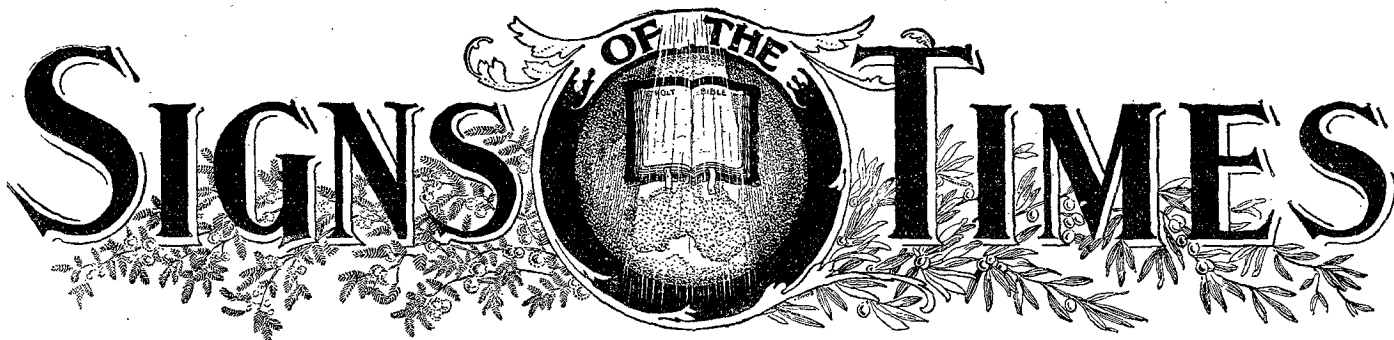


# SIGNS OF THE TIMES



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ONE PENNY



## Love Never Faileth



1 Cor. 13:1-13. R.V.

*IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.*

*And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.*

*And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.*

*Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.*

*Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.*

*For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away.*

*When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.*

*For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known.*

*But now abideth faith, hope, love, these three; and the greatest of these is love.*

### A False Accusation.

In the March issue of the *Malaysia Message*, the Methodist organ in Singapore, there appeared a letter accusing Seventh-day Adventists of teaching that the Saviour "had a sinful nature like unto fallen, depraved man." The writer of the letter rightfully waxes eloquent over the sinlessness of Jesus Christ, and quotes many scriptures in support of this universally accepted truth. It would, perhaps, have been wiser had he first made sure of the truthfulness of his accusation, for it speaks little for his charity toward Christians of another denomination to publicly accuse them of blaspheming the name of Jesus, the Saviour of the world, and that falsely.

It is true that we believe and teach, even as did the apostle Paul, that Jesus Christ, "who knew no sin," was *made* to be sin for us, that we might be *made* the righteousness of God in Him, and in order that no misunderstanding of our position on this question can possibly arise we have reprinted, from two of our published books, articles which clearly set before the world the doctrines of Seventh-day Adventists concerning the nature of Christ. One of these, "The Word Became Flesh," by Mrs. E. G. White, is taken from "Desire of Ages," a standard work which has run through several editions, and whose sale is increasing year by year. The other, "In All Things Like," by A. T. Jones, is taken from a new book, entitled "The Consecrated Way." We invite our readers to examine carefully the statements which are made in these two articles, and to compare them with the Scriptures. Possibly, to a superficial reader, some of the statements may, at first blush, appear as though we taught that Christ had a sinful nature, but we are confident that no one who will, without bias, prayerfully study these articles will continue to retain any such idea concerning our teaching. After showing from the Scriptures that Christ was literally *made* in all things like unto His brethren, Pastor A. T. Jones goes on to say:

"It must never be forgotten, it must be borne in mind and heart constantly and forever, that in none of this as to man, the flesh, sin, and the curse, was Christ ever of Himself or of His own original nature or fault. All this He 'was made.'"

While Methodists and Adventists may not agree on the question of Sabbath observance, yet so far as we can gather from the published works of the Methodist Church, we are in perfect unison with our Methodist friends on the subject of the perfection of the character of our glorious Redeemer. Could anything express more clearly the relation to His Heavenly Father of Christ, the "sin-bearer," "the Lamb of God which beareth away the sin of the world," than the following extract, taken from "Methodist Theology," by C. O. Eldridge, B.A., p. 91:—

"He who was separate from sinners was, for our sake, numbered with the transgressors. He who had no sin of His own bare our sins in His own body on tree. Suspended there as the great Representative of human guilt, the second Adam who came to pay the penalty incurred by the first Adam, God dealt with Him as a sinner, and He who in the past had never ceased to realise the Father's favour cried in bitter anguish, 'My God, My God, why hast Thou forsaken Me?'"

We fail to see any difference between this teaching and our own. Mr. Baird, the writer of the letter under discussion, affirms that "Christ was no sin-bearer during His life!" and declares that "to teach otherwise is the most blasphemous heresy." We would like to know when Christ became the "sin-bearer" if he did not do so during His life. Had not Christ voluntarily taken the sinner's place, He would never have met the sinner's doom. Christ has been the "sin-bearer" ever since He offered Himself as

a ransom for the human family. He is "the Lamb slain from the foundation of the world." Rev. 13:8. All the patriarchs and prophets who wrote and talked about the Saviour recognised Him as the Lamb of God. Their offerings of bulls and goats were only typical, merely object lessons; "for it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. What did Isaiah mean when he said, "Though your sins be as scarlet, they shall be as white as snow"? Before Christ commenced His earthly ministry, John the Baptist recognised Him as the sin-bearer, and pointed Him out as such, saying, "Behold the Lamb of God, which beareth away the sin of the world." John 1:29, margin. Was John's statement true or untrue?

Seventh-day Adventists believe and teach similarly, as the following extract will show:—

"Christ is the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. In Jesus, as shown in types, as shadowed in symbols, as manifested in the revelation of the prophets, as unveiled in the lessons given to His disciples, and in the miracles wrought for the sons of men, they have beheld 'the Lamb of God, which taketh away the sin of the world,' and through Him they are brought within the fold of His grace."—*Desire of Ages*, page 477.

If this teaching is "blasphemous heresy," then we stand convicted with patriarchs and prophets and apostles.

