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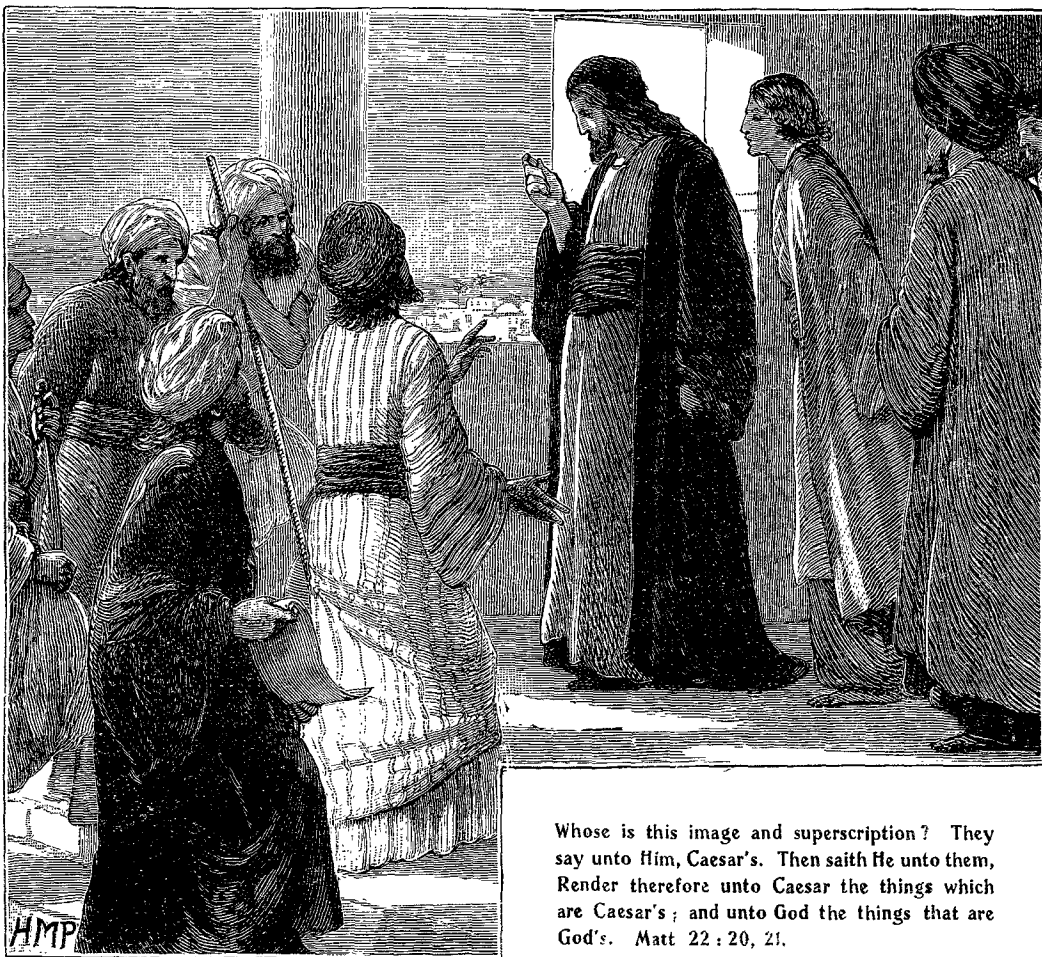
ONE PENNY.

The Struggle for Liberty.

Russian troubles are growing greater and greater as time goes on. Her loss of Port Arthur, upon which millions of money were spent to establish a naval base in the Far East, in itself is a great blow to the prestige of Russia. But how much greater than the loss of the Manchurian fortress are the revolutionary outbreaks in the chief centres of Russia itself, the magnitude of which is shocking the whole world. Russia has quite sufficient to cope with in combating such a powerful enemy as Japan has shown herself to be. To conduct a war 6,000 miles away from the capital, with only a single line of railway to keep up supplies of provisions for an army of nearly 500,000 men, is a task of no mean order; but with the government disorganised, the Czar in terror of his life, hundreds of thousands of citizens in open rebellion, commerce suspended, manufactories closed, the streets of the great cities bathed with the blood of their own citizens, it is doubtful if any country in modern history has passed through a like experience.

Usually the declaration of war against an enemy has the effect upon a nation of cementing together, for the time being, the disjointed elements of society. Internal animosities are allowed to lie dormant, in order to successfully cope with the common foe. Were an enemy to threaten Australia there is no doubt whatever but that the three parties in the Federal Government—the Protectionists, Free-traders, and Labour Party—

would instantly lay aside their differences, yes, even the agitation for a Federal capital would cease for the time being, and all would unite to fight the common foe. It is this national unity which is the source of strength throughout the British Empire. Whatever differences class may have with class, whatever differences of opin-



Whose is this image and superscription? They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. Matt 22:20, 21.

ion the proverbial three hundred and sixty-five religions, which Frenchmen say are to be found in Britain, may produce at home, all these distinctions sink into nothingness throughout the British Empire at the sound of the war trumpet.

Of the 300,000,000 subjects in the British Empire not a single person is in prison for treason or disloyalty;

while in Germany hundreds are in prison for these causes; in France thousands are in exile, and in Russia millions are in sympathy with the revolutionary movements which have for their object the overthrow of the present system of government. Britain's unique position in this respect is the natural result of the freedom of the people to enjoy their own opinions. The poorest man in the land may worship in his own way, or is just as free not to worship if he is so minded. He may hold whatever political opinions he pleases; he is free to vote, or not to vote, at Parliamentary elections; he is also free to travel about the country without seeking the permission of the police. His liberties are not restricted save in but one point, viz.; he must not interfere with the liberties of his fellow-citizens; that is to say, he is at liberty to pursue his own desires, but is not at liberty to invade the rights of others. Where true liberty reigns no man will seek to enforce his ideas upon another, for true liberty does not consist in the privilege of doing only as *we* choose, but in giving to every other man the privilege of doing as *he* chooses, provided that in so doing the rights of others are not jeopardised.

