



Free Advent Banner

“He that Wineth Souls is Wise”

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THE THIRD ANGEL'S MESSAGE

(Continued from last issue)

By H. L. Mignott.

The Third Angel's Message is God's against the false worship that Satan has set up in Christendom, through his agent—the beast—the Papacy. The head of this false system is called “the man of sin.” 2 Thess. 2:3, 4. Now, the word of God declares that: “Sin is the transgression of the Law” of God. John 3:4. Satan has, through this “man of sin,” deceived the whole world,” by causing them that dwell on the earth to bow to his decree of false worship in the transgression of God's Law. Concerning the work of this “man of sin,” the prophet Daniel tells us that “He shall speak words against the Most High, and think to change times and Laws: and they shall be given unto his hands until a time and times, and the dividing of time.” Dan. 7:25.

Mark the specifications of the prophesy. (a) He shall speak great words against the Most High. He claims to be instead of the Son of God upon the earth. Jesus the Son of God, is God. To the unbelieving Jesus, He was mere man, and because He claimed to be God, He was looked upon as a blasphemer, John 10:33. But the power brought to our new

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WHAT ORGANIZED LABOR THINKS ABOUT ORGANIZED CAPITAL?

(Concluded from last issue)

Thus organization and combination is the policy now being pursued. Organized labor on the one hand, and combined capital on the other, represent two great divisions of our industrial society. And while there is perhaps no doubt that, through the organization of labor both the income of the labor organizations and the profits of the combinations of capital have increased greatly.

What may be said in regard to the middle class, the great unorganized public? They have not caused the trouble and unrest, yet they have had the worst of it. The burden has fallen heaviest on them. The great majority, with no way of raising their salary or of increasing their income have been forced to pay more for all the necessities of life.

H. N. Gaines of Topeka, Kans., editor of the Farmers' Advocate, in a speech made at Omaha, Neb., March 1, 1904, outlining the reasons for a farmers' organization, said: “Look where you will capital is strongly entrenched behind an almost impregnable fortress of organization. On every hand the farmer feels the hand of oppression. Capital fixes the price of everything he buys, and names the price on everything he produces.” At the same time Mr. Gaines paid his respects to the multimillionaires

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EARTH TO BE PURIFIED BY FIRE

The only thing to do with a heap of rubbish is to burn it up. This is what we do with our rubbish heaps, and this is what God will do with a rubbish heap which will be before Him for disposal in the day of Judgment.

For there will be a vast rubbish heap to be disposed of when the time comes for this present world to give place to the new earth which will be the eternal abode of the righteous. It will consist of the accumulated rubbish of all the centuries since the fall of man in Eden, and of that also which resulted from the fall of Lucifer in heaven. The final scene is thus portrayed in the words of Scriptures:

“And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city: And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day

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EDITORIALS

"Much prayer, much power;
Little prayer, little power;
No prayer, no power."

Upon the sea of life the same breeze of success and the same blast of misfortune will bear one onward to brighter shores and more genial climes, and at the same time drive another into deeper darkness and greater danger. The same temptation makes one firm as a rock and another weak as water. The same blessing fills one heart with love and gratitude and another with pride and discontent. The humble and the pure in heart find a **path-way** of flowers in same field where the proud and selfish find nothing but thorns.

The mother is the queen of the home. She must not allow her children to treat her as a slave. Many a mother has gone down into the grave with a broken heart, because she made a slave of herself, doing things that she should have taught her children to do. Let every mother teach her children that they are members of the family firm, and must bear their share of the responsibilities of this firm.

—Mrs. E. G. WHITE.

"Worry is blind and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He

has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet."

Have you an arguing habit? If you have, break yourself of it; for it is a deadly vice as the dope habit, and just as sure to ruin your happiness for life, and bark you in your struggle to succeed. Nor is the drug fiend any more to be avoided socially than the arguing fiend. You know the kind of people I mean; they feel that it is their special duty to disagree with everything that is said by anyone else, and to oppose everything that any one else wants to do. You can't make any statement, however simple, without having to go to the mat with them over it.

If you opine that it a pleasant day, they find it too hot, or too cold, or too wet, or too dry. If you praise the food at dinner, they find hundred faults with it. If you voice his or her admiration of a friend, they tear his or her character to tatters. If you indiscretly mention that you are going to do a certain thing, they prophesy dire disaster. If you say you are going to a place, they throw a million obstacles in your way. Look about you, and you will never find an arguer who has made a successful life. . . .

