

# SIGNS OF THE TIMES

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ONE PENNY.

## Sound Principles.

In a sermon preached by Dr. Marshall, pastor of Scots Church, Melbourne, on the "Sabbath Question," he stated that he totally disagreed with the argument that the Sabbatic institution of the Jews was transferred from the seventh to the first day of the week, and, as such, was still binding on Christians. He accepted the fourth

the protection of the Lord's day on religious grounds, and because they are Christians, is to ask what is plainly improper and unjust. The Jew has just as good a right to ask for the protection of his Sabbath (Saturday), on the ground that its observance is enjoined by his religious law. To both alike the authorities can give no other but the same reply:—

"The State has nothing to do with religion; it recog-



"Think not that I am come to destroy the Law or the Prophets."—(Jesus).

commandment only inasmuch, and in so far, as it conferred the priceless blessing of a weekly rest day, not for the Jew and Judaic purposes alone, but for the well-being of humanity.

Recognising the fact that this State is professedly secular, showing no partiality to any sect, Dr. Marshall held that "for a Christian body to petition the State for

nises, and can recognise, neither Sabbath Day nor Lord's Day as religious institutions."

This argument is based on sound principles, and if the church would maintain this position much future trouble would be averted. But this is just where the church leaders fail. So intent are they upon getting Sunday laws to protect those weak-kneed mortals who might

be tempted by the offer of increased wages to follow their secular calling, or go to some place of amusement, in preference to worshipping on Sunday, that they readily accomplish a mental somersault, and forsake the sound principles which were taught by Christ and His apostles.

A study of the New Testament is sufficient to convince any unbiassed person that the principle enunciated by Dr. Marshall, as quoted above, is in harmony with the teachings of the Divine Master.

#### **Queer Advice.**

It is to be regretted, however, that Dr. Marshall advocates that Christians, as *citizens*, should approach the representatives of the Government with the following request:—

"We believe that one rest day in the week is required by the needs of our nature. We believe that experience teaches that it is an absolute necessity for the well-being of the citizens, especially for the toilers. We ask you, therefore, to provide this necessary, this beneficent institution of a weekly rest-day, just as you have given us a national system of education and a Factories Act. We ask the State to protect, as far as possible, the right of all workers to enjoy that weekly rest-day. We ask, above all, that the State, whilst it shows itself anxious and diligent in protecting the rest-right of the servants of other employers, will at least be equally honest and diligent in protecting the rest-right of its own servants. We ask especially that it will undertake or develop no enterprise on that day which shall seriously encroach on the rest-right of its own servants, merely for the purpose of increasing its revenue by ministering to pleasure, and not necessity."

Now let us examine this proposition a little. If it is not right for a Christian to ask the Government to protect Sunday on religious grounds, then it is not right to ask the Government to protect Sunday on any grounds; for if Sunday is not a religious institution, then we ask, what is it? Now it is conceded that to ask the State to protect Sunday on religious grounds is "improper and unjust." Sunday being a religious institution, held in reverence by Christendom as a memorial of the resurrection of Jesus Christ, how can it be shown that to ask the State to protect Sunday, which surely no one will dispute is a religious memorial created by the church, would not be "improper and unjust"?

#### **Strange Conclusions.**

To ask for the enactment of a law giving to all toilers the right of a weekly rest-day, would not meet the minds of those who are agitating for Sunday laws. The passing of an act declaring the right of every person to a weekly rest-day, without any direct specification as to which day of the week should so be observed, would not satisfy the demands of those who are leading in the present agitation. To ask for the law on the ground of the binding obligation of the fourth commandment, would not do, because that commandment specifies the seventh day (Saturday) as the Sabbath. There being no specific command for Sunday keeping, therefore, the request must be based upon some other grounds. To ask for the enactment of laws to enforce the observance of a religious institution by a professedly secular State is admitted to be "improper and unjust;" therefore the request must be made also on other grounds than this. Finally, Christians are to lay aside their Christianity for the time being, and approach the Government as citizens. As citizens, they may ask the State to enforce the observance of "the first day of the week as the rest-day," in order to meet the needs of man's physical nature; this is advocated as "a proper, a legitimate, a

righteous demand on the part of Christian citizens, just as citizens." But to make the same request, mark it, the identical request, based, however, on religious grounds, would be "plainly improper and unjust."

Now we contend that whatever is wrong for a Christian to do as a Christian is equally wrong for a Christian to do as a citizen. True Christianity, when accepted by an individual, dominates every act of his life. A true Christian cannot play the part of a citizen if the duties of a citizen require him to lay aside his Christian principles. For a devout observer of the first day of the week to deliberately lay aside his conscientious convictions concerning that day, in order to overcome whatever scruples he may have concerning his right to ask a secular government to enforce the observance of a religious festival, would be an act of deliberate hypocrisy, and should be scouted by every Christian, be he Sunday keeper or Sabbath keeper.

### **Church and State.**

By W. A. Colcord.

The Church and the State are two institutions ordained of God for important ends. Both exist and are necessary because of sin. Each occupies a real field, and fulfils a mission peculiar to itself. While doing their heaven-appointed work, neither conflicts with the work and mission of the other. On the contrary, each, in doing its appointed work, is indirectly a help to the other.

When sin entered the world, selfishness and death entered. To restrain men from carrying out their selfish natures, civil government was ordained. To save men from final ruin and eternal death, the church was instituted.

That the well-disposed may know what they may do, and the evil-disposed what they must not do, laws must be formulated, and order maintained in the world.

That all may know that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," the gospel must be preached unto men.

The Church, therefore, is God's life-saving agency in the world.

