

SIGNS OF THE TIMES

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ONE PENNY



"He that soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

THE OUTLOOK

The Racecourse and the Church.

The racecourse and, unfortunately, some branches of the professed church are very active agencies in promoting the growth of the gambling mania which to-day saturates our social systems and customs. Each in its own sphere has had a prominent part in establishing this evil propensity deeply in the national life, and it may, indeed, be a hard matter to honestly decide which has played the strongest part in forming the habit which has, perhaps, more than anything else, lowered the standard of national morality of the present generation.

Art unions, bazaars, lotteries, and fairs, in which prizes are offered to lucky winners, have been a prominent feature of the church by which money has been raised for erecting buildings, reducing debts, and paying stipends. Thousands have received an education amid its lotteries which has fitted them for the racecourse, and many who are inveterate gamblers to-day can readily trace their first impressions in games of chance to the church in which they were reared and educated. The youth are encouraged to take part in this form of gambling with the idea of doing God a service, by promoting the cause of charity under the sanctity of religion. But this is all a mistake, for they are really receiving an impetus which will lead them into the gambling arena. By purchasing a lottery ticket in some church enterprise, the foundation of a habit is laid which may culminate in the gambling fever which consumes all that is stable in life. Once this mania gets hold of a man, honest ambition to succeed in life by solid work gives way to uncontrollable desires to become rich by games of chance.

This is the education which thousands have received, and are still receiving, in the church. The faithful picture of this fallen institution, applying to its present position, may be found in verses of Rev. 18: 1-5. Read them.

When Paul preached at Ephesus, the cry arose, Great is Diana, the god of the Ephesians! Diana had a strong hold on the Ephesians; the people loved her. Demetrius, the silversmith, had many followers, and because of the gain that could be made by the worship of Diana, this goddess was exalted. A similar condition exists to-day, only a greater than Diana is here, and her citadel by custom is firmly established. Gambling has a hold on the people. They bow to her. It seems almost as though national existence depends upon her for support. She has entered the arena of trade; she is seen in the carnivals, the combines, the syndicates, the racecourse, and the church. She flaunts her colours everywhere. She holds society in a vise, from the English lady who plays bridge in her West-End boudoir to the gamin who plays pitch and toss. The world is captured. Can the church reform her?—No. Can the law do it?—No. Time now is too short, and every effort for reform will

be met with a similar cry to that which was made in olden time—"Great is Diana of the Ephesians!"

What shall we do then? List to the words of God, and apply them to present affairs: "Babylon the Great is fallen is fallen." "And I heard a voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 2, 4.

To come out and to be separate is our only hope. The years of probation are fast closing on us. The great day of the Lord is approaching, and it is no time now to be engrossed in the gambling and pleasure-loving systems of the day.—J. B.

The population of the United States was augmented during the fiscal year just closed by over one million immigrants, which is the highest record yet made. With such large additions to its population, is it any wonder business in America is prosperous?

"There are signs around us that the study of child-life will lead to a general perception of the importance, firstly, of giving children a great deal of happy intimacy with nature without cram or toil; and, secondly, of practical handiwork, which will increase their ability and broaden their sympathies."—Hon. R. Russell.

The railway between New York and Chicago has been the scene of another dreadful accident. A passenger train collided with a freight train, killing twelve passengers and severely injuring twenty-five others. The public are paying dearly for the rapid service which is supplied by this railway.

Who can doubt that the enormous consumption of flesh food has much to do with the turmoil and discord which exists in our modern society. The slaughter-house is a veritable training-school for assassins. And the nervous irritability and brain degeneration naturally resulting from the general uric-acid poisoning which is a necessary consequence of flesh eating, are in a large degree responsible for the increase of crime and the decadence of morals so apparent in these modern times. In the picture which Socrates, the great Grecian philosopher, drew of a health city, the slaughter-house and flesh meats were left out.—"Good Health."

For many years it has been the aim of the Russian Orthodox Church, which is the real ruling power in that country, to unify the Russian people. To accomplish this end the church authorities, at whose head stood the procurator of the "holy synod," M. Pobiedonostzeff, sought to have all the people profess one religion,—that of the State church,—and to attain this result they employed all the force of the civil power. Present-day events in Russia have demonstrated the utter failure of this church-and-state programme, and M. Pobiedonostzeff is ending his days with the bitter sight of the collapse of his cherished plan before his eyes. There is no unifying power in an enforced religion. There is no religious unity without the presence of the divine Spirit, and "where the Spirit of the Lord is, there is liberty." There is a lesson here for all nations which maintain a church-and-state system.—"Review and Herald."



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, SEPTEMBER 11, 1905.

The Revelation of Jesus Christ.—No. 35.

REV. II : 18

The Reward of the Righteous.—Continued.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." So says the great apostle to the Gentiles in his first letter to the Corinthians. Nevertheless, he does not leave us to wonder how or where we may get a glimpse of the unspeakable and unthinkable glories of the saints' inheritance, but points us to the Source whence we may obtain all the information on this interesting question, which God has deemed wise to impart to finite mortals. Whilst these things have never entered into the heart of man, whilst eye hath not seen them, nor ear heard of them, "God hath revealed them unto us by His Spirit."