It is in the family circle, however, that the arguer gets in his deadliest work. There let two of these be left together, and the warfare rages from the coming up of the sun to the going down thereof, and back again. No subject is too small and significant to fight over; and there is no peace, nor rest, nor happiness under that roof. Such husbands and wives soon come to hate each other.

Their children have no respect for them, because, in the heat of the argument they have heard each make horrible accusations against the other, and

they themselves become little guerillas, who fight first on one side and then on the other, when they are not battling among themselves. If you want a recipe for making marriage a failure, just argue. It's all that is necessary.

And to what end is the argument, or who changed his or her point of view because of one? Never—Nobody love an arguer.

The people we like, and whose society we enjoy, are those who are congenial, who like the same things we like, and hold the same views that we hold. And what egotism it is to try to force our ideas and ideals on others; How can we be sure that the mantle of Solomon has fallen upon our shoulders, and that we are wiser than our fellow creatures? How can we presume to know that our way is better than their way. And even if we know better, what right have we to deprive another of his individual freedom to live his own life in his own way, and have and do the thing he desires without being badgered about it?

The moral of all of which is that it is the part of policy, of good sense, of kindness and of fairplay, never to argue, and when we do not agree with others, to keep our opinions to our selves, unless they are asked for. Of course, to ask the arguer to deny himself the pleasure of hearing his own voice is to ask him to make a heroic sacrifice, but it pays. The most important thing that any human being ever learns is when to quit talking.

The Lord has called, and He still calls for those who are apparently blind to their deficiencies, the self complacent ones, who plan and devise how they can best situate themselves. God help the spiritually blind to see that there is a world to be saved.

The truth is to be made manifest to those who know, it not, and this work calls for the self-denying grace of Jesus Christ.

Thousands who are now spir-

itually useless should be digging up their buried talents and putting them to the exchangers. Many have written for themselves their resolves to do as little as possible, and these have sealed their resolutions for the judgment of that great day when every talent will be required by God that He may see what each one of His servants has gained by trading. Those who think they will surely reach heaven while they follow their own ways and imaginations, might better break the seal, and re-examine their title to the treasures of heaven. The men and women who feel at ease in Zion might better become anxious about themselves and enquire, "What am I doing in th Lord's vineyard? Why am I not yoked to Christ, a laborer together with God? Why am I not learning in Christ's school His meekness and lowliness of heart? Why have I no burdens to bear in the service of Christ?" Why am I not a decided and earnest Christian, employing all my powers in laboring for the salvation of souls who are perishing all around me? Saith not the word, "we are laborers together with God; we are Gods husbandry, we are God's building? Shall I not, with my Saviour's help, build a character for time and eternity, and promote godliness in myself and in others the sanctification of the truth?" Come, my brethren and sisters, and seek conversion of soul, body, and spirit. Unfold your napkin and begin to trade with your Lord's talents. In so doing gain other talents. Every soul entrusted with talents is to use his talents to benefit others who in the great day of final reckoning will say, "I was afraid, and went and hid thy money in the earth: lo there thou hast that is thine?" To such the Lord will answer, "Thou wicked and slothful servant. . . Thou oughtest therefore have put my money to the exchangers, and then at My coming should have received Mine own with usury."

Man is only required to do ac

ceering to his ability. But his ability will grow if it is exercised. Wake up, brethren, for your own soul's sake, wake up. Without the grace of God ye can do nothing. Work while you can. Be not deceived into thinking that your lot in life is to be constantly favored, that you can shirk the path of self-denial and self sacrifice, which Christ bids all share with Him. You will gain a valuable experience in being partakers of the self-denial and self-sacrifice of Christ. Mrs. E. G. WHITE.

THE POWER OF FAITH.

Christ, during His life on earth, was just as dependent upon His Father to live a sinless life as we are dependent upon Christ to abstain from sin.

"Though He were a Son, yet learned He obedience by the things which He suffered." Heb. 5:8. That is, He learned through suffering, to keep in the path-way of obedience. Christ in the flesh was no stronger than we. Without faith in Him we can do nothing; and Christ, without faith in His Father, could do nothing. He said, "without Me ye can do nothing." He said, "I can do Myself do nothing." John 5:30, 15:5. Two individuals who can do nothing are equally weak. It was by the power of the Father through Christ's faith that the sick were healed and the dead were raised to life.

