

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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A FEW THOUGHTS FOR EVERY SEASON.

THOU shalt call His name JESUS; for He shall save His people from their sins." Matt. 1:21.

"AND they shall call His name EMMANUEL, which being interpreted is, God-with-us." Matt. 1:23.

BOTH of the above scriptures refer to the birth of our Lord Jesus Christ. At this season of the year His birth is celebrated by many, who believe December 25 to be its anniversary. The above texts, it is safe to say, will be used in Christmas-tide celebrations not a few. They will be used for the season and forgotten. We are using them at this time, not because of the season, not to call attention to a feast or festival, but to impress upon all, so far as the Lord may help us, that these scriptures are not for a special season, but for every season.

UPON whatever day Christ was born, it is certain that He was not born upon December 25. He was more probably born in early mid-autumn, the definite time of which no mortal may determine. God has not revealed the exact day of His birth or death or resurrection or ascension; and the multitude of theories concerning it held by learned men, is evidence of the uncertainty. The reason why the Lord has not revealed the definite time is that He would have us regard the fact, not the day; that a day is not a fitting memorial of any of these things; and that the truths taught in the birth of Jesus are living, present truths, as applicable to us now as when they occurred.

of yule log and wreath, with sending of gifts one to another. And a backslidden, worldly church, deceived by the perverter of all truth, thought it would be a good thing to adopt the heathen festival, or a portion of it, "Christianize" it, and so the more easily "convert" the heathen. The result was loss to the church.

now to him who is bound by the cords of his sins, who is laden with iniquities, who is without strength in himself. The message is "to all people," to the nineteenth-century people as well as the first-century people, to men on October 25, on January 15, or on any other date, as truly as on December 25.



"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11.

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire, while the beautiful sing,
And the manger of Bethlehem cradles a King.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay, we shout to the lovely Evangel they bring,
And we greet in His cradle our Saviour and King.

—Holland.

O, IT is perennial glad tidings! It is "the everlasting Gospel" to a fallen world. The angel's message comes now to every sin-sick soul, "Unto you is born this day . . . a Saviour, which is Christ the Lord." He was born into this world that He might be born anew in the heart of every soul who would receive Him. "That Christ may dwell in your hearts by faith," He must first be born there. That He may be born there, the Spirit of God must take possession of you. You must welcome that Spirit sufficiently to give up self, to ask, seek, knock, that God may bestow it upon you. He will do it; for He is more willing to do it than are earthly parents to give good gifts unto their children. Luke 11:9-13.

His name is JESUS—Saviour. He, and He alone, can save from sin; "for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Saving from sin, He saves from death; for death is the fruit of sin. James 1:15. Saving from sin, He saves unto righteousness; for "this is the name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6. Saving to righteousness, He saves to life eternal; for "in the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28.

"HOW CAME December 25 to be set apart?" you ask. It is the last day of the old pagan Saturnalia, brought down to us, and called Christian. The old Saturnalian feast was celebrated with excesses of all sorts, with lights, with evergreens, with the licentious emblems

THE "song in the air" and the "star in the sky" are for the sad hearts and benighted wanderers in earth's gloomy vale now. The "good tidings of great joy" are for those who are now in the gloom clouds of despair, whose ears have heard only the woe and curses of sin. The blessed news of a SAVIOUR comes

"His name shall be called EMMANUEL," GOD-WITH-US. (Margin of Matt. 1:23.) Not with us on the day of His birth alone, not with us during His thirty-three years of earth life alone, but with us forever. He became just what we are,—a partaker of flesh and blood,

subject to sin, infirmity, death, meeting all life's woes, temptations, trials—that we might be one with Him, triumphant over all. He is still God-with-us. Our divine-human Saviour lives with all His human members. He is touched with the *feeling* of all our infirmities. From Him pulses out to all His children in the flesh the never-failing streams of the water of life. And to every soul still peals through galaxies of holy angels and faithful followers the glad invitation of the good tidings of great joy. Come, come, come, and partake of the water of life freely. O reader, Jesus Christ, if born anew by faith in your heart, if dwelling there by faith, is a Saviour every day, a perennial wellspring of joy!

WORK IN CHRIST'S LINES.

CHRIST set Himself apart to achieve the redemption of man, that man might understand the service he owes to God, and learn how to discharge its duties. His life on earth was a perfect life. Every circumstance He turned into an occasion for imparting truth. Foretelling His work through the prophet Isaiah, He says: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

There is a sustaining power in the deed done to benefit and bless humanity. This was the power that strengthened the world's Redeemer. He declared, "I came down from heaven not to do Mine own will, but the will of Him that sent Me." His will was put into active exercise to save the souls of men, but He waited and lived and worked in dependence upon God. In everything He moved in perfect harmony with the Father. The Commander of all heaven, He humbled Himself to stand at the head of fallen humanity, to reveal to human beings perfect obedience to all God's commandments. His servants to-day would do well to ask themselves, What kind of a will am I cultivating? Have I been gratifying my own desires, confirming myself in selfishness and obstinacy? If we are doing this, we are in peril; for Satan will always rule the will that is not under the control of the Spirit of God. When we place our will in unison with the will of God, the obedience that was exemplified in the life of Christ will be seen in our lives. God requires us to keep His commandments, that we may cultivate the attributes which made the Saviour's life pure, holy, and undefiled.

Many blessings are lost to Christ's professed followers because they have so limited an experience in being crucified to the world. There is nothing so hard as the crucifixion of the will. Christ was tempted in all points like as we are; but His will was ever kept on the side of God's will. In His humanity He had the same free will that Adam had in Eden. He could have yielded to temptation as Adam yielded; and Adam, by believing and obeying God, could have resisted temptation as Christ resisted it. Had Christ so willed it, when tempted in the wilderness He could have commanded the stones to be made bread. He could have cast Himself down from the pin-

nacle of the temple; He could have yielded to Satan's request to fall down and worship him, the usurper of the world. But at every point He met the tempter with, "It is written." His will was in obedience to the will of God. The will of the Father was revealed throughout His entire life. It was a part of His very being.

Christ's obedience to His Father's commandments is to be the measure of our obedience. Those who follow Christ, if they would be complete in Him, must keep their will surrendered to the will of God. The man Christ Jesus was the greatest Teacher the world ever knew. During their three years of discipline under His instruction, the disciples received many precious lessons. They also received rebuke for their dulness of apprehension. They could not take in the great scenes presented to them. But when their Teacher was about to leave them, He bade them tarry in Jerusalem until they should be imbued with power from on high before going forth to preach the truth of the kingdom of God. The Saviour well knew that their arguments, however logical, would not melt the hard heart, or break through the crust of selfishness and worldliness. The truth could only be effectual when coming from hearts made warm and lips made eloquent by a living knowledge of the Way, the Truth, and the Life.

The evangelist John withdraws the curtain, as it were, and as a consecrated high priest enters into the holy of holies, opening to us the sacred character of Christ. He gives the record of Christ's last moments with His disciples. As the Saviour gave His last messages to His beloved followers, words filled with weighty importance fell from His lips. These words of inspiration were to be their anchor during the test and trial before them. "Let not your heart be troubled," He said; "ye believe in God," who is so plainly revealed in the Old Testament Scriptures. Believe in Me as the brightness of His glory, the manifestation of His character. "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you," to secure for you the right to a home in My Father's kingdom. "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." I left the courts of heaven to come to you and show you the way, and I will be with you in the mansions I have prepared. Let not sorrow fill your hearts; for I love you, "and whither I go ye know, and the way ye know."

For All Time.

The instruction Christ gave His disciples when He was among them He gave for the encouragement of His followers to the end of time. In His humanity He prayed for them. He prays for them still, as officiating high Priest within the veil. Abundant provision has been made that those who will seek God with the whole heart may find Him a present help in every time of need; for help has been laid on One that is mighty. To-day He commissions His workers, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." God calls for living, acting, working men, men who from the first moments of their religious life will depend upon God and trust in Him who is the Head of the church. "Ye are a chosen generation," He says, "a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath

called you out of darkness into His marvelous light." The Lord has a great work for His disciples to do, not in their own wisdom, but in the wisdom which He will give them. In every church we need Christlike workers, those who in life and character are growing in the divine likeness by working to call sinners to repentance. The spiritual life of the church can be kept alive only as the members make personal efforts to win souls to Christ. No amount of mental culture or theological training will do this work. But it can be done by the soul who is humble and contrite, and imbued with the Spirit of God. The bright beams of the Sun of Righteousness must shine upon the heart of the worker and purify his life before light from the throne of God can come to those who sit in darkness.

There is a solemn obligation resting upon all. God's admonition reaches to every soul: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Our faith is to be a faith that works by love and purifies the soul. We are to be imbued with the Spirit of Christ, to work in Christ's lines. "Work out your own salvation with fear and trembling," the apostle says. "For it is God which worketh in you both to will and to do of His good pleasure." A sharp warfare must be instituted against selfishness and the corruption that is in the world through lust. The wrong act repeated becomes habit, to act and react upon mind and heart; and unless divine power shall interpose, and the human being become partaker of the divine nature, the sure result will follow. Strengthen not the evil will by turning it in wrong lines. Your life hid with Christ in God will be divested of all unselfishness. Causes and effects are linked together. We shall not always be able to see the path before us. Circumstances will develop in a way that we do not expect. But God sees not as man sees. His thoughts are not our thoughts, neither are His ways our ways. His hand is above all, and He will cause all things to work together for good to those that love Him.

MRS. E. G. WHITE.

(Concluded next week.)

CHRIST MEETS THE PURPOSE OF GOD.

IN the Word we can see that the "eternal purpose" of God, which was hid in His own mind, "kept in silence through times eternal," embraced all the fulness of the universe through the eternity that was yet to come when this eternal purpose began to be unfolded. It embraced the creation of all the host of heaven, even all the countless worlds. It embraced the creation of intelligences to fill these worlds. It embraced the showers of God's own fulness upon these worlds, through the fulness of Christ, "for in Him dwelleth all the fulness of the Godhead bodily." Col. 2:9. It embraced the eternal happiness of the intelligences of the universe as they should eternally drink in the fulness of all the pleasures which would so freely be given through Christ. It embraced the eternal happiness of all the intelligences of all the worlds, on one and the same condition, namely, a service of loving, willing obedience. And this is the only kind of service through which perfect happiness can possibly come to intelligent creatures. A service of force is slavery.

But sin was not included in this eternal purpose of God, only so far as it was necessary to redeem the unfortunate ones from its consequences. Sin was not necessary in the carrying out of this eternal purpose. There is no possible excuse for its existence. An excuse

for sin would only be to justify it. And there are no grounds upon which sin can be justified.

Nevertheless, He who knows all things, even from the beginning, knew that sin would enter. He did know that some of the angels would fall through sin. He knew that this world would fall. And, knowing all this, that same eternal purpose embraced the gift of His own Son, Jesus Christ, the Creator, in order to redeem from sin. He who manifested God in the creation of all things, was still to manifest the same creative power of God in the redemption of this fallen world. Redemption is but another word for the manifestation of the same power. Redemption is re-creation. And, therefore, it is but a manifestation of the same power of God unto salvation of all them that believe. Redemption is nothing less than a part of the original eternal purpose of God in a clean universe. That eternal purpose embraced the gift of Christ; it embraced the cross; it took in the garden of agony, and Calvary, and the death of the Creator of the universe of worlds. And through Christ, as the world's Redeemer, it embraced the salvation of all that will believe, even in this world of sin.

But even tho upon the part of Christ, the glorious Commander of heaven, the sacrifice of Himself was involved in this eternal purpose of God, He did not shrink from the task. If He had even held Himself back from this work of redemption, it would have proved that He was not worthy of the name of "The mighty God, The everlasting Father, The Prince of Peace," names ascribed to Him by the prophet. See Isa. 9:6. His heart of infinite love was touched with pity for the fallen race. He was moved with the tenderest compassion as the woe of a lost world rose up before Him. In the words of another: "Christ would take upon Himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and the Son. Christ would reach the depths of misery to rescue a ruined race." He says of Himself, "I delight to do Thy will, O My God." Tho all this was embraced in the purpose of God, "yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race." But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Praise the name of God! H. F. PHELPS.

THE MAJORITY BELIEF.

"All Nations Have Always Believed in the Immortality of the Soul."

IF it can be proved from the Word of God that the soul has natural immortality, and will never die, then the case of endless torment is greatly strengthened; but because all nations have believed a thing, that does not make it true. All nations have believed many other erroneous doctrines, and the majority have always been in the wrong.

As to the development of this belief we can not do better than to quote from a work entitled "The History of the Immortality of the Soul," p. 48, as follows:—

Another cause, and perhaps the chief, which aided in developing and supporting a belief in this doctrine, was the interest and authority of priests and lawgivers. Commonly those two officers were united in one person. Of course the more importance the priests could attach to the soul, and to rewards and punishments after death, the greater influence would they have with the people, and the more readily would they support them. Hence their interest was to build up this doctrine at every opportunity; and history shows that from the Egyptians to the Roman Catholic priests they have not

been slack in doing this. So, also, the magistrate found that it greatly aided him in controlling the people, and in keeping them under, by threatening them with the wrath of the gods, and future torments for disobedience to the laws. Hence, also, says Dr. Horne, the most celebrated legislators of antiquity, as Zoroaster, Minos, Pythagoras, Solon, Lycurgus, Numa, etc., etc., all thought it necessary to profess some intercourse with heaven in order to give the greater sanction to their laws and institutions, notwithstanding many of them were armed with secular power.

Hence he also united his interest with the priest in helping forward this doctrine. Volumes might be and have been written showing that this is the case.

The very learned Bishop Warburton, in his "Drome Legation of Moses Demonstrated in Nine Books," has abundantly proved, by copious quotations from ancient writers, that what was said about the infernal regions, elysium, etc., was all invented by the priests and lawgivers to frighten the people and keep them in subjection.

Reader, let us not "follow a multitude to do evil" (Ex. 23:2), or to believe evil, but let us "prove all things; hold fast that which is good" (1 Thess. 5:21).

