

SIGNS OF THE TIMES

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ONE PENNY

True Contentment

A NEW YEAR IDEAL

LET us learn to be content with what we have. Let us get rid of our false estimates, set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved and able to love us in turn; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love; and to such a philosophy this world will give up all the empty joy it has.—*David Swing.*

THE OUTLOOK

Barbarism of Civilised Nations.

IN this era of unprecedented military preparation, when almost everyone seems to favour President Roosevelt's idea that "the only way to make peace is to teach all male mortals in a community to shoot straight," it is refreshing to read an article advocating a better method of preserving international peace, such as appeared in a recent issue of the *Australian Christian World*, from which we quote the following paragraphs:—

"Nations are all drilling men, spending money on ships and munitions of war; and yet the clearest-sighted statesmen are all afraid of war, and eager to convince us that war is only too likely to come. But if a method that has existed from time immemorial and that exists to perfection among the uncivilised tribes of the world, has hitherto only led to wars and rumours of wars, why go on recommending it to the most civilised peoples? It only results in the building of *Dreadnought* ships of war and in cruel burdens of taxation—burdens that nations will ultimately be unable to bear, and that really cripple them as much as war or famine. Is it not high time to try some other method? And what so natural as the method of reason and conscience and good feeling; viz., arbitration?

"If it is a sign of civilisation to hate lynching and free fighting, and to reverence right, and unite together to promote righteousness, why should it be regarded as a civilised proceeding to train every citizen to fight, and to believe in fighting? It is morally certain that if the average man feels specially well prepared to fight, to shoot straight, he will eagerly seek an opportunity of practising the art of war. How many of the young men who were so eager to go to South Africa and fight Boers took the trouble to ask whether shooting Boers was a righteous occupation? They simply had their fighting blood stirred, and they were eager to be at the front. When missionaries go to New Guinea and to other lands where war is the natural state of man, they teach the people to give up fighting and to love one another. And in proportion as they are successful, war ceases, and human life everywhere becomes safer as well as more sacred. Why should we not be eager to practise at home what we preach to semi-savage peoples? Why should we not spend time and energy and money on teaching people that war is barbarous, and that club law is the law of those who have never learned to reverence reason and conscience? Above all, why should followers of the Prince of Peace be so desperately anxious to teach every citizen to shoot straight? Surely this is not the law of Christ."

"GREAT souls have wills, feeble ones have wishes."—*Chinese Proverb.*

What is "Simple Bible Teaching?"

IN the discussion over religious education and what "simple Bible teaching" really consists of, one party in England asks that the resurrection of the body be included in the instruction. To this a representative of another section replies: "I tell him frankly that I should prefer the nonsense of 'Popery' to the pernicious nonsense of the resurrection of the body." Yet the resurrection of the body is one of the main doctrines of the New Testament church.

This is by no means an isolated instance of the outrageous ideas which are being put forth by representative men who clamour for the introduction of religious instruction into the state schools. One preacher objects to the introduction of the book of Genesis into the schools, because, according to his ideas of theology, the children, after coming to maturity, would be compelled to change the opinions which they would form from a study of that book. Another preacher advocates the elimination from school text books of any reference to the doctrine of the "virgin birth," as incompatible with reason; another would exclude all reference to the miracles of the Bible, while others treat such familiar personages as Abraham, Isaac, and Jacob as simply mythical heroes of some Hebrew imaginative writer.

With such a conglomeration of heterogeneous theological notions, it is certainly no easy task to define what is "simple Bible teaching" as advocated by the religious teachers of the day. To our mind "simple Bible teaching" is to give instruction in the beautiful truths of God's Word just as He has given them to us, but it is evident that "simple Bible teaching" as is now being demanded by many of the advocates of religious instruction in the state schools, is to impart some instruction in ethics, from which all reference to the divine story of creation, the fall of man, regeneration alone through the Man Christ Jesus, the resurrection of the body, the Bible records of miracles, and the triumphs of faith are all carefully omitted.

Spain Throwing Off the Roman Yoke.

ONE feature of the liberal programme which the Spanish government has now inaugurated, and which has led to the rupture between Spain and the Vatican, says the *Watchman*, is that of civil marriage. When it was known that the government had taken this stand, the Bishop of Tuy issued a pastoral letter, instructing the clergy of his diocese that civil marriages are void, and the parties thereto considered to be living in concubinage, and adding threats against the parties to such marriages which would be calculated to terrify the ignorant and superstitious devotees who believe that the Catholic priest has power to shut heaven and open hell. In Protestant countries the Catholic Church is careful not to say that married Protestants are living in concubinage; but all her claims regarding marriage and the true church declare that she holds that view. Marriage is valid, in her view (as the Bishop of Tuy announced), only when performed by the church, and "the church" is the Catholic Church and no other. Protestantism is

denounced in Catholic literature as the work of the evil one. From this standpoint there can be no religious efficacy whatever in the ministrations of a Protestant clergyman, and marriage ceremonies performed by such a party are void. The Catholic view that marriage is a sacrament, and can therefore be performed only by the church, has been made a source of vast revenue to that church, and is naturally surrendered with great reluctance. In Spanish American countries, as is well known, the price of the church ceremony is so large that vast numbers of the poor people cannot afford it, and are thus forced either to remain single or live in the "concubinage," which the church denounces. The Bishop of Tuy, it is interesting to note, has been compelled by the firm stand of the Spanish government to write to the Minister of Justice making a complete retraction of his pastoral letter.

Luxury and Comfort for Railway Travellers.

WE reproduce on this page a photograph of the interior of the handsome new parlour car now running daily on the Sydney express between Melbourne and Albury.

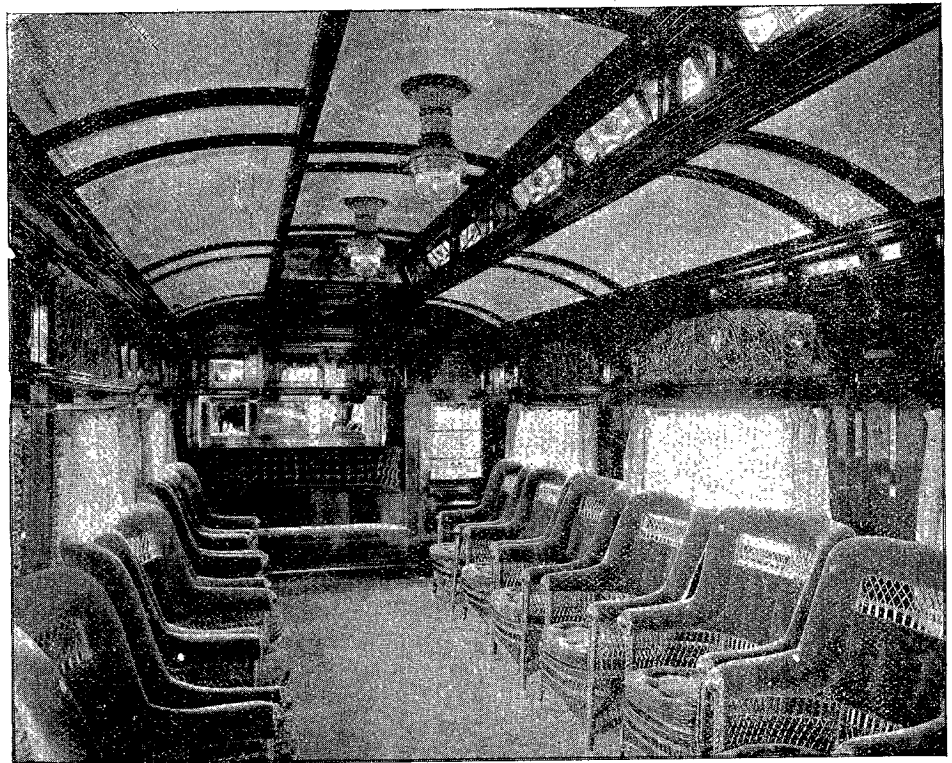
In the construction of the parlour car, the Victorian Railway Department has achieved an exceptionally fine performance, this car being the handsomest and most comfortable of any yet turned out from the Newport workshops, and furnishes an excellent object lesson on the high character of the work that can be carried out in this direction in Australia. It is fitted with every modern convenience for making railway travelling pleasant, and a special feature consists of the large observation room, measuring 22 feet 6 inches by 8 feet 9 inches, which is beautifully finished and decorated, furnished with movable cane chairs, comfortably upholstered, and provided with large windows to enable passengers to view the surrounding country.

