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ONE
PENNY

The Outlook

THE WORLD'S CRY.

A large mill owner in America has recently blown up his mills with dynamite, demolishing his property and his valuable plant. Why?—Because of the unsettled condition of trade, and the revolutions it is subject to in regard to strikes.

The surface of trade is to-day agitated by waves of strong and powerful forces, which heave and throw things into chaos and confusion. The volcanic activity which manifests itself amid our social surroundings is great. Waves of discord show to-day that the

internal commotion, which is a national complaint, to be found almost everywhere, and in America in particular, is preparing for a great tidal wave of stupendous power, which, when it does come, will carry all before it, leaving in its track the wreckage of enterprises and organisations which have occupied centuries to build.

Viewing with alarm the trend of events, this mill owner has taken the matter into his own hands, and anticipating the probable outcome of the present state of affairs, he deliberately blows his own property out of existence. This action at least shows the state of the social thermometer in his own immediate neighbourhood, and as a result valuable mills, costly machinery, and trading plant are to-day a heap of dismembered debris. We do not defend his action, or cast any comment upon it, but only record it to draw attention to the friction that is in the world, as an incident of the present high tension.

That the trades are combining in anticipation of a great upheaval is everywhere apparent. Ebullitions of wrath have manifested themselves in the past. The cotton mills of Manchester and other centres have undergone demolition, but that was due to the prejudice against machinery. But things are different now. The cry at that time was against progression and rapid production by mechanical contrivances. To-day the cry is for a living wage, and this cry is universal. Intensity, competition, and close cutting, combined with the grasping monopoly of covetous men, have induced the workers to combine and to form unions with the idea of defending themselves. Against these unions capitalists have like-



African Date Palm.

wise combined, and so capital and labour now occupy antagonistic positions. These forces are being drawn up, marshalled and generalised by leading minds like two armies, the roar of whose cannon this world is yet to hear. Governments everywhere are confronted with this danger, and America figures to-day as a fair sample of the crisis to which events are leading. Large trusts and powerful combines, in the way of huge monopolies, have developed in stature, head and shoulders above anything that this world has ever seen, and politicians are bribed to support these trusts and monopolies.

The danger which threatens the community to-day is not so much the fear of a foreign invasion, though that danger is not a remote one, but the fires of internal dissension are rooted well and deeply enough to threaten the peace of the community, and to fully establish the words of Christ concerning our times, "Distress of nations with perplexity." The cry of the people to-day is, "A living wage, a living wage!" The poor are everywhere crying unto God. The earth resounds it, "and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5 : 4. And this universal cry of misery and want goes up to God. When?—In the hour of the judgment, just before the coming of Christ. James 5 : 8, 9. Behold, the Judge standeth before the door.

What are the words of Christ to the workers of to-day? Strike?—No. "Grudge not one against another, lest ye be condemned." James 5 : 9. Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh. And as an invitation to come unto Him, Christ exhibits His character in the words : "The Lord is very pitiful, and of tender mercy."—*f. B.*

Mrs. Moseup had always contended that her husband's tobacco habit was a vile and injurious one. "There," said Mr. Moseup, turning from his scientific journal, "it says here that there are no microbes to be found in tobacco." "That's where the microbe shows his good sense, Mr. Moseup."—*Chicago News.*

THE CAUSE OF GOD AND CIVIL GOVERNMENT.

BY M. C. WILCOX.

In the wisdom of God great national governments have been utilised in the promulgation of His truth. Ever since there has been a great nation the opportunity has been offered to the administrators of government to be instruments in His hand for making known the true God, and the way of eternal life. And the more the "powers that be" have yielded their influence to the encouragement of true righteousness, the greater has been their prosperity in material things. "Righteousness exalteth a nation; but sin is a reproach to any people."

When the king of Egypt made Joseph the active ruler in his kingdom, because the Spirit of God was in him, the result was a wise administration of affairs through a most trying period of overflowing productions, followed by another trying ordeal of devastating famine. And, further than this, Joseph inaugurated wise systems of agriculture, and his magnanimous dealings with other peoples during their time of want (Gen. 41 : 56, 57) gained their good-will to such an extent that Egypt enjoyed many years of peace and prosperity. This continued all the eighty years of Joseph's life after he became ruler, and until a new dynasty disregarded the principles he had established.

In the providence of God, Nebuchadnezzar extended the realm of Babylon far beyond that of any preceding nation. Daniel said to him :—

"The God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand."

But when, after all that God had done for him, he took the glory of his success to himself, the Lord humbled him to a level with the cattle of the field. Then, when he turned his heart to the Lord and acknowledged his absolute dependence upon the Most High God, his reason and the glory of his kingdom were restored. Then went forth a genuine proclamation of the majesty of, "the King of

heaven, all whose works are truth, and His ways judgment." When, however, Nebuchadnezzar's successors refused to acknowledge the God of heaven, and altogether turned to idolatry and unrighteousness in general, the hand of the Lord was withdrawn from the support of the kingdom, and the dominion passed to other rulers.

Medo-Persia succeeded Babylon in world-wide dominion, and when Darius the Mede took the throne the angel Gabriel "stood to confirm and to strengthen him." His successor, Cyrus, had been especially named in prophecy as the "shepherd" of the Lord, to perform all His pleasure; "even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." It was also said that the Lord would subdue nations before him. All this was fulfilled, and as long as Medo-Persian and Persian kings could be utilised in the furtherance of God's eternal purpose, that kingdom survived and prospered. But when idolatry and human ambition came to hold sway throughout the kingdom, the dominion was again transferred to another.

Grecia succeeded Persia, also in the providence of God. Her first king, Alexander (styled, "the great"), was instrumental for good only in that he put down a world power that could no longer be utilised in the promotion or the preservation of truth. Beyond this calling, Grecia, under succeeding rulers, did the cause of God a great service in translating the Scriptures into Greek, the then best-known and most extensively-used language in the world. But Grecia's factions became tyrannical toward the people of God, both in Egypt and in Palestine, and the Lord withdrew His protecting hand.