The State is His law and order society.

The Church saves men from sin.

The State protects men against crime.

The Church saves from eternal destruction.

The State saves from temporal despoliation.

As a warning against sin, the Church proclaims the wrath of God and final and eternal destruction.

As a warning against crime, the State sets forth the terrors of the law and temporal punishment.

As an incentive to holy living, the Church holds forth the cross and the crown.

As an encouragement to civility and a law-abiding life, the State promises liberty, peace, and protection.

To convict of sin and convert the soul, God has placed in the hands of the Church "the sword of the Spirit, which is the word of God." Eph. 6:17.

For the punishment of them that do evil, and as a terror to evil-doers, God has placed in the hands of Cæsar the sword of steel. "He beareth not the sword in vain." Rom. 13:4.

Stating the object of His mission, and thus of the Church, Christ said: "The Son of man is not come to

destroy men's lives, but to save them." Luke 9:55. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:17.

As the basis of civil government, immediately after the flood, God laid down the law, "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. 9:6.

The Church preaches the gospel.

The State administers civil law.

The Church is the pillar and ground of the truth.

The State is the protector of human rights and the bulwark of society.

In the performance of its work, no carnal weapon has been vouchsafed to the Church. When Peter took the sword, the Lord told him to put up again the sword into its place. Matt. 26:52.

The State in its work may use force. Its officers bear not the sword in vain.

The ambassador of Christ is to preach the gospel "with the Holy Ghost sent down from heaven." 1 Peter 1:12.

The civil ruler is "the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:4.

As the Church can not rightfully use the power of the State for the furtherance of its ends, neither can the State properly, by its own power, attempt to accomplish the work of the Church. Each has its specific and God-given work, and has been given its proper and appropriate means of accomplishing it.

Each should recognise the presence and rightful domain of the other. The Church is to teach every soul to "be subject unto the higher powers," to "honour the king," to "be subject to principalities and powers, to obey magistrates," and to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Rom. 13:1; 1 Peter 2:17; Titus 3:1; 1 Tim. 2:2.

On the other hand, the officers of the State are sent, not only "for the punishment of evil-doers," but "for the praise of them that do well." 1 Peter 2:13, 14; Rom. 13:3.

While there is to be no marriage or alliance between the two,—no bartering of the power and influence of the one for the power and influence of the other,—each, in doing its appointed work, is a help to, and support of, the other.

Such, in brief, is the model Church and the model State.

### **Is It, and Is It Not, Strange?**

Is it strange that men should believe God in respect to the Sabbath day? Is it strange that they should turn from past teachings and practices to keep the seventh day, when they know from His word that God has enjoined the day? Is it strange that the word of God should be considered of higher authority than the teachings of men? Is it strange that Christians should regard God's law as of more authority than the laws of State, or the dogmas of Church? Is it strange that they should follow the example of their Lord in the observance of the seventh day?—Certainly these things should not be strange to the child of God.

But is it not strange that men who have been purchased with the blood of Christ should reject His allegiance? Is it not strange that men whose lives have

been filled with blessings from God, who have been preserved by God's love, redeemed by the sufferings of His Son, should refuse to obey His law of love, and keep His Sabbath that was made for man, for man's good? Is it not strange that Christians should refuse to walk in the footsteps of Christ? Is it not strange that they should refuse to observe the Sabbath observed by Christ and the good of past ages, when it is expressly commanded of God? Is it not even more strange that "Christians" should prosecute Christians for working and resting on the same day that Jesus did?—It is strange indeed, but all this we see in these our days. Says Jesus, "Ye are My friends, if ye do whatsoever I command you." Says John, "This is the love of God, that we keep His commandments; and His commandments are not grievous."—Selected.

A curious illustration of the utter lack of true Christian principles which men may possess, while outwardly professing great piety and reverence for religion, is furnished by the recent hostilities which were reported from Bethlehem, the birthplace of the Saviour. The monks of the Roman Catholic Church became exceedingly jealous of the monks of the Greek Church, because they insisted on using the northern entrance to the Grotto of the Nativity in the Bethlehem Convent. So intense did their anger become that the Roman Catholic monks actually attacked the Greeks in the Grotto itself. The fight continued until the Turkish Governor of Jerusalem put a stop to it.

It is interesting (says the "Westminster Gazette") that while we are relaxing the strictness of the British Sunday, there is a movement on the Continent to make Sunday a day of rest. A number of meetings have been held in France lately to petition for a measure closing shops on Sunday. A bill has already passed the Chamber, and is before the Senate, to empower local authorities to use their discretion in enforcing a Sunday closing order. What the Sunday League require is a general order to be observed without exception. They base their demand on an imposing row of statistics, which prove that the mortality in the trades that work seven days a week is much higher than in those which work only six. This new Sunday cult is not inspired by any religious motive, and the Church is taking no particular part in advancing it.

The internal troubles of Russia seem to grow greater as the weeks go by. The municipalities seem determined to urge upon the Imperial authorities their demands for reform. University men and the enlightened and educated classes generally seem almost unanimous in expressing their fears of national disaster unless the autocratic head of the government makes some concessions to the demands of the people. Added to all this, labour troubles are brewing in St. Petersburg, which are of such a nature that open hostilities between the workmen on government works and the authorities appear likely to ensue. Riots, accompanied by acts of violence, are of frequent occurrence in various centres, and the desertions from the army reserve can be numbered by tens of thousands. This condition of affairs, added to the loss of prestige which Russia has experienced through the fall of Port Arthur, is having a depressing influence on the financial outlook of the country.

## GENERAL ARTICLES

FROM OUR CONTRIBUTORS

### *His Promises.*

By R. Hare.