WM. PENNIMAN.

HISTORY REPEATS ITSELF.

[Dedicated to the American Sabbath Protective Societies.]

AGAIN the fires of Smithfield burn;
Once more the gallows-trees uprise;
Behold! whichever way we turn,
The torture engines meet our eyes;¹
And men, in "human form divine,"
Blaspheme God's love to thee and thine.

To thee and thine, unless that ye
Walk with them in their narrow ways,
What matters it how faithfully
They serve Thee, Lord, Ancient of Days?
It matters not, unless ye shall
As low before their idols fall.

With glosses have they, Lord, obscured
Thy Holy Word, with bigot pride
Denounced Thy servants who endured
The weary cross of Him who died;
And guilty traitors onward draw
Who think to change the "times and law."²

From east and west, from north and south,
The cry floats on each burdened wind,
God's Word, the Spirit of His mouth,
Is backward turned by bigots blind;
The New World echoes the refrain;
The Old World answers back again.³

Blush, Tennessee, with crimson shame,
And Georgia's lone Savannah plains;
O Pennsylvania, what a name
Thy land of liberty now stains,
Thy mountain peaks and valleys fair!
Spirit of Penn, dwellest thou there?

From frozen Canada's wide land,
Fast growing hot with bigot hate,
To Florida's low flowery strand,
The Christlike love doth now abate;
And history but repeats her story:
We kill with "laws" as swords as gory.⁴

The "sacred soil of Maryland"
(What mockery in the prating words!)
Forgets the sway of Calvert's hand,⁵
And draws, with demon's strength, Hate's
cords.

Mother of harlots! See, indeed,
Thy daughters faithful to thy creed.

1. The seed is prophetic of the harvest. The oak is in the acorn.

2. Dan. 7:25, R.V., Septuagint, and other versions.

3. Note the persecution of Pastor Holser in Switzerland.

4. Cases of Mr. King and others in Tennessee.

5. It is doubtless true that the first settlers of Maryland, who were Roman Catholics, under Cecil Calvert, declared for civil and religious liberty; yet, while they did this evidently to save themselves, we take their *professed* faith, thus holding them to their "confession."

Lift, Bunker Hill, thy granite shaft,
And pierce the audient heavens through;
He from their "circle" wide hath laughed,
Ye build the false upon the true.
Lift, solemn-visaged Liberty,⁶
Higher, thy torch o'er land and sea.

Thy mother's face and vestal stole,
And that grand poise of majesty,
Foretelling to each trusting soul
Divinest love and purity,
And peace and safety evermore,
To nation's crowding on the shore,

What signal they? Dear Christ of God,
In olden days the virgin bronze,⁷
With heavenly face and arms abroad,
Her victims clasped (the legend runs),
And for "God's glory" pierced the lives
Of all, with her slow, hundred knives.

Home of the brave! Land of the free!
What spirit spell is on thee now?
The three unclean! Dear Christ, that we
To any one but Thee should bow!
O hasten, Lord, and save us from
The "last delusion's" awful doom!

Thou who didst toil in Galilee,
And wept o'er doomed Jerusalem,
And on the cross of Calvary
Bore meekly Hate's sharp diadem,
What harvest of Thy tears and toil
Shall there be reaped from such a soil?

Once more the wilderness shall be
The refuge of the desolate,
Since love has fled, and land and sea
Are consecrated now to hate;
Yet wake, O "remnant church," and see
The morning light that breaks for thee!

See! brighter than the thunder-flame
That burned on Sinai's awful brow,
And swift as God's strong angel came
To stand within the furnace glow,
Compelling heat and torturing pain
To loose their chemic force again,

So hastes the hour, with horror fraught
To those of mystic Babylon;
But sweet as sunlight mildly caught
On slopes of sacred Lebanon,
To those who "wait,"—life unto these;
To those, doom's awful auguries.

Now, by Thy Word that can not fail,
Each "jot and tittle" still enduring,
Thou who hast made us to prevail
By grace, through faith, of love's securing,
We pray Thee, come, and make us, Lord,
Still "more than conquerors" by that Word.

Come near in love, in pity come,
O God of love; be pitiful,
And teach us that salvation's sum,
Our utmost need, Most Merciful,
Is *from ourselves* to save us first,
Of all our enemies the worst!

O Thou who on the cross didst die,
To reconcile Thy world to Thee,
What hear we in Thy bitter cry,
Love's sweetest, saddest legacy?
"My little children, love each other,
For every man to man is brother."

O cross of pain and anguish dire,
Gethsemane and Calvary,
Be thou our cross to lift us higher,
From hate and wrath and bigotry;
And in Love's freedom bind us all,
And be Thy Word our only thrall!

6. The "Statue of Liberty Enlightening the World," standing in New York harbor, looking eastward over the emigrant sea, and bearing aloft a lighted torch, symbolic of the light of liberty, and seeming to beckon on the nations to come and be free.

7. An instrument of torture in the Spanish Inquisition, in which the victim was brought to a bronze statue of a virgin with a mild, benignant look and arms outspread, as if in love to receive all. By touching a spring the statue opened and the whole hollow interior was found set with hundreds of knives, all pointing to the center. The victim was thrust in, the spring touched again, and the statue closed, the arms folding about him, and the slowly-piercing knives forced their way to the vitals of the helpless creature.



FORGIVENESS CONDITIONAL.

Forgiveness in the Light of the Sanctuary—A Striking Parable—Actual Not Absolute—Blotting Out Sins and Names.

THIS proposition, already referred to in a previous article, that the pardon, or forgiveness, that we receive as we pass along through our earthly experiences, in spiritual things, is not absolute but only relative and conditional, may have struck the reader as an altogether wild and erroneous idea, because the view is so generally entertained that when the penitent has confessed his sin, and received pardon, that is the end of that matter; that the sin is put away, and can never more appear against the one who perpetrated it. But the representations of the Bible, nevertheless, clearly sustain this proposition, and there are some of its teachings that can not be understood or explained on any other hypothesis. There is one portion of Scripture that very explicitly sets forth the fact of the conditional nature of forgiveness; and there is one great doctrine of the Bible which at once explains and justifies such a supposition.

The statement is found in Matt. 18:23-30; and the doctrine that explains it, is the subject of the sanctuary. The circumstances of the parable in the chapter in Matthew referred to, briefly stated, are these: A king was reckoning with his servants, and found one who owed him ten thousand talents, but had nothing with which to pay it. The king thereupon ordered him to be sold, he and his wife and his children, and payment to be made. This, of course, brought the servant into great distress; and he fell at the feet of his lord, and besought him to bear with him, and have patience, and he would pay him all. His lord, seeing him thus helpless and penitent before him, was moved with compassion toward him, and did not stop with a willingness to have patience and bear with him, as the debtor besought, but went so far beyond it as to forgive the entire debt and release him from the whole obligation. Then the awful prospect that he and his family must be sold into the terrible doom of slavery, was lifted from his soul, and he must have felt exceedingly happy.

But this same debtor went out and found one of his fellow-servants who owed him a hundred pence, and he took him by the throat, and demanded that he pay him what he owed him. Then this second servant fell down at the feet of the first, just as he had fallen at the feet of his lord, and besought him that he would have patience with him, and he would pay him all. But this servant would not, but seized him, and cast him into prison, till he should pay him his little debt. The other servants, through the innate sense of justice born in every heart, stirred by the wickedness of this transaction, reported the matter to their lord; and just as soon as he learned what had been done, he withdrew the pardon he had extended to the first debtor, revived his claims, and renewed the sentence at first pronounced against him, and caused him to come under the same condemnation under which he labored in the beginning.

Its Application.

We now have before us the parties and the

facts of the parable. Let us consider what they represent: The king who had servants to render their accounts to Him, is God, the Father. The servants are we, His creatures here on the earth. The ten thousand talents represent our obligations to God of every kind, especially the guilt incurred by sin. Touched with a feeling of penitence, we would fain do everything in our power to cancel our debt; but this of ourselves we can never do. We put up our petitions to God, and He forgives us. But some of our fellow-servants commit, or we imagine they commit, a slight trespass against us, and we hold them under condemnation, and refuse to forgive them; and the lesson of fearful import which the parable teaches is that when we thus act toward our fellow-servants, God withdraws the forgiveness He has extended to us; in other words, that the pardon we had received was only provisional, depending for its continuing virtue on conditions to be complied with on our part, in subsequent times. Our condition being illustrated by that of the debtors in the parable, the aggravated nature of our offense is shown in the disparity between the sums owed by the debtors respectively. The one representing our relation to God, owed ten thousand talents. If the gold talent is taken as the measure of value, as is probable, the sum brought to view is over three hundred and thirty-seven millions of dollars; while the other, to whom his fellow-servant refused forgiveness, owed only a hundred pence, which would be about fifteen dollars. For the sake of the illustration, our Lord goes beyond the actual facts of life; for it can not be supposed that any servant would ever be able to incur, or ever be allowed to incur, such indebtedness as that. But it all the more forcibly illustrates the principle. If one freely forgiven so vast an amount would not forgive his fellow-servant the debt of a trifling sum, by what an inconsistent disposition must he have been controlled!

But some one may be prompted to say, Is it not going too far to say that for a failure on our part, so proportionately light, God will bring back upon us the whole sum of our transgressions and obligations, and hold us to an account we can never pay? We might be disposed to think so did not the parable affirm the contrary. It will be noticed that the narrative says expressly that the debtor *was loosed* from the debt, and the whole vast sum was freely *forgiven* him. Here, then, were pardon and forgiveness actually bestowed; but when this man turned around and treated his fellow-servant so shamefully, all the pardon he had received was canceled, and his whole indebtedness was rolled back upon him. Then, after a full statement of all these particulars, comes the astounding application, which should make the ears of every guilty person tingle: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The Sanctuary.

We have said there is one doctrine of the Bible which sheds great light on this question, as it does so uniquely on many otherwise puzzling subjects and situations in various portions of the Scriptures; and that doctrine, as already stated, is the doctrine of the sanctuary. In

the inspired record we read of "the book of life," and of other "books" in which are kept the records of man's deeds. These are separate books, according to the Bible. Thus it reads: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." In previous articles a prominent theme has been the blotting out of sins; but there is a blotting out, also, of something besides sins, and that is the blotting out of names from the book of life. On this the statement is very plain: "He that overcometh, the same shall be clothed in white raiment; and I will *not* blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5. But if the one in question does *not* overcome, then the converse of this proposition certainly follows,—that his *name will be* blotted out of the book of life, which means for him the second death. But this action of blotting out his name is not taken till the close of the person's experience, till his case has been decided, and the question whether he has, or has not, overcome, is determined. But his name may have been in the book of life for a long time, even from the time when he first took upon himself the profession of a follower of Christ. But, tho his course has been such that he fails at last to be an overcomer, yet his name has been retained in the book of life while the problem of his salvation has been working out, and the record of his deeds has been going down in the other book, the book of God's remembrance (Mal. 3:16), waiting for the result which the balance sheet will show at the close.

And what does all this prove?—It proves that the account, so to speak, is kept open, and no decision made till the end; for the individual had, unquestionably, many times repented and been pardoned of his sins; yet the question of his destiny was not decided till a final adjustment; therefore all the pardon he had previously received was only conditional; and while it relieved the individual of all the impediments and handicaps of sin in his spiritual progress, still its final value is left undetermined, till the settlement of individual accounts and the decision of his destiny; that is, all the pardon he receives along the way counts for nothing unless he perseveres and is found an overcomer at the end. This is why there has to be an examination of all cases at last. This is why the books have to be opened, and the records taken into account, to fix the just destinies of all. This is why the sanctuary has to be cleansed of the sins accumulated there, an act which shows that sin is treated as an entity by itself; and this is the key to the whole situation in the parable of Matt. 18:23-35. Thus when the penitent brought his victim to the door of the tabernacle, and confessed over him his sin, the sin was removed from the sinner, and transferred to the offering. Then the offering was slain, and its blood, in which was the life (Lev. 17:11), was, by the ministration of the priest, conveyed and transferred to the sanctuary or some of its vessels; and this removal was the pardon of the sin so far as the sinner was concerned; but the sin itself still remained to be disposed of as to its own inherent evil. Thus sins were considered as accumulated in the sanctuary. But this process could not go on forever. The sin must be followed by retributive judgment till its destruction is secured; so it must be removed from the sanctuary, as it had before been removed from the sinner; and the universe itself will at last be cleansed from its presence by the ever-

lasting fire prepared for the devil and his angels, in whom was the first inception and outcropping of sin. Into this fire the wicked go at last, because they join their interests and cast their lot with Satan. Matt. 25:41. And here sin and sinners perish together.

But what of those sins which have been removed from the sinner by the provisions of the Gospel, the sins of those who have been forgiven, and who have continued faithful to the end?—Here the sanctuary service points out the way: They are laid upon the head of the antitypical scapegoat, the devil, who is then sent away to his and their destruction. Rev. 20:1-3. Sin must perish at last in devouring fire; and those who cling to it, there perish with it. Those alone escape who, by the kind offices of their Mediator and Redeemer, separate themselves from it. Sin requires too elaborate a process for its destruction to be gone through with every time an individual sin is forgiven. But by this unique process of the sanctuary service it can be removed from the sinner, and yet retained till the final judgment, for its own destruction. But so long as the sins remain, so long as the books are kept open, so long as the account is unsettled, so long the startling contingency that his sins may all come back upon his own head, is ever before the eyes of the sinner, to spur him up to a continuance in well-doing, till the victory is won.

With this view of the matter, the parable of Matt. 18:23-35 is made clear. But, while admiring the harmony and beauty of this subject from a theoretical point of view, let us not forget the practical lessons we are to draw from it, as expressed in these solemn words of our Lord: "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

URIAH SMITH.

ENFORCING BAD LAW.