This car is always run at the rear end of the train, and an observation platform is provided at the extreme end, equipped with deck chairs, and arranged so that passengers may enjoy the unique experience of travelling in the open air with perfect comfort. There are two compartments in the car, with the

usual lavatory conveniences, etc., and, in addition, a library of the latest books and periodicals, magazines, etc., is available for the use of passengers.

A conductor travels in this car specially to attend to the wants of passengers on the journey. Accommodation is provided for thirty-three passengers, each of whom is required to pay a fee of four shillings in addition to the ordinary fare for the right to travel in the car, and special seats may be reserved on application.

MR. BURBANK, the man who has accomplished such wonders in the plant world, says that he has in mind always that happy day when, "with better and still better fruits, nuts, grains, and flowers, the earth shall be so transformed that man's thoughts will be turned from destructive forces to those that are only productive; and will offer his brother man, not bullets and bayonets, but fairer flowers, richer grains, and better fruits." We wish Mr. Burbank's hope might be speedily realised, but we fear that we shall have to wait until the new earth is given us by our Father above before such a happy condition can be realised by a selfish world.—*Youth's Instructor*.



OBSERVATION ROOM OF THE NEW PARLOUR CAR.

"DR. S. KNOPF, who has worked long and earnestly in the slums of New York and elsewhere, in the warfare against tuberculosis, and who has well earned the right to speak with authority, says that *the excessive use of alcohol is responsible for more tuberculosis than is anything else*. He says he is not preaching temperance, but he maintains that more alcohol is consumed in patent medicines than is sold over the bar."



A. W. ANDERSON, EDITOR.

WARBURTON, VICTORIA, JANUARY 7, 1907.

New Year Resolutions.

ANOTHER year has passed away; its records are closed, and our words and our deeds of 1906 can never be recalled. Our neglected opportunities can never more be utilised; duties unfulfilled, and such kindly deeds as should have been rendered by us to our fellow men, but were not, can never find a place in our life's record.

Glancing backward over the past twelve months, who can say he is quite satisfied with the result of his efforts? So much that we intended to do one year ago has not yet been done; so much knowledge we hoped to acquire, we have as yet failed to make our own; so much further on the path towards perfection of character than we now find ourselves; so many hopes unrealised; so many good resolutions shattered; and yet, notwithstanding our many failures to reach our ideal, we need not become discouraged, for these very failures may, if we will heed the lessons which they are designed to teach us, prove stepping-stones to success. True—

" We tread upon life's broken laws,
And murmur at our self-inflicted pain,"

but many times if it were not for the pain which an all-wise Providence has decreed shall follow every violation of law, we should go on and on, heedless of the fact that we are trespassing upon forbidden ground. Could we but see beneath the surface of things, how often those experiences which seem to us unnecessarily trying and severe are just what we need in order that we may be led out of danger. This world is the crucible in which all the dross must be separated from the genuine metal. To those who are "in heaviness through manifold temptations" (margin, trials), the apostle Peter encourages with the blessed thought "that the proof of your faith, being much more precious than gold that perisheth, though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ." "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but inasmuch as ye are partakers of Christ's sufferings, rejoice, that at the revelation of His glory also ye may rejoice with exceeding joy." 1 Peter 1:7; 4:12, 13, R. V.

That "Christ Jesus came into the world to save sinners," should always be a source of rejoicing to everyone who deplores his failures and imperfections. He was, and still is, "the friend of publicans and sinners," but He has no message of mercy for the self-righteous Pharisees who flatter themselves that they need no Saviour because they are not conscious of sin. The man who fails to recognise the impurity

of human thoughts, and the sinfulness of human actions is in a deplorable condition. Were he fully alive to his situation he would exclaim in the words of Paul: "O, wretched man that I am! who shall deliver me from this body of death?" Rom. 7:24. No! it should by no means discourage us, that we are troubled because we recognise our failure to attain to the ideal set before us. This thought should spur us on to greater devotion, and cause us to seek more earnestly to live by the power of the Holy Spirit, and to be more diligent in the study of the precious Word of God. Through the Saviour, God has "given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:3-8.

May our New Year resolve be that noble one which Paul uttered in his letter to the Philippians: "I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. . . . One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3:12-14, R. V.

DURING a temperance campaign a lawyer was discussing learnedly the clauses of a proposed temperance law. An old farmer, who had been listening attentively, shut his knife with a snap and said: "I don't know nuthin' about the law, but I've got seven good reasons for votin' for it."

"What are they?" asked the lawyer.

And the grim old farmer responded:—

"Four sons and three daughters."

TWO GIRLS—school-teachers—it is reported, have given up their schools, bought an abandoned farm of sixty acres, and are now engaged in "husbandry;" only no husbands need apply. They do all their own work, and are making a success of it. They say they are tired of doing ordinary things, and adopted this means of earning a competence. They manufacture peanut butter, and are making a good thing out of it. Two other girls have a four-acre plot, where they raise flowers and vegetables. How much better it would be for men with families who are now housed up in some congested part of our large cities, without sufficient breathing space for their little ones, to get out to the land. A small place of a few acres, cared for by some members of the family, can be made to add materially to the family income. Such small places can often be found in the suburbs of large cities, within travelling distance of the factories or places of business.

General Articles

"Wait and Murmur Not."

By Florence M. Harker.

WE think of our loved ones so far away,
Whom we have not seen for many a day,
We wish we could fly over land and sea,
That we for a while together might be;
We want to know if they're sick or well,
And we've so many things we would like to tell
To this one, and that one, so precious and dear,
Oh! why can we not be united here?

But we'll raise our eyes to the heaven above,
We'll think of the words of the God of love,
Till faith increases, and hope grows stronger,
As He bids us wait a little longer;
For Jesus is coming! our dear Elder Brother,
He's coming Himself and not sending another,
He's coming in majesty, glory, and splendour,
While bright shining angels due homage will render.

Their numbers are countless! A heavenly band!
Oh earth, what a scene! how exquisitely grand!
They're singing for joy that the time has now come,
For Jesus to take all His chosen ones home
To that beautiful, beautiful home of the blest,
Where they will have comfort and gladness and rest,
No more to be parted, with Jesus they'll be,
And united forever, for eternity."

The Home of the Saved.

By C. A. Paap.

THAT God intended this earth when created to experience something better than a long-waged conflict between sin and righteousness, with sin usually in the ascendancy, is evident from the many definite promises found in the sacred Word of God concerning the future of our world. Some of which promises read as follows: "Blessed are the meek, for they shall inherit the earth." Matt. 5:5. "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Ps. 37:9. "For such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off." Verse 22. "The righteous shall inherit the land, and dwell therein forever." Verse 29.

It will be noticed that all these promises apply to a future state. That they do not *now* obtain is evident from the following statements made in the present tense: "The earth is given into the hand of the wicked." Job 9:24. "And the whole world lieth in wickedness" (1 John 5:19), or in the arms of the wicked one. And that wicked one is Satan himself, whom Christ called "the prince of this world." John 12:31.

"The earth was given into the hand of the wicked when Satan overcame man in the fall. "For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

Christ came into this world to destroy the works of the devil, and to "seek and save that which was lost." The earth was lost, and its restoration therefore is a part of the plan of redemption, which plan

will never be completed till man again as a redeemed creature stands where the first man stood before the fall.

Satan knew too well the object of the Saviour's mission to earth, and so to tempt Him offered what appeared a short cut to success. Notice his device: "And the devil, taking Him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me, and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine." Luke 4:5-7.