Should your spirit faint with fear  
When the tempest gathers near;  
Should your heart or hand grow weary  
When the way is long and dreary;  
Or should brightest hopes depart,  
Leaving thee with saddened heart;

Refrain.

Count the promises over again,  
God still speaks to the sons of men.  
Hear His voice in their sweet refrain,  
Count them over again.  
Over and over and over again,  
Wonderful words to the children of men.

Should your faith grow cold and weak,  
When no lips of courage speak;  
Should your anxious spirit borrow  
Troubled thought for coming morrow,  
Take the Book of Life and read  
Cheering words for every need.

"God so loved," and "I will keep  
When thou passest through the deep."  
"Peace I give above all treasure,  
Joy beyond all human measure."  
And when earthly helpers fly,  
"I will guide thee with Mine eye."

### *Invalidism and Longevity.*

D. H. Kress, M.D.

Oliver Wendell Holmes says that "one of the necessary requisites for attaining to a good old age is to be rejected for life insurance by a first-class company." In studying the life-history of men who have been blessed with long life, we are led to believe that Mr. Holmes is not far astray. For instance, Louis Cornaro was given up by his doctors at the age of forty. This sobered him, and led him to adopt temperate habits. He became so abstemious that his friends feared and predicted he would die of starvation; but instead of this he managed to get rid of all his ills, and live to the age of about 100 years.

John Wesley, who at eighty-three wrote: "For twelve years I have not known what it is to be weary," at the age of forty was given up as a hopeless invalid. In 1747 John Wesley wrote to the Bishop of London: "Thanks be to God, since the time that I gave up the use of flesh meat and wine I have been delivered from all physical ills."

Horace Fletcher owes his present good health to the fact that ten years ago he was rejected by a first-class life insurance company. It led him to study into the causes of ill-health, and put into practice what he learned. As a result Mr. Fletcher is in robust health,

and has stirred the world upon the importance of proper food mastication. He has done more to bring about a reform on mastication than any other living man. At the same time he has demonstrated its virtues in his own life by numerous severe tests of physical endurance in the presence of leading physiologists of the world, subsisting on only one-half the amount of food considered necessary to sustain life.

Delicate health in middle life does not preclude the possibility of a long and useful life. On the contrary, it seems to have just the opposite effect, and offers hope for the invalid. David, the psalmist, evidently had a similar experience, for he says: "It is good for me that I have been afflicted, that I might learn Thy statutes." "Before I was afflicted I went astray." On the other hand, the strong and robust, who imagine they can endure anything, and eat anything, who say, "Nothing hurts me," do not live out half their days. When a collapse comes, it is usually too late to save life.

### *Hard Times and Longevity.*

Recent investigations regarding the effect of hard times upon the general health of the community show that the demand for doctors and chemists during the time of financial depression is considerably diminished. Money being difficult to obtain, people are forced to work hard, and obtain plainer foods, to eat and drink less, and live in general more simply. Luxury and plenty is our great foe, and has proved the ruin of nations in the past. The impious feast given by Belshazzar to a thousand of his lords marked the down-fall of Babylon. "Fulness of bread and abundance of idleness" were responsible for the ruin of Sodom and Gomorrah. Luxury and effeminacy resulted in the decline and fall of Persia, Greece, and Rome. It is a source of comfort to know that hard times, like sickness, are a blessing in disguise, and tend to prolong, rather than shorten the life of individuals as well as of nations.

"Whom the Lord loveth He correcteth."

### *What is the Lord's Day.*

The expression occurs but once in all the Bible, but the passage in question does not reveal the day of the week. It reads as follows: "I was in the Spirit on the Lord's day." Rev. 1:10. Now, according to God's word, for this alone is authority upon this question, what day is the Lord's day? Three scriptures will answer this most conclusively:—

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." Isa. 58:13.

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

"The Son of man is Lord also of the Sabbath." Mark 2:28.

These texts conclusively show that the Lord's holy day is the Sabbath, and that the Sabbath is the seventh day, and that the seventh-day Sabbath is the day of which Jesus Christ is Lord. Therefore, according to the Lord's word, the Lord's day is the seventh-day Sabbath. Could we ask clearer evidence?—Selected.



### ***The Political World.***

In addition to the "signs" in the heavens Christ pointed out definite conditions on the earth that would precede His coming. "Distress of nations with perplexity" would fill in the political outlook, while "wars and rumours of war" would cloud the national horizon.

Surely the political and national aspect of things to-day will answer the prophetic description of the last days! This great world of ours has, of late years, been transformed into a war-camp, where 20,000,000 of men are being armed and trained to fight. Each nation is trying to outdo its fellow in the inventions and equipments of war. Trouble is coming, and the national leaders know that it is, yet they know not what steps to take to secure safety. All the nations are engaged in the race for "empire," and their efforts in that direction alone amount to actual distress.

Never before in the history of man was the political outlook so dark as it appears to-day. National confidence has been shaken, and the nations look with suspicion upon every movement in the arena of national existence. Earthly Parliaments have given themselves over to selfish wrangling and party intrigue instead of working for the interests of the people. Men are crying, "Peace and safety," but in vain; for the darkened heavens betoken the coming storm.

### ***The Social World.***

In referring to the social world Christ said that it would be "as it was in the days of Noah and of Lot" at the time of His coming. We read that "the earth was filled with violence" in the days when Noah proclaimed the deluge-message. But is it not so to-day? Our papers are full of reports of murders and suicides. It is estimated that the suicides of last year would require a train of coaches 100 miles long to carry them to the cemetery! Life is no longer a sacred thing. In fact, it has almost become an article of commerce, and because of this, violence fills the land.