IT is quite common to hear people plead that bad law should be enforced until it is repealed. It was a President of the United States, now dead, who said, "The best way to get rid of a bad law is to enforce it." And now a contributor to the *Brotherhood Star* argues that "if a law is bad, it should be enforced until it is amended or repealed." But the trouble is this argument is usually advanced as a pretext for urging the enforcement of some particular bad law. The one arguing from this standpoint usually has in mind a pet enactment that he knows works hardship on some individuals or on some class. To meet objection to its character he becomes very tenacious of law in general, and makes a pretense of being religiously law-abiding, making a virtue of the plea that the law—even if it be bad—must be enforced for the sake of patriotism, or some other good sentiment. But such a logician never sets up this defense of a law to which he is opposed; it is always a covering for some particular statute in the enforcement of which he is especially interested.

However, in this, as in all other matters, it is well to inquire what the Lord teaches on the subject. For instance, when His people Israel were in Egyptian slavery, there was a law enacted that all the male children should be put to death at birth. "But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive." Now why was it not best to enforce the bad law until such time as it should be repealed?—Simply because to do so would be sin against God. Those who were charged with the execution of the law feared God; therefore they evaded the law, altho that was a

crime against the State. They were placed between two laws antagonistic to each other; which should they obey? They chose to obey God, and God vindicated their choice. He chose and providentially provided for the care of a child preserved in violation of this civil law, and made him leader of Israel, to deliver them from Egyptian bondage.

Another notable instance is that of Hananiah, Mishael, and Azariah, when the law commanded all the officers of Babylon to worship a certain golden image. Great stress was laid upon this law; in the mind of King Nebuchadnezzar it was of world-wide importance. Then, if a certain very small minority did deem it a bad law, why not let it go, and have it faithfully executed until it should be repealed? The reason is that it contravened the law of God. Therefore those who feared God ignored the king's decree, regardless of consequences.

Later on, the prophet Daniel was confronted with a law signed and sealed by the Medo-Persian king, Darius. This law forbade the offering of prayer to any one but the king, for a period of thirty days. Here was a law that *could not be repealed*, for the reason that the laws of the Medes and Persians were *unalterable*. The king himself could not alter his own decree after it had been signed and sealed. Then this particular law would expire by limitation in thirty days. Therefore, if any bad law could be acknowledged and borne by those who knew it to be bad, surely this one might. It could not hinder any one from praying in secret. But Daniel feared God, and he had been in the habit of praying with his window open toward Jerusalem. This law forbidding prayer to any one but the king had been framed on purpose to stop this practise or to entrap the Hebrew officer. But the fear of God would not admit of any compromise with a law that conflicted with His law. It would not admit of even the appearance of evil, by even changing his accustomed attitude and position in prayer—not even for thirty days. To have yielded in this would have been an encouragement of further proscription. Therefore Daniel gave no heed to the law of the land, and God sustained his wise choice, miraculously delivering him from the evil design of his enemies. Here was another emphatic expression of God's opinion of the enforcement of bad law.

Still another instance is worthy of note in this connection. In the days of King Ahasuerus, his prime minister, Haman, secured by intrigue a law that at a certain time all the Jews in the empire should be put to death, and their property confiscated. Now if the principle of enforcing bad law until it be repealed is good to-day, it was always good, and it was just as good for that law of the Persian Empire as for any other. But that law could not be repealed; then why should it not be enforced without reserve? The common argument on that side of the subject is that law, however bad, is sacred while it is on the statute-book. The reason that the law instigated by Haman should not have been enforced is because it was in violation of the law of God; and the Lord again showed in a signal manner His disapproval of the principle under consideration. In answer to the prayers of His people, He brought about, not a repeal of the obnoxious decree, but a means of *resisting* its execution.

Thus we have repeatedly demonstrated in the Word of God that any unjust law is antagonistic to His law, and therefore can not in anywise meet His approval. Hence the enforcement of any unjust law is sin, and to advocate the execution of such law is to advocate that which is sinful. And there can be no

majority of men large enough to make injustice right in the sight of God. There can be no majority large enough to make unequal law justifiable in any way. The whole principle of man's true attitude toward law in general, is given in Peter's reply to the Jewish council at Jerusalem,—“We ought to obey God rather than men.” Acts 5:29. The same principle had been enunciated long before, in the Scriptures of truth: “Fear God, and keep His commandments; for this is the whole duty of man.” Eccl. 12:13. W. N. GLENN.

THE TEMPTER AND THE TEMPTED:

OR

The Personality of Satan.

[By the late G. T. Wilson; republished from the *Signs of April* 21, 1898, by request.]

HE who is now called Satan, *adversary*, was once called Lucifer, a being of perfection and highest order in heaven. He was created perfect, but little by little perverted his wisdom and might, and became the leader of the great controversy between good and evil. Isa. 14:12-17; Eze. 28:12-19; Hosea 4:1; Jer. 25:31; Eph. 2:1-3; 6:11, 12.

2. Satan, or Lucifer, as he was then called, wanted to be above the Son of God; Christ must not have authority over him; so he started the controversy in heaven, but was cast out, taking with him about one-third of the angels of heaven, who with him had rebelled against God and His holy law. This made them sinners. Rev. 12:4, 7-9; Isa. 14:12-14. “I will be like the Most High.” These were the words of Satan. He would not bow to Christ. This is further shown by the way Satan acted toward Christ in the temptation in the mountain, when he tried to get Christ to fall down and worship him. Matt. 4:1-11; Luke 4:1-8. His desire was still to be like the Most High. See also 2 Peter 2:4; Jude 6.

3. Satan was *once* in the truth, but did not *abide* there. John 8:44. With him murder and lying began. 1 John 3:8. Had Satan no personality, he could not be called a liar and murderer, as he is in the text in John 8:44. Pride separated his soul from God, and caused his casting out of heaven. Said Christ, “I beheld Satan as lightning fall from heaven.” Luke 10:18.

4. Satan carried the Saviour bodily to a pinnacle of the temple in Jerusalem, and tried to get Him to cast Himself from that dizzy height, because of his malicious desire to destroy the Son of God. He next took Christ to an exceeding high mountain, and there he showed Him all the kingdoms of the world and their glory in a moment of time, and promised them to Him if He would worship him. How could he have done all this if he had not been a person? Matt. 4:1-11; Luke 4:1-13. He found no answering chord in Christ to his temptations. John 14:30. Christ was tempted, but not overcome. He knew no sin. He never yielded to Satan.

5. Satan is called the prince of devils, or demons, and Christ recognized that Satan had a kingdom. Though a fallen angel, he is still a being of great power and glory, and all his perverted wisdom he uses to pervert the truth of God, His law, and His Gospel. With these perversions he corrupts all his subjects, and turns them against God. Matt. 12:24, 26; Rev. 12:9-12; 2 Cor. 11:3, 12-15; 4:4.

6. He goes about seeking, like a hungry lion, whom he may devour. He at times brings storms and fire and thieves to destroy our property. He often meets with the people

of God when they meet, and does all he can to destroy souls by catching the Word out of their hearts. Job 1:6-11; 2:1-7; 1 Peter 5:8; Luke 22:31; Rev. 12:12; Matt. 13:19; Mark 4:15.

7. He tries to hitch his work onto the work of God whenever he can. Acts 8:9-12, 18-24; 13:6-12; 16:16-24; 19:13-20. Elymas was called a child of the devil by Paul.

8. Satan is back of every false interpretation of prophecy, as when he spoke through Peter to tell Christ that He should not be delivered into the hands of sinners and put to death at Jerusalem. It was Satan who put these words in Peter's mouth; that is why Christ used the form of rebuke He did. Matt. 16:6, 17, 21-23.

9. Those who are under the power and control of Satan are called his children. John 8:44. Satan "is the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:1-3. He is "the god of this world." 2 Cor. 4:4. He deceiveth the whole world. Rev. 12:9.

10. If we resist him steadfast in the faith, he will flee from us. James 4:7; Eph. 4:27; 6:11; 1 Peter 5:9.

11. Those who accept Christ and His glorious kingdom of light, leave the black banner of Satan, and his kingdom of darkness, and are subjects of the kingdom of God's dear Son. Col. 1:12-19.

12. Satan loves war, and he is gathering the kings of this world, and their hosts, for the battle of the great day of God. Rev. 16:13, 14.

13. If persons came into the apostolic church and still practised as the subjects of Satan's dominion, they were to be delivered over to Satan again; for they would not be subject to Christ. The object was to let the individual see where he stood, so that he would recover himself out of Satan's snare, repent, and turn to the Lord, and by dying to his fleshly lusts, become alive to Christ, and a subject of His kingdom. 1 Cor. 5:1-13; 2 Cor. 2:1-11; 7:18-12. In this way they carried out the advice of Christ to His disciples. Matt. 18:15-18. In 1 Cor. 5:5 a case is mentioned where a man was cast out of the church of Corinth, that he might see that the church of God did not sanction his vile course. This act led to his repentance and reformation, and he was forgiven by the church, and by Paul, and so recovered from Satan's snare.

14. Alexander, the coppersmith, left the faith, and Paul says he delivered him over to Satan, that he might learn not to blaspheme. That is, he was cast out of the church, and deprived of the sanction of the church authority, by which he was upheld when in the church, to speak against the doctrines which his brethren held. He would learn that he stood outside, and this would teach him that he could not further oppose Paul and the brethren under church sanction. 1 Tim. 1:19, 20; 2 Tim. 2:16-18; 4:14, 15.

15. In James 1:14, 15 we read: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Lust is a perversion of the natural powers and faculties that our Creator bestowed upon man; but by yielding to Satan's suggestions in Eden, our first parents were overcome, and perverted in their natures, so that since that time the human race have been easily led into sinful indulgences. See 1 John 2:15, 16; Gen. 3:1-15. Christ was tempted, but He had no devil in Him. To be tempted, therefore, does not make a man a devil, but if he yields to the

temptation, he becomes subject to Satan's control so long as he continues in that sinful practise. Rom. 6:16.

16. God tells us: "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." James 4:7. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." "Lest Satan should get an advantage of us; for we are not ignorant of his devices." "Greater is He that is in you, than he that is in the world." "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." God grant us grace to labor with such gentleness for the souls who have fallen into Satan's snares, "that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2:24-26.

WHERE ALL ARE EQUAL.

BENEATH Thy broad, impartial eye
How fade the lines of caste and birth!
How equal in their suffering lie
The groaning multitudes of earth!
Still to a stricken brother true,
Whatever clime hath nourished him,
As stooped to heal the wounded Jew,
The worshiper of Gerizim,
By misery unrepelled, unawed
By pomp or power, Thou seest a man
In prince or peasant, slave or lord,
Pale priest or swarthy artisan.

—Whittier.

HERESY IN THE MIDDLE AGES.

The Church Has No Excuse to Offer for Suppressing It to Save Society.

[From the *Catholic Mirror* of Oct. 14, 1899; translated from *La Quinzaine*, for the *Catholic Mirror*.]

FOREMOST among the objections raised against the Catholic Church is her attitude toward heresy in the Middle Ages. Her apologists have seized upon excuses and theories somewhat confusing by the fact of their contradicting one another. Some deny altogether that she ever was severe. Some go to the other extreme of attributing to her a right over life and death in defense of her dogmas, while others adopt a middle course, by throwing most, if not all, of the blame upon the State, which suppressed heresy as a crime against itself, often without the approval of the church. A safer position would seem to be the following: The church claims, and has always claimed, the right of punishing heresy, as is evident from the teaching of the greatest of theologians, St. Thomas, and from her canonical legislation, such as the decrees of popes and the acts of councils, all of which prove that the church believed in her duty to repress heresy, and impressed the civil authorities with the same duty, boldly holding herself responsible for whatever wrong or right there was in such repression.

Allowing, of course, for occasional excesses, in general, the church took this stand against heresy, because the chief heresies of the Middle Ages were subversive of society, and, therefore, the church in destroying them saved society from anarchy and even destruction. In proof of this, it may be pertinent to consider the fundamental characteristics of those great heresies, such as those of Bogomil, Albigensian, Cathari, Vaudois, the Fraticelli, Wycliffe, and John Huss.

Most of them were impregnated more or less

with the old Manicheanism, whose fundamental principle was the eternal co-existence of two sovereign powers, one good, the other evil, the latter being the creator of matter, which is in consequence hopelessly evil and corrupt, especially in woman, its chief representative. The social consequences of such a false principle were immediate and terrifying. The Bogomils condemned marriage and child-bearing, because by them matter or evil was perpetuated, and hence they considered lawful the most hideous immoralities. In a word, suppression of life in this world, extinction of society, was the means of attaining to glory in the next. The extinction of the family, the very basis of society, was their cardinal doctrine, a doctrine all the more dangerous because its devotees actually formed themselves into convents, like those of Catholics, the better thereby to escape detection.

Another characteristic was the denial of the right of individual property; of the binding force of an oath; of the right of any power, civil or ecclesiastic, to punish disturbers of the peace; of the right of the State to enlist soldiers, the latter in consequence being justified in deserting and otherwise betraying their country.

Especially dangerous were the anti-social teachings of Wycliffe and of his disciple, John Huss. The former's anti-social teachings sprang from his peculiar theory of the connection between grace and power. He argued that since all power is from God, he who is in the state of mortal sin is by that fact incapable of exercising any power whatsoever. But, since no one except God Himself can say when a ruler is or is not in such a state, it necessarily follows that the legitimacy of the power actually exercised by any ruler is doubtful, thus leaving a constant excuse for rebellion. From such a thesis equally follow the communistic theories so common to all these sects, as well as those involving betrayal of one's country.

In answer to these charges, the historians hostile to the Catholic Church have urged the exaggerations of Catholic writers; the theoretical characters of the heresies named, and the favor accorded to the heretics by reigning princes, who would not be likely to protect heresies if they fomented anarchy or threatened the State.

That Catholic authors did not exaggerate the answer is furnished in the writings of these sects, and that the character of the heresies was not theoretical is seen in the sanguinary commotions excited by the teachings of the Albigensians, the Fraticellis, the Lollards, and the Hussites, which forced the church, as the guardian of society, to suppress them with severity. If sometimes these heretics were favored by reigning princes it may be answered that princes like the Counts of Toulouse, Louis of Bavaria, Edward III., and Richard II., did actually protect them for a time for no other reason than because the anti-social teachings of the heretics were at first directed only against the goods of the church, which thus fell an easy prey to the State, and blinded the State to its own danger.

