into chaos just as fast as it can go, and all should be made acquainted with the fact, so that they can turn to the Refuge from the doom of sin.

"THE NATIONS WERE ANGRY."

THE eighteenth verse of the eleventh chapter of Revelation presents the following significant and thrilling view of the world:—

"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth."

The time viewed by the prophet is when the "nations were angry." And when he sees this marked anger among the nations, he sees at the same time the scenes connected with the wrath of God and the judgment day. Language could not be so framed that it would make this fact clearer than the foregoing scripture states it.

Every little trouble that arises now between any two of the nations is taken up by all the rest. This has always been true in a sense, but never have the jealousies of the nations in this respect been so apparent as to-day. When this country was having her recent war with Spain, the powers of Europe, with the possible exception of England, were watching the matter closely and jealously. Many hard things were said about the United States that showed that there was not a very friendly feeling toward this country.

And now when England gets into trouble with the people in South Africa there is a regular torrent of epithet poured out against her by the press of the Old World. It is considered that England is seeking to become the mistress of Africa, and the nations of Europe are not willing that this shall be so, and so army and navy equipment are being studied, and everything is being closely watched to see if any opportunity may offer that will allow the other powers to take advantage of England while she is at war.

And it should be noted that this strife is largely over territory. There is great wealth in South Africa, and England wants to get hold of it.

The covetousness of those in power in England leads them to desire to get everything they can, and the comfort or the rights of others are not always taken into consideration when the plans are laid to seize upon territory and the wealth and resources of nature. A like covetousness among other nations leads them to say that they will do all in their power to keep England from getting the coveted prize. And thus does the greed of covetousness stir up jealousies, anger, and strife.

This spirit of covetousness that is so characteristic of these times is also foretold by the apostle Paul as one of the things that would make the last days "perilous." See 2 Tim. 3:1-5. And thus do the various elements combine in fulfilling the Word of God. Covetousness, jealousies, and intrigues commingle and make the anger among the nations. And we know by all these things that the end is right at hand.

God has foretold the condition of the world to-day, and said to us, when we see "all these things, know that He is near, even at the doors."

That great day, which is right at hand, may be to you a day of darkness, gloominess, and indescribable and torturing fear, or it may be the bright morning when your Redeemer will bestow immortality upon you. All depends upon your choice now.

These moments are surcharged with importance. To be blinded by the sophistries of Satan at this time carries with it the awful possibilities of speedy destruction in that day that comes rolling on with rapid whirl.

T.

THE Russian Government has decided to spend 87,500,000 rubles during the coming year in the increase and perfecting of her navy. The setting aside this immense sum (\$67,375,000) in a single year has astonished the whole world, especially Europe. Russia already possesses a powerful navy, but she seems determined not to be left behind in the race of the powers for maritime supremacy. It is also significant that she has chosen a year to make this large appropriation when England is more or less tied up with the Boers in South Africa. English and Russian interests are clashing in China, Persia, Afghanistan, and Northern India, and it seems very evident that Russia is planning a move in which she expects to need the entire resources of her realm—notwithstanding the Peace Congress. This large appropriation seems the more remarkable when we remember the grounds upon which Russia based the call for that conference,—the inability of the people to continue bearing the burdens of taxation, which the great armaments of the nations made necessary. In spite of this, and in spite of the fact that between fifteen and twenty millions of her people have been on the verge of starvation for the past two years, Russia adds this further burden to her groaning people. She is preparing, as are all the nations, for that supreme struggle which will close earth's history of sin, misery, and war.

THE Cologne *Gazette* says, "If the Boers, in consequence of a protracted campaign, should cause England serious trouble in her international politics, Germany will retain a free hand and guard her interests in a manner becoming the dignity of a first-class power." The evidences are too numerous to make note of showing that the nations to-day are not watching to conserve the peace of the world, but rather to see how much advantage they may gain by the difficulties of another power. Do such things as these mark the beginning of the reign of a millennium of peace on earth?—Nay, verily. They show most forcibly that the world is rapidly shaping itself for the great battle of Armageddon. But Armageddon's fight is at the end of time. Are you ready for the momentous event? These are no times for men to be thinking of killing each other in battle. Eternity, with all its possibilities and never-ending realities, is right here, and Satan wishes to have our minds all engrossed in wars, and such like distracting subjects. But do not be deceived. Get ready to meet the righteous Judge, our tender Redeemer. His coming is right at hand.

THE committee on permanent organization appointed by the anti-imperialist congress, met in Chicago on October 19, and formed a national organization, to be known as the American Anti-Imperialist League. The headquarters of the organization will be in Chicago, with a branch office in Boston.

THE reports indicate that the British are pushing the war in South Africa with a great deal of energy. There have been a number of engagements, and the British are said to be victorious, altho there has been a great slaughter on both sides. Every Christian should be earnestly praying for the return of the Prince of Peace, to forever bring to an end this terrible slaughtering of human beings. And, while we all pray for the coming of the Lord, we can at the same time be doing much to hasten His coming by faithfully working to give the last message of mercy that is now going to the world.

It is reported that Great Britain's immense military preparations against the two insignificant South African republics are viewed with considerable curiosity in some of the European capitals, notably Paris and St. Petersburg. Diplomatic notes have been exchanged on the subject, and it has been hinted in unofficial quarters that inquiries will be addressed to the English Government as to the absorption of the two republics by the British Empire. It is interesting as well as instructive to watch the many different things which show how full the world is of the war spirit, and what possibilities there are for extended international complications. The time can not be far off when some of these things will start the great march to the battle of Armageddon.

THE Pullman Palace Car Co. has purchased the Wagner Palace Car Co. These two great firms are now consolidated, with a capital of \$74,000,000. It is only necessary to make a note of current events in order to see that all the wealth of the world is swiftly coming under the control of a mere handful of men. And because of this many are exasperated, and breathing out threatenings against the rich. But could all such be led to inquire of the Word of God, they would there learn that the heaping together of treasure is one of the leading signs that we are in the last days. And consequently it is no time now for us to be picking a quarrel with the rich, or any one else. The one thing that all should do now is to prepare to meet their God face to face. The second coming of Christ is right at the doors, and every one should be made aware of it, and each one as he receives the good news should do all he can to pass it on to others.

MICHAEL DAVITT, a Nationalist in the British Parliament, characterizes the Transvaal war as a "hideous and damnable massacre." He further said there had never been such magnificent robbery by force, "doubtless because the prize was the greatest that ever tempted the cupidity of the empire." All war is a "hideous massacre." To be sure, some wars may seem to have more just grounds than others. War is the struggle of sin and unrighteousness. It is prompted by greed and unholy ambition, and is always cruel and heartless. It is altogether out of harmony with the tender sympathies of Christ. And while one war may seem more just than another, yet all wars are wrong. If men would only let the Lord Jesus Christ come into their hearts and govern their lives, they would find that there is absolutely no necessity for wars. It is only the sinfulness of men that seems to make it necessary.

THE Anti-Saloon League is planning a systematic attack upon the saloons of Chicago. Good! But it is to be hoped that this systematic attack will not resolve itself into that worthless and wicked farce, a skirmish for the closing of the Sunday saloon. So many times have great things been promised in the temperance field that have distilled themselves down to this dreg, that the heart nigh grows sick from hope deferred. As well might the law lay a Sunday embargo on polygamy, legalizing it thereby on the other six days of the week, as to close the saloon on Sunday, and thereby recognize its legality throughout the rest of the week. The consistent Christian can not compromise with evil. The saloon is evil and only evil. It should be closed twenty-four hours every day, seven days every week, and fifty-two weeks every year. If the League succeeds in closing the saloons of Chicago completely and utterly, it will have wrought a grand and noble work. If it succeeds in closing them only one day in seven, it has added to the evil by recognizing its right to run the other six days. The votes that would close Chicago's saloons on Sunday would close them every day in the week. s.

