

# SIGNS OF THE TIMES

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ONE PENNY

## THE CALL OF THE HOUR

BY T. WHITTLE.

**O**'ER the hurrying world, palpitating to-day,  
Surcharged with strenuous life,  
O'erwrought by the quick, restless, lightning-  
like play  
Of its swift-changing, increasing strife,

There rises a call, its deep echoes roll,  
Wafted over the tumult and din;  
Its sonorous note to the weak, fainting soul  
Renews hope and fresh courage within.

It is not a call for the orator's power  
To champion the cause of the wronged,  
Not a call to encounter the need of the hour  
By statecraft, resourceful and strong.

It is not a call for the patriot flame  
To kindle the mouldering mass;  
Not a call to the demagogue's blatant acclaim  
Of tinkling cymbal or brass.

Not these can assuage this sad world's deep needs,  
No sure panacea they find  
To staunch the deep wound that secretly bleeds,  
And its sin-stricken, broken heart bind.

It is not the call of a siren-like voice,  
Palliating the ruin of sin,  
Constraining the world to be glad and rejoice,  
Whilst death works its havoc within.

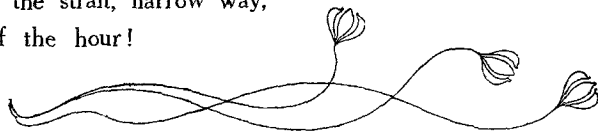
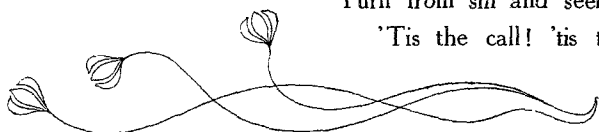
'Tis a heavenly call, 'tis a voice from on high,  
"Ye sinners! return and repent,  
Turn! turn ye, oh people, for why will ye die,"  
Is the strain of its pleading lament.

Put away every evil corrupting the land,  
Let rivers of righteousness flow,  
Let judgment and justice with mercy join hand,  
Every stronghold of sin to o'erthrow.

Draw back the dense curtains of hard unbelief,  
Let salvation's bright glory stream in,  
'Twill transmute into joy the stoniest grief,  
And gild with pure gold all within.

The call is for holiness, purity, peace,  
For love, large, warmhearted, and true,  
For the great and the strong, who from bribery cease—  
The staunch, incorruptible few.

Oh, list to the call, it is sounding to-day,  
Filled with heavenly cadence and power;  
Turn from sin and seek God, in the strait, narrow way,  
'Tis the call! 'tis the call of the hour!



## Holding the Winds.

By L. A. Smith.

THE opening verses of the seventh chapter of the book of Revelation present before us a remarkable picture, that of "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." This is at a time when the servants of God are being sealed in their foreheads with the seal of God, as described in the following verses, preparatory to the great final scene which shows the multitude of the saved gathered before God's throne. It is a scene which takes place in close proximity to the end of the world. The four angels are to hold the winds until the sealing work is accomplished, and then the winds are to be loosened and bring destruction upon the earth.

In these verses is to be found the explanation of conditions which exist in the world to-day. The spirit of revolution is astir. Multitudes are in revolt against the existing forms of government, the poor are discontented, and look with envy and hatred upon the rich and successful, and there are threats of armed revolt if other means now being tried do not succeed in righting the real or fancied wrongs of the labouring classes. In Russia revolution is already under way; and in Germany, Austria, Italy, Spain, and other countries the revolutionary sentiment is so strong as to cause serious and frequent political quakes, which shake the thrones of monarchy. The burden of military taxation, already intolerably great, is constantly growing heavier, and so unstable is the equilibrium under which peace is maintained that the slughtness of the cause which might precipitate a general war has for years been a subject of comment by newspaper writers. Yet all this time the winds of strife have been held, and many times when it has appeared that the dark cloud of war was about to burst over Europe, a mysterious influence has unexpectedly come in which has turned the course of events, and the threatening clouds have receded. Various explanations of the outcome are given in the papers; but the Bible explanation is that four angels are standing at the four corners of the earth, holding the winds of strife until the sealing work now in progress shall be accomplished.

It is well to remember at this time that these pent-up winds of strife have already given one noteworthy manifestation of their presence and power. This was in what is commonly spoken of as "the revolution of 1848." That was a movement which began with mysterious suddenness and went with a rapidity and power which swept everything before it, but was as suddenly and as mysteriously cut short. A writer who is familiar with the circumstances connected with the beginning of this revolutionary outbreak gives this description of it:—

"It is reported that one evening of that eventful year, when the courtiers of Louis Philippe, King of France, were gathered around him, he said, 'I was never more firmly seated on the throne of empire than I am to-night.' In the twilight of the next evening, wearing a pea jacket, disguised as a hackney coachman, he fled outside the walls of the city of Paris, seeking a refuge for his personal safety. The cause of this great and sudden change is said to have been the result of some movement on his part favouring the papal usurpation, which offended his subjects and his soldiers. He had on that day completed, in the city of Paris, a grand military review of the French army; and when their arms were stacked, he retired to the palace, when suddenly a small boy jumped upon a cannon, waving

a tricoloured flag, crying, 'Down with the pope! down with the pope!' The soldiers taking up the cry, it passed swiftly down the lines, gaining strength as it went, until connected with it was the cry, 'and down with the king!' In a few hours all Paris was a scene of wild confusion. The soldiers, with guns in hand, accompanied by a mob, were rushing for the king's palace. He, on being informed of the turmoil, hastened to escape in disguise.

"The commotion and unrest of France spread rapidly to other countries, and within three months all Europe was astir, and over thirty empires and kingdoms were in the greatest disorder. Thrones were burned in the streets, kings and emperors were fleeing and hiding for fear of losing their lives. Politicians predicted that there would be a general revolution of the governments of the world."

Suddenly and without visible cause, the agitation quieted down, and affairs resumed their normal course. Nobody could understand it. Horace Greeley wrote of it in the *New York Tribune*: "It was a great wonder to us all what started so suddenly that confusion among the nations; but it is a greater still what stopped it."

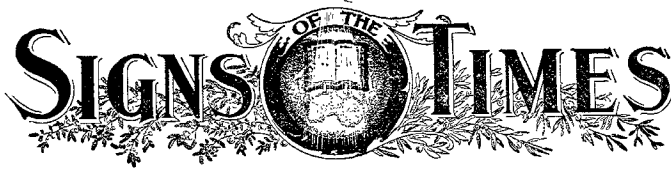
Senator Choate, in a speech in Congress, referring to this time, used these words: "It has seemed to me as if the prerogatives of crowns and the rights of men, and the hoarded-up resentments of a thousand years, were about to unsheath the sword for a conflict in which blood shall flow, as in the apocalyptic vision, 'to the bridles of the horses;' and in which a whole race of men shall pass away; in which the great bell of time shall sound out another hour; in which society itself shall be tried by fire and steel, whether it be of nature and of nature's God or not."