The church in the Middle Ages did persecute heresy often with extreme severity. It did so legitimately, because these heresies meant social anarchy, the ruin of the family, and the commission of crimes which to-day are repressed by civil punishments, often death itself, in every civilized country. The church saved society by repressing heresy in the Middle Ages, and she has, therefore, no excuse to offer for her action beyond an occasionally misdirected zeal of her officers.

"MEN soon pass away and are soon forgotten, but principles live eternally."

NEVER SETTLED TILL SETTLED RIGHT.

SAYS the Kansas City *Star* of October 15, a copy of which has been sent us:—

The Sunday question, which has been discussed since man divided time into other than natural divisions, appears to have been pretty well settled. The theories of society differ, but the practise of humanity is rapidly approaching a certain unanimity. The best portion of the human race, that which is conscious of a soul and a body to be saved, believes in a day of rest, and has fixed, probably from the influence of a custom beginning early in the life of man upon the earth, on one day in seven as this interval of rest.

The greatest existing religions seem to recognize this division of time, which is undoubtedly older than any of them. All of them trace its origin to the will and Word of God, spoken and revealed as soon as man had organized a society—primarily a labor society—and had need of rest.

It would seem that years ago there was more strenuous and bitter controversy than there is now about the particular day of the seven when this rest should be taken. There seems to be a drawing together in favor of the first day of the week, commonly called Sunday. It is objected that the name is heathen; that it was the sun's day, when that luminary was a god. Then it was esteemed the best day, for when the shining sun was god there was none like him. It would not be surprising if the world yet elected this old sun's day as its common day of rest and worship, a universal and happy thought.

Now the above contains several points worthy of notice:—

1. It speaks for a large class who ignorantly and indifferently look upon the Sunday question in about the same light as the editor.

2. It recognizes that the Sabbath thought and practise originated in "the will and Word of God."

3. It contains a prophecy of the future, which, tho not known to the writer, is as true as the Word; for the "sure word of prophecy" declares that the Sunday question will be one for world-wide decision. Sunday will become the mark of world-worship, State-worship, national worship, as opposed to the Sabbath of the Lord, the mark and seal of the individual heart and soul worship of God, the Creator and personal Redeemer.

To this only would we call the attention of our readers. The Sabbath is of God. He commands that the Sabbath, the seventh day, shall be kept holy. The integrity of His government is involved in the integrity of His law and its ultimate triumph. Therefore it matters not what a society, or church, or the whole world, may settle as expedient or best, that matter is not settled till it is settled *right*. And the only way to settle it right is to settle it God's way. We shall be judged not by what men think, but by God's law. Rom. 2:12; James 2:8-12. And of all things contrary to that law Jesus says, "Every plant which My heavenly Father hath not planted shall be rooted up." Matt. 15:13.

"Multitudes, multitudes in the valley of decision," says the prophet of this time. Which way, reader, are you deciding?

THE CONDITIONS.

UPON Mal. 3:8-12 Dr. Alexander MacLaren, in the *Sunday School Times*, has the following pertinent remarks:—

And then we have a gracious invitation, which is often wrenched out of its connection, and made to buttress false teachings. "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

One has often heard these words quoted as inducements to earnest prayer, but what was the "herewith" by which God was to be proved? Not prayer, but bringing "the tithe into the storehouse." Emptying pockets, not bending knees, is the way to prove God. If we will give all we can, and do all we can, then—and not till then—we can take this, His

own word, to Him, and ask Him to be as good as His word. Then—and not till then—has He pledged Himself to prosper our planting, to curb every kind of destroyer, locust, caterpillar, or blight, and to make our toil fruitful, so that the world shall recognize how fair a heritage they have who love God and offer all their works to Him.

MORNING HYMN.

[Tune: "Lead, Kindly Light," "S. D. A. Hymns and Tunes," No. 777.]

THE morn has ushered in another day;
Take Thou my heart.
During these hours, O, grant I never may
From Thee depart I
My will unstable drives me to despair;
Take Thou this feeble will beneath Thy care.
My soul, receiving all Thy tender care,
Knows not the key*
In which Thy heart transmitteth from above
Its love for me.
Through all this day the guidance of Thy hand
Help me to trace, teach me to understand.
My life, O Lord, is not attuned with Thine!
My untrained ear
Its discord with Thy harmony divine
Can plainly hear.
Its wishes and its purposes, O, take,
And from its chords sweet harmony awake!
Too often has self touched the tender strings
With hands unskilled,
And restless discontent that failure brings
My heart has filled.
The tones I hear and fain would imitate
Taunt my poor soul more than I can relate.
My brain, my heart, I consecrate to Thee,
Thy will to do;
And thus the love Thou dost bestow on me
I may bestow.
Ages ago Thou dwelt on earth 'mong men;
Incarnate in my life return again.

GEO. E. PRICE.

Marysville, N. B., Canada.

IS IT TRUE?

CARDINAL JOHN HENRY NEWMAN, in his letter to his nephew, Mr. Mozeley, declares that, notwithstanding all the mistakes of the church, all the corruptions and changes, "still the *ethos* of the Catholic Church is what it was of old time, and what or whoever quarrels with Catholicism now quarrels, virtually, and would have quarreled, if alive, eighteen hundred years ago, with the Christianity of apostles and evangelists."

Upon this Mr. Mozeley thus comments: "The question, it will be seen, is this—and truly it is an important one—whether the spirit of St. Peter and St. Paul can be shown to differ, in any material respect, from the spirit of the Church of Rome at the present day."

To him who knows the Word of God there can be no question.

To the early church, as represented by the apostles, man and man's work was nothing; Christ was all in all. But in the Roman system the good works of men are an important part of the salvation of men. With the apostles man did good works because he had faith and was saved; with Rome man must do his works in order to be saved.

To the early church, Jesus alone was all sufficient—a merciful, present, helpful, personal Saviour and Friend; but to Roman Catholics He must be approached through human merit in penance and through saints and popes, bishops and priests.

Simple, personal faith in Christ, leading to obedience to every precept of God, was the ethics of the early church; obedience to the

church and the perverted law of God is what the Roman Catholic Church now requires.

The "real presence" of the early church was "Christ within" every individual believer, "the hope of glory;" the "real presence" of Roman Catholicism is an alleged presence of Christ in a dead wafer.

The early church knew and kept the Sabbath of the Lord, the sign of God's power to recreate and regenerate; the Roman Catholic Church has substituted a heathen festival, the sun's day, in its stead.

The children of God in the early church were buried in baptism, immersed, truly typical of faith in a dead, buried, and risen Saviour; the Roman Church has substituted sprinkling or affusion.

The early church knew no organic or living relation with politics or the State, knew nothing of the doctrine of force, compulsion, or corporeal punishment; but the Roman Church, since the days of Augustine and Justinian, has not ceased to show its zeal in uniting with the State when possible, plotting with politics when profitable, and hectoring and persecuting heretics when permitted.

The lowliness, the meekness, the separation from the world, the self-denial, of the apostles as compared with the proud claims of the man on the Tiber need not be mentioned.

In Rome may be found the perversion of the true church, but perverted truth is error. A corrupted woman is not the pure. Union with the world is not union with Jesus Christ.

What is wanted is the ethics and the power of Jesus Christ.

"THE GOD OF THE THEOLOGIANS."

THE *Catholic Mirror* of Oct. 22, 1898, printed the following:—

Prof. Carroll D. Wright, the United States Commissioner of Labor, writing for *Munsey's Magazine*, says:—

"I used to feel that it was mere idolatry or absence of refined feeling that led the Spanish and Italian peasants to kneel before the image of the Virgin Mother. A deeper appreciation of the inspirations of the human soul removed that feeling from my mind. . . . The peasant can realize and bring into his own heart in this way the whole idea of the Mother, when he could not, even with the estheticism of religious devotion, reach the God of the theologians. It has been through the innumerable representations of the Madonna that religion has received in many lands its most stimulating influence."

There is just the trouble—"the god of the theologians," plainly the only god that many persons know, or they would not so speak. But this is not the God of the Bible. He is more loving than a brother, more tender than a mother. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Greater, and comprehending all true, pure loves, is the love of God, "broader than man's mind," deeper than hell, higher than heaven. It was because the theologians separated man from God that the heart demanded an intermediary. Christ came down to be Immanuel, God-with-us; but the theologians have separated Him by a great gulf from man, and put a mortal in His place.

The words of Mr. Wright are good Catholic doctrine, but, O, how far short of Biblical Protestantism do they come! Christ's love—O, tell it to all—is more than a mother's! Christ's willingness to personally help every soul is more than any mortal's, living or dead, of the past or present, can be. He is a divine-human Saviour, the all in all to every soul.

"We often do a bad act and make a worse excuse."

*NOTE.—In the recently-developed wireless telegraphy the "transmitter" and "receiver" must be keyed to the same pitch of electrical vibrations in order for the message to be understood.



"THE LIGHTED MATCH."

UNDER this heading the New York *World* has this to say, the facts of which throw a lurid and sinister light on the claims of prospective peace when all "war drums are muffled":—

"The scent of battle in South Africa fills the air of civilization. A world that was talking of and hoping for universal peace only three months ago is sharpening the sword and unlimbering the gun in preparation for universal war.

"The South African war has lowered the moral tone of Europe. The imitative continental nations feel that England's rulers were laughing at them at the Peace Congress last summer, and were merely trying to tie their hands, that England might be the freer to pursue a policy of aggression and forcible annexation.

"These facts stand out in the cable despatches. Mr. McKinley, with all his secret channels of diplomatic information, knows even better than the public how surcharged the atmosphere of Europe is.

"Even during the course of hostilities," says the plan adopted at the Peace Congress. And a year before that Peace Congress met, on April 27, 1898, Sir Julian Pauncefote, the ambassador of Queen Victoria, appointed by the present prime minister of Great Britain, presented to Mr. McKinley 'a pressing appeal to the feelings of humanity and moderation of the President and the American people.' Sir Julian Pauncefote happily called that appeal 'a message of friendship and peace at the present critical juncture.'

"The British people are realizing into what a melancholy position Mr. Chamberlain has brought the affairs, not of England but of the whole civilized world. The British people see the great storm gathering, the storm which in its breaking would bring death to scores of thousands, misery to unnumbered millions. A lighted match has been thrown into the vast powder magazine."

And just as long as men are unreconciled to God, are carnal of heart, there will be war. All the Peace Conferences in the world can not prevent.

A CRUSADE AGAINST VICE AND CRIME.

THE Christian Endeavor Societies in an Eastern city have been making a crusade in their locality against vice and crime.

A crusade against vice and crime is something that all Christians should be engaged in at all times. But it should be clear to those who study their Bibles that—

"Tho we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5.

And again the Word tells us:—

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For 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. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:11-18.

How clearly do the foregoing texts say that the Christian does not war "after the flesh," even tho he walks "in the flesh," and "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds"!

And we are exhorted to put on the "whole armor of God." Mark it! Not the armor of men, but the "armor of God." The Lord provides His own strong armor for His faithful soldiers.

And He does not leave us in doubt as to what that armor is. The first thing is to have the loins girded with "truth;" and we are to have on "the breast-

plate of righteousness;" the feet are to be shod "with the preparation of the Gospel of peace" (not of war and strife); then comes the mighty shield of "faith," and the "helmet of salvation," and the "sword of the Spirit, which is the Word of God."

What a perfect and powerful armor this is! There is no carnal power in it. Carnal power can not fight in such armor. Only the power of God can use it. But he who will yield himself to be clothed with God's armor will find that he is not left to the weakness of the fiftful power of men, for the Lord gives His own almighty power to accompany His divine armor.

We are sorry that our Christian Endeavor young friends who are making the crusade alluded to, should have overlooked this armor and power of God in their work, and should have leaned rather upon the power of mere human, civil law. The chairman of the Endeavor meeting said:—

"During our investigations we have come upon a shocking and startling state of affairs. The Club, situated in the ——— building, in which one of our prominent public officers has his place of business, was found to be a resort of the very worst kind, a veritable hell on earth. Our investigation disclosed the fact that its proprietor was selling liquors to all comers, without a license; that it was frequented by colored men and women, and white men and women, and that the utmost freedom of conduct was allowed. Both sexes, white and black, drank together, danced together, and became drunk together. Swearing, fighting, filthy conversation and actions, gambling, and other vices were fully indulged in. Worse, if possible, could be charged, but out of respect to you I refrain. And all this within a stone's throw of our city hall, and in the same building in which our mayor has his business office. Further, it was apparent that, as this place was used for political purposes, it felt safe in its traffic."

This statement from the chairman's speech certainly discloses a very bad state of things. But it is not for "Christian" Endeavorers to attack evil by the aid of policemen's clubs, and jails and fines and imprisonments. The Christian is left in this world to do as Christ did. And we have no record of His starting any crusade by the aid of the police. To even faintly imagine Christ doing such a thing as that is repulsive and repugnant to any one who has known Him only as a character in history, and much more should it be so to the person who professes to be a follower of the Prince of Peace.

When the Endeavorers, or any other body of professing Christians, attack vice and crime with the police force at their back, in the very nature of things, they make bitter enemies out of the vicious and criminal classes. These poor, besotted devotees of vice find themselves confronted by professing Christians who are in the attitude of assaulting enemies. And the spirit that is stirred up within them is that of determined resistance. And where is there a possible hope of one such person being converted under such circumstances?

Missions in the midst of these vile people are the barracks and forts that true Christians will be building. And their armor will be that of heaven, and not of earth. And their power will be that of God, and not of men. All who are truly seeking to follow Christ will surely see these principles, for they are revealed in the Word of God with the most unmistakable clearness.

Let us study the Bible for God's own plans of work, and then we need not be swamped by a lot of mere human expedients.