The idea that this earth is to be the final home of the saved is by no means a new one, but the people of God all through the ages have cherished this same hope, and died with their faith firmly anchored to God's promise of the same.

The promise was made to Abraham in the following language: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15. Commenting on this promise under the inspiration of the Holy Spirit, the apostle Paul speaks thus: "For the promise that he should be the heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith." Rom. 4:13.

So the promise was world wide, and was not made to the natural seed, but to the seed of faith. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. So then the faithful of all ages are heirs to the promise equally with Abraham, and the promise will not be fulfilled, nor the righteous rewarded, till after the last possible man from this world has been saved.

The martyr Stephen on the day of his death made mention of the promise to Abraham in the following language: "And he gave him [Abraham] none inheritance in it [the land], no, not so much as to set his foot on, yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:1-5. And this promise carries with it the guarantee of a resurrection from the dead, not only of Abraham "the father of all them that believe," but also the resurrection of every saint of God from the beginning till the close of time. Thank God for such a comforting assurance.

This promise of God enjoys the particular distinction of being the most certain of fulfilment of any He ever made. "For when God made promise to Abraham, because He could swear by no greater He swore by Himself." Heb. 6:13. So that the very existence of God Himself is pledged as a guarantee to this promise, and again, verses 17 and 18 read thus: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." And this promise is none other than that God's people shall have *the land*, and shall have *all* the land, and shall *always* have all the land.

What a glorious future there is in store for the hosts of the saved, when they are gathered at last

from every age and every nation, kindred, tongue and people, and sit down with Abraham, Isaac, Jacob, and all the prophets in the kingdom of the blessed.

Of the hosts of worthies enumerated in the eleventh chapter of Hebrews, two special statements are made. Verse 13 reads: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." Verse 39 adds, after another list has been given by Paul: "And these all having obtained a good report through faith, received not the promise." But such faith will be fully rewarded, and the promise never fail though long deferred. "For all the promises of God are yea and amen in Christ Jesus," not yes and no.

But before that day dawns upon the world the other half of the promises first quoted in this article must be fulfilled, "The sinners and transgressors must be rooted out of the earth." And just when this will take place is clearly told by the apostle Peter, second epistle, chapter 3, verses 5-13. He speaks here of the earth in three conditions. First: The world which in the beginning was overthrown in the flood. Second: The earth which now is, and is reserved unto fire against the day of judgment and perdition of ungodly men. Third: The new earth wherein dwelleth righteousness, according to His promise.

No. 1 was deluged in the flood of waters.

No. 2 is doomed to be deluged in a flood of fire.

No. 3 is assured of being deluged by the eternal bloom and adorning of a new creation; when sin and sinners will be forever removed; when sorrow, death, sickness, and tears are forever gone; when joy and peace shall be found therein, "thanksgiving, and the voice of melody," when "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together: and a little child shall lead them;" when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." "And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." "And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." "Thy people also shall be all righteous, they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified."

The School of Nature.

By W. Edwards.

TO THE diligent student of nature is revealed many intensely interesting and instructive things. To him it is a joy to walk the fields carpeted with flowers, traverse the singing brooks and still rivers, or ascend the rock-strewn mountain, with its never failing stores of life-giving air. In books are to be found vast and well-nigh inexhaustible fields of study, for herein is set down in living characters the experiences of earth's greatest scholars. But in this field you will also find innumerable tangles and countless contradictions. But the student who will take the Book of books, and compare its thoughts with nature and her endless voices, is truly a student in

the great school of Christ. For certainly Christ Himself never studied in any other school than this. Not that we would in any way depreciate the value of Christian schools rightly conducted, but let them include in their studies the study of nature—not only theoretically, but practically—and they will more nearly approach the pattern of the great school in which their Master received His early instruction. As it was there He studied in His early years, so in His after years He was able to draw the most beautiful object lessons from this source that human ears have ever hearkened unto. None of nature's treasures seemed to escape His notice. And as He is our example in all things, surely we miss much in not imitating His intense study of natural things.

Besides the instructive side of the question, you will in your study meet with many interesting occurrences. I will here relate a curious little event which happened to me some time ago: While on my Master's business I had occasion to ride my bicycle through a rather densely wooded stretch of country. While ascending a slight incline, leading my bicycle, I noted two woodmice sporting around a large tree. Of course, I paused to watch their pretty little antics, and was delighted with these nimble creatures. Being desirous of observing the effect upon them of sweet sounds, I rang my bicycle bell continuously for some time. You will quite understand my astonishment when, with great swiftiness, one little fellow came toward me. I continued ringing, and with much agility, he climbed right up my front wheel, and sat near the bell, taking in the music, until his bright, timid eyes met mine, and he was down and off as quickly as he had come. Truly "music hath charms," I thought.

There are also many interesting things to be learned from the ant. For dogged determination the ant is hardly surpassed, even among the larger animals. Nothing appears to make the little black ant afraid. They will as soon force their tiny but powerful jaws into a man's hand as attack the smallest insect. I once witnessed a determined struggle between an ant of a fairly large species, and eight small black ants. The little fellows fastened on to his legs, and pinched his back till they left dents in his shiny casement. But the large ant proved too strong for them. One by one he brought them on his legs to his mouth, with which he cut them in two, just as a person might use a pair of secateurs. But alas, when he emerged from the conflict, he presented a most dilapidated appearance.

But aside from their warlike proclivities, there are many things from which men might well take pattern after the ant. The wise man said of it: "Go to the ant, thou sluggard; consider her ways and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Prov. 6: 6, 8.

"THE ministry that leads men to heaven begins in the home."

"GOD does not promise the pilgrim an easy journey; but he does promise him a magnificent home at the end of the journey."

The Accuracy of the Bible.

MANY evidences are being found to-day which prove the authenticity of the Old Testament. Some are seemingly of small importance, yet they demonstrate that the Word of God is correct even in minor detail.

For instance, in Gen. 41:42, we find this information: "And Pharaoh . . . arrayed him [Joseph] in vestures of *fine linen*." The margin says "silk linen," which would seem to indicate cloth of very fine texture. Fragments of Egyptian cloth have been discovered that were woven with one hundred and forty threads to the inch.

Investigations of late years have proved that at the time of the building of the great pyramids the Egyptians were masters of the arts of masonry, sculpture, metal working, carpentry, pottery, weaving, and dyeing. It is said they had saws made of copper, with which they could cut the hardest stone. This seems more wonderful when we remember that the tempering of copper is not known even to-day. It is one of the lost arts.

It is said that the mastery of mechanical detail which was manifested in the quarrying of the vast blocks of granite, and the sculpturing into obelisks and columns of such noble proportion, astonishes the engineers of the present day.

Some of the statues found were carved out of hard diorite, one of the most difficult of materials to work, yet they are equal to anything made in that material at a later period.

Thus we see that the land of the Pharaohs in the days of its glory was one of the greatest kingdoms in the world, and harmonises readily with the Bible description of Egypt in the days of Moses. This is a strong argument against the popular idea of the evolution of man intellectually. How much better it is to believe God's Word in preference to man's word before it is actually demonstrated to be true, than to believe only what we have to because of proof from which we cannot escape.—*C. E. Holmes.*

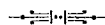
Because His Bag Was Packed.

"The Wise Took Oil."

READER HARRIS, leader of the Pentecostal League, and one of England's eminent lawyers, got his first lift in life significantly. Employed in the drawing office of the Great Western Railway Company's engineering shops, he found young men were occasionally sent down the line on responsible commissions. Receiving instructions in the morning, they spent the day preparing to start. Shocked at the waste of time, he filled a bag with travelling conveniences, and took it to the office to be ready to start at short notice. His companions ridiculed the idea. But one day the chief engineer came in and asked about the bag. The owner said, "I determined, if I had a chance to go, to be ready." "You did? You see that train?" "Yes." "Jump in; I'll telegraph instructions." From this time Mr. Harris made rapid progress. They who wait for Christ in readiness shall not wait in vain.—*E. M. Waddell.*



"Heb. 7:12 reads as follows:—'For the priesthood being changed, there is made of necessity a change also of the law.' Here we are informed that some law is changed, and that it is changed of necessity. Many assert that this refers to the law known as 'the ten commandments,' or, if not to this directly, that it must at least include that law. Whether it does or not will be apparent to every reasonable, rational mind, as we proceed."