No comparison can be made between the glories of this present world and that which is to come, for then "shall the light of the moon be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." Isa. 30 : 26. From the purifying fires with which God will burn up this sin-cursed earth will come forth a new earth, unmarred by transgression, glorious in the perfection of its beauty. Through the prophet Isaiah the Lord says: "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65 : 17. In this new earth "they shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat." Isa. 65 : 21, 22. Even the animals will show no ferocity, for "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock." Isa. 65 : 25. What a prospect is thus presented to the mind of man! No more toiling for a bare livelihood; no more dread of poverty; no more homeless wanderers; no more funerals; no more tears; no fear of blood-thirsty animals. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Every part of the earth will again reflect the perfection of its Creator, just as it did before the entrance of sin. No deserts will mar its beauty, for we read, "The desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it,

the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." Isa. 35 : 1, 2. The redeemed of the Lord, when they shall enter into the possession of the eternal home will see nothing in nature to cause the former things to be remembered, or come into mind. "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55 : 12, 13. "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes." Isa. 35 : 6, 7.

The physical disabilities which have caused so much suffering and distress of mind to the human family will find no place in the earth made new. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35 : 5, 6. Even in its present condition how much has been preserved to us by our merciful Father of the beauties of the natural world. How sad it is that so many thousands of our fellow-creatures are debarred from gazing upon the sublime magnificence of our mountains and valleys, or the symmetrical forms of our trees and shrubs. What a scene is presented to us at this season of the year, as we stand upon some hill-top and trace, by the bloom of the golden wattles, the course of a stream as it meanders through the valley. Do we ever realise what a blessing it is that our sight is preserved to us that we might feast upon such scenes as nature presents before us? Then again, the babbling brook making music on the stones, the gentle zephyr playing on the leaves of the trees, the song birds carolling their notes of praise; these all add to the charms of nature. But what a loss is theirs who hear none of this music. But to those who now suffer physical disabilities which debar them from participating in the joys of the natural world, and who lay hold of salvation by faith in Christ Jesus, is made the promise that in the great restoration the blind shall see, the deaf shall hear, the lame shall leap and walk, and the dumb shall sing.

Things which we cannot now understand will in the redeemed state become plain to our understanding. Now "we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor. 13 : 10, 12.

A view of the new earth was given to the Revelator. He said: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 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 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." Rev. 21:1-4.

This city, New Jerusalem, will become the metropolis of the new earth. For ages the people of God have longed for the time when God would wipe away the curse from the earth. Abraham, by faith, looked for the eternal city "which hath foundations, whose builder and maker is God." Heb. 11:10. This is the city of many mansions which Christ has gone to prepare for all them that love Him. John 14:2, 3.

Soon the time will come when He will come again to take His people to inherit those mansions. Are you getting ready to exchange the fleeting pleasures of temporal things for the imperishable glories of eternal things?

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely." Rev. 22:14, 17.

Everyone must feel gratified that the wholesale slaughter in the Orient has come to an end. Little did anyone anticipate the sudden termination of the Peace Conference at Portsmouth, U.S.A. Yet, how often does the unexpected happen. Japan comes out of the struggle with the attainment of all the projects which she set before herself at the commencement of the war, and, indeed, much more; but at what a cost. That such an expenditure of blood and treasure should be considered necessary in order to settle international complications and disagreements is a disgrace to civilisation. We rejoice that the war has terminated.

"There are few men who do not love better to give advice than to give assistance."

Wise sayings often fall on barren ground; but a kind word is never thrown away.—Arthur Helps.

"While it is yet day I must be about my Master's business; and he who helps me onward is twice my friend."

Character counts for more than money. It depends on mothers to bring up their children clean in life, clean in thought,—their sons as well as their daughters,—to inculcate courage in their daughters as well as their sons, and, above all, to teach them common sense.—Theodore Roosevelt.

Blessed be that Bread of Life that satisfies the hunger of the soul. Mankind has eaten to the full of the "bread of affliction," and struggled from the cradle to the grave for the bread of temporal sustenance; but now, out of the largeness of the abundance of the mercy of God comes the free gift of the bread of eternal life, which, if any man eat, "he shall live forever." We were shackled to sin; Christ has burst the shackles for us, and set us free. We were bound by transgression to the prison-house of the dead; but Christ is risen, and holds the keys of the grave, and will set at liberty every soul that has put his trust in Him. We have eaten of the fruit of our labour that could not give us life; He has given us in its place the life of God, that makes eternity ours, and will permit our feet to tread this earth when sin has been consumed. All this has come—has come to us—through Him who is the Bread of Life.—Selected.

SOME OF THE IMPORTANT QUESTIONS CONSIDERED

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State Schools?

For what were
they instituted?

To whom do
they belong?

How and by
whom are they
maintained?

Are they
designed to teach
religion?

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GENERAL ARTICLES

FROM OUR CONTRIBUTORS

Prayer.

More things are wrought by prayer
Than this world dreams of,
Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend!
For so the whole round world is in every way
Bound by gold chains about the feet of God.

—Tennyson

The Unspeakable Gift.—No. 2.

By R. Hare.

Given Forever.

One important feature connected with the bestowal of a gift is the fact that in making that gift the owner must transfer his right of possession to another without any reserve or limitation of time.

