

# SIGNS OF THE TIMES

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ONE PENNY

## **The Outlook in England.**

PARLIAMENT meets on the 29th of January, 1908, and then will begin in earnest, if we are to credit the prime minister, the fight with the House of Lords. If the latter continues its opposition to the will of the Commons, an appeal will probably be made to the people in the form of a general election early in 1909.

Conservatives have not raised the cry in vain. They won a great victory in the London County Council elections some time ago, and now recently they have made surprising gains in the municipal elections throughout the country, which goes to show that something of a reaction is setting in over considerable parts of the nation against radical ideas. The typical Briton has a deeply-ingrained conservatism which



A Monument of Ancient Druidism in the South Sea Islands. (See page 109.)

Just now the Conservatives are making their chief attack on socialism. They pose as the protectors of property, and offer to deliver the country from the imminent ruin through the general adoption of socialistic principles. As a matter of fact the Liberals themselves are not in favour of socialism, though they are endeavouring to bring about social reforms which are widely recognised as necessary. Nevertheless

comes to the top in emergencies, and is never altogether out of sight.

### **Deplorable Conditions.**

It must be admitted that many social agitators show great lack of common-sense and of practical statesmanship. Their zeal is without knowledge, and their programme, if carried out, would plunge the

country into greater evils than those under which it now suffers. Nevertheless the present social order is anything but ideal. We have a class of rich men who are doing nothing to justify their existence, but living off the toil of others, utterly engrossed in selfishness and worldliness. We have a very large class of labouring men whose wages do not enable them to live in decency and comfort, and who are liable to be out of work a good part of the time. Their children are scantily clothed and half-fed, their homes lack necessary comforts, and their lives are one long fight with want. It is true that they spend a portion of the small weekly wage in strong drink, and thus heighten their misery, but the laws of the land permit brilliantly-lighted, warm and cosy public houses to tempt and tantalise them on every street corner, and we must not be surprised that both women and men yield to the temptation to forget their troubles for a little while.

Drinking among women is steadily increasing, in spite of energetic temperance work done in a great many channels. Said a London police magistrate the other day: "This is the fifteenth respectable-looking woman who has come before me this morning for intoxication. I do not know what women are coming to." The woebegone look on the faces of these poor, weak, erring ones is heart-rending, and a glimpse into their neglected homes, where pale-faced, stunted children cry in vain for bread, and shiver in filthy rags about the empty hearth, is most convincing evidence of the devastating effects of the drink habit.

#### Religious Matters.

The religious outlook is not a bright one. The indifference of the masses becomes more pronounced from year to year, and among Christians the most thoughtful deplore the growing worldliness and corruption. The "new theology" has evidently come to stay. Mr. R. J. Campbell continues to attract large audiences at the City Temple, but the audience is a different one from that which gathered about the late Dr. Parker to be fed with the living word. Mr. Campbell is clearly substituting socialism for the everlasting gospel. He rarely preaches a sermon nowadays without giving it a strongly socialistic trend, and his new ideas are colouring his exegesis of Scripture. Recently he preached on the work of John the Baptist. Jesus, he explained, was primarily preaching a gospel of social revolution. This was the chief point in which He differed from other Jewish teachers of His time. As for John the Baptist, "he was exactly the kind of man who would have led an attack on the Bastille in the eighteenth century; or, perhaps, he might have been found addressing a demonstration of the unemployed in Hyde Park." Well may the true Christian pray to be delivered from such preaching in one of the chief churches in the land. But when men turn away from the gospel, they are likely to become involved in egregious error.

M. E. OLSEN.

### Catholicism in a Catholic Country.

IT is said by certain Protestants at the present time that the Roman Catholic Church is not what it used to be, that it has adopted the advanced, liberal, tolerant spirit of the age, and that it would be impossible for it to revert back to its former intolerant and persecuting spirit. No doubt those who take this very charitable view feel that it is the right thing to do, but it is interesting to note that Rome herself has no faith in this proclaimed conversion. She maintains as stubbornly to-day as ever in the past that she "never changes," and no doubt this is true as regards her essential features. She can and does adapt herself to customs and situations that are dissimilar to her feelings and spirit; but as she has clearly indicated, this is done to gain the well defined end of bringing the world once more under her sway. Adaptation, however, is not a change of vital principle, and all who take the pains to investigate the matter carefully in the light of gospel truth will be driven to the inevitable conclusion that Rome is to-day what she has ever been; viz., proud, intolerant, bigoted, insolent, selfish, which all means that it only remains for her to once more get the power in her hands for persecution to become as easy and as natural to her as in the dark ages.

To many who live in Protestant countries where the Church of Rome poses as the friend of the poor, as well as of education, it will, perhaps, appear that the above statement is overdrawn. Such should remember, however, that to see the church as it is, one should study it in a country where all conditions have been favourable for the realisation of her pretensions. The low state of education and of morals in Catholic countries is a telling and unanswerable argument against Roman Catholicism. It is in such countries that the clergy, feeling themselves strongly entrenched behind laws and customs of which they themselves have been the origin, very often manifest their true colours. Sometimes the people rise against this clerical domination, and as a result perhaps a "concordat" is broken, and for the moment it seems that another nation is on the high-road of progress. But Rome knows how to bide her time; for is she not aware that the selfishness of humanity runs closely parallel to her own course? And knowing this, is it not reasonable that she should shrewdly count on the two streams converging again?

As illustrating some clerical conduct, as well as clerical methods of silencing those who oppose the surliness and oppression of priests where they are in power, the following incidents, which have taken place recently near Cape Haytien, Hayti, will be to the point:—

According to "*Le Cable*," the daily journal of the town, a priest, while under the influence of liquor, grossly insulted a certain doctor and some of his friends. The doctor, who is himself a Catholic, and who for twenty-five years has given his services freely to a certain Catholic institution, went to the bishop to seek redress, but obtained none. On the contrary this functionary took sides with the *curé*, for while not directly justifying the priest, he did all he could to hush the matter up.

"NOTWITHSTANDING the stringent laws against the sale of cocaine except on written prescription by a reputable physician, such prescription to be filled only once, there are more than eighty thousand cocaine users in New York City."

The week following this occurrence, at the close of *mass*, in a neighbouring village church, the priest in charge struck a woman with a chair. Certain gentlemen who were present interfered on the woman's behalf, but only to be insulted by the pretended representative of Jesus Christ. This case was also brought to the notice of the bishop, with the same results as in the former one. These incidents aroused a great deal of newspaper correspondence, in which, however, the clergy concerned made no straightforward attempt to defend themselves, choosing rather to treat the whole affair with disdain. The correspondence was not, therefore, very complimentary to the Catholic clergy in general, and to the bishop and the two offending priests in particular. For example it was brought out that the priest who hit the woman with the chair, on hearing the confession of one of his parishioners recently, had told her that she would have to fast three days or he would not give her communion the following Sunday. Saturday evening the woman presented herself before the priest happy in the hope that she had earned the boon that her poor soul longed for. But what was her surprise and chagrin to be met by a further refusal from her priest who now told her, "Until you compel your two daughters and your son to get married (they are living in concubinage) I will not give you communion."

Aside from the citation of such acts of injustice, a number of things came out in print that need not be reproduced here. The bishop, however, got in one strong blow which in his estimation, no doubt, brought him victory. Just at the time when the newspaper articles were getting the warmest and the most outspoken, an order came to the editor from the chief authority in this part of the republic, saying: "Let this attack on the bishop and clergy cease immediately, under pain of having your office closed."