### Fruit an Antidote for Drink.

A WRITER in a European temperance journal calls attention to the value of fruit as an antidote to the craving for liquor. He says:—

"In Germany, a nation greatly in advance of other countries in matters relating to hygiene, alcoholic disease has been coped with successfully by the adoption of pure diet and natural curative agencies. The use of fresh fruit is an antidote for the drink craving. Working men have told me that fruit has often taken away the craving for drink. I met a clergyman recently who assured me that a diet consisting largely of fruit had taken entirely away a hereditary craving that had troubled him for years.

"The explanation is simple. Fruit may be called nature's medicine. Every apple, every orange, every plum, and grape is a bottle of medicine. An orange is three parts water,—distilled in nature's laboratory,—but this water is rich in peculiar fruit acids medically balanced, which are especially cooling to the thirst of the drunkard, and soothing to the diseased state of his stomach. An apple or an orange eaten when the desire for 'a glass' arises, would generally take it away, and every victory would make less strong each recurring temptation. The function is not so much to provide solid nourishment as to supply the needful acids and salines for the purification of the blood. Once get the blood pure, and every time its pure nutrient stream bathes the tissues of the body, it will bring away some impurity, and leave behind an atom of healthy tissue, until in time the drunkard shall stand up purified, in his right mind.

WHATEVER road he has to travel towards his goal, the traveller must not lose himself in the crossways, nor load himself with useless burdens.—*Pastor Wagner*.

WESTMINSTER CHAPEL, London, of which Dr. Campbell Morgan is pastor, from henceforth is to devote not less than one-tenth of its income to foreign missions; and the pastor is to preach once every month a missionary sermon.

## The Decadence of Sunday Sacredness.

"SUNDAY as a day of rest and worship seems gradually to be slipping away from us and fading into a common day," says Dr. Horton, an English divine who, after thus expressing himself, goes on to cite various reasons for this decadence, the first three of which we quote as follows:—

1. "People do not consider the commandment of the Decalogue binding in this day.
2. "The Roman Catholic Church has never really believed in what we call the Puritan Sunday, and the influence of this church is greatly felt in England to-day.
3. "The growth and enrichment of the Jews, who take their pleasures on our Sunday."

When considering the question of Sunday observance, it would be well for those who seek to uphold the sacredness of that day to remember that their arguments in favour of this institution of the church cannot be based upon any divine law whatsoever, nor even upon the practice of Christ or His apostles, for none of them ever taught anything concerning the sacredness of this day, neither did they keep it as a holy day. Only one instance can be cited in the entire New Testament where a meeting was held upon the first day of the week after our Lord's ascension, and that took place on what we now call Saturday night; while there are many references to meetings which were held upon the Sabbath.

Not a single inspired writer ever called the first day of the week "the Sabbath," and over a thousand years of church history passed into oblivion before any church dignitary ventured to transfer the divine cognomen of the seventh day to the first. The Gospels may be searched through and through for a single implication that the sacredness of the ancient Sabbath was to be transferred to Sunday, and no prophet of the Old Testament has ever voiced such an idea. Yet almost the entire Protestant world teaches that the Sabbath of the Decalogue is Jewish, and is not obligatory upon Christians. Is it any wonder then that "people do not consider the commandment of the Decalogue binding in this day," when the whole trend of modern theology is contrary to one of the plainest injunctions of that imperishable law.

Dr. Horton, in giving his second reason for the decadence of Sunday observance, utters a truth which is too frequently overlooked by Protestants; viz., the growing influence of the Church of Rome. Notwithstanding all that may be said to the contrary, the influence of this church in Protestant countries is becoming greater year by year, and will continue to do so until all the world will again "wonder after the beast." Rev. 13:3. It is true also that this church has never really believed in what Dr. Horton calls "the Puritan Sunday." Why should she? Sunday is an institution of the Roman Catholic Church, and she knows nothing of, and cares nothing for, a Puritan Sunday. The first Sunday law which was ever placed upon any statute book was placed there by a Roman Catholic emperor at the instance of that church which had helped him to attain the exalted position which he occupied in the political world. That law reads as follows:

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."

Mosheim, the famous church historian, says that after the enactment of this law, the first day of the week was "observed with greater solemnity that it had formerly

been." We may, therefore, conclude from the testimony of this historian that prior to the passing of this law, A.D. 321, Sunday was not observed as we now see it observed, for all classes, whether in town or country, were free to work at their respective occupations. There was, therefore, not very much of the Puritanical Sunday known when Rome ruled the world, and as her influence increases, the Puritanical ideas concerning Sunday, which came in as the power of Rome waned, will naturally give place to Roman ideas.

The third reason given by Dr. Horton surely cannot, or at least ought not, to be a very strong factor in the decadence of Sunday observance. As the Jews form such a very small part of the population of Great Britain, about one in every four hundred, surely the way in which one Jew spends the time on Sunday ought not to have any appreciable influence on three hundred and ninety-nine Gentiles. The fact is this: Religious institutions of all kinds are losing their hold upon the masses. The Methodist *Spectator* says, "Sunday cannot be kept by an Act of Parliament, or by dogmatic authority, but it comes under the law of the spiritual life, and must be kept by free men freely, because they are convinced of its incalculable blessing." No religious institution can be kept by an Act of Parliament, and any attempt to enforce men by law to keep Sunday, or any other religious institution, will result in no good to the individual or the community. "Let each man be fully assured in his own mind." Rom. 14:5, R.V.

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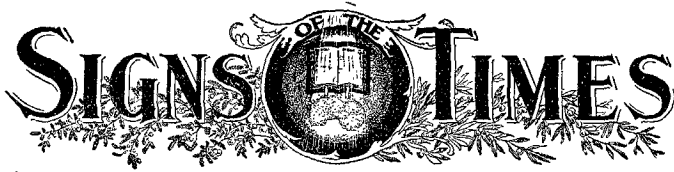
## Peace or War?

WHILE the Czar is calling the Powers together to discuss peace, says the *Spectator*, England is launching the biggest battleship afloat, and all the nations of Europe are busy polishing their arms. Lord Avebury's paper in the *Nineteenth Century* shows this in detail. Incidentally he shows how greatly peace proposals are needed. Workingmen have something to think over in the statement that some four millions of men are drawn from the ranks of industry, kept idling or drilling, both from an economic point of view the same thing, and the workers have to carry this burden of able-bodied men because of the fear of war. The "peace" establishment of Europe means a cost of £203,150,000 per year, that the ratepayers have to find. The sum would solve most of our social problems on the material side. The thing is growing swiftly and persistently. Lord Avebury prophesies an unparalleled explosion unless the growth of armaments is stopped. The only way to do that is to spread the Christ spirit.