Rome rose from western obscurity on the wings of sympathy for the oppressed. She made her hand felt in the protection of an infant king (Ptolemy Epiphanes) of Egypt, whose kingdom was about to be seized by the kings of Macedon and Syria. Then the people of God in Palestine made a league with Rome, and thereby secured a measure of relief from the oppressive exactions of the

Syrian king. In about a hundred years, however, instead of a mere alliance, Rome took possession of the country, and made the Jews a tributary people. No power ever had a grander opportunity to be a blessing to all the world than Rome, principally for the reason that, in her day, the Prince of Righteousness, bearing from heaven a message of peace and good-will toward all classes, sojourned among men. Like her predecessors, Rome was providentially made an instrument in the chastisement of other powers and people who had enjoyed opportunities for doing good, but had outlived their usefulness. But she herself became imbued with a spirit of such exceeding cruelty, pride, and arrogance, that her greatly extended period of grace can be comprehended only from the standpoint of God's unbounded patience and long-suffering.

Of modern nations none have been so highly favoured with opportunity in the Lord's great, universal cause as Great Britain. Perhaps we might except Germany, which was allowed the gracious privilege of being the "cradle of the Reformation." It is possible that England's greater present opportunity and blessing is somewhat owing to her greater appreciation and activity in carrying out the work that came providentially to her hand. Germany's Luther gave her people the word of God in their own language; and he and his colleagues did much to establish the Reformation in that and in some other countries. But England had her Wycliffe and his English translation of the Scriptures two hundred years before Germany had her Luther and his German translation. England's scholars and missionaries and Bible societies have given the Bible to the world in more languages than all other countries combined. The British flag has hovered over and given protection to more missionary work than any flag that ever floated. Under no flag is there a greater degree of religious liberty than under that of Great Britain; and this is the secret of gospel progress in those countries where the British Government holds sway.

SUNDAY DESECRATION.

Writing to a Melbourne religious journal on the question of the desecration of Sunday, a clergyman makes use of the following expressions:—

"Let all Christians organise now, else the Sabbath's quiet and public worship may gradually slip away. It is easy to sing at mission meetings, 'I'm not ashamed to own my Lord,' etc. Now is the time to let the public, and those in high places, see that we mean what we sing, by showing a solid phalanx against the enemies of the grand old Sabbath that our fathers loved, and that the word of God defends."

From the tenor of these remarks it is evident that their author is making an effort to arouse Sunday keepers to "organise" to resist the encroachments which are being made upon the sanctity of the first day of the week. It may be assumed that such organisation will, if formed, seek to have laws placed upon the statute books against Sunday desecration, or to see that such laws as already find a place there are enforced. But it is self-evident that no religious observance that is secured by force of civil law is of any value, for "whatsoever is not of faith is sin."

The present outcry against Sunday desecration in Melbourne is wholly misdirected. The Legislative Assembly has voted in favour of opening the Public Library and Art Gallery on Sunday afternoon from three till five. Instead of appealing to the consciences of men to refrain from visiting the Art Gallery on Sunday, the clergy appeal to the powers that be to keep the institution closed. Instead of appealing to the people to refrain from patronising Sunday excursions to mountain resorts, they appeal to the government to stop the Sunday trains. To a man who from principle observes the first day of the week as a day of rest, these things should be no temptation. For instance, those who from principle observe the seventh day of the week, according to the commandment, find no temptation in the fact that on that day football and cricket matches are held, and horse races and bicycle races attract their thousands. Why is it that the Sunday keeper must be hedged about with all kinds of re-

strictions, for fear that he may be led astray? Is it not because no legitimate appeal can be made for him to keep the day from principle, because, as a matter of fact, no divine principle is involved in its violation. The strongest appeal which it is possible to make for men to observe a religious institution is its divine origin, and that is just what is missing in the Sunday sabbath.

Notwithstanding this great fact the clergyman who makes the above appeal concludes with the assertion that Sunday is defended by the word of God. If any of our readers can find the Scripture which commands the observance of Sunday as the Sabbath, we shall be glad if they will send us the chapter and verse.

At Seattle, U. S. A., there is a "Young Men's Buddhist Association" of two hundred members. This organisation has been started by Japanese, and is reported to be "actively missionary."

In Prussia it is proposed that every public school must be either Protestant or Roman Catholic, and that the teachers and pupils in any particular school must be of the same creed. Minorities of a reasonable size in any community will be permitted to establish their own schools, under the direction of their own church.

Speaking recently at a crowded conference at Matlock of Derbyshire passive resisters, Dr. Clifford said the movement would be carried on at all costs, and nothing would end it until the law of the land was so altered that it no longer coerced the people to pay for the teaching of the Wesleyan, Roman Catholic, or the Anglican faith. They must get an absolutely just national system between one religious organisation and another. He believed that resistance to the extent of going to gaol was the most effective. They were threatened with disenfranchisement, but they would appeal for their votes. France was getting rid of Romanism, and England was opening its arms to it. They faced a very grave crisis, and must, when the time came, frame an Education Act on right lines.

... OUR ...
CORRESPONDENTS

**PEACE, PEACE, WHEN THERE IS
NO PEACE.**

Nation to nation is whispering peace,
Yet they are seeking their arms to increase.
Fiercely the conflict of tumult and war
Sends forth its echoes from nations afar.
Multitudes rushing to danger and woe,
Into the death trap exultingly go,
Vainly supposing that honour lies there—
Honour that leads unto death and despair.
Honour in seeking to slay with the sword,
Spread desolation and sorrow abroad;
Madly and blindly are rushing along,
Making the tide of destruction more strong.

Wrathful in spirit, revengeful in heart,
Asking for blessing success to impart.
Little they think as they seek to devour,
That it requires a much mightier power
To solve the great problem of peace upon
earth,
Bring in the joys that have long been set
forth.

Many are saying that faith is in vain,
War and contention will always remain.
Those who are steadfastly searching the
word,
Watching the movements at home and
abroad,

Casting aside every form or pretence,
Seeking a conscience that's void of offence.