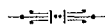


This extract is from a pamphlet entitled—

"THE TWO LAWS"

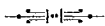
OBJECT, FUNCTION, & DURATION OF EACH.

By E. J. Hibbard.



This vital subject is discussed very fully, the following being some of the chapter headings:—

- THE TWO LAWS—WHY THE LAW WAS CHANGED
- SHADOW AND SUBSTANCE
- CARNALITY ABOLISHED—HOW?
- PENANCE OR CROSS
- ONE LAWGIVER; ONE JUDGE



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Religious Liberty

Principles of Religious Liberty.

No. 7.

By J. O. Corliss.

1. WHILE we may freely admit that God established civil government in order to maintain equality of rights between man and his fellow men, it is safe to say that God never did give authority to any man or to any set of men to declare what is final law for others in matters of religious faith.

A moment's study will serve to confirm this proposition. Give this power either to the governor of a state, or to the popular majority of any community, and it will soon become subject to a political pressure, which will sooner or later sway it into oppressive movements. Those who find themselves in the minority under such rule have a more vivid realisation of its effects than do those on the opposite side. Macaulay states the matter very forcefully in these words:—

"The doctrine which, from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into a few words, and stripped of rhetorical disguise, is simply this: I am in the right and you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am stronger, I shall persecute you, for it is my duty to persecute error."—*Macaulay's Essay on Sir James Mackintosh*, par. 57.

2. Civil duties are obligatory upon all of whatever religious faith, even though most distasteful to a few. But religious service, to be acceptable to heaven, must be purely voluntary.

Many religionists do not seem able to see this distinction between civil and religious duties and sectarian ceremonies. Treating on this point, Macaulay, in his review of Gladstone's views on church and state, par. 13, makes these commendable statements:—

"Now here are two great objects: one is the protection of persons and estates of citizens from injury; the other is the propagation of religious truths. No two objects more entirely distinct can well be imagined. The former belongs wholly to the visible and tangible world in which we live; the latter belongs to that higher world which is beyond the reach of our senses. The former belongs to this life; the latter to that which is to come. Men who are perfectly agreed as to the importance of the former object, and as to the way of obtaining it, differ as widely as possible respecting the latter object."

3. One prominent thought set forth in the foregoing quotations ought to be the ground work of everybody's actions toward others in religious matters. This thought may be amplified as follows: The Christian religion is designed to do a work which civil government is in no wise qualified to do. The

former accomplishes its mission, and saves the transgressor of God's law by offering mercy to all who confess their guilt; the latter restrains crime only by the rigid application of its laws, which can in no way change men's hearts. There is no mercy in law, not even in heaven's moral code. True, the word "mercy" occurs in that law, but its use there does not signify that there is mercy in the execution of that law's provisions. Indeed, from the very nature of moral requirements, the Lord could not make men good and save them by His moral law, after they had once violated its principles.

Because of this fact it was necessary to prepare an atoning sacrifice for man, by which to rescue him from his fallen state. The gospel thus necessitated was committed to the church to be proclaimed and administered. But never to the state. In the hands of the church, it is God's supernatural interposition for the salvation of sinners. The state, having no gospel to offer sinners, nothing but law, and that only of human enactment, can not, from the nature of the case, be qualified to instruct in matters of faith and conscience.

The Conflict Between Church and State in Malta.

THE Roman Catholic archbishop of Malta is not disposed to submit quietly to the decision of the Colonial Office, to maintain equality of religious liberty for all, says *Present Truth* (London). He has intimated his intention of appealing to the King, who, it seems, is regarded by the Roman Catholics of Malta as secretly one of themselves. The Protestants of Malta are asking for the prayers of lovers of religious liberty, that their lately-won rights may not be lost, since they feel that "the Catholics will move heaven and earth to regain their hold on Malta," and that the fight is not yet ended.

Spiritual freedom is not something which can be granted or taken away by royal proclamation. If the Protestants of Malta will hold fast the liberty wherewith Christ has made them free, and not become entangled with any yoke of bondage, they will not need to concern themselves unduly about any governmental recognition of their rights, or the privilege of marching through the streets with a banner. Religious liberty begins in the soul, by setting a man free from sin. Then it is made manifest externally, for such liberty knows how to win recognition for itself. But a religious liberty that concerns itself primarily with externals may be advocated by men who are themselves slaves to sin.

DURING the hearing of a case at Redfern Police Court, a child went into the witness-box to give evidence, when Mr. Isaacs, S.M., asked her if she knew what the Bible was? She replied in the negative. "Well," remarked Mr. Isaacs, "talk about a White Australia! Here's a child of twelve years of age who does not know what the Bible is. There are black children who know more than some white ones." If this incident had occurred in Victoria, says the *Murray Independent*, the Bible leaguers

would have capitalised it all over the State as the shameful product of the godless system of education that prevails. Now, seeing it occurred in New South Wales, where education is not only compulsory, but where the Bible is taught, what shall be said? It would seem that there is as much ignorance and godlessness in one State as in the other. In fact, it is doubtful if New South Wales could not give Victoria a few points in these directions, and yet beat her, despite the secularity of the latter's public schools. The sad fact, however, remains, these little ones, white heathens, are in our magnificent "White Australia."

AN official organ of the Roman Catholic priesthood makes the following astounding statement which should cause Protestants to pause and consider whither the national church is tending:—

"At this hour 5,000 Church of England clergymen are preaching from as many Protestant pulpits the Catholic faith (not, indeed, as faith) to Catholicising congregations, much more effectively, with less suspicion, and more acceptance than we can ever hope to do. Protestant sisterhoods are doing, we feel sure, the best they can under the circumstances to familiarise the Philistine with nuns—and that is much. . . . We could desire no better preparation for joining the Catholic Church than the Ritualist's Preparatory School; and the fact that from them we have secured the majority of our converts strengthens us in our view of it."

A NEW hymn book which has been provided for use in certain sections of the Church of England has met with strong objections from some of the bishops. The Archbishop of Canterbury, after a careful examination of the book, feels bound to express a decided wish that the book should not be adopted in any church in his diocese. The objectionable features of the book are that it addresses prayers to the saints, and asks for their intercession, also that it teaches Romish doctrines relating to the Holy Communion.

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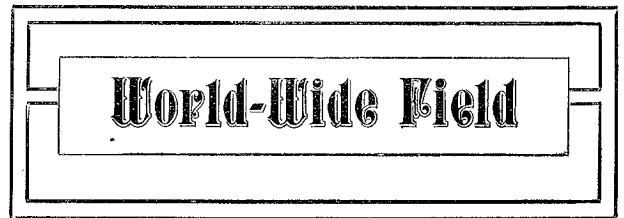
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German East Africa.

THE following letter is from the superintendent of our new mission station in German East Africa, the third which we have in operation in that field:—

"Our work here is threatening to overflow. I now have about one hundred pupils in the school, and fifteen in the boarding-school; thirty have applied, but because we lack means and lodging room, I counselled them to wait until we have more buildings. We must enlarge soon. They are pressing and begging, asking if they may not stay. To-day one kept on until I could not refuse him. The boys are quite bright; they are doing very well in their studies. Most of them are the sons of chiefs, who will succeed their fathers.

"A neighbouring missionary also has had the same trouble that we have had in our other stations—the natives leaving—but these see now that in leaving they did an unwise thing, as the ones who remained have been making advancement; so those who left are returning, but of course this enables one to make better terms with them—for they are in many cases so anxious to return that they get down and beg for the privilege of taking instruction.