The sealing work, which was to gather out of the world a company sealed with the seal of God, had then only begun, having been ushered in by the message proclaiming the hour of God's judgment, and calling for a return to the observance of His Sabbath. Upon the point of Sabbath observance was to come the test which would show who were truly the Lord's, and who were not. The Sabbath commandment alone of all the ten contains the name and announces the sovereignty of the Lawgiver; and those who observe His Sabbath thereby signify that they are worshippers of, and belong to, the true God, the Creator. The great Sabbath reform message, which has now gone to all the world, was in 1848 only in its initial stage. There was a sealing work still to be done, and God stayed the winds of strife which had begun to blow upon the earth.

But the winds are only stayed, and the time will come when they must be loosed for their work of destruction; and then the scenes of 1848 will be repeated and continued without a restraining hand until government is swept from the earth by the lawless passions of men. The political volcano which broke out in 1848, though it has remained quiescent since that time, is by no means extinct. There are many signs of a renewal of the eruption. Now also the sealing work described in the prophecy is nearly completed. The four angels yet restrain the winds, but when this final work of God on earth is done, their hands will be loosened, and the pent-up destruction will break forth. Scenes not now dreamed of will then be enacted. The only protection at that time will be the seal of the living God.

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SIXTEEN million horse-power is available at Niagara for the use of man. Already 700,000 horse-power is being generated at the falls.



A. W. ANDERSON, EDITOR.

WARBURTON, DECEMBER 24, 1906.

### **Turning Unto Fables.**

PERHAPS nothing has contributed more to the diffusion of general knowledge than the education of the masses in the art of reading. All classes of people throughout the civilised world have, to a greater or lesser extent, acquired this useful art, and the natural desire to exercise their ability in this direction is well provided for by the unlimited supply of literature which is reeled off daily from the printing presses; and depots for the sale of periodicals and books are met with in every direction.

Travelling on sea or on land one cannot but be struck with the diligence with which everyone seems to be imbued with the apparent desire to acquire knowledge, and were one entirely unacquainted with the class of literature which is being so eagerly devoured, the idea would certainly be formed that the world had become very studious. Would that this were true. But, sad to say, the great bulk of this apparent studiousness is worse than wasted effort; it is positively injurious to those who indulge in it.

Inquiries made of the news vendors, where the people procure reading matter with which to while away leisure moments, reveal the appalling fact that a vast amount of literature is eagerly sought after which would better never have been printed. Much of the literature which finds such a ready sale adds nothing whatever to the world's stock of knowledge. Indeed, a great deal of it is based upon a false idea of life, tending only to create a morbid desire for unrealities, and unfitting the reader for the study of things concerning the every-day problems of life.

In a letter received at this office a few days ago, the statement was made that "the Bible had now become the least thought of book." This, of course, may be an exaggerated view of the case, but it is certain that amidst all the reading that is being done the Book of books does not occupy its rightful place in the affections of the people. That Book which God has given to the human family for its guidance and instruction, that Book which "is a lamp unto our feet and a light unto our path," is the one above all others which is becoming despised and neglected. Precious time which should be spent in seeking for light and truth in the sacred pages of the Word of God is wasted; yes, sad to say, even by professing Christians, in devouring wretched trash, which is ruinous both to body and mind.

Paul's exhortation in his first epistle to Timothy to "give attendance to reading" is excellent advice for every one living in this age of superficial reading. We know what kind of literature Paul referred to in his letter to Timothy, for in his second letter he said to his youthful co-labourer, "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All

scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:14-17.

The great apostle to the Gentiles evidently esteemed the Scriptures to be the most valuable piece of literature which could be placed in the hands of a young man. Furthermore, he solemnly charged Timothy "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom," to "preach the Word," urging, as his reason for pressing this duty upon him, that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:1-3.

Paul never made a prediction which is being more accurately fulfilled than this, for verily the time has now come when the "world will not endure sound doctrine." Nay, they will endure almost anything else sooner than "sound doctrine." Any rubbish or trash whatever is in greater demand to-day than "sound doctrine." The world has turned away its ears from the truth, and turned unto fables. But is it any wonder that such is the case? In the pulpit, alas! how little do men "preach the Word," much of the preaching to-day being little better than a burlesque of the gospel of our Lord Jesus Christ. Popularity must be maintained or the pews will be empty, therefore truth is abandoned and the Fountain of living waters is forsaken, while men who ought to know better, are spending their time and energies in hewing out "cisterns, broken cisterns, that can hold no water." Jer. 2:13. Well might the prophet ask, "What hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink of the waters of the river?" Jer. 2:18.

Christendom to-day is drinking of the waters of Egypt, instead of the Fountain of living waters. Egyptian and Babylonian mythology are frequently accounted of more authority than the Word of God, and, indeed, the speculations of so-called scientific men are almost universally accepted before the plain and positive declarations of God's Word. Men think themselves to be wiser than what is written, forgetting that "the foolishness of God is wiser than men." 1 Cor. 1:25. They esteem their own fables and speculations as of much more value than the truth which has stood the test for ages. Peter likened human strength and glory to grass: "All flesh is as grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you." Grass!—shaken by the smallest zephyr, withered by the heat of the sun, trodden under foot by man and beast—is chosen as a fit symbol of the glory of man; while the Word of God is described as "living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4:12. When the glory of man fades away like grass before a withering hot wind, the Word of God will shine on with intensified brightness, and through all the ceaseless ages of eternity the science of the plan of salvation, as portrayed in that Word, will be the science and song of the redeemed. Let us, then, give that Word its proper place in our heart's affections now. Let us make that our text-book from which to draw knowledge, enabling us to meet the trials

and experiences of every-day life. Let us make that our daily study, in order that we may be fitted for an everlasting inheritance with the saints in light, and we shall assuredly find it to be the Book of books, and shall be proof against all the scientific and philosophic fables of this unbelieving generation.

### The Gambling Mania.

A COMMENDABLE action on the part of a Presbyterian minister who is the pastor of the church at Yea, Vic. has been reported to the press. Disapproving of the pernicious practice of raffling at church bazaars, he tendered to the local church authorities his resignation because this genteel form of gambling had been carried on at a "fair," which was held some time ago in aid of the church building fund. Doubtless there are those who will consider this step an extreme one, and that the minister has taken a very narrow view of the matter, but for our part we cannot but most heartily approve of his action.