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SUNDAY in Heligoland, says an exchange, begins at 6 p.m. on Saturday, when the church bell is tolled, and ends on Sunday at the same hour. In former years no vessel could leave port between these hours. Evidently the good people of Heligoland believe the injunction found in Lev. 23:32, but they are just one day too late, according to the third verse of the same chapter.

FATHER PAUL, a Roman Catholic priest, speaking recently in Dublin, said a million of money spent in starting industries throughout Ireland would be sufficient to keep the Irish people in their own land. Yet that sum was annually squandered on intoxicating liquors in Dublin alone.



A. W. ANDERSON, EDITOR.

WARBURTON, VICTORIA, APRIL 30, 1906.

**The Revelation of Jesus Christ.—No. 67.**

“And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.” Rev. 15:1-4.

AS THE latter part of this chapter and the whole of the succeeding one is devoted to the subject of the seven last plagues, it will, therefore, not be necessary to make any comment here upon the subject introduced in the first verse, as that will naturally follow in our study of the plagues; but we will proceed to examine the statements which are made in the remainder of the scripture quoted above.

After witnessing the trials and afflictions of God's people on earth, John's attention was directed to the ultimate triumph of their faith and the reward which their devotion to the cause of God brought them. “The sea of glass mingled with fire” can be no other than “the sea of glass like unto crystal,” which is before the throne of the Most High. Rev. 4:6. What a sublime change is to be made in the experience of God's people, who faithfully adhere to the principles of truth amid the trials and tribulations of the last days. Driven hither and thither by the oppressing hand of a church-ruled state, boycotted so that they cannot buy or sell, they will have little cause to hanker after the fleeting joys of this sin-cursed planet. But through the stress of the tempest which threatens to overwhelm them their faith pierces the gloomy darkness by which they are surrounded, and they fix their eyes steadfastly upon the goal which is set before them. Their zeal will make them to a degree oblivious of their untoward surroundings, and their desire after the eternal riches of heaven will cause them to forget those things that are behind, and to reach forth unto those which are before, and to press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:13, 14.

In previous articles considerable space has been devoted to an exposition of “the beast,” “his image,” “his mark,” and “the number of his name,” so we shall not require to devote any space in this brief article to an elucidation of these enigmatical metaphors. Concerning the meaning of these symbols we are not left in ignorance, for in the thirteenth chapter of Revelation a complete interpretation is given, which should satisfy every seeker after truth. In the Apocalyptic description of the controversies of the last days John seems to have noted one thing of paramount importance; viz., the conflict which is to be

waged against those who “keep the commandments of God and the faith of Jesus.” Rev. 14:12. Those who prefer to obey the mandates of men, and observe their customs and traditions, in preference to the unchangeable and eternal law of Jehovah, will be led to attempt to coerce all men to conform to their ideas of religion. The world will be divided into two great classes, those who yield their allegiance to the “powers that be,” irrespective of the requirements of the “Higher Powers that be,” and those who seek *first* the kingdom of God and His righteousness. The former will receive the plaudits of men, and will, for a short time, enjoy the excitement of riding on the waves of popularity, which, however, will soon break and engulf them in eternal ruin; while the latter will, during this life, receive the execrations of their fellow-men and the taunts and sneers which are the usual concomitants of an unpopular minority, but will be crowned by the King of kings victors over the powers of darkness, as represented by the beast and his image, and will stand before the throne of God and live through all eternity to the praise of His glory.

For an earthly crown men would wade through seas of blood. They would fight a duel with death itself, and risk all there is in this life or the next. For the crown of Spain Princess Ena of Battenburg has renounced and denounced the Protestant faith, esteeming the glitter of a royal crown of greater value than the principles of truth and righteousness. It is her right, however, as an individual, to choose for herself whether she will unite with the Roman Catholic Church or not; but it is evident that her change of faith arises, not from any change of belief, or because her conscience prompts her to enter the Roman fold, but wholly as a matter of expediency. The crown of Spain can be worn only by a Roman Catholic, therefore she becomes a papist in order to become a queen.

How many there are in the lower walks of life who are acting from similar motives. Self-interest dictates that they shall stifle conscience and follow the popular side, and they violate the principles of righteousness and truth in order to satisfy their earthly ambitions. O, that we could set before everyone of our readers the enduring riches, the unfading glories, the unending bliss which God has promised to all who will steadfastly adhere to His everlasting truth. Immortality must be sought for by “patient continuance in *well doing*.” Rom. 2:7. It is to those who overcome—those who “fight the good fight of faith”—that the crown of life will be given. We have a battle on hand, “not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places;” therefore the apostle exhorts us to arm ourselves with “the whole armour of God” that we may be “able to withstand in the evil day, and having done all, to stand.” Eph. 6:12, 13.

By learning to stand here we shall be entitled by and by to stand upon the glassy sea before the throne of God, having the harps of God, and taking part with the heavenly choir in singing the wonderful song of deliverance, which is entitled the “song of Moses and the Lamb.”

“Great and marvellous are Thy works, Lord God Almighty:  
Just and true are Thy ways, Thou King of saints.  
Who shall not fear Thee, O Lord, and glorify Thy name?  
For Thou only art holy:  
For all nations shall come and worship before Thee;  
For Thy judgments are made manifest.”

## General Articles

### God's Word and Plan.

O, HOW unlike the complex works of man,  
Heaven's easy, artless, unencumbered plan;  
No meretricious graces to beguile,  
No clustering ornaments to clog the pile;  
From ostentation as from weakness free,  
It stands like the cerulean arch we see,  
Majestic in its own simplicity.  
Inscribed above the portal, from afar,  
Conspicuous as the brightness of a star,  
Legible only by the light they give,  
Stand the soul-quicken'd words—*Believe and live.*  
—Cowper.

### "The Word Became Flesh."

BY MRS. E. G. WHITE.

SIN originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world.

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Mal. 4:2.

