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