"FIFTEEN hundred Boers reported killed at Mafeking," is the flaming headline to a recent newspaper despatch from the Transvaal. This news will cause great rejoicing in England. There will be some of the English, of course, that will be made sad, but the great majority will hail the news with transports of joy. But how much sadness and misery does this news mean for hundreds of homes among the Boers! War is horrible! War is the crudest and the most cruel barbarism. War gloats over bloodshed and the destruction of property. It not only spreads misery on every side, but it glories over it, and rejoices in it. And what a strange misconception of Christianity must those persons have who think that the cruel and blood-thirsty barbarisms of war may be harmonized with the character and teachings of the Christ of God!

SOME negroes near the little village of St. Ann, Miss., burned a mother and her four children alive on the morning of October 19. The ringleader in the tragedy was taken by a mob and burned at the stake. It is painful to note the deeds of violence that are characterizing these times. But the sure Word of God has told us that terrible scenes of violence will be the order of the day, in the times just before the second coming of Christ. Indeed, one of the things that will make His second coming so urgently necessary, will be the violence and crime of the times, and He comes in mercy to destroy its perpetrators, and to relieve "them that sigh and that cry for the abominations that are done in the land."

It is now considered certain that the Andrade government in Venezuela will be overthrown by the rebellion that is making such headway in that country, and the Bank of Venezuela has issued an order to stop the pay of all the consular and diplomatic representatives of the country. This is the bank that transacts all the business for the Venezuelan Government, and the managers say that since succeeding presidents who are established by a revolution always repudiate the debts and obligations of their predecessors, it will not be safe to let the government have any more money.

ONCE war is started there is no telling the course that affairs may take. For instance, since the war in South Africa began, it now develops that the native black men of South Africa are beginning to rise up to assert their rights. In some instances they stand with the Boers; in others, they stand with the English; and in still other cases they hate the English and Boers alike, and are preparing to make a general fight against any white man they may find in that territory. They hold a grudge against the white man for coming in there and taking their land from them.

A WRITER in the German scientific paper *Prometheus*, declares that overindulgence in tobacco will prove the ruin of South American people. Not only do children of three years smoke all day long, but mothers have been seen trying to quiet their babies by putting cigars in their mouths. As the action of tobacco on the most vital organ of the body is so well known, the ruinous effect of such a practise upon the longevity, vigor, and moral stamina of a people can easily be understood.

A CORRESPONDENT of the Keene, Texas, *Reporter*, writing from Abilene, in that State, says: "They have the strictest Sunday law here of any place that I have ever been. The only thing the confectioners can sell on Sunday is ice-cream. The law allows milk to be sold, and they sell ice-cream as frozen milk. A man can not buy feed at a livery stable even if his stock are starving. This is truly a priest-ridden country; people are afraid of their preachers."

THERE will be completed and added to the American navy within the coming year, five battle-ships, one armored cruiser, one cadet training ship, and twenty-five torpedo-boats and torpedo-boat destroyers, while others are planned for and to be completed during the following year.

WILLIAM H. APPLETON, the oldest member of the well-known publishing house of D. Appleton & Co., New York, died on October 19 at the ripe old age of eighty-five.

THE famine still continues in India throughout a district comprising about 350,000 square miles, and containing about 30,000,000 inhabitants. A little more than one-third of this territory is in the British possessions, and Lord Curzon, the viceroy of India, is going to make a personal visit to the district to see what can be done to relieve the distress. It is hoped that the worst of the famine has been reached, and that relief can be afforded in time to prevent any further prolonged suffering.

A FEW days since some cowboys and Mexicans had a fight at a little town on the Mexican border. Two cowboys had been arrested by the Mexicans in a fight on the Mexican side some time since. And now the cowboys are demanding their release, under the threat of making a raid along the Mexican border. Two hundred cowboys are assembled, and the excitement is running high. It is thought that great care will need to be exercised by the authorities to prevent an ugly clash.

THE latest advices from Japan inform us that the great typhoon of October 7 and 8 that swept the Japanese coast destroyed hundreds of houses, and in two little towns alone over 500 people were killed. The loss of life in various places was very great. Storms all over the world tell of the furious workings of Satan as he is making his last supreme efforts to destroy mankind.

REV. A. B. SIMPSON raised sixty-eight thousand dollars for missions at a meeting in Carnegie Hall, New York, October 15. It is said that women tore off their jewels, and the excitement finally ran so high that men took off their coats and vests and threw them into the collection. Mr. Simpson is the leading representative of the Christian Alliance Missionary Society.

A FEW days since the language question was under discussion in the Austrian Reichsrath. The minister of justice, Herr Kindinger, was literally bombarded with papers by his opponents, amid shouts of, "Resign." "The uproar finally became indescribable, and the president of the chamber closed the sitting."

ACCORDING to the *Saturday Evening Post*, "estimates show that the capitalization of the trust organizations for the present year will exceed twice the volume of currency, or five times the bonded indebtedness of the country."

MINERS returning from Surprise Lake, east of Atlin, Alaska, report that a volcano broke out in one of the mountains in that region on September 7. The eruption was preceded by tremblings in the earth for several days.

THE latest despatches state that General Cipriano Castro, the Venezuelan insurgent leader, has assumed control of the government, and formed a cabinet. General Castro is very popular just now.

SERIOUS rioting has broken out in the lower Chidwin district of Burma. The natives are demurring because of their strict quarantine in the cholera district, and the rioting is the result.

THE Navy Department is making preparations for extensive tests of Marconi's system of wireless telegraphy as adapted to naval warfare.

THIRTY-FIVE of the thirty-seven large bridge building plants of the country have combined. The new trust is capitalized at \$67,500,000.

THE reports that the bubonic plague had reached Brazil have been confirmed. The dread scourge is now raging at Santos.

THE consideration of the Transvaal war is bringing out some very stormy discussions in the British Parliament.

NINE persons perished in recent blizzards in Montana, and it is feared that still others have perished.

THE family of the defeated president of Venezuela have gone to New York because of their imminent danger.

THERE has been a rapid increase in the price of diamonds since war in the Transvaal was declared.

THE rebellion in Santo Domingo has resulted in the election of General Jimenez as president.

A REBELLION has broken out in the republic of Colombia.



MY RANSOM.

"If the Son therefore shall make you free, ye shall be free indeed."

A SLAVE?

Who said? What one
Shall dare to hold that I,
Redeemed with ransom high,
Am doomed alone,
A coward slave to die—
That I in chains must lie
Supine, and none
To save?

O slaves,
I once was bound
With sorest chains; then He,
My Saviour, set me free,
My pardon found
On Calvary! My soul
His praises shall extol,
His name resound
Who saves.

M. ELIZABETH BURNS.

MANILA AND ITS SURROUNDINGS.

THE city of Manila is situated on the east side of Manila Bay, on the western coast of the island of Luzon, about half way down the coast. It is spread out on a flat piece of ground, the main portion of the city being only a few inches above the sea level; it gradually slopes back from the river to higher ground.

This old city is the largest in the archipelago. It, with its many little suburbs, has a population of about three hundred thousand. Legaspi, the conqueror, entered the bay and established a form of government under Spanish sovereignty in 1571.