When a loan is made the owner may recall the favour, and thus all his rights concerning it may again be brought into active operation. But it is not so with a "gift." Once given it is given forever! In making a gift, the giver relinquishes all claim to the gift whatever it may be, and the gift can never be recalled. The right of possession is transferred to another, and so the gift becomes the property of the one to whom it is given.

With this thought in mind read again that wonderful passage—"For God so loved the world, that He gave His only Son, that no one who believes in Him might be lost, but that all might have enduring life." John 3:16.—20th Century New Testament. God "gave" His Son. Gave Him with all the tremendous responsibilities and possibilities involved in making the gift. Remember, then, that in making that gift, God must relinquish all claim to His Son, and that He must be given to man forever. Hence the title, "Son of man," by which Christ declared Himself among men.

Oh, think of it, child of earth; think of it! Son of the Highest, then Son of the lowest, so that the lowest might be lifted up to behold the glory of the Highest. Made the Son of man that we might become sons of God.

But the place made vacant by the loss of an only son cannot be filled again. If there were other sons in the same family a younger son might step up to fill the place once occupied by the first-born. But when the "only begotten" is given, the place thus made vacant must remain vacant forever. God, in His great wisdom, must have known all this, yet in His great love for man He gave the "only begotten Son"—gave Him absolutely and forever—that this world and the universe might know that the great Jehovah, who loved the Son, loved the sinner also. Loved the unholy so well that

He permitted the divine to become human, so that the human might touch the divine.

Upon an only son all ancestral titles, with the dignity and continuance of the family name, depend. Earthly kings guard with tender solicitude the son for whom the crown of royalty awaits, and monarchs mourn most deeply the loss of the "only son" with whom their ancestral glory must disappear. Abraham was called to offer his only son, and had it not been that he believed God would in some way raise Isaac from the dead, that offering must have been to him the cutting off of his posterity from the earth forever. It would have at once demanded the surrender of every hope and every ambition that parental love had twined around that only son.

So it was that in making the "Unspeakable Gift" God risked everything for man's sake. Had Christ failed in the obedience that the holy law of heaven demanded, the government of Jehovah would have been proved to be unequal and unjust in its demands, and, therefore, unworthy of ruling the intelligences of a universe. All that this would have meant to the great creation finite minds cannot determine, but it must in some way have finally brought ruin to the very kingdom of heaven itself.

Let it be understood, then, that the "Only Begotten Son" was the most important, and, at the same time, the most valuable gift that God could have offered to man. And when it is remembered that this great treasure must be given forever, and that in parting with this gift Jehovah Himself must suffer eternal loss, the marvellous love that could offer such a sacrifice becomes more marvellous still.

But God's demonstration of love is not yet completed. In the "ages to come," when the redeemed are permitted to "see His face," they will see also in that Father's house of many mansions the eternal evidence of the great love that God had for man in that vacant place still unfilled—the place made vacant by the gift of the "Only Begotten Son."

In His wonderful prayer Christ prayed that His people might finally be with Him "that they might behold the glory that He had with the Father before the world was." John 17:5, 24. They will behold that "glory," resigned for man's sake, and in that completed demonstration by the vacant throne they will learn to measure the love—that love which gave heaven's greatest treasure—more perfectly. That memorial will never be removed. It will remain there as the evidence of God's love and kindness to us in Christ Jesus through all the ages to come. Eph. 2:7.

Jehovah truthfully declares, "I have loved thee with an everlasting love." Jer. 31:3. Eternity itself will find that love still demonstrated and yet unchanged.

Ever since the time of his rebellion, it has been Satan's studied plan to picture Jehovah as a being cruel and revengeful, selfish, and unkind. Hundreds of the human race so regard the God of heaven to-day. The hellish attributes of the enemy himself have been attributed to the God of love, and in this way He has appeared to man as a creature of revenge. Under this false representation men have learned to hate the kindest and best of all beings. But the "gift of His Son" is one great step in the demonstration whereby God would reveal His true character to man. This demonstration will finally be completed, and then the universe will

know that Jehovah has loved with "an everlasting love."

"Were the whole realm of nature mine
That were an offering far too small;
Love so amazing, so divine,
Demands my life, demands my all."

"Vicarius Filii Dei."

By C. T. EVERTON.

From persons in various countries I have received inquiries about the inscription, "Vicarius Filii Dei," which is commonly believed to be inscribed upon the tiara of the Pope, and with the view of responding to these various inquiries, and settling a much discussed question, I have made a special effort to gain the desired information.

I have seen the tiara upon the head of the Pope on various occasions, when great functions were held in St. Peter's Cathedral, such as the jubilee of Pope Leo XIII., the coronation of the present Pope, etc. And on the occasion of the fiftieth anniversary of the Declaration of the Immaculate Conception, I had a position in the church very near where the Pope passed, and with the aid of an opera glass saw the tiara quite plainly. Also on a later occasion, when two "saints" were canonised, I had a reserved seat near the front of the church, and then saw the tiara exceptionally well. But in order to leave no possible room for doubt in this matter, I sought to gain the opportunity of seeing the tiara privately, and to examine it minutely.