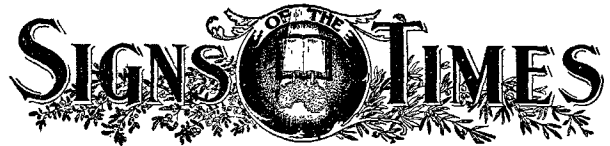
For obvious reasons this order has been strictly obeyed; but it may well be imagined that in silencing the press in this manner, the priests have not improved their case in the eyes of those who think for themselves.

It is such incidents as these which occasionally come to the surface, that help to reveal the true character of the Papacy. Placing themselves above ordinary mortals, the priests arrogantly claim that by divine right they should not be criticised by the laity; and therefore they resent the light of public investigation upon their actions. But facts cannot always be kept hidden, nor can the people always be kept from thinking, and so there is abundant proof the world over, to the effect that, even in these days of light and progress, Rome is still unchanged in heart and principle.

W. JAY TANNER.

*Cape Haytien, Hayti.*

AT the present rate of consumption the American timber supply for newspaper, it is estimated, will last for only twenty-one years. As an instance of the prodigious quantities of timber which are required for the production of newspaper the following is an instance: "A New York journal issued 800,000 copies of an eighty page paper, requiring the pulp from 9,779 trees sixty feet high, 10 inches in diameter near the ground." By that one issue, an area exceeding 360 acres of forest country was denuded of its trees.



A. W. Anderson, Editor.

Warburton, Victoria, February 17, 1908.

### **Papal Decree Against Modernism.**

CONSIDERABLE interest has been aroused by the circulation of the pope's latest pronouncement on "Modernism." While this document may be of little interest to Protestants, yet it may be profitable for us to notice some of its general characteristics. It is somewhat difficult to specifically define what is really meant by "Modernism," which is referred to in the Encyclical as "the synthesis of all heresies," the result of "pride, curiosity, and ignorance of scholastic philosophy." A "Modernist" is described as "a philosopher, a believer, a theologian, an historian, a critic, an apologist, and a reformer." Certainly any man who can truthfully lay claim to the possession of such an array of qualifications must be one whose opinion is worthy of careful consideration. But the "Modernist" for some reason or other has fallen under the censure of Rome, and therefore he must either yield to the mandate of the pope, or be excommunicated. George Tyrell, the celebrated English priest who has been driven from his office in the church because he refused to renounce "Modernism" at the instance of the pope's Encyclical, maintained that this document is virtually a condemnation of the distinctive teaching of the late Cardinal Newman.

There is little probability that this movement will be entirely stopped by the pope's mandate. One Catholic writer says, "The struggle will go on as long as the church lives." If it is more vehement now it is because readjustment has been long delayed. Now the church has to face what can no longer be concealed. She will adjust herself accordingly, not immediately indeed, but later on, by reaping the benefits of the labours of those whom now she censures and condemns. So it has been in the past. While, therefore, we will not be so bold as to find any fault with the Encyclical of Pius X., while it seems to have been necessitated by modern circumstances for the welfare of the general community, on the other hand, it should in no way interfere, as it cannot interfere, with the labours of those self-sacrificing men who by their struggles now are but opening out the way to a fuller life and more perfect expression and interpretation of the spirit of the church to which they belong." Evidently in the mind of this writer the pope's Encyclical will not be successful in stamping out the movement. The future alone can reveal what position Catholics will assume towards "Modernism," but should these modern ideas find root in the Roman Catholic Church, the Vatican will be placed in a most peculiar position, for it is evidently the determination of the pope to absolutely extirpate this "synthesis of all heresies," as the following seven rules laid down in his Encyclical clearly indicate:—

1. "We will and ordain that scholastic philosophy be made the basis of the sacred sciences in all Catholic seminaries.
2. "Everyone imbued with the spirit of Modernism, or who shows a love for novelty in history, archæology, or Biblical exegesis, must be excluded without compunction from all teaching offices, and denied all ecclesiastical preferment in the hierarchy.
3. "The bishops must prevent the reading in their several dioceses of all writings infected with Modernism, and must drive out every such book already in circulation.
4. "In every diocese censors must be appointed to determine what may be printed, and nothing must be printed or circulated with the consent of the Church without the favourable verdict of the censor, which must be given in writing. As far as possible, there must also be a special censor for newspapers and periodicals written by Catholics.
5. "Congresses of priests for the public discussion of religious questions must be permitted only on very rare occasions, and only on condition that matters appertaining to the bishops or the Apostolic See be not treated in them.
6. "To enforce these rules, it is ordered that in every diocese a 'Council of Vigilance' be instituted without delay to watch carefully for every trace and sign of Modernism, and take vigorous measures against its propagation.
7. "And, the better to ensure the execution of these disciplinary measures, the bishops are requested to report under oath to the Vatican on the doctrines current among their clergy."

There are some generous minded people who are ever ready to tell us that Rome has changed of late years, that she has imbibed the spirit of modern times and can never again engage in warfare against progress and enlightenment. The publication of this latest Encyclical should forever set at rest any doubts on that score. Rome has not changed one whit. The Roman hierarchy puts into operation to-day the same plans which she used in the middle ages. Books which do not meet her mind must be driven out of circulation. People must be prevented from reading anything which might open their eyes to the errors of Rome. Nothing may be printed or circulated in the name of the church without the written consent of a duly appointed censor. The discussion of anything appertaining to the Apostolic See must be prohibited, and congresses may not be held unless such discussion be interdicted. If this mandate is obeyed to the letter, Roman Catholics will have to cease reading modern books and the daily newspapers, for they are "tainted with Modernism."

While we cannot accept many forms of modern thought which, to a large extent, is infused with infidelity and doubt, nevertheless we cannot agree with such drastic measures as those now put in operation by the Papacy for the prevention of the dissemination of modern ideas. All men should be accorded the privilege of reading either modern or ancient books if they desire. They should be permitted to form their own opinion and to have access to any source of information, in order that they may do so intelligently. Man is a free moral agent, and God has given to no man, nor aggregation of men,—neither pope, cardinals, archbishops, nor priests,—the right to take that freedom from him. Death and life have been set before the human family, the former being shown to be the ultimate result of sin, the latter the glorious reward of obedience. Men may choose whichever they please—death or life. That is God's method of dealing with His creatures whom He made for His own glory. Not so, however, is the system of the Papacy. The unfortunate papist must not think for himself. Certain lines of conduct, certain religious exercises, are laid down for him to comply

with. Under pain of excommunication he must not attempt to release himself from these obligations, nor may he seek to broaden his mind by investigating new avenues of knowledge lest he become indoctrinated by the ideas of the Modernist.

That millions of our fellow-men should blindly submit to such mental and spiritual slavery goes to show the power which ecclesiasticism has upon the human family. For ages men have swallowed the religious decoctions of clever but unscrupulous ecclesiastics, who have used the power which they hold over the people to dupe them into believing that they hold the keys of the eternal city, and that without their consent men can never escape the unending tortures which they declare to be the inevitable lot of sinful humanity. By such inhuman and ungodly and lying doctrines, formulated by priestcraft, have men been held in ecclesiastical shackles. When but few could read for themselves, there was some excuse for such ignorance of God's love to man as revealed in His Word, but with a Bible in the vernacular tongues, and in almost every home to-day in civilised countries, there is now no need whatever for men to remain in such inexcusable bondage. Millions of people are perishing for lack of knowledge, while the inexhaustible resources of the fountain of truth are open for them to drink at without money and without price. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

### **Reaction in Rome.**

A CURIOUS relic of mediævalism is the recent papal Encyclical on "Modernism" explaining and amplifying the late syllabus. In this document, Pope Pius condemns "Modernism" in philosophy, faith, theology, history, criticism, and reform as dangerous and conducive to atheism. The Encyclical forbids the Catholic clergy and the faithful to read modernist publications. It commands that philosophy and positive theology be studied only in a Catholic spirit. It prohibits ecclesiastical congresses.