The marriage tie was loosened then, and men took "wives of all they chose." It is even so to-day, the divorce courts are crowded, and everywhere men and women are clamouring for enactments that will more easily permit them to take some other companion of their choice. In America, during the past twenty years, more than 500,000 divorces have been granted, while recently in Melbourne eighteen divorces were granted in less than six hours. In Michigan, U.S.A., the divorces average one in every ten of the marriages.

In the days of Sodom licentiousness ruled the people to such an extent that God had to destroy their cities with fire to sweep away the uncleanness. What of this feature in the social world to-day? During the past ten years 25,000 "lost sisters of the night" have passed through the Salvation Army homes alone. In New

South Wales the birth roll for the last ten years reached 94,108, but out of these 24,343 were illegitimate births. In England there are 145,000 sisters of shame. The cities of the world are full of licentiousness, and social impurity, even now, walks abroad in the light of day.

### ***The Religious World.***

In the religious world, Paul tells us, the period just preceding Christ's coming would be marked by great profession of religion; "having the form of godliness, but denying the power thereof." Christendom sets forth a great profession to-day. There is much of the form, but where is the power?

"Lovers of pleasure" is another characteristic by which Paul describes the last days' religion. What of the bazaars, the lotteries, the festivals, and the numerous forms of amusement that we find associated with religion to-day? With grand churches, eloquent ministers, trained choirs, and costly music, Christendom considers herself rich, and to-day she seeks to save by pleasing men. Such a task is absolutely hopeless, and all efforts in that direction will but more completely fill up the prophetic picture of religious formalism in the last days. 2 Tim. 3:1-5.

### ***Financial Outlook.***

The last page of the world's financial record, as given by the sure word of prophecy, reads thus:—"Riches corrupted, garments moth-eaten, silver cankered, heaped-up treasures, labourers defrauded, poverty and pain, wealth and pleasure, spoils for the lawless." See James 5:1-7.

The great "trusts" and schemes that the financiers are putting together, and the unions and combinations formed by the forces of labour, indicate clearly that we have reached the time when labour and capital will come to war. Centuries ago the prophet pointed out the struggle that would come in the last days between the world's toilers and its financiers. See Hab. 2:3, 6. On the one hand, hoarded treasures are rusting for want of use; while on the other hand, thousands of hungry ones are wanting bread.

"Wastefulness" is one of the features in the picture, and this is certainly one of the features of our age. Not long ago the "Review of Reviews" told of a lady in England spending 600 guineas in obtaining a coffin for her pet dog! A few years ago the American National Association of Manufacturers sat down to a banquet that cost £3,000, but within a stone's cast of that banquet hall that cost £2,000,000, hungry men were begging for bread.

Surely these unequal conditions indicate that we are nearing some final climax, some hill-top of history beyond which neither the hand of greed nor gain shall rule in the kingdom. Yes, Christ is coming, and these financial inequalities but point out the conditions that show His coming near.

(To be Continued.)



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, JANUARY 23, 1905.

**The Revelation of Jesus Christ.**—No. 4.**The Church of the Fourth and Fifth Centuries.**

"And to the angel of the church in Pergamos write. These things saith He which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:12-17.

This epistle has reference to the condition of the Church during the fourth and fifth centuries. It was during this period that the Church entered into alliance with the State, and when those preliminary steps were taken which made it possible for the Church to finally rule over emperors and kings. "That man of sin, . . . who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God," could not be revealed until the morals of Church members had sufficiently degenerated so as to make it possible for such a wicked man to occupy the chief position in the Church. The history of the second and third centuries of the Christian era furnishes abundant evidence that elements of paganism had become a feature of Church life. The simplicity of the worship of the apostolic Church had been exchanged for rituals which were calculated to strike the senses of the people. Pagan rites and customs gradually became a part of the services of the Church. In prayer they turned to the east, a practice of sun-worshippers. The day of the sun, a venerable pagan festival, became an institution of the Church. So successfully were the errors of paganism introduced, that the Lord could say to the Church of the fourth century, "I know where thou dwellest, even where Satan's seat is." Through all that apostasy there were some faithful souls who held fast to Christ, who did not deny the faith even in the face of death. Antipas, God's faithful martyr, it is believed, is a name given by the Lord to a class of persons, rather than a single individual. Antipas is supposed to be a combination of two words, "anti," opposed; and "papas," father, or pope. Those who firmly held to the faith of Jesus would certainly oppose the claims of the Roman bishops to the supremacy, and, therefore, would bring upon themselves the vengeance of those church dignitaries. To all such the promise was

given, "To him that overcometh, will I give to eat of the hidden manna."

**A Critical Period of History.**

In the early years of the fourth century strong efforts were made by the church party to obtain recognition by the State. That astute politician, Constantine, was not slow to observe this desire, and as soon as a favourable opportunity presented itself, he allied himself with the ecclesiastical party. For this reason he figures in history as the "first Christian emperor." That he was actuated by pure Christian motives in this political move, no one who is acquainted with the facts of the case can believe.