Gambling is becoming recognised as a national curse, and therefore drastic measures are deemed necessary to check its malignant growth. The legislatures of several of the Australian States are recognising the danger to the national well-being which lies hidden in the gambling mania, and are introducing laws for the regulation of betting. Concerning the efficacy of the anti-gambling laws, there is a great difference of opinion on the part of our legislators, but so far the experience in New South Wales goes to show that the new "Gambling Act" now in force in the sister State has operated most favourably in the diminution of gambling. Be that as it may, it must be evident to anyone that anti-gambling laws will not convert the chronic gambler into a model of rectitude, especially when ample provision is made for a man to satiate his appetite for this immoral practice on the racecourse by the very piece of legislation which has been enacted for the repression of gambling. It is somewhat of an absurdity for a State to penalise a man for gambling in one place while at the same time recognising other places as legitimate betting centres, where men may fleece each other by all the arts known to the devotees of gambling.

In the midst of all the stir that is being made over this question, it is all the more gratifying to see men who abhor this evil thing, manifesting their detestation of this national besetting sin in such a practical manner as the pastor of the Yea Presbyterian Church. The only thing a servant of the Lord can do when those with whom he is associated set their hearts to do evil, is to withdraw. This is one of the fundamental principles of the gospel. See 2 Tim. 3:5.

### A Staunch Teetotaller.

GENERAL FRED D. GRANT, the son of the greatest of American soldiers, in a press interview expressed the most positive sentiments on abstinence from drink. "Tell young men," he said, "that General Grant does not drink a drop of liquor—has not for eighteen years—because he is afraid to drink it. I tried to drink with extreme moderation, because I knew that alcohol is the worst poison a man could take into his system; but I found it was an absolute impossibility to drink moderately. Because moderate drinking is a practical impossibility, I became an absolute teetotaller—a crank, if you please. I will not allow it even

in my house. Drink is the greatest curse, because practically all crime and all disaster are the result of it. Ninety-five per cent. of desertions and acts of lawlessness in the army are due to drink. If I could, by offering my body a sacrifice, free this country from the fell cancer, the demon drink, I'd thank the Almighty for the privilege of doing it. If I had the greatest appointive powers in the country, no man would get even the smallest appointment from me unless he showed proof of his absolute teetotalism. As it is, of my own appointees, the members of my staff not one of them touches a drop. They know better."

### Answers Wanted.

To the Editor of the "Signs of the Times," Warburton, Vic.

DEAR SIR,—Permit me to submit a question or two, the raveling of which should prove edifying to all Biblical students and seekers of light.

1. There are two important and vital truths contained in the Bible, one of which is entirely disbelieved by one section of the community, and the other neglected and misused by the other section. What are the truths, and who are the antagonists?
2. (a) Who are the four figures around the throne?  
(b) What is the secret of their presence there?  
(c) What do they represent?
3. (a) Who and what are the four and twenty elders around the throne?  
(b) Where did they come from?

Yours, etc.,

M. A. S.

[We would ask those of our readers who have studied the above subjects to send us replies to the questions here given.—ED.]

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## General Articles

### Out in the Fields.

THE little cares that fretted me,  
I lost them yesterday,  
Among the fields above the sea,  
Among the winds at play;  
Among the lowing of the herds,  
The rustling of the trees;  
Among the singing of the birds,  
The humming of the bees.

The foolish tears of what might pass,  
I cast them all away  
Among the clover-scented grass,  
Among the new-mown hay;  
Among the husking of the corn,  
Where drowsy poppies nod,  
Where ill thoughts die and good are born—  
Out in the fields with God.

—Selected.

### Divine Sonship.

By Mrs. E. G. White.

“BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure.”

In this scripture are portrayed Christian privileges that are comprehended by but comparatively few; yet every one should become familiar with the blessings that God has offered us in His Word. He has given us many assurances as to what He will do for us. And all that He has promised is made possible by Christ's sacrifice in our behalf.

Only to those who receive Christ as their Saviour is given the power to become sons and daughters of God. The sinner cannot, by any power of his own, rid himself of sin. For the accomplishment of this result he must look to a higher power. John exclaimed, “Behold the Lamb of God, which taketh away the sin of the world.” Christ alone has power to cleanse the heart. He who is seeking for forgiveness and acceptance can say only—

“Nothing in my hand I bring;  
Simply to Thy cross I cling.”

But the promise of sonship is made to all who “believe on His name.” As soon as the penitent one looks to the Saviour for help to turn from sin, the Holy Spirit begins His transforming work upon the heart. “As many as received Him, to them gave He power to become the sons of God.” What an incentive to greater effort this should be to all who are trying to set the hope of the gospel before those who are still in the darkness of error.

How thankful we should be for the blessings offered us; for the hope we have in the gospel; for the sacrifice which Christ made in order that we might have these blessings! He, the Majesty of heaven, the King of glory, laid aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth to stand at

the head of humanity. After His crucifixion and resurrection, He ascended to heaven, but He went as our Elder Brother to intercede in our behalf. By a life of self-sacrifice and a death of shame He redeemed us, and He now stands before the Father as our Advocate, the propitiation for the sins of every repentant one who receives Him and believes on His name. No matter how weak the sinner may be; no matter how many or how great may have been his transgressions, the Saviour will accept him. Christ loves every member of the human race; for He has bought them all with a price; and what a price! How incomprehensible is His infinite love!

Our Saviour passed over the same ground on which Adam fell. He was tempted in all points like as we are, yet without sin. He never yielded to temptation; and yet, in withstanding the assaults of the enemy, He exercised no power that is not granted us. He might have come to this earth accompanied by a vast retinue of angels; but He came unattended to dwell with the poor and the lowly. Throughout His life He was sorely tried. On every hand He was beset with temptation. He endured every affliction that we are called to endure. “In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted.”

Dear friends, did Christ come to this earth in order that you might receive and enjoy the riches of the world?—No, no. He came that you might have life eternal in the kingdom of God. He came that you might live the life that measures with the life of God; that in the courts of heaven, where there is neither sorrow nor death, you might dwell forever with Christ and the angels.

With these thoughts in mind, can we not appreciate a little more fully the words: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure.”

### Has Man Life in Himself?

By W. N. Glenn.

THE supposition that man has life in himself, or is possessed of a consciousness that never ceases to exist, has caused more speculation, and laid the foundation for more superstition, than any other one idea ever entertained by man. The fact that he dies would naturally be deemed sufficient evidence that he has not life in himself. The death of animals is generally accepted as evidence that they have not life in themselves. And the Scripture saith, “That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath.” Eccl. 3:19.