Every act that Christ did was an expression of the Father's love, and an exhibition of His power in man's behalf. Every act, every deed of kindness bestowed upon others, by Christ's followers, is an expression of our Saviour's love to our fellow men. Such acts are the fruit of faith, and all the honor belongs to the God-head. The honor cannot be divided between God and man.

Some acts that are done by those who profess no faith in Christ may appear good; but selfishness prompts every deed that is not done by the Spirit of Christ. "Whatsoever is not of faith is sin." Rom. 14:23.

Forgiveness From The Heart.

Most professed Christians are able to repeat the Lord's Prayer from memory, and often do so; but many do not sense the significance of the words, "Forgive us our debts as we forgive our debtors."

We should not make a request of the Lord which we should not really wish to have fulfilled.

Before offering this prayer, it will be well to examine one's heart, to be sure that there is no hatred or malice there. If we do not forgive those who have wronged us, how can we ask God to forgive us wherein we have done wrong?

We have instruction on this point in one of the Saviour's parables:

Because a man would not forgive his fellow-servant, his Lord would not forgive him, but gave him over to be punished to the full extent of his debts; and the conclusion is,

"So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses." Matt. 18:35. So the Lord will not forgive us, even though we ask Him, unless we forgive others.

It is not enough to say that we forgive, but we must really forgive from the heart. The Lord, being our Judge, knows well whether we do this or not.

Our People Are Too Busy.

- Too busy to read the Bible,
- Too busy to wait and pray,
- Too busy to speak out kindly
- To someone by the way—
- Too busy with care and struggle
- To think of the life to come,
- Too busy building mansions
- To plan for the heavenly home!
- Too busy to help a brother
- Who faces the winter's blast,
- Too busy to share his burden
- When self in the balance is cast!
- Too busy for all that is holy
- On earth beneath the sky,
- Too busy to serve the Master,
- But—not too busy to die!

What Organized Labor Thinks.

(Continued from page 1)
of the country, the Rockfellers, Carnegies and Goulds, and to the trusts of the country. He said: "The vast combinations of capital have a monopoly on the necessities of life, and fix the price to the consumer, whether the produce is from the farm or factory, so that the consumer must pay the price or go without."

It is to be deprecated that this state of things exists. The principles involved on both sides do not speak for either peace or prosperity. They are subversive of the best interests of society and good government.

The Hon. S. M. Hotchkiss, ex-commissioner of labor of Connecticut, truthfully says:

"There are higher ambitions than to be rich. The study of economics, however important, is not man's noblest study. The mightiest nation is the one that rests upon the strongest moral basis. If we make everything of wages and profits, of course we shall fight over their proper division."

The Gospel of Christ is a gospel of peace, love, and good will to men. It is not a gospel of force. If the principles of the everlasting gospel were properly applied in the world, universal peace and prosperity would prevail. But these two mighty organizations of combined capital and combined labor arrayed against each other, foreshadow revolution and ruin.

GOD KNOWS HOW.

We read 2 Peter 2:9 that "The Lord knows how to deliver the godly out of temptation." There is not a circumstance in the life of any individual, beset as all are, by the wiles and snares of Satan, that is so intricate and dense, that the Lord cannot give deliverance. He "knows how to deliver." Not only does He know how to deliver, but He is faithful, and will with the temptation, make a way of escape, that we may be able to bear it. 1 Cor. 10:13.

It may not please the Lord

to show us the ways that He has in mind, for our deliverance, when we first meet the temptation; perhaps we need to learn to endure, but deliverance will come, just as sure as we have the promise.

We may want to get out of temptation by our way of planning, but the best way to do it is to let Him guide us through just the way that He has for our escape. He tells us that He will guide us with His eyes. Of course He cannot do this for us, unless we look to Him constantly. The Psalmist tells us how to do this "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord until that He have mercy upon us." He will not disappoint one who makes Him their confidant. Because he hath set his love upon Me, therefore will I deliver him." How worthy is such a God of our confidence and love.

So, if we place our love upon Him, and let Him deliver us out of every temptation, at the end of the struggle, after the last victory Jesus will, with His own hands, place a crown upon those who have learned not only that the Lord knows how to deliver out of temptation but have let Him work deliverance for them.

Let us keep this in mind when in temptation.