The plan for our redemption was not an after-thought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Rom. 16:25, R.V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world that He covenanted to give His only begotten Son, "that whosoever

believeth in Him should not perish, but have everlasting life." John 3:16.

Lucifer had said, "I will exalt my throne above the stars of God; . . . I will be like the Most High!" Isa. 14:13, 14. But Christ, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men." Phil. 2:6, 7, R.V., margin.

This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven and the homage of the angels. But He chose to give back the sceptre into the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted and life to the perishing.

Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me. . . . Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God." Heb. 10:5-7. In these words is announced the fulfilment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity—the invisible glory in the visible human form.

This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in "the body of our humiliation" (Phil. 3:21, R.V.), "in the likeness of men." In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men.

God commanded Moses for Israel, "Let them make Me a sanctuary, that I may dwell among them" (Ex. 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. "The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the only begotten from the Father) full of grace and truth." John 1:14, R.V., margin.

Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathises with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see "God with us."

## "In All Things Like."

BY A. T. JONES.

IT should be particularly noted that in the first and second chapters of Hebrews the thought and discussion concerning the person of Christ is especially as to nature and *substance*. In Phil. 2:5-8, there is presented the thought of Christ's relationship to God and to man, especially as to nature and *form*. Thus: "Let this mind be in you, which was also in Christ Jesus: who, being in the *form of God*, thought it not robbery to be *equal with God*: but *emptied Himself*, and took upon Him the *form of a servant*, and was made in the likeness of men: and being found in *fashion* as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8, and R.V.

When Jesus emptied Himself, He became man; and God was revealed in the Man. When Jesus emptied Himself, on the one side man appeared, and on the other side God appeared. Thus, in Him God and man meet in peace, and become one; "for He is our peace, who hath made both [God and man] one, . . . having abolished in His flesh the enmity, . . . to make in Himself of twain [God and man] one new man, so making peace." Eph. 2:14, 15.

He who was in the form of *God* took the form of *man*.

He who was equal with *God* became equal with *man*.

He who was *Creator* and *Lord*, became *creature* and *servant*.

He who was in the likeness of *God*, was made in the likeness of *men*.

He who was *God*, and *Spirit*, was made *man*, and *flesh*. John 1:1, 14.

Nor is this true only as to *form*: it is true as to *substance*. For, Christ was *like* God in the sense of being of the nature, in very substance, of God. He was made in the *likeness of men*, in the sense of being *like men*, in the nature and very substance of men.

Christ was God. He became man. And when He became *man*, He was man as really as He was God.

He became man in order that He might redeem man.

He came to man where man *is*, to bring man to Him where He *was* and *is*.

And in order to redeem man from what man is, He was made what *man is*:—

Man is flesh. Gen. 6:3; John 3:6. "And the Word was made flesh." John 1:14; Heb. 2:14.

Man is under the law. Rom. 3:19. Christ was "made under the law." Gal. 4:4.

Man is under the curse. Gal. 3:10; Zech. 5:1-4. Christ was "made a curse." Gal. 3:13.

Man is sold under sin (Rom. 7:14), and laden with iniquity. Isa. 1:4. And "the Lord hath *laid on Him* the iniquity of *us all*." Isa. 53:6.

Man is "a body of sin." Rom. 6:6. And God "hath made Him to be *sin*." 2 Cor. 5:21.

Thus, literally, "in *all things* it behooved Him to be made *like* unto His brethren."

Yet it must never be forgotten, it must be borne in mind and heart constantly and forever, that in none of this as to man, the flesh, sin, and the curse was Christ ever of *Himself* or of His own original nature or fault. All this He "was made." "He took upon Him the form of a servant, and was made in the likeness of men."

And in all this Christ was "made" what, before, He was not, in order that *the man* might be made *now* and *forever* what he is not.

Christ was the Son of God. He became the Son of man, that the sons of men might become the sons of God. Gal. 4:4; 1 John 3:1.

Christ was Spirit. 1 Cor. 15:45. He became flesh in order that man, who is flesh, might become spirit. John 3:6; Rom. 8:8-10.

Christ, who was altogether of the *divine* nature, was made partaker of *human* nature, in order that we who are altogether of the *human* nature "might be partakers of the divine nature." 2 Peter 1:4.

Christ, who *knew no sin*, was made to be *sin*, even the sinfulness of man, in order that *we*, who knew no righteousness, might be made righteousness, even the righteousness of God.

And as the righteousness of God, which, in Christ, the man is made, is *real righteousness*, so the sin of men, which Christ was made in the flesh, was *real sin*.

As certainly as our sins, when upon us, are real sins to us, so certainly, when these sins were laid upon Him, they became real sins to Him.

As certainly as guilt attaches to these sins, and to us because of them, when they are upon us, so certainly this guilt attached to these same sins of ours, and to Him because of them, when they were laid upon Him.

As the sense of condemnation and discouragement of our sins was real to us, when these sins of ours were upon us, so certainly this same sense of condemnation and discouragement because of the guilt of these sins was realised by Him when these sins of ours were laid upon Him.

Thus the guilt, the condemnation, the discouragement of the knowledge of sin were His—were a fact in His conscious experience—as really as they were ever such in the life of any sinner that was ever on earth. And this awful truth brings to every sinful soul in the world the glorious truth that "the righteousness of God," and the rest, the peace, and the joy, of that righteousness, are a fact in the conscious experience of the believer in Jesus in this world, as really as they are in the life of any saint who was ever in heaven.

He who knew the height of the righteousness of God, acquired also the knowledge of the depth of the sins of men. He knows the awfulness of the depths of the sins of men, as well as He knows the glory of the heights of the righteousness of God. And by this "His knowledge shall My righteous Servant justify many." Isa. 53:11. By this His knowledge He is able to deliver every sinner from the lowest depths of sin, and lift him to the highest height of righteousness, even the very righteousness of God.

Made "in all things" like unto us, He was in all points like as we are. So fully was this so that He could say, even as we must say the same truth, "I can of Mine own self do nothing." John 5:30.

Of Him this was so entirely true that, in the weakness and infirmity of the flesh,—ours which He took,—He was as *is* the man without God and without Christ. For it is only without Him that men can do nothing. *With Him*, and *through Him*, it is written: "I can do all things." But of those who are *without Him* it is written: "*Without Me* ye can do *nothing*." John 15:5.