A few incidents in support of this assertion may not be out of place. The same year that his professed conversion is stated to have taken place, A.D. 323, he waged war on Licinius, his own brother-in-law, and defeated him with great loss. His sister Constantia, the wife of Licinius, interceded with Constantine on behalf of her husband, and "obtained from him a solemn promise, confirmed by an oath, that if Licinius would resign all claims to the office of emperor, he should be allowed to pass the rest of his life in peace, and as became his station." The following year Licinius was put to death. It is a sad comment on the kind of Christianity which Constantine is said to have embraced, when he could break a solemn promise made to his own sister, and confirmed by an oath, by executing her aged husband, then past seventy years old. Nor was this all. The ambition of Constantine could suffer no rivals. Even his eldest son Crispus brought upon himself the hatred and jealousy of his father, because of his prowess in the battle-field, and when his ability was made the subject of public ovation, Constantine, pretending that Crispus had entered into a conspiracy against him, ordered his execution. This unnatural murder took place in A.D. 326, the year following that in which the Council of Nice was held, the first general council of the Catholic Church. Constantine presided over this Church council. To what condition of spirituality had the Church descended in the fourth century when, in order to secure imperial patronage, it could not only permit, but actually seek after, such a monster as Constantine to occupy the presidential chair?

The historian relates how terrible Constantine's jealousy of others became, until the times of Constantine were compared by living witnesses of the awful deeds with those of Nero. The murder of Crispus was followed by that of Licinius, the son of Constantia, the sister of Constantine. Then followed another tragedy in the home of this so-called "Christian emperor," the suffocation of Fausta the empress. Even on his death-bed, murder was cherished in his heart, for one of the last acts of his life was to hand his will to the bishop of Nicomedia. After reading its contents, the bishop, shocked by the terrible instructions which the document contained, placed it in the hands of the deceased emperor, and there it remained until it was taken by Constantius his son. In this will Constantine expressed the belief that "he had been poisoned by his brothers and their children, and instructed his sons to avenge his death." Six out of the eight surviving princes were massacred in obedience to the mandate of Constantine. How much Christianity was possessed by a man, who, even upon his death-bed, could issue such diabolical instructions to his sons? Certainly "his progress in the



knowledge of Christianity was not a progress in the practice of its virtues;" for "the very brightest period of his reign is stained with gross crimes, which even the spirit of the age and the policy of an absolute monarch can not excuse." ("Schaff's History of the Christian Church.") Had the church dignitaries exhibited before Constantine a true Christian spirit, probably his life would not have been marred by such gross inconsistencies. Surrounded as he was by fawning bishops, whose only object in life was to obtain wealth and power for themselves, to secure which they made Constantine almost an object of worship, one could hardly expect an unconverted pagan emperor to exhibit true Christian graces.

#### *Evidences of Degeneracy.*

In the fourth century there had come that "falling away" predicted by the apostle Paul. The purity of the gospel had been corrupted by the pagan element, which had found an entrance into the Church. Said Jesus, "Thou hast them that hold the doctrine of the Nicolaitanes, which thing I hate." The Church of the first century was commended because of its hatred of the deeds of the Nicolaitanes; but so far had the Church degenerated in the fourth century that people who held doctrines hateful to God were admitted into the membership of the Church.

Then there were also found in the Church men like Balaam, who, although he held the office of a prophet, yet taught the enemies of the Lord how to cast a stumbling-block before His people. Those who stood in the place of leaders of the people were the very ones who taught the pagans of the fourth century how to overthrow the Church of God, by creating an alliance between the Church and the State, thus committing spiritual fornication. The unholy alliance of the Church and the world is condemned in the strongest terms in both the Old and New Testament, yet how many there are still, who, like Balaam, while holding the position of leaders in the Church, seek every occasion to enter into alliance with the civil powers.

#### *Paul's Warning against False Teachers.*

It was to a company of bishops that Paul addressed those memorable words: "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Because a man holds the position of a bishop or Church leader, it is not to be taken for granted that he is infallible. We are expressly warned that it is from this class particularly that we may look for men to arise who shall speak perverse things. Every doctrine propounded should be subjected to the test of Scripture. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8:20. This is a principle, which, if strictly followed by the Church of God to-day, would easily settle many problems which perplex the minds of the people. It is a principle which is generally recognised as sound, but is more often honoured in the breach than the observance. Recently a writer in the "Baptist Times" (England) made the following statement, the merits of which were recognised by the editor of a Melbourne religious journal, who thought it worth reprinting:—

"We cannot consent for one moment to bracket together as of equal weight the authority of the Scriptures and the authority of the Fathers or of the Church. Indeed, all such discussions tend to strengthen our contention that, in matters of faith and practice, the Scriptures alone are the su-

preme and the sufficient authority. No one at all conversant with Church history needs to be reminded how quickly corruption attacked the doctrines and the practices of the primitive Church. When once we leave the firm ground of adherence to Scripture, as the only rule of faith and practice, we open the way for innovation and corruption. Whatever Fathers and Churches and Council may say, we can accept no doctrine which is not founded on the plain words of Scripture."

The following week the Melbourne editor had evidently forgotten the excellent principle which he recognised as a sound one in his previous issue; for he likened the efforts of Seventh-day Adventists to keep the seventh-day Sabbath, notwithstanding the direct command of God on the question, as "perhaps one of the most ridiculous theories that ever made religion a matter of jest." In the same editorial he stated that no express command need be sought for the observance of Sunday. Which are we to accept as correct, his own statement, or his quotation?

#### *Modern Fulfilment of Paul's Prophecy.*

Without a doubt there are men in the Christian Church to-day who are speaking perverse things; therefore it behoves the Christian to diligently search the Scriptures, and to harmonise his doctrines and the acts of his life in conformity with the word of God. Plausible theories are to be met with on every hand, which, in themselves, look innocent and harmless, but when they are brought to the test of God's word, their Satanic origin will be discovered. We urge our readers to examine every doctrine, no matter how ancient or how popular, by the unerring standard of the word of God, and courageously reject anything which cannot be proved by the Scriptures *alms*.