See in the midst of confusion and strife
A loving hand raising the standard of life.
Come out from amongst them is the com-
mand,

Ye who desire in obedience to stand,
Until the great indignation is past,
Weapons of warfare all helplessly cast.
Warnings remembered will guide and sustain;
Warnings unheeded bring death in their train.

—Selected.

TRUE TEMPERANCE.

BY MRS. E. G. WHITE

Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance be thus brought before them, there are very many of the higher classes who would recognise their value and give them a hearty acceptance.

There is another danger to which the wealthy classes are

especially exposed, and here also is a field for the work of the medical missionary. Multitudes who are prosperous in the world and who never stoop to the common forms of vice, are yet brought to destruction through the love of riches. Absorbed in their worldly treasures, they are insensible to the claims of God and the needs of their fellow-men. Instead of regarding their wealth as a talent to be used for the glory of God and the uplifting of humanity, they look upon it as a means of indulging and glorifying themselves. They add house to house, and land to land; they fill their homes with luxuries, while want stalks the streets, and all about them are human beings in misery and crime, in disease and death. Those who thus give their lives to self-serving are developing in themselves, not the attributes of God, but the attributes of Satan.

These men are in need of the gospel. They need to have their eyes turned from the vanity of material things to behold the preciousness of the enduring riches. They need to learn the joy of giving, the blessedness of being co-workers with God.

Persons of this class are often the most difficult of access, but Christ will open ways whereby they may be reached. Let the wisest, the most trustful, the most hopeful labourers seek for these souls. With the wisdom and tact born of divine love, with the refinement and courtesy that result alone from the presence of Christ in the soul, let them work for those who, dazzled by the glitter of earthly riches, see not the glory of the heavenly treasure. Let the workers study the Bible with them, pressing sacred truth home to their hearts. Read to them the words of God:—

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24.

"In whom we have redemption through His blood, the forgiveness of

sins, according to the riches of His grace." Eph. 1:7.

"But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

By efforts put forth in wisdom and love, many a rich man may be awakened to a sense of his responsibility and his accountability to God. When it is made plain that the Lord expects them as His representatives to relieve suffering humanity, many will respond, and will give of their means and their sympathy for the benefit of the poor. When their minds are thus drawn away from their own selfish interests, many will be led to surrender themselves to Christ. With their talents of influence and means they will gladly unite in the work of beneficence with the humble missionary who was God's agent in their conversion. By a right use of their earthly treasure they will lay up "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." They will secure for themselves the treasure that wisdom offers, even "durable riches and righteousness."

IN HIS NAME.—No. I.

BY T. H. CRADDOCK.

Probably no other name known to civilisation is so often spoken as that of the carpenter's Son.—Jesus of Nazareth. It is heard in ridicule from him that "sitteth in the seat of the scornful;" it is spoken by the mouth of fools; and is heard in blasphemy and cursing. It is "in His name" that millions of hearts and voices daily make known their requests to the "Father of Lights;" it is "in His name" that thousands of infant voices are taught to lisp their first prayer, saying:—

"Gentle Jesus, meek and mild,
Look upon a little child."

It is not every prayer that is apparently answered, still it is beyond question that many and wonderful have been the answers to prayer. Wonderful things have also been done "in His name."

Nineteen centuries have well-nigh passed since Peter and John approaching the temple by the gate which was called "Beautiful," in the name of Jesus Christ of Nazareth, healed the man who had been lame from his birth. Acts 3:1-8. Luke also tells of

seventy men whom the Lord appointed, "and sent them two and two before His face into every city and place, whither He Himself would come. And the seventy returned with joy, saying, Lord, even the devils are subject unto us through thy name." Luke 10 : 1, 17. Right down the journey of the ages from that time, even till to-day, wonderful has been the power of His name.

But, notwithstanding all this, may it not be seriously questioned whether all done "in His name" is done by Him, or by His sanction? During the past two decades how many professed messiah's, divine healers, faith healers, etc., have made their appearance, who, after awhile, have demonstrated themselves to have been among the rankest of humbugs and frauds. Their name has been legion. And yet, through these counterfeits, thousands have declared themselves healed of the foulest maladies. It is surely an important question for the lover of truth to ask: What do these things mean?

Now, we are prepared to admit that, apart from what may be called the influence of mind over matter, thousands have, by the exercise of faith, been temporarily healed of their diseases, but that the healing has always been of heaven is a matter of question.

In reply to the disciples' question: "What shall be the sign of Thy coming and the end of the world?" the divine Teacher led His inquirers step by step over the journey of time, until He reached the close of the papal supremacy, —the time of the end. He said:—

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Matt. 24 : 23-25.

Now, "to be forewarned is to be forearmed;" and as the Christians' warfare is a spiritual one,—our struggle being not against enemies of flesh and blood, but against the powers of evil, against those that hold sway in the darkness around us, and against the spirits of wickedness on high"—it behoves the warrior for Christ to "put on the armour of God, so that He may be able to stand his ground against the stratagems of the

devil." Eph. 6 : 12, 11.—*Twentieth Century Testament.*

That Satan has much to do with the miracles and wonder-workings of these days, through the medium of Spiritualism, mesmerism, hypnotism, Christian science, faith-healing, etc., there seems to be no reason to doubt.

Referring to the last days,—the days in which we now live,—the great apostle to the Gentiles wrote:—

"Then will wickedness incarnate appear, but the Lord Jesus will destroy him with the breath of His lips, and bring him to nothing by the splendour of His coming. For at the coming of the Lord there will be great activity on the part of Satan, in the shape of all kinds of deceptive miracles, signs, and marvels, as well as of wicked attempts to delude—to the ruin of those who are on their way to destruction, because they have never received and loved the truth to their own salvation. This is why God is sending them a misleading influence to cause them to believe what is intended to deceive them; and so sentence will be passed on all those who refuse to believe the truth, but find pleasure in wickedness." 2 Thess. 2 : 8-12.—*Twentieth Century Testament*

Hoping that the thoughtful reader will reflect carefully on these things, we promise to write further on the subject next week.

THE SINS OF THE FATHERS.

BY R. HARE.