Now, there is always a danger that men who have secured for themselves the right to hold their own opinions, both in civil and religious matters, will, sooner or later, seek to compel others also to accept *their* opinions in such matters. Little by little men are persuaded to yield their conscientious convictions to the majority, until those in positions of influence practically dictate in everything. The majority, no matter how great, has no right to dictate to the minority in matters of religion. Once grant the majority that privilege, and the logical outcome of it all will be a repetition of the Inquisition. A tree is known by its fruits. History reveals the fearful kind of fruit which majority rule in religion produced in the Middle Ages, and the duty of every lover of liberty is to treat this idea as a pestilential weed, and to root it up before it has time to mature its fruit.

In England the minority are compelled by law to support a system of religious instruction by the State, with the result that thousands of the best citizens, whose principles stand higher in their estimation than money, prefer to suffer the indignity of a public prosecution for non-compliance with the law. It is the law that is wrong in this instance, and not the people. Yet with this illustration before the eyes of the whole world, of the injustice of majority rule in religion in a land of freedom like England, agitations are on foot in Australia and New Zealand to introduce religious instruction by the State, and the demand is based upon the manifest error, that it is the right of the majority to rule in religious matters as well as civil. The call for a referendum on the question of religious instruction in the State schools, is a violation of true principles; for, notwithstanding the fact that a majority may be in favour of religious instruction, it would be an instance of the majority over-ruling the minority in matters of religion.

Let us beware of any attempt to implant in this free country any ideas whatever which are akin to those which actuated the majorities in the Middle Ages, and which ultimately led to more bloodshed than all the international wars put together. To many, such things may appear afar off, but there is a tendency which, like all pestilential weeds, will grow with rapidity if unchecked, to enforce men to yield matters which belong wholly to their private judgment to the will of the majority.

Where are the Christian Nations?

To call any of the European nations Christian is but to use a misnomer. A nation is not Christian because it has a national Church and an elaborate hierarchy. At best, no European nation is more than nominally Christian, which is tantamount to saying that it is practically pagan. Take Russia, which has been placed in juxtaposition to Japan! Wherein is Russia superior to her antagonist? Is there more humanity, justice, or liberty in St. Petersburg than in Tokio? Was it the Japanese or the Russians who perpetrated fiendish persecutions against Jews, Poles, and Finns, and hunted the Stundists to their death? And what power is it that would transport to a Siberian Inferno, if it dared, Tolstoi, the one honest exponent of the Christianity of Jesus Christ it possesses? It is not Japan who is eager to crucify the pathfinders of freedom and civilisation, but the Christian Government of the Czar. The fact is, there are no Christian Governments as yet. Lying, chicanery, and greed dominate them all in their international relations.

If the Powers were but decently Christian and not actually pagan, the resort to brute force for settling disputes would be next to impossible. The present embroglio, either in its origin or prosecution, does not in any way demonstrate that one of the combatants is Christian and the other barbaric. The war shows, if it shows anything, that both are barbaric, and that both Russians and Japs are as yet but civilised savages. That the war was not prevented by the allied Powers also proves that they are not Christian either. They could have prevented the outbreak of hostilities, but they did not. They did not say to Russia, "Now, you must observe the first Christian verity, and be truthful; you must keep your word, solemnly made, and evacuate Manchuria by the 18th of October, 1903." No, they did not, and the reasons are only too obvious. They were all too suspicious, and jealous, and selfish. They are all alike. They talk peace, and meantime multiply armaments; they talk of "friendly relations," at the same time connive at diplomatic and racial throat-cutting; they talk of the "sisterhood of nations," and yet there is not one of them but would to-morrow strangle its sister if its own selfish designs were being menaced.

But the grave objection one has is the association of the name of "Christian" with all this national lying, fraud, and murder. Christ is not in the nations, save as His Spirit permeates individuals here and there, and as these individuals influence those that be about them. It is true His name is in Constitutional preambles, and gabbled in Parliamentary prayers; but infinitely better would it be if neither were the case. Christ asks no empty compliments of this sort. He asks for justice and fair play to all classes and nationalities. He asks that the strong shall not oppress the weak, whether it be in South Africa, Thibet, or Manchuria. He asks for mercy, peace, and truth, and these are just those "Christian" things which the so-called Christian nations of the earth forget, or at least are not given to practising.—"Murray Independent."

According to Christianity, every man has the right to work six days in every week, and also the right to determine his working days by the word of God and his own conscience.

A World-wide Perplexity.

The tendency of universal custom to-day is a concentration of the masses upon the cities, until these centres of civilisation are crowded to their utmost limit. The loss of country employment is one of the complaints from which England to-day suffers. Not only, however, does Great Britain experience a falling off in her agricultural districts, but the Continent, America, and even Australia, are, likewise, greatly affected, and the great cities are inordinately crowded by the teeming populations, so that thousands are hanging round these centres living a hand-to-mouth existence, crowded into tenements and slums; living emaciated and sickly lives, with no prospect of success even of a moderate form in front of them. Heartbroken, dilapidated, and dispirited, they become, millions of them, a prey to misery, despondency, crime, suicide, and madness.

If ever there was a time in history that the earth groaned under a burden of poverty and misery, it is now. Christ, the Divine Teacher, called attention to this time, when He said, "Distress of nations with perplexity." Christ saw the over-crowded cities of to-day with their teeming millions of poverty-stricken peoples struggling with penury and want, their faces pale and pinched with the perplexity of life. He saw the starving families, the empty meal chests, the half-clothed, bare-footed children that frequent the streets of even young cities; which even their youth and prosperous anticipations have been inadequate for them to avoid.

Where, on the face of the earth to-day, is there a really prosperous place, an Eldorado, an Eden, a full and plenty, where the inhabitants revel in a plentiful abundance of the earth's fruits; where the cities are centres of healthful activity, enjoying an honest, industrious and hearty life, free from grasping monopolies, commercial combines, unions, factory acts, and political jobbery? Could it be found in Russia, Britain, Germany, France, Turkey, America, Africa, Australia?—No; all of these places have problems of perplexity to solve, and the trouble is that the problems are the masters. Questions confront the nations to-day which they cannot solve. When Christ spoke the words, "And upon earth distress of nations with perplexity" (Luke 21:25), His words apply with emphasis to the nations of to-day; the whole of them. The fulfilment of this prophetic utterance is staring this planet in the face. No earthly power is able to draw this little planet from the tangle that it is in, and God Himself will not do it. Why?—For Christ added, "For the powers of heaven shall be shaken." Luke 21:26. Christ marked the time in history when His words would fall due. Knowing the unbelief of the times, He pointed the generation out with certainty; for, said He: "There shall be signs in the sun, and in the moon, and in the stars." Matthew tells us what those signs would be. Matt. 24:29. The sun was darkened in 1780, the moon also was turned into blood, or had that appearance, in 1780; and in 1833 the great meteoric shower of stars was displayed. These were God's signs and supernatural incidents for which science has been entirely at a loss to offer an explanation. These are some of the occurrences which the scientists of the twentieth century can neither deny nor explain. Yet there they are, they have happened. These signs prophesied by Christ have come to pass, and now we are in

the times of perplexity spoken of by the same Great Authority. Yes; and the nations are more than knee-deep in troubles and perplexities at the present.