By this action Pope Pius, an excellent, well-meaning man, has given weight to the current belief that the Roman Catholic Church is the enemy of science and progress. He has forbidden liberty of thought to four hundred million people; he has denied to the teachers and the scholars of the church the right of individual research.

Despotism, political, industrial, or religious, is wrong, and has no place in the twentieth century. That institution which forbids its followers intellectual freedom will lose its influence and its capability for good. By his decree the Pope appears to have condemned the Catholic Church to just such a fate. There will be those who will revolt, who believe that the search for the truth is bigger than any man or any institution. The majority will meekly obey the law of the Encyclical, and a set back will have been given to the intellectual progress of the world.—*Success.*

"VANITY makes us wish to be superior to others; moral aspiration, to be superior to ourselves."



## General Articles

### **Satisfied.**

*By R. Hare.*

"I SHALL be satisfied"—Oh blessed thought!  
 Sometime, somewhere, I know not how or when.  
 But sometime in the coming years  
 When love has banished all our fears  
 And dried the weary mourner's tears.—  
 Oh blessed thought; and then

No more the tempest and the biting storm,  
 The lonely watchings through the anxious night;  
 No more the worn and tired feet;  
 No more the cup of bitter-sweet,  
 Making life's pleasure incomplete,—  
 But perfect, calm delight.

The frost and fever days forever past,  
 Life's disappointments all forgotten dreams!  
 Somewhere, sometime beyond life's care,  
 Beyond the sorrows that we share,  
 Beyond the burdens that we bear,  
 When Love Divine redeems,

"I shall be satisfied"—just then,—just there.

### **Drunkenness and Crime.**

*By Mrs. E. G. White.*

#### **Their Significance.**

IN these days when vice and crime of every form are rapidly increasing, there is a tendency to become so familiar with existing conditions that we lose sight of their cause and of their significance. More intoxicating liquors are used to-day than have ever been used heretofore. In the horrible details of revolting drunkenness and terrible crime, the newspapers give but a partial report of the story of the resultant lawlessness. Violence is in the land. And yet, notwithstanding the many evidences of the increase of crime and lawlessness, men seldom stop to think seriously of the meaning of these things. Almost without exception, men boast of the enlightenment and progress of the present age.

Upon those to whom God has given light rests the solemn responsibility of calling the attention of others to the significance of the increase of drunkenness and crime. They should also bring before the minds of others the scriptures that plainly portray the conditions which shall exist just prior to the second coming of Christ. Faithfully should they uplift the divine standard, and raise their voices in protest against the sanctioning of the liquor traffic by legal enactment.

The evils that are so apparent at the present time are the same that brought destruction to the antediluvian world. "In the days that were before the flood" one of the prevailing sins was drunkenness. From the record in Genesis we learn that "the earth also was corrupt before God, and the earth was filled with violence." Crime reigned supreme. Men whose reason was dethroned by intoxicating drink thought little of taking the life of a human being.

"As the days of Noah were, so shall also the coming of the Son of man be." The drunkenness

and the crime that now prevail have been foretold by the Saviour. We are living in the closing days of this earth's history. It is a most solemn time. Everything betokens the soon return of Christ. The very conditions we see in the great cities of our land, the mad acts of men whose minds have been inflamed by drugged liquor sold under sanction of the rulers of the people, the dead and the dying whose destruction can be traced to the use of poisonous liquor—all these evils are but a fulfilment of our Saviour's prophecy, whereby we may know that Jesus will soon appear in the clouds of heaven.

#### **Divine Warnings.**

The Lord cannot bear much longer with an intemperate and perverse generation. There are many solemn warnings in the Scriptures against the use of intoxicating liquors. In the days of old, when Moses was rehearsing the desire of Jehovah concerning His people, there were uttered against the drunkard the following words:—

"And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

Solomon says: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

The use of wine among the Israelites was one of the causes that finally resulted in their captivity. Through the prophet Amos the Lord said to them:—

"Woe to them that are at ease in Zion! . . . Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall: that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed."

"Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted."

These words of warning and command are pointed and decided. Let those in positions of public trust take heed, lest through wine and strong drink they

forget the law, and pervert judgment. Rulers and judges should ever be in a condition to fulfil the instruction of the Lord: "Ye shall not afflict any widow, or fatherless child. If thou afflict them in anywise, and they cry at all unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless."

The Lord God of heaven ruleth. He alone is above all authority, over all kings and rulers. The Lord has given special directions in His Word in reference to the use of wine and strong drink. He has forbidden their use, and enforced His prohibitions with strong warnings and threatenings. But His forbidding the use of intoxicating beverages is not an exercise of arbitrary authority. He seeks to restrain men, in order that they may escape from the evil results of indulgence in wine and strong drink. Degradation, cruelty, wretchedness, and strife follow as the natural results of intemperance. God has pointed out the consequence of following this course of evil. This He has done that there may not be a perversion of His laws, and that men may be spared the widespread misery resulting from the course of evil men who, for the sake of gain, sell maddening intoxicants.

## Present-Day Conditions Minutely Foretold.

### Great Spiritual Declension Predicted.

1. *What does the Apostle Paul tell us will be the general moral condition of the world in the last days?*

"This know also, that in the last days perilous times shall come." 2 Tim. 3:1.

2. *What does he say will be the cause of these perilous times that are to come in the "last days"?*

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." 2 Tim. 3:2-4.

3. *What does the apostle say further in regard to these people who will make the last days perilous because of the sins they are committing?*

"Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:5.

NOTE.—Study closely what we are to "know" of the conditions that will obtain in "the last days." The foregoing texts from the Apostle Paul make the matter too plain to need any special comment. First, he says that we are to "know" that the "last days" are to be perilous because of certain things. Secondly, he assures us that the things that will make the last days perilous are a great array of sins that will be general in the world. And, thirdly, he says that these sins will be among those who have "a form of godliness." The "form" of godliness is found only among professing Christians; the out-and-out worldling makes no pretension to any of the forms of religion. Hence these people who hold to the forms of godliness, but who deny its power, are base hypocrites. This is the clear teaching of the Word of the Lord, and the responsibility of the utterance is with Him. Let the reader ask himself the question, "How many of my acquaintances who make a profession of godliness are living in harmony with their professions?" Not that it is expected that the professors of Christ will make no mistakes, but they should keep from being apparent and glaring hypocrites.

4. *What does Christ say will result from a general condition of iniquity?*

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13.

5. *What question does the Teacher ask concerning faith at the time of His coming?*

"Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

### Knowledge to be Increased.

6. *What does the prophet say in regard to knowledge at the end of time?*

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

NOTE.—Various translators and commentators on this text quoted from Daniel make it quite evident that the prophet refers particularly to the increase of knowledge in regard to the Bible and its prophecies that are to specifically mark the "time of the end." But no matter in what direction we look in this time we see an almost bewildering array of the increase of knowledge. Bibles have been multiplied, and the knowledge contained in the Bible has been spread before this generation so that every one may have it if he wants it. And then general knowledge of the arts and sciences, covering every field of investigation, is prodigally abundant.

### A Cry of Peace and Safety.

7. *Will there be a time when men generally will be talking of peace and safety?*

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:1-3.

NOTE.—They will be saying "peace and safety," and this talk of peace and safety is in connection with the time when the "day of the Lord" is the theme before the world. And "when they are saying, Peace and safety," as the American Standard Revised Version puts it, then it is that "sudden destruction cometh upon them," and they shall not escape from it. If people are saying "peace and safety" in the face of sudden destruction, it must be that they do not have sufficient ground on which to base their claim of "peace and safety."