The city of Manila is full of interesting sights to one arriving from the Western world. The oriental customs, the queer-looking vessels, small boats, or *bancas*, the peculiar-looking little horses and cabs, or *caromata*, the huge water buffaloes yoked up to carts, the narrow streets, low, flat-roofed buildings with large, open windows and wide verandas, large cathedrals, stone bridges, etc.—these all lend enchantment to the American.

The city is divided into two parts by the Pasig River. That portion on the south is called the Walled City, or Old Manila; that on the north, the New City. The New City is more modern in its appearance; the streets are wider, and the buildings are of more modern structure. Most of the business is transacted in the New City. It contains all the large warehouses, factories, shipping quays, wharves, and railways. Many English, German, and Spanish firms do a large wholesale business with the entire world. They import foodstuffs, hardware, and clothing, etc., to the amount of \$25,000,000, and export tobacco, hemp, and lumber, to the amount of \$35,000,000 annually in Mexican currency.

The streets are quite narrow, and paved with

large flat stones. The sidewalks are usually of stone, in many places not more than three feet wide. The Escolta, the principal street in Manila, is about sixty feet wide, and has sidewalks about six feet in width. All the principal retail stores are here. You find representatives of all nations vending their wares.

One can spend days sightseeing in the large bazaars. They contain most beautiful decorative art, curios from India, China, Japan, Ceylon, Egypt, rare silks, jewels, and precious stones.

The buildings are low and flat, and in the central part of the city they are mostly built of stone, and roofed with sheet iron or tile. They are rarely over two stories in height. The walls are often four to six feet thick; the floors are of tile. The large, cool verandas, with wide, open windows having no glass, but sliding shutters of wood, or thin, transparent shell set in panels, draws one's attention to them with much interest. These buildings are occupied as stores and residences by the European population of the city.

In the suburbs the streets are very narrow, and rarely if ever paved, but usually nothing but the black, sticky soil, which, during the rainy season, forms nothing less than a quagmire. The houses are small, built up four to six feet from the ground, with no sewerage. The main body of the building, or shack, is built of bamboo poles, the sides and top being made of nipa thatch, and the floors of split bamboo. Quite often a whole family, consisting of perhaps eight or ten persons, will live in one small house of two rooms, all sleeping on the floor on large grass mats.

The methods of transportation about

mon thing to see them balk and throw the car off the track.

The small native canoes, or *bancas*, are used as a means of conveyance to go up and down the river from one part of the city to another.

The *caromata*, a small, covered, two-wheeled carriage or cart, is a much-used vehicle. The driver sits on a small box seat, and it is drawn by one of the small ponies previously described. You can hire this for twenty cents an hour. The fare is regulated by the government; each driver has a license and number for his *caromata*. The *caromatero* is always looking for a new arrival. If he can succeed in



A Street in the Suburbs of Manila.

getting him into his *caromata*, he will take him through the most tortuous route possible before landing him at his final destination, and will then demand a most exorbitant sum for his services; and it is often with great difficulty that one gets rid of him.

The Pasig River is spanned by many massive bridges, one a wire suspension of modern construction, the rest being of stone.

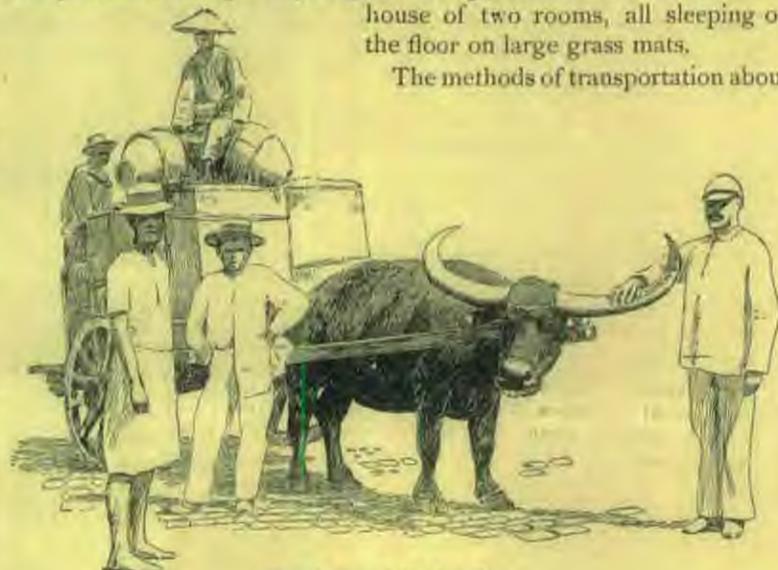
In the northern portion of the New City the Chinese quarters are located. The Chinese control most of the markets and do about all the retail trading with the Filipinos, as well as some wholesale business. In the streets you will see little booths, with gaudy-colored awnings, containing dry goods, jewelry, shoes, rice, nuts, fruit, drinks, cigars, cigarettes, etc. These are usually attended by women.

Since the American forces have been in Manila, several hundred saloons and restaurants have been opened. Here the American soldier spends his monthly salary, oftentimes in advance.

Up to July 1 one firm had sold 21,000 barrels, or 2,100,000 bottles, of beer alone, not counting the other intoxicants. The smoking of cigars and cigarettes is a universal habit with both woman and man in the Philippines. The La Insular Factory, one of the establishments manufacturing these goods, employs about two thousand men and women.

After looking over the New City, one takes a *caromata*, crosses the bridge of Spain, and starts for the Old City. As you cross the river looking west, you can see the shipping wharves and vessels discharging their cargo. All of this is done by hand, by cooly and Filipino labor. On the south side of the river the government coal-yards may be seen.

After leaving the bridge you drive over a smooth road for a quarter of a mile, when a great mass of stone looms into sight. Drawing near you see that it is a huge stone wall surrounding the Old City. In the early history of Manila this wall was erected as a protection to the Spanish against the hostile tribes of the islands. Of recent years it has served as a protection against the *insurrectos*. This wall is surrounded by a huge moat, some places being seventy feet wide and quite deep, and so arranged that it can be filled with water at any time. At the present time the wall



Caraboo and Native Cart.

the city are unique. The street-cars, which are small affairs, are entirely open on the sides, with roller curtains of many colors, which serve as a protection from the scorching heat and rain.

The cars are drawn by two small native ponies, a little larger than a Shetland pony. The conductor sells tickets for two cents a section, which is about a mile; then an inspector goes through the car and punches each ticket. The road beds are poor, and the little ponies are often overloaded, and it is not an uncom-

presents quite a picturesque appearance, its ponderous gates, moss grown with age, covered with vines and lichens, studded with sentinel towers, and bristling with old brass cannon. The wall itself is from thirty to fifty feet high, and about forty feet thick. The interior is cavernous, divided into cells, and during Spanish rule was used to imprison those who were enemies to the Spanish crown and who would not sanction the actions of the dignitaries of the Catholic Church. If these old walls could speak, they could tell a tale of persecution, of murder, and starvation. Women and men were confined within the cold, damp walls for years because they would not submit to the wrongs perpetrated against them by the church and State. When the American forces entered Manila, in August, 1898, some fifteen of these poor unfortunates were liberated, many of them women, one who had been in those dark cells among the bats and beetles for eight years, because she would not submit to the belief and teachings of the Catholic Church. Passing through the Isabelle gate, the city comes in view. You do not hear the noise and bustle that there is in the New City. Often no one except a dreamy sentinel walking his beat at the gate is seen.