We have but one way of learning the truth concerning such subjects, and that is from the Word of God. According to that Word, man was made of the earth, and, although he was without sin in the beginning, he was given the tree of life, that by eating of its fruit his life might be continued. We see, then, that even in a state of innocence he had not life in himself. That a continuous life was to be the result of partaking of the tree of life is

shown by the fact that when the man was sentenced to death for disobedience, angels were placed to guard the tree of life lest he should eat of it and live forever. Then if man had not life in himself when in a sinless state, he certainly could not have been so endowed after having been condemned to return to the dust.

There are only two beings represented in the Scriptures as having life in themselves—the Father and the Son. In John 5:26 we read, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." Even the Son did not have this great boon until it was specially given to Him by the Father. Eternal life is the gift of God (Rom. 6:23), and it is given only through our Lord Jesus Christ. God having given the Son power to have life in Himself, the Son has the power to transmit life to whomsoever He will. John 5:21.

The conditions of receiving eternal life are faith in Christ and keeping His commandments. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3:36. "If thou wilt enter into life, keep the commandments." Matt. 19:17. "They that have done good" shall come forth "unto the resurrection of life." John 5:29. These two conditions, however, are really summed up in one, for obedience is a consequent result of belief; therefore we may say that life is the result of faith in Christ. "But these [signs] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Chap. 20:31. "And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day." Chap. 6:40. Do all men have faith in themselves? The world is full of the negative answer; therefore they cannot have life in themselves.

Christ said to the Jews, "Ye will not come unto Me, that ye might have life." John 5:40. Then it is necessary to come to Christ in order to have life. Nor can sinful man do even that much of himself, for Christ says, "No man can come to Me, except the Father which hath sent Me draw him." Chap. 6:44. There is, therefore, no chance for man to have access to life, only through the "manifold grace of God." "By *grace* ye are saved *through* faith; and that [the grace] not of yourselves; it is the gift of God." Eph. 2:8.

But how do we have life when we have come to Christ? John tells us: "And this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5:11. Then we can only have the life by being in Christ; at no time, and under no conditions, can mortal man have life in himself. For "this mortal must *put on* immortality;" immortality is not within it. "So when this corruptible shall have *put on* incorruption, and this mortal shall have *put on* immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

We have found that eternal life, or immortality, is the result, or reward, of faith in Christ. Paul expected his reward at the coming of the Lord: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is *laid up* for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8.

Proud but puny man would fain make himself believe that he is more than a mere mortal, doomed to death. Fain would he believe the serpent's lie, "Ye shall not

surely die." Fain would he believe the serpent's assurance that by disobeying God he would become as God. Nevertheless, he is but a condemned criminal without Christ. Only by living on Christ, abiding in Him, can man have an assurance of life." John 6:48-54.

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### Sinning Wilfully.

It sometimes happens that a conscientious believer is disturbed by the statement of the scripture, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10:26. The fear arises lest through wilful sin the opportunity for forgiveness has been forfeited. The context (read verse 29) shows, however, that the wilful sinning here mentioned is such a rejection of the atoning sacrifice of Christ as involves treading under foot the Son of God, counting the blood of the covenant an unholy thing, and doing despite to the spirit of grace. For him who disdains the sacrifice of Christ there remains no salvation.

To those who are inquiring as to what sin is a wilful one we commend the following comment upon this passage:—

"The question will be asked, But what is wilful sin? How can we know when we are guilty of it? No answer can be given; no one on earth can draw the line between what is and what is not wilful sin. Only He who sits on the throne, and who knows the heart, can judge. But how will this warning profit if we can not see what wilful sin is? The warning will just thus profit us most—it will make us fearful of committing any sin, lest it might be, or lead us into, wilful sin. He that would know what wilful sin is, with the thought that he is safe as long as he keeps from that extreme, deceives himself. *The only sure way of being kept from wilful sin is to keep far from all sin.*"

We know that Jesus has given Himself for our sins, and that the purpose of this sacrifice is to save us from committing sin, and we know that "He is able to save them to the uttermost that come unto God by Him." When we enter into God's purpose for us, we shall not need to distinguish between different kinds of sin, but we shall lay hold of divine strength that we may be kept from all sin. He who lays hold upon the provision of divine grace in order to be kept from sin need have no anxiety about sinning wilfully.—*Review and Herald.*

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### "On This Rock I Will Build My Church."

By E. C. Wyatt.

IN the erection of a building one of the primary steps is to secure a good foundation. God, in forming his church, decided first on the foundation.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16. God the Father, speaking of Christ in Deut. 32:4, says: "He is the Rock, His work is perfect;" and in 1 Cor. 10:4 we are told "that Rock was Christ." "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. Therefore God chose Christ as a perfect foundation upon which to build His church.

Christ in describing this spiritual church to Peter, the nature of the material to be used, the plan of its construction, its far-reaching influence, the strength of the foundation, and the perfect symmetry of its walls, said, "Thou art Simon, the son of Jona, thou shalt be called Cephas [or Peter, see margin], which is by interpretation, A stone." John 1:42.

In 1 Peter 2:5, God, in speaking of His people, says: "Ye also, as lively [or living] stones, are built up a spiritual house." Peter therefore received the promise that he should be one of the lively (or living) stones of the spiritual house, built on the Rock, Christ Jesus.

In 1 Kings 6:7 is a description of the temple which King Solomon built for the Lord: "And the house, when it was in building, was built of stone made ready before it was brought hither; so that there was neither hammer nor ax, nor any tool of iron heard in the house, while it was in building." So in the spiritual temple, the living stones will be quarried from this world of darkness and sin. "Therefore have I hewed them by the prophets." Hosea 6:5. "For is not My word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:29. "And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord came unto me saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." Zech. 4:8, 9.

### The Value of Quiet Thought.

It is good for a man to have holy and quiet thoughts, and at moments to see into the very deepest meaning of God's Word and God's earth, and to have, as it were, heaven opened before his eyes; and it is good for a man sometimes actually to feel his heart overpowered with the glorious majesty of God, and to feel it gushing out with love to his blessed Saviour. But it is not good for him to stop there, any more than it was for the apostles; they had to leave the glorious vision and do Christ's work; and so have we. For, believe me, one word of warning spoken to keep a little child out of sin; one crust of bread given to a beggar man because he is your brother for whom Christ died; one angry word checked when it is on your lips for the sake of Him who was meek and lowly in heart—in short, any, the smallest, endeavour of this kind to lessen the quantity of evil which is in yourselves and in those around you is worth all the speculations, and raptures, and visions, and frames, and feelings in the world. For those are the good fruits of faith, whereby alone the tree shall be known whether it be good or evil.—*Charles Kingsley.*

"THE strong man is one who busies himself with the useful tasks that others cannot or will not do, and allows the people to do easy things who can do nothing else."