The Third Angel's Message.

(Continued from page 1)

is mere man, and when he make the pronouncement of being the Vicar of Christ, he certainly has spoken great words of blasphemy against the Most High. Rev. 13:1. 5. 6. (b) The wearing out of the Saints of the Most High was fulfilled by the action of the Papacy in its Martyrdom of God's people during the 1260 years—the time of times and the dividing of time, from A. D. 538 to 1798, during which period they were delivered into its hand. Concerning its destruction of God's people the record says:

"I saw the woman drunken with the blood of the saints and

with the blood of the martyrs of Jesus," who were killed "with the sword, and with hunger, and with death, and with the beasts of the earth." Rev. 17:6,; 6:8.

And (c) that he would think to change **times** and **laws**. As everybody knows, the day, the month, and year relate to time. And these have their origin with the Omnipotent. They are His ordinances. Jer. 33:20, 21. It is a fact worthy of our notice that when Israel left Egypt for the land of Canaan, God revealed to them the proper time the day, and year. "This month," He declares, "shall be unto you the beginning of months: it shall be the **first month** of the year to you." Exo. 12:2. That month is Abib or Nisan, Duet. 16:1, and corresponds to or begins in April.

But the beginning of the year has been changed by Rome from God's appointed way, to January and from Spring to Winter. And the whole world says that it is right. December from the Latin, Decem—Ten; has by Rome been called **twelve**, and applied to the twelfth month according to Rome; and the whole world says that it is right, in the face of **the fact** that the **Latin for twelve is Duodecim**. Rome has changed the beginning of the year from spring to winter; for, as everybody knows, January is winter. And she has changed the beginning of the day **from sunset** Lev. 23:32. Mk. 1:32, according to God's appointment, **to midnight**. So we see that Rome, to fulfill the above prophesy, has thought to change times—the year and the month and day. But she was also to change the Laws of the Most High. And that she has done in the alogatim of the fourth precept of the Decalogue which demands the observance of the seventh-day Sabbath; and in its stead has set up the observance of the first day of the week. And, in order to **legalize** the **adovation** of **images**, she has expunged the second precept. Thus has that power think to change the times and the laws of the Most High. Against these things the

warning of the Third Angel is directed, as well as against the spiritual dectension there is in Christendom. Reader will you give heed to the warning of God? Read Rev. 14:6-12; 18:1-4.

Earth to be Purified by Fire.

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and night for ever and ever." Rev. 20:7-10.

Within the "beloved city," which is described in Rev. 21:10:27, are those who have kept the commandments of God and have right to the tree of life. Rev. 22:14. On the outside of the city walls "are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." Verse 15. This is the rubbish heap, and it is a vast one. It includes kings and emperors, and men of wealth and power and fame. More than this, it includes the whole host of fallen angels. It includes him who once, as Lucifer, ranked next to the Deity. Now, cast off and wholly severed from God, all his wisdom and power become as naught, and do not save him from the rubbish heap. In that vast throng is much might and learning and talent, but absolutely nothing of any value whatever. From Satan down to the lowest save it is all rubbish.

It is the love of God and the keeping of His commandments that make the difference at last between worth and worthlessness. between those on the rubbish heap and those in the city of God. Nothing is of any worth divorced from God.

When all is ready for the conflagration, God sets fire to the great rubbish heap and it is utterly consumed, till not a vestige of it remains. That will be God's house-cleaning, and it will be done for eternity. Let us shun the rubbish heap.

J. W. MANN'S.

If You Are Well Bred.

You will never gossip;
You will not use slang.
You will be courteous, kind,

and forgiving.

You will never, never chew gum in public.

You will never boast of your achievements.

You will never forget the respect due to age.

You will never say an unkind thing about any one.

You will never remind a cripple of his deformity.

You will never have scrupulous regard for the rights of others.

You will never forget engagements, obligations, or promises.

You will never guage your civility to any one by his bank account.

You will use the same code of manners at home that you use in company.

You will always consider the interest and happiness of others before your own.

You will never make sport of the peculiarities or idiosyncrasies of others.

You will exhibit interest in, but never undue curiosity about the affairs of others.

You will be as gracious to those whom you consider your social inferiors as to your equals or superiors.

You will never funder any circumstances cause another person worry and unhappiness, if it can possibly be avoided.

WILL TRADE AND LABOR UNIONS SOLVE THE PROBLEM?