Therefore, when of Himself He said, "I can of Mine own self do nothing," this makes it certain forever that in the flesh,—because of our infirmities which He took; because of our sinfulness, hereditary and actual, which was laid upon Him, and imparted to Him,—He was of Himself in that flesh exactly as is the man who, in the infirmity of the flesh, is laden with sins, actual and hereditary, and who is without God. And standing thus weak, laden with

sins, and helpless, as we are, in divine faith He exclaimed, "I will put My trust in Him." Heb. 2:13.

He came "to seek and to save that which was lost." And in saving the lost, He came to the lost where we are. He put Himself among the lost. "He was numbered with the transgressors." He was "made to be sin." And from the standpoint of the weakness and infirmity of the lost, He *trusted in God*, that He would deliver Him and save Him. Laden with the sins of the world, and tempted in all points like as we are, He hoped in God, and trusted in God to save Him from all those sins, and to keep Him from sinning. Ps. 69:1-21; 71:1-20; 22:1-22; 31:1-5.

And this is the faith of Jesus: this is the point where the faith of Jesus reaches lost, sinful man to help him. For thus it has been demonstrated, to the very fulness of perfection, that there is no man in the wide world for whom there is not hope in God: no one so lost that he can not be saved by trusting God in this faith of Jesus. And this faith of Jesus, by which, in the place of the lost, He hoped in God, and trusted God for salvation from sin, and power to keep from sinning—this victory of His it is that has brought to every man in the world divine faith, by which every man can hope in God, and trust in God, and can find the power of God to deliver him from sin and to keep him from sinning. That faith which He exercised, and by which He obtained the victory over the world, the flesh, and the devil—that faith is His free gift to every lost man in the world. And thus "this is the victory that overcometh the world, even our faith;" and this is the faith of which He is the Author and Finisher.

This is the faith of Jesus that is given to men. This is the faith of Jesus that must be received by men, in order for them to be saved. This is the faith of Jesus which, now in this time of the third angel's message, must be received and *kept* by those who will be saved from the worship of the "beast and his image," and enabled to keep the commandments of God. This is the faith of Jesus referred to in the closing words of the third angel's message: "Here are they that *keep* the commandments of God, and *the faith of Jesus.*"

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### **Sin is Want of Conformity to the Law of God.**

PROTESTANTS teach not only that sin is a specific evil, that it has relation to law, that that law is the nature and will of God, and that it takes cognisance of and condemns all forms and degrees of moral evil or want of moral excellence, but also that the formal nature of sin is the want of conformity to the divine law or standard of excellence. This want of conformity is not a mere negation, such as may be predicated of a stone or of a brute, of whom it may be said they are not conformed to the image of God. The want of conformity to the divine law which constitutes sin is the want of congeniality of one moral nature with another; of the dependent and created nature with the infinitely holy nature, which of necessity is not only the sum but the standard of all excellence. Herein is sin, that we are not like God. As the opposite of reason is unreason, the opposite of wisdom is folly, and the opposite of good is evil; so the opposite of divine holiness is sin. It matters not of what exercises or states in the nature of a moral being this opposition may be predicated; of deliberate acts, of merely impulsive acts, or of dispositions or habits; if opposed to the divine nature, it is sin, hateful in

itself and worthy of condemnation. There is a positive element, therefore, in all sin. That is, it is not merely the privation of righteousness, but it is positive unrighteousness. Because the absence of the one in a moral nature is the other. The want of congeniality with God is alienation from God, and, as the Scriptures say, enmity towards Him. The Protestant symbols and theologians, therefore, in defining sin, not merely as selfishness, or the love of the creature, or the love of the world, which are only modes of its manifestation, but as the want of conformity of an act, habit, or state of a man with the divine law, which is the revelation of the divine nature, have in their support both reason and conscience. This doctrine of the nature of sin is fully sustained by the authority of Scripture. The apostle John says that all want of conformity to law is sin. . . . It seems that some in the apostle's day were disposed to limit the demands of divine law, and regard certain things not specifically forbidden as lawful. In opposition to this, the apostle tells them that everything evil is unlawful; for the very nature of evil is want of conformity to law; he who commits sin commits *anomia*, for all want of conformity to law is sin. 1 John 3:4. With this agree also all the representations of Scripture. The words there used for sin in all its forms, express the idea of non-conformity to a standard. And besides this, the Bible everywhere teaches that God is the source and standard of all good. His favour is the life of the soul. Congeniality with Him, conformity to His will and nature, is the idea and perfection of all excellence; and the opposite state, the want of this congeniality and conformity, is the sum and essence of all evil.—*Chas. Hodge, D.D.*

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### **The Gates Ajar, No. 2.**

BY R. HARE.

#### **The Heaven and the Heaven of Heavens.**

HEAVEN is a reality, and "My Father's house" is the place where the angels dwell, where they "hearken to the voice of His word," and whence they hasten on their ministrations of mercy to man. It must of necessity be that there is somewhere a gateway leading to that home where Jehovah dwells, and where He shows Himself face to face.

The first heaven is the atmospheric expanse that surrounds our earth. This heaven moves onward with the world in its revolution round the sun. By its existence we are enabled to appropriate the warm rays of the sun and to enjoy the beauties of the morning, twilight, and evening shades. It is also the reservoir of life-giving oxygen that supplies the life of every living thing.

Beyond our atmosphere we reach the starry heavens, where revolving suns, rolling worlds, and pale moons forever hasten on their ceaseless marches. It is probable that each star-world has its first heaven, its atmospheric expanse, but beyond that there is still the starry heavens for all and each of the shining spheres. The extent of the second heaven cannot be measured by the measurements of man; for the mind grows dizzy, and the imagination staggers under the contemplation of its unmeasurable altitudes.

Our earth revolves round the sun, but our sun in turn revolves round a still brighter and greater sun—Alcyone, the brightest star in the group of the Pleiades. This great sun is 12,000 times brighter than our own light-bearer, and 1,800,000 of our years must pass before the sun and its

system can complete one revolution round this centre-world. Star-worlds and suns and systems all revolve, all roll and shine in glad obedience to the mandates of the Creator. But above all these revolving orbs that flash their blazing glories through the darkness of the second heaven we reach the highest point in the universe—the absolute centre round which the greatest of all suns must at last revolve—and that is the home of God.