These are the old Spanish quarters. The streets are narrow, and paved with rock. The houses, usually of stone, are painted white, have low, flat tile roofs, and the windows being covered with iron bars, remind one of a prison. It is here many of the old churches are located. After the fall of Manila, they were used as quarters for Spanish prisoners of war, some of them being large enough to shelter three thousand. The Spanish arsenal and all the government buildings are here.

The palace, as it is called, is about the middle of the city. It is a large stone building, with wide, winding stairs, beautiful tile flooring, high ceilings, and magnificent carved-wood furnishings. The corridors are filled with statuary, and the walls decorated with paintings. At the present time the building is used as headquarters for the U. S. Army.

Passing through the city to the western gate you emerge upon a beautiful driveway, called the Luneta. Going south you pass the band stand and promenade grounds, then into Ermeta and Malata, and through the suburbs, and finally reach Paco Cemetery, with its high walls and multiple vaults.

Cavite, fifteen miles from Manila, is used as a naval station. The American fleet is anchored a mile or more off the quay. The sunken Spanish fleet is in plain view, half submerged.

The suburbs of Manila are occupied almost entirely by the Filipino population. During the present insurrection they have all been laid waste, the houses burned, and the land uncultivated, the population either going back into the interior with Aguinaldo's retreating army, or coming into Manila in a peaceable manner.

One can not realize the desolation war brings upon a land until he experiences what it has brought upon the once peaceful and fertile Philippines. EUGENE G. WOOD.

OUR WORK AND WORKERS.

THE Chicago South Side church school has commenced another term.

A CANVASSERS' school is to be held at College View, Neb., the coming winter, beginning January 1.

THE Medford, Minn., church held a school session last winter, and will hold another term the coming winter.

FOUR converts are reported by Brother Coveyou, at South Bethel, Me., where a Sabbath-school of fifteen members was recently organized.

THREE have taken their stand at Brunswick, Me., to "keep the commandments of God and the faith of Jesus."

THREE converts are reported at Blue Lake, Cal., under the labors of Brother H. F. Courter and company.

A CHURCH school is now in operation at Joplin, Mo. Other schools are soon to begin, at Tarsney, Carthage, and Rockville.

SIXTEEN converts are reported at Mokane, Mo., where Brethren H. M. Stewart and R. C. Porter have been holding a series of meetings.

AT the last quarterly meeting at Hetherell, Minn., three names were added to the church roll. A house of worship is being erected by the brethren at this place.

A CHURCH of nine members was organized at Revere, Minn., October 15, by Brethren A. Mead and M. B. Van Kirk. Six others subsequently united by letter.

AT Deadwood, S. D., where Brother J. H. Wheeler has been laboring, five have recently accepted the faith, and the company are arranging to build a house of worship.

AT the Mount Vernon, Ill., camp-meeting, held September 14-22, fourteen candidates were baptized. The meeting was not large, but deeply interesting and profitable, in various ways.

THE addition of six members to the church at Oakdale, Neb., is reported by Brother George H. Smith. He also notes a good interest at Plainview, where it is expected soon to organize a church.

SEPTEMBER 30, thirteen members of the Brooklyn, N. Y., English Church were granted letters to form a new organization in another part of the city; and Sabbath, October 7, this organization was perfected.

THE use of the Mill Creek Baptist Church, near Mill Springs, Mo., was recently granted to Brother W. S. Cruzan, for a series of meetings, the pastor giving up the time of his own regular appointment.

A CHURCH was organized at Wheeling, W. Va., September 30, by Brother S. M. Cobb, president of the conference. There were nine members at the organization, but five others, unable to be present, waited another opportunity to unite with the church.

AT Lathrop, Cal., a Sabbath-school of twenty-six members has been organized in connection with the work of Brother J. H. Watson and wife and Brother C. N. Miller. They also have children's and young people's meetings Sunday afternoon, with good attendance.

OF the Scandinavian work at Battle Lake, Minn., Brother L. H. Christian writes to the *Worker*: "The English Methodists have given me the free use of their church building for a series of Scandinavian meetings, with the understanding that an English service shall be interspersed now and then."

OUR State conference papers, as also the *Review and Herald*, *Youth's Instructor*, and *American Sentinel*, are doing nobly in the way of bringing our World's Harvest special edition to the notice of the people. We very much appreciate their help and wish them all the blessing their liberality deserves.

A LUNCH-ROOM and free reading-room, where lunches will be served at one cent a dish, will be opened after November 2, at 609 Lake Street, between East Clinton and Fourth Streets, Elmira, N. Y. It is called the Home Mission. We hope it may be the means of pointing many to the higher, better home.

BROTHER ROBERT T. NASH, writing of his experience at Columbus, Miss., says: "I have had two trials for Sunday labor. At the time of my first trial there was not an Adventist in the community. Now we have there a neat little house of worship, with a good church membership and a church school, and are in need of a self-sacrificing teacher, who has been with Jesus and learned of Him." Tho others may not envy him, or court his experience, he certainly has no reason to regret it.

THE recent camp-meeting at Kingfisher, Oklahoma, was a signal success. Among other good results was the baptism of forty-five candidates, still others deferring the ordinance until arriving at their homes. The *Gleaner* notes that "there were nearly nine hundred people camped on the ground. Over four hundred dollars was given to foreign missions. Four hundred and sixty dollars was taken in cash and pledges for the Conference building now being put up in Oklahoma City. Nearly three hundred dollars was given to Keene Academy, and we understand that nearly two hundred was pledged to the Keene Sanitarium."

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SIGNS OF THE TIMES

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WHEN PAPA'S SICK.

WHEN papa's sick, my goodness sakes!
Such awful, awful times it makes!
He speaks in, O, such lonesome tones,
And gives such ghastly kind of groans,
And rolls his eyes, and holds his head,
And makes ma help him up to bed,
While Sis and Bridget run to heat
Hot-water bags to warm his feet,
And I must get the doctor quick—
We have to jump when papa's sick!

When papa's sick ma has to stand
Right side the bed and hold his hand,
While Sis she has to fan an' fan,
For he says he's "a dyin' man,"
And wants the children round him to
Be there when "sufferin' pa gets through,"
And kiss us all, and then he'll die;
Then moans and says his breathin's thick—
It's awful sad when papa's sick.

When papa's sick he acts that way
Until he hears the doctor say,
"You've only got a cold, you know;
You'll be all right in a day or so."
And then—well, say! you ought to see,
He's different as a man can be,
And growls and scolds from noon to night
Just 'cause his dinner ain't cooked right,
And all he does is fuss and kick—
We're all used up when papa's sick.

—Joe Lincoln.

PLEASE DON'T TELL SUCH THINGS.

NEARLY all the papers and magazines are giving biographies of Admiral Dewey. And many of these biographies tell with much seeming pleasure of the various escapades of the admiral when he was a boy. They would try to have us believe that Mr. Dewey is all the greater hero because he did more or less mischief in his childhood.

Telling such stories, and telling them in the way in which they are generally told, has a tendency to make boys think that if they would ever be great like Dewey they must learn how to do a lot of tantalizing and marauding mischief. Boys are very apt to do all the mischief they can think of without any special incentives. But when they have a hero placed before their minds, and they read that when he was a boy he did this, and that, and the other mischievous thing, they will be incited to the greatest possible lengths in mischief, much of which tends to degrade and pervert.

We believe that boys should be boys, and that they should have all the opportunity that is best for them to use in true boyish plays and sports. But there is a vast difference between play that will make boys all the better for having engaged in it, and vicious and criminal mischief.