THE czar of Russia has been seeking to borrow money in the various countries of Europe, but so far has been unsuccessful. It is believed that a financial crash in Russia is not far off. War and finances seem to be the leading topics all over the world.

A *Sun* cable from Paris says: "It is confirmed that Russian war ships have been ordered to join the French Eastern squadron for the purpose of compelling recognition of French rights in China."

UNWORTHY ARGUMENTS.

THE *New Voice* has a department which it calls "Forts of Folly." In this, from week to week, the editor sets up various fortresses, in words, imaginary and otherwise, for the purpose of demolishing them. One of these forts in a recent number is, "You can't make men moral by law," and two of the editor's fusillades upon this fort are: "No! but you can make immoral men less respectable, and therefore less influential, by law." "You can make morality respectable by law." The reply is a boomerang in the hands of an unskilled thrower. It is as likely to hit him as the fort. Morality in the *Christian* sense is conformity to God's law, agreement with God. It exists in the heart and the motive; so it is, of course, true that "you can't make men moral by law." Men must *voluntarily choose* to be moral. But there are thousands of men living humanly "respectable" lives, church-members in good standing, who are covetous, and are therefore immoral, the Bible says guilty of idolatry. There are laws which are wholly in the interest of covetous (immoral) men. Of course, also, they will abide by the law. Does this make them less respectable? If a man transgress such a law, he is adjudged guilty of crime. Does such a law make "morality respectable"?

A Sunday-closing law passed by the "moral and respectable" portion of a community clearly implies that it is legitimate to *sell* intoxicating liquors on *six* days of the week, and the saloon-keeper who abides by the law is counted "respectable." According to the same law it is wrong to sell liquor on Sunday; the man who does it is "less respectable and therefore less influential, *by law*." Yet, after all, there may be more real principle in the latter than in the former. The man who closes his saloon does so to a bogus respectability and public influence, while the man who sells all days *knows* that liquor sold on Monday is just as bad, just as evil in its consequences, as liquor sold on Sunday.

"Right law" may help to make criminality less respectable; but it is not the object of law to make men *right*. Civil law has only two objects—keeping men civil, and protecting all men in their natural rights. When it gets outside of these it becomes a weapon of evil, a shuttlecock of politics.

All the great religious persecutions of the past have been carried on under the cover of civil law, designed to make "morality" respectable and "immoral men less respectable." "We have a law, and by our law He ought to die," said a "respectable" member of society concerning Jesus of Nazareth.

Let prohibition, as it may, find a basis for its existence in law on a better foundation.

MAZET DEFEATED.

MR. MAZET's failure to be returned to office in the State of New York at the recent election there is of more than passing interest to any one who is closely studying current events.

Mr. Mazet has been prominently before the public during the past few months because of his appointment last winter by the New York Legislature as chairman of a committee to investigate the political jobbery and corruption in New York City. This committee, with Mr. Mazet at its head, employed legal counsel, and for the past several months has been investigating and exposing the iniquities and gross crimes of the political bosses and their ring. New York's famous "boss" himself was brought before the committee, and his principal associates were also required to answer for their conduct. Most scandalous jobbery, and frauds and crimes of almost every degree and character, were proven against these managers of the political machine. Gambling, robbery, and fraud are protected by the politicians of the great city, and those who commit these crimes pay for their protection by dividing the spoils with the political ring.

Mr. Mazet could hardly be said to be bringing these evils to light, for any one who knows aught about city politics is aware of the fact that corruption is becoming so bold that it takes but little pains to hide itself. But Mr. Mazet was agitating the matter; he had all the New York papers discussing the subject; the political bosses were being cartooned and denounced; and all of this was, of course, very unpleasant to them. Hence, when he went before the people again for re-election to the New York Legislature, he had all of this political ring against him, and the result was that he was defeated.

There is food in the foregoing facts for some serious reflection. It is admitted by every one that the boss rule of New York City is shamefully corrupt. Even the leaders in the evil admit it, and calmly ask what can be done about it.

There is a great network of political patronage; there are vast numbers of business men and others who are seeking to secure some advantages,—favorable legislation, or something of the kind,—from the politicians. And these all keep still and do nothing about the evil that they see because they do not want to jeopardize their own selfish interests.

Now when political bosses who are admittedly corrupt and who protect and foster wholesale criminality are able to cast down one man and set up another, what is the internal condition of society? If the few men who are called "bosses" were the only ones who favored such evils, they could not stand for a single day before the withering blast of public sentiment that would be hurled against them. But public sentiment can not be aroused to the point where it will strike more than a very feeble, sickly blow at the crying evil.

History shows that when a nation has become grossly corrupt in its politics it has invariably gone down. The palpable facts are that not alone New York City, but the whole country, and with it all the other countries of the world, are sinking deeper and deeper into the mire of corruption and fraud. Reason should show us that world-wide destruction is right at hand. And the prophecies of the Bible make it sure beyond the possibility of a peradventure that the day of the end of all things is now confronting us.

T.

THE STONE COMBINE IN CHICAGO.

THE combine that has been formed in Chicago to control the sale of building stone in that great city, has been able to make itself felt, as the following letter, addressed by a contractor to a firm that was not in the combination, will show:—

"GENTLEMEN: We hereby confirm our verbal notification to you of some days to cease sending stone to Ninety-fifth Street job, and we insist on this formal notification being regarded, as our Mr. Evans was notified by the Chicago Mason and Builders' Association of being fined \$1.00 a cord for buying stone from you on account of not being members of the Chicago Stone Dealers' Association. Yours truly,"

There can be no question as to the natural rights of men in associating themselves together to assist each other in trade. But when they so combine as to drive a fellow-man out of business unless he will deal with them and nobody else, they have transcended the bounds, and are on very dangerous territory. There must come a reaction. And when the complaint is quite general, and very bitter, the reaction will be a riotous revolution. And those who would like to read a graphic and perfectly true description of the revolution that is soon to overspread this world because of this present-day greed for wealth, should read the first part of the fifth chapter of James. The revolution that James describes will not cease, once it is started, until Jesus shall appear in person to put an end to it. How dark the prospects in this world would be were it not for the well-founded hope of the soon coming of Christ!

T.

INCREASE OF CANCER IN ENGLAND.

"In England four and a half times as many people die now from cancer as half a century ago, and no other disease can show anything like such an immense increase," W. Roger Williams says, in the *Lancet*. "Probably no single factor is more potent in determining the outbreak of cancer in the predisposed than high feeding. There can be no doubt that the greed for food manifested by modern communities is altogether out of proportion to their present requirements. Many indications point to the gluttonous consumption of meat, which is such a characteristic feature of this age, as likely to be especially harmful in this respect. Statistics show that the consumption of meat has for many years been increasing by leaps and bounds, till it now has reached the amazing total of 131 pounds per head per year, which is more than double what it was half a century ago, when the conditions of life were more compatible with high feeding. When excessive quantities of such highly stimulating forms of nutriment are ingested by persons whose cellular metabolism is defective, it

seems probable that there may thus be excited in those parts of the body where vital processes are still active, such excessive and disorderly cellular proliferation as may eventuate in cancer. No doubt other factors co-operate, and among these I should be especially inclined to name deficient exercise and probably also deficiency in fresh vegetable food."

GOVERNOR LEARY, whom the United States Government has placed over the newly-acquired island of Guam, says in a recent report that he finds the natives very indolent, and the most of them are living in a state of concubinage. Mr. Leary has required all those living in concubinage to get married without delay. In his proclamation the governor said to the natives that "the existing custom of raising families of illegitimate children is repulsive to ideas of decency, antagonistic to moral advancement, incompatible with the generally-recognized customs of civilized society, a violation of the accepted principles of Christianity, and a most degrading injustice to the innocent offspring, who is not responsible for the conditions of his unfortunate existence." Governor Leary has further required that all who have no trade shall plant cereals, vegetables, etc., that each citizen shall keep at least a dozen hens and one hog. And they must bring eggs, chickens, and vegetables to the governor's house and the barracks at stated intervals for sale. The very innocence with which such a course presents itself to most people is one of its chiefest dangers. Such a thing as this is merely the primary school in which the people are being educated to look upon such matters with indifference. And in this case the natives may really seem to be helped rather than worsted. But the paternalism in that little island establishes a precedent, and from its seemingly harmless application in Guam it will gain strength and favor, so that it may be applied in more pernicious ways elsewhere.

W. D. MCKINNON, a Catholic priest who has served as chaplain in the United States Army in the Philippines, in a recent speech in Washington, D. C., said, "Little material progress has been accomplished [in the Philippines] since the time of the complete Spanish occupation to the present day, except the Christianizing of the greater portion of the natives." Any one who knows the degraded and barbaric condition of the natives of the Philippine Islands, and who also knows the real Christianity of the true Christ of God, can appreciate the deplorable misconceptions of a man who will say that such creatures as the Filipinos are Christianized. And yet this same Mr. McKinnon is appointed by the President to serve still further in the Philippines as a chaplain. Under such circumstances as these, are there not those who really know Christ and His uplifting purity, who feel constrained to go to those darkened islands and reveal to the poor natives the real Christ of God in all His living power? O, that all such would speedily yield to the heavenly drawings! Christ is not in forms and ceremonies; He is not in superstitious rites. He is both life and power and joy and peace to the soul as soon as he is accepted as our Redeemer.

THE editor of the *New York World* says the "tendency to consolidate interests, to combine capital in manufacturing and commercial enterprises, to eliminate competition, and to control markets by various devices, which we loosely classify as the trust system, is the most marked phenomenon of our time." A great many theories are being advanced in regard to the probable outcome of this unprecedented amassing of wealth. But whatever these theories may be, any one may know the truth in the matter if he will. For God's Word says: "Wo unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In Mine ears saith the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant." Isa. 5:8, 9. The Lord has pronounced a "wo" upon the greed that leads men to seize the wealth of the world for themselves. And the evil is becoming so great that the time for divine justice to strike can not be long delayed.

AGUINALDO, the Filipino leader, through a secret agency has purchased a launch, and it is believed that he may have already made his escape from the Philippine Islands.

THE people of Havana, Cuba, are quite a little disturbed over the price of meat. Thirty-five thousand head of cattle were imported during September, but there is no reduction in prices. Much of the meat is sold at forty cents a pound. Mayor Lacoste said this trouble is due to the fact that as soon as the heavy tax imposed by the Spanish Government on beef was removed, the importers made a ring, raising the price of live stock, and thus actually raising the price of beef. How significant and impressive are the well-nigh superhuman efforts that the money power is making to control everything in the world! Are you prepared to stand in the crisis that these relentless deeds of covetousness are about to produce? This inhuman greed for money is one of the leading factors in preparing the way for that great time of trouble that the prophets have told us is about to engulf the whole world. And this is no time to be found fighting the men of wealth; for that will do no good. Give all your time and energies to making it clear that the second coming of Christ is right at hand.

A CASE of peculiar hardship has recently attracted attention in Germany in connection with the enforcement of the laws forbidding disrespectful references to the emperor. One of the editors of a Socialist newspaper is serving a four years' sentence for *lese-majeste*, in the publication of an offensive article. It appears that he had nothing to do with editing the issue which contained the article, and that his name was given to the authorities by the publisher as responsible, through some mistake. The editor really responsible, who is a member of the Reichstag, has waived his preliminary privileges in order that he might be tried for the offense; but the imperial court at Berlin, with all these facts before it, has refused to reopen the case, on the ground that the first sentence contained no error of law. The fact that the wrong man is in prison does not count.—*Ex.*

WILLIAM ANTHONY, one of the survivors of the wreck of the battle-ship *Maine*, and one who distinguished himself for his "cool-headed" bravery at that time, committed suicide in Central Park, New York, on November 24. He had been discharged from the navy and said he could not find anything to do, and was "discouraged and disconsolate," and so he took his life. There is a Master whose service we may enter who never discharges us. We may voluntarily withdraw from His service, but He discharges us never. And He not only employs us for all time, but also for all eternity. No one who faithfully serves Him ever feels like committing suicide. Life's joys become so sweet that we are constantly thrilled by the thought of an uninterrupted eternity of existence.

THE United States Naval Board on Construction have adopted a program of naval increase which is numerically greater than any heretofore entered upon by this country. The program is as follows: Three armored cruisers of about 13,500 tons displacement; three protected cruisers of about 8,000 tons displacement; six light-draft gunboats of about 1,000 tons displacement; and six light-draft gunboats of about 800 tons displacement. The three armored cruisers recommended have a greater displacement than the battle-ship *Iowa*, the largest vessel in the American Navy during the recent war with Spain. The report says, "The board's object is to have a trio of vessels second to none in the world in respect to speed and armament."

THE bubonic plague is still making its ravages in Oporto, Portugal, from which place it was carried to Brazil. From Brazil it has at last reached New York City, at least so says an editorial in a recent *Chicago Times-Herald*. The dreaded plague seems to be determined to make its circuit of the entire globe.

IT is reported that the Cubans are recruiting for an uprising against the United States. The leaders say they will wait awhile to see what action the American Congress will take, and then if Cuba is not granted her freedom they will start a rebellion.

A SHANGHAI correspondent of the *London Times* says: "There is every indication of increasing friction between Russia and Japan, owing to the latter's activity in Corea and the northeastern provinces of China."

THE well-known publishing firm, J. B. Lippincott & Co., of Philadelphia, had a \$600,000 fire in their place of business November 29.



A PART IN THE PLAN.

BECAUSE my life is what it is,
Shall I despair,
And offer up bitter complaints
Instead of prayer?
Because my life is what it is,
I may instead
Be drawn the closer unto God,
And comforted.

And the comfort wherewith He comforteth,
Makes precious every need,
And life as it is, if He wants it so,
Is precious to me indeed.

Because my life is what it is,
Heav'n seems more sweet,
And ev'ry joy that finds me out,
I rise to meet
With keen surprise, because my life
Is what it is,
The least in that stupendous plan
Of Deity's.

For my part in the plan is but weakness,
My place in the structure small—
But what a thing for a worm of the dust
To be in the plan at all!

—Anna J. Granniss.

MEDICAL MISSION WORK IN MEXICO.