## A SELECTED MENU

### GREEN PEA SOUP

Put the peas in water enough to cover them, add a little pinch of salt, boil until tender, skim the peas out, and rub through a colander; then return to the water in which they were boiled; add milk, a little cream or butter, and salt to taste. Pour the soup over a few croutons (bits of toasted bread) in a hot soup tureen. A quart of milk to a pint of peas is a good quantity.

### LETTUCE SALAD

Wash and shred two heads of lettuce. Boil two eggs until hard, remove the shells, and mash the yolks fine; mix well together the juice of one or two lemons, two or three tablespoonfuls of water, one dessertspoonful of sugar, one half teaspoonful of salt, one tablespoonful of sweet cream, adding this last to prevent curdling, and the yolks of the eggs, and pour over the lettuce. Cut the whites of the eggs into rings, and arrange on the top. A few onions shredded fine may also be added.

### BAKED VEGETABLE GOOSE

Take a quart of stale bread crumbs and moisten with water or milk; then mix in a tablespoonful of dry powdered sage leaves, salt to taste, a well beaten egg, and a small onion, or a few stalks of celery, chopped fine. Make into a mound in a buttered pudding dish, pour over a spoonful or two of cream, and bake from thirty to forty minutes. Serve as soon as done.

### NEW POTATOES

If new and fresh, the skins may be easily scraped off with a knife, or rubbed off with a coarse cloth. Cook in a little water, drain and serve; or, when done, drain, pour some nice sweet milk over them, let it heat to boiling, then thicken with a little flour rubbed smooth in a little cold milk, allowing a tablespoonful of flour to a pint of milk, and season with salt. A few green peas cooked with new potatoes, and thus dressed, make a very acceptable dish.

### GREEN PEAS

Shell and put to cook in boiling water, allowing one cupful of water to every four cups of peas. Cover, and cook rather slowly until tender. About thirty minutes cooking for fresh young peas will be found sufficient. When done, pour over a cupful of sweet milk; heat to boiling, and thicken with a little flour. Season with a little salt, and a spoonful of cream, or a small piece of butter.

### STEWED ASPARAGUS

Wash, break into small pieces, and cook from twenty to thirty minutes in just enough water to cover; when tender, drain, add a little butter and salt, and a cup of milk; let come to a boil, and thicken with a teaspoonful of flour. Boil up, and serve.

### PRUNE PUDDING

Cook three cupfuls of prunes, drain off the juice, remove the stones, and sprinkle the prunes with lemon juice. Take two cups of fine bread crumbs, two cups of milk, one half cup of sugar, one teaspoonful of butter, one half teaspoonful of grated lemon rind, and one beaten egg; mix all together, and pour into a pudding dish. Then drop the prunes in evenly, and bake until set. Serve hot or cold, with or without sauce. The juice from the prunes may be heated, and slightly thickened with cornflour, and used as a sauce.

### LEMON PIE

To one cupful of boiling water, add one heaping tablespoonful of cornflour blended in a little cold water. Boil up, and remove from the fire, and stir in two-thirds of a cup of sugar; let cool, then add the beaten yolks of two eggs, and the juice and grated rind of a lemon. Bake with under crust only; when done meringue the top with a tablespoonful of sugar and the whites of the eggs beaten stiff; return to a slow oven to brown slightly.

The above recipes are from an excellent volume entitled—

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### **The Missionary.**

In the land of frost and snow,  
Where the rivers cease to flow,  
And all nature seems to keep  
In an ice-bound deathly sleep;  
Where the sombre bluish-grey  
Of the changeless wintry day  
Tints all objects chill and deep,—  
There, with his precious load,  
Travels the man of God  
His charge to keep.

In the land where tropic heat  
Makes the pulse with fever beat;  
Where within their forest home,  
When darkness falls wild creatures roam;  
Far from the haunts of kindly men,—  
Faces he ne'er may see again;  
Into the deeper moral night,—  
Patiently brave and sure  
The faithful colporteur  
Holds forth the light.

—Selected.

### **Medical Missionary Work in Nankin, China.**

By R. C. Beebe, M.D.

IT may be asked, What is our work accomplishing for the people? We have not asked the people to contribute of their means, because of the prevalent suspicion that we were there simply after their money, and it has been our desire to prove to them that we came to give rather than to receive. But the Lord has opened up our way before us in a very providential manner. One day, to my surprise, the viceroy sent a messenger telling me of his appreciation and thankfulness for the work we were doing for his people and for his soldiers, and inviting me to come to his palace. I went, and was received very graciously by his majesty. He inquired, "Is there anything I can do for you?" Yes, there was. We had the means in hand to build a chapel, but no ground upon which to place it. Opposite our hospital was a piece of imperial land which we needed very much, but which we had been told could not be obtained, so I at once asked him if he could help me to get that land. He replied that there might be some difficulty in getting a title to the land, but he would see what could be done. He retired from the room a short time, and upon returning told me, "We have called in the magistrate and have ordered him to issue deeds to you for that land;" and then inquired, "Is that all that you want?"

I did want money, and told him so. He said, "I will give you two hundred ounces of Chinese silver, and I will send a letter by you to my various officials asking them also to assist you, and I will make this an annual subscription. Every year, as long as I live, I will pay you two hundred ounces of silver." And as long as that official lived, this contribution came in, and since that time his successors have faithfully kept it up.

Some will tell you that the missionaries are a source of trouble in China, and that they are unwelcome there. But this incident certainly does not go to prove that.

The viceroy sent a memorial to the emperor setting forth the character of the work that we were doing, and in response to this memorial I soon received a messenger from the emperor who informed me that a dispatch from the emperor was on its way to me. In due time it arrived in great state and form bearing the message that there was conferred upon me the Star of the Order of the Double Dragon, a very high consideration in the empire.

I tell you these things that you may know that our work is being appreciated by the Chinese of all classes.

On one day a poor old Chinese coolie, in a most pitiful and helpless condition, crawled into the hospital and begged of us most piteously to help him. He was covered with filth and sores, and appeared to be a most loathsome object. We cleaned him up, clothed him, put him to bed, and cared for him tenderly until he was able to stand upon his feet, and soon was able to work again. He then wished to show his gratitude in some way, and begged the privilege of becoming our servant. He was willing to stay and work for us for nothing as long as he lived. We told him that he should have the work and that we would pay him for it. He became a useful labourer in our hospital, and is there now filling a very useful place about the house, doing all he can to show his gratitude for what has been done for him.

And, my friends, there is more to me in that man's gratitude than there is in the Star of the Double Dragon. It fills my heart with joy to be able to help in uplifting downfallen and downtrodden humanity, to hasten that time when the kingdoms of the world will become the kingdoms of our Lord and of His Christ.