### Signs in the Heavens.

8. *Will there be signs in the sun, moon, and stars to betoken the second coming of Christ?*

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

### Last-Day Scoffers.

9. *Will men scoff at the doctrine of the second coming of Christ?*

"Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as



they were from the beginning of the creation." 2 Peter 3:3, 4.

NOTE.—Unless some one was preaching the second coming of Christ, and presenting evidence to show that the event is near, there would be no occasion for people to ask in derision, "Where is the promise of His coming?" And the people thus deriding the doctrine try to brush their convictions aside, and to quiet the convictions of others, by saying that everything is just as it was since the beginning of the world. The people that talk in this way are in themselves one of the signs of the times in which we live. It is wonderful that the Lord could tell so far in advance that the people would talk in this way.

#### Concerning Crime and Injustice.

10. What description does the prophet give in regard to the crimes and wickedness that would be in the world which call for the Lord to strike it with His vengeance of righteousness?

"For our transgressions are multiplied before Thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment. And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought

salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 58:12-19.

11. What is the Apostle Paul's testimony in regard to the wickedness that will be in this world?

"Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:12, 13.

NOTE.—Many important and plain scriptures are presented in this Bible study. These scriptures are the plain Word of God. Study them carefully in all their connections. They mean much to the people of this generation.

—American Signs of the Times.

GOD is not a crutch coming to help your lameness, unnecessary to help you if you had all your strength. He is the breath in your lungs. The stronger you are, the more you need of Him.—Phillips Brooks.

## Startling Questions

What is death?

Can the soul of man die?

Where and when did Spiritualism arise?

Does forever always mean eternity?

What will become of the wicked?

Is the world to grow better or worse toward the end?

Which day is the Sabbath of the New Testament, the first day or the day preceding it?

Can the body be defiled with improper food?

Will any be saved who knowingly defile the body in any way?

Has the Papacy made any change in the Sabbath?

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## The Word of the Living God.

By M. C. Wilcox.

JESUS CHRIST is the Incarnate Word, the word made flesh. John 1:1, 14. He was what He was in the flesh because of that word. He was the word transformed into living character. None more highly exalted it. "Learned" higher critics now quibble over Deuteronomy, fritter it away, discount its message, and otherwise belittle it, but the Incarnate Word thrice drew from its mighty arsenal the thunderbolts by which he vanquished the tempter. "It is written" was ever sufficient. Matt. 4:1-10. How sad it is to see those who profess His name putting forth the effort they are, subtly, speciously, deceptively, to tear down or undermine the very word which was given by the Spirit of Christ, for which as Jesus He ever showed the highest reverence, and to which He rendered unquestioned obedience, and of which He said, "The Scripture cannot be broken."

He it was then of whom the Father spake, "Without Him was not anything made that was made." "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Cor. 8:6. By His Spirit the prophets spoke who "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10-12. And therefore when He came in the flesh and taught the word, He was but expounding that which the Father had given through Him to men.

Then let us receive it as the word of God, the word of Christ. Let Him, as He did with His disciples of old, expound unto us "in all the Scriptures the things concerning Himself;" and as we enter into His companionship, we shall say, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

The inspiration of God's word reveals its importance. That it might be forever "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," God gave it by inspiration. Man needed infallible, unchangeable teaching, adapted to every age and time, but which neither the ages, nor the tempers of men, nor various sects, nor the influence of infidelity, could mould; therefore He gave a "God-breathed" rule of doctrine. "It is not in man that walketh to direct his steps." Conscience is a creature of education, often "evil" and "defiled;" but God's word is truth; its doctrines are pure, elevating, cleansing, confirming, and it offers to the believer everlasting hope in Christ, sure and steadfast.

MANY an honourable career has resulted from a kind word spoken in season or the warm grasp of a friendly hand.—*Success.*

LIFE is the happiest gift of God, and the human body is the best of nature's handiwork. It is perfect in design, and wonderful in construction. Carelessness, aided by ignorance, is responsible for all its diseases and all its defects. A regulated system of health would astound mankind with results both marvellous and enjoyable.—*Hale.*



## British North Borneo.

*The Condition of the People.*

IN a country which could supply food to millions of people, which is so rich in jungle products, and whose soil is so fertile as to need but little cultivation to produce enough food for its sparse inhabitants, one must not be astonished to find a lazy and degraded population. If to this be added the fatalistic disposition which is innate in the soul of the Malay race—not of the Mohammedan only—the effect cannot be anything else than a class of men such as I lived among in Kimanis.

They are usually of a low or medium stature, between meals rather thin, with heads of a very peculiar shape, always chewing the highly prized betel-nut in their broad mouths and smoking their long straw cigarettes. Their dress is not the Malay sarong, which is worn only by a few individuals, but they wear the chawat, or loin cloth, and on special occasions trousers,—the legs of which are very narrow, scarcely allowing the heel to pass through the lower opening,—and a sash made of cotton or silk worn round the waist. The women wear a sarong, and occasionally a blouse with wide neck opening. As a rule they are exceedingly plain except when uncleanness and age have made them ugly; and they embellish (?) themselves by filing off their teeth and blackening the remaining stumps.

Very many of the little girls and boys are really good-looking. They do not encumber themselves with clothing, but are content with some brass or silver bracelets and anklets. The little boys wear a tuft of hair on the crown of the head, all the other hair being carefully shaved off. The girls let the hair grow long, and after anointing it freely with cocoanut oil, they bind it into a knot on the back of the head.

Both sexes bathe often in the river, on which their houses are built, but they do not use soap because "you can't eat it."

The men earn their livelihood for the most part by fishing in the shallow sea on the coast or in the rivers, by no means an arduous occupation. If they catch enough to eat, and some more if need be to exchange for rice, they are well off. Once a year some of the poorer men are hired to drive herds of buffaloes through the inundated ricefields to make the ground soft for the reception of the seed, and after this operation they sow the rice. All other work in the fields, including weeding and harvesting, is done by the women, and is evidently the hardest part of agricultural work. But this is not all the work the women have to do—all the housework, such as nursing and looking after the children, cooking, washing, gathering fire-wood and chopping it, getting drinking water from the rivers, weaving mats for the beds, and making baskets and bags of palm-leaves for household purposes. All this is laid on their shoulders.



Among the Mohammedans such an ill-treated wife has not the least possibility of escape from the oppression of her lord and master, but among the heathen tribes a woman has the right to leave her mate whenever she likes to, only her father has to pay back the whole or a part of the bereean, that is, the price which was paid for her before the wedding. This price varies from £4 to £20, according to the standing of the bride's family. After each divorce or after the death of the husband the woman receives only half the amount first paid for her, in case she marries again. I met a woman whose first bereean was £20, but who received only six shillings from her seventh husband, who was living with her when

resemblance to the ideals of Mahomet's teaching. The religion of Islam was introduced among the Malay races in comparatively recent times, and not by missionaries, preaching the doctrines of the Koran, not by fanatical warriors yearning for death and paradise, but by the Rajas and other native rulers at the instigation of the Arab merchants who came here in great numbers to trade.

The teachings of Islam, however, though they became popular and fashionable among the Rajas and their dependents, have, in most instances, produced nothing more than an external effect upon the great mass of the people. The long shining hair has fallen under the razor of the Khatib, Mohammedan names



Sowing Rice.

I saw her. As the price of a wife is, nevertheless, too high for the greater number of young men, the moral condition of the people is very low, and their health is proportionately ruined. Many of the most promising men are thoroughly diseased by a bad life, and are destroying their families both in character and health.

