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ONE
PENNY

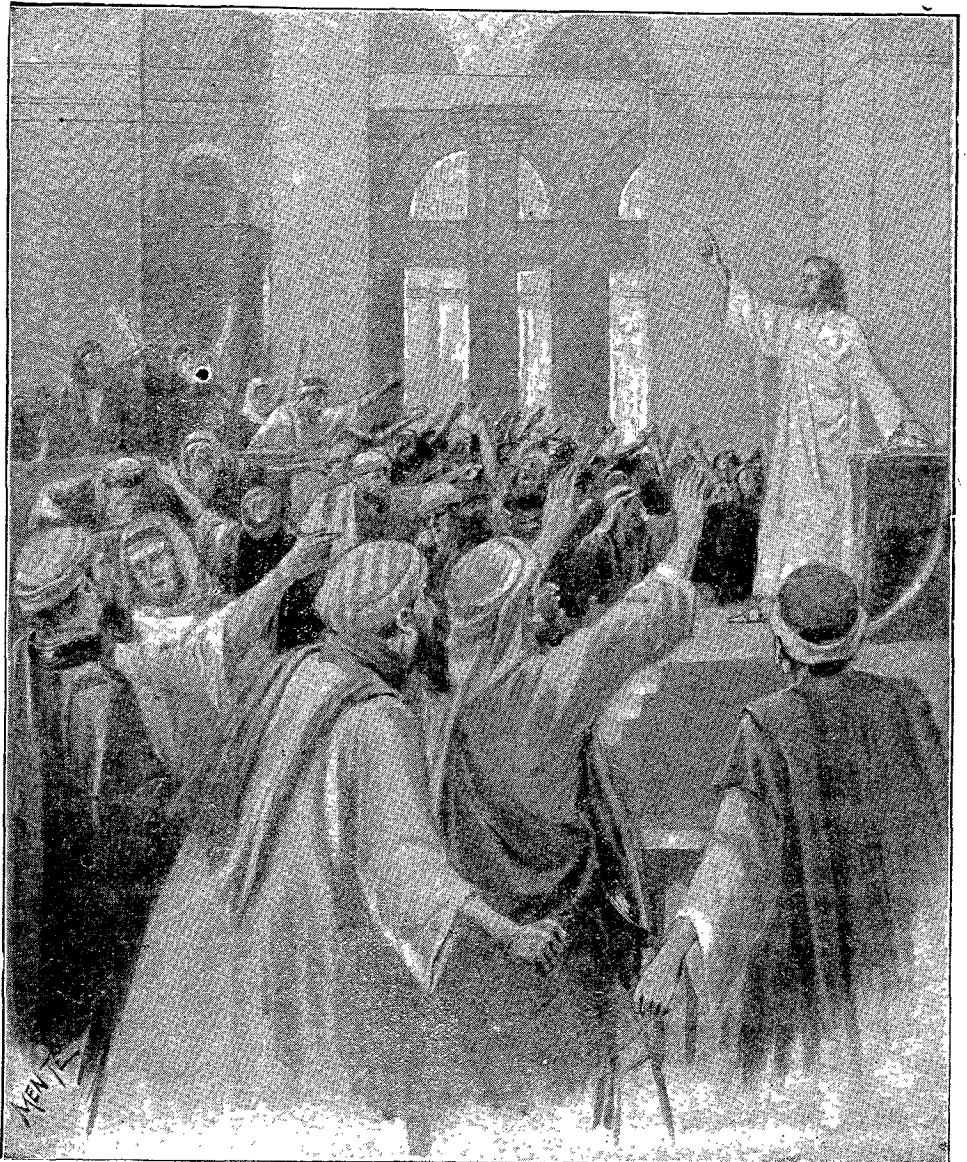
The Outlook

FRANCE CUTS THE PAINTER

France has thrown off the yoke of the Papacy. The Premier, M. Combes, as a result of the persistent interference by the bishops and the papal authorities in the affairs of civil government, has at last taken steps to emancipate the affairs of the State from the dominance of the Church, and his action is supported in the French assembly by 325 votes against 227. This is a bold step for France, and is one that should have been taken by that nation centuries ago. If a church cannot stand on the power it receives from above, let it fall, for the State was never intended to be the main prop of a church; but the Papacy all through its history has sought alliances with the civil powers. Having secured the aid of the State, the Papacy has sacrificed the lives of thousands of the best and loyal citizens; and probably no nation has suffered to a greater degree in this respect than France.

The monarchy of the Franks was originally elective, and it was their ancient monarch, Pepin, who sought the aid of the Papacy to secure the succession of his sons. He wished to invest his throne, to use the words of an historian, "with the mysterious sanction of religion." And as the popes assumed the right of anointing kings after the example of Jewish history, Pepin, for selfish ends, put himself and his nation under a yoke which has cost that nation untold suffering.

Christ said, "My yoke is easy." We wonder what France thinks of the yoke of the Papacy after some centuries of experience. This



"He was Despised and Rejected of Men."

present government has cut the shackles, and by a vote of their national assembly has liberated themselves from a yoke too heavy to bear. What a blessed relief that nation should experience. Look at her history for a moment: The independence of the

papal territory was maintained by the assistance of France, and the Roman prelates retained the independence of their temporal territories by the aid granted them by the armies of Pepin and Charlemagne, and the presumed followers of Peter were raised to

the rank of temporal princes. They lived, flourished, and fought by the power derived from the sword. Probably more blood has been spilt on behalf of the Papacy than has been shed by the followers of Mahomet. The Papacy has lived by the sword, has depended upon the sword. Europe has been convulsed by that power in the past. Why?—In order that the presumed followers of the ancient fisherman and martyr, Peter, might maintain their supremacy. But listen to the words of God: "If any man have an ear let him hear." "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." Rev. 13: 9, 10. These are the words of God relative to this power. The Papacy can no more divorce the association of the sword from its history than the sun can be disassociated from the day. Its power has not been established by the Bible and the Spirit of God, but by the sword. God says that they have lived by the sword; and history says, Amen. And France hitherto has been a leading participant in their warfare. Charlemagne, the most powerful monarch of the times, was crowned emperor of the West by Leo III., and by a pontiff who had recently stood before the Emperor as a criminal. The ceremony was performed on Christmas, in the last year of the eighth century, and here we have a pontiff, recently a criminal, conferring upon the king the highest earthly title, by the authority of Heaven. The Papacy might be said to have reached its zenith in the time of Hildebrandt, about 1073-1086 A. D. This obscure monk rose to the pinnacle of power, and dictated to monarchs, the following being some of his assumptions. How unlike they are to Christ's teaching on the mount, Christ who washed His disciples' feet! Listen!