That this is not a good world is evident to all. To a lover of justice, a lover of truth, a lover of peace, to a lover of God, a Christian, it is a trying abode. Cast down often, sorrowing, but not in despair, surrounded by many conflicting elements of disorder and abounding iniquity; yea, living as he does in a time when a profession of Christianity serves as a cloak for many hypocrisies, and where the waves of many evils are assuming alarming proportions, the atmosphere which surrounds him being charged with all the superfine vices, extravagant pleasures, and the war-loving elements of the times. Amid all this the child of God may hear the Christ saying, "Look up; and lift up your heads; for your redemption draweth nigh." To every burdened soul the invitation comes: "Come unto Me, all ye who are weary and heavy-laden, and I will give you rest." J. B.

The Effects of Altitude.

The British Tibet expedition, which has required the existence of troops at altitudes of from 10,000 to 15,700 feet above sea-level, has furnished a number of instances of the effect of a high elevation on life and habits. There has been considerable mountain sickness among the men, who are quite unused to such altitudes, and also a large amount of indigestion due to the undercooked food. At elevations of about 15,000 feet water boils at about 108 degrees Fahrenheit, and, consequently, the ordinary amount of cooking is quite inadequate. At such a height it is almost impossible to boil rice properly, while of the several kinds of dal or ordinary red lentil of India, there is only one variety that can be cooked at heights over 10,000 feet.

For such elevations there should have been provided cooking vessels with air-tight lids, provided with safety valves, which would blow off at a pressure of fifteen pounds to the square inch, or approximately that of the atmosphere at sea-level. Another effect of the latitude and temperature was the difficulty in the operations of the magazines of the rifles, and the mechanism of the Maxim gun on account of the congealing of the oil, which lost its lubricating properties. This could have been remedied by supplying glycerine for lubricating purposes.

As automatic guns depend largely upon spring, it was also observed in this connection that their elasticity is effected by the temperature, and that such weapons should be tested for any condition of temperature they are likely to meet.—"Harper's Weekly."

One of our persecuted missionary workers in Russia says he would rather have the bonds and the hardness in Russia, that make for spiritual liberty among the believers, than to have the liberty and ease of other lands, that make for spiritual bondage and apathy.

A labour dispute of huge dimensions has occurred in the province of Westphalia, Germany. 250,000 miners struck work because the mine owners refused to discuss certain demands which were made to them by the men. That order may be duly observed a regiment of soldiers was ordered to the scene of the trouble.

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

"That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I send,
Then do I hold the golden hours well spent,
And lay me down to sleep in sweet content."

Changeless Principles

By T. H. Craddock.

Our headline says, "Changeless Principles," but we think that a moment's reflection will satisfy every intelligent mind how impossible it would be for a principle to change. Men may change, yes, they do change, but principles, never.

The decalogue, or ten commandments, spoken by Jehovah from Mount Sinai, are the living principles upon which the throne of the universe rests; and are, really, a reflex of the character of Him who sits on the throne. Notwithstanding this fact, how flippantly we hear many professed worshippers of Jehovah talk of a change of the law, or the abolition of the law, as though it were an act of some earthly government. If you, kind reader, have indulged the thought that God's law could be changed, we invite you to consider Christ's attitude toward that law in His sermon on the mount. Matt. 5:17, 18 reads as follows:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Language could scarcely be more forcible or plain; and yet, with a view to making it, if possible, plainer, the Twentieth Century Testament, in modern phraseology, puts it:—

"Not even the dot of an 'i,' or the cross of a 't,' will disappear from the law—not until all is done."

Please note carefully the language of the great Teacher: "Think not that I am come to destroy the law or the prophets." Now, we ask every lover of truth this question: Did all the predictions of prophecy in which the law was involved, find their fulfilment at the first advent of Christ? You candidly admit that they did not. No, kind friend, neither will all prophecy find its termination at the second advent of Christ; for many of the prophetic utterances span the eternal ages, and measure with the life of God. How foolish, then, to talk of a change, or the abolition of God's law.

In giving His law to fallen humanity, Jehovah did not entrust it to be first spoken through the lips of man, but, from the glory-capped peaks of Sinai "out of the midst of the fire, of the cloud, and of the thick darkness, He spake them with a great voice; and He added no more." Deut. 5:22.

In the beginning, when God made man, he stood forth before the universe the crowning work of the Creator's

hands. A wonderful future opened up before the man; and to fit him for every duty Jehovah made him in His own likeness—"In the image of God created He him." But sin entered and marred that image; and so it has had to be written, "All have come short of the glory of God." However, the gospel plan provides a remedy.

"Being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past." Rom. 3:23-24.

And so the Saviour says to every repentant soul, "Go, and sin no more." But what is sin?—"Sin is the transgression of the law." 1 John 3:4. This being so, please notice this fact, kind reader. In speaking His law the Lord revealed the character man had lost through sin, and which could be regained through the gospel plan. But, if, as some say, the law is abolished, what becomes of redemption's plan?—Why, that goes with it, to be sure, and Christ's righteousness is of no avail. Such is the logic of the case. But, glorious truth! blessed hope for the sinner! "Christ came not to destroy the law, or the prophets." No, no! Christ did not come even with the object of destroying the transgressor of that law. Then, for what did He come?—"He came to destroy sin in us," and that is tantamount to saying, He came to save us from transgressing the law, and that is the glory of the gospel. Christ is not only able, but He does actually save men from breaking any of the ten commandments. When we take Christ into our hearts, the law of God goes in with Him; for of Christ it is written:—

"Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8; Heb. 10:7.