On another occasion an old Chinese woman brought her case to the attention of our Bible worker, and her experience proved to be a very interesting one. She had a good home in the country at the time of the breaking out of the Tai-ping war and took refuge in a neighbouring village. The Tai-pings were in possession of Nankin, and frequently sent out expeditions to destroy and burn the surrounding cities and villages, murdering all the inhabitants and destroying the property. The village where this woman was stopping was sacked and the people massacred, and this woman was left wounded and unconscious, apparently dead. But after some time she revived, and found that her home and family were all gone, and she was left alone. Shortly after this the imperial forces drove out the Tai-pings, and this woman engaged as a servant in Nankin, and was employed by prominent officials.

For some time she worked on in this way, when a young man appeared to her one day and announced himself to be her son. She said, "No, no, you are not my son. He was killed by the Tai-pings." But the young man insisted that he had been taken captive and held as a slave until this time, and identified himself by a birthmark which his mother recognised. She then returned to her little farm with her son. He was a dutiful son and took good care of his mother.

The mother was a strict vegetarian, ate no animal flesh, and would not take animal life, and I have always observed that the vegetarians amongst the Chinese are much more accessible to the gospel. As a class, they are searching for light and truth, and are ready to receive it when it is brought to them. This woman enjoyed a remarkable reputation for intelligence and uprightness, and she became so noted for her good works and benevolent spirit that the officials with whom she was acquainted memorialised the emperor in her behalf, and he caused a



"widow's arch" to be erected before her house upon which were inscribed her deeds of kindness.

One day she heard the missionary woman talking, and was at once impressed with the truth of the gospel. She learned of our hospital in Nankin, and soon appeared there with an application for admission. When told it was only for sick people, she complained of a pain in her shoulder and back and other portions of her body, making out that she was considerably ill, but only as an excuse to obtain admission. And we took her in though we were not deceived in the matter. But her earnestness convinced us that she was in search of truth. At first she was very suspicious, especially of the things which she ate. She had heard a great deal about the foreigners, but soon these suspicions disappeared, and she accepted Christ and became very happy, giving her heart fully to God.

She returned home and soon her son appeared. He was not very sick either, but we took him in, and gave him a bed in the ward, and he, too, drank in the gospel, and very soon returned home a witness for Christ. The neighbours said they had been "eating the pill," which was reputed to have a mysterious, hypnotic power to bewitch those who ate it, and thus they were deceived. But she insisted that there was nothing of the kind, and in order to prove it she urged that we send her the Bible woman (a native Christian), so that her neighbours could see that there was another woman who believed the same things and she was not bewitched. The son soon sent his son to our school, and so we have had three generations from that family.

I was at one time invited to attend the ceremonies of the initiation of a Buddhist priest when he was solemnly admitted into his order, and his brands or marks were burned upon his head. At the banquet which followed there were provided ham, duck, fish, and other flesh foods. But upon testing them they were found to contain no trace of flesh whatever, being manufactured out of bean curd, flavoured to resemble flesh in taste, and shaped like the animals which they represented. This was very ingeniously done for the purpose of forming a compromise between the vegetarian Buddhist and the flesh-eating guests.

The Catholics have been at work in Nankin since 1500 A.D., but their membership is not as great as some of the more recent Protestant missions. There are, perhaps, so many points of similarity in the two systems that Buddhists do not see the necessity of making any change.

THE National Bible Society of Scotland made its way into Spain as far back as 1875. The story, as told by a secretary of the society, is a remarkable one: "While yet the Bible was confiscated at every frontier, Manuel Matamoros showed us how the book might be printed in Spain itself for the faithful souls, who, meeting in secret and under feigned names, were feeling their way toward the light. In a back room of a back street in the cathedral city of Malaga, on a rickety old hand-press, with scanty supply of type, a godly printer, with his own hands, and such help as his wife and son could render, printed, at the cost of the society, three thousand large-type New Testaments, in the course of seventeen months' labour, during every hour of which he stood in danger of arrest and the galleys—a feat which will live in history with the achievements of those who counted not liberty or life dear to them for the sake of Christ and His gospel."



### *I Shall Not Pass This Way Again.*

I SHALL not pass this way again!  
The thought is full of sorrow;  
The good I ought to do to-day  
I may not do to-morrow.  
If I this moment shall withhold  
The help I might be giving,  
Some soul may die, and I shall lose  
The sweetest joy of living.

Only the present hour is mine  
I may not have another  
In which to speak a kindly word  
Or help a fallen brother.  
The path of life leads straight ahead;  
I can retrace it never;  
The daily record which I make  
Will stand unchanged forever.

To cheer and comfort other souls,  
And make their pathway brighter:  
To lift the load from other hearts,  
And make their burdens lighter:  
This is the work we have to do—  
It must not be neglected;  
That we improve each passing hour  
Is of us all expected.

I shall not pass this way again!  
O, then with high endeavour,  
May I my life and service give  
To Him who reigns forever.  
Then will the failures of the past,  
No longer bring me sadness,  
And His approving smile will fill  
My heart with joy and gladness.

—Selected.

### *Simplicity in Furnishing the Home.*

OUR artificial habits deprive us of many blessings and much enjoyment, and unfit us for living the most useful lives. Elaborate and expensive furnishings are a waste not only of money, but of that which is a thousandfold more precious. They bring into the home a heavy burden of care and labour and perplexity.

What are the conditions in many homes, even where resources are limited, and the work of the household rests chiefly on the mother? The best rooms are furnished in a style beyond the means of the occupants, and unsuited to their convenience and enjoyment. There are expensive carpets, elaborately carved and daintily upholstered furniture, and delicate drapery. Tables, mantels, and every other available space are crowded with ornaments, and the walls are covered with pictures, until the sight becomes wearying. And what an amount of work is required to keep all these in order and free from dust! This work, and the other artificial habits of the family in its conformity to fashion, demand of the housewife unending toil.

In many a home the wife and mother has no time to read, to keep herself well informed, no time to be a companion to her husband, no time to keep in touch with the developing minds of her children. There is no time or place for the precious Saviour to be a close, dear companion. Little by little she sinks into a mere household drudge, her

strength and time and interest absorbed in the things that perish with the using. Too late she awakes to find herself almost a stranger in her own home. The precious opportunities once hers to influence her dear ones for the higher life, unimproved, have passed away forever.