God is love; but through all the years of human failure Satan has constantly endeavoured to represent Him as a God of hatred. The enemy has taken pleasure in picturing Jehovah as a being cruel and revengeful; and many of the wild theologies of the past have accepted the false representations made by the one cast out of heaven rather than the holy descriptions given by the One who came from heaven.

Perhaps in no other way has the character of God been more misrepresented than by the false theories that represent Him as punishing the children, through hereditary law, for the sins of the fathers.

Jehovah Himself declares: "The son shall not bear the iniquity of the father." Eze. 18 : 20. Consequently all the passages that men suppose teach this doctrine must have another meaning.

In the long struggle with heredity we see the children of the righteous suffer equally, if not even

more, than the children of the wicked. The child without reason, born of drunken parents, was not made an idiot by some act of Jehovah, but rather by the same law that makes the stagnant water turn to corruption.

Morally, too, the children of good parents are often seen to walk in the way of Baalam, thus proving by their own life the truth of that other law—"As a man soweth so shall he also reap."

This is certainly not the idea that God wants to convey when He speaks of visiting the sins of the fathers upon the children. He does not mean that the innocent must suffer for the guilty.

The divine character was thus presented to Moses:—

"Jehovah, Jehovah God; merciful and gracious, slow to anger, and abundant in kindness and truth; keeping mercy for thousands, taking away iniquity and transgression, and sin; yet not entirely acquitting, charging the iniquity of the fathers on the children on the third generation and on the fourth." Ex. 34 : 6, 7.—*Dr. Young's Translation.*

God here presents Himself as a kind and merciful Being, and whatever is meant by "charging or visiting" the iniquity of the fathers on the children must in some way show that He is a God of kindness.

Men have misunderstood the idea that God pictures here, and so have failed to understand His character.

When Hezekiah sinned in his vanity before the ambassadors from Babylon, Isaiah was sent to pronounce judgment,—the treasures displayed would be carried to the enemy's land, and his children would become servants to the king of Babylon. But it would not be in "his day;" the visitation would pass over to the next generation because Hezekiah repented of the evil. Isa. 39 : 6-8.

When Huldah, the prophetess, pronounced evil against the kingdom in the days of Josiah, the message was also given: "Because thine heart was tender, and thou hast humbled thyself, . . . thine eyes shall not see the evil which I shall bring upon this place." 2 Kings 22 : 16-20. But the evil did come afterwards. It passed over to the next generation.

Ahab did wickedly above all the kings of Israel, but when Elijah pronounced the awful judg-

ment pending, Ahab humbled himself, and because of this the Lord said, "I will not bring the evil in his day, but in his sons' days will I bring the evil upon his house." 1 Kings 21 : 29.

These examples will be sufficient to show the method that God employs in dealing with men. When His judgments are pronounced against evil, if the unholy repent the cup of wrath is held back for the next generation, or until a generation comes that will not repent. Then the stroke must fall. Should all succeeding generations repent, the threatened visitation must finally fall upon the head of Satan, with whom the sin originated. In this way God tries to prove to man that He is merciful and gracious and ready to forgive. The only man that God cannot forgive is the man who will not confess his sin. The man who does confess is no longer guilty in God's sight.

It is when repentance comes in that the threatened judgment is allowed to pass on to the next generation, and if men would continue to repent it would pass over to many generations.

Cease then to regard Jehovah as a God so vindictive that He will cause suffering to be repeated through the generations following because of the fathers' sin. Rather look upon Him as a Being who desires to withhold affliction, so that He will have it pass over even for many generations, rather than let it fall upon any repenting soul.

God's ways are equal. "The soul that sinneth it shall die." Yet God would have the transgressor turn from sin that he may live.

THE 144,000 OF REVELATION 7. WHO ARE THEY ?

BY C. A. PAAP.

This chapter opens with the announcement of a sealing work which is world wide, and fits a people for the coming of the Lord. In fact, this movement is a separating work, which gathers out and seals a remnant people, who, numbering 144,000, are next seen with Christ on Mount Zion, with His Father's name in their foreheads. Rev. 14 : 1.

"The Father's name" and the

"seal of God" are terms here used interchangeably. The "seal of God" is found in the fourth precept of His law, which states the great Sabbath truth, and gives the credentials of the only true God; and it is the recognition of this truth and its reception which singles 144,000 individuals out from all the rest of the world, and makes them conspicuous at the coming of the Lord.

The prophet Isaiah saw this company "sealed" and waiting for the coming of the Lord. Isa. 20 : 8, 9.

Returning to Rev. 7, and reading verses 4-8, we learn that the 144,000 are gathered out of "all the tribes of the children of Israel." By comparing the tribes given in this chapter with ancient Israel, it is noticeable that the tribes of Dan and Ephraim are omitted here, which fact goes to prove that the number is made up from the spiritual, and not the literal seed. They which are of faith and not of the flesh are counted.

Hence, the 144,000 are ones who "wash their robes and make them white in the blood of the Lamb," which literal Israel never did, and never will.

In Rev. 14 : 3 it is stated as peculiar to this company, that "they were redeemed from the earth;" and verse 4 says, "These were redeemed from among men." Now compare these two statements with two found in Hosea 13 : 14. Of the company there mentioned, it says: "I will ransom them from the power of the grave; I will redeem them from death." This Scripture is applied by Paul in 1 Cor. 15 : 54 to those who will be raised from the dead at the first resurrection.

Now, if to "redeem from death" means to gather from the grave, what does it mean to "redeem from among men?" It can only mean to gather from among the living, and that presents just two companies before us at the coming of the Lord. First, those who are raised from the dead, or "redeemed from the grave;" and second, those who are gathered from the living, or "redeemed from among men."

Of the first company Rev. 7 : 9 says, "They are a great multitude, which no man can number." Of the second company Rev. 14 :

1-4 says they are exactly 144,000.