Do you, kind reader, love the Saviour? Then, if you have, through false teaching, indulged the antinomian doctrine, cut it right here. It is a dark doctrine, and those who indulge it know not of what spirit it comes. It is not heaven-born. It is a doctrine, carried to its issue, that would dethrone God. Yes; antinomianism is anarchy of the very worst type. The law of God is the only rule of rectitude; and whoever stands loyal to the law of Heaven will be found loyal to the laws of his country; unless, of course, his country's laws are diametrically opposed to the law of his God; then he would serve God rather than man.

Well, what more shall we say?—Only this, When we take Christ into the heart, it is no longer "I," but Christ—

"Christ, only Christ; no idle words e'er falling;
Christ, only Christ; no needless bustling sound;
Christ, only Christ; no self-important bearing;
Christ, only Christ; no trace of 'I' be found."

And why so?—"For it is God which worketh in you, both to will and to do of His good pleasure." Phil. 2:13. Thus, Christ being enthroned in the heart, every one of those otherwise ten, hard, unbending precepts, become ten promises.

"So if any one is in union with Christ, he is a new being. His old life has passed away, and a new life has begun."

A convert in Uganda was asked if he would undertake a certain work. He replied: "Is it for me to choose my work? Tell me what to do. I am ready to obey."

The Way of the Tree of Life.

By Milton Hare.

When man was placed in his Eden home it was the Lord's plan that with this garden as an object lesson he should "replenish the earth and subdue it." But the deceiver, anxious to thwart the plans of God and cause unrest and discord in His creation, came to man with his wily temptations, causing him to doubt the love and wisdom of God, and, in persuading him to partake of the forbidden tree, to openly violate the explicit command of his Creator. God had said, "In the day thou eatest thereof thou shalt surely die." Adam sinned, and lest he should now continue to partake of the tree of life, and "thus live forever," thereby becoming an immortal sinner, God drove him from his home of innocence and joy, placing at the gateway of the garden an angel with a flaming sword to guard the way of the tree of life.

Adam, as the representative of this world, lost his dominion by disobedience, and caused the death sentence to pass on all creation. But God had provided in the plan of redemption, in event of man falling, that the dominion should not pass forever into the hands of the enemy, His Son having pledged Himself a ransom. Although Adam was driven from his Eden home, God gave him the promise of the Seed, which should bruise the serpent's head. Through faith in this Seed the lost dominion should again be restored.

Patriarchs and prophets, apostles and saints throughout long ages have looked forward to this grand jubilee. Abraham, to whom the promise of the inheritance was made, looked for a better country, "a city which hath foundations, whose Builder and Maker is God." With hands uplifted in blessing Israel proclaims that when "Shiloh come, unto Him shall the gathering of the people be." Moses, from the heights of Pisgah, viewed not only the land of Canaan spread out in beauty before him, but in holy vision he saw at the same time the Heavenly Canaan—the eternal inheritance, of which the land before him was but a type.

The beloved disciple, on the lonely isle of Patmos, beheld the "new heavens and new earth." He saw the Holy City, "whose light is like unto a stone most precious," whose foundations "are garnished with all manner of precious stones," whose streets are gold, and whose gates are pearl. And in the midst of this Paradise, on either side of life's river, he beheld the tree of life—the treasure of Eden lost. Long exiled from his home man will again partake of that tree, and walk in the garden, whose gateway, once guarded by the mighty angel, will be ever opened to the nations of the redeemed.

"Behold," says the Lord, "I make all things new." Nevermore shall be seen the blasting and withering curse; but nature, again clad in her garb of Edenic beauty, shall rejoice and blossom abundantly, even with joy and singing. Amid the joys and pleasures of this better land no sorrowful minor strain will mar the harmony of the grand redemption chorus. Says the prophet, "The voice of weeping shall be no more heard," for "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." "They shall not be remembered, nor come into mind." "Behold, I create Jerusalem a rejoicing, and her people a joy."

Amid these scenes of rapture, these beauties which

fade not, and pleasures which pass not away, the ransomed of the Lord shall abide. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

"And from one new moon to another, and from one Sabbath to another," the redeemed shall come to worship in Mount Zion, with "songs of praise" and "everlasting joy."

Seeing, and Perceiving Not.

By J. Gibson.

The prophet Isaiah speaks of a people seeing and perceiving not; such an incisive description is admirably suited to the present time; for seldom in the history of the world have the perceptive faculties of any people been more deadened than those of the present generation.

Supposing to-morrow's sun has written across its face the declaration, "Holy! holy! holy! Lord God Almighty reigneth," would there not be a great alarm? How many would forsake their sins in terror, and plead for mercy? How many would realise for the first time the hand of God in the universe? Yet, virtually, those words are written there every morning, and at every moment they are written on every star, on every leaf, on every flower, only long familiarity has deadened the perception, and we fail to read them; seeing Nature we perceive not Nature's God.

At this time men gather in the abundant harvest without the least feeling of gratitude to God. They speak of rich soil, of favourable or unfavourable weather, of the ripening sun, of scientific culture and wonderful machinery; to these they give the glory, and fail to acknowledge Him from whom all blessings flow.

In such a manner familiarity has deadened the sense of the heinousness of sin. To many it has ceased to be the breaking of God's holy law, only a "little stubbornness" against the opinions of a few "religious fanatics." In their own eyes they have ceased to be responsible to any excepting themselves. The liar has ceased to be a liar, only a "story-teller." The drunkard is no longer a drunkard, only "slightly elated." The gambler is no longer a gambler, only a "sporting man." The adulterer is no longer an adulterer, only a "little fast." Thus sin is glossed over as if it were of no consequence, and nothing to be mourned over; yet these are the sins upon which God's judgments must inevitably fall.

Sin and familiarity have blunted the minds of vast multitudes to the real value and power of the Bible. They have come to view it as the word of men, and not as the word of God; its sublime revelations have ceased to move them as once they did; yet, at this very time, we read of mighty spiritual upheavals in heathen lands caused by the reading of the Bible.

Worse than all, numbers fail to perceive the true worth and greatness of the personality and character of our Lord Jesus Christ. His life-giving words, His marvellous actions, His high offices,—prophet, priest, and king,—His perfect life, are too frequently regarded as of no more consequence than the ordinary events of every-day life. In truth, many see more in the hero of the hour, a great traveller, or statesman, or warrior, or writer, than they do in Him, although the greatest of these great men is not worthy to undo His shoe latchet.



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, FEBRUARY 6, 1905.

The Revelation of Jesus Christ.—No. 5.**The Reformed Churches.**

"And unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3:1-6.