"1. He alone (the pope) has a right to use imperial ornaments.

"2. Princes are bound to kiss his feet, and his only.

"3. He has a right to depose emperors.

"4. His sentence can be annulled by none, but he may annul the decrees of all.

"5. The Roman Church has been, is, and will continue, infallible.

"6. Subjects may be absolved from their allegiance to wicked princes."

Here are only a few of the mandates put forth and assumed

by that power to which the world has bowed—a power which has presented the toes of a man to be kissed by the princes of the earth. When did Christ ask men to do such a thing? When did Peter or the other apostles ask it?

What a divergency there is between Christ's teaching and the famous pontiff who issued these mandates! Yet this man would have the world believe that he is the personification of Christ! Wherein can he be likened to the meek and lowly Jesus?

In casting off the Papacy, France is casting off an old associate. The Albigensian war ended in 1229 A. D., when cities, villages, and towns, together with thousands of God's people, were destroyed, and that without mercy; when the famous command went forth from the lips of a Roman bishop, "Kill all; God will know His own." Languedoc became the possession of Louis VIII. King of France; and the Inquisition was immediately established in those countries. We have only to read the history of the Jesuits, the history of the Inquisition, and the progress of the Reformation, to see the cruelties which were practised by the civil powers when controlled by a church. Francis I. blocked the Reformation from entering France, and thousands of good Frenchmen died at the stake. In 1572 A. D., Charles IX. resolved to crush French Protestantism in one blow, and the massacre of St Batholomew was the result of the words of that monarch, "I consent, provided you kill them all, and leave no survivor to reproach me." The massacre lasted eight days and nights, and thousands of Huguenots perished. Rome rejoiced, so did Madrid, but Northern Europe stood in horror and indignation at the event.

The Holy League drawn up by the Cardinal of Lorraine was signed in Paris; freedom of conscience was revoked, and civil war was the result, the ninth which France suffered since the death of Francis II. Toward the close of the sixteenth century Henry the Fourth gave France the celebrated edict of Nantes. This edict gave the Huguenots the right to exercise freedom of conscience. Cardinal Richelieu, in the reign of Louis XIII., reduced the fortress

of Rochelle, and the cause of the Huguenots was rendered hopeless, thousands perishing in the siege. The fall of Rochelle placed France again under the papal yoke. The Protestant cause at this time was triumphant in Germany, the treaty of Westphalia granting toleration to Protestants being signed A. D. 1648. The dissensions of two cardinals, De Retz and Mazarine, plunged France into civil war in 1650 A. D., wherein the Queen was obliged to pawn her crown jewels to procure the necessaries of life. Affairs came to a crisis in the reign of Louis XIV. On the death of his minister, Colbert, Louis revoked the edict of Nantes, under which the French Protestants had enjoyed toleration. He authorised that children above seven years of age should change their religion. Huguenots were excluded from public employment, and, being exposed to every cruelty and horror, four hundred thousand Huguenots left France. This was the outcome of papal oppression, and it had the effect of arousing general indignation and accelerating an animated war. The union of Church and State has been a curse to France. England gladly welcomed many of these exiles, the flower of French Protestantism. Rome was behind that movement which exiled four hundred thousand good people from their homes. The sword was unsheathed against innocent, God-fearing citizens at the behest of the Papacy.

With such a history, is it any wonder, then, that the Combes Government has "cut the painter" between its government and Rome? A government should be for the good of a people, not the enriching of a church; and the motto of every true government should be, "Let all men worship God according to the dictates of their own consciences." God wants no government to stand in His place. It is the sphere of every earthly government to attend solely to the civil rights of its subjects. The union of Church and State has been the biggest curse this earth has ever seen. In the interests of good government and civil and religious liberty we hope that other countries will follow the example of France in this respect.—*J. B.*

WHY NOT CALL IT ANARCHY?

Referring to the prevalence of lynching in America, and the reasons for which mobs attack and murder their fellow-men, the "Galveston News" says:—

"A large majority of lynchings are not traceable to the unmentionable crime. Perhaps fewer than one-fifth of the victims of mob violence for the year past were accused of the most horrible offence. The great majority of the victims were charged or suspected of murder, of arson, of theft, or of less serious crimes. Some of them were not charged or suspected of any crime at all, their offence being their willingness to work in mines, factories, or packeries in which strikes had been declared. The fiend guilty of the unmentionable crime is quite sure to meet his punishment in the court-house, and the lyncher knows this. If the mob is to be permitted to take the law into its own hands in other cases, even in instances in which no crime has been committed, then why not call it anarchy and be done with it? The mob knows no limit but the law. Either one or the other must go."

The divorces in America total 70,000 a year.

A motor boat, to cross from England to America, is being constructed.

There are over 5,300 acres of land devoted to public parks and gardens in Melbourne and suburbs.

A century ago only five deer forests were in existence in Scotland; now there are about 150, covering in the aggregate 2,500,000 acres.

Mr Seddon said recently he was inclined to think the younger generation were too pleasure-loving, and that they avoided the earnest and serious side of life.

Upon the walls of the reception bureau at Washington, one of the U. S. Federal officials has caused to be painted in big, black letters the words, "The Lord hates a liar."

China is now exporting huge quantities of oil, obtained from fir trees. Last year £400,000 worth of this product was sent to other countries, the chief consumer being the United States. These trees are now being cultivated in California.

Not satisfied with encompassing the exterior of the globe in the desire for knowledge, it is now proposed to delve into the earth and explore the lower subterranean regions. The president of the engineering section of the British Association proposes the sinking of a hole twelve miles deep, which he calculates will cost £5,000,000, and occupy eighty-five years in its completion.

Numerous murderers, it is asserted, escape justice in the State of Mississippi because the white planters are so short of cotton help that white juries will not convict in fear of thus losing a good harvest hand. The scarcity of labour has, however, failed to act as a deterrent of negro lynching in the other Gulf States. Perhaps their thirst for blood has even exceeded their selfish desires for gain.

A divorced woman was married to a new husband at the clergy house of St. Patrick's Cathedral, New York City. This was because the man from whom she obtained her divorce was not "a baptised Christian" when they were married; and in the eye of the Roman church there was no marriage, nothing but a civil contract. This was decided by the ecclesiastical court of the archdiocese. It is a pretty bit of casuistry.—*Springfield Republican.*

A former sea captain and coast guard, Capt. J. M. Donvig, of Norway, has invented a new sort of lifeboat. The affair is in the form of a globe, with a flat bottom, and is made of thin steel plates. There is accommodation in it for sixteen people, and it is said that it is impossible to sink it, while it can carry food enough to last the passengers a month. Many tests have been made in Norway and France, and some of the boats are now carried by Norwegian ships.