Through the aid of a friend who is well acquainted with officials of the Vatican, we obtained a personal card from the private secretary of Cardinal Rampolla, which requested the person in charge of the Pope's wardrobe to show us whatever favour we might desire. Armed with such a document we felt sure that we would easily gain the desired privilege. But when we presented the card to the person in charge, we were informed that this Pope has forbidden absolutely anyone from seeing privately his apparel, and no argument would induce the officer in charge to grant us the favour, and so the case looked hopeless. But, nevertheless, we did not give up the task, but went here and there, and, finally, hit upon the official photographer of the Pope. We told him that we desired a photograph of the tiara, and also the opportunity of seeing the tiara close at hand. He said that he would try in some way to pass us in to see the tiara. When we returned he said that he had asked the authorities in charge about the matter, but they said that it was absolutely impossible for anyone to gain an admission to see the tiara, as it is kept in the private apartments of the Pope. But he finally made an agreement, without the knowledge of the higher authorities, with the underlings, whereby we might gain an entrance into the inner recesses of the Vatican, and see the tiara. One morning quite early we ascended the long staircase leading to the apartment of the Pope, traversing the hall where the Pope holds his private audiences, and the famous Sistine Chapel, and other noted rooms, and finally arrived at the private apartment of the Pope, and stopped in the room where the Pope dresses himself for the great functions in Sistine Chapel. Here we were given an opportunity of seeing the tiara close at hand. In fact, I held it in my

hand, and looked on the inside as well as on the outside of it. We also saw two other tiaras that had been presented to the Pope, one from France, and the other from Bologna, as well as the mitre of the Pope. I might say at this point that many persons confound the mitre of the Pope with his tiara. Now the mitre of the Pope is the tall cap that he wears on occasions of minor importance, and is similar to mitres worn by the bishops all over the world, only that it is more beautifully adorned. He wears his mitre as bishop of Rome, while his tiara is the triple crown which he wears as the sign of his authority as Pope. That there has never been an inscription upon the mitre is evident in the nature of the case, and, therefore, a careful examination of it revealed no writing whatsoever.

Now as to the tiara which is the triple crown worn solely by the Pope I shall say a few words. The present tiara has been in use since 1836, and was worn by Pius IX., Leo XIII., and Pius X. This is the official tiara with which the popes are coronated, and that they wear on great occasions. There is no tiara extant that was worn before 1836. For when Napoleon came to Rome on his famous pillaging tour he destroyed all the tiaras existing, in order to utilise the jewels and the precious metals contained in them. The present tiara, however, is a beautiful piece of workmanship. On the inside it is lined with white silk well padded. The ground work on the outside is a silver netting, and the three crowns are of gold set with many precious stones, among which are the following: The amethyst, the garnet, the emerald, the sapphire, the ruby, the topaz, etc., and each crown is lined with two rows of Roman pearls. On the top of the tiara is a cross of diamonds. But while we were pleased to see this brilliant crown, yet we were disappointed in not finding the object of our search, for the inscription "Vicarius Filii Dei" was nowhere to be found inscribed upon the tiara. We must, therefore, conclude that there has not been any inscription upon the official tiara at least since 1836.

The tiara presented to Pope Pius IX., on the occasion of his jubilee in 1865, also failed to reveal any inscription. The tiara presented to Leo XIII., in 1903, is of gold and silver, and contains three inscriptions, but none of them reading "Vicarius Filii Dei." The inscriptions that it contains are written upon the three crowns, and read as follows:—1. "Omne Regis CHRISTI PASTORUM PASTOR OVILE" (chief shepherd of the whole flock of King Christ). 2. "Nescius ERRANDI FIDE MORUMQUE MAGISTER" (Incapable of erring in the faith and master of customs). 3. "SACERDOS MAXIMUS IN TERRIS DIVINO JURE" (High Priest in the earth by divine right). Even these inscriptions are useful in showing the titles that the Pope assumes. But it is evident that the tiara in actual use, and that is officially recognised at least since 1836 reveals no such inscription as "Vicarius Filii Dei." The question naturally arises as to whether this fact that the tiara fails to reveal any inscription has any real bearing on the interpretation of the number six hundred and sixty-six as applied to the Pope? It seems to me that this fact in no way changes our interpretation of that text in Rev. 13:18. For this verse does not indicate that the inscription must be written necessarily upon the tiara, but to fulfil the specifications of the text it is sufficient that this inscription is recognised by the Pope as his title. And that this title is officially applied to the

Pope is unquestionably true. However, I shall not leave the question at this point, but shall endeavour to prove in another article that also upon the tiara has been found the inscription "Vicarius Filii Dei" at one time. But to be perfectly correct in our statements we cannot say that there is an inscription of this nature on the tiara at present.

The Apostles and the Sabbath.

By W. N. Glenn.

Yes, Paul taught the seventh-day Sabbath to the Gentiles. He didn't make a message of it, because it was not necessary; the Sunday heresy had not yet found its way into the church. The disciples of Christ in Paul's time kept "the Sabbath according to the commandment," and when the Gentiles were converted they naturally followed the example of other Christians. There was no Sabbath issue at that time because there was no apostasy on that subject, as there is in these last days.

When Paul and Barnabas came to Antioch in Pisidia, and the Jews rejected their message, "the Gentiles besought that these words [of the apostles] might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:42-44. Now nobody claims that this Sabbath day was any other than the seventh day; for every Bible student knows that the first day of the week is never called the Sabbath in the Scriptures. If the apostles were proclaiming a change of the Sabbath day, here was an excellent opportunity to say something about it. In those days the Jews were bringing all sorts of accusations against the Christian Church, but in no instance is there a charge of Sabbath-breaking.