Subsequent to the Reformation of the 16th century, the principles which actuated the first reformers soon fell into desuetude, and with the growth of numbers and the consequent development of power and influence the doors were again opened to worldliness. Looking through the centuries to the Church of the early part of the nineteenth century the Lord said, "I know thy works, that thou hast a name that thou livest, and art dead." What a character! All the outward appearance of life, yet dead. Yet that is but the natural result of the fatal policy which was adopted by the reformed Churches of Europe. So deeply imbedded in the minds of men had the idea of the establishment of a national religion become that it seemed impossible but that each country as it succeeded in throwing off the yoke of Rome should establish a Church of its own. The Protestants of Germany became Lutherans rather than Protestants, and in the year 1817 the Lutheran Church became part of the Established Church of Prussia, with the Emperor as supreme pontiff. In Scandinavia the Lutheran Church is also the State Church. In England the Episcopalian Church is the State Church, with King Edward as the head.

Against these State Churches there have always stood those who refused to recognise the State in matters of religion. "Even in Sardis" there were a few who had not defiled their garments, some who kept aloof from the contaminating influence of the world. True Christianity keeps itself "unspotted from the world." James 1:27. God regards as worthy of honour those who separate themselves from the world, for it should ever be remembered that "friendship with the world is enmity with God."

The declaration of Paul, "All that live godly in Christ Jesus shall suffer persecution," is as true to-day as when he uttered those memorable words. The world never persecutes its own. Persecution is the lot of those who

refuse to enter into any alliance or compact with the world. The time will never come when the people of God can enter into any association with the world, and not defile their garments. "They are not of the world, even as I am not of the world," said the Master. "And the world hath hated them, because they are not of the world, even as I am not of the world." "If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

In view of these great statements of the Saviour, what shall be said of those religious leaders whose zeal is so greatly in excess of their knowledge of true Christian principles that they make it their chief ambition to seek to enter into alliances with the civil powers? Are we not exhorted to be "not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

What a blessed thing it is that in all periods of Church history there are some, even a very small remnant, who maintain purity of life and profession, "who keep the commandments of God and the faith of Jesus," and of whom the Lord could say, as He said of the few names in Sardis, "they shall walk with Me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name, before My Father, and before His angels." What worldly honour can be compared with this? Can the human mind conceive of a more glorious honour than when our names are called up in judgment, to be owned by the Lord Jesus before the Father and the countless heavenly host, as worthy of an eternal reward because of faithful service on earth?

It is a significant fact that the Church in the Sardis period is exhorted to watch for the second coming of the Lord. "If therefore thou shalt not watch, I will come on thee as a thief." On this verse, Uriah Smith, in his work "Thoughts on Daniel and the Revelation," says:—

"This implies that the doctrine of the advent would be proclaimed, and the duty of watching be enjoined upon the Church. The coming spoken of is unconditional. Their not watching would not prevent the coming of the Lord; but by watching they could avoid being overtaken as by a thief. It is only to those who are in this condition that the day of the Lord comes unawares. 'Ye brethren,' says Paul, 'are not in darkness, that that day should overtake you as a thief.' 1 Thess. 5:4."

The church in the Sardis period, extending from 1798 to 1833, heard the great proclamation of the second advent, but so engrossed with worldly plans were those whose religion was more of a name than a reality, that but little permanent effect was made upon the popular world-loving Church by that great call to repentance, which was heralded throughout the world under the sounding of the first angel's message. Rev. 14:6, 7.

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

The Reform Movement in Russia.

From files to hand by the last American mail we extract the following outline of the demands which the Reform Party in Russia are making to the Czar. The proposed constitution, copies of which have been circulated throughout the country by tens of thousands, is composed of forty-two articles, and is modelled partly upon the American and partly upon the British systems. Supreme authority is vested in the emperor, and a Congress of two Houses, called the Imperial Douma (council). The Upper House, or Land House, is to consist of representatives elected by provincial zemstvos and dumas of the larger cities, one representative for every 500,000 of population; and the Lower, or Town House, to consist of representatives elected by secret ballot from districts having 200,000 population, by manhood suffrage, except persons in the military, naval, or police service, or disqualified by crime. The proposed constitution provides for responsible ministers to sit under the presidency of the imperial chancellor. The empire is to be divided for self-governing purposes into districts or communes, called zemstvos. The administration of law is incumbent upon judges, who may not be removed except by court sentence. A supreme court is provided to safeguard and interpret the constitution. Finland is held to be autonomous, except as to foreign relations. The imperial authority is vested in the reigning house, but on the accession of each new emperor he must take an oath to defend the constitution. The emperor has all the power granted a monarch, but the prerogatives of the imperial douma are carefully hedged. The emperor may prorogue the imperial douma, but elections must be held within four months, and the body must be reconvened within six months. Imperial grants will be fixed at the beginning of each reign by the douma.

The document includes a bill of rights among other things, making all Russians equal before the law, irrespective of race or religion; guarantees of personal liberty; exemption from arrest without process of law; in-

violability of domicile and letters; freedom of conscience, speech, association, residence, occupation, and ownership of land, and of travel, except abroad, to avoid military service.

Dr. Toyokichi Iyenaga, a Japanese professor at the Chicago University, speaking at Boston last month on the question of the Missionary Problem in China, in the course of an able address, recognised the great debt which Japan owes to Christian missions. "In China, however, the religious question," he said, "is complicated with the political and social problems. Ruthless attacks have been made by missionaries upon the sacred books of the Chinese. These attacks contained the germs of all missionaries' troubles. Missionary interference with the courts, especially by Catholic missionaries, incensed the people against missions. All missionaries are 'foreign devils,' whether Catholics or Protestants, as long as they preach the Bible, and have a white skin and blue eyes. Again, the United States has treated the Chinese unkindly by the exclusion act. England forces opium on China. Germany has seized Chinese territory. Yet these countries believe in Jesus. They are not good nations. If Chinese warships should make Boston and New York their naval bases, and compel Americans to smoke opium and wear pigtails, they would not have a warm welcome. If looting, violence, and deception were added, any welcome which had been extended would be withdrawn.

"As to Christianity, there are many difficulties in the doctrines, and the missionaries do not agree among themselves. The truths are hard of comprehension by the Chinese mind. Not only are there the two divisions of Catholics and Protestants, but the latter have many sects, down to the Mormons and the adventurous Dowie. Who can wonder that the Chinese are puzzled? Chinese ill-will has been aroused by the missionaries getting the best sites for their buildings. It is true that incalculable good has been done, but there are grave errors and faults in the missionary system."