In the New England Conservatory of Music greater scope for the training of organists is offered than, perhaps, by any other institution in the world. Ten two manual pipe organs are provided for pupils, each of which stands in a sound-proof room. In addition to these instruments there

are also two three manual organs of the latest type of construction, possessing all modern mechanical devices. Another organ, with three manuals and fifty speaking stops, is available for recitals by the students.

George Compere, who is employed in California to find insects that prey on others which are injurious, claims that he has found the destroyer of the codlin moth, and his pretensions seem to be founded on fact. The new parasite is a native of South America, but will live wherever the codlin moth does, which is nearly everywhere. The codlin moth is the chief curse of the apple and pear orchards the world over, and is said to destroy about 66 per cent. of the fruit every year. The new parasite is to be introduced first into California, where it is expected to save the fruit growers many thousands of dollars a year. If its culture is successful, colonies will be sent all over the country.

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That thou mayest consecrated be
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Unto a life of sympathy
For heavy is the weight of ill
In many a heart,
And comforters are needed much
Of Christ-like touch.

—Anna E. Hamilton.

"THE LAST SHALL BE FIRST."

BY MRS. E. G. WHITE.

Not the amount of labour performed, or its visible results, but the spirit in which the work is done, makes it of value with God. Those who came into the vineyard at the eleventh hour were thankful for an opportunity to work. Their hearts were full of gratitude to the one who had accepted them; and when at the close of the day the householder paid them for a full day's work, they were greatly surprised. They knew they had not earned such wages. And the kindness expressed in the countenance of their employer filled them with joy. They never forgot the goodness of the householder, or the generous compensation they had received. Thus it is with the sinner, who, knowing his unworthiness, has entered the Master's vineyard at the eleventh hour. His time of service seems so short, he feels that he is undeserving of reward; but he is filled with joy that God has accepted him at all. He works with a humble, trusting spirit, thankful for the privilege of being a co-worker with Christ. This spirit God delights to honour.

The Lord desires us to rest in Him without a question as to our measure of reward. When Christ abides in the soul, the thought of reward is not uppermost. This is not the motive that actuates our service. It is true that, in a subordinate sense, we should have respect to the recompense of reward. God desires us to appreciate His promised blessings. But He would not have us eager for rewards, nor feel that for every duty we must receive compensation. We should not be so anxious

to gain the reward as to do what is right, irrespective of all gain. Love to God and to our fellow-men should be our motive.

This parable does not excuse those who hear the first call to labour, but who neglect to enter the Lord's vineyard. When the householder went to the marketplace at the eleventh hour, and found men unemployed, he said, "Why stand ye here all the day idle?" The answer was, "Because no man hath hired us." None of those called later in the day were there in the morning. They had not refused the call. Those who refuse and afterward repent, do well to repent; but it is not safe to trifle with the first call of mercy.

When the labourers in the vineyard received "every man a penny," those who had begun work early in the day were offended. Had they not worked for twelve hours? they reasoned, and was it not right that they should receive more than those who had worked for only one hour in the cooler part of the day? "These last have wrought but one hour," they said, "and thou hast made them equal unto us, which have borne the burden and heat of the day."

"Friend," the householder replied to one of them, "I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

"So the last shall be first, and the first last; for many be called, but few chosen."

THE DYING THIEF.

BY W. WOODFORD.

Some may ask what are we to understand by the Saviour's answer to the thief, "Verily I say unto thee, to-day shalt thou be with Me in Paradise." This evidently is a promise that when Christ shall come to take His people home to the many mansions, he also will be among the redeemed, and enter into Paradise. It is certain that neither Christ nor the thief entered Paradise the same day that the promise was given, for the third day from this

time Jesus declared to Mary, "I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." John 20 : 17. It is, therefore, evident that Christ did not go to Paradise, the place where God dwells, the third heaven (see 2 Cor. 12 : 1-4), where the tree of life and His throne are found (Rev. 2 : 7 ; 22 : 1, 2), until after His resurrection from the tomb. 1 Cor. 15 : 3, 4 ; Acts 2 : 31.

Another important fact in this connection is that in all probability the thieves did not die that day, for it was customary among the Jews not to allow criminals to hang upon the cross upon the Sabbath; hence, when they came to take down the crosses, their legs were broken to prevent them escaping; but Jesus being dead, His legs were not broken. Pilate marvelled at the sudden death of Christ, insomuch that he sent a centurion to enquire (Mark 15 : 43, 44), for it was very unusual for a person to die, when executed upon the cross, so suddenly, from three to seven days usually elapsing before death put an end to the sufferings of the victim. An illustration of this was recently reported from China. A criminal had committed so many murders that the ordinary method of execution by beheading was deemed too lenient, and it was decided to crucify him. The account says : "He was nailed through the feet and hands to a wooden cross, and placed on a bridge as a warning to malefactors, and that he lingered for three days before death ended his sufferings." The reason that Christ died so quickly was due, no doubt, to the mental anguish He suffered. David foretold this very experience, "Reproach hath broken My heart." Ps. 69 : 20. The context shows the Psalmist was speaking of Christ. Said the Saviour, "My soul is exceeding sorrowful, even unto death." Matt. 26 : 38.

"That anyone should die so soon upon the cross, especially one like Jesus, in the prime of life, and unweakened by previous ill-health, and in such vigour to the last as to utter such a shriek as that with which He expired, appeared even to Christian antiquity to imply some supernatural cause. But the mingled flow of blood and water seems to point unmistakably to another ex-

planation. The immediate cause of death appears, beyond question, to have been the rupture of His heart, brought about by mental agony. Excess of joy or grief is known to induce the bursting of some division of the heart, and the consequent flow of blood into the pericardium, or bag, filled with colourless serum like water, in which the heart is suspended. In ordinary cases only examination after death discovers this fact, but in that of our Lord the same end was answered by the thrust of the soldier's spear. In a death from heart rupture the hand is suddenly carried to the front of the chest, and a piercing shriek uttered. The hands of Jesus were nailed to the cross, but the appalling shriek is recorded. Jesus died literally of a broken heart."—*Dr. Geikie's "Life of Christ" chap. 63.*

We have seen that Christ Himself upon the third day after His crucifixion had not entered Paradise, and, therefore, the thief had not entered into the heavenly companionship promised him. Furthermore, at the close of the day, near the setting of the sun, his legs were broken to prevent his escape, indicating that he had not died, and, consequently, did not enter Paradise on the day of the crucifixion.