Apart from these bad characteristics, I have found the people open-minded, hospitable, and kind. It is sad that the British North Borneo Government introduces opium and alcohol even into the interior, and already there are men completely ruined by these fearful drugs. What will become of these people? is our anxious question. But God reigneth.

#### **Beliefs and Superstitions.**

It is not very astonishing to find that the Mohammedanism of many parts of Malaysia bears but little

have been adopted, and former friends are despised and derided as kafirs or unbelievers, but with these exceptions the Mohammedan of North Borneo differs but little from his heathen fellow-countryman. His superstitions are the same—forest and river, mountain and sea, are filled with dreaded hostile spirits which it is his eager desire to pacify. He fears them especially in times of sickness or loneliness, for then he thinks they have the best opportunity to make their attacks. Stories about mysterious diseases and calamities, caused by these detested intruders from an unseen world, are told every evening, and many times I have seen strong men and women tremble before the hopelessness of avoiding or defeating an imaginary attack from one of them.

The pawang, or spirit doctor, is one of the most important persons in his village and the surrounding country, and the way in which he gains the confidence

of his patients and their relations is most remarkable. Some of them are clever mesmerists and magnetisers, and I have seen some showing a very surprising control over the will of the "possessed ones," any order given being evidently unconsciously complied with without the least reluctance on the part of the patient, and to see such things means, for a native at least, to believe them.

When travelling, it is of special importance in the eyes of the Bornese to know the place where the malignant spirits are supposed to dwell. Such spots are avoided as much as possible, or the passer-by makes a propitiatory offering consisting of leaves, flowers, or fruits, which are heaped upon the dangerous spots and form the *timbangan hantu*.

Of course whenever possible a person will try to obtain an amulet as a security from the pernicious influence of ghosts, but it seems to me that the introduction of such charms is very recent, as they are unknown in many places in the interior.

A great number of these spirits have been classified by those who have been initiated into the mysteries of pawangship, but I only had the opportunity to make a list of about fifty names of spirits frequenting the surroundings of Kimanis and their supposed characteristics.

But these superstitions of Borneo are condemned to die. The *hantu* cannot thrive in the light of the gospel. The pawang's song and the sound of his gong will die away before the sound of the gospel. The Shamanist, now enslaved by the fear of spirits, will be strengthened and lifted up into liberty, even the glorious liberty of the children of God, by the Spirit of the gospel.—*Malaysia Message*.

**Burma.**

POLITICALLY, Burma is often spoken of as Farther India, being a province—and one of the most fruitful—of the great British empire in India. But to one who is acquainted more or less with both India and Burma, the name of Farther India seems out of place and misleading.

The Indian is an Aryan, while the Burman is a Mongolian. In religion they differ. Burma is a stronghold of Buddhism, while India, the birthplace of Guadama (Buddha), has given him practically no followers. Hinduism and Mohammedanism hold India's millions slaves.

Socially the two countries are as different as in religion and race. The caste system, India's inveterate enemy, is unknown in Burma. Theoretically all are equal here, although in actual life there is to be found the same distinctions that prevail in more civilised lands. Wealth and position demand more or less homage and receive it, just as they do in Europe; but further than this the people are equal.

Burma is about one thousand miles in length; it varies in width from a narrow strip along the sea coast in the Tenasserim province to some four hundred miles in the widest part, and has an area of 236,738 square miles. The Bay of Bengal and Assam are to the west, China to the north, China and Siam to the east, and Siam to the south.

The land is well watered (it being the Burman's boast that his land has never known a famine); in

fact, the rain-fall is so heavy in many parts that rice is the only thing that can be grown to advantage. The rain-fall is as high as 259 inches per annum in some parts; and when you remember that this all falls in about five months, it is easy to see that there are not many dry days in the monsoon season. It is not uncommon for a pair of shoes to grow a heavy coating of mould upon them in a night's time. It is necessary to keep small lamps burning almost continually in the bottom of pianos, during most of the rainy season, in order to keep the glued parts from loosening. It requires the utmost care to preserve one's books. The book cases must be frequently dried, and the books wiped. Our clothing is frequently badly spotted with mildew when we wish to use it. A part of the housewife's duties is drying thoroughly all one possesses twice or thrice weekly.

With all this, Burma does not seem to be a particularly unhealthful place. On the other hand, it seems that the rainy season is as healthful as any season of the year. Personally, I have thus far—a period of three years—enjoyed better health than I did while in America.

There are ten million inhabitants in this land, divided among five principal tribes. But these five by no means represent the number of dialects spoken. A recent census showed *fifty-seven* dialects in this land, and missionaries have found others. One writer says, "In some localities one meets with a new dialect in each village through which he passes in a day's journey." H. H. VOTAW.

"MR. CARNEGIE has pensioned one of the noted women of America, Ida Lewis Wilson, better known as Ida Lewis of Limerock Light at the entrance of Newport Harbour. She has had part in more gallant life-saving episodes than any other woman in the world. She is sometimes known as the Grace Darling of America."

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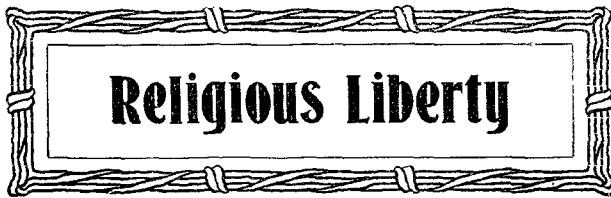
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## Religious Liberty

### *The Abuse of Power.*

NO PERSON in the world is so good that he can be safely entrusted with the arbitrary exercise of great power. No person in the world, under such circumstances, could be safely relied on to make no invasion upon the rights of his fellows.

The truth of this is seen to-day in the use that is made of their power by individuals who occupy positions of financial or political pre-eminence. It is the arbitrary exercise of the power of vast wealth or of a political dictatorship or of something else, that is disturbing so seriously the equilibrium of society.

The man who commands millions of pounds, or millions of votes, or the backing of a vast organisation, holds more power than can safely be exercised by one man's judgment and will. But it is human nature to wish to exercise power in just this way; and to feel fully competent to exercise properly any degree of power that can be acquired.

Power, in itself, is a proper and necessary thing for all persons; but there must be something to guard against its perversion. And here is seen the wisdom of God in the gospel. The gospel provides him who receives it with great power, even the very power of God, but to be exercised only by a will that has first been submitted to God, and by the wisdom of God given to him who has been fitted for its reception.

And this is the true remedy for the evils that afflict society from the perversion of power. Under the provisions of the gospel, the humblest individual has more power than the mightiest man of earth who stands outside its provisions. He has power sufficient for every human need, while the mightiest man of earth has not the power that he needs to save himself from final destruction. The power of the one is a blessing to mankind, while that of the other is a menace and often a terrible curse.

The remedy is not to put more of earthly power into the hands of men, but more of the divine power into the hearts of the people. And the clergy, of all men, should be labouring most earnestly to this end.—*American Sentinel.*

### *Ecclesiasticism.*

*By W. H. McKee.*

THE powers of evil, heretofore in the world's history, have used the grosser forms of force and violence, but now the subtlest deceptions conceivable by the mind of the master of all deceptiveness have been developed, and a capacity for a higher intensity of action has been gained. The results of this are already seen, and will continue to be manifested to a greater and still to a greater degree. The seed which was sown by the wicked one long ago has grown under his fostering care so luxuriantly, and in such perfect semblance to the wheat itself, that many cannot distinguish the tares from the good grain.