UNDER the heading, "Medical Missionary Work in Roman Catholic Countries," in the *Missionary Review*, Rev. Levi B. Salmaus, M.D., of Guanajuato, Mexico, writes:—

"In part through the encouragement furnished by our work here, three sister denominations have entered this field with medical missionary work. First came the Seventh-day Adventists. Almost from the very start they employed a force of twelve or fourteen Americans as doctors, nurses, teachers, and so forth. Their work was then supported with funds from the United States. They have pressed on from dispensary and visiting work, to the construction of a sanitarium in Guadalajara, upon which they have spent thus far seventy-eight thousand dollars, and their work has come to be mostly self-supporting. The Methodist Episcopal Church South in San Luis Potosi have also been carrying on dispensary work for about two years, and have a five-thousand-dollar hospital now in operation. The United Presbyterian Church have had their first medical missionary in this country for nearly a year, and she is beginning to get such use of the language as to enable her to put their work into a more formal shape; thus far she has had to work through interpreters, and has been really but preparing for the greater work which she will soon undertake in some city yet to be selected. . . . How is it that some still insist that in the mission field a doctor must not be a preacher, and that a preacher must not be a healer of the body? Christ associated the two operations in one person when used for convincing and converting unbelievers. All this shows that the church in our day is yet in uncertainty and confusion about the nature and uses of this great 'gift.' In our times the usual way out of such dilemmas seems to be discussion. May it come and do its work quickly, that we may see the blessed fruits of a perfectly understood and faithfully used 'gift' of God for reaching all hardened unbelievers, whether in Catholic countries, or pagan, or in our own city slums."

THE PAPAL SHADOW IN CHILE.

MRS. LULU M. LA FETRA gives, in a late number of the *Converted Catholic*, a striking setting forth of what might be called the social and religious conditions of the people of Southern Chile. At least the conditions which she describes in the vicinity of Yumbel, province of Concepcion, are a fair portrayal of the conditions that exist throughout that country and in all countries that have been long under the dominating sway of the Papal Church. Once each year, on the 20th of January, a pilgrimage is made by the superstitious peasantry of Concepcion to the shrine of St. Sebastian, at Yumbel, where each penitent deposits a liberal contribution or performs some act of penance, or both. The following is Mrs. La Fetra's description of the doings of that day, and the carousals at night:—



Guadalajara Sanitarium, Mexico.

"From the first light of dawn all the roads that lead to Yumbel are filled with carts and rickety carriages which creak and groan frightfully. All are covered with a cloud of fine dust, raised by the caravan, which trots or gallops quickly along, in order to gain the first place at the church door, where is consummated to-day the wholesale robbery tolerated by our laws and blessed by Catholicism.

"In these tumble-down carriages ride the ragged and dirty children, among baskets of lunch and demijohns of wine and brandy, together with the harp, which later will help to celebrate the carousals and drunken revels which will follow the fulfilment of vows, the mass, and the procession.

"There are also many perspiring fanatics who came barefooted and weary, expiating—so they say—sins they have committed. Perhaps among them are those who expect to be forgiven for the sins they will commit when the orgy is at its height and the liquor—the bad liquor—has risen to their heads.

"There are some who make the pilgrimage in all good faith, conscientiously, pitifully so. At the beginning of the mass many of these may be seen several squares away painfully advancing on their knees, prostrating themselves and almost fainting on account of the rough pavement, which tears the flesh, causing so much blood to flow that one truly pities them.

"And these poor deceived ones, who are for the most part women, as they touch the threshold of the temple door, light bits of candles and penetrate within, always sadly

prostrating themselves, until they go to leave at the money box, over which a priest stands guard, the money which they have saved after working like animals on the farms. Much of it, too, has been saved by living on half rations for days and weeks.

"During the mass and long afterward the pilgrimage to the money box, which receives the offerings, does not cease for an instant. It is a stream of money which falls drop by drop before the impassive image of St. Sebastian, who stands over the altar, protected by an iron fence. It is an awkward, repugnant figure. One searches in vain to find a harmonious line or a trace of art. It has the expression of a bandit arrested by justice in punishment for some low crime.

"What is most worthy of attention at this saturnalian feast of St. Sebastian is the grimace which the priest or sacristan who guards the coffer puts on as the money is deposited. If it is a little, his expression is sour and hard; if the amount is satisfactory, he laughs lightly, with a patronizing and benevolent air.

"Meanwhile the atmosphere has become heated and vitiated. It is heavy and nauseating from the heat of the tall wax candles, from the smoke of the incense, and all the bad exhalations of the sweaty and unclean crowd. There is a continual murmur and noise of prayers, disturbed every moment by the harsh, strident accents of the priests who officiate.

"The sum of money obtained to-day assumes almost incredible proportions. One is safe in saying that the average amount never falls below \$50,000 even in the worst years.

"Once the carnivalistic ceremony is concluded, the faithful and those carried away by fanatical fervor disperse through the city and give themselves up to frightful excesses. It is not rare to find numbers lying in the street, sleeping off their drunkenness. The sound of the harp and guitar and the songs of women last till late at night, dis-

turbing the peace and quiet of Yumbel, which is usually calm and orderly. All the thieves are present at the feast, and there is no watch nor pocket safe from their deportations. At night it is dangerous for a peaceable citizen to walk through the streets.

"Such are the ceremonies celebrated at Yumbel by the clergy of Concepcion on the 20th of January."

If, as a result of the Spanish and Filipino war, those fields over which the shadow of papal darkness has hovered so long, are opened up to the liberty-giving light of the Gospel, it will be but another illustration of that scripture, "All things work together for good to them that love God"—an illustration of God's power to make the wrath of man praise Him.

C. M. SNOW.

THE PRICE OF MISSIONARIES.

THE market price of missionaries is rising in China. Germany sent up the rate at a bound a year ago, when one of her proselytizing subjects was murdered in Shantung. France has now outdone all other nations by presenting the Chinese Government with a demand for enormous compensation for the prolonged imprisonment of Father Fleury, who was seized last year by the rebels in Szechuen. Father Fleury escaped with his life, tho he was rather

roughly handled by his captors. But France is so concerned at the treatment he received that she will only consent to be pacified for the insult offered through him to the French nation upon payment of a sum equivalent to £200,000 sterling (\$1,000,000), together with a concession of certain mining rights in Szechuen. If that is her assessment of the injury involved in the case of simple capture, what will be the size of her bill for the murder of Father Victorin, a French subject, who was killed a few weeks ago in the interior of China under circumstances of revolting barbarity? Surely nothing less than a million pounds and the cession of a couple of provinces will suffice to assuage her wrath.

By their extravagant demands France and Germany have reduced the whole system of claims for compensation for missionary outrages to a flagrant absurdity. The cynical use of the bodies of slaughtered missionaries as pawns in the great game of international intrigue in China is a scandal to the churches and to all Christian nations. Missionary enterprise in the far East is being brought into unmerited contempt in the eyes of the people. If the blood of martyred pioneers of the faith is to be shed for no better purpose than to open a protected path for mine exploiters and stock-jobbers, it were far better to leave China to her ancient creeds. . . . The cross was not raised in China in order that the nations of the West might fill their coffers and seize harbors and extort mining concessions whenever one of its bearers was struck down by the hand of fanatical hatred. Nor do the earnest men who are working in China to-day for the Christian religion—with certain notable exceptions, which need not be specified here—desire that if they meet with an untimely end their fate shall be made the pretext for the material aggrandizement of the country to which they belong. Going forth, as they do, in a spirit of self-abnegation, they bitterly resent the mockery now being cast upon the holy cause which claims their devotion. But that the governments of France and Germany have come to look upon their labors and their sacrifices from a very different standpoint, is clear from an examination of the compensation claimed for various missionary outrages during the last sixteen months. The following table is incomplete, but it gives the principal cases during that period, with details of the "recompense" obtained:—

HOLLAND.—Mr. Peter Rijnhart, murdered on the borders of Tibet. No compensation claimed.

UNITED STATES.—Native medical assistant murdered at the Chungking Mission. Small indemnity paid, two prominent officials dismissed, building granted for use as hospital.

GREAT BRITAIN.—Mr. Fleming and native Scripture reader murdered. Indemnity of about £2,750 granted, murderers executed, prominent local officials degraded.

GERMANY.—Missionary murdered in Shantung. Substantial indemnity granted, officers concerned in outrage punished, promise given to build a cathedral at cost of Chinese Government, monopoly of railway and mining rights in province of Shantung granted, and port of Kiaochau leased for ninety-nine years.

FRANCE.—Father Fleury imprisoned by rebels. Sum equivalent to about £200,000 demanded, together with mining rights in Szechuen. Father Victorin murdered; no claim yet presented.

—*Times of India.*

OUR WORK AND WORKERS.

CHESAPEAKE CONFERENCE reports seven church schools, one of which is in Baltimore.

AMONG the recent recommendations of the General Conference Committee is that the committee for the Southern field be enlarged to five members, and consist of the following-named persons: N. W. Allee, S. H. Lane, S. M. Jacobs, J. E. White, and Smith Sharp.

At Russell, Warren County, Pa., Brother Morris Lukens has been granted the use of the M. E. Church four nights of each week as long as he wishes to use it.

ACCORDING to report from Brother S. N. Curtiss, manager of the New York branch of the Pacific Press Publishing House, "work all along the line is encouraging" in that field.

THE religious liberty work in Washington, D. C., will be supervised by Brother Allen Moon during the session of Congress. Brother A. F. Ballenger is also located in Washington, doing evangelistic work under the auspices of the Chesapeake Conference.

OUR brethren in Cape Town, South Africa, have been taking advantage of the war excitement in selling literature pertaining to the signs of the times. Special war editions of the *South African Sentinel* and the *Wachter* were issued and sold very rapidly. Our pamphlet "The Alarm of War" also finds a ready sale.

In Allegheny, Pa., Brother Lee S. Wheeler has secured the use of the lecture room of the Carnegie Free Library for Sunday-night meetings until May 1, 1900, free of cost. At his first meeting "the hall and gallery were full, and a deep interest was shown. At the close, when the SIGNS OF THE TIMES was offered to those who desired copies, the people crowded around with outstretched hands, like hungry men for bread."

WORD has been received by the Foreign Mission Board that on September 27 the house occupied by Brother Anderson and Dr. Green, at the Central African Mission, near Bulawayo, took fire from the stovepipe, and burned, being a total loss. The thatch roof fell within ten minutes after it took fire. All their possessions, clothing, bedding, surgical instruments, mission sewing-machine, food, books, keepsakes, and watches were burned.

In the *Kansas Reporter* is a note from Brother N. P. Nixon, stating that the brethren at Iola decided to send the SIGNS to 132 families for six months. Those at Thayer voted to send to 53 families for six months. At Columbus they are sending to 150 families for six months. At Galena they send to 180 families, and at Altoona, to 100 families, all for six months. There is no doubt that this will prove the cheapest and most efficient work that these brethren and sisters could do to bring the truth for these times before the people. Nor is this plan merely an experiment, for it has been tested in other places with satisfactory results.

It is often supposed that mining communities are almost inaccessible to the Gospel. But Cripple Creek, Colo., is one of the very extensive and prosperous mining regions, and we have had some excellent reports from that place. A recent report from Brother B. W. Marsh, in *Echoes from the Field*, says: "It is difficult to tell the number that have taken a decided stand for the truth; the number has so increased by brethren moving in, and others accepting the message, that we have found it necessary to enlarge the church. We are now engaged in raising the building up in order to place a basement under it for the church school, which is in successful operation, and in putting an extension on the end, which will give more room in the chapel. All the means necessary for the work have been subscribed, so that we do not have to go in debt to do this work."

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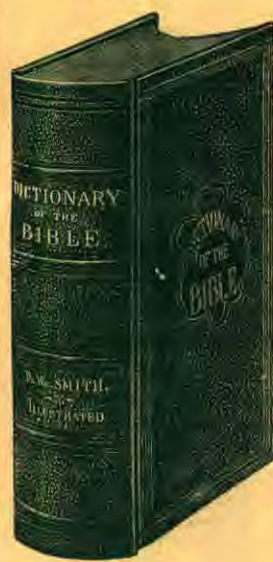
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Look for the places that are smooth and clear,
And speak of those, to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale.
You can not charm or interest or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.

—Ella Wheeler Wilcox.

WILLIAM.

[By Morda Stevens, in *Union Signal*.]

HE stood in the doorway looking out on the street, watching the water trickle in little rills across the sidewalk. A dilapidated milk cart cut off his view in front, but that was not much loss, for in the best of sunlight it was only a little, dirty alley that he could see from the door or the front window of the place he called home. And now, with this drizzling rain falling, the prospect was very gloomy indeed.

But William did not notice the dirt or rain. He stood moving his weight from one foot to the other, whistling softly. He was hungry, and was wondering if there would be any dinner to-day.

He was a queer little fellow, thin and small and wiry. His face was never quite clean or his hair quite smooth, tho he was always rather tidy looking. It was hard to say in just what way he was peculiar, but that he was so every one acknowledged. He had always lived right here in this little, dirty alley, with his father and mother. They were regarded as common, uninteresting people, and they were decidedly uninterested in this their only child. There was no one in all the world who cared for him, and he cared for no one. He never had a chum among his schoolmates, tho he was liked well enough by them.

His father drove a dray wagon, and was seldom at home, and his mother spent most of her time at the neighbors, so William was left to himself. He went to school when he felt like it and stayed at home when he preferred. He had stayed out this morning thinking it would be a good day to fish, but he had soon grown tired of fishing and intended to go to school in the afternoon, provided dinner was on time.

The last bell began to ring. He turned and went into the house. His mother was gone, as usual. He passed out to the kitchen, and found that the fire was out and no dinner started. He looked out of the window, and there was his mother sitting on their neighbor's back porch. She was smoking a pipe, and was apparently unconscious of the hour.

"Guess there'll be no dinner to-day," he said, with a half smile and half frown, and, turning, he passed through the house out to

the street, kicking over a chair and stool on his way. At the door he hesitated a moment, then, as the last stroke of the bell died away, he turned into a low grog-shop on the corner, hoping he could get a free lunch.