Then, was the promise of Jesus a failure?—No, indeed, it was not. If we examine the text closely we shall easily detect the origin of the mistaken idea which so many people hold. It is evidently caused by an unfortunate error in punctuation. The art of punctuation, especially the comma, was introduced about A. D. 1490. If we place the comma where it properly belongs it will harmonise with the teachings of the Bible regarding the state of the dead and the time of their reward. "Verily I say unto thee to-day," that is, I declare to-day, although I am condemned to death as an impostor, am now even dying upon the cross, yet because of thy faith in Me under such discouragement, when all seems dark and uncertain, I promise you that when I come in My future kingdom, "thou shalt be with Me in Paradise."

Let us study the Scriptures, praying for the Holy Spirit to lead and guide us into the truth. Amid the doubts and errors that are filling the theological world, we need, each one for himself, to prepare, that we may stand in the coming storm. And when Jesus comes to take the penitent thief home to Paradise, we shall be ready to enter the pearly gates with the redeemed host.

SIN AND SACRIFICE.

BY G. TEASDALE.

Man sinned. "The wages of sin is death." Without the shedding of blood there is no remission of sin. In "the council of peace" between the Father and the Son, Christ pleaded in the sinner's behalf, and the King of the universe decided to yield up His Son to die for the guilty race. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

In order that sin and its fearful consequences, and the means of deliverance from both, might be kept continually before the minds of fallen man, God instituted the sacrificial system, which set forth, by types and shadows, the wonderful plan of redemption. Outside the gates of Eden the smoke of sacrifice first began to ascend to heaven, and it continued for four thousand years, a constant token of sins confessed and faith in the promised Saviour, until He came who "was once offered to bear the sins of many."

Of the first offerings of which a record remains, we read these words: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh." Turning to the original record of this event, in Gen. 4: 3-5, we find in what respect Abel's sacrifice was more excellent than Cain's. "Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof." Cain's sacrifice expressed no penitence for sin. He would not bring a lamb and mingle its blood with his offerings, thus confessing his own worthiness of death, and at the same time expressing his faith in God's promise to provide a substitute who would take upon Himself his sins, and die in his stead. Cain presented his fruits, the products of his labour, as a favour done to God, through which he expected to secure the Divine approval. "Abel grasped the great principles of redemption. He saw himself a sinner; and he

saw sin and its penalty, death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ, dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted."

How sadly was the sacrificial system perverted from its original design. A class of men, following in the footsteps of Cain, instigated by the enemy of all righteousness, degraded it to a senseless farce and a cruel mockery. Trusting in the sacrifice itself, they erected altars in all lands, and blood flowed freely; for in his inmost heart man bears a painful sense that he is guilty, and that expiation must be made in some way for his sins. To such an extent were men led, by the perverter of all truth, to depend upon their own merits, without the virtue of divine mediation, that they offered the fruits of their own bodies for the sin of their souls. They built altars "to burn their sons with fire for burnt offerings unto Baal." But the blood of animals, nor even of sinful men, never can take away sins. When a sacrifice expresses no penitence for sin, and no recognition of the need of a Redeemer, it becomes an abomination unto God. "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol."

During the patriarchal age every man was the ruler and priest of his own family. Wherever they chose to pitch their tents, there they erected an altar, on which they showed their faith in a coming Saviour by their family sacrifices, offered according to the lessons handed down from Eden. Heaven's eternal dome was their only temple. And until the people of God came in contact with the darkening influences of Egypt's idolatry, it required but a simple ceremonial system to keep before their minds the wonderful plan of redemption.

LAST DAY REFORMS.—No. 2.

BY R. HARE.

The Supreme Question.

The question of supreme importance in the deliverance of the children of Israel from Egypt was that of authority—Jehovah or Pharaoh—which master should they obey, and to whose dictates should they bow?

Pharaoh of old represents the mind of sin that leads into bondage; God's will alone brings true liberty. Back yonder the human mind, the mind of sin, planned to take away the Sabbath from God's people. To-day it plans to put a substitute in the place of this great land-mark of Jehovah. And in these closing days all must in some way decide which master they will serve.

In the Darkness.

During the "Dark Ages" Rome substituted the "first" day of the week for the true Sabbath, as found in the fourth commandment—"The seventh day is the Sabbath of the Lord thy God." But the first day of the week is not the Sabbath of Divine appointment. It never has been, and never can be. It is simply a human counterfeit; and in the reformation of the last days God has planned to bring His people back to the true faith. This must include the observance of the true Sabbath. When it is said, "Here are they that keep the commandments of God," this must surely mean all the Divine precepts of the decalogue.

Neander speaks of the following as early introductions into the Christian church: Pagan rites, exaltation of the clergy, veneration for the dead, holy water and tradition, purifying fires and sprinkling, celibacy of the priests, penance, veneration for relics, and the exaltation of Sunday.

Protestantism has thrown off most of these, but the work of reform must go on till God's people hold only the "faith of Jesus," and not the faith of heathenism.

The Exaltation of Sunday.

The first step taken in the exaltation of Sunday was the decree given by Pope Victor, in A. D. 196, requiring that Easter should be always celebrated on Sunday instead of, as formerly, on the 14th day of the month. Next came the edict of Constantine in A. D. 321, decreeing that all "the towns' people and judges should rest on the venerable day of the sun." Eusebius, one of Constantine's bishops, declares in writing of the first day of the week: "On this day we do those things according to the spiritual law, which were decreed for the priests to do on the Sabbath; all things proper to do on the Sabbath we have transferred to the Lord's day."—*Beaton's Dict. Universal Infor.*, p. 249.

At the Council of Laodicea, in 364 A. D., the church accepted the decree of the Roman ruler, declared in favour of Sunday, and passed her anathema on those who might still continue to observe the Sabbath.

Church councils and clerical decrees continued to favour Sunday, and thus, step by step, down

through the Dark Ages, the man-appointed counterfeit usurped the place of the Sabbath. But the 1260 years, given over to Rome's supremacy, have ended, and now the work of reform must continue.

A World-Wide Message.

We would naturally expect that God would in some way let His people know about this human transfer, so that they might again have the opportunity of turning to the ways of Jehovah. This is surely so, for we read in Revelation of an angel flying with the "everlasting gospel" to all nations, saying, "Fear God, and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

Paul speaks of God as permitting the nations of the past to walk in their "own ways." Acts 14: 16. God kindly overlooks our ignorance of the past; but when the judgment is in view, He "commands all men everywhere to reform." Acts 17: 30, 31, *Dr. Young's Translation*. We have reached that point, and the servants of Jehovah are now to worship the Creator, "Him that made heaven, and earth, and the sea, and the fountains of waters."