In Corinth the apostle Paul continued a year and six months, working at his trade and preaching on the Sabbath day. He preached in the synagogue as long as the Jews would listen to him; and then, with some Jewish converts and the Gentiles who came to hear him, Paul held his meetings in a private house close by the synagogue. Here was another excellent opportunity to make mention of the observance of another Sabbath day than that observed by the Jews; but the record is silent on the subject. Paul, on his arrival in Rome the first time, "called the chief of the Jews together," and, among other things, said to them, "I have committed nothing against the people, or customs of our fathers." This is proof positive that he did not observe any other Sabbath day than that observed by the Jews.

Yes, the Christian ministers in Paul's day all taught the observance of the Sabbath day, and all the moral law of God. (See Rom. 3:31.) The Jews condemned them for ignoring circumcision and the ceremonial law, but never a word against them for violating the Sabbath of the Lord; and on nothing would they have made so loud a noise had there been any occasion for it. The Lord had proclaimed that He had not come to do away with a jot or tittle of the law, and the apostles did not assume to make any change. They held to their commission and taught what He had taught them.

The Wondrous Cross.

Isaac Watts, of Southampton, England, is called the father of English hymnody, preceding Charles Wesley in point of time, and probably surpassing him in the sustained quality and popularity of his work. He was an Independent, or Congregational, preacher, debarred from the universities for his religious views, and hindered in his work by infirmities and illness. He began the versification of the Psalms when he was eighteen years of age, and he published the complete work when he was forty-five. He also wrote a great deal of other religious poetry; all the great collections show more of his hymns than of any other writer's. He is also the writer of the sublime hymn, "The Wondrous Cross." Some authorities consider it the finest hymn in the English language, while the rest place it second only to Toplady's "Rock of Ages." There are four great hymns which are printed in more collections, translated into more tongues, and used in more congregations than any others; they are: "The Wondrous Cross," "Rock of Ages," "Jesus, Lover of My Soul," and "Coronation." These four were written within the space of one hundred years, the one by Watts being the first of them.

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it, Lord! that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most
I sacrifice them to His blood.

"See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

—Selected.

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BE RICH**

But if you have gained
your wealth at the ex-
pense of health

You are poor indeed

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World-Wide Field

Korean Sketches.

The Gospel in Korea.

It is said that Christianity first found its way into Korea in 1777, by the sending to that country of certain Jesuit writings in Chinese from Peking. From the very first, the new ideas spread rapidly, although the government was very determined in its opposition. Many were tortured and exiled; and the persecution continued till 1787. Four years later the first foreign missionary entered the country.

The work of Protestant missionaries in Korea is much more recent, dating back only about twenty or twenty-five years. But during this time the progress of the work has been quite remarkable. Various missionary societies of Europe and America have entered the field, and many thousands of the people have professed Christianity. As a rule the Korean people have laid aside their opposition to foreign innovations, so that the gospel may be freely proclaimed. There are also no laws to interfere with missionary work.

The missionary society of the Church of England began work in Korea in 1891. Bishop Corfe was the pioneer in this undertaking. Upon his arrival in Seoul, he wrote: "There are a large number of foreigners in Seoul,—chiefly Americans, and these mostly missionaries,—Presbyterian, Episcopal Methodist, and a few Non-Conformists from Canada, working on independent lines." Since that time many more missionaries have entered the field, and every year new workers are being sent out. A large number still make their homes at Seoul; but many other places, on the coast and in the interior, have been entered.

The missionaries in Korea have undertaken various phases of Christian work—evangelical, educational, and medical. Churches, schools, and hospitals have been established in various places. I can speak, from personal observation, only of the work established at Pyeng Yang, the ancient capital. The Methodists have several missionaries resident here; also a substantial brick church, and a well-built hospital, with physician's residence. All these buildings are within the city walls, but are pleasantly located on high ground. Just outside the walls, west of the city, the Presbyterians have purchased a piece of ground. Here are located the residences of the missionaries, also church, school, and hospital buildings. There are also a number of church buildings in the city. We saw one large church, just recently erected. The Presbyterians have their work well established, and their communicants are said to number over four thousand in this place alone. The work of the Methodists is more recent, and their churches are mostly located in the country round about.

We often hear the Korean Christians spoken of in terms of commendation; and our brief stay among them confirmed these reports. As a rule, they are teachable, and readily receive the truths presented to them. Further, they seem to possess the true missionary spirit,

and so are very active and earnest in communicating what they learn to others. Also, in spite of their poverty, they do remarkably well in supporting their work. It seems to be a rule for the native congregations to build their own meeting-houses. Those we visited had been so built, without any aid from mission funds. This way of doing cultivates a spirit of self-reliance that is wholesome.