Miss Adair sat behind her desk in her little recitation room, looking dejectedly out of the window. The water dripped from the casings and trickled dismally down the panes. The young teacher looked tired and discouraged. She had just sent her class into the large study room where the principal presided, and now she was alone. A physiology lay open beside her, but her mind was not on her work.

"What a gloomy day!" she was thinking. "How uninteresting school-teaching is! How thankful I am that William is absent to-day! A rainy day in this school is hard enough at any time, but when he is here it is almost unbearable. What a queer child he is! I never knew, till I came here, that there was anywhere a child so hard to manage."

William was hard to manage. All his teachers had acknowledged that. He was bad in such unusual ways. He was not noisy or openly rebellious or even disobedient. He obeyed everything that was said to him, but the moment he was told to stop one thing he began something else a little worse. No one knew how to control him, and he contrived to keep the school in a perfect ferment all the time.

"I believe it would be easier to love our enemies than some scholars," Miss Adair's thoughts wandered on.

Just then the bell sounded, and she went in to assist in the dismissal of the school for noon.

The afternoon session was half over. The rain was still falling, tho the sun now and then peeped through the clouds for a moment, as if to see how much more water the old earth could hold. Miss Adair was hearing a recitation in history when a shuffling, uneven step was heard in the entry. She went to the door, then passed quickly out, closing it behind her.

There in the entry, leaning against the banister, and facing her, was William. There was a strange, dazed expression upon his face, and his eyes looked glassy. As she approached him he looked up and smiled—such a strange, expressionless smile that she was frightened.

"William," she said, "what has happened? What is the matter?"

He did not answer, but took a step toward her, and reeled as if he were going to fall. She sprang forward and caught him; then she knew. Fumes of liquor told her all too plainly what there was to tell.

"O William!"—she began, then stopped, for there was nothing more to say.

In a few moments she had sent her class back into the principal's room, and was leading William home. He spoke but once, telling her, in answer to her question, where he lived. Carefully she guided his unsteady steps, while a hundred thoughts were surging through her brain.

What would she say to his mother? How would she, the mother, endure it? What was she like? Little, and rather weak, she thought. No strong mother would have such a troublesome son. Loving, of course, all

mothers were loving. Would she cry and "take on," she wondered, or would the sight of her boy in this condition crush her? In any event, Miss Adair would comfort her, and help her to make this his last fall, as it was, of course, his first.

In the midst of such thoughts as these she reached the house. As she raised her hand to rap, William opened the door and stepped in. A woman sat on the couch reading a yellow-covered, paper-bound book. There was an odor of tobacco in the room. The woman looked up, and, seeing a stranger, rose, closing the book, but keeping her finger carefully in the place. She was tall and angular, and her face was cold and hard. How different from the little mother Miss Adair had been picturing to herself! She hesitated.

"Is this Mrs. Reed?" she asked.

"Yes," answered the woman in an unsympathetic voice. "What has William been doing now? I suppose you are his teacher. O," she said, as she looked at William, "he went to school drunk, did he? I was sure he would some day;" and she came a step nearer.

Miss Adair's fingers instinctively closed more firmly on the little hand she was still holding. "You won't punish him, will you?" she said almost pleadingly.

"O, no!" answered the mother, with a hard laugh. "It wouldn't do no good, or I would. He is on his way to the dogs, all right, tho he's only thirteen years old. And I don't know as I can stop him, if that is where he wants to go. Here, William," and she took hold of his other hand, "lay here and sleep it off."

He shuffled to the couch, and was asleep almost as soon as his head had touched the pillow.

"I'm sorry he made you this trouble, I'm sure," his mother continued, as she turned away and sat down, indicating that the business was finished.

Miss Adair stepped to the door, then hesitated, with her hand on the knob.

"I am so sorry about this," she said, looking down at William's unconscious face. "Couldn't I help you to?"—she stopped. Some way it seemed very hard to go on.

Mrs. Reed looked up from her book. She had been hunting for the place where she had left off reading.

"You can do what you want for him," she said impatiently, "if you think it would do any good. I don't care. I don't look at things as some do. A child's a nuisance, I think, especially a boy. They're a dreadful lot of care when they're little, and he makes lots of work yet," and she nodded toward the couch. "But I think when I get his meals and keep his clothes in order I've done my duty. Plenty of mothers don't do that. If a boy of his age wants to go to the bad, it's his own affair."

Her eyes were again on her book, searching rapidly over the page.

Miss Adair's breath came hard. "His father?" she said questioningly.

"Humph! he has no time for children," Mrs. Reed answered, "and, besides, he's drunk too often himself to mind anything like this."

Miss Adair opened the door, but her eyes, full of tears, lingered lovingly on the sleeping boy as she left the room.

Mrs. Reed gave a sigh of relief as the door closed, then settled back in her chair more comfortably. She had now found her place.

Several hours later Miss Adair stood again at the door of that dingy room. She had tried to do her regular work after school, but her mind would go back to that house down the

dark alley, and no matter what she tried to do, she could not shut out the sight of the sleeper on the couch, alone with that grim, unloving woman. Over and over these words repeated themselves in her mind, "Life is hard enough with love; without it, it is unbearable." At last, just before supper time, she had put her books away, and now once again she stood before the wretched dwelling. The rain had ceased. Through the alley she could see Mrs. Reed leaning over a fence talking to a woman on the other side. William must be alone, so she went in. He still lay on the couch where she had left him, but he opened his eyes as she entered, and he half smiled as he saw it was not his mother but Miss Adair. He started to rise, but sank back again, putting his hand to his head. Miss Adair stepped quickly to him, and knelt on the floor by the couch.

"Does your head ache, dear?" she said.

"Yes, it aches dreadfully," William answered in his old swaggering way, "but then I've had 'em before, so I can stand it, I guess."

She did not answer him, but brushed his hair back from his face.

"See these flowers," she said. "Aren't they pretty? I picked them on purpose for you," and she shook the rain-drops from them on his burning face.

He took the flowers, but said nothing. The way he did not understand her. People were not in the habit of picking flowers on purpose for him. He lay still a moment thinking. Then he looked up, while a red flush crept over his face.

"Wasn't it you who brought me home from school?" he said.

"Yes, it was I."

"And then you picked these flowers on purpose for me?"

"Yes, dear."

He shut his eyes, and after a little while two big tears crowded their way from under his tightly-closed lids. He turned his head and wiped them quickly away with his coat sleeve. Miss Adair did not speak. She was praying to that One who is acquainted with grief. There was silence for a few minutes, then William said, "I have been awfully mean in school, but I won't be any more. I"—

She interrupted him. "We did not know each other very well," she said, "that was the trouble. We will be good friends after this," and she smiled brightly down into his eager face.

"If you'd 'a' told me you cared, I'd 'a' been different," he continued, while he tried to keep his lips from twitching. "You know I ain't got any one that likes me very much," and he choked back a sob.

"Yes, William," she answered softly, and there was a world of tenderness in her voice. "I know all about it, dear; but I didn't know until to-day." Then she leaned down and kissed the trembling mouth.

Quickly William's arms were about her neck, while the flowers slipped unnoticed to the floor. "I'll be good after this, Miss Adair, indeed I will," he sobbed.

Neither of them heard the door open or the step on the floor. Mrs. Reed had entered the room, then stopped; and when she backed stealthily out there were tears in her eyes, the first that had been there for years. But they were gone in a moment, and she frowned as she knocked the ashes from her pipe and refilled it.

"His goodness won't last long," she said to herself with a cold, sarcastic smile. But Mrs. Reed did not know.

STARTLING FACTS.

THE well-known American journal *Good Health*, the editor of which is the veteran hygienist Dr. Kellogg, gives the following significant facts: "It is time to stop a moment for sober thought about where we are and toward what we are drifting. In 1890 a statistician pointed out the fact that in Germany, a pork-eating country of 55,000,000 inhabitants, there were to be found fewer than one hundred persons more than one hundred years old; only seventy-eight, in fact, enjoyed this distinction for longevity. Half a century ago, with a smaller population, the number was six times as great. In Bulgaria, a country of only 4,000,000 people, practically vegetarians, the number of persons more than one hundred years of age was 3,883, or nearly one to the thousand, against one to 700,000 in Germany. In other words, there are in Bulgaria 700 times as many centenarians in proportion to the population as in Germany. In Servia there were 290 persons between the ages of 106 and 115 years, 125 persons between the ages of 115 and 125 years, 18 persons between the ages of 125 and 135 years, and 3 persons more than 135 years old.

"The lesson is that the more civilized a country, and the larger the consumption of flesh food, the shorter the length of life. Why not take a square look at the fact, and think about reforming? It is well known that the longest-lived and the most enduring animals are of vegetarian habits. The dog becomes enduring only by the adoption of a non-flesh diet, a fact well known to hunters, who carefully exclude meat from the diet of their hunting dogs. The study of the habits of centenarians, begun long ago by Hufeland, has always revealed the fact that long-lived men and women are invariably small flesh-eaters, if not exclusively vegetarian in their habits. The Pampas Indians of South America, who subsist almost wholly on flesh food, are perhaps the shortest-lived race in existence. To live long and well one must eat the original meat, described in Gen. 1:29. Fruits, grains, and nuts are man's meat, designed for his sustenance by the Creator, and not to be improved upon. A flesh diet breeds disease and premature decay."—*Herald of the Golden Age*.

A DROP OF INK.

"I DON'T see why you won't let me play with Robert Scott," pouted Walter Brown. "I know he does not always mind his mother, and smokes cigars, and sometimes swears. But I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him good."

"Walter," said his mother, "take this glass of pure water, and put just one drop of ink into it."

He did so.

"O mother, would you have thought one drop would blacken a whole glass so?"

"Yes, it has changed the color of the whole, has it not? It is a shame to do that. Just put one drop of clear water in it, and restore its purity," said his mother.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty, won't do that."

"No, my son; and therefore I can not allow one drop of Robert Scott's evil nature to mingle with your careful training, many drops of which will make no impression on him."

—*Anon.*

LIVED A CENTURY.

THE life of Cornero affords a wonderful illustration of the advantages of a fruit and farinaceous diet. In early life Cornero lived riotously, and at 40 years of age found himself a wreck in consequence of his dissipated habits. The serious revelation led him to reflect. He abandoned at once and forever the use of flesh meats, all kinds of condiments, and unwholesome dishes of every description, adopting a simple dietary of fruits, grains, and nuts, with the result that at 80 he was more sprightly than the average youth, and more vigorous than ever before in his life. He was still strong and hearty at 100 years, and lived for many years after, hale and happy, and died without suffering, in consequence of his sober and abstemious life.

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LESSON XIII.—SABBATH, DECEMBER 30, 1899.

JUDAS THE TRAITOR AND THE PREPARATION FOR THE PASSOVER.

Jerusalem, A.D. 31.

Lesson Scripture, Matt. 26:1-5, 14-19; Mark 14:1, 2, 10-16; Luke 22:1-13.

(Matt. 26:1-5, 14-19, R.V.)

1. "AND it came to pass, when Jesus had finished all these words, He said unto His disciples, Ye know that after two days the Passover cometh, and the Son of man is delivered up to be crucified. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtilty, and kill Him. 5 But they said, Not during the feast, lest a tumult arise among the people."

14. "Then one of the twelve, who was called Judas Iscariot; went unto the chief priests, and said, What are ye willing to give me, and I will deliver Him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver Him unto them."

17. "Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt Thou that we make ready for Thee to eat the Passover? And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the Passover at thy house with My disciples. 19 And the disciples did as Jesus appointed them; and they made ready the Passover."

(Luke 22:8, 10, 12, 14, 15, R.V.)

8. "And He sent Peter and John, saying, Go and make ready for us the Passover, that we may eat."

10. "And He said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house wherinto he goeth."

12. "And he will show you a large upper room furnished; there make ready."

14. "And when the hour was come, He sat down, and the 15 apostles with Him. And He said unto them, With desire I have desired to eat this Passover with you before I suffer."

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

SUGGESTIVE QUESTIONS.

1. After the solemn admonitions relative to helping the unfortunate, what did Jesus say to His disciples? Matt. 26:1, 2.
2. As the Passover drew nigh, with whom did the elders and others consult in order to plan for the destruction of Jesus? Verses 3, 4.
3. Upon making known their plan to kill Jesus secretly, what objection was raised by some? Verse 5. Note 1.
4. At this juncture what did Judas do? Verses 14, 15. (Luke 22:3-5.)
5. Having made a compact with the elders, what did Judas from that time seek? Verse 16. Note 2. (Luke 22:6.)
6. At the time of preparing for the Passover what did the disciples ask concerning the matter? Verse 17. (Ex. 12:3-10, 18.)
7. In reply what did the Saviour command? Verse 18. Luke 22:11.
8. Who were selected to perform this service? Verse 8.
9. How were they to find the house designated? Verse 10.
10. What did Jesus say they would find in the house pointed out to them? Verse 12.
11. As Christ sat down that evening in the room provided, how did He express Himself regarding that particular occasion? Verses 14, 15. (Mark 14:17.)
12. How much time is covered in this quarter's lessons?
13. What are the principal events of those days?

Side Lights.—"Desire of Ages," chapter 71; "Spirit of Prophecy," vol. 3, chapter 6.

NOTES.

1. EVIDENTLY some thought that the disappearance of Christ from the Passover would raise questions of His whereabouts that could not be satisfactorily answered. Suspicions would then be whispered about that the elders had put Christ to death secretly, which would forever destroy their power over the people, because such an act would be evidence to all that nothing but malicious hate on the part of the authorities had been the cause of His death. Therefore, to save their reputation with the people, it was necessary to trump up some charge by which His death might be compassed with a show of legality, and in a public manner. Thus the odium of His death, if any should exist, would be made to rest on the civil power.

2. HOW GREAT must have been the hardness of Judas' heart in order, afterward, to look the Saviour in the face, and call Him Master, in common with the other disciples. He either never had faith in the Lord's infinite power of discernment, or had permitted himself to be drawn into the darkest condition of mind possible.