The reader will notice that this message given by the angel to all nations is borrowed from the fourth commandment—the same commandment that declares "the seventh day is the Sabbath of the Lord thy God." By this means God evidently designs calling the attention of all men to the Sabbath found in that commandment. It is through the true recognition of that holy landmark that the servants of Jehovah are to honour Him as the "Creator of the heavens and the earth."

Every nation, kindred, tongue, and people are to hear this message, so that every individual will have the opportunity of deciding this great question for themselves. Remember it is not only a question of days, it is a question of masters. Will we obey the command of the God of heaven or the dictates of earthly powers? Jehovah declares, "The seventh day is the Sabbath of the Lord thy God;" Christendom says, "No; it is the first day that belongs to our God." Which will you obey?

Eternal Decisions.

In the ordinary walks of life human decisions are constantly changing. If mistakes are made to-day they may be put right to-morrow. But at some time in life "eternal decisions" must be made—decisions that can never be revised. Such decisions were made in the days of Noah and of Lot. And such must be the decisions made in the last days.

In keeping with the great importance of the decisions demanded by this message, angels of God are commissioned to attend its deliverance to the nations and peoples of the earth. In it God gives to every man the opportunity of making his eternal decisions. The seal of God will be placed upon those who decide for right and truth. Jehovah wants to know which side you will take, and what your decision will be?

AUSTRALASIAN
SIGNS OF THE TIMES
 And THE BIBLE ECHO.

A. W. ANDERSON - - EDITOR.

**'PROPHETIC HISTORY OF THE
 WORLD.—No. 14**

Daniel 12 : 5-13.

"Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. 12 : 5-7.

Our studies in the book of Daniel have continued uninterruptedly for nearly eleven months, and now we have come to the concluding sentences of that wonderful prophecy. Angels had listened to the marvellous unfolding of future events, the rehearsal of the sufferings and trials of the people of God, and their final victory, and were interested to know how long a period of time would intervene before the end of these wonders. The answer came quickly: "It shall be for a time, times, and an half, and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished."

The term, "time, times and a half," has been explained in previous issues as three years and a half; a time one year; times two years; half a time half a year. Compare chapters 4 : 16 ; 7 : 25 ; 11 : 13 ; Rev. 12 : 14, 6. Three years and a half at the Bible reckoning of 360 days to the year, amount to 1260 days. On the well established principle, based upon Eze. 4 : 6, a day in prophetic time is equivalent to a year; therefore this period of twelve hundred and sixty days has reference to a period of twelve hundred and sixty years. So many references to this period of time are to be found in the books of Daniel and Revelation, each of which, after studying the context, clearly in-

dicating that the 1260 years of papal supremacy is referred to, that we may safely conclude in this instance it likewise refers to the same thing. This period of time commenced in 538 A. D., and expired in 1798, at the "time of the end." After the expiration of this definite period of time there yet remained a further indefinite period, during which the power of God's people would be scattered, and all things finished.

"And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." Verses 8, 9.

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Verse 10.

As Daniel listened to the instruction given by Gabriel he failed to perceive its meaning though he earnestly sought for further light. Not, however, until the time of the end was the full meaning to be revealed to the people of God. Then the Spirit of God would break the seal, and the wise would understand, while the scoffers would fail to understand the truths of inspiration. As the mystery of God is understood, and appropriated by the seeker after truth, his life becomes purified; his character becomes spotless, and his progress in Christian experience enables him to meet every test.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Verse 11.

"The daily" was shown in a previous study to refer to "paganism," and the abomination that maketh desolate to "the Papacy." In A. D. 508 paganism was taken away to prepare the way for the Papacy, before the Pope actually seated himself on the throne of Rome. Thus the two prophetic periods, 1260 years and 1290 years, extend to the same year, viz., 1798.

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Verse 12.

Another prophetic period is here introduced, which it is most natural to infer commenced at the same time as the 1290 years, viz., 508 A. D. 1335 added to 508 make 1843. A blessing is pronounced upon those who wait and

come to that time. It will be natural to ask, Was there any particular blessing poured upon the waiting people of God in 1843? To which we can emphatically say, Yes. At that time the greatest revival of modern times was experienced by the Church. For several years the prophecies had been studied most zealously. The sealed book of Daniel had been opened, and its chronological prophecies had been interpreted. Men saw the end of all things was at hand, and as the proclamation of the message of Christ's approaching second advent was echoed throughout the world, thousands were led to a closer fellowship with their Saviour, and although their pure and holy lives, and their zeal for their Master, made them a gazingstock and the object of reproach, yet the promise, "For yet a little while, and He that shall come will come, and will not tarry," inspired them with hope and courage. Read Heb. 10 : 32-39.

"But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Verse 13.

The longest prophetic period in the book of Daniel is that found in chapter 8 : 14. "Unto two thousand three hundred days, then shall the sanctuary be cleansed." Undoubtedly the angel refers to this as the "end of the days," or years. In a series of articles on "The Sanctuary Question," the first of which appears in this issue, it will be shown that this period reaches to the year 1844. Space forbids our attempting to give a clear exposition of this interesting passage of Scripture in this article, but we recommend the reader to carefully study the whole of the articles alluded to, the sixth of which will furnish conclusive proof that the year 1844 marks the time when our great High Priest entered the most holy place of the heavenly sanctuary to commence the investigative judgment. Daniel received the promise that at the end of the days he would stand in his lot; or in other words, when his case came up for investigation before God he would stand. Of the wicked the Psalmist says, "The ungodly shall not stand in the judgment." Ps. 1 : 5.

Much has been written concerning the inaccuracies of this wonderful prophecy of Daniel. Men

have asserted that it was not written by Daniel, and that it is the work of some person who lived long after the captivity. Others, while refraining from such bold assertions, declare the book sealed, and, therefore, unintelligible. To all these and kindred objectors, we reply by inviting them to carefully compare the predictions recorded in this book with the history of the past and the present, asking the aid of the Holy Spirit to guide them to a correct understanding of these revelations, remembering the promise, "The wise shall understand." Purity of life, honesty of purpose, faithfulness to God, and obedience to all His commandments, are the necessary concomitants to a correct understanding of these Scriptures, for the declaration is made, "None of the wicked shall understand."

It is our earnest desire that the expositions of this portion of the word of God which we have endeavoured to make as clear as possible may, under the blessing of God, have been the means of enlightening many minds concerning the importance of making preparation for the crisis of the ages which is just upon us—the second coming of our Lord.

MAKING LIGHT OF SIN.