The story of the entrance of the third angel's message into Korea may be briefly summed up here. Last summer two Korean believers, while in Kobe, Japan, came in contact with our workers there, accepted the truth, and were baptised. One of these went on his way to Hawaii, where he is faithfully living out the truth, but hopes soon to return to his native country and teach his countrymen. The other, while on his way back to Korea, communicated his new-found faith to a fellow passenger, who gladly accepted it, and upon his arrival at Chinnampo began to publish it among his friends and neighbours. Soon quite a company began to observe the Sabbath; and these sent an earnest plea for help to our workers in Japan. So Brother H. Kuniya went and laboured among them, and a few weeks later the writer joined him. As a result, seventy-one were baptised, and four small churches were organised. Many others were interested, and fifty or more of these began to observe the Sabbath, but needed more instruction before being received as members. Since our return we have been informed that others have received the truth, and have begun to obey it. And now these Korean believers are anxiously waiting for help—for some one to come and help carry forward the work thus begun. Though you may not be able to respond to this call, you can at least unite with us and them in prayer that they may not have long to wait. F. W. Field. Tokyo, Japan.

The British and Foreign Bible Society is raising a Centenary Fund to be held for emergency use. Out of the £250,000 planned for the fund, over £190,000 had been received by the middle of December. A considerable proportion of the gifts have come from foreign mission fields. Dayaks in Borneo, who "used to collect human heads as boys collect postage-stamps," have sent their contribution; former cannibals from Oceanica prepared copra, and have given that; women have sat down amid the war terrors of Manchuria, and have made embroideries to send; child widows in India have given the pet kid or the pet hen; black Australians of North Queensland have dived for oyster shells, and have given them. This is a revelation that great multitudes in all parts of the world have actually used the Bible in their lives, and have found that it works.

NOTICE.

Notice is hereby given to the members of the constituency of the SYDNEY SANITARIUM AND BENEVOLENT ASSOCIATION, Ltd., that the third Annual Meeting of the said Association will be held at the Sydney Sanitarium, near Wahroonga, N.S.W., the general office of the company, on SEPTEMBER 21, 1905, at 11 a.m. The object of the meeting is to consider the annual report and balance sheet, and to transact any other business that may legally come before the constituent body. A full attendance is desired.

E. M. GRAHAM, Secretary.

HOME AND HEALTH

Isolation.

A farm house hid away among the trees;
A hill-top whence the prospect is afar
And sight the purple mountains only bar;
Broad acres swept by perfume-laden breeze;
The toilers busied yonder in the field;
The cattle browsing on a swale of green;
The scattered sheep with rocky knolls between;
A patch of ripened grain, a precious yield!

How distant is the world,—that smoky vale
In which the village bustles, then the kill
And farms beyond! This solitary hill
Gives refuge from life's crowded, dusty trail.
Here she and I, far from the wearying throng,
Alone and busy, find each day a song.

—Addison P. Foster.

A Physician's Charges against Alcohol.

At a recent meeting of the Women's Union of the Church of England Temperance Society, Sir Frederick Treves stated that alcohol is a curiously insidious poison, producing effects which seem to be relieved only by taking more of it—as is the case with morphine or opium. Referring to the statement often made, that alcohol is an excellent appetiser, he said that the appetite needs no artificial stimulation; if the body wants feeding, it demands food. Again, it is supposed to be strengthening, whereas the acme of physical condition is impossible if any alcohol is used. Its stimulating effect is only momentary, and after that the capacity for work falls enormously. As a work producer it is exceedingly extravagant, and likely to lead to physical bankruptcy. In the Ladysmith relief column, which Sir Frederick accompanied, he observed that the first men to drop out were the men who drank. The fact was as clear as if they had been labelled.

In making these statements he was not speaking of excessive drinking. No man is at his best who works on even a moderate amount of alcohol. Fine work can not be done under that condition. That the use of alcohol is absolutely inconsistent with a surgeon's work, or any work demanding quick and alert judgment, is becoming more and more recognised by professional men, who are discontinuing its use. Having spent the greater part of his life operating, Sir Frederick Treves is prepared to say, with Sir James Paget, that those he most dreads to operate on are the drinkers.

"Odd bits of celery, if washed and dried slowly in the oven, will keep for weeks, and can be used for flavouring soups, gravies, and stews."

"When boiling green vegetables, add a bit of sugar to the water. It preserves the colour quite as well as bicarbonate of soda would, and is not so injurious."

Home Manners.

Seldom is there so just and at the same time so pointed a comment on manners as is contained in an incident reported by the London "Chronicle." A young girl boarded with an elderly woman, who was not only landlady, but assumed for her also the place of parents. The girl had been out one evening. Upon her return a young man accompanied her as far as the door.

"He is my brother," said the young woman.

"Your brother!" replied the cynical old lady. "Why, I saw him raise his hat to you when he walked away!"

Do the young men deserve so severe a comment? Many, perhaps most, of them do. They are not always the boorish, rough, and uncultivated young men, either; nor is their incivility confined to their sisters. It is usually a family affair, not at all personal or exclusive; simply the carelessness which comes from familiarity. But it robs life of a charm fine enough to be classed among the moralities.

There is nothing which will so quickly restore the beautiful old-fashioned courtesy of husband to wife, brother to sister, and children to parents as intellectual honesty. A young man was entering a reception room with his wife when he stepped upon her gown and stumbled. In his annoyance he exclaimed:—

"Bother it, Mary! I wish you would either hold your dresses up or have them made short."