Evolution

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World-Wide Field

Malaysia.

By R. W. Munson.

Malaysia is of vast extent. Its islands are the largest in the world; indeed, they merit the dignity of the title of continents, as some of them are. It includes in this class New Guinea, Borneo, and Sumatra. Following these are the lesser islands, such as Java, Timor, Bali, Celebes, Luzon, Mindanao, and the groups, Moluccas, Philippines, and ten thousand lesser isles.

Malaysia extends nearly four thousand miles east and west, from ninety-five to one hundred and fifty-five east longitude. Its breadth north and south at its widest part is nearly two thousand miles, from nineteen north to ten south latitude, and includes 1,365,000 square miles of land area, and is spread over about four million miles of the earth's surface. Its population approximates fifty million, more than half of whom are found in Java alone. This comparatively small island, not more than half the size of New Zealand, has thirty-three times its population. It is difficult to believe that so small a space, only fifty thousand square miles, can maintain in comfort such a mass of humanity; but that is what it seems to do, and the conditions must be very favourable, as the population has doubled once in every twenty-five years since the beginning of last century.

In speaking of the dimensions of the large islands, it is necessary to give something more than figures to aid the imagination in grasping their true magnitude. Both New Guinea and Borneo are more than three times the size of New Zealand, or about one-tenth the size of Australia. If we took a steamer, and sailed at the rate of ten knots an hour, it would take us a fortnight to circumnavigate Borneo, providing we did not stop to coal or take in provisions.

The general topography of all these islands is a central backbone of mountains, skirted by gradually descending plains to the sea. A great volcanic belt runs throughout the entire length of the archipelago, containing scores of active volcanoes, and hundreds of extinct ones. On both sides of this line of fire, rich, fertile hills and plains slope away to the limpid waters of a shallow sea. A great part of this region is under cultivation, and produces rich crops of pepper, nutmegs, sugar, coffee, tobacco, rice, rubber, manila, hemp, gambir, rattans, coconuts, damar, cinchona, cloves, cinnamon, and other articles of lesser importance. Rattans and rubber are jungle products, and not the result of cultivation.

A missionary who has spent many years in the East Indies, and who has travelled, says of them :-

"Taken as a whole, the islands are exceedingly beautiful and fertile. Their beauty is gorgeous, and its like is unknown outside the mid-tropics. The waters amid which they lie are mostly shallow; and the deep-green tints of the ocean, the perennial verdure of the islands, the opaline tints of the lofty mountain tops, and the gloomy azure of the oftentimes cloudless sky present to the eye of the admiring traveller such a scheme of colour as the earth can scarcely duplicate."

There are many considerations that lead to the belief that this entire region was in the remote past connected on the west with the continent of Asia, and on the east with Australia, the dividing line between the two parts being between the island of Borneo and the Philippines on the west, and the Celebes and Moluccas on the east. The chief grounds for this belief are the similarity between the races of men and animals that are found, on the one hand, in Southern Asia and the western half of the archipelago, and between those of the eastern half and Australia, on the other. On the west are the straight-haired Malayan type, and on the east the long, crinkly-haired Papuans.

The animal life is abundant and varied. The most important are the elephant, tiger, hippopotamus, rhinoceros, tapir, orang-outang, monkeys of many kinds, armadillo, peccary, deer-pig, moose-deer, and water-buffalo. Of the reptiles there are alligators, pythons, and many species of snakes, the giant lizard, and a vast number of smaller creatures peculiar to this latitude, and of great interest to the naturalist. The lakes and streams, not to mention the sea, swarm with wonderful specimens of the finny tribe, whose gorgeous colouring and fantastic forms outstrip the imagination in its unaided flights. There are prawns, crabs, giant turtles, and shell fish in great variety. The tortoise shell of commerce, if genuine, comes from the back of a large turtle that is common here. It grows in large loose scales, which are removed by pouring hot water over the backs of the turtles.

When the beholder sees these wonderful and weird creatures of the deep, darting in and out among the still more wonderful forests of tiny coral and flowers of surpassing beauty, he is led to exclaim, "How wonderful are Thy works, O Lord, in wisdom hast Thou made them all."

In Austria, the difficulties of conducting missionary operations are great. Canvassers are not allowed to openly conduct their business, and the laws even forbid the gratuitous distribution of tracts. Notwithstanding these obstacles twenty-one persons were added to the number of believers in the third angel's message during the first half of 1904.

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HOME AND HEALTH

Art Thou in Health, My Brother?—No. 9.

By A. W. Semmens.

The original dietary given for the human race by an all-wise Creator was, up to the time of the flood, vegetable in origin, and not animal. Sin was the principal cause of the departure from the original plan of God. God's purpose has not changed, "for in Him is no variableness nor even shadow of turning." "I am the Lord, I change not." It is man's relation that has changed towards his Maker. From a loyal being he became rebellious—carnal, sold under sin, and the carnal heart is enmity against God. "Such a mind cannot submit to God's law, and indeed cannot do so." (Weymouth's translation.) "The gospel is the power of God unto salvation unto every one that believes."

Through sin three great curses visited the fair earth. The first, because of disobedience, was pronounced upon Adam and his posterity, and upon the earth. The second came upon the ground after Cain slew his brother Abel. The third came upon the earth at the flood.

After the flood God gave man permission to eat animal food. The reasons for this are obvious:

1. Everything had been destroyed upon which man could subsist, therefore the Lord, to supply their necessity, gave Noah permission to eat of the clean animals which he had taken with him into the ark.

2. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator, and to follow the inclinations of his own heart, and so He permitted that long-lived race to eat animal food. The permission to eat the animal food entailed a penalty—the shortening of life. Gen. 9: 3.

It is, therefore, easy to understand the rapid diminution in the length of human life that took place after the flood.

Before the flood, when men were still living upon the Heaven-appointed bill of fare,—nuts, fruits, and grains,—their lives were prolonged to nearly one thousand years. After the flood, flesh-eating was introduced, and with flesh-eating began a rapid decline in the length of human life. This is the record:—

Noah lived 950 years; his son, Shem, 600 years; his great-grandson, Salah, 433 years; Salah's great-grandson, Rue, 239 years; Rue's great-grandson, Terah, 205 years; and Terah's great-grandson, Joseph, 110 years. By David's time the average age of man had been still further reduced to 70 years, and at the present the average age is only about 37 years, less than one-twenty-fifth of man's original lease of life.