This is part of the plan of the great deceiver, that in this age the good ground should be so occupied by the tares, that in their rank growth they might overtop the wheat and seem the only and the rightful crop. As a result of this Satanic policy, ecclesiasticism has arisen, and the nominal church become subject to its sway. This false church, then, while professedly spiritual in character, purpose, and intent, has become a human organisation for the exploitation of worldly pride and vainglory and the attainment of temporal sovereignty. Ecclesiasticism, when in its infancy and weakness, was not only willing, but glad to receive the support of the civil government and depend upon it. As the church has grown in power,—and its tenets have become the accepted national religion, recognised as such by government-appointed chaplains in camps; by lawyers, judges, and juries, in courts; by legislators, representatives, and senators, in legislative halls,—it still takes its dole from the State treasuries in salaries and exemption from taxation. This shows the continuity of its existence, proves it to be the same ecclesiasticism which began with so full a dependence upon the State. It proves to a certainty, moreover, that it is an ecclesiasticism, and not pure religion intact and free from the corruption of the world.

Now, however, having gained numbers, wealth, popularity, it is no longer content to remain dependent, but by right of its acknowledged spiritual authority must claim temporal power. That the attempt to enforce this claim should be made under existing conditions is natural, logical, historical, and so, inevitable, except the tide of time and the nature of man should be reversed, and all mankind come to the Lord and be born of the Spirit into righteousness.

Ecclesiasticism has always preached and practised despotism. By that sign it may be known that it has not preached the gospel or practised its precepts. The gospel affirms civil liberty; ecclesiasticism denies it. The gospel is the deadliest foe of despotism; ecclesiasticism in its infancy allies itself with despotism, in maturity usurps despotic power. Civil and religious tyranny is the product of ecclesiasticism. Civil and religious freedom is the product of the gospel.

WHENEVER any tragic accident happens on Sunday, there is usually a number of people who at once make up their minds that the cause may be traced directly to some violation of the sacredness of the Sunday festival. If it be a railway accident, or a boating fatality, or a road collision, there are those who at once cry out, "There you are again! Men who make Sunday a day of pleasure deserve to come to an unhappy end." Now what shall be said of the following incidents, each of which happened on the same Sunday? A man who was playing a game dropped dead while the game was proceeding, and, of course, many people felt quite certain that his untimely end was a judgment on him for his presumption in daring to play on Sunday. But the same paper that contained the report of this fatality also announced the death of a minister of the gospel, who fell dead in his pulpit the same day, without any warning, while in the middle of his sermon. Further comment is unnecessary.



## Home and Health

"WHAT if thy plot in the garden of life  
Is stony and poor and small!  
What if it will not yield for thee  
Roses and lilies tall!  
Some lowly plant may bud and bloom  
Under thy loving touch,  
And he that is faithful in that which is least  
Is faithful also in much.  
'Tis the plot the Gardener gave to thee,  
Tend it with loyal care,  
And in the wonderful harvest time,  
Who knows what it may bear?"

### A Living Faith.

"ONE thought that came up in my mind a good deal when I would think about the Sabbath," said Mr. Rogers, "was that if I should keep it, that would mean being cut off from Sunday-school teaching and all kinds of Christian work. However, I am going to be obedient to God, and leave the consequences, whatever they may be, with Him."

"That is the right attitude for the servant of God," answered Mr. Summers. "But you need not fear for a moment that because you are obeying the light that God has given you, you are going to be cut off from His service. Some who profess to be His servants may not want you to work with them, but there will still be plenty to do if you really desire to serve the Master, and are not concerned mainly about the pleasant association with your friends."

"Of course, that is very enjoyable," said Mr. Rogers, "and perhaps I was thinking more of that than of the actual service I was rendering, when I thought Sabbath-keeping would shut a man out of opportunities of usefulness."

"I am afraid," said Mr. Barker, "that a good many of us are in what we call Christian service more for the pleasure we get ourselves than for the sake of helping others."

"That may be," said Mr. Summers, "but if a man is anxious to work for the Lord, he need never lack opportunities while there are poor, needy, ignorant people in existence. If a man is shut out of a Sunday-school, there are as many children outside as in. I dare say it is harder to work apart from organized agencies, but there is certainly work enough for every willing worker."

"Then what could I teach people?" asked Mr. Rogers. "That is another puzzle. If I teach them about the Sabbath, that may make them think it is hopeless for them to dream about becoming Christians."

"You must give to others what God has given you," answered Mr. Summers. "We are to make known the gospel of salvation; that is our glorious commission; so we need never be afraid to point out sin by the searching light of God's law, because we have a gospel that is able to save unto the uttermost. The deeper the conviction of sin, the more thoroughly

can the work of grace be done. Sabbath-keeping is not another gospel; but it does give point to the old gospel when a man accepts the Lord's standard of righteousness with all his heart. When you know, by the law, what is sin, you have a clear testimony for the sinner, and while you show him his fault, you can at the same time tell of the blood that cleanseth from all sin."

"It seems to me," said Mr. Barker, "that the Sabbath-keeper is the very man to deal faithfully with the backslider. If you find a man going wrong, you know he has been neglecting prayer or Bible study, but it isn't always easy to make him see the sin of such a course. He thinks it's all right if he claims that he hasn't time for reading or private prayer. 'Haven't got the time,' is nearly always the excuse for neglected spiritual duties. Now, the Lord has commanded men to take one-seventh of their time for worship, but when I kept Sunday I could never fasten a man down to that. Everybody you met had a different idea of how Sunday was meant to be observed. Some thought the day was intended for rest, and they took it largely in bed. Some claimed it was for recreation by way of games and excursions. Some thought if they went to church once, that was religion enough. And no one could speak to them with authority, because if you quoted the fourth commandment everybody knew that that spoke of the seventh day, and thought it was virtually obsolete. But now I am not afraid to tell people that there is a Sabbath, and that they cannot expect to prosper spiritually unless they honour it: I can tell them which hours are holy, and that it is a sin to desecrate them. And I can say: 'Thus saith the Lord,' when I talk to them."

"Yes," said Mr. Summers, "when a man is consistent with his own religious profession, he can always speak more positively to others. Sabbath-keeping means gain, not loss, of influence to the Christian worker. And that leads me to a thought which I do not believe we have touched on before. You know very well that the Church of Rome is becoming very active again in this country, not only in our district, but in many others."

"Yes," said Mr. Rogers, "there's no doubt about that."

"Well," continued Mr. Summers, "who is going to stand up against the errors of Romish teaching and confront her with the Bible, and deliver men and women from the falsehoods she teaches? So-called Protestants are in most cases powerless to do this much-needed work, and I will tell you why."  
—Present Truth. (To be continued)

"When you cook rice, macaroni, or any kind of vegetables, save the water in which they are cooked, and you have a good foundation for all your soups. The two former are very gelatinous."

"SELECT a convenient basket or bag for clothes-pegs, and in some way attach to the handle a hook which will clasp the clothes-line firmly enough to resist the wind, and yet slide along the line ahead of you as you hang the clothes. When removing articles from the line, let it follow you, and you will be glad you have read this."

## "The Gateway to A Holy City."

By E. E. Thorpe.

TONGATABU, the largest of the Friendly Islands, has some quaint and picturesque scenery. The most popular resort for residents and visitors is the Hoamoga, or Great Stones, found in the eastern part of the island almost a quarter of a mile from the sea.

This is a remarkable ancient monument, consisting of two perpendicular rectangular blocks of stone, about forty feet in height, supporting a large slab across the top, surmounted in the middle by a large bowl of the same material. (This bowl has now disappeared.) These huge stones are cut out from the solid coral rock, showing that at some time they were brought from the sea. Natives, and some of the visitors climb up the sides of the stones, and walk across the top slab. The slab of coral across the top has been let into the two perpendicular blocks.