"I plan to limit the number of boarding pupils to thirty, and later, when I make a selection, to twenty-five. No doubt, when they see that we are in earnest, the number will fall below this; but later on, those who belong to the better class, and are willing to do something, of course, will step in, and such really constitute our 'only hope.' Through them we hope to be able to reach the hearts of the people. We have already seen some fruit of this from those staying at Mamba. The father of one of our smallest boys said to me: 'My little child told me not to worship my father, but God, and I shall not do so any more.' Another, Kilango, a chief, who has a son in Gonja, brought his other boy to me the other day. When some started out to the dance, to worship their ancestors, he called them back, and asked what were their wishes. Then he gave them an earnest talk about the foolishness of worshipping their ancestors—dumb objects—and leaving the God of heaven. Then he said to his boy in their presence, 'My son, if I die, whatever else you and the boy at the other mission do, be sure never to commit the folly of worshipping my skull; but follow the God of these Europeans, who is in the heavens.'

"We are not here without our conduct being watched by the natives. May God grant us grace that we may live a life worthy of imitation on their part, so that we can say with Paul, 'Follow me.' What else can these poor heathen do? They cannot read Moses and the prophets. What they see, however, will influence them. They do not trust men's words. They are used to boasting and lying. Every

word they hear they take as a fable and a lie. Many times they have said to me in so many words, 'You lie.' When they do not say it, because of their fear of white men, they often think it in their hearts. And when something has been told them which comes to pass, they do not forget to tell the person, 'You told the truth when you said that.'

"The following letter Chief Kilango wrote me from the way, when he left: 'Sir, as I have this chance to send this letter to you, because I met this man who goes to you, I tell you again: In two weeks I come back to see my son. Teach him the great Word. If he does not follow, punish him. Don't spare him till he knows every word. Teach him thoroughly. I love you with all my heart and body. Kilango, Chief. When I shall send you a letter again, you know that in three days I will follow. Till we meet again.'"

Spiritualistic Healing in Iceland.

A STRIKING development of late is the exciting time the Icelanders are having about Spiritualism. Two leading political editors began to promulgate spiritualistic sentiments in their papers. They also spoke publicly in favour of this doctrine, and went so far as to organise a spiritualistic circle, giving seances nearly every evening during the winter.

This experience awakened a deep interest among all classes of people. Our denominational organ in Iceland had several very strong articles against Spiritualism. One of the most noticeable manifestations of the doctrine at this time was an attempt to cure disease. Supposed spirits of deceased physicians were said to have visited their seances, and to have given instructions with reference to the care of the sick.

One instance: An attempt was made to cure a cancerous patient, who had been declared incurable by the physicians. The two papers seeking to promote Spiritualism stated that the spirit physician enabled the medium to open the abdominal walls, and remove a large amount of pus from the inside of the stomach, and that immediately thereafter the wound grew instantly whole, so that no trace of it was visible, and that the patient was very much better. As can be conceived, this created a great stir in the community, when it became public, and a few not very mild words were spoken and printed against us, because we were anti-spiritualists. But in about a week from the purported operation, the patient was dead. The advocates of Spiritualism proclaimed that he had died, not from the effects of the cancer, but because he had taken a severe cold. Most of the physicians in Reykjavik, being strong materialists, demanded and secured a post-mortem examination, as this would, of course, lead to a correct solution of the problem. The result was, their report showed, that the man had died of cancer, and, therefore, that the teachings of the Spiritualists in this instance were altogether false. This made a good impression in favour of the truth, and again opened the ears of the people. Naturally enough, the Spiritualists keep on with their work; but we are glad that the enemy overdid himself this time.

GUY DAIL.

A Neglected Mission Field.

AFTER more than three and a half centuries of almost undisputed control of the spiritual interests of the people of South America, Romanism has brought forth the fruitage of her errors, and a fearful harvest it yields. To the Protestant the idea of religion without morals is inconceivable, but South American Romanism divorces morals and religion. It is quite possible to break every command of the decalogue, and yet be a devout, faithful Romanist.

Romanism can flourish only in the soil of ignorance. Its silly superstitions are revolting to a mind that can reason. Enlightenment is its seal of death. There are countries in South America where not over five out of a hundred of the inhabitants can read and write, and in those in which the percentage of illiteracy is lower, the state, and not the church, has control of the schools.

The Rev. Thomas Wood, thirty-one years a missionary in South America, says: "South America is a pagan field, properly speaking. Its image worship is idolatry; its invocation to saints is practical polytheism. But it is worse off than any other pagan field, in that it is dominated by a single mighty hierarchy—the mightiest known in history—which augments its might by monopolising the gospel, not in order to evangelise the masses, but to dominate them, and to make their evangelisation impossible."—*The Watchman*.

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Home and Health

At Evening-Time It Shall Be Light.

ALL day the storm had raged unceasingly,
 When suddenly at eve it sank to rest.
 Far off was heard the murmur of the sea,
 The sun was setting in the crimson west.

Bright rays of dazzling glory spanned the skies,
 Flooding with golden wonder wave and shore,
 It seemed as if God's very paradise
 Lay there before us with its open door.

The little church of grey and ancient stone,
 Stood bathed in colour lovely to behold.
 Transformed it seemed, by beauty not its own,
 With windows like to jewels set in gold.

The river sparkled as it swiftly flowed,
 A blackbird trilled its happy evening lay,
 The pools of water glittered on the road,
 An eve of splendour closed the gloomy day.

So may it be, when all life's storms are past,
 That weary souls in their sure haven bright
 Shall rest in perfect peace and joy at last,
 And find at evening-time that there is light.

—Beatrice Radford, in *Sunday at Home*.

The Boy the Father of the Man.

By Mrs. E. G. White.

MY dear boys, by God's help determine to follow the things which are true, lovely, and of good report. Let the fear of God, united with love and affection for all around you, be seen in all your actions. Be faithful and thorough; rid yourself of everything like slackness. Have a place for everything, and put everything in its place. Be accomodating, kind, cheerful, and agreeable. Then you can win your way into the hearts of those with whom you associate.

Do everything that needs to be done in the shape of small duties, disagreeable though they may be. Then you will have the approval of those around you, and, what is to be more highly prized, you will have the approval of God. You cannot be a Christian unless you are a faithful servant in that which is least. If you pray, and strive to do your best to perform every duty, God will bless and help you. When Jesus comes to take His faithful ones to Himself, do you wish to have Him say to you, "Well done, thou good and faithful servant"? Do you desire to have all imperfections removed from your character, that you may be found without fault before the throne of God? If so, you have a work to do for yourself which no one else can do for you. You have an individual responsibility before God. You can walk in the light, and daily receive strength from God to overcome every imperfection, and finally be among the faithful, true, and holy in the kingdom of God. Yield not to temptation. Satan will annoy you and seek to control your mind, that he may lead you into sin. "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you."

Remember that the eye of God is ever upon you. When you answer disrespectfully, God sees and hears you. The time is coming when all shall be judged according to the deeds done in the body. You will have a part to act in the judgment. Jesus will either receive or reject you. Flee to Him for strength and grace. He desires to help you, to be the guide of your youth, and to so strengthen you that you can bless others with your influence. God loves you, and will save you if you come in His appointed way; but if you rebel, and choose your own course, it will be to your eternal loss. Pray much; for prayer is one of the most essential duties. Without it you cannot maintain a Christian walk. It elevates, strengthens, and ennobles; it is the soul talking with God.

Do not think you can cease your efforts or vigilance for a moment; you cannot. Study God's Word diligently, that you may not be ignorant of Satan's devices, and that you may learn the way of salvation more perfectly. Your will must be submerged in God's will. Seek not your own pleasure, but that of those around you; and in so doing you can but be happy. Come to Jesus with all your needs and wants, and in simple confidence crave His blessing. Trust in God, and seek to move from principle, strengthened and ennobled by high resolves and a determination of purpose found only in God.