There, in its eternal calm, that central universe abides—the home of light, “the land of far distances,” “the better country,” “My Father’s house.” And against the curtains of darkness and storm-mist and cloud-wreaths that veil the home of the Eternal, flashing star-worlds forever cast their glories in answer to the watch-tower splendours that flash along the heights of the glory-land.

In that central region the sons of God—rulers of the unfallen worlds—still congregate, as in the days of Job, in the great congress of heaven, and from that scene of brightness the ministering angels still hasten on their errands of mercy to this fallen and darkened earth.

But where is the gateway—“the way that the vulture’s eye hath not seen”—that leads up through the darkness that bounds the star-worlds and the star-glories of the second heavens to the “everlasting doors,” of which the Hebrew psalmist sung three thousand years ago? Where is the gateway, hidden though it may be from man’s darkened vision, through which the angels pass, and through which the light, not of earth, once flashed upon the weary Christ as He prayed upon the mount of transfiguration?

In Rev. 19:11 John declares, “And I saw heaven opened,” or, as the Twentieth Century Revision gives it, “I saw that heaven lay open.” Again we read, concerning the baptism of Christ, that the “heavens were opened” unto Him, and a voice came from the glory beyond, telling man of the beloved Son. Matt. 3:16, 17. Ezekiel also tells of the “heavens being opened,” so that he beheld visions of God. Eze. 1:1.

Where, then, is this opening that leads to the throne, and through which the prophetic gaze has sometimes passed into the heaven of heavens?

In the southern sky there is a remarkable constellation, in fact, the most remarkable in all the heavens. This constellation was named “Orion” by Ptolemy of Alexandria, an astronomer of the second century. But the name given to it in the Hebrew Bible, where it is mentioned three times (Job 9:9; 38:31; Amos 5:8) is *Kèsil*, meaning “fool or impious.” The “Encyclopedia Britannica,” article Orion, thus refers to this constellation:—

“The Old Testament name of this constellation appears to be *Kèsil*, the fool or impious. Amos 5:8; Job 9:9; 38:31. In Arabic and Semitic it is called ‘The Giant.’ Later writers (Cedrenus and the Paschal chronicle) speak of a personal identification of Orion with Nimrod.”

It may be that when God removed the garden of paradise to heaven—Paul saw it in the third heaven (2 Cor. 12:2)—that the men of the ancient world saw it ascend. God had protected that heritage by the flaming sword lest the foot of wickedness might press its sod. It was finally removed that the deluge might not destroy it. Hence it is that “we have in heaven a better and an enduring substance.” Heb. 10:34. An “inheritance undefiled, and that fadeth not away,” is there, “reserved” for the redeemed. 1 Peter 1:4.

The astronomers of that time would most naturally conclude that paradise had passed into the heavens where the brightest constellation appeared. And when, after the deluge, Nimrod, the impious, essayed to build a tower “whose top may reach unto heaven,” it was probably with the purpose in mind of reaching that celestial gateway through which the garden had passed. But his project was turned to confusion, hence the name “fool” given to that constellation by the Hebrews.

Is there in this constellation the gateway to the home of light? Does its glory cover the “everlasting doors,” of which the prophet sang?

## Is Every Word in the Bible True?

*“The question is often asked, ‘Is every word in the Bible true?’ and some timid believer, without stopping to consider, will answer, ‘Yes; of course it is;’ and so bring the eternal word into reproach. A false statement in defence of the Bible is just as displeasing to the Holy Spirit as any other untruth: it is, in fact, one of the most fatal of all untruths; because more depends on accuracy in this than any other matter—so much is involved. Many who are honest in everything else will hold a questionable position with reference to the Bible, because they believe it to be all there is of the word of God, and they have so pitiful a conception of it. It is to them but a lifeless thing, which must be defended. It has been treated all through the generations like an invalid that had to be carried on a pillow, when the fact is that it needs nothing of any man: it is the channel to usward, through which the revelation of God flows.”*

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# World-Wide Field

## China.

WHILE Pastor Anderson was visiting Amoy recently, we went up-country with Brother Keh for a three days' trip. While on this trip Pastor Anderson and I were impressed with the immensity of the work before us; just a medium-sized city has two or three hundred thousand inhabitants, while one like Canton has millions; and then at distances of about half a mile through the country are villages, each containing one or two thousand inhabitants. The question arose in our minds, How are we to warn all these people in the short space of time left to us, and with such a limited number of workers?

As we talked over the situation as we saw it while among these millions of people, we could not help but feel that our work here must be something of the nature of that of John the Baptist and the Saviour—going from city to city and from village to village, giving the message of warning, distributing literature containing the message, and trusting God for the increase, not expecting to stay, even in a large city, more than two or three weeks, and in the villages perhaps but a few hours. The message thus given would be sure, if given in the spirit and power of God, to awaken an interest in the hearts of the people, and so would spread from village to village and from city to city, so that in a comparatively short time all China could hear the gospel, and the honest in heart be gathered out for the kingdom of God.

I feared, when we came, that at least two years of comparative idleness, as far as aggressive gospel work was concerned, would be our fate, but I have been agreeably disappointed. Although giving a great deal of time to language study, there have been many opportunities for giving the gospel.

And now let me add just a few lines as a plea for help. We need workers. We need them now, so that we may make a united effort, and carry this immense land by storm. Send us young men who can learn the language, and who love the Lord. This is a grand place to be—because God is here, and is with this work.

W. C. HANKINS.

## Ceylon.

BROTHER H. ARMSTRONG writes of the work in Ceylon as follows:—

“As a result of our tent-meetings, several have been led to see many truths, including the Sabbath of the Lord. We are praying that they may have grace fully to embrace it and keep it holy. One man, with his wife, was threatened with excommunication if he continued to come to the tent and accepted the views of Seventh-day Adventists. Last Sunday morning, when they went to their church, they were asked if they believed the doctrines taught by us, and they answered, ‘Yes.’ They were then excommunicated and turned out of the ‘synagogue.’ They

came to my bungalow, and we had prayer and a Bible study together. We also arranged a meeting for every Sunday morning in their bungalow, where they will gather in their friends to hear the word of God. This brother was also dismissed from his work, because of his integrity and love for the truth. Others are also passing through persecution and trial. We do pray that the Lord may strengthen them by His power and grace.