Probably no other cause has operated so efficiently in reducing the span of human life as has the consumption of the flesh of animals. It is the accumulation of tissue poisons in the body of an animal that weakens its life processes, deteriorates its tissues, and introduces decay. Therefore, any member of the animal kingdom which, by

eating flesh, adds to the poisons produced in its own body those of another animal, must necessarily pay the penalty by premature decline of its vital forces, and a consequent shortening of life.

Besides uric acid, previously alluded to, there are other poisons, such as succinamic acid, creatin, creatinin, and other poisons which are increased in quantity in proportion to the increase of uric acid as the result of a flesh diet. It needs, then, no argument to impress the thought that the body of a flesh-eater must be contaminated with tissue poisons to a much greater extent than that of an animal or person subsisting upon a non-flesh diet. That this is really the case has been abundantly proved by numerous investigations. For example, Bouchard showed that the fecal matters of a person subsisting upon a mixed dietary were twice as poisonous as those of a person subsisting upon a non-flesh dietary. Is it any wonder, then, my dear reader, that you and I have suffered in health, seeing that every generation has been getting weaker through a perverted appetite?

Men not only indulge in the flesh of animals, but the human appetite craves stronger things, such as whisky, wine, beer, etc., and the craving for these is on the increase. The drink bill for the Commonwealth for 1903 was £14,000,000; for England, £179,499,819; United States, £1,369,083,276; Germany, £150,000,000. Tobacco, to the amount of £25,000,000, is annually consumed. Can good, pure blood be made up of such poisonous materials as these? Every organ of the body must suffer more or less from the effects of such cruel treatment.

Yet this is not all. In addition to alcoholic liquors, condiments, such as pepper, mustard, vinegar, pickles, fiery sauces, tea, coffee, and cocoa, are consumed in enormous quantities, and then to work off the effect of these decoctions patent medicines are taken galore. What a calamity on the human structure, "so fearfully and wonderfully made." It is a marvel of workmanship to be able to bear the fearful strain put upon it by eating and drinking these things afore mentioned, none of which are in the truest sense foods. A food is a substance which, when digested and absorbed, fulfils one of the following conditions:—

1. To supply material for the growth of the body, and to repair waste.
2. Furnish energy to the body.
3. To facilitate the nutritive processes.

One essential point in the definition of food is often overlooked, viz., that the food itself, or any of its products in its transformation in the body, shall not be injurious or detrimental to the structure or functions of any of its parts.

I am of opinion that the plant of spirituality withers and dies in the atmosphere of religious controversy.—R. J. Campbell.

Sisters, we may do a noble work for God if we will. Woman does not know her power. God did not intend that her capabilities should be all absorbed in questioning, What shall I eat? What shall I drink? and where-withal shall I be clothed? There is a higher purpose for woman, a grander destiny. She should develop and cultivate her powers; for God can employ them in the great work of saving souls from eternal ruin.

—Mrs. E. G. White.



Crumbs.

Amidst the freezing sleet and snow,
The timid robin comes;
In pity drive him not away,
But scatter out your crumbs.

And let your door be opened wide
When helpless sorrow comes;
The poorer they, more welcome give,
And scatter out your crumbs.

The time for work is passing fast,
The harvest day soon comes;
"Twas done for Me!" the Master saith,
Then scatter out the crumbs.



(ALL RIGHTS RESERVED.)

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

Chapter VI.



Your common
A B C

WONDER if all of my little boys and girls know their A.B.C.?

"Why, Uncle Ben," I think, I hear some of you say, "the idea of asking us such a foolish question!"

Well, hold on, now, little friends. Of course you can say the alphabet through, and maybe some of you can say it *backwards*. I didn't mean *that*.

But who knows where our common A.B.C. came from? and who knows how people used to write before they had any A.B.C. to spell their words with?

I asked Tom a question the other day about something we were talking about, and he said: "Why, Uncle Ben, that's as easy as A.B.C."

But when I asked the boy to tell me something about his A.B.C. he found out that it wasn't so *very* easy after all.

"Tell me, Tom," said I, "where did those peculiar-looking little things that we call letters come from?"

And how did the people read and write in the old days before they had our common alphabet?"

You can be sure Tom was quite puzzled when I asked him that, but he didn't like to let me know that he was.

"Why, uncle," said he, "you don't mean to tell me that there was a time when the people didn't know their A.B.C.?"

"Ha, ha, my boy," said I, smiling, "it doesn't follow that because a thing is common it must be easy to understand."

And when you come to think of it, little friends, there are ever so many things around us that are common as common can be; but when we look at them closely, and begin to think about them, they are wonderful indeed.

Think of the beautiful harvest fields. Yet who can tell how the seed grows, the green blade sprouts, and the golden grain appears? And think of the fine old trees covered with every kind of delicious fruit. But who can tell how the blossom comes and the apple ripens?

How common, to be sure, are our words. We hear people talking *everywhere*. (Sometimes they talk too much. I hope that is not true of any of my little readers.)

Yet it is true that the most clever men living can't tell us for certain how language was first formed.



How happy a
poor old beggar
man would be



"Think of the beautiful harvest fields."

How long do you think it would take you to learn to speak if papa or mamma or the little playmates did not teach you?

Uncle Ben does not know. But I am sure it would take a long, long time, and even then we would have a

hard job to make each other understand what we wanted to say.

How thankful we should be that the great and good God has taught us how to speak and write our thoughts so clearly.

How much happiness we would lose if we could not do this!

In some of the dark, heathen lands the native words are so few and imperfect that it is hard for the speakers to understand each other.



"Covered with delicious fruit."

Uncle Ben has heard that dreadful cruel wars have sometimes broken out among the tribes because the words of some great chief, meant to mean peace, have been taken by his hearers to mean war.

So you can see, little friends, that their language must be very imperfect indeed.

When the great and good God has given us so many nice, kind, pleasant words to use, how careful we should be not to let our tongues speak those words that are cross, impatient, and unkind.

Fancy how happy a poor old beggar man would be if he picked up a shining jewel.

Well, my little friends, we can make everyone richer by scattering pleasant words wherever we go.