Of the first Paul speaks in 1 Thess. 4 : 16 : They are "the dead in Christ who rise first." Of the second he speaks in 1 Thess. 4 : 15, 17 : They are the ones who are alive and remain unto the coming of the Lord. He speaks of them as: "We which are alive and remain." Now that which "remains" is commonly called a "remnant;" and in Rev. 12 : 17 this same "remnant" is spoken of, and said to keep the commandments of God. This "remnant" lives and keeps the commandments unto the coming of the Lord. There is no doubt but they believe in the second advent, and might truthfully be called "Adventists." Keeping God's commandments, they must have accepted His "seal," and recognised the fourth command, which says, "The seventh day is the Sabbath," and that would make them rest on that day. Thus this company might well be called "Adventists" and Sabbath-keepers, or "Seventh-day Adventists."

Those who are alive and remain are to enjoy the glorious privileges of escaping death and the tomb, and being "translated" at the advent of their Lord.

Therefore, the 144,000 are the "remnant" of God's people, who will be separated from the world by a testing truth; will look for and see the coming of the Lord; will show their faith in His coming to be genuine by keeping all His commandments; and will be "translated," or taken to heaven without seeing death.

Reader, this company is fast being made up. Now is your chance to join this glorious throng. Will you come? and will you go?

Although Paul's prayer was denied him, instead of his faith in prayer being weakened, it was strengthened. And so it has been all life through. The strongest believers in prayer have not been those to whom it has seemed to bring a loaf in their want, or deliverance from some danger. No! the strongest believers in prayer have been those who, although they have asked a score of outward gifts in vain, have yet felt its power as the sweetener and strengthener of life. — *Brooke Herford.*

AUSTRALASIAN SIGNS OF THE TIMES

And THE BIBLE ECHO.

A. W. ANDERSON - - EDITOR.

PROPHETIC HISTORY OF THE WORLD.—No. 10

Daniel 11: 30-33.

The World's Midnight.

"For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." Dan. 11: 30.

The prophecy is still dealing with Rome, the event which is brought to view in the first clause of this verse being, without a doubt, the terrible naval wars which Carthage waged against Rome, "Chittim" being understood to refer to Carthage. From wars with the nations, the attention of the reader is now called to notice a conflict of another character,—a war with the Bible. "He shall . . . have indignation against the Holy Covenant." As we study the history which is referred to in succeeding verses we shall see with what vehemence and determination Rome carried on this conflict with the truth. By removing those kingdoms which stood in the way of the temporal ambitions of the Papacy, Rome practically linked her civil power with the Roman Catholic Church, and thus had "intelligence with them that forsake the Holy Covenant."

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate." V. 31.

The "daily" is an expression which is understood to refer to paganism, which was taken away in order to make room for the "abomination that maketh desolate,"—the Papacy. In the book of Revelation we read that the dragon gave the beast "his power, and his seat, and great authority." Rev. 13: 2.

"And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits." V. 32.

As the church of Rome grew in power so her spirituality waned,

and her errors of doctrine multiplied. Tradition and the decrees of popes and the decisions of councils were extolled as of greater authority than the Scriptures, and those who accepted the authority of the church in matters of conscience were the recipients of honour; while to doubt or dispute the authority of the church in such matters was to bring upon the "heretic" excommunication or death.

The Faithful Remnant.

Notwithstanding the moral darkness which settled upon the world after the church had united with the State, and had thus degenerated into a mere political machine, there were some people who still retained a knowledge of God, who were strong and valiant for the truth, and actively engaged in evangelical and missionary work.

"And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Verse 33.

"The fear of the Lord is the beginning of wisdom, a good understanding have all they that do His commandments." Of this class the prophet speaks when he says "They that understand among the people." Those worshippers of the true God who held tenaciously to the truth through the great apostasy were denounced, anathematised, and outlawed by the Roman pontiffs, yet they zealously copied portions of the Scriptures, and circulated them throughout the greater part of Europe. So bitterly did the church of Rome pour forth invectives and denunciations against primitive Christianity, that those who protested against the innovations which Rome introduced into church worship were compelled to retire to secluded valleys in the mountainous regions. Lawrence, in his "Historical Studies," refers to these valleys as the "theological school of Europe," from which missionaries were sent into Hungary, Bohemia, France, England, and Scotland. During the twelfth century a complete translation of the New Testament was issued by the Waldenses, in the "Lingua Romana," the common language of southern Europe from the eighth to the fourteenth century. This version was the

earliest complete translation of the New Testament, being older than any complete version in German, French, Spanish, or English. So diligently did some of these earnest people study the Scriptures, that they committed the whole of the New Testament to memory. In the schools of these God-fearing people the Bible was the text-book. The youth were required to learn whole Gospels and epistles, and to transcribe portions of the Scriptures, these copies being afterwards distributed when they went forth as missionaries. Of their missionary labours, Wylie says: "There was no kingdom of southern and central Europe to which these missionaries did not find their way, and where they did not leave traces of their visit in the disciples whom they made."

As an illustration of their missionary spirit it is related that one of these zealous servants of God swam a river on a winter night in order to gain a chance of converting a Catholic. To discourage young converts they would say, "Learn a single word a day, and in a year you will know three hundred."

To avoid detection these faithful teachers travelled as pedlers and artisans, leaving with the people portions of the Scriptures, with perhaps some explanatory notes, or some Christian thoughts. These little tracts would at times fall into the hands of persons who could not read, and they would take them to the priests for an explanation. In this way the light of truth was carried to many thousands, and was gradually undermining the power of Rome; for while she was engaged in securing temporal power, little attention had been devoted to spiritual duties.

War Against the Truth.

The education of the youth was in many localities passing into the hands of heretics, and so many were attracted by the godly lives of the heretics and their powerful preaching, that it was considered imprudent to interfere with their work. At last Rome realised the immense progress which heretical teaching was making, and determined to extirpate such a dangerous foe. Kings, princes, noblemen, and other civil rulers were

commanded to confiscate the property of heretics and to banish them from their dominions. It should be noted that the only offence for which these innocent people were to suffer the penalty of banishment was a matter of conscience. As citizens of the State they were exemplary; as neighbours they were regarded even by Catholics as friends, for in the attack of the crusading forces of the Pope on the Beziers, the Catholic citizens refused to betray their heretical neighbours. Thereupon the soldiers were ordered by the papal legate to destroy the city with fire and sword. Not one person, infants or children, youth or maiden, men or women, were spared, and when asked whether the Catholics should be spared, Arnaud replied, "Kill them all, for God knows His own."