The failure of the Church in past ages to practise this principle has made it possible for Christianity to become permeated and indoctrinated with the traditions and the festivals of paganism. So like Babylon, the original home of paganism, has the Church become, that God calls the Church of to-day Great Babylon, and with a loud voice He is calling to His people—

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4, 5.

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## World-Wide Field

### **New South Wales Camp-Meeting.**

There was a good attendance at the camp-meeting held at Mosman, North Shore, Sydney, from December 29 to January 9, and a deep, spiritual interest was manifested among the campers from the very beginning of this meeting. The camp was pleasantly located, and the ground, which contained a large number of trees, presented a most attractive appearance.

After the first few days the weather was comparatively cool and fine, and this, with the carefully planned camp arrangements, added greatly to the comforts of the campers.

The first Sabbath was a day of intense heat, but the hearty response of the congregation to the earnest appeal for complete surrender to God, made by Pastor Starr during the morning service, and the interest with which Pastor Cobb's address was received in the afternoon, witnessed to the presence and power of the Holy Spirit; so, notwithstanding the unfavourable and trying weather, this first Sabbath of the camp will be remembered by most of those present as a day of a very special manifestation of the grace and power of God.

The meetings during the week were marked by a steadily increasing interest and attendance, as well as by a forceful and clear presentation of the various phases of present truth, the Lord blessing His servants with much liberty in delivering the solemn message for these latter days.

That one of the objects of this gathering, that of the

spiritual up-building of God's people, had been attained, was made very evident by the earnest and united seeking after God for His Holy Spirit, by both ministers and people during the second Sabbath on the camp ground, and when, on the following day, plans were presented on behalf of the Union Conference for the re-organisation of our publishing work, in order to make it, more than ever before, the strong factor God has designed it should be in proclaiming the gospel of the kingdom in this generation, the hearty response of the people present in giving financial aid to this forward movement was a powerful evidence of the deep, spiritual work of the previous meetings.

One of the most encouraging features of these meetings was the hearty response of all present to every call made for work among the people in the surrounding districts, which promoted a steadily growing interest, making it advisable to prolong the camp a week beyond the time at first fixed for bringing the meeting to a close. We sincerely trust that, as the meetings are continued, they may result in the turning of many from darkness to light, and in raising up a strong company of believers to witness continually for the truth of God in that place.

J. M. Johanson.

### **Literature for the Blind.**

If any of our readers are acquainted with blind persons who can read "braille" literature, will they kindly forward the names and postal addresses of such to the Victorian Tract Society, Oxford Chambers, Bourke St., Melbourne. A choice collection of Christian reading matter has been secured by this society for the use of the blind in Australia, which they will be glad to loan gratuitously to any whose names and addresses are sent to them.

## Will the Jews Return?—What Says the Bible?

*This is a popular present-day question. Large numbers of Bible students are looking forward to the time when the Jewish nation will once more be gathered together in Palestine. A careful study of the Bible proves conclusively that NO POWER IN THE UNIVERSE can restore the Jews as a nation.*

The following is an extract from a work entitled—

## THE GLORY OF ISRAEL

BY H. E. ROBINSON

"It is asserted that large numbers of Israelites are already settled in Jerusalem and Palestine, and others are preparing to go. It is true that a few thousand Jews are found in their ancient land, but it is also true that many more are found in London or New York. There is no very great interest in the matter by the Jews themselves. Other countries are more favourable for their business, and they are slow to migrate back to a barren land. Most of the agitation comes from those unwise but enthusiastic individuals who have imbibed false theories of Israel's glory."

### **SOME OF THE CHAPTER HEADINGS:**

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## HOME AND HEALTH

### *Art Thou in Health, My Brother?—No. 7.*

By A. W. Semmens.

How true the principle, that perfect obedience brings perfect happiness, and that disobedience brings un'happiness. "That whatsoever we sow that shall we also reap." A law could not be made without a penalty. The penalty for transgression of God's law is death; not the entrance to a more exalted state, as promised our first parents by Satan—an idea which is very prevalent in these days.

As a result of sin Adam and Eve lost their white robe of innocence. Sin separated them from God, and the light that encircled them departed. Naked and ashamed, they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering.

Figuratively, this is what every transgressor of God's law has done ever since the fall of Adam. They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn garments of their own devising, by efforts of their own they have tried to cover and make themselves acceptable with God. But this they can never do. Man can devise nothing to supply the place of his lost robe of innocence.

What man lost can never be gained by his own effort. Sin made the necessity for the change of raiment. Why did God take the life of the lamb? He clothed Adam and Eve with its skin. Why not some other way? Man had already tried his own way of clothing to hide his sin, but it did not help him. The law demanded the life of man. Death must now enter the realm of human economy. Life must be taken, "for without the shedding of blood there could be no remission." Christ was to give His flesh for the life of the world. "The Lamb slain from the foundation of the world." An innocent victim was to suffer for the guilty. To carry out the figure and type, and make it a constant object lesson to man, God took an innocent lamb from the flock, took its life; the blood shed was a symbol of the blood of Christ—that fountain opened for sin and uncleanness. "The blood of Jesus cleanseth from all sin." Sin is transferred from the sinner to the victim, and as he grasps this fact by faith, he is made free from sin, and once again he can "stand fast in the liberty wherewith Christ has made him free." And as man lived that life of faith, by the power of Christ he will finally have the robe of lost life and innocence fully restored to him again.

There are three reasons for taking the life of the lamb. In the first place, it was to provide the means for a sacrifice, typical of the slain Lamb of God. The second was, the skin being used for a covering, shows that God provides the spotless garment of righteousness to cover the nakedness of every fallen son of Adam. A man-made covering will avail nothing. The third reason, sin had produced a change in the atmosphere, from

an even to an uneven temperature. So the coat of skins provided by God was to protect them from the "sense of chilliness, and from the heat to which they were exposed." It says in Prov. 27:26, "The lambs are for thy clothing."