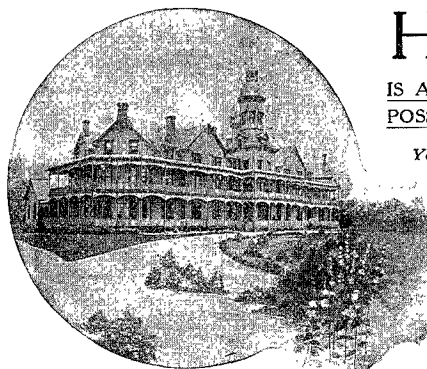
“Several of the ministers here have visited their flocks, warning them against the meetings in the tent. But we rejoice to say that some of their sheep, having grown thin and feeble on the barren moors of human tradition, desire to be fed in green pastures, and they still continue to come. We are called ‘sheep-stealers’ by some, but we rejoice in knowing that some poor wandering sheep are being received back into the true fold of Christ.

“There is much to encourage us in this work. It is true we have to do much patient toiling, and often we have seemed to toil in vain; but some are being gathered in, and we believe that here, after patient, faithful labour, will be found a loyal people, keeping the commandments of God, and having the faith of Jesus.”

*Colpetty, Ceylon.*

THERE is still an enormous demand for the Scriptures in China, says Mr Bondfield, agent for the British and Foreign Bible Society at Shanghai. Last year 1,300,896 copies were issued in the Celestial Empire, being an increase of 118,000 on the number issued the previous year.

IN the Mexican mission field, says the *Watchman*, there was a gain of twenty-two Sabbath-keepers during 1905. Two new companies were organised, and two new Sabbath-schools started. This means an increase of thirty per cent. in the number of Sabbath-keepers, while the Sabbath-school membership has increased from forty-two to seventy-eight. This is an encouraging gain, when we consider that the few labourers in this mission have to meet the fanaticism and prejudice of a hard Catholic field.



## HEALTH

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## Home and Health

### On Quarrels.

'TWERE better we had never met  
Than thus to wrangle;  
The life in which there's constant fret  
And endless jangle  
Is like a harp all out of tune,  
Or blinding sand blown o'er the dune.

Our life should flow like gentle stream  
That sings through woodlands;  
Not break like storm or wild bird's scream  
On frowning headlands;  
God's benediction rests on peace,  
And angels smile when quarrels cease.

—Robert Auchterlonie.

### Influence and Responsibility of Mothers.

BY MRS. L. D. AVERY-STUTTLE.

JUST across the street there is a badge of mourning upon the door. A widowed mother is bowing her grey head in anguish unspeakable; her firstborn—the beginning of her strength—has taken her own life. In shame and misery, her name a byword and a disgrace, she has sought refuge in the grave from the accusing eyes of the world.

Who can fathom the grief of that mother's heart? She can remember well enough the day when the poor outcast was pure and beautiful and innocent. What a little time it seems since those white lips first learned to lisp the sweet word "Mother." It seems like a horrible nightmare from which she must soon awaken to embrace once again her daughter, pure and fair as of yore.

How has it all happened?—Ah, sad memory goes back to the time when the little daughter first began to manifest those traits of character which at last have proved her downfall—her everlasting undoing. Gradually the little one had become more and more self-willed, and to need more and more the firm hand, mature judgment, and wisely-administered correction of the mother. But alas, and alas! the correction and reproof, if given at all, were tardy and ill-timed; and the conviction is forced upon the mother that she has **not** half realised the weighty responsibility of motherhood. O, if she had only estimated rightly her own influence over the child she had loved so well!

This is no fancy sketch. All over this unhappy land—in the church as well as in the world—mothers, yes, and fathers, too, are reaping a harvest of blasted hopes, and weeping tears of unavailing regret. They have not been faithful in training and influencing the tender buds of promise entrusted to their care.

"Children are an *heritage* from the Lord," says the wise man. Webster defines "heritage" as an "inheritance." What does the world think of one who squanders or lightly values his inheritance? What does God think of such an one?

The case of Esau is an example, and of him it is written: "Jacob have I loved, but Esau have I hated."

What was the trouble with Esau?—Oh, he didn't care very much about his heritage. He sold it for something to eat. He didn't stop to consider that his father would give him all the food he needed in his direful hunger, and yet he knew of his father's tender love for him—knew it well enough. It had been manifested in too many ways for Esau to doubt it. But he was hungry and impatient, and in his unreasoning folly he sold his birthright.

I wonder how many mothers, as they read these words, can see mirrored in their own lives the sad story of this foolish son of Isaac. How many, under-estimating the priceless value of their heritage, have sold it for a mess of pottage! Troubled and careful about many things, like Martha of old, they forget that the Father above knows all about their needs, and has pledged His word to be with them, even unto the end of the world.

"But I do try to do my duty by my children!" exclaims some busy mother whose hands are worn with toil, "please explain to me *how* I may sell my birthright, and what you mean by a mess of pottage."

Mother, when you spend more time putting the trimming on Mary's new dress than you spend in a whole month in teaching her the Bible reasons for the faith you profess for love, you are in grave danger of selling your birthright to the enemy of souls. When you give more thought and pains to the preparation of a dainty lunch with which to arouse the envy of the fashionable Mrs. A—whom you are entertaining, than to the study of the Sabbath-school lesson, or to the preparation of wholesome food for your children; when you hurry through your daily devotions, or neglect them entirely, that you may give more time to polishing the silver or finishing that new piece of embroidery—then look out; for you are in danger; and remember, your little daughter will catch the spirit of worldliness and carelessness which her keen eyes discern in her mother.

Children are great imitators—did you ever notice it? A little girl's highest ideal is her mother. A little boy's greatest desire on earth is to be like his father. How do I know?

See Janie strut about the room in her mother's long kitchen apron; it impedes her walk greatly, and is far from sightly—never mind; is she not very much like mamma?

What makes Johnny delight in wearing papa's hat and slippers, at vast inconvenience to himself?—Because papa *must* be imitated at whatever cost.

Mary and Annie are at play in the nursery: "See here, Annie," says Mary, "you be mamma, and I'll be Susan. We'll play it's wash-day."