Pope Innocent III. was the author of untold butchery, whole provinces being given up to the brutality of his wicked, blood-thirsty band of marauders, which had been gathered together under the promise of passports to heaven. Having "wrested five hundred cities and castles from the grasp of heretics," Innocent III. was filled with joy, for these devastated provinces now fell completely under his domination. What his rule meant for the country may be gathered from the following statements of the author of "Historical Studies:—

"The song of the troubadour was hushed forever, the gay people sunk into melancholy under monkish rule, their very language being proscribed, and a terrible inquisition was established to crush more perfectly the lingering seeds of heresy. Every priest and every lord was appointed an inquisitor, and whoever harboured a heretic was made a slave. Even the house in which a heretic was found was to be razed to the ground; no layman was permitted to possess a Bible; a reward of a mark was set for the head of a heretic; and all caves and hiding-places where the Albigenses might take refuge were to be carefully closed up by the lord of the estate."

An incident related by Henry Charles Lea, in his "History of the Inquisition," will serve as an illustration of what was popularly held as Christianity, as well as what was held to be heresy. By mistake a Catholic, Jean Teisseire, was cited to appear before the tribunal of the Inquisition at Toulouse. In his defence he

offered as proof that he was not a heretic, the following assertions: "I eat flesh, and lie, and swear, and am a faithful Christian."

The false position which the church of Rome occupied made it possible for her to command, under the most diabolical anathemas, the various European rulers to wage war upon heretics. Recognising the purity of life which these humble citizens exhibited before the world, many rulers were loth to interfere with them, but so powerful had the ecclesiastical ruler of the seven hilled city become, and so arrogant were his commands, that even kings and emperors were compelled to obey his mandates. Seeing the bloodshed and trouble which followed as a natural consequence upon a union of church and State in the past, we resolutely protest against anything which would make the repetition of such outrages possible again. Given the opportunity, men would again perpetrate the same diabolical deeds, and do it in the name of religion. In religious matters we say to the State,—"Hands off."

"Virtue for a wage is first cousin to vice."

Every duty we omit obscures some truth we should know.

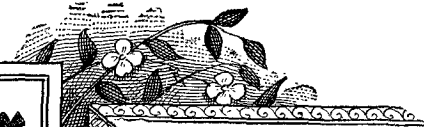
Possess that virtue which God requires in those who love His ways—wait for God.

If we put off repentance another day, we have a day more to repent of and a day less to repent in.—Mason.

Religion is the best armour a man can have, but the worst cloak.

"All discourses that are filled only with subtleties and human traditions are wonderfully cold and unimpressive; since no subtlety can be advanced that another subtlety cannot overthrow.


"The holy Scriptures alone are clothed with such power and majesty, that, destroying all our learned reasoning-machines, they press us close, and compel us to say, Never man spake like this Man."—Frederick of Saxony, 1493, A.D.



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WORLD-WIDE FIELD.

PROGRESS OF THE MESSAGE IN SOUTHERN EUROPE.

BY B. G. WILKINSON.

During the last six weeks we have baptised fifty-six in this field. In the past two months I have been called to make several extensive trips in the field, and I find the work very encouraging.

In Belgium, where Pastor Curdy has been working, he has lately baptised five in connection with the church of Jemeppe. He has also been encouraged in evangelical work during the past year in the large city of Charleroi; although no baptisms have yet taken place, yet there is quite an interest in the truth, and some results of this work are expected soon. One quite wealthy lady who was strongly in favour of our work, and has recently died, in her legacy made provision for a chapel to be erected in that place for the Adventists.

We have also baptised our first convert in Paris, in the Seine River, in the city. A number of others are ready for baptism, as they have fully accepted the truth, but circumstances have hindered their going forward in this ordinance.

On one trip to the south, I visited the church in Valance, where we baptised five. On the same journey, I visited Mazanet, where one of our young men, who has lately entered the work, is labouring. A good interest was manifested there; the last evening I spoke, in fact, the two evenings when I held meetings, the hall was crowded, and some were seated in the hallway and on the stairway.

After an absence of fifteen months, I went to Rome to see how the workers there were prospering. Brother Conradi met me there, on his return trip from German East Africa. We found much to encourage us in the work at Rome, and what has been done demonstrates that much can be

done. While no baptisms have actually taken place, Brother Everson expects soon to bury with our Lord in this solemn rite the first believers in the third angel's message in this ancient city of renown. While we were there, we had a council respecting the work in Italy, and it was decided that Brother Everson, with an Italian who has recently entered the work, should continue labour in the city, while another young worker from the French field, who made considerable progress in the Italian in the work at Rome, was designated to open up the work in some of the lesser cities near by.

In comparison with other unions of the European General Conference, it is recognised that the advance in membership in the Latin Union has been most encouraging. Like all other work, the beginning is hard; but the workers are of good courage, and their hopes are high that as the proclamation of the message attains more and yet more adherents, a wider base will promise a larger building.

In Samoa there are now seven persons observing the Sabbath of the Lord.

Last week Pastor Hennig visited Bunyip, and reports that good meetings were held, and three persons baptised.

The Rhenish Missionary Society, after sixteen years of hard labour and sacrifices of life and property in German New Guinea, at last rejoices in the baptism, at Bogadjim Station, of the "firstfruits" among the Papuans.

It is said that the widows of India are four times as many as the total population of London, and that the children of India, should they walk four abreast and two feet apart, would make a procession five thousand miles long.

The Japanese War Department gave permission for the distribution of Scriptures among the soldiers as they embarked for the seat of war. A special thin paper-covered edition of separate Gospels was prepared and given to the soldiers. A bound copy of the New Testament was given to each officer.

"We promise to keep the ten commandments and the eight beatitudes. We will daily pray in our homes also, beseeching the Lord to send us a teacher." This is the form, in which a band of heathen Chinese in the province of Szechuan, writing to a member of the China Inland Mission, offered guarantees in order to have the mission recognise them as inquirers. There is something attractive about a country where inquirers begin at this point.