We can plainly see, then, that God not only made provision for the spiritual health of the fallen race, but also for his physical welfare. He foresaw the ravages that sin would make in the human family. "He Himself assumed our weaknesses, and bore the burden of our diseases." Matt. 8:17, Weymouth Trans.

This study reveals the fact that primarily the taking of the life of the animal was not for food, but sacrifice, representing the sacrifice of the Son of God. The Lord had not given man permission to slay the animal for food; for after sin entered, He said to Adam and Eve, "And thou shalt eat the herb of the earth."

But as Satan obtained greater control of the human mind, the true object of taking life became obliterated from the mind of man, and he began to take the life of animals, and use their flesh as food without any compunction of conscience.

"The people before the flood ate largely of the flesh of animals, and gratified their lusts, until their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood." "They delighted in destroying the life of animals; and the use of flesh for food rendered them still more cruel and bloodthirsty, until they came to regard human life with astonishing indifference."

We have the Saviour's own words that before He returns the world will repeat the history of the past. For "as it was in the time of Noah, so it will be at the coming of the Son of man." At that time (before the deluge) men were busy eating and drinking . . . up to the very day when Noah entered the ark, nor did they realise any danger till the deluge came and swept them all away; and so will it be at the coming of the Son of man." Even in that age of apostasy there were men who upheld the light of God's truth. Adam laid hold on the promises of God, and by faith obeyed his Creator in all things. Enoch, Methuselah, and Noah, as far as the record shows, lived on God's pure diet before the flood. In fact, Noah provided for his family and all the animals, food of vegetable origin. See Gen. 6:21. That was a corrupt age, appetite and indulgence were carried to excess, "that every imagination of the thoughts of his heart were only evil continually," so corrupt that God had to destroy all flesh from the face of the earth.

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The power of being able to keep a household from fretting and complaining, and from violent tempers; the power of being able to encourage, nourish, and stimulate the freedom and growth of others, is gained from there having been built up in the minds of all in the house, as the first motive of life, the great Christian law—Christian because entirely human—"Think of others more than of yourself, and of others' happiness more than of your own happiness." "Of this law the best definition to remember is a word of St. Paul's 'In honour preferring one another.' This is true courtesy. It is its very flower; it is the essence of Christ's teaching set to music in daily life. It will bring out all the good in others; it will bring out what is best in yourself; it will make your home like very heaven."—Stopford A. Brooke,

## Children's Department

### What Wouldst Thou Be ?

"What wouldst thou be?"  
 A blessing to each one surrounding me;  
 A chalice of dew to the weary heart,  
 A sunbeam of joy bidding sorrow depart,  
 To the storm-tossed vessel a beacon light,  
 A nightingale song in the darkest night,  
 A beckoning hand to a far-off goal,  
 An angel of love to each friendless soul,  
 Such would I be.  
 Oh, that such happiness were for me !

— Frances R. Havergal.



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By the Author of "Uncle Ben's Cobblestones."

### Chapter IV.



We heard Mary  
COOEEING

AS soon as I got through telling Tom his story, we heard Mary "coo-eeing."

"Come along, my boy," said I; "tea's ready."

And off we went down hill toward the old shady orchard.

What a perfect evening it was to be sure !

The dew was just beginning to fall, and the beautiful scent of the wattle-blossoms from the river filled the air with sweetness.

Away off in the valley we could hear the curlew's wild notes, and the frogs in the creek were start-

ing up their evening chorus. (Tom said that they were always saying "Clock! clock!" to remind little boys and girls that it was time to get off to bed.)

"What makes the wattle smell so good, Uncle Ben?" said Tom.

"That's right, Tom," said I; "that's right ! I can see that you are looking for 'true gold.'"

"That beautiful smell is another of the thoughts of the great and good God.

"Now, Tom," said I, "suppose you had a little sister that you loved very much. How would you let her know that you loved her?"

(Tom has often told me that he thought it would be the "jolliest thing in the world to have a little brother or sister.")

"Why, uncle," said he, "she couldn't help knowing that I loved her. I'd play with her, and bring her flowers, and ride her in my waggon, and I'd do anything for her, Uncle Ben."

"Well, Tom," said I, "that is just the way our kind Father treats us. He does so much for us that we can't help knowing that He loves us. Just think of all that He has done in order that we might have the fragrant wattle blossoms.

"First He makes the clouds, but He is not satisfied to have them always dull and gray. So He paints them the most beautiful colours. See that lovely sky, Tom. Where does the crimson, and the orange, and that delicate rose pink come from ?

"And God has made our eyes and minds so that we love to see the colours of field and flower and sky. Just think how tired our eyes would get if everything was red, or black, or white !

"Then He sends the rain from His clouds in gentle showers. How happy it makes us after a long, dry summer to see the refreshing rain-drops, and to watch the green grass bursting through the softened ground.

"But God's love for us is not satisfied yet. He thinks how good it would be for His children to have some of the beautiful water *always* where they can see it and use it.

"So He sends His creeks and rivers flowing through the land, like our old Wattle Creek, Tom. What a fine picture it makes in the valley near the old bridge. And what pure, cool water it provides for man and bird and beast.

"Surely we know by this time that the great and good God loves His children. But, no; God thinks how happy it will make them if green trees are caused to grow on the river banks. So every year He tells the earth to *bring forth*, and thus we see the drooping willow, the old gum trees, the hundreds of different kinds of shrubs, and the fine old silver wattle bushes sprouting up everywhere."