Its true history is entirely unknown. At the present day the Tongans have no means of moving or carrying such huge stones, and when questioned as to how they came there, look very mysterious. There are several legends afloat with regard to this mammoth "Gateway to a Holy City," as it is called. One is that many years ago another people than the Tongans offered human sacrifices on these stones, and poured their blood into the large basin on the centre slab. Another legend held by a few Tongans is that at one time the Great Spirit endued a man with supernatural strength, giving him wings and enabling him to fly through the air with these huge pieces of solid stone.

It is very evident that at one time an ancient people, with a different, if not higher education, preceded those which now exist.

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### How the New Testament Conquered.

A ROMAN CATHOLIC priest in a village near Morlax, France, warned his flock that he had power to give absolution to any of them who might be guilty of theft, lying, or any other sin; but if any of them were guilty of reading the New Testament, he could not absolve them.

In the audience was a young man who, from his violent conduct, was the terror of the village, even his parents having to defend themselves against their son. This young man, hearing the priest's statement, said to himself: "I have committed all the sins the priest has mentioned, yet he will give me absolution for all if I do not read the book. What kind of a book can this be? I am going to get one and read it."

When he went to the colporteur, the man, knowing his character, at first refused, thinking he was only jesting; but when he saw that he was in earnest and explained his reasons, he gave him one.

A few days afterward his mother said: "How is it that Jean is so quiet and sober lately? He is never drunk, and retires to his own room after dinner."

The father replied, "I don't know, but I will follow him."

The next day, going quietly to the door of his son's room, he found him intently reading a book.

He returned and told the mother, "He is in his room reading some book; I believe it is a New Testament."

She replied, "If that is all the harm the New Testament is doing, ask him to come and read it to us. Perhaps we shall get some good from it."

He came and did so. God blessed the reading to the father, mother, and lastly to himself.

The mother sent to the missionary, saying: "I will take the furniture out of one of my rooms and place chairs in it if you will come and read the Word of God to the neighbours, and tell them, though the priest refuses to give them absolution, God has forgiven us, and will also forgive them."

The missionary did so, and God blessed the telling of the old, old story to many souls.

Some time after this the mayor sent for the missionary, and said: "I don't know how it is, but when the Bible went into that house it was the pest of the village, but now it is the paradise of the place."

This proves that the Word of God is still "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

—*London Christian Herald.*

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### The Habit of Kindness.

A LARGE part of our unkindness is sheer thoughtlessness. Few people mean to be unkind. In fact, most people are kindly disposed toward others, and would be glad to help them; but they simply do not think. They are so intent upon their own affairs, their minds are so focussed upon themselves that all thought of others or their needs is crowded out.

There is no other thing which will give greater satisfaction than the forming of a kindly habit, the habit of holding a kindly spirit toward everybody, and of cheering and encouraging others.

If we persist in this habit it will drive out all petty little jealousies, all moroseness and gloom, envy and selfishness, everything that would seriously mar our lives.

If we hold the right mental attitude, sow the right mental seeds, sow the right thoughts, we should get the right habits.

What a splendid opening there is in the cheering up business for all sorts of people! Everybody ought to be in it. It is the grandest occupation in the world. See what a harvest it brings of satisfaction, joy, and helpfulness!

In addition to all this, it is a real money-maker, for it increases one's power of efficiency wonderfully. It keeps life's machinery lubricated so that it runs more harmoniously, and consequently can turn out a great increase of product.

How many good things this kindly spirit brings to us, and how many unpleasant things it keeps away from us!

No efforts we ever can make can bring such splendid returns as the endeavour to scatter flowers as we go along, to plant roses instead of thorns! no investment will pay such fat dividends, as the firm effort put into kind words and kindly acts, the effort

to radiate a kindly spirit toward every living creature.

Do not be discouraged even if the people you try to help and encourage are ungrateful and unresponsive. You will be enlarged by your own shining, by your efforts to help others, just as the life of one who loves is always enriched, even if the love is not appreciated or returned. Such efforts can never be lost, no matter how coldly they may be received. No one can honestly try to help another in vain. He is sure to be a larger, richer man himself for the effort.—O. S. Marden.

### Keep on Praying.

ONE James Smith, an English labourer in the navy yard on the Thames, had a little boy, Johnnie, says the *Wesleyan Methodist*. James was a very intemperate man. But after the death of his wife, sorrow kept him sober for a while, but he took to his cups again, and, as poor Johnnie expressed it, "got badder and badder all the time."

One night the drunkard awoke, a most uncommon thing for him at such an hour, and lay very still, for he heard a sound. It was his motherless boy praying by his bedside. He heard him say, "Please, God, make daddy a better man for Jesus' sake."

James Smith could not sleep any more. He rose very early and went to his work. He came home early that night without having drunk a drop of liquor. His heart was melted. He said to Johnnie, "What put it into your head to pray for your worthless old dad?"

Johnnie told him it was because he loved him; and besides, he had been to a Bible school where the teacher had taught him the commandment, "Honour thy father and thy mother."

"Then keep on prayin', keep on prayin', little lad," said James. "I believe God has answered you already; I've been prayin' for myself that God would make me a better man."

The prayer was answered. James Smith reformed, and from that time lived a steady Christian man—*Selected*.

### Brazilian Street Car Etiquette.

"THERE are first and second-class street cars," writes a tourist, describing his South American travels, "and I with a package in my arms, had taken a first-class bond, as a street car is called in Rio Janeiro. Scarcely had I done so when the conductor requested me to transfer to a second-class car whenever it might come along, because no one is allowed to carry anything greater than a lap satchel first-class. So I humbly descended and had either to mix with market women and sweaty labourers, or to take a tilbury. A tilbury, named after the English maker who years ago introduced it, is a curious two-wheel, light-spring cab, like an old-fashioned gig, and resembles a hansom without the attachment for the driver; he sits inside the tilbury. A person without a necktie is no more allowed first-class on the street cars than was I with my parcel. They are decidedly particular in Brazil, and inherit many fastidious ways from the time of the empire, when dress and manners were the mark separating the aristocracy from the working classes."—*Selected*.



### How the Day Was Made Bright.

THE schoolroom was very noisy. The children were moving their feet, turning the leaves noisily in their books, and some were whispering. Poor little teacher was so tired that she was almost ready to give up in despair. It seemed that none of the children loved her to-day, for if they did, surely they would obey.

"Oh, if three o'clock would only come," she sighed to herself, "so that I might let them all go home and have a rest!"

She started down the aisle between the rows of seats to try once more to get the children quiet. Her heart was very heavy, and tears were near to her eyes. As she passed one seat occupied by two girls, a little hand thrust itself out into the aisle, and crowded a piece of crumpled paper into the teacher's hand. The teacher went back to her desk, unfolded the piece of paper, and read:—

"Dear teacher, I love you very much.

"LUCILE."

When the teacher looked up, there were two bright tears in her eyes, but they were glad tears. When she spoke, there was a new ring in her voice.

"Children," she said, and her voice was soft and low, "put away your books and let's sing a merry song."

And as the children sang, all the trouble seemed to leave the room. Soon they went back to work, and all was sweet peace and quiet.

And as the children were leaving school that day, the teacher looked into a pair of blue eyes, and smiled. "I love you very much, Lucile," she said.—*Selected*.

### An Adventure in the Arctic.

THE long Arctic night was breaking. Like hibernating polar bears, we had lived the winter through under cover of a great drift of snow. This served as a thick blanket for our little hut, and helped to keep warm the thirty-nine shipwrecked men who had been marooned on the desert island of Rudolph in the frozen wastes of the polar sea.

One day, after a flurry of storm, I took a walk to Cape Saulen. On my way back to camp I stopped on the highest rocks of the moraine, to look out toward the ice-covered sea. Northward and westward great black steaming streaks in the white revealed the open water, and overhead hung dark clouds of vapour, another indication of a "lead," or open water, underneath.