Dewey's mischief may not have been of either the vicious or criminal order. We have not read of any that was, at least. But the boy who reads of the boyish mischief of the "great admiral" will of course think that he must outdo him, and so there is no telling what turn his youthful exuberance will give to his mischievous and possibly criminal waywardness.

If Admiral Dewey has attained to greatness, it is not because he had some mischievous tend-

encies when he was a boy, but it has been in spite of that. Or perhaps, to state it more properly, Dewey had a restless, active disposition. Such a disposition, if not properly directed, will turn into mischief and cause the boy to do many things that are wrong. But if this disposition is taken hold of properly, and the boy given a careful and thorough training, so that he becomes interested in useful lines in which to direct his activities, he will become a man that may amount to something.

But the boy that does not have such training, and who reads that great men did certain things when they were boys that were not right, and yet they came out heroes in the end, is encouraged to do a certain amount of mischief, thinking that he too may become great because of it.

We are intimately acquainted with a number of boys that have heard their fathers tell of the mischief they did when they were young, and these boys seem possessed with the idea that they must do something of the kind, in order that they may have like things to boast of.

It is quite natural for all boys to be full of life, and it is a very easy thing for them to get into mischief, and even to do things at times that will tend to exasperate their parents. But boys may be trained out of such things and become useful men in spite of their mischievous tendencies. So parents should not lose heart, but keep right on faithfully drilling their children in correct principles. And it can be stated as a matter of encouragement to parents that very rude and even desperately mischievous boys and girls may be so trained as to overcome these evils and make good men and women. And while it may possibly be right to make mention of the fact that some mischievous boys make good men in spite of their youthful waywardness, in order that parents who have similar boys in hand may be encouraged, yet these things should be spoken of in such a way that the children who hear them mentioned will look upon them as wrong, rather than virtues to be imitated.

Anything that is wrong for a man is wrong for a child. The child may not know that it is wrong, and therefore would not have the moral guilt that the man would have, but the thing is wrong in itself anyway. Then the proper course to pursue is to hold forth the right, and the right only. And when some wrong thing that was done by a boy who afterwards became great is spoken of, it should be mentioned as a defect, as a blot, as a mar—something to blush at, and not to be proud of.

There is no estimating the evil that is done among youth by older persons telling and laughing over what depredations they were guilty of when they were "youngsters." Certainly no Christian home could think of permitting such a thing. I am glad to be personally acquainted in several homes where such things are not allowed under any circumstances.

OSCAR.

"THE true test of a ruler is the capacity to do more than others."

THE USE AND ABUSE OF EXERCISE.

THE life of the human system depends upon its activity. "Activity" is written upon everything—even upon the "fixed stars" and the "eternal hills."

Man is the only creature who tries to disregard this universal law of nature. No one can successfully carry on their business and retain their health, and at the same time be indifferent to this law of exercise. Many need never to have been ill had they always obeyed that great law, which we see obeyed by the kitten and the lambs and the children.

Exercise tends to break down tissues and carry off waste substances. Bouchard, an eminent French medical authority and investigator, has found out that after a hard day's work, the secretion of the kidneys is not nearly so poisonous as when the individual has done little or no work, showing that exercise destroys a great many poisons which would otherwise float around in the system.

Exercise must be systematic. In the different lines of labor, we have grown away from the natural order of physical development, and some of the muscles are strong and some are weak. For instance, in a large audience of farmers most of them will be found in a bending forward position. How did they get that position? The farmer drives to town with his farm produce, and he sits with his chin resting on his hands and his elbows resting on his knees. He is sitting in this position because it is the most comfortable for him. And this position is the most comfortable because in his farm labor he has not strengthened the muscles of his back, but has strengthened those in front, and so he is gradually being drawn over.

While I was examining a dentist the other day, I found that he had a curvature of the spinal column. I asked him how he got that, and he said by the position he maintained in drilling teeth. Children acquire these deformities while sitting at their desks in the school-room. It is wicked to permit children to become deformed in this manner. This practise is not so bad now as it used to be, but the mischief has not yet wholly disappeared.

Now suppose I was sitting at a low desk and high seat, I must tilt over in order to reach it. There are thousands of children to-day who have to sit at that kind of desks. It does not take a growing cucumber very long to assume the shape of the bottle in which it is confined, and so it does not take a child a long time to become deformed by these bad positions. All should use their influence as far as it is possible to prevent this state of things.

Exercise must be properly graded and systematic. When a patient comes to us for advice, we don't tell him to go to the drug store and get something that will relieve his trouble; we first ascertain his condition, and then we know how to apply our remedies. So, in order to prescribe exercise in the gymnasium with benefit, a dynamometer has been devised by means of which we can determine the strength or weakness of all the groups of muscles. This system has been adopted all over the world wherever any scientific work of this kind has been conducted.

Those are fortunate who have opportunities for exercise in the open air. Walking is a good exercise, if one walks vigorously; but sauntering along is good for nothing as exercise; there must be snap and vim put into the muscles, the shoulders being back, the chest forward, and the chin drawn in, and then walking is a good exercise.

I want to say something in this connection about bicycle riding; I believe this form of exercise may be a great blessing to many; it has,

however, been much abused, and many persons have been greatly injured, and some have been ruined, by bicycle riding. The limbs of many persons are not strong enough to walk any distance, and by riding the bicycle and working its pedals, the strength of their weak muscles is much improved, and they derive much benefit from this form of exercise in the open air. There are many, however, who could not avail themselves of this means of exercise; but, fortunately, it is not necessary to have bicycles in order to get exercise. Yet we should take exercise just as religiously as we would pay our debts. If this is not done, many will drop into an early grave. Thousands die prematurely because they did not take sufficient exercise while attending school.

DAVID PAULSON, M.D.

HECK, THE NEWFOUNDLAND DOG.

I AM going to repeat to you a story, for the sake of leading you to think of Him who "loved us, and gave Himself for us."

The large Newfoundland dog, Heck, belonging to the St. Elmo Hotel, in the oil town of Eldred, Pennsylvania, was known throughout the Northern oil field for his great strength and almost human intelligence. The porter of the hotel was a favorite with the dog. He slept in a room behind the office of the hotel. One night the porter was drunk when he went to bed, and soon fell into a heavy sleep. Sometime in the night he was awakened by the barking of Heck, who was jumping on the bed and seizing the pillow with his teeth. The still drowsy man tried to make the dog go away, but the animal persisted in his efforts; and it finally dawned on the mind of the porter that the house was on fire. His room was full of smoke, and he could hear the crackling of the flames. He sprang from his bed, but was still so drunk that he fell to the floor. At last the faithful dog seized him by the coat collar, the porter not having removed his clothing on going to bed, and dragged him out of the room and half way to the outer door of the office, when the man succeeded in getting to his feet, and, unlocking the door, staggered into the street.

The dog no sooner saw that this helpless friend was safe than he dashed back into the house, and ran barking upstairs. He first stopped at the door of his master's room, where he howled until the inmate was made aware of the danger, and hurried out of the house.

A lady with a child in her arms tripped on the stair while hurrying out, and fell to the bottom. The child was thrown to the floor of the hall, some distance away. The woman staggered out of the door, leaving the child in the midst of the smoke that was pouring from the office door. The brave dog jumped in through the smoke, and, seizing the child by its nightclothes, carried it safely out.