Let the home-makers resolve to live on a wiser plan. Let it be your first aim to make a pleasant home. Be sure to provide the facilities that will lighten labour and promote health and comfort. Plan for the entertainment of the guests whom Christ has bidden us welcome, and of whom He says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Furnish your home with things plain and simple, things that will bear handling, that can easily be kept clean, and that can be replaced without great expense. By exercising taste, you can make a very simple home attractive and inviting, if love and contentment are there.—*Ministry of Healing.*

### A Railroad that Goes to Sea.

FROM the *Springfield Republican* we cull the following interesting details concerning a unique railroad scheme that has been projected by one of the enterprising engineers of the United States:—

"The construction of a great railway line that goes to sea, leaping from island to island with long viaducts and bridges on which the passenger bound from New York to Cuba will see from the car windows nothing but the blue waters of the Atlantic on one side and the blue waters of the Gulf of Mexico on the other: an engineering feat involving problems now solved for the first time—all that and much more is involved in the extension now in progress of the Florida east coast railroad south from Miami, its present southern terminus, to the tip of the long sickle-shaped series of coral islets which the peninsula of Florida has thrown out into the tropic sea. Within three years, unless some unexpected interruption occurs, the tourist may take an ocean voyage in a Pullman car conveyed in highest comfort along the line of the Florida keys and thence in a huge car ferry nearly one hundred miles across the straits, and out of sight of land, to Havana.

"A thousand picturesque undertakings have marked the building of American railroads. Untraversable mountain ranges have been bored, suspension bridges assembled amidst the swirling spray of cataracts, bottomless swamps filled in with the debris of demolished mountains. Yet none more picturesque has been evolved than this work due to the constructive imagination of Henry M. Flagler who has projected a railroad that will go further to sea than any other yet constructed. From Miami to Key West along the route which has been selected for the gigantic enterprise it is one hundred and fifty-four miles as the engine will go. The line will lead across the vast, nearly inundated prairie that borders the shallow sounds protected by the long reef of islands, to Key Largo, the biggest of the entire chain. On this key fifteen miles of railroad will be laid. After that, now with short, now with long, jumps, the whole series of islands will be traversed to Vaceas, and then with an immense spring across a channel 15,000 feet wide to Bahia Honda, where a little harbour will be created, enabling direct train communication with Havana even before the line is completed to Key West. Deep draft vessels can secure admittance at this point, and the distance to Havana is only twenty miles greater than from the city at the end of the crescent of keys, where ultimately a very great sea-

port will be constructed with terminals, wharves, and docks. From the harbour of Key West the car floats, each capable of conveying a train of thirty cars, will ply to the Cuban capital.

"Nature has assisted in the project. The little coral insects whose secretions have been petrified so plentifully all along the Florida peninsula have prepared a broad, flat surface to meet the needs of the engineers, some portions of it appearing just above the water in the form of keys—low, flat islands covered with sedge and jungle in the uncultivated portions; with pineapples, lemons, and cocoanut groves where man has fixed his habitation—some of it submerged a few feet beneath the waves that tumble in from the deeper tracts of the sea. The coral rock provides a natural ballast—one that may be dug out in chunks large and small and used for filling where the line crosses one of the swampy tracts of the region.

"The work is now well under way. Each practical problem is being solved as it arises. For a railroad thus to go to sea is something new in the history of engineering, but inventive genius is proving itself equal to the tasks. Over nearly all the distance, fortunately, there is a foundation of coral, which allows the concrete, reinforced with steel, to be firmly moored with steel supports. No roadway in the world, anywhere, experts say, will be safer than this; and none more beautiful, as it lies gleaming white in the tropical sun. In a few places, where the foundation is sand, piling is used to afford a foundation. Every here and there dredges are actively pumping up sand from deep water, conveying it through pipes and depositing it in shallow water to help in the construction of the line. Elsewhere are to be found dredges which eat their way over the flat land, leaving a shallow canal on either side of the roadbed which they throw up.

"The details of the engineering task give a conception of the enormity of the undertaking. The line will consist of seventy-four land miles, while twenty-five are built over swamp and nearly thirty over water. Ten bridges are called for, and several miles of steel span work and concrete arch. Four long viaducts will have an aggregate length of nearly six miles. From Long Key to Conch Key it is 10,500 feet; across Knight's Key channel, 7,300 feet; over Moser Key channel, 7,800 feet; while Bahia Honda channel has a width of 14,950 feet. These viaducts will consist of a series of reinforced concrete, circular arch spans and piers, bringing the base of the rails somewhat more than thirty feet above the mean low-water level, and insuring that the passing trains will always be above the spray of the dashing waves below. The greatest of these viaducts will be the longest marine bridge in existence."

DR. VIRGIN, of New York, visited with a friend a great jewellery store. As they passed along, the doctor observed one stone that seemed perfectly lusterless, and he remarked, "That has no beauty about it at all." But his friend put it in the palm of his hand, shut his hand tightly, and then on opening it a few moments afterward, found there was not a place on the stone that did not gleam with delicate colours.

"What did you do to it?" asked the doctor.

His friend replied, "The jewel is an opal. It is called the sympathetic opal; it needs only contact with the human hand to bring out its wonderful beauty." So human souls, darkened and dulled by sin, need only the divine touch to make them gleam with the splendour of heavenly glory.



**NATURE STUDIES**

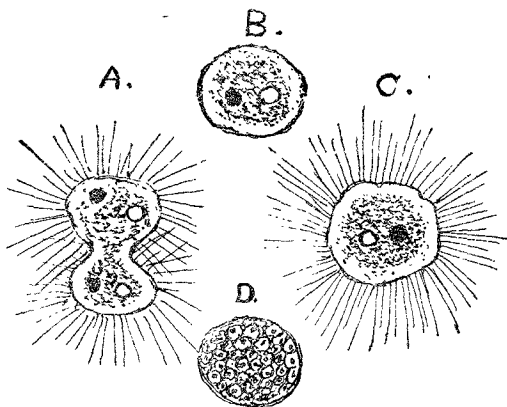
FOR YOUNG PEOPLE.—No. 22

**Marvels of Pond Life.**

*The Sun Animalcule.—Continued.*

“In Thy light shall we see light.” Ps. 36:9.

THE sun animalcule's body is composed of granular protoplasm. There are also seen one, and sometimes two, small, round, almost transparent, cell-like structures. If we watch these, we see them swell up as if they were being blown up, just as you would inflate a toy balloon; they then suddenly collapse as if a rupture had taken place and the wind escaped. After a little rest the whole process is repeated again, and so it goes on at regular intervals, expanding and collapsing. What function these cells per-



THE SUN ANIMALCULE (ACTINOPHRYS SOL).