For, don't you see, when we speak kind words we scatter around us pieces of pure gold.

How happy it makes all who find them, to be sure.

"Yes, Ben," my dear old wife would say if she were here, "that's right; and if we would only think 'thoughts of peace' like our kind Father does, then our words would be all right."

How true that is, boys and girls.

UNCLE BEN.

Little Deeds of Love.

Little acts of kindness, little deeds of love, as the familiar hymn puts it, make our earth an Eden like the heaven above.

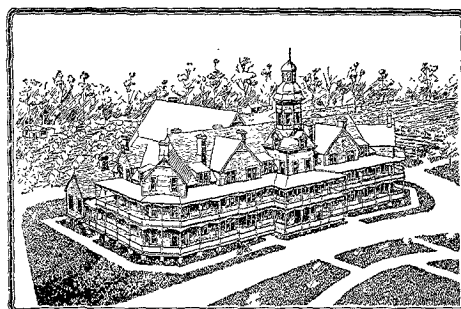
Among the little acts of kindness that cost only a little thought, may be numbered the sending a paper that you have read to someone else who will enjoy it, or a flower from your garden to the friend who is ill.

"There is very little I can do," said a sweet young girl, "but I sometimes amuse Mrs. E's children, while she goes to a missionary meeting. Unless somebody comes to her relief, she can never go anywhere in these days, with three babies under four years of age!"

The tiny acts of thoughtfulness, the sitting with a forlorn old lady in the dusk and listening to her stories of the past, the picking up of dropped stitches, and saying cheering words, are not so very much in themselves, but they are acknowledged by the Lord who says, "Inasmuch as ye have done it unto one of these little ones, ye have done it unto Me!"—Selected.

"If your lips you'd keep from slips,
Five things observe with care:
Of whom you speak, to whom you speak,
And how and when and where."

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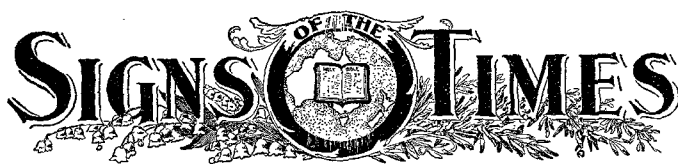
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The Bible and the Higher Critics.

If the methods of the higher critics were applied to modern literature the result would be to overwhelm the artists themselves with the derision of mankind. Who would undertake, for example, to determine the dates of Macaulay's writings by the evidence of internal style? How many Walter Scotts would a committee of the higher critics discover to have existed, if they dissected the Waverley novels and judged them by the methods they apply to the books of the Bible?

German critics a generation ago waged fierce debate over the authorship of the Iliad. They discovered a dozen Homers; but the common-sense of mankind determined that it was easier to believe in one Homer than in twelve. Mark Twain satirised these critics and their performances by saying that they had proved that the Iliad was written not by Homer, but "by some other man of the same name." And this, practically, is the net result of the performances of the higher critics on the authorship of the sacred books.

But for the plain man, for whom the Bible has the office of his daily bread, most of the questions raised by the higher critics may be dismissed as irrelevant, if not impertinent. Suppose they proved that the Pentateuch was written, not by Moses, but, to quote Mark Twain, "by some other man of the same name;" or that not John, but someone else wrote the fourth Gospel. The great question about these books is not archaeological, but biological. The books themselves are with us, they are living forces. They prove themselves to

the spiritual consciousness. They are visibly, and as a matter of history, the very centre of the world's life. They make saints; they inspire missions; they reform the outcasts; they make drunkards sober, thieves honest, harlots chaste. They make the home pure and the city safe. They shed light on dying beds; they comfort broken hearts. And the final logic for a tree is the sort of fruit it bears.

That some poor imposter could have invented Jesus Christ, imagined His ethics, forged His parables, and preached the sermon on the mount for Him, that at least is incredible! An imposter who, not being Christ, could do Christ's work, and affect the world as profoundly as Christ is doing, would be much more incredible than Christ Himself. Coleridge puts very happily the essential logic, which proves the Bible, in the famous passage in which he declared he believed the Bible to be the word of God because it "found" him, in the very depths of his nature, as no other book did. The final argument for the Bible is the argument of the key that fits the lock. This book fits the human soul, and the history of the race, and all the problems of human life. And of what other book can this be said?—Southern Cross.

Obituary

REID.—Died at Williamstown, Jan. 9, 1905, of heart apoplexy, Sister Jane Reid, aged 76 years. While in her usual health and attending to her duties she was suddenly stricken down, and died in about eight hours. Sister Reid connected with the Williamstown Church Feb. 9, 1895, and was, consequently, a member about ten years. She now awaits the Life-Giver's call. Our sister was laid away to rest in the Williamstown Cemetery. Funeral service was conducted by the writer.
J. H. Woods.

STUCKEY.—John Stuckey, junr., aged 50 years, died at sea, between Cape Town and Adelaide, Nov. 23, 1904, of heart disease and lung complications, and was buried at sea.

Brother Stuckey was an active member of the Stanmore Church, Sydney. He embraced present truth at the time of the Stanmore camp-meeting seven years ago, under the labours of S. N. Haskell and the writer, and was faithful until death. He was employed in the N.S.W. government printing office, where he had served acceptably for over twenty-five years. In consideration of his long and faithful service he was granted exemption from work on the Sabbath. At the time of his death he was returning from a six months' leave of absence to visit an aged father in England, John Stuckey, senr., of Beechwood, Park Ave., Worcester, Eng.

Fellow-passengers on the steamer "Suffolk" bear the highest testimony to Brother Stuckey's Christian character, and express the firm conviction that he died in good hope of eternal life. His last words, "As far as the east is from the west," were in response to the question, "Are you confident that your sins are all forgiven you?"

Brother Stuckey was a hospitable, congenial, friendly man. Very prompt to fill engagements, and always early to Sabbath-school and service. He leaves a widow and five children. A memorial service was conducted in the Stanmore Church by the writer, from the words, "And the sea gave up the dead which were in it."
G. B. Starr.

VINCENT.—Died at North Fitzroy, Jan. 14, 1905, of paralysis of the brain, Leonard Vincent, aged 15 years. His mother, who was partly sustained by her only son's earnings, is a member of the Seventh-day Adventist Church, North Fitzroy. He was consigned back to dust in the Melbourne Cemetery, Jan. 17, 1905.
J. H. Woods.