The wife made no reply for a moment. Then she said, pleasantly:—

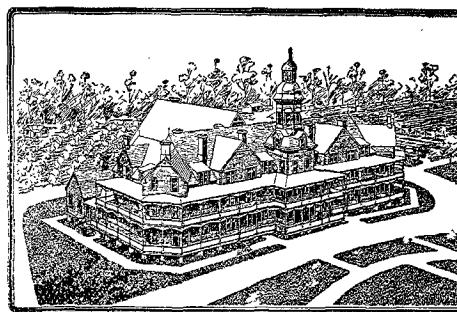
"Charles, if it had been some other woman whose dress you had stepped on, what would you have said?"

The young man was honest with himself. He turned red, but he answered frankly:—

"I should have apologised for my awkwardness, and I do apologise to you, my dear. I am ashamed of myself."

We are all ready to do for those who are nearest to us without stint or complaint, and we take pleasure in it. We ought also to remember that to give pleasure the deed should be framed in courtesy. A mother, a sister, or a wife, of all women, ought not to miss the consideration which mere acquaintances claim as a matter of course.—"Youth's Companion."

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Remember Thy Creator.

F. E. Belden.

Remember thy Creator
Ere youthful days depart;
While yet life's morning sunlight
Is beaming on thy heart.
Remember, O, remember
The God who reigns above;
Let every heart, with gladness,
Remember now His love.



(ALL RIGHTS RESERVED).

By Agnes Bell.

Chapter VI.



without questioning if anything were amiss. "You are late, Fred," she said; "Marie is home some time ago, and papa will soon be here."

Fred said nothing, but passed on to his room.

When all were gathered around the table for the evening meal, his father in the course of his conversation glanced now and again towards Fred, who sat in silence and with a pretence at eating his meal.

"What ails you, Fred?" said his father at length.

A troubled expression came over Fred's face, as his father regarded him; for he felt that there was no use

in further concealing his trouble, and he wished also to relieve his mind.

"Something has gone wrong to-day at school," said his father. "What is it? Have you been in the quicksands?"

Fred felt inclined from his experience to say yes.

"Now tell us what happened," said Mr. Langley.

"In the dinner hour," began Fred, "three of us went down the river in Max Rigby's boat, and we pulled ashore opposite Smith's orchard for a rest.

"Max said Smith's apples looked good, and he for one was going to have some.

"Yes," said Leonard, "let us have some."

"They asked me to come with them, but I told them that I did not have any money to pay for the apples, and so I thought that I had better stay with the boat.

"They both laughed, and Max said, 'Isn't he simple? There are other ways of getting apples besides buying them,' and, oh, father, I saw that they were going to steal Smith's apples; for Max said that stolen apples were sweeter than bought ones any day, and that he knew the run of the orchard, and that Smith would be in town to-day, and that he had a lot of apples, so would not miss a dozen or so.

"With that he and Leonard ran off, and I was left with the boat.

"In a short while they returned with their pockets filled with apples, and jumped into the boat. Max said that we would have to pull hard, for we would be late for school, and that the teacher would be angry, and want to know what kept us.

"Have some apples," Max said to me, but I told him that I did not wish for any.

"Are you going to tell on us, Langley?" they asked.

"I said no, but that I wished that I had not come with them.

"They then said that they would not believe me, and called me all sorts of names, and said that if I would eat an apple, then they would trust me.

"Leonard then offered me two, and asked me to prove the truth of what I was saying by eating them.

"When I had eaten them, Max said, 'We are all in the same boat now, Langley,' at which Leonard and he laughed loudly.

"You have eaten the apples," Leonard said, 'so you are bound to stick by us; besides old Smith will never know.'

"This is jolly good fruit," said Max, 'Rip-stone-pippins,' said he, smacking his lips and winking at Leonard.

"The one I have," said Leonard, 'is a Golden russet. What was yours, Fred?' said he, 'Early Margarets or Five crowns?'

"No," replied Max, 'by the look on his face he has been eating crab apples,' at which they both laughed.

"I could see, father, that I was caught in a trap.

"When we arrived at school the lesson had commenced, and the teacher asked Max what kept us late, and where had we been. He answered by saying that we were having a game of football, and did not hear the bell ring.

"We were not very long in when the principal opened the door, and walked into the room followed by Mr. Smith; and, oh, father, he looked angry and excited, and he had in his hand some broken branches of apple trees.

"Max whispered to me, and said, 'Now we are in for it, Fred, but remember your promise, and don't tell; we were playing football, you know.'

"The principal called the school to order, and looking round on all he told us that Mr. Smith's orchard had been entered by some of the boys, and the apples had been stolen, and that some of his choice trees were broken. He asked those who had done this to stand up.

"I looked at Max, but he frowned at me, and the



Apples Pleasant to the Eye.

principal saw him. He then turned to Max, and asked him if he knew anything about it. Max replied that he did not. The principal then requested him to say what he did during the dinner hour. Max said he played football.

"Who were you playing football with? he was asked. Max replied that he was playing with Leonard King and Fred Langley. The principal then asked Leonard if that were so, and he said yes. Then he asked me if I was playing football with them, and I answered, no, sir. Then he asked me if I knew anything about the stolen apples. I said I did, but that I had promised not to tell.

"And, oh, father, he questioned me till he got it all out of me. He also said that the receiver was as bad

as the stealer, but that I was at least truthful.