"Oh, Uncle Ben," said Tom, "you make me feel ashamed. I haven't seen *half* of God's kindness to me as you show it. But I *do* want to see more."

Well, boys and girls, you don't know how happy it made me to hear the boy talk that way; and I could tell by his eyes that he meant it, too.

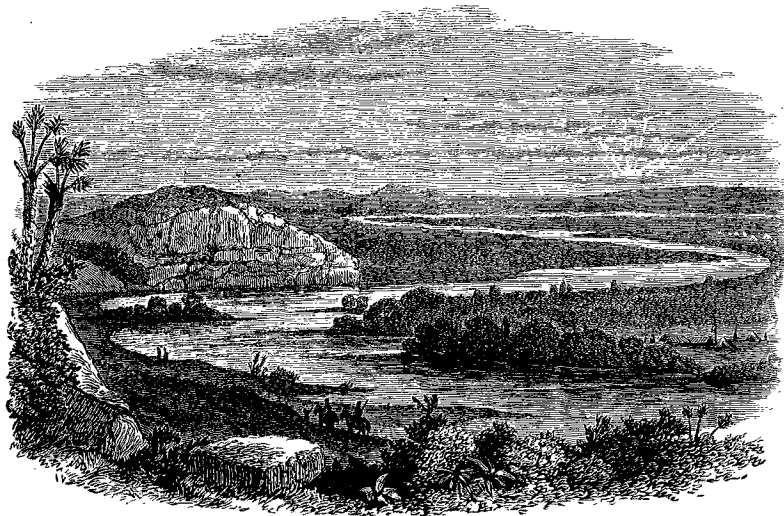
"Well, Tom, keep looking, and you'll find it," said I.

"But I haven't finished yet. God thinks that all those beautiful greens that we see are not enough, so He clothes them with the most lovely colours. On the green banks we find the yellow buttercups, the blue pincushions, the white bread, and the hens and chickens; while running up among the bushes, what a wealth of violet sarsaparilla there is to be sure ! And then He throws



a mantle of golden wattle blossom, like a crown of glory, over them all.

"Who can deny the love of our kind Father? And yet, Tom, as though some of His children might *even yet* doubt His great love for them, God sends forth from the beautiful blossoms the rare fragrance that is filling the air to-night. *That's* what makes the wattle smell so good.



"He sends His Rivers flowing through the Land."

"And in finding out what our Father has done for us, Tom," said I, "we have got a nugget of pure gold. Here it is, and mind you don't lose it:—

"I have loved thee with an *everlasting* love.' If we will never forget that, Tom, we will be happy all the day long.

"All right, Mary, we're coming," said I, as the girl began to coo-ee again.

"My word, Tom, it smells as if there is something good for tea, don't you think so?" **UNCLE BEN.**

The greatest of all faults is to be conscious of none.  
—Carlyle.

By taking revenge, a man is but even with his enemy; but in passing over, he is superior.

## Master of Himself.

A merchant needed a boy, and put the following sign in his window: "Boy wanted—Wages, 16/- a week; 24/- to the right one. The boy must be master of himself."

Many parents who had sons were interested, but the latter part of the notice puzzled them. They had never thought of teaching their boys to be masters of themselves. However, many sent their sons to the merchant to apply for the situation. As each boy applied, the merchant asked him, "Can you read?"

"Yes, sir," was the frank reply.

"Can you read this?" asked the merchant, pointing to a certain passage in the paper.

"Yes, sir."

The merchant then took the boy into the back room, where all was quiet and shut the door. Giving the boy the paper, he reminded him of his promise to read the passage through steadily without a break, and commanded him to read. The boy took the paper and bravely started. While he was reading the merchant opened a basket, in which were a number of little puppies, and tumbled them around the boy's feet. The temptation to turn and see the puppies and note what they were doing was too strong, the boy looked away from his reading, blundered, and was at once dismissed.

Boy after boy underwent the same treatment, till seventy-six were thus tried, and proved failures to master themselves. At last one was found, who, in spite of the puppies playing around his feet read the passage through. When he had finished, the merchant was delighted, and asked him, "Did you see the puppies that were playing around your feet while you were reading?"

"No, sir."

"Did you know that they were there?"

"Yes, sir."

"Why did you not look to see what they were doing?"

"I couldn't, sir, while I was reading what I said I would."

"Do you always do what you say you will?"

"Yes, sir; I try to."

"You are the boy I want," said the merchant, enthusiastically.

"Come to-morrow. Your wages will start at 24/-, with good prospects of increase."—"Our Boys."

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Mr. John Burns has been pointing out some great economic truths to the workmen of England, which cannot be too widely repeated. Speaking of England's enormous annual expenditure on drink, he showed by statistics that, compared with England, Germany every year saved or devoted to better purposes £120,000,000, and the United States £130,000,000. Their joint advantage over us in home and foreign markets was, therefore, £250,000,000. "You have recently," said Mr. Burns, "been promised 2½d. or 2½d. a week if you tax your bread. Why don't you leave off your beer and save 5s. or 6s. a week?"

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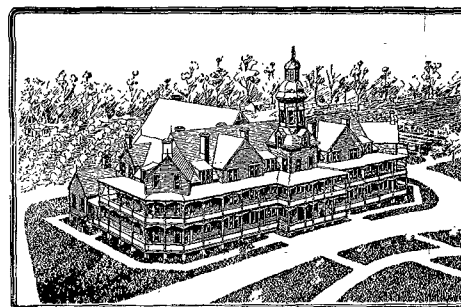
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