You should not be easily provoked. Let not your heart become selfish; but let it expand with love. You have a work to do, which you must not neglect. Endure hardship as a good soldier. Jesus is acquainted with every conflict, every trial, and every pang of anguish. He will help you; for He was tempted in all points like as we are, yet He sinned not. Go to Him, dear boys, with your burdens. Make Jesus your burden-bearer, and seek a more thorough experience in religious things.

"Tithes of All I Possess."

A LADY sat in her quiet, beautiful room. In the early morning she had read the words of the Pharisee: "I give tithes of all that I possess," and now, in thought, she was reviewing the busy day's work; but all through the crowded hours the words had followed her persistently, and she found herself continually repeating: "I give tithes of all I possess." Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for her sick friend and the beautiful picture of her young daughter, sitting in her sunny home, with her fingers moving swiftly over the beautiful fancy work, continually the refrain ran on: "I give tithes of all I possess." It annoyed her, as she had often been annoyed by a strain of a foolish song caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee who said it," she reflected, "and I don't know why I should be haunted by it. When I've laid aside my tenth, I feel perfectly comfortable over the rest of my income." Silence for a few minutes in the busy brain, and then a little laugh with the thought: "The Pharisee seems to have been perfectly comfortable about the rest of his shekel. I suppose the great trouble with him was feeling too comfortable about his tithes—as if that

ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap, and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort. "Tithes of all I possess," said the mistress of the home. "I never thought before how much that means, and what a very small part of my possessions the money is. It would mean a tithe of my time and thought, and my ingenuity, and my ability to make things go. I've always said: I will give; but I will not be responsible on committees and get other people to work. I've paid my fees, but I would not take time to go to the missionary meetings. I've subscribed for our missionary paper, but never had any interest in reading it. I cannot honestly say as much as the Pharisee did. All I possess would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home, but how could I tithe that except with those who can be brought in to share it? If I had plenty of money, I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped—'who loved us and gave Himself for us'—first the love and then the giving of Himself. Perhaps, if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul says: 'The love of Christ constraineth us.' Well, I'll never say again 'I give tithes of all I possess.'" She sighed and took up her needle, but it moved slowly now, and in place of the haunting words a gentle, persuasive voice seemed to whisper: "Freely ye have received, freely give."—*Selected.*

An Important Suggestion.

A PHYSICIAN who is an authority on dietetics urges that when work must be resumed immediately after a meal, that meal should be as light and as digestible as possible; better still, too, if the half-hour preceding the meal can be filled with some diverting occupation or perfect idleness.

Children should not rush from the schoolroom to the luncheon table, eat with one eye on the clock, and hurry off again to begin study at once. This is done all over the land, and is one of the reasons that the health of children suffers during school life. The mother of a family must do what she can to counteract it by stealing ten minutes, if possible, before the meal to pass in pleasant, diverting talk. Another care of hers should be that easily digested food be a *sine qua non* of the luncheon table. Fried meats and other fried food, rich salads, cake, rich preserves, pastries, etc., are all out of place at this time.

The speaker further stated, in commenting upon observations taken at the working girls' clubs, that, "while the girls whose occupations do not entail much brain outlay suffer from the commoner causes of indigestion—that is, indiscretion in diet—those whose occupations are on a somewhat higher level, demanding close attention and often considerable responsibility, the typewriters, stenographers, book-keepers, etc., are sufferers from nervous indigestion.

This can be traced largely to the haste with which the midday meal must be consumed, and the fact that business of a kind demanding care and thought must immediately be resumed."—*The Evening Post.*

How Gold Leaf Is Made.

THE art of the gold-beater is one of the oldest handicrafts in the world, and among those who have changed least. Much of the decoration of Solomon's temple is believed to have been covered with gold-leaf, hammered to the requisite thinness by hand, as it is to-day.

The gold-beater receives his material in the form of a ribbon about an inch wide and twenty-four feet long.

This ribbon is first cut into two hundred squares, and placed in the "cutch," which is a pile of square pieces of a peculiar paper, part animal and part vegetable in composition, the preparation of which is a secret. The best cutches are made in London. A square of gold is placed between each two leaves, and the whole mass is ready for the first beating.

This is done with an iron hammer weighing from twelve to seventeen pounds, while the cutch rests upon a granite block supported by a heavy wooden post.

Under the heavy, measured blows of the hammer the sheets of gold begin to stretch or expand until in half or threequarters of an hour, they have reached the edges of the cutch. They are then removed, and with a thin strip of bamboo are cut into quarters, so that the two hundred pieces become eight hundred. Next comes the "shoder," a collection of eight hundred pieces of skin, four inches square, made from the intestines of cattle. As in the cutch, each piece of gold is placed between two leaves of skin, and bands of parchment or vellum are slipped over the whole pile to keep it together.

Another beating, this time with a hammer weighing from eight to ten pounds, now follows. This takes about an hour, during which the sheets of gold are all the time perceptibly growing thinner and thinner.

The last stage is the "mould," which, like the shoder, is composed of alternate leaves of gold and skin; but the mould is about five inches square and made up of gold-beater's skin. The preparation of this is a jealously guarded trade. It also is made from the intestines of the ox, and although it will stand continuous beating without breaking, it will tear like a sheet of thin paper. The making of a single mould requires the intestines of five hundred bullocks.

After the second beating the workman takes from the shoder a single leaf of gold at a time, handling it with bamboo pinchers, and, when necessary, smoothing it with a rabbit's foot. With the strip of bamboo he cuts each sheet into quarters again, so that the original two hundred have now become three thousand two hundred. One shoder, therefore, contains more than enough gold to fill three moulds.

The final beating in the mould is done with a seven-pound hammer, and requires from three to four hours. By this time the gold-leaf should have

expanded again to the edge of the skins, and should be of the requisite thinness, which is determined by holding it up to the light. If it transmits green rays, it is done, and will measure about one-two-hundred-and-eighty-thousandth of an inch in thickness.

The hammers used in beating gold are slightly convex on the face. The art of the workman consists in so striking that the gold will always be thinnest in the centre. He must pound with evenness all over the square, in order that the sheets of gold may expand without losing their form; but at the same time he must keep the thickest part near the edges, so that when the sheets are finally trimmed to size, the thicker portions may fall in the waste to be recast. No machinery has ever been devised which will do this successfully.

The tools of the craft are interesting and peculiar. The rabbit's foot is exceedingly soft, and just oily enough to prevent the gold from sticking, and the bamboo cutting-slips are the only things with which it is possible to do this delicate work. The gold does not adhere to the fibres of the reed as it does to steel.
—Edward W. Frentz, in *Youth's Companion*.

A Girl's Graceful Words.

“WHAT graceful words that young lady uses!” I heard a gentleman say, speaking of a girl who had gone little to school, and had been allowed to read as she chose in a fine old library. She did use words of grace, for insensibly she had adopted as hers the words of some of the best authors, and without effort she clothed her thoughts in fine raiment of well-chosen speech. This is what I hope all girls who read this talk will do.

Poetry should be read aloud, even if one reads in the solitude of her own room. It is twin sister of melody, and must be heard for its music, and its soft flow and cadence. A girl should not say that she does not care for poetry. She would enjoy it if she came to it in the right way, and by the right door of approach. The poets have their messages for us, and as the form of verse makes it needful for them to be concrete and to crystallise a good deal of thought into a little space, their messages are apt to stick to us. Memorise good poetry. When you have stored away in your brain stanzas and sonnets and odes that embody striking or tender or beautiful thoughts, you need envy no man or woman gems, or gold, or stock in bank; you possess a richer treasure for a rainy day. A girl's favourite books will always tell her tastes and her degree of refinement.—*Selected*.

“DURING the last forty years, as a result of increased medical knowledge regarding the worthlessness of alcohol as a remedy for disease, the proportional consumption of milk and alcohol has been reversed in London hospitals. Forty years ago they spent yearly eight thousand pounds for alcohol and three thousand for milk. Now they spend eight thousand pounds for milk, and three thousand for alcohol. No doubt the patients would be better off if that three thousand pounds' expenditure were well-nigh wiped out.”