The mother of the child being restored by the fresh air, cried out, "Anna is burning up in the house!" and made a dash for the building, as if to rush through the flames to seek her child. Heck had already brought the little one out, and he saw the frantic rush of the mother toward the burning building. He sprang forward, and disappeared with a bound over the burning threshold. The faithful animal never was seen again. His remains were found in the ruins. There is no doubt that but for Heck the fire in the hotel would not have been discovered in time for a single one to have escaped; and that the noble dog thought, from the half-crazed movements of the child's mother, that there was still

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another one in danger, and to rescue that one he gave his own life.

As you have read this touching story, young friends, have you not thought of our dear Saviour's sufferings and death for us? He said, "I have power to lay down My life." He was led by His great love for us to suffer—ah, much more than poor Heck for his friends! This noble dog did not intend to die, even the last time he rushed into the burning building; but Jesus knew when He came into this world all that He would have to suffer in our stead. Yet He gave Himself up to bleed and die that we might be saved. Those whose lives were saved by him speak of Heck, this noble dog, with much tenderness, and very likely at times with tears in their eyes. What a hard heart yours must be

if you do not feel it going out with warm love to Him who suffered, the Just for the unjust, that He might bring us to God!

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LESSON VIII.—SABBATH, NOVEMBER 25, 1899.

THE WIDOW'S MITE, AND THE DESIRE OF THE GREEKS.

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

Read Mark 12:41-44; Luke 21:1-4; John 12:20-36.

(Mark 12:41-44.)

41 "AND He sat down over against the treasury, and beheld how the multitude cast money into the treasury; and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And He called unto Him His disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury; for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living."

(John 12:20-36.)

20 "Now there were certain Greeks among those that went up to worship at the feast; these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be; if any man serve Me, him will the Father honor. Now is My soul troubled; and what shall I say? Father, save Me from this hour. But for this cause came I unto this hour. Father, glorify Thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered; others said, An angel hath spoken to Him. Jesus answered and said, This voice hath not come for My sake, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Myself. But this He said, signifying by what manner of death He should die. The multitude therefore answered Him, We have heard out of the law that the Christ abideth forever; and how sayest Thou, The Son of man must be lifted up? who is this Son of man? Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not; and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of the light."

NOTE.

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. Having exposed the hypocrisy of the Pharisees and denounced their sins, where did the Lord next go? What did He do there? Mark 12:41. Note 1. (2 Kings 12:9.)
2. Who came with an offering? Of what did it consist? Verse 42. Note 2. (Brass money; see Matt. 10:9.)
3. Whose attention did He call to the woman's act? and what did He say of it? Verse 43. (2 Cor. 8:12.)
4. Why was her act so highly commended? Verse 44.
5. Among the worshippers at this Passover, who are specially mentioned as being present? John 12:20. (Acts 17:4.)
6. In their anxiety to know more of Jesus, to whom did these Greeks apply? What did they ask? Verse 21.
7. What did Philip do? Verse 22.
8. Without giving a direct answer, what did Jesus say? Verse 23. (John 13:31, 32.)
9. How did Jesus then explain the necessity for His death? Verse 24. (1 Cor. 15:36-38.)
10. What did He say about the lives of others? Verse 25. (Matt. 10:39.)
11. Then what must those do who would follow Jesus? Verse 26. Note 3. (John 14:1-3; 1 Thess. 4:17.)
12. As Jesus realized that the time of His death was near, by what words did He show that His flesh shrank from the ordeal? Verse 27. (Luke 12:50.)
13. As evidence of His spirit of submission, what expression came forth from His lips? What response was heard from heaven? Verse 28.
14. What did the people recognize in this voice of God? Verse 29.
15. For what purpose did God thus speak to Jesus? Verse 30. (John 11:42.)
16. What did He then say of Satan? Verse 31. (John 14:30; Matt. 12:29.)
17. What did Jesus say His death would do? Verses 32, 33. Note 4.
18. What question did this statement raise among the people? Verse 34. (Ps. 89:36.)
19. In reply to this question what important truths did Jesus utter? Verses 35, 36. (John 8:12; 1 John 1:5-7.)

Side Lights.—"Desire of Ages," chapters 67, 68; "Spirit of Prophecy," vol. 3, chapters 4 and 5.

NOTES.

1. The treasury.—The wos had been pronounced in the outer court of the temple. The Lord, having done His duty in this line, calmly retired to the court of the women, the innermost point to which they were admitted, and there sat down opposite the treasury. This consisted of thirteen large chests, with openings shaped like the bell of a trumpet, to receive the free-will offerings of the people.

2. Threw in two mites.—These offerings were for the priests and poor people. It made no difference to this woman, in the warmth of her loving zeal, that she was poorer than some for whom a portion of the money was intended. Besides, she did not positively know just what disposition the priests would make of her offering. She simply answered a call of duty, and left results with Him who seeth and knoweth all things.

3. Let him follow Me.—Jesus was to die, so that He might, like the planted wheat, bring forth a product like Himself. If these Greeks would see Him, and be like Him, let them bear in mind His work, and follow Him in it, and then they would have assurance of eternal life; otherwise they would abide alone in their knowledge of Him. This lesson is for all to-day.

4. If I be lifted up.—Altho Satan was compassing the death of Christ in order to destroy the "Seed of Abraham," and so make God's Word of no effect (Rom. 9:6), yet the death of the "Seed" would prove not only its restoration, but the multiplication of it (Gal. 3:29). Like the kernel of wheat, if He die, instead of abiding alone, He would cause the "seed of Abraham" to abound everywhere, by drawing all to Himself.



LESSON IX.—SUNDAY, NOVEMBER 26, 1899.

WOS OF INTEMPERANCE.

Lesson Scripture, Prov. 23:29-35, R.V.

- 29 "Who hath wo? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? Who hath redness of eyes?
30 They that tarry long at the wine; They that go to seek out mixed wine.
31 Look not thou upon the wine when it is red, When it giveth its color in the cup, When it goeth down smoothly;
32 At the last it biteth like a serpent, And stingeth like an adder.
33 Thine eyes shall behold strange things, And thine heart shall utter froward things.
34 Yea, thou shalt be as he that lieth down in the midst of the sea, Or as he that lieth upon the top of a mast.
35 They have stricken me, shalt thou say, and I was not hurt; They have beaten me, and I felt it not; When shall I awake? I will seek it yet again."

NOTE.—Verses 29, 30, 31, and 32 may be dwelt upon as the four drunkard pictures; first, a mirror in which he may see himself; second, his pedigree; third, his snares; and, fourth, his inevitable harvest. Drunkards are not born, they are made; and they are made of just such material as the teacher of this lesson has before him. All drunkards were at first moderate drinkers. The perfect armor is total abstinence. They who refuse to touch liquor can never become drunkards. They who tittle are on the main line to a drunkard's goal, and there are very few switches.

Golden Text: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

SUGGESTIVE QUESTIONS.

- (1) What is the first question the wise man asks concerning the intemperate man? The second? The third? The fourth? The fifth? The sixth? V. 29. Note 1. (2) What is his first answer to the questions? His second? V. 30. Note 2. (3) What warning does he give? (4) What specifications does he mention of the dangerous drink? V. 31. Note 3. (5) What is the final effect of the intoxicating draught? V. 32. Note 4. (6) What will the drunkard see? How will he speak? V. 33. Note 5. (7) To what does Solomon liken a drunken man's unreasoning and dangerous doings? V. 34. (8) What is the condition of one who is completely under the influence of liquor? Notwithstanding the evil effects of his intoxication, what does he say? V. 35. Note 6.

NOTES.