"The principal then punished Rigby and Leonard severely, and as I had not entered the orchard he let me off with a caution," said Fred, smiling.

"Oh," said Marie, "I wonder if Max and Leonard enjoyed the latter part of the entertainment as much as they did the Rip-stone-pippins? It seems to me that it was their turn to partake of the crab apples."

"Be quiet, Marie," said her father.

"I see, my boy," said Mr. Langley. "I am sorry that you eat the apples, and that you got mixed up in this business, but I am glad that you told the truth.

"Thieving is one of the worst quicksands that Satan ever invented, and it goes hand in hand with lying, and if the first is done, the other is always resorted to.

"Now, Fred, take warning from the lesson which you have received to-day, and always refuse to have anything to do with those who wilfully do wrong.

"I thought better of you, Fred, and that you had more to you than to be led into such a position. You should have had more moral backbone than to have taken their apples.

"What is a man or a boy worth who has not an honest independence of character. You had better cut the acquaintance of those boys; for they are not good companions for you, and lying lips are an abomination unto the Lord, and the eighth commandment says, 'Thou shalt not steal.'

"You see, Fred, those boys were enticing you on to the quicksands, in which they were deeply in themselves, and many a life has been wrecked by starting out as those boys are doing.

"I am glad it is no worse with you than it is, and I hope for the future you will be more decided in your actions."

"Yes, papa," said Fred, "I felt that I was on the quicksands right enough, but I was there before I was aware. But I am out now," said Fred, brightening up.

Uncle Ben's Letter Box.

[We will always be pleased to hear from our little readers, and will try to find room for a reply. Write neatly, and tell us about your home and Sabbath School and what you are doing for Jesus.]

[We are pleased to publish the following little note :—

Dunedin, N Z.

Dear Uncle Ben,—I like to read the "Signs of the Times," and hear all the news. I am six years of age.

CHARLES HENRY KEAST

[Thank you, Charlie. Mind you don't miss the best news of all when you read our paper—the good news of salvation.]

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"The census of the Philippine Islands, recently completed, shows that ninety per cent. of the people are civilised, but that more than half of the inhabitants are unable to read or write. Wage-earners form forty-three and one-half per cent. of the civilised population. The density of population is sixty-seven per square mile. The total population, as given for 342 independent islands, is 7,635,426. This is a little more than four times as great as it was one hundred years ago."

Rome's Benefit.

Rome has a prospective harvest in the recent religious liberty decree issued by the Czar of Russia. The effect is especially noticeable in Poland, as indicated by the following telegram, dated Warsaw, May 23:—

"Since the promulgation of the Emperor's ukase concerning liberty of worship, and abolishing the religious disabilities of the Roman Catholic Church and other religious communities, 26,000 persons are reported to have left the Russian Church for the Roman Catholic Church, in the governments of Seidlitz and Lubin. The censor has ordered the press not to make any reference to the subject. In one village of 680 inhabitants, 678 have changed their faith."

This indicates that the change is not so much a matter of doctrinal belief as of political prejudice. The Poles all hate Russia, of course, and leaving the Russian Church is all the means they dare use to manifest their hatred in a practical way. It is safe to say that all the changes from the Orthodox to the Roman Church will be mainly on this account, even in Russia: for the difference between the two religions is entirely a matter of detail in formalism, and not in fundamental doctrine. The despatch also states that "the authorities of the Russian Church are taking stringent measures to prevent these desertions."—Selected.

Obituary.

JOSEPH GILPIN.—Husband of Sister Gilpin of the Hamilton, New South Wales, S.D.A. church, died at Bruncker Road, Hamilton West, May 26th, 1905, of intestinal tumor. Mr. Gilpin was born at Whitehead, England, in 1856, and came to Australia when a boy, where he spent forty years. He was kind-hearted, frugal, and respected by his fellow workmen. Though not a church member, he loved the service and word of God, and before his death experienced what he and others believed to be a change of heart and hope of eternal life. The funeral services at both the house and the grave, conducted by the writer, were largely attended by relatives and friends. He rests in beautiful Sandgate Cemetery. His wife and family and other relatives have our sincere sympathy in their irreparable loss.
G. B. Starr.

DIGGINS.—On the 13th August, 1905, at Normanby Street, Windsor, Mabel May, the dearly beloved daughter of Sister G. Diggins, died. She was unable, through illness, to attend our services at Windsor church for a considerable time, and was a patient sufferer during the last four months. At the home a service was held based on Ps. 90 and a portion of John 11. Also at the graveside, in the St. Kilda Cemetery, before a goodly number of relatives and friends, we presented promises of comfort and hope to a first or "better resurrection" of the "blessed and holy" to take place at the second coming of Christ. A sorrowing mother, sister, and two brothers are left to mourn their loss.
J. H. Woods.



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A Cause for Russia's Failure.

It is said that of Russia's immense population, only 5,484,594, or about 25 per cent. of her children of school age, are at school, while Japan has under instruction 5,351,502, or 87 per cent. Russia, with all her territory and all her boasted resources, spends but about £2,400,000 annually on primary education, while Japan, with one-third the population, spends for the same purpose nearly £3,200,000. These figures speak volumes for the intellectual advance of Japan as compared with Russia, the more so as it is but a generation since Japan began the work of education on modern lines.—"Missionary Review."

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