NATURE STUDIES



FOR YOUNG PEOPLE.—No. 24

Marvels of Pond Life.

The Bell Animalcule.

“The Lord is good to all: and His tender mercies are over all His work.” Ps. 145:9.

THIS little fairy of the pond belongs to the same family as the sun animalcule (the protozoons), but of a different class; viz., Infusoria, so called from their occurrence in organic infusions. Although placed amongst the lowest animals, its shape, you will notice, is quite different from that of our sun friend. It does not possess the power to make a mouth in any part of its body, and it has no need, for it has one

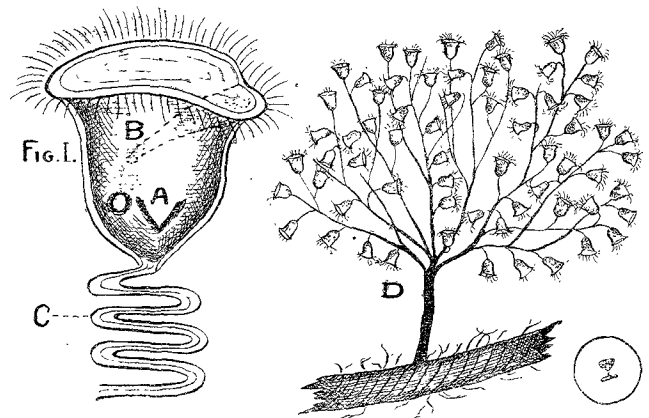


FIG. 1. BELL ANIMALCULE (*VORTICELLA NEBULIFERA*).
HIGHLY MAGNIFIED.

A. Nucleus. B. Esophagus or gullet. C. Stalk and muscular thread. D. A colony of bell animalcules attached to a tree of their own construction. The figure in circle on the right is about the natural size.

already. It does not have to roam about in search of food, for in its young days it settles down on a piece of decayed chip, or on the body of some larger inhabitant of the pond, where it rests contented, drawing its food towards itself. I have seen little beings which were almost invisible to the naked eye simply covered with these little stalk bells. The anatomy of the bell animalcule is apparently very simple, though it seems to be a step higher in the scale than actinophrys sol. It consists of a cell shaped like a bell, with a fringe of cilia around the margin. Instead of a handle to the bell there is a slender stalk, the lower part of which is fastened to some chip, aquatic plant, or other pond-life body. This stalk is a subject of great study among naturalists. Although it is so very slender, it is quite hollow, like a tube, and down the centre can be seen a fine muscular thread. This thread is the first intimation that we have—amongst the lower animals—of a muscle. Experiments have been made which prove beyond doubt that it is a real muscle. By means of this muscle it is able to extend itself to quite a considerable distance, and also to contract itself until

only the bell is seen. This is performed by adjusting the muscular stalk into a spiral form. Let us compare our own bodies with this simple living bell which requires only one muscle to enable it to perform its various requirements. Man, the masterpiece of God's creation, has within his body many thousands of muscles. We have to use muscle for every movement we make, from a wink of the eye to the kicking of a football.

While we watch the bells under the microscope, we see the fringe of cilia lashing the water; this causes the food to be drawn towards its mouth. The only way to study the working of the cilia, is to narcotize the animal with a solution of cocaine, which acts somewhat like chloroform. The working of the cilia then becomes very slow, so that every move can be seen. The fringe is composed of minute hair-like projections placed side by side round the upper part of the bell. The vortex and current in the water which brings food to the mouth is brought about by the movements of the cilia. Every alternate hair lashes the water at the same time, and immediately straightens; the other hairs then strike the water. This is done in rapid succession, causing a tiny current to set in towards the cilia, and thus the food is captured.

The bell animalcule is a very timid creature, for at the least alarm the cilia vanish and the stalks withdraw with the rapidity of lightning into a little spiral coil; a tap on the table and the beautiful flower-like creatures vanish.

It is very interesting to watch it feed. If a small quantity of colouring matter, such as carmine, be placed in the water, the process can be more easily followed, and the direction of the ciliary currents can be seen more distinctly. By this experiment we notice that the coloured particles are carried by the vortex to the mouth; they are then seen to pass down a short œsophagus, or throat. At the bottom of the throat the particles cleave together until they become a little round pellet; many of these pellets are formed one after another, each one as it is formed pushing the one that was made before it into the interior of the bell, or body. By this means a circulation of pellets takes place. After the nutritive properties have been assimilated, the waste matter passes out by an opening near the mouth.

It is interesting to notice that the cilia is entirely under the animal's control. They do not allow everything that comes along to pass down the gullet, or throat, for after a careful examination, if it is not to their satisfaction, it is thrown away from them with great force.

Although rooted to a simple spot, there is a time in its life history when it will require the power to enable it to move off to pastures new. When you see how this is brought about, you will acknowledge how infinite the knowledge and excellency of God is. We will study this feature of its life next week.

If any of my readers possess a microscope, if only a low power one, go to the nearest pond, collect some of the decaying matter and examine it by placing on a glass slip with a little water and cover with a cover slip of very thin glass. You will no doubt find our little bell friends in large numbers, and will be able to study the bell animalcule for yourself. C. HALLAM.

Children's Corner

The Garden.

THE world is a garden,
Children the flowers,
Smiles are the sunshine,
Tears are the showers;
Frowns are the weeds
That should never find room
In a well-tended garden
Covered with bloom.

The "Backward Glance."

MISS HEYWOOD tapped at Hazel's bedroom door. "I presumed on being your godmother, and came right up," she called.

A minute later a tear-stained, girlish face peeped out, and Miss Heywood was drawn inside a room that looked as if a whirlwind had just passed through it.

"Horrible, isn't it?" Hazel agreed, as Miss Heywood glanced about. "You see, I was late to breakfast without doing a thing to this room, and then I rushed off to school, and mother left it all just for a lesson to me. And, oh, Ned has that nice Mr. Wilson up in his room, and Mr. Wilson knows this is my bedroom, and when I asked Ned why he couldn't have had the brotherliness to close my door, he said—oh, he said—he was so used—to seeing it like this—he never thought!" and a wet hollow in a pillow which had evidently been doing duty before received Hazel's unhappy face.

"Hazel," said Miss Heywood, presently, "if you'll take orders from me for sixty seconds, I teach you something that will prevent your ever having this trouble again. I call it the 'backward glance.'"

Hazel was sitting up in surprise.

"Go stand by the door," began Miss Heywood, taking out her watch. "We'll suppose you are starting down to breakfast, but as you reach the door, you give one backward glance to make sure that your room looks as you'd like to have it if the person whose opinion you value most were to pass the door.

"You see several things to do, don't you? But you have just one minute to do them in.

"Now, ready, begin! Pick up that nightdress from the floor, and hang it on its hook. Take the slippers from the bed and those shoes from the middle of the room, and put them in the closet. Good! Snatch that towel from the back of the chair, and hang it on the rack. Lay those gloves and dangling ribbons and that collar inside the drawer, and close all the drawers. Quick, please! Take that tangled mass of bed-clothing and turn it smoothly over the foot of the bed. Lay the pillows on that chair by the window, and throw up the window. Good! Hazel Maston, you did all that in one minute!"

"You stretched it!" laughed Hazel, breathless with the race.

"Not one second," denied Miss Heywood, "and if my room looks tidier than yours to-day, it is simply because I never, from the hour it was taught me, have forgotten to give the backward glance as I reached my door. Tell me, now," and she took the girl's face in both her hands, "wouldn't it pay to get up just *one minute* earlier?"—*Selected.*

The Sunshine Girl.

ONE day everything seemed to go wrong with Helen. To begin with, when she got up in the morning she put the left shoe on the right foot, then she tangled the shoe laces and broke one in her hurry.

She was late for breakfast, so her oatmeal was cold. And just as she was ready to go to Nanny Gray's to play for an hour, it began to rain, and she had to take off her hat and jacket and stay at home.