1. Who hath wo?—There is no naming the terrible

"Ye have heaped treasure for the last days"

Such is the title of one of the twenty-four chapters contained in

HERALDS OF THE MORNING

THIS chapter is filled with instances showing the exact fulfillment of Scriptural predictions concerning the days in which we live.

Some of the instances cited are simply astounding, and were it not for the convincing proof introduced, would hardly be credited.

The latter part of the chapter is devoted to the effect this "heaping up" has upon the poor classes. In addition to giving statistics indicating their deplorable condition, the author quotes incidents which emphasize their desperate struggle for daily bread. We mention a few:—

"One man was asked to repair the roof over his workers. It was giving them rheumatism, asthma, and consumption. He said, 'Men are cheaper than shingles; no sooner does one drop out than a dozen are ready to take his place.'" And again:—

"The other day when I went to visit a house, a little bit of a girl met me outside the door, and seeing the basket on my arm, asked me if I had anything to eat in it; 'for, do you know,' she said pathetically as she laid her hand on a worn little apron, 'I feel awful queer there, kind of sore, you know?'"

"Is it any wonder, under these circumstances, that a gentleman who incidentally remarked in a 'sweat-shop' that he was forty-five years old, was met with the serious and deeply pathetic comment of a little girl, 'I should think any one would get so tired of living so long?'"

Near the conclusion of this chapter is the following statement by Bishop Potter:—

"The growth of wealth and luxury, wicked, wasteful, and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration."

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TO CONTRIBUTORS.

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

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

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

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

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multitude of woe that crowd in upon the one who allows himself to be ensnared with strong drink. There are woe to himself, and woe to his family, diseases, poverty, disgrace, loss of self-respect, and finally loss of soul. The drunkard realizes these woe in his sober moments, and then tries to drown them in the drink that caused them. Contentions.—Quarrelings, bickerings, and the struggle within himself between what he does and what he ought to do. Complaining.—All the evil and unpleasant traits of one's disposition are magnified by drink. Wounds without cause.—Those received in causeless or unreasonable quarrels, when inflamed by drink; also wounds received in accidents due to drunkenness; and, above all, the wounds of character. Redness of eyes.—The word refers to the blurring or dimming of the vision.

2. They that tarry long at the wine . . . go to seek out mixed wine.—The tendency of drinking is to continue at the bar; often the whole night is spent in carousals, quarreling, gossiping, and talking evil things. The mixed wine evidently refers to that which has been medicated for the purpose of increasing its intoxicating effect. The Septuagint reads, "Those who hunt out where carousals are taking place."

3. Look not upon the wine.—Do not put yourself in the way of temptation. It is too dangerous a viper to take into one's bosom even for once. When it is red.—"Red wines were most esteemed throughout the East."—*Peloubet*. Therefore it was the more dangerous to tamper with. Give it its color.—"The beaded bubbles upon which the wine-drinker looks with complacency;" "carries a bead."

4. Biteth . . . and stingeth like an adder.—This refers to the deadly bite or sting of the poisonous reptile. The East has many of these whose bite is death—a fit illustration of the intoxicating cup.

5. Thine eyes shall behold strange things.—There is no doubt that this refers to the terrible experience of the drunkard in delirium tremens, when his brain is on fire, and he sees a multitude of hissing reptiles of every sort.

6. I will seek it yet again.—The continued indulgence gradually but surely weakens the will power of the individual until he has no ability to resist the cravings of his unnatural appetite. He is then a slave; and only God can break for him the chains of that slavery. But the drunkard too often has lost his appreciation of divine things; the religion has been burned out of his soul, and he is lost.



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Book Department Notes

Our Book Department is crowded with orders, and reports an unusually large demand for some of its new publications. The first is

A Friend in the Kitchen

which was issued last year in Australia, and has already had a sale of 30,000 copies over there. In addition to being a most excellent cook-book, it contains much practical information about healthful living which will be appreciated by every housewife.

As an evidence of the demand for such a book, we are informed that out of 1,250 circulars sent out, over two hundred orders were received. The Department believes that agents will be prompt to recognize in this volume an easy-selling book for the holiday trade. Price is only 60 cents.



Another booklet along the same line, but covering a different field, is

The Natural Food of Man

Its author gives only such recipes as contain no meat, milk, butter nor eggs—in fact, no animal products whatever. However, the student of this modest volume will find, on testing its generous list of recipes, that they are not only healthful but extremely palatable as well.

Its first part is devoted to a Biblical treatise on the subject of "Man's Primitive and Best Diet," and is easily the best presentation of the Bible argument on this great question ever published.

There has been more matter furnished for this pamphlet than was at first anticipated—it will contain nearly one hundred pages instead of sixty—but the original price will be adhered to, although there may be a little delay in date of publication.

At this writing—October 20—nearly a thousand copies have been ordered, although date of publication is yet two weeks future.

The cover is a heavy antique paper, on which is printed an original design in two colors. Price, 25 cents; discount in quantities and to the trade.



Pagan Counterfeits

In the Christian Church

This pamphlet has been recently published for the author, Mr. C. A. S. Temple, who is a Seventh-day Presbyterian. It treats upon the traces of Pagan and Papal doctrine still to be found in the Protestant churches.

It contains about 200 pages; price, 25 cents per copy.



Sure Word of Prophecy

For several months this valuable pamphlet has been out of print, but the large and continued demand for a brief exposition of the Book of Daniel has made it necessary to issue another edition. Price, 10 cents.



Circulars and Catalogs

The Book Department will be delighted to send its 12-page circular entitled "New Things," its 72-page "Fall Catalog," or its 40-page "Twentieth Century Bible Catalog" free of charge to those interested in its literature.

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CONTAINED IN THIS NUMBER.

| | |
|---|--------|
| Poetry. | |
| The Christian's Motto | 2 |
| The Blessed Life | 3 |
| My Ransom, M. ELIZABETH BURNS | 10 |
| When Papa's Sick | 12 |
| General. | |
| The Life-giver | 1 |
| A Lesson for the Present | 2 |
| The Seal of God, MRS. E. G. WHITE | 2 |
| The Second Coming of Christ, FRANCIS M. WILCOX | 3 |
| The New and Living Way, URIAH SMITH | 4 |
| Humility Then Glory, A. F. BALLENGER | 5 |
| Sabbath Reformation, G. E. FIFIELD | 6 |
| Outlook. —The Educational Influence of War—Significant Conditions—"The Nations Were Angry" | |
| | 8, 9 |
| Missions. —Manila and Its Surroundings, EUGENE G. WOOD | |
| | 10, 11 |
| The Home. —Please Don't Tell Such Things, OSCAR—The Use and Abuse of Exercise, DAVID PAULSON, M.D.—Heck, the Newfoundland Dog, E. PAVSON HAMMOND | |
| | 12, 13 |
| International Sabbath-school and Sunday-school Lessons. | |
| | 14, 15 |
| Publishers | |
| | 15 |

Would you be kept from sin? This is the Bible way: "Thy Word have I hid in mine heart, that I might not sin against Thee."

The songs and music which have appeared in the SIGNS OF THE TIMES from time to time are original to this paper. Of course this makes them neither better nor worse, but it is well to know that they have not been published elsewhere.

Our regular subscribers will receive the World's Harvest number of the SIGNS "out of due time," that is, in advance. This is that you may see what it is, and thereby be inspired to give it a wider circulation. Price, single copy, 10 cents; five to twenty copies, 5 cents a copy; twenty-five and over, 4 cents a copy.