A. Self division. B. Filaments drawn in. C. Filaments extended. D. Encysted form.

form is not certainly known, but it is supposed they serve the purpose of respiration and circulation. Within the body we see cells of a denser nature than the granules; these are called the nuclei, and are supposed to play an important part in the power of reproducing. Like other plants and animals they must, according to God's commandment, multiply. With this particular creature, the reproductive function is not confined to one particular way; for instance, as we are examining it, we may observe the nucleus divide in the very same manner as we found the first cell of the ordinary animal, one-half of the nucleus going to the opposite side of the cell. Then we see the body of the sun animalcule (see A) get small and narrower in the centre, as if a string were being drawn tightly around it, until at last it separates, each half body containing its half nucleus, which grows and develops until we see that two perfect animalcule have been formed from the one. These two go through exactly the same process, and thus the original parent cell is rapidly increased to a great number.

Another way in which they have been seen to reproduce is by one animalcule meeting another, and their bodies gradually fusing into one body. They remain in

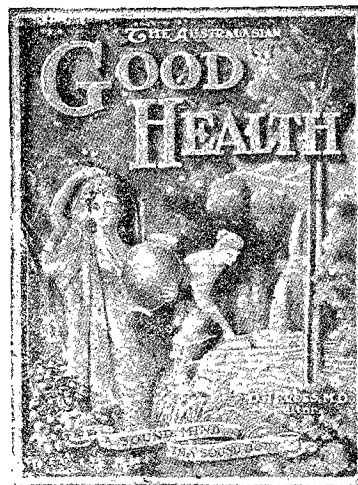
this condition for some time; at last, if we still watch, we shall see the body which before was very dense and almost opaque, gradually become clear until it is almost transparent; and if we have the patience to continue our study, we shall notice a remarkable transformation take place, for the whole body seems turned into a miniature fish bowl with numerous small bodies enclosed which are called “spermatoza.” These, in their turn, die off, a great number of eggs is formed, and each egg, in favourable surroundings, becomes a sun animalcule.

There is another way in which reproduction takes place, by what is called self division, but it is self division quite different from the ordinary method that we have mentioned above. In studying the life history of this interesting little atom of life, we sometimes observe that the needle-like spears are gradually drawn into the body. The body then sends out a gum-like substance which covers all the outside of its form. The covering becomes quite hard, and forms a plate of armour to protect the life within. A wonderful change then takes place within this shell-like structure. Cells begin to form and divide, and they keep on dividing until all the space between the gum-like covering is a mass of tiny, berry-like spores, each one joined to the other. (See D.)

In this stage it can remain protected by its armoured coat for a long period of time, even though the water of the pond should dry up and its tiny form become mingled with the dry, hard mud at the bottom. But when the proper time comes, and the water again covers the bottom, the armour breaks up, and all the little berry-like structures escape into the water, and each one develops into a full-grown sun animalcule.

When we see in this most simple form of animal life—an organism when fully developed consisting of only one cell—when we see the infinite wisdom and forethought of its Maker displayed in all its life history, we can turn a deaf ear to all the arguments of men who try to make us believe that these wonderfully minute and intricate pieces of living machinery came into existence of themselves.

C. HALLAM.



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IN Turkey there is a great consumption of the milk of the buffalo, the common cow, the goat, and the ewe, but it is hardly ever used in a natural state. According to a paper read at the London Academy of Medicine, the milk is considerably reduced. After slow cooling, the milk is treated with a ferment taken from the previous day's supply. In a few hours a curd forms which is called yaghoun. The preparation is preferred to milk, and it has a pleasant, clean, acid taste, and is, of course, nutritious.

THERE are about 225,000 miles of cable in all, at the bottom of the sea, representing £50,000,000, each line costing about £200 a mile to make and lay. The average useful life of a cable nowadays is something about thirty and forty years, according to circumstances. About 6,000,000 messages are conveyed by the world's cables throughout the year, or 15,000 a day, the working speed of any one cable being up to 100 words a minute under present conditions. About ninety per cent. of these are sent in code or cipher.

"EVERYONE who has entered the Mediterranean through the Straits of Gibraltar, and has not been asleep during the passage, has noticed the monkeys on the great rock—the only wild members of the genus in Europe, though there are tame ones enough in Paris, London, and other cities. Well, it is stated that they are no longer inhabiting the rock, having been removed (one is not told in what manner) because of the placing of new batteries on the west side. The *Spectator* hopes this is not so, but apparently is not sure of it, though it says: 'The governing powers have always been most careful to preserve them, and we remember one distinguished regiment getting into the black books of the convent because it was believed that one of the men had been guilty of annoying the apes.'"

"THE projected passenger station of the Pennsylvania Railroad Company in New York city, for which so many buildings are being removed, is to be a stupendous affair. Upon this great building, one of the largest ever constructed, the amazing sum of £5,000,000 is to be expended. It will comprehend 2,500 running feet of granite wall, sixty feet high above the ground, and forty-five feet underground. The main waiting-room, 327 by 110 feet in size, and 150 feet from the floor to the roof, will be as high as the dome of St. Peter's in Rome. The trains will enter through tunnels forty feet beneath the surface, and passengers will be lifted by elevators and moving stairways, or can climb ordinary stairs if they prefer. This appears to be building for the future with a vengeance, but the quick event is likely to prove that these accommodations are none too ample."

"THE forty-one-story addition to the Singer Building at the corner of Broadway and Liberty streets in New York offers peculiar engineer-

ing problems and difficulties. The wind pressure on the twenty-seven-story, sixty-five-foot-square tower which is to rise on the top of the fourteen-story building, will amount at thirty pounds to a square foot, to the enormous total of 128,000 foot tons. The tower must be built to stand against this over-turning force and with a margin for safety. The plan of the construction of the steel frame is to consider the tower as being built of four square corner towers and a central tower consisting of the elevator well, with wind bracing, running through each wall of each tower continuously from base to summit, the five towers being tied together in lateral planes at the various floors. The building will be the loftiest masonry structure in the world—its 612 feet overtopping even the Washington monument by fifty-seven feet. The engineers of the building confidently expect that in spite of its great height there will be no perceptible sway even in the heaviest storm."

## A Combined Electric Light and Alarm Clock.

A RESIDENT of Georgia, U.S.A., has invented and patented a combined electric light and alarm clock, which is so arranged that the lamp will be automatically lighted when the alarm goes off. The light is of the electric incandescent variety, and is suspended directly above the clock, the wires carrying the current connecting with the mechanism of the clock. A plunger rests on a strong string, which is held under tension by a trigger connected with the alarm mechanism. When the alarm is sounded, the trigger is sprung, the circuit of the wires closed, and the lamp thus lighted. The value of this device when the alarm is set for some hour of the night or early morning will be appreciated. It is often desirable to the sick-room that the attendant be awakened to administer medicine at certain hours of the night without disturbing the patient. In such case the bell of the alarm can be muffled, and the trained attendant can then depend on the sudden flash of light to awaken him at the proper hour.—*Springfield Republican*.



## HEALTH

AT THE

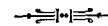
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