We think far too lightly of drunkenness. We treat it far too much as if it were a rather amusing failure; a little trivial thing. And let me remind you what a great authority said not long ago. He said that one of the great reasons of the cause of drunkenness is that we still speak of it in a mocking tone, as if it were rather a joke than a serious problem. And because we treat drunkenness as if it were a joke, men drink, forgetting how serious it is. We treat it far too lightly. And let me tell you, whenever for a moment I am inclined to think lightly of drunkenness, I recall an experience of my own life, and one of the saddest of them all.

There used to sit by me, when I was a boy at school fourteen or fifteen years of age, another boy, and I remember him as one of the most beautiful boys I ever saw, and he grew up to be one of the

handsomest men I ever knew. And not only was he beautiful to look at, but he was a character of extraordinary amiability. You could not know him without loving him, and if there ever was a boy whose future you would have foretold as happy and useful in the world, it was that friend of my youth. He was a son of wealthy parents, and he succeeded to an excellent business. He was surrounded by friends; everything was in his favour. And I remember a few years after we had left school hearing to my dismay that my friend had begun to drink. As far as I can remember he had been ordered a little drink by the doctor, and he continued it because he liked it. And I heard of his business going, of his character going, then of his health going. I heard that he had delirium tremens, and then it so chanced that he was sent to the Inebriate Home. And I went over to see him there; and I saw this handsome face—it was still handsome, still beautiful—and I saw this drink-ruined man. He was shut up in that home for a year, and when I asked him to give it

up when he came out, he lightly said, "There will be no necessity for that," that he had never drunk much. He took a little, and it affected him. No plea would touch him, and I found when at the end of a year's imprisonment in that home he was let out as an experiment, he was brought home, drunk after a year of the curative treatment, and then his friends knew not what to do with him. They let him go away to the Cape; and the next I heard of him was from a good minister in Cape Town. He had found him in a state of the utmost destitution in a slum of Cape Town. He had clothed him, he had found him a situation, and the next week he met him again in the rags and filth. I found then that he had sunk to this point, that he was playing the fiddle—he was a great musician—he was playing the fiddle in one of the lowest public houses in Cape Town. He had sunk below the level of white men, he was playing the fiddle to the Kaffirs and the Hottentots. And then just the other day I heard that the miserable life was over. He had passed to his account.—*Dr. Horn.*

A WELCOME TELEGRAM

We are receiving orders continually for copies of the AUSTRALASIAN SIGNS OF THE TIMES from those who are engaged in its circulation, as well as from those who subscribe for a single copy. The following telegram was recently received from West Australia:—

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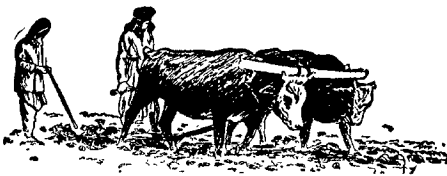
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Here is a letter from one of our regular readers:—

"Please receive my subscription for the SIGNS, as I would not miss a number, if possible, as we love our little paper very much, and look for it weekly."



WORLD-WIDE FIELD.

AN INTERESTING GATHERING.

The graduating exercises of the Medical Missionary Training School connected with the Sydney Sanitarium, Wahroonga, took place on the evening of Oct. 11th. Quite a number of former patients were in attendance, in addition to the present large family of patients and nurses. The large drawing-room was well filled. Music was furnished by teachers and students of the Avondale School for Christian workers.

Dr. D. H. Kress in his address emphasised the need of combining medical and missionary efforts. He said Christ devoted more time toward healing bodily infirmities than in preaching. His time was spent in helping where help was most needed. We have the simple record, "He went about doing good, and healing all manner of diseases." His enemies said of Him: "He saved others." God never designed that this double ministry should be separated. When Christ sent out His disciples it was with the commission, "Heal the sick, and say unto them, The kingdom of God has come nigh unto you." This double ministry was anciently combined in the priest, the priest looking after the physical as well as the spiritual well being of those under his care. He thoroughly understood and made plain the laws of health, and urged obedience to them. He also possessed sufficient knowledge so that he was able to diagnose diseases, and give directions regarding isolation or treatments. Gradually the priests began, and continued more and more, to ignore this feature of their work, leaving it to the Samaritans to bind up wounds while they gave themselves to preaching, etc. This, the doctor thoroughly believed to be a mistake, emphasising the need of combining in the Christian church this ministry to body and soul to the end of time. Every missionary in order to make a success of

his work should have a thorough knowledge of disease and its causes, and should be prepared to prescribe or make use of simple remedies in the treatment of disease. Now, as when Christ gave the commission, men and women should go out, authorised to "heal the sick, and to preach the gospel."

Dr. Lauretta Kress gave a very impressive and interesting class history, after which Pastor G. Irwin made the following remarks:—

"It has been my privilege to attend a great many similar gatherings to this one this evening, gatherings many times larger in point of numbers, but I have never attended a gathering of this kind that has affected me more than the one to-night. I do not wonder that Dr. Lauretta Kress could scarcely read her 'Class History' for the emotion she felt. As I sat here and looked into the faces of the graduating class, and the classes following, my mind went back to two years ago when there was nothing of this; there was no building here, no institution, and no workers, and I said to myself, 'Surely this is the Lord's doing, and it is marvellous in our eyes.'

"Now, the object of all these agencies is to bring the principles of the religion of Jesus Christ prominently before the people. My heart was touched while in West Australia the week before last, as I listened to a mission worker tell her experience in visiting the people in their homes, passing out papers and tracts, and talking to them about the Saviour. She called at every house on the street, and passed none by because of either their wealth or poverty. Wherever she found sickness, she took hold and did what she could to make the suffering one more comfortable; in some instances going out and purchasing at her own expense some nourishing food. In some instances she would be rudely repulsed when her mission was made known. The hypocrisy of professed Christians was rehearsed in her ears, but by soft answers and kind words she soon softened the hard heart, and was permitted to come in and tell them more about the Saviour and His love. When leaving, she would be urged to come again. Thus, through the influence of one woman who has had no advantages in the way of training, many homes are being made bright, and many souls being won for the Master.

"If one with little or no training can accomplish so much, what may we not expect from so many bright young people, who not only understand how to successfully treat nearly every form of disease that may be found in the homes of the people, but who can teach them correct hygienic principles and methods of living, and at the same time point them to the 'Lamb of God that taketh away the sin of the world'?"

"It has been said that he who by his own intelligent effort causes two blades of grass to grow where but one grew before is a benefactor. If such can be truly called benefactors, what should we call those who devote their time and

talent to the alleviation of human suffering, to binding up the broken-hearted, to proclaiming liberty to the captives, to the opening of the prison to them that are bound, proclaiming the acceptable year of the Lord, and to comforting those that mourn? Those who do such work are following in the footsteps of the Master, and can be appropriately called 'Ministers of our God.'