LESSON XIV.—SUNDAY, DECEMBER 31, 1899. REVIEW FOR THE QUARTER.

Golden Text: "Bless the Lord, O my soul, and forget not all His benefits." Ps. 103:2.

LESSON I.—Joy in God's House. Psalm 122. God meets with His people in the house dedicated to His worship, and the true Christian delights in repairing to this house of meeting—meeting-house. God changes not. He met with His people in the sanctuary of old, and He meets with them to-day—those who realize their need of Him. Golden text: "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1.

LESSON II.—Haman's Plot against the Jews. Esther 3:1-11. This is the story of the revengeful plot by which Haman hoped to destroy all the Jews under the jurisdiction of Ahasuerus (Xerxes), because of the refusal of Mordecai to bow to him. For twelve months lots were cast for a favorable opportunity to secure the king's consent to the plan. It was given, and the decree went forth for the destruction of the Jews. Golden text: "If God be for us, who can be against us?" Rom. 8:31.

LESSON III.—Esther Pleading for Her People. Esther 8:3-8, 15-17. Through the pleading of Esther for her kindred and her people, the Jews were given the right to defend themselves against any who should attack them. God had a care for His peculiar people, and the wrath of man was made to praise Him. He is able to deliver from any snare the evil one may set. Golden text: "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Ps. 37:5.

LESSON IV.—Ezra's Journey to Jerusalem. Ezra 8:21-32. The time of this lesson is the seventh year of Artaxerxes, the son of Ahasuerus (Xerxes). A fast was proclaimed at Ahava River, and the people humbled themselves and sought the Lord for His protection on the journey. Ezra would not ask the king for a company of soldiers, because he had told the king of his trust in God. Golden text: "The hand of our God is upon all them for good that seek Him." Ezra 8:22.

LESSON V.—Psalms of Deliverance. Psalms 85 and 126. It was doubtless deliverance from captivity that caused these psalms to be written. If written before the captivity, they are prophetic. The Lord is at all times ready to speak peace to His children when they turn from sin and rebellion. Golden text: "They that sow in tears shall reap in joy." Ps. 126:5.

LESSON VI.—Nehemiah's Prayer. Neh. 1:1-11. This was in the twentieth year of Artaxerxes, thirteen years after Ezra went to Jerusalem. Nehemiah learns of the affliction of the Jews who had gone up to Jerusalem, and the fact that the walls of the city were broken down and the gates burned with fire. He therefore humbles himself before God, confessing his own sins and the sins of his people, and beseeches the Lord for mercy in their behalf. Golden text: "Prosper, I pray Thee, Thy servant this day." Neh. 1:11.

LESSON VII.—Rebuilding the Walls of Jerusalem. Neh. 4:7-18. The enemies of the Jews were stirred to wrath when they learned of the determination to rebuild the walls, and conspired to slay the builders; but the conspiracy was brought to nought; their counsels were known to the Jews, and provisions were made to protect the city; and the building of the walls went on, tho' under difficulties. When God is working for His people and they are trusting in Him, nothing can prevail against them. Golden text: "Watch and pray." Matt. 26:41.

LESSON VIII.—Public Reading of the Scriptures. Neh. 8:1-12. This lesson is a report of a wonderful meeting. The people had come up from Babylon, where they were surrounded by the lowest, basest heathenism. They were now to learn from God's own law what He required of them. The sense, the real meaning, was given so that the people might fully understand God's requirements—and this is the duty of religious teachers now as much as it was then. Golden text: "And he read therein before the street that was before the water-gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law." Neh. 8:3.

LESSON IX.—Woe of Intemperance. Prov. 23:29-35. This lesson is a description of what strong drink does for those who tamper with it, who find pleasure in the drink itself and the associations which it brings with it. Golden text: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

LESSON X.—Keeping the Sabbath. Neh. 13:15-22. Nehemiah tells of the desecration of the Sabbath, and the measures which he took to suppress it. If Israel had kept the Sabbath, Jerusalem would have stood forever. Jer. 17:25. When the people turned from the Sabbath of the Lord to the sun festivals of Baal, and the sun's day, the Lord allowed the destruction of the city. Nehemiah understands this and wishes to forestall a recurrence. See Jer. 17:27 and 2 Chron. 36:19-21. Golden text: "Remember the Sabbath day, to keep it holy." Ex. 20:8.

LESSON XI.—Lessons in Giving. Mal. 1:6-11; 3:8-12. The secret of joyous, bountiful giving is to give, first of all, ourselves. The lesson deals with the principle of tithing and the duty of giving liberally to support the cause of God. Golden text: "God loveth a cheerful giver." 2 Cor. 9:7.

LESSON XII.—Fruits of Right and Wrong Doing. Mal. 3:13 to 4:6. God rebukes those who would do righteousness for profit. He wants men who will do right even if they suffer for it. The lesson scripture declares the coming of that day that shall burn as an oven and try every man's work of what sort it is. Read the scripture and ponder the thoughts contained in those verses. Golden text: "Whatsoever a man soweth, that shall he also reap." Gal. 6:7.

LESSON XIII.—Christ's Coming Foretold. Isa. 9:2-7. The lesson scripture refers not only to Christ's coming as a babe in Bethlehem, but to His second coming, when He comes to establish His kingdom on the earth. During His life upon earth He refused to be a judge, or to be made a king; but when He comes again, it will be as the Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace, having received a kingdom from His Father. Golden text: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11.

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International Sabbath-school and Sunday-school

Lessons

Publishers

Good words come to us from all parts of the United States concerning the World's Harvest number of the SIGNS OF THE TIMES. We are grateful for them, but all the glory of this paper's goodness is God's. Let us push it, friends, now.

Fallen at His Post.—"God buries His workmen, but carries on His work." Another soldier has fallen at his post, not in the Philippines nor in South Africa, tho he might have been in either place, but in Japan, a country with which this government is not at war. But there are men there at war with God; and as an ambassador of the Prince of Peace, Prof. W. C. Grainger went there two years ago, to offer peace to every soul he could, and teach all he could reach the blessed law of the kingdom of Christ. After an illness of three weeks, he fell at his post, in Tokyo, Japan, Oct. 31, 1899. Full particulars have not yet come to hand. This we know, that the Japanese have lost a noble friend, his wife a true and faithful husband, his children a loving and wise father, and his fellow-workers a loyal friend, a genial, equable, helpful brother. Our sympathies are herewith extended to his bereaved family. We mourn with them. But our brother is at rest, waiting the coming of the Life-giver.

A Warning.—The London (England) *Economist* utters this note of warning to the English people: "The general unfriendliness of Europe will, if we are wise, teach us moderation, and a more careful consideration both of our resources and of the objects we are seriously desirous to secure. We are spending vast sums without reflecting that by and by we shall pass through a period, possibly a long period, of economic distress. We are largely increasing our army and navy without remembering that when enthusiasm has died away, or ambition has been satiated, it may be most difficult to keep them up without an expenditure which the great body of the people will resent." Then, mentioning the increasing territory, which may be a burden, and deprecating the unhealthy unanimity in the present situation, which shuts out discussion and deliberation, it concludes: "The country is, therefore, rushing forward on a course which may be expedient or otherwise—we are not discussing that just now—but which involves large consequences, that the public, at all events, have never fully thought out. They will, in any event, lose nothing by counsel to be

moderate, and to remember that the successes in which they naturally and properly exult will excite a fury of jealousy and annoyance throughout the European world."

The famous Russian writer, Count Leo Tolstoi, says that "few people are aware of the terrible danger in store for the world on account of the ever-widening chasm between rich and poor. The rich would not heed another ruble to their wealth were they conscious of the peril that threatens them." But they might know it from the Bible if they would but believe it.

Men or God.—It seems too bad to have such a splendid teacher of spiritual truth as is Dr. Alexander MacLaren, of England, close an especially forceful, practical paragraph on Mal. 3:18, with the expression, "So thinks Malachi." Malachi probably thought in harmony with the message he bore; we will not dispute that. But what he brought was not his thoughts, but God's message. It is true that Malachi wrote, and so did Isaiah, and Paul, and others; but the word—and this is vital to the individual soul, vital to vigorous, growing faith—is God's word; the message is God's message. It need not concern us what Paul thought, or what Malachi thought, but what does *God say?*

THE "SIGNS OF THE TIMES."

We can not read the details of the future; we can not, therefore, tell to our readers just what will be presented in the SIGNS OF THE TIMES for 1900. There are certain great truths which God desires the world to know; those we hope to present according to the wisdom and ability which He gives us.

We have no great names of men to present before the world, but we present great truths in the name of Him who is King of kings.

The SIGNS OF THE TIMES is not an "organ" of a denomination. It is not published to exploit any human organization before the world. It does not, nor will it, boast in numbers, howsoever many its friends may be; nor in wealth, howsoever much it may have; nor in "learning" or titles, however much its writers have delved in the lore of the world. It has one object, to present Christ and Him crucified; to herald His glad tidings to the world; to present His warnings concerning the dangers which beset men and nations and the world; to clearly show the way of escape from all danger and evil. And "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."

For these reasons we ask the aid of all Christian believers to help us in the circulation of the truth, and the candid consideration of these truths by all judgment-bound souls.

DID THE PAPACY PERSECUTE?

What Roman Catholics Say.

In "The Faith of Our Fathers," by Archbishop (now Cardinal) James Gibbons, the writer denounces "every species of violence, and injustice, and persecution of which the Spanish Inquisition may have been guilty. And in raising my voice against coercion for conscience' sake, I am expressing not only my own sentiments, but those of every Catholic priest and layman in the land."

"Our Catholic ancestors, for the last three hundred years, have suffered so much for freedom of conscience that they would rise up in judgment against us were we to become the advocates and defenders of religious persecution."—*Id.*, p. 298.

He afterward admits that there was persecution, but tells us:—

"It must be remembered that in those days heresy, especially if outspoken, was regarded not only as an offense against religion, but also as a crime against the State, and was punished accordingly."—*Id.*, p. 293.

"It [the Inquisition] was, therefore, rather a royal and political than an ecclesiastical institution."—*Id.*

"I most emphatically assert that the church had no act or part in this atrocious butchery [massacre of St. Bartholomew], except to deplore the event and weep over its unhappy victims."—*Id.*, p. 297.

"Religion had nothing to do with the massacre. Coligny and his fellow Huguenots were slain, not on account of their creed, but exclusively on account of their alleged treasonable designs."—*Id.*, p. 298.

Thus much for Cardinal Gibbons on persecution. We wish that all in the church to which he belongs stood for liberty. But in an article in another column, taken from the *Catholic Review*, the chief

organ of the Roman Catholic Church in America the writer deprecates the course of apologists, as Cardinal Gibbons, throwing the blame on the State and declares:—

"The church claims, and has always claimed, the right of punishing heresy, as is evident from the teaching of the greatest of theologians, St. Thomas and from her canonical legislation, such as the decrees of popes and the acts of councils, all of which prove that the church believed it her duty to suppress heresy and impress the civil authorities with the same duty, boldly holding herself responsible for whatever wrong or right was in such repression."

"The church took this stand against heresy because the chief heresies of the Middle Ages were subversive of society, and, therefore, the church, by destroying them saved society from anarchy and destruction."

And then are mentioned the Albigenses, Cathari, Vandois, Wycliffe, Huss, and others as examples of fostering heresies which must be crushed. He further says:—

"The church in the Middle Ages did not suppress heresy often with extreme severity, but the church saved society by repressing heresy in the Middle Ages, and she has, therefore, no excuse for her action beyond an occasional directed zeal of her officers."

Name or Character?—"Consistency is a name and most people like to see it. But there are sad perversions of it. For instance, before the war a neatly-printed paper with colored cover, called *The Gentlewoman*; but the illustration bore the name. In the background of the picture a buck stands in the edge of a lake, and in the foreground a female in a loud dress stands with shoulder just ready to fire upon the deer. Evidently, "gentlewoman" is used as belonging to certain "class" in "society," some exclusive "set"; it does not mean a gentle woman. "Hot meat pie hot meat pies," shouted the old colored man on a cold winter's day in Boston. A stranger, cold and shivering, thought one of the hot pastries would warm him up, and purchased, set his teeth long, and found it frozen. He remonstrated with the man for his falsehood; and the old man replied, "That's the name ob 'em, boss; that's the name ob 'em." And so we conclude "The Gentlewoman" to be the name, not necessarily the character. There are many Christians in name. Jesus says to such, "Thou hast a name that thou livest, and art dead." Be consistent. Let the character name you; assume character by adopting a name. For a woman we love to see a gentle woman; for a pie we wish to get meat pies that are hot; for Christians we wish to find persons having Christlikeness.

One of the most "Christian" cities of the world is the "City of Brotherly Love;" but this is what Ho John Wanamaker says, in the *New York World* concerning it: "In Philadelphia we have no honest election for many years, and the defeat of the ballot has acquired the system and prestige of a science. . . . This has not been the growth of a day or a year, but has been perfected by steady, systematic development of the most minute details of original ingenuity. The machine has educated its followers in election crime, rewarded them according to their perfection in fraudulent arts, extolled and honored the leadership which is known how to devise and avail itself of corrupt practices and protect and promote its deluded fanatical disciples." Is Philadelphia alone in this?

What For?—A celebration is generally a social event. The Freemasons of America, we are proposed to celebrate, or hold memorial service of the Centennial anniversary of "Worshipful Washington." Why celebrate that day? He should be a matter of rejoicing, his death of 1799. A letter from Washington, however, by the *Christian Cynosure*, shows that he was a "Worshipful" Master, and had almost nothing to do with Masonry during his later years.

A minister in the East, according to a *New York paper*, believes that criminals, second offenders, ought to be put to death, chloroformed not best even to imprison, he says, and put to the expense of supporting them. Put to death. All that we have to say about this preacher is not a minister of the Gospel. That is "the power of God unto salvation in all, even hardened criminals. All that is a mere worldly philosophy."