"O, don't let's play that," expostulates Annie, "mamma just scolds and frets all day whenever Susan washes,—just scolds and scowls. I don't want to make my face all ugly puckers,—I'd rather play I'm mamma when the minister comes; *then* she just smiles and smiles every minute. Yes, and she has lovely cake and preserves for dinner. When I get big, I'm going to have the minister come every day."

Ah, these little ones are wonderful imitators! Mothers, what would you like to see your daughters imitate? Vice, or virtue? smiles, or frowns? See to it that the pattern set for them be such as you will wish it had been, when your account must be rendered to the Master who has said, "Suffer the little children to come unto Me."

"RICHES profit not in the day of wrath: but righteousness delivereth from death." Prov. 11:4.

# Children's Department

## Faithful Still.

I CANNOT do great things for Him  
Who did so much for me,  
But I would like to show my love,  
Dear Jesus, unto Thee.  
Faithful in every little thing,  
Dear Saviour, may I be.

There are small crosses I may take,  
Small burdens I may bear,  
Small acts of faith and deeds of love,  
Small sorrows I may share.  
And little bits of work for Thee  
I may do everywhere.

And so I ask Thee, Give me grace  
My little place to fill,  
That I may ever walk with Thee,  
And ever do Thy will,  
And in each duty, great or small,  
May I be faithful still!

—Julia Balch.

## A True Story.

I AM going to tell you a story which was told to me the other day by a friend, and perhaps it will help you, as it helped me, to see the beauty of taking pride in the performance of even the commonest tasks.

"When I was a little girl," she said, "I disliked very much to do mending; and as one of my duties each week was to darn the rents in my stockings, this task was a most disagreeable one to me, and one which I always dreaded as I saw the family ironing being sorted and folded away. But there was no escape from the object of my dislike; it was one of the unchangeable decrees of my wise mother that those stockings should be darned, and that by me.

"One day I was particularly obstinate about the matter, and mother, without any arguments or persuasions, shut me in my room and told me I must remain there until my task was done.

"I sat for a long time without doing anything except thinking hard and bitterly about my lot, then, at last, with

a very martyr-like air, I went to work and finally earned my emancipation.

"I immediately went to one of the neighbours and related the whole affair, dwelling particularly upon how much I thought I had been mistreated. The kind lady listened patiently to my tale of woe, then she said, 'Little girl, would you like to hear a story?' I was eager, of course, and so she began:—"I am going to tell you something that happened to me when I was a little girl. I had a beautiful new print dress, and one day I put it on and went out to play. I was so careful not to soil it, for mother had taken pains to make it just as I wanted it. I can never tell you how it happened, but I can feel the pang yet; I was climbing a tree, when all at once I looked down, and there was a big zig-zag rent in the side of the skirt. I burst into tears, for now my dress was ruined, and quickly I ran into the house to show it to mother. "Never mind, dear," she said, gently, "I'll mend it for you." And mend it she did, putting into it the most beautiful needlework I have ever seen. I sat by her and watched her ply the stitches with the airy deftness that a spider would put into his silken web. When she had finished, the work looked like a piece of beautiful embroidery. Every time I wore that dress and looked at that bit of exquisite needlework, I resolved to try to learn to mend as beautifully as mother did. Don't you think you could learn to like mending, dear, if you would try to make it look beautiful?"

"I said I thought I could, and from that day to this I have taken a genuine pleasure in doing the thing that I once so despised, and all because I have learned the pleasure there is in taking real pride in my work. And if I do say it to my own credit, one of the things that I can do best is mending."—*Our Boys and Girls.*

## "He's a Brick."

THIS is a common saying among the boys. It originated with the king of Sparta, who was showing an ambassador from Epirus over his capital.

The ambassador was surprised at finding no walls built for the defence of the town.

"Thou canst not have looked carefully," said the king. "Come with me to-morrow and I will show thee the walls of Sparta."

The next day the king showed the visitor his great army in battle array, and said:—

"Here are the walls of Sparta, and every man is a brick."—*Selected*

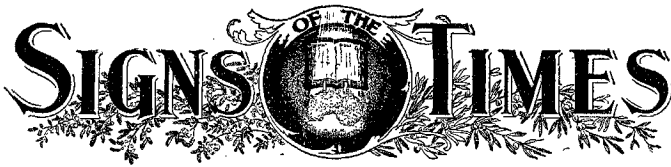
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UNUSUAL heat has been experienced in England recently, which has caused several fatalities.

A DESTRUCTIVE fire has occurred at Luang Prabang, an important town on the Mekong River, in Annam, Indo-China, by which 500 houses were destroyed.

In Chicago the chief of police has issued a notice, admitting that the present police force cannot be relied upon to protect life, and advising all women residents to remain within doors after nightfall. Five women have been brutally murdered on the streets during the last six months.

A NUMBER of religious fanatics who style themselves "Marianites" (followers of the Virgin Mary) have been creating considerable disturbances in Poland by attacking the churches in several towns and villages. In two recent fights which they have engaged in seven persons were killed and thirty were severely wounded.

DURING the recent eruption of Mt. Vesuvius the observatory, which is situated 2,218 feet above sea level, was in imminent danger of destruction. Notwithstanding the fearful experiences which the observatory staff were called upon to pass through by remaining at their posts, they risked their lives in the cause of science, and obtained some valuable seismic records.

Current Literature tells us, and seems to give considerable evidence to support its statements, that China is furnishing material for dark forebodings. Imminent revolution is the prospect. Over one million of the very best rifles have been ordered from European firms, and some Chinese educated in the German army are training the men. How long will it be before China becomes one of the mighty giants with which the world will have to deal?

## OBITUARY.

MILIANI.—Died at Prahran, Vic., Sister Eliza Miliani, aged 74 years, leaving a large family and circle of friends to mourn their loss. Sister Miliani accepted the last message under the labours of Pastor Robinson. After a long life of trial, borne with Christian patience and fortitude, she has been called to rest, and of her it can truly be said, "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Rev. 14: 13.

T. WHITTLE.

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DURING the Easter holidays Warburton was filled with visitors and tourists, many of whom visited our new factory, which seems to have added another interesting feature to the district. Much surprise is expressed at the compactness, combined with efficiency, of our plant, and many are the questions which are asked concerning our work and removal here.

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