"There is a great need for just such a work as is being inaugurated and carried forward by this institution, for a misapprehension of God's merciful character is enshrouding the world.

"There have been times when my breast has thrilled with patriotism at the sound of the bugle and drum calling young men to war, but to-night I would rather be here in this peaceful, quiet gathering, listening to the sweet music and these exercises that call forth young people into the service of the Prince of Peace, than to be the leader of the greatest army in the world; because, friends, this is the work of the Lord Jesus Christ. This work will not only commend itself to the good people of the world, but it will commend itself to the angels of heaven, and when nations and armies, and all the greatness of this world shall have crumbled back into dust, the principles that are enunciated here to-night, along with those who are loyal to them, will live through-out the ceaseless ages of eternity.

"I am glad so many friends could be present to witness these graduating exercises. It will, I trust, inspire in all our hearts more of the love of the beautiful and the true, more of that loving spirit that leads us to God and nearer to suffering humanity, that brings us nearer to the ideal that God has marked out for each individual He has brought into existence. My constant prayer shall be that God's blessing may rest on the future work of this institution, and in a special manner on those who are about to go out as medical missionaries. We have known them intimately for over two years, and have seen them grow and develop like beautiful plants, whose fragrance we believe will fill the entire community where they may be called to labour. We trust that not only the good wishes, but the prayers of those with whom they have associated, will follow them into the field, and when their life work is ended, and Christ comes to gather up His faithful ones, they will have many sheaves gathered into the garner of God as the result of their labours."

With what measure ye mete it out, it shall be measured to you again.

I fear God; and beside Him I fear none, but that man who fears Him not.

The only reform which reforms is that which begins in the heart. True reform works from within outward, not from without inward.

Children's Corner.



SHE CAN'T OBTAIN.

BY J. GIBSON.

I know a girl,—a little girl,
The strangest I have met,
The whole day long she ever strives
For what she cannot get.

She wants the hat that others wear,
The clothes that they have on;
The dolls and toys that they possess,
She wants them every one.

She'll pass the things beside her feet,
And stretch for those on high,
And when she sees she can't obtain
She'll sob, and sob, and cry.

Now, boys and girls, do not desire
The things you can't obtain;
'Twill only make you miserable,
'Twill only cause you pain.

BRAY'S ENEMY.

"Please, Mr. Joynes, there's a little boy at the back gate to see you."

"At the back gate? Bring him in, Peter."

"He won't come in, sir; says he's awful busy and hasn't got time."

"How big is he?"

"About as big as my fist, sir," said Peter, grinning.

The good-natured gentleman went out to the back gate. "Well, countryman," he said pleasantly, "what can I do for you?"

The small boy—he was a very small boy—took off a soft, dirty hat and held it behind him. "I've come to tell you, sir, that Bray's got to be killed."

"Bray, my big Newfoundland dog? And who sent you here with that information?" asked the gentleman, losing all his pleasant looks.

"Nobody sent me," answered the boy stoutly. "I've come by myself. Bray has runned my sheep free days. He's got to be killed."

"Where did you get any sheep?" asked Mr. Joynes.

"My sheep are Mr. Ransom's. He gives me fifteen pence a week for watching 'em."

"Did you tell Mr. Ransom that Bray had been running them?"

"No, sir; I telled you."

"Ah, that is well. I don't want to kill Bray. Suppose I give you fifteen pence a week for not telling Mr. Ransom when Bray runs his sheep? How would that do?"

As soon as the little shepherd got the idea into his head he scornfully rejected it. "That ud be paying me for a lie," he said indignantly. "I wouldn't tell lies for all the money in the world."

When he said this Mr. Joynes took off his own hat and reached down and took the small, dirty hand in his. "Hurrah, herdsman!" said he. "I beg your pardon for offering you a bribe. Now I know that the keeper of Mr. Ransom's sheep is not afraid of a man four times his size, but that he is afraid of a lie. Hurrah for you! I am going to tell Mr. Ransom that if he does not raise your wages I shall offer you twice fifteen pence, and take you into my service. Meantime, Bray shall be shut up while your sheep are on my side of the hill. Will that do? All right, then. Good morning, countryman."—*Our Boys and Girls*.

THE FIG TREE.

The fig tree has no beautiful blossom to attract. It hastily sends forth its first crop of figs, which, though less in quantity, are usually larger and of finer quality than the second crop. The fig tree lives a long time. We have eaten very large, green figs from a tree 500 years old, now growing in England.

While we look at the fig tree in our own garden, it may often bring to mind the sorrow, remorse, and shame of our first

parents as they sought shelter from the dense foliage of the luxuriant fig tree in the garden of Eden, vainly trying to clothe themselves with its leaves, as they realised the loss of covering which was given them while obedient to God's commandments. Gen. 3: 7, 8.

Then, again, the fig tree reminds us of that happy meeting and words of our Lord Jesus as He saw Nathanael coming to Him: "Behold an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest thou me? Jesus answered and said unto Him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered, Thou art the Son of God; Thou art the King of Israel." John 1: 47-50.

Whether we are disobedient or loyal to God, He is faithful, ever the same, near to help and deliver as in the case of our first parents, or, as with Nathanael, blessing and meeting the soul that is hungering and thirsting for Him.

"Thou God seest me."

"Have faith in God."

"Lord, increase our faith."

Mark 11: 22; Luke 17: 5.

—*Anon.*

Some waste the morning in anticipating the afternoon, and then waste the afternoon regretting the morning.

A most amusing incident took place in Melbourne last week. Two men and a monkey were arrested by the police for playing some kind of illegal game at the race-course. The men were placed in the police van, but the monkey, who refused to enter the van, climbed up to the box seat. As soon as the vehicle started for the city the monkey bounded on to the shoulders of the constable who was driving. From there he climbed on to the official's helmet, where he remained until the watch-house was reached. The police van is always a source of attraction; but when driven by a constable surmounted by a performing monkey doing acrobatic feats on the top of his helmet, the sight afforded considerable merriment to thousands of people as the vehicle passed through the crowded streets.

HOME AND HEALTH

Wherever through the ages rise
The altars of self-sacrifice,
Where love its arms has opened wide,
Or man for man has calmly died,
I see the same white wings outspread
That hovered o'er the Master's head.

—Whittier.

THE TRANSFORMATION OF LOVE.

Dr. Miller tells a touching story of a Christian woman of means who desired to work for Christ. She opened her home for crippled and diseased children of the poor and neglected class. She usually had about twenty of these little unfortunates under her care.