A Hindoo and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled in each other's faces. At last a happy thought occurred to the Hindoo. He exclaimed, "Hallelujah!" The New Zealander cried out, "Amen!" In these two words, not found in their own tongues, they were able to express their thoughts.—*Kind Words.*

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CHILDREN'S ...CORNER...

THE LITTLE GIRL—TO LOVE—

Active as a lambkin,
Busy as a bee,
That's the kind of little girl
That people like to see.

Modest as a violet,
As a rosebud sweet,
That's the kind of little girl
All people like to meet.

Brilliant as a diamond,
Pure as any pearl,
Every one rejoices
In such a little girl.

Happy as a robin,
Gentle as a dove,
That's the kind of little girl
We can always love.

—Selected.

JOHNNY'S LESSON.

There was a great commotion in the back-yard. Mother hurried to the window to see Johnny chasing the cat with stones.

"Why, Johnny, what are you doing? What is the matter with the kitty?" she called.

"She's all dirty, mother. Somebody shut her up in the coal-hole."

"Is that all?" mother wanted to know.

"Why, yes," said Johnny. "She's dirty and black and horrid! We don't want her around."

Presently Johnny came in crying, and ran to her for help. He had fallen into a puddle, and was dripping with mud. "Oh, mother! mother!" he cried, sure of help from her.

"Jane," she said quietly to the nurse, who was sewing near by, "do you know where there are any good-sized gravel stones?"

Johnny stopped his loud notes to stare. "Stones, ma'am?" asked Jane.

"Yes," said the mother, "to throw at Johnny. He's been in a

puddle, and is dirty and black and horrid!" Johnny felt as if this was more than he could bear. "Please, mother, I'll never do it again," he cried in humble tones. "Poor kitty! I see now just how bad I made her feel."

Johnny was then washed and comforted, but he did not soon forget the little lesson of kindness to those in misfortune.—*Sunbeam.*

THE RUBBER TREE.

When you put on a pair of over-shoes, or look at a rubber tire, do you ever think of the rubber-tree which gives its sap for these useful articles?

In Mexico the rubber-tree once grew wild—great forests of rubber-trees. About a hundred years ago, it is said, the Spanish Government sent a man to Mexico to

These trees are self-propagating—that is, they sow their own seed.

In the cultivated forests of rubber-trees, the trees are planted to grow in regular order, and the young shoots are cut down or transplanted. Before the rubber sap is ready for market it must be boiled to get rid of the water, and pressed into cakes. Then the cakes are packed in bags, and shipped, to manufacture the many things into which rubber enters. The milk, or sap, of the rubber-tree is white.—*Christian Register.*

THE OBEDIENCE OF A GREAT MAN.

Sir Henry Havelock attributed much of his success in after life to the training he received from his father and mother. On one occasion his father told his son to

meet him on London Bridge at noon; but forgot all about the appointment, and when he got home in the evening, was surprised to find the lad was not there.

"Where is Henry?" he asked of his wife.

She replied that the boy had gone to meet his father early in the day, and had not been back yet.

"Why," said the father, "he must be waiting for me on London Bridge! I promised to meet him there at twelve o'clock. I told him to wait for me if I was not there at that hour, but I forgot all about it."

It was now late in the evening. The father at once put his overcoat on to go in search of the lad. He lived a long way from London, and it was near midnight when he reached the bridge.

Sure enough, there stood the brave boy, shivering with the cold. He would not move away, although cold and tired, because his father's last words on parting had been, "Wait there for me, my boy, till I come."

Such implicit obedience was the foundation of Havelock's greatness.



Rubber Trees.

study its vegetable productions, and he discovered how valuable is the juice, sap, or milk of the rubber-tree, whichever you wish to call it. The natives soon learned its value, and they used the trees up, as we have our forests, and did not think of the time when there would be no wild trees to furnish the rubber sap. Recently some men have bought land and planted rubber-trees.

HOME AND HEALTH

SAFEGUARD OUR THOUGHTS.

"As he thinketh in his heart, so is he." Prov. 23:7.

"As a man thinketh!" Then arraign thy thought,

And in thy heart let evil take no hold;
The seed, once sown, will blossom and bear fruit,

And yield in sorrow, twice a hundred-fold.

"As a man thinks!" The Spirit's inspiration

Alone can cleanse our hearts from thoughts of sin;

His work alone effects regeneration,

His presence makes and keeps us pure within.

Then "watch and pray!" Thou canst not war alone;

Weak is the strongest, powerless the brave.

The "Captain of Salvation" leads to victory on,

His grace unto the uttermost can save.

—A. Evans.

A COMPLETE GOSPEL.

BY D. H. KRESS, M.D.

"Man liveth not by bread alone."

This is a great truth often overlooked by food reformers and medical missionaries. Dissatisfied feelings and discontent lie at the foundation of a whole host of diseases. It is safe to say that nine-tenths of the diseases from which men suffer have their origin here. Depression, gloominess, and sadness have a paralyzing influence upon the organs of digestion, and often create what we try to avoid by careful eating—dyspepsia. It should never be forgotten by the reformer that "A merry heart maketh a cheerful countenance." Not only does it make a cheerful countenance, it has the same cheering influence upon every living cell of the body. It makes a cheerful stomach and a cheerful liver. Every organ of the body receives a benediction and blessing when the mind is at peace, and full of hope and courage and faith.

Paralysed digestive organs as well as paralysed legs are often due to fear and gloom. The poor paralytic, brought to Christ by anxious friends, could not be helped by bread alone. Christ

recognised that the man was worrying over sins committed, in his youth, and that he was under condemnation. Christ's mission to this world is not to bring condemnation, but to save from condemnation. What He said to this man, paralysed by feelings of condemnation, He says to all who are in a like state of mind, and as a result suffer from paralysis, it may be of the arms and legs, or of the digestive organs—"Son, be of good cheer, thy sins be forgiven thee." These mental boulders must in every such case be removed before bodily healing can take place, or before the digestion can improve.