"There never was such a day!" she cried. "Everything is wrong."

"I'll tell you how to make everything right," said her grandfather.

"How, grandfather?" asked Helen, who felt quite sure that he could do almost anything.

"Just be a sunshine girl."

"Oh, grandfather, how can I? It's raining."

"The rain need not make any difference with you," he replied.

"Well—I'll try—to be a sunshine girl." Helen spoke doubtfully. "How can I begin?"

"First you learn the rule for sunshine. Get your slate and write it down."

Helen took her slate and pencil, and he told her to write:—

"When things go wrong, smile and find a better way."

Helen was smiling already; that came easy enough,

for no one was ever gloomy where her grandfather was.

"I can't go to play with Nannie, 'cause it's raining, but I can do something better right now," cried Helen, when she had finished writing. "I can begin a birthday present for grandmother, and you can take it home to her next week when you go."

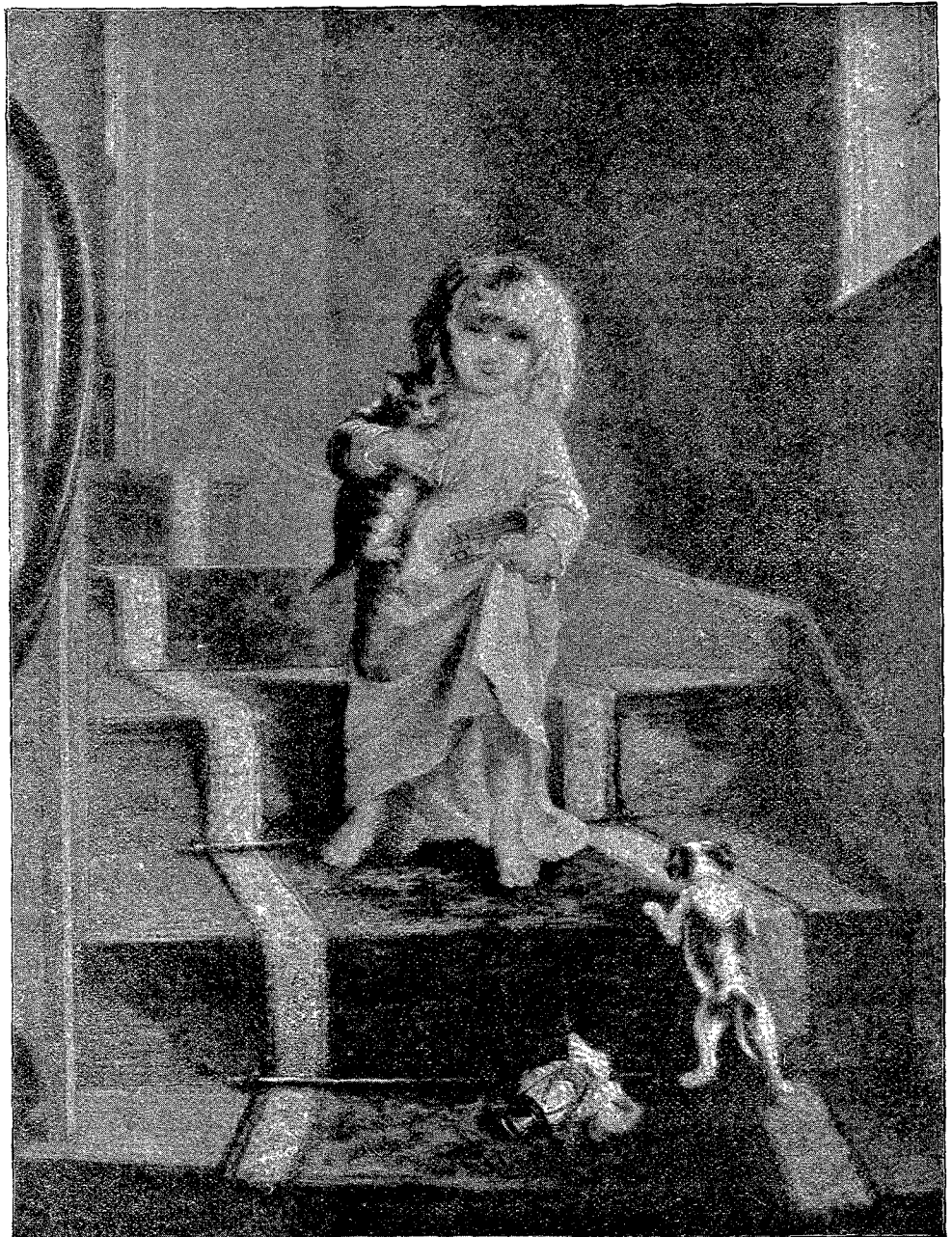
"Of course I can; that's just the thing for you to do."

"And do you s'pose she'd like a motto painted with pretty letters on bristol board?" asked Helen.

"I s'pose she'd be delighted," replied her grandfather. "And if you paint it, I'll have it framed."

And the motto that Helen chose was, "When things go wrong, smile and find a better way."

After that, when things did not go right, Helen would smile and look for a better way, and she almost always found it, too.—*Ram's Horn.*



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TO EACH and all of our readers we extend a most hearty New Year greeting, praying that the blessing of our Heavenly Father may rest abundantly on every one of you. Believing that our happiness rests very largely, if not altogether, upon the possession of a contented mind and a firm trust in God, we commend to the careful meditation of everyone into whose hands this journal may come, the beautiful motto which appears on the first page of this issue. Those who can succeed in attaining to this ideal will not only obtain a priceless possession themselves, but their influence and example will sweeten and elevate the lives of those with whom they may be brought into contact. Surely this is a consummation to be devoutly sought for.

"THE consumption of drugs in the war carried on in the Far East is one of importance," says *Red Cross Notes*. "Quite early in the war upward of 100,000 ounces of quinine were demanded, and stocks of bismuth subnitrate and sodium salicylate were exhausted. Fifty thousand large cases of medical supplies were shipped from Japan at one time. The demands for adhesive plaster, gauze, cotton, and other surgical dressings have been enormous, and supplies difficult to secure. Two million pills a day have been supplied by the army's tablet and pill works in Tokio, Japan. The government of Japan purchased all of the available stock of beechwood creosote, which is made into pills, and each soldier is required to take one a day to prevent dysentery. Each soldier carries a tin containing ninety pills, and they are labelled 'Russian Expedition Pills.' The government of Japan at one time purchased one hundred thousand pounds each of carbolic acid and corrosive sublimate."

"THE obstacle to salvage at great depths is the pressure," says *The Marine Review*. "Little is attempted beyond a depth of fifty feet, by reason of it. With his new diving-suit, M. de Pluvy, the French hydraulic engineer, has, however, made considerably more than 100 descents, reaching depths of 150 to 300 feet—much below the limits of ordinary diving. No air is received from the outside. The dress consists of an armour of sheet metal from one-fifth to one-third of an inch thick, with joints and coupling points of pressed leather and rubber, and a helmet with two cylindrical regenerating chambers attached. The air circulating through the helmet has its oxygen continually renewed by chemicals in these chambers, regulating valves keeping the pressure in the helmet constant at all depths. Mounting and descending are effected by a cable carried on a drum driven by an electric motor, and this cable also carries the current needed for the respiratory apparatus. The

diver communicates with the surface by telephone, while wires run from the armour to electric lights that show the working of the different parts of this complicated 'dress.'"

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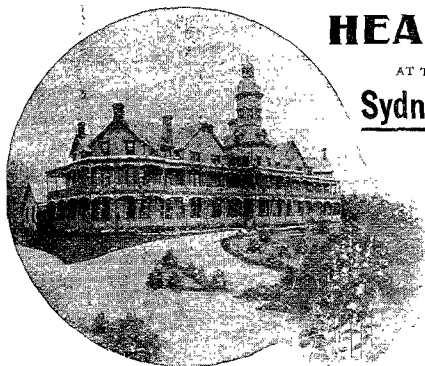
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