One day there was brought to her a boy of about three years, who was a most frightful and repulsive object. His body was a mere skeleton, and deformed to the last degree. His skin was covered with blotches and sores. Altogether he was a most sickening sight. The lady took him in, and did her best to care for him. She washed him, fed him, and nursed him. She tried to love him. But he was so repulsive that in spite of all her efforts she never could touch him without her soul being filled with an intense loathing. She knew it was wicked, and strove against it, but she could not help it. Love that child she simply could not.

One day she was sitting on the verandah with this child in her arms. She fell asleep, and dreamed that she had changed places with the child. All the natural evil and innate wickedness of her heart manifested itself outwardly upon her body, and as she saw herself in the dream, she seemed to be more foul and loathsome than the crippled child. But she saw the Lord Jesus bending over her, and looking down with tenderest pity and divinest love. He said, and there was just a little reproach in the tone, "If I, the Son of God, could love you and bear with you though so full of sin, so unlovely, so deformed, can you not for My sake love that child who is really the innocent victim of the sin of others?"

She woke up with a start, and as she looked again at the child she wept and prayed for forgiveness. Then in place of disgust and loathing, a feeling of divine compassion filled her heart, and she really began to love him, and treat him as tenderly as she would a babe of her own. The child responded to her love, and soon a most wonderful change came over it. His blotched, emaciated form became clean and healthy, his crooked limbs became straight and strong. The touch of love transformed him.

When we get a true vision of Christ, and see how He loves us in spite of our moral and spiritual ugliness, we shall then be ready to love and serve even the unlovely and the lowest.

Not with the hope of gaining aught,
Or seeking a reward;
But as Thyself hast loved me,
O, ever-loving Lord.

—A. C. World.

MINISTRY OF THE SWALLOW.

The following lines were written by a patient in the Sydney Sanitarium:—

"This is a plea for the feathered visitors, the swallows which come at this time of the year to ask the hospitality of house-room in our verandahs and balconies. Many a time has the writer and other sick folk been cheered by their sweet song, a song too low and gentle to be heard except when they come quite near. And many a time has his heart been raised to thank the Lord for their beauty and wonderful agility in the air. Surely they may be called the Lord's angels, sent to ask for our hospitality, for they do something to cheer the sick and encourage the heavy-hearted.

"And where they are entertained

with a welcome they do much by way of return in killing mosquitoes and flies. The common house-fly likes to have his time abroad in the warmth of the day, and the swallow likes to get him for himself and his nestlings. Where there are many swallows there will be little trouble from either flies or mosquitoes. For this favour we owe our visitors a debt of gratitude, which is larger than most people know.

"But our guests make work of cleaning. It is true that all guests do that. But to the swallow-lover it is not such a great matter. Where the swallows have set up a family home, the writer would gladly supply something in the way of a mat or carpet for their own special use, and undertake to keep it shaken, if that were allowed to be a remedy. The pleasure of their visit would repay more than tenfold all the trouble which the writer anticipates meeting with.

"Forget not to entertain strangers, for thereby some have entertained angels unawares."

There is a story told of Matthew Henry, who one night on a lonely country road was stopped and robbed by four men. When he got home he wrote in his diary, "Praise the Lord! I have been robbed to-night of two crowns by four footpads. I thank the Lord I have gone up and down forty years and never been robbed before. I thank the Lord I have been saved from the love of money which these poor fellows have, and that has made them risk their lives and their souls. I thank the Lord I am so happy about it, and I would rather have the happiness than have my two crowns back again."—*Selected.*

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The article on page 5, entitled "Sin and Sacrifice," is the first of a series on "The Sanctuary Question." This will be followed by seven other articles on this subject which, though a most important one, is but little understood.

In the Arbitration Court, Western Australia, a witness, questioned on statistics compiled in June last, stated that £20,000 was spent annually in drinks in the mining town of Kookynie, which has a population of about 2,000, making £10 per head.

USES OF SAWDUST.

Sawdust, which was formerly a waste product, is put to a multitude of uses in these modern days. Mixed with tar and compressed into bricks, it is employed for gas-making, a ton of the bricks yielding from 30,000 to 40,000 cubic feet of gas. Bricks of clay and sawdust mixed are considered very superior for building purposes, being only half the weight of ordinary bricks, and taking plaster direct without the intervention of laths. Sawdust is also employed instead of sand for mortar, and it is utilised quite commonly for filling the walls and floors of apartment houses to deaden sound. In cold-storage houses and market ice-boxes sawdust serves as a non-conductor, and hardwood sawdust is said to be excellent for smoking hams. Wood alcohol is also derived from sawdust by distillation.

Mixed with a glue solution and bichromate of potash, sawdust is now converted into an artificial wood, which is very durable, and takes a high polish.

It is shaped in moulds, and many handsome articles are made out of it. The bichromate is to render it waterproof. In France great success has been obtained in the manufacture of wood pastes, as they are called, from sawdust, with an admixture of dyewoods for colour. Not to be forgotten are the bottle stoppers, which, made from sawdust, serve quite satisfactorily in place of corks for certain purposes, holding the corkscrew well.—*Saturday Evening Post*.

SUNDAY LAWS IN EUROPE.

A national law on Sunday rest has just been introduced by the Swiss Government, and legislation in the same line is expected in France, as soon as the Chambers meet. A Sunday Rest Bill was voted, almost unanimously, by the Chamber of Deputies in 1902, and only lacks the sanction of the Senate. The motives for such legislation are, no doubt, good and humane, but while religious laws never yet helped religion, these statutes will be used to oppress and discourage those who desire to observe God's original Sabbath, as it is brought to their notice. Sunday laws are called for in the interests of the toiling masses, but it would be better, in many cases, that the day should be spent in honest, productive labour, than in idleness and debauchery. France is at this very time endeavouring to separate church and state, and this is a step in the right direction, but if while she ostensibly breaks this connection she passes Sunday laws, she is simply riveting on her people the chains which she professes to be breaking. She is making religious observances which belong to the domain of conscience, a matter of compulsion, and is binding herself to enforce religion by human penalty. This, under any name or any form, is the essence of the Papacy. If while France is trying to free her people from the Papacy, she travels in its steps, she makes herself into a Papacy, even though she may profess to hate the name.—*Present Truth*.

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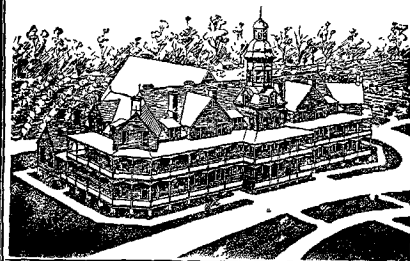
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