There are most important articles in this paper. Read that by Mrs. White, on "The Seal of God;" that by G. E. Fifield, on "Sabbath Reformation;" that by Uriah Smith, on "The New and Living Way;" that by A. F. Ballenger, on "Humility Then Glory," and that on "The Second Coming of Christ," by F. M. Wilcox. These are all interesting as well as important.

What a merciful Saviour is Jesus Christ! We may not plead our worthiness or works; at the best these are mixed with error. "All our righteousnesses [not sins] are as filthy rags." The effectual plea is that of David: "Have mercy upon me, O God, according unto Thy loving-kindness; according to the multitude of Thy tender mercies, blot out my transgression." And the prayer inspired by the Spirit will be heard of the Father.

"The Bible and the Bible only" was once the court appeal of Protestantism. Upon that it was founded; from that it drew its life vigor. Protestants held many erroneous opinions; they were only emerging from the papal wilderness of error, but the principles of the Bible, the standard and teacher, salvation by faith, Jesus Christ for King, for arms the Holy Ghost, were correct, and if followed would have led to such union and power as were manifest at the Pentecost. But Protestants have clung to the errors, and now they are yielding the principle. Now the *Literary Digest* says (Oct. 21, 1899): "That the teachings of modern critical research have seriously modified the Protestant view concerning the absolute authority of the Scriptures in matters of faith, is admitted on all hands." What is this but death to true Protestantism, and reversion to either Rationalism or Rome.

Dr. Frederick A. Cook will contribute to the November number of *McClure's Magazine* the story of his adventures with the Belgian Antarctic expedition of last year. The members of this expedition were the first men to pass a winter in the Antarctic; they were in the south polar ice pack continuously for thirteen months. Dr. Cook's article will be illustrated from photographs taken by himself.

"Thou God seest me" is generally used as a deterrent, to keep from sin, because God sees. It is usually quoted to children to keep them from evil deeds; but this was not its original use. It came to Hagar (Genesis 16) as a message of comfort. She thought she was driven out to die in the wilderness, but God saw her and supplied her need. God saw her; He therefore had not forgotten her. Remember this, discouraged soul. God sees you not to condemn, but to save.

THE REASON.

Why did God say to Abraham the gracious words, "Fear not, Abram; I am thy shield, and thy exceeding great reward"? Gen. 15:1. It is necessary to go back to the thirteenth chapter for the reason. In that chapter is recorded the strife between the herdmen of Lot and Abraham, and Abraham's divinely unselfish solution. He to whom all the land was promised, said to Lot, his beneficiary: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand then I will go to the left." We know the sequel. Notwithstanding its wickedness, Lot chose the beautiful plain of Sodom, fertile, "even as the garden of the Lord," was captured in a war which followed, and was rescued without cost by Abraham, who remained in the less fertile heights of the promised land. It was then, and to such a heart, that God gave the gracious assurance: "Fear not, Abram; I am thy shield, and thy exceeding great reward."

"For the Lord God is a sun and shield;
The Lord will give grace and glory;
No good thing will He withhold from them that walk uprightly.
O Lord of hosts,
Blessed is the man that trusteth in Thee."

PROGRESS OF SPIRITISM.

THE Society for Psychical Research is blossoming into a Spiritualist organization, just as we were sure years ago it would, when it began so earnestly to investigate Modern Spiritualistic phenomena with human senses as a guide. Dr. Richard Hodgson, president of the American section, declares that Mrs. Piper the medium through whom he has been converted, is the most remarkable woman in the world's history. Professor Hyslop, of Columbia University, as we have before stated, is another convert; and he promises within two or three years proof of existence after death. Dr. Hodgson first visited Mrs. Piper a skeptic, "to unmask her;" now he declares, "I simply say, 'I believe.'" The "influence" now guiding Mrs. Piper, he tells us, is bringing nearer together the states before and after death. This began in June, 1897. He further says (we quote from the *Literary Digest* of October 7):—

"The world is on the eve of great developments. In two years' time, or perhaps sooner, by means of the most remarkable woman who has appeared in the world's history, I will publish to the world a new interpretation of the laws of humanity, of that great primitive universal religion which no dogma and no sect of to-day can contradict. It will be a new revelation, a new faith. To suffering humanity, tortured for centuries with doubts, wavering first this way and then that, it will need no explanation. The new and yet ever old truths need only the restating—they compel belief."

Minot J. Savage, the Unitarian preacher of Boston, is another firm believer; and there are many more to follow on the same evidence. Of course these men and others will be told events of years ago. Of course there will be revealed to them things unknown to living mortals. We do not question the revelations; they are probably facts. But who are the revelators?—Not Mrs. Piper; not the spirits of the dead ("for the dead know not anything," declares the Word); but they are the demons of the bottomless pit who take advantage of an erroneous belief, and come in the guise of the spirits of the

dead. "They are the spirits of demons." Satan said in the beginning, "Ye shall not surely die." He then laid the foundation of all idolatry, of the doctrine of transmigration of soul, purgatory, mariolatry, adoration of saints; and Modern Spiritualism is rearing a superstructure on the same base. The only escape from the delusion is God's Word. Isa. 8:20.

God's Word is the same now as when it made Jesus of Nazareth the character He was. It is the same now as when He said, "The words that I speak unto you, they are spirit and they are life." It is the same as when He prayed, "Sanctify them through Thy truth; Thy Word is truth." It is the same as when Paul declared: "And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." It is the same as when the same apostle said: "All Scripture is given by inspiration of God [God-breathed], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, . . . Preach the Word." It is the same as when another wrote: "For the Word of God is quick [living], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Blessed is the man who builds on the Word; for "the Word of the Lord endureth forever."

The "Literary Digest," quoting from the *Springfield Republican*, gives an account from an eyewitness of wholesale corruption in army affairs in the Philippines, by which the government and private soldiers are fearfully swindled. But the same things are at home in our large cities. These things should emphasize to the Christian the truthfulness and importance of the prophecies of God's Word, which declare not only that these things shall be among professed Christians, but the cause of them: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, . . . truce-breakers; . . . having a form of godliness, but denying the power thereof." See 2 Tim. 3:1-5. We are in the last days; the "perilous times" are here.

Waiting and Doing—True faith can wait God's time. When the Lord made a covenant with Abraham, as recorded in Genesis 15, the man of faith did his part of the work and waited for God. He killed the sacrifice, and divided the pieces. Still the Lord did not come. Fowls came to devour the sacrifice, but Abraham drove them away. At evening he was made to suffer the agonies of the Egyptian bondage, and when it was dark, God came. Faith waited; and blessed are those who, having done their part, can wait upon God. Faith also obeys. When the Lord told Abraham to circumcise the males of his household (Genesis 17), he did it on "the selfsame day." True faith both waits and acts; for it lays hold not of appearance, but of the Word of God.

Drifting.—The trend in theology is well characterized (tho not so meant) by the *Independent* the "Drift of Religious Thought." In speaking of the late Congregational International Council, it notes that the council was marked by "the almost complete victory of liberal theology." Again: "This recognized and pronounced liberalism indicates a general drift, for the Congregational Churches have always been in the van of religious thought of the country." It is a sad place to be in the van of a "drift." The current in this world is downward. Satan is working with mighty power. The enemy has come in "like a flood." God's Word is against that current. To drift is to go from God. The true child of God is climbing, not drifting.

What a satisfaction it is in this present state of affairs to know that "the Most High ruleth in the kingdom of men." The future is with Him. And so the Christian can even take "joyfully the spoiling" of his "goods, knowing" that he has "in heaven a better and an enduring substance." Heb. 10:34.