Christ, the Healer and Great Physician, came to this world of suffering to preach good tidings, to bind up the broken hearted, to proclaim liberty to the slaves of sin, to comfort all that mourn, to give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. The good cheer that comes through the knowledge of a sin pardoning Saviour brings health to mind and body, and the delight experienced by the recipients of His grace and power to do His will keeps one healthy. The true medical missionary and reformer must ever recognise that "man liveth not by bread alone;" he must carry the good news that will bring health and good cheer to the mind in one hand, and the principles of reform in the other, in order to make a complete success of his work.

The first step in true reformation is transformation. "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

The Egyptian mind will always

crave Egyptian food. There are many who bodily forsake Egypt, but whose minds are full of that country from whence they came. Such cannot relish the manna from heaven,—the angels' food,—and will some time find opportunity to return to the leeks and onions. True transformation and renewing of mind will always be witnessed by reformation in eating, drinking, dressing, etc. But reformation without transformation is of little value. Harmony must exist between the mind and the food in order to derive the fullest benefit therefrom. There must exist gratitude and thanksgiving in the heart as we partake of our daily bread.

COCOANUT MILK.

Select a cocoanut that has milk in it, cut a hole in the eye of the nut, and let the milk out. Break the nut, remove the meat, and with a sharp knife peel off the hard, brown, woody coat, being careful to peel as thinly as possible, as much oil is next to this skin. Grate on a grater, or run through a meat grinder, or, better still, and much quicker, is to break the cocoanut into halves, leave it in the shell; scrape out the cocoanut on a cocoanut scraper, which can be made by a blacksmith for a small sum. This scraper can be screwed on to a board and fastened to a table, and is always ready for use. Hold the cocoanut half in the hand, and work over the scraper. After a little practice one can do several cocoanuts in a very short time. For each cocoanut add two cups of hot water, and beat thoroughly with a tablespoon for a few minutes. Turn into a clean, loose piece of linen or butter cloth over a basin. Work well with the hands, squeezing out all the milk possible. Empty the contents of the cloth into a saucepan. Pour boiling water over it same as before, work well, and beat again, and squeeze through the cloth the second time. All the milk will then be extracted. Allow it to stand, and a thick cream will arise. The cream or milk can be used in any way that dairy cream or milk is used.

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About a million messages are sent over the world's telegraph lines every twenty-four hours.

An eruption of the volcano of Vesuvius has occurred. It is the greatest that has taken place for a decade.

A tornado at Ustica, the Italian island off the north coast of Sicily, has destroyed many houses, and one person has been killed, and forty-five others injured.

In North Syria a coin of pure silver, proved to bear a perfect Aramean inscription of Panamu Bar Rerub, King of Schamol, who reigned 800 years before Christ, has been found. It is the oldest known coin in the world.

It is estimated that the Marquis of Anglesey spent £30,000 on his wardrobe. One sable coat cost him 1,000 guineas, and he had no less than thirty bath gowns and dressing gowns of the richest description. His extravagance has led to the unpleasant result of an auction sale of his effects at the instance of his creditors.

Much public interest in America centres in a man named Abbott Parker, who was struck in the back by lightning, in Morristown, New Jersey. Upon being removed to the Catholic Hospital, Parker was placed on a cot over which hung a large crucifix. While the patient's back was being bathed with alcohol and water, the physicians were

astonished to see a picture of the crucifixion on the flesh, whereas a few minutes before no picture was there. The doctors were mystified, as they declared that the picture was not the result of tattooing. An expert tattooer, after an examination, also decided that the picture was not tattooed. A theory which seems generally accepted is that Parker's skin had become sensitised by the effect of the lightning, and acted as a photographic plate for the crucifix hanging over his cot.

CHRISTIANITY AND SOCIALISM.

Far deeper than appears at first sight lies the gulf that separates Christianity and Socialism. The Socialist has his religion, but it is neither Judaism nor Christianity. These faiths place their ideal in another world—to turn men's eyes to the treasures in heaven was the object of their teaching. Socialism—the religion of positivism and materialism—pins its faith to the treasures of earth. It is not hard to appreciate the reasons why a man who regards his life on earth as a brief trial is willing to submit with patience to injustice. For the Socialist it is different; for him this world is everything. It is manifestly incumbent upon the Socialist leaders, then, to snatch from the masses every semblance of belief in a world to come. There is but one expedient for them; if they are to remove the hope of a heavenly paradise, they must compensate, they must offer an earthly paradise in its place. —*M. Anatole Leroy-Beaulieu, at Harvard.*

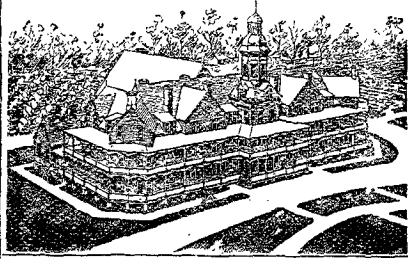
INFIDELITY IN THE PULPIT.

The Rev. Job Urquhart, of Glasgow, startled the sedate congregation at Highgate Road Baptist Chapel, N.W. Wesley, Knox, and Luther, he commenced by saying, stood for the teaching of the Bible as a divine institution. But to-day, sad to relate, we were going back upon that view. Those who were teaching the present ministry were saying that the statements of the fire which came down upon Mount Carmel was a poetic fancy, beautiful in conception, but it was not reality. Yet, such was the infidelity being taught students for the ministry; and such, moreover, was the infidelity which would shortly be taught from their pulpits. Why was this? The answer was, because of indecision. Infidelity was being taught on all hands. It

was to be found in the Congregational churches, in the Wesleyan bodies, and even among the Primitive Methodists. And it was spreading through the ministry. The crime of indecision was to be found in nearly every church in the land.

He could mention churches in which a congregation could not be obtained unless the minister kissed all the young ladies. So low indeed had they descended that such tricks must be played in order that the servants of God might obtain a congregation. Unless such things were done the churches were snared at as being too straitlaced. Ministers could not give a straight testimony of the Bible for fear of giving offence.

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