As the outgrowth of our present social conditions, trade unions have been formed, in order, as the unionists maintain, to protect themselves against the greed and oppression of monopolies. That their cause is a just one is a settled conviction with them, and they are confident that, through organization on their part, or by the ballot, they will finally triumph.

The first trade unions of Great Britain semi-secret societies. This was because enactments were passed by the government in the year 1800, that prohibited the agreement of associations of working men.

There are at present, however, many unions in England, Scotland and Ireland; and they have influenced legislation in favor of the working man.

It is now admitted that there is over six million trade unionists in Europe.

The first union of the kind formed in the United States was in 1806, the tailors, it is claimed, being the first to organize. From 1825 to 1830 there was quite an agitation in the United States by the workmen over the question of fewer hours of work and higher pay. In 1834 there was formed a trades assembly at Boston. The first industrial congress of the United States met in New York in 1845. During the sixties and seventies, the industrial agitation was continued, and local labor organizations were formed in various parts of the country. Their continuance, however, was of short duration. After serving the purpose for which they were organized, they disappeared.

The emancipation of the Negro race as a result of the Civil War; threw millions of freed men upon the labor market, and in turn revived the labor question, as it had its effect in developing capitalistic production. Following the war there was an era of extraordinary activity. And through inventive genius, power and machinery were provided to operate in factory, mill and mine. Railroads were built which penetrated the great West, and the population rapidly spread over our vast domain. Soon a congested condition of things appeared: the markets were glutted, and our productive machinery to a great extent became paralyzed. The "good times" had come to an unexpected end, and factories and workshops were closed down; wages were generally reduced, and thousands were discharged from employment. Then the country swarmed with idle workmen, and everybody was earnestly discussing "the panic" and the "hard times."

Then followed the great

railroad strikes; chattels were seized and sold under the sheriff's hammer; the tramp era was inaugurated, and the tramp became a recognized factor in our national life. Commercial armies were organized under the leadership of Generals Coxey and Kelly. The improved machinery produced during the Civil War supplied the loss occasioned by the removal of thousands of men from farm and workshop; and when the war was over, the disbanded soldiers helped to swell the ranks of the unemployed.

At the close of the Civil War there were only about thirty or forty labor unions in existence, including national, international and amalgamated. Since 1866 they have increased with astonishing rapidity, and at present the American Federation of Labor, with Mr. Samuel Gompers, of Washington, D. C., as President, has an aggregate membership of nearly two million. Their reason for associating themselves together in unions is that "men cannot stand alone they must combine to enforce their rights, and advance their interests.

(To be continued)

CHRIST AND HIS CHURCH.

(Mrs. E. G. White)

The words spoken by Christ of Jerusalem are "Your House is left unto You Desolate." What anguish of soul did Jesus feel when all His appeals, His warnings and reproofs were resisted! At the time He brought them home to the soul, impressions were made; but self-love self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented His hearers from humbling themselves before God, and confessing their sin in resisting His Holy Spirit, and reluctantly He left them. On the crest of Olivet, as He beheld the city, He wept over it, saying, "If thou hadst known, even thou at least in this day, the things which belong to thy

peace." Here He paused. He was loth to utter the irrevocable sentence. O, that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed His sentence, "But now they are hid from thine eyes." On another occasion He lamented the impetence of the chosen city: "O, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, but ye would not! Behold, your house is left unto you desolate." The Lord forbid that scene should now be repeated in the experience of God's professed people. "My spirit," He says, "shall not always strive with man." The time will come when it must be said of the impenitent, "Ephraim is joined to his idols; let him alone."

Will the church see where she has fallen? A coldness, a hardness of heart, a want of sympathy for the brethren, exists in the church; an absence of love for the erring is manifest. There is a withdrawing from the very ones who need pity and help. A severity, an overbearing spirit, such as existed among the Pharisees, exists in our churches, and especially in those intrusted with sacred responsibilities. They are lifted up in self-esteem and self-assurance.

The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some—a spirit so devoid of sympathy, of tender appreciation of those whom He loves. Brethren, you who close the heart against Christ's suffering ones, remember that as you deal with them, God will deal with you. When you call, He will not say, "Here am I;" when you cry He will not answer. Satan is watching, preparing his delusions to ensnare those who are filled with self-importance

while they are spiritually destitute.

(To be continued.)

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