Turning my eyes southward toward Teplitz Bay, I beheld the panorama of the camp spread out before me, the hut and stable tent, the two little observatories, and the numerous caches of food stores, giving the appearance of an Arctic village. Down in the tide



crack where the ice of the bay met the fast-frozen land sheet, I could distinguish the silhouette of one of my men taking a tide observation. Behind him rose a bristling ridge of ice pinnacles, which effectually blocked his view toward the sea.

From my greater elevation I made out the form of a great polar bear crossing the rough ice toward the land. As I watched, he reached a high cake of ice, and climbing up on it, raised himself up on his hind quarters and looked over toward the spot where Mr. Long, the observer, was at work. Then I realised his object. There was no one else in sight—and Long was unarmed. Could I reach camp, seize a rifle, and make my way out on the bay before the bear began his attack?

In the cold, crisp air, I ran the mile or so toward the hut, a race that, fortunately, was down-grade. I rushed into the house, secured my rifle, and set off as fast as my legs would carry me toward where I had



The Polar Bear.

last seen the bear. Usually the dogs at camp thought it great sport to join in such a chase. But this time they crouched together round the hut, whining and whimpering, and refusing to follow as I ran past them with my rifle. I soon came up to Long, and warning him to look out for the approaching bear, of which he was still all unconscious, proceeded at reduced speed, as the ice was now very rough in the direction of the advancing beast. As I was crossing the top of the first pressure ridge, I saw the bear coming my way. He caught sight of me at the same moment, raised himself on his haunches to get a better view, and then started in a lope over the ice cakes in my direction.

I raised my carbine, took a quick sight, and pulled the trigger. Instead of the usual snap and explosion, I felt the slow, gummy motion of the bolt that told me that the lock was frozen. In cleaning the gun a few days before, I must have left some oil in the lock.

I worked the bolt back and forth, trying to warm up the mechanism by friction, the great bear climbing rapidly and surely over the broken ice cakes toward me all the while. Once more I pulled the trigger; the cartridge exploded. In my haste, though close, I made a clear miss.

However, the flash and the report must have frightened the beast, for he made off. I climbed in pursuit, but on account of the heavy ice, did not see him again until he had placed about two hundred yards between us, and was still going with great leaps in the direction of the open sea.

I aimed and fired just as he leaped between two great ridges. This time he fell in a heap. With the bear's fall, the dogs set up such a howling, barking, and yelping as I had seldom heard, even from that noisy pack. Every dog in camp now started for the fallen king.

The bullet had gone through his back, paralysing his hind quarters; but he was able to swing round on the flat floe and deal fearful blows with his great fore paws. One more bullet, and the great bear was beyond all pain.

The men from camp had now arrived, and the dogs were caught and harnessed to a sledge. Upon it we lashed the carcass of the bear, and then, cutting a trail back to land, hauled our load to the hut, a welcome addition to the larder for men and dogs.—*Anthony Fiala, in Youth's Companion.*

### One Truth Only.

To sacrifice the greater good for an immediate gratification is a bad bargain

I talked with a girl who had left school at the eighth grade, and had gone into the mill.

"Your mother said she could have fed and clothed you until you were through the high school. Why did you go to work?"

"Because I wanted money, so that I could dress better than mother could afford to dress me."

"But have you thought that in five years from now, and more so in ten years from now, you will be only a mill girl, without power to attract or enjoy the kind of friends who are leaders in the best things? You have possibilities of an intellectual sort which you will starve, while you will become only a machine. You are sacrificing years of the highest pleasure for a few gowns and hats and ribbons."—*Selected.*

"YOUTH is one of the talents that Heaven has bestowed on all of us, and to us who have it still to enjoy and improve, comes the question, What are you doing with it? Are you wrapping it in a napkin of worldly ambition, only to bury it where neither God nor humanity can receive its increase? The Judge will surely ask, What didst thou do with those precious years?"

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"IN Paris there is quite a business of renting wedding garments. Often an entire wedding party will appear in hired clothes."

"IN Malta bread is largely made of bran and unbolted wheat flour mixed. Bran sellers, therefore, go from house to house like other tradespeople who sell food or fuel. They carry the bran in an enormous sack balanced on the head, while the measure is carried in the hand."

"IT is said that the children in the down-town section of Philadelphia have discovered a new 'booze' in the form of gasoline. They get a small quantity, soak a cloth with it, and place it over mouth and nose, inhaling the vapour. In a few minutes they are as drunk as if they had taken a quantity of liquor."

THE government at Tokio has just issued an order absolutely prohibiting the emigration of Japanese to Hawaii, except by those already having relatives there. This order has caused a good deal of dissatisfaction in Japanese political circles, but the news was received with great satisfaction by the authorities at Washington.

"As if the motorists had not already made enemies enough, they have now, in England, fallen foul of the fox hunters, who naturally represent conservative, horse-loving old England. One meet was stopped because the motor-cars which had brought spectators insisted on following the run by the nearest roads and paths, interfering with the hounds and endangering riders of skittish horses. The hunting season in England has thus far been very unlucky, with two fatal accidents and others that were serious. New wire fences have led to bitter controversy in various places, and in parts of Ireland hunting has been stopped altogether."

"A TEN-YEARS-OLD Russian girl who can talk in five languages left Ellis Island, New York, recently, for her new home in Brooklyn. The child's name is Minna Weisbeiner, and she came from Riga, Russia, with her mother, two younger sisters, and a brother, to join the head of the family, a tailor, of Brooklyn. Minna attracted much attention at the immigrant station, where she conversed readily with the interpreters in Russian, German, French, Italian, and Yiddish. She said that she went to school in Russia one year, and had had private teachers to help her pick up the various languages. She has not learned English yet, but expects to get right at it in a public school in Brooklyn."

PRESIDENT ROOSEVELT has so emphatically reiterated his statement that he will not consent to renomination for office that the American journals now consider that the last nail has been driven into the third-term folly. Standing upon this irrevocable decision not to be a candidate for renomination, Mr. Roosevelt will retire from the presidency of the United States a year from the 4th of March next. Already he is planning what he will do when relieved from the cares of State. Among other things he intends to write a history of his administration, indulge in a big game hunt in Africa and India, and make a tour of the world, paying at the same time visits to the rulers of the great States.

"A CHARACTERISTICALLY American project has come to an end in the City of Mexico—the proposed purchase of the volcanic mountain Popocatepetl. The volcano is owned by General Casper Sanchez Ochoa, who negotiated its sale with Captain Charles Holt, a former New Yorker, now resident in Mexico. Captain Holt bought the volcano in 1904 for a reported consideration of \$5,000,000, United States money, which is equivalent to \$10,000,000 Mexican money. Captain Holt proposed to organise a company with a capital stock of \$10,000,000 gold for the purpose of carrying on various operations on the mountain. In addition to mining the limitless sulphur which is stored in the crater of the volcano, an inclined railway was to be built from its base to the summit, the city of Mexico was to be supplied with ice from the perpetual ice field that surmounts the mountain, and at its base the primeval forest was to be converted into a beautiful park, hotels were to be erected, and it was to be made an ideal resort for American tourists. Captain Holt has, however, failed to finance his scheme, and recently the title in the mountain reverted to General Ochoa, who came into its possession many years ago. The report of a commission of experts employed by the Mexican Government states that not only is the sulphur deposit of Popocatepetl the largest in the world and absolutely pure, but that Nature is constantly manufacturing sulphur there to the amazing extent of an annual increase of nearly 1,500,000 tons—which means that the annual increase of sulphur in this crater is more than sufficient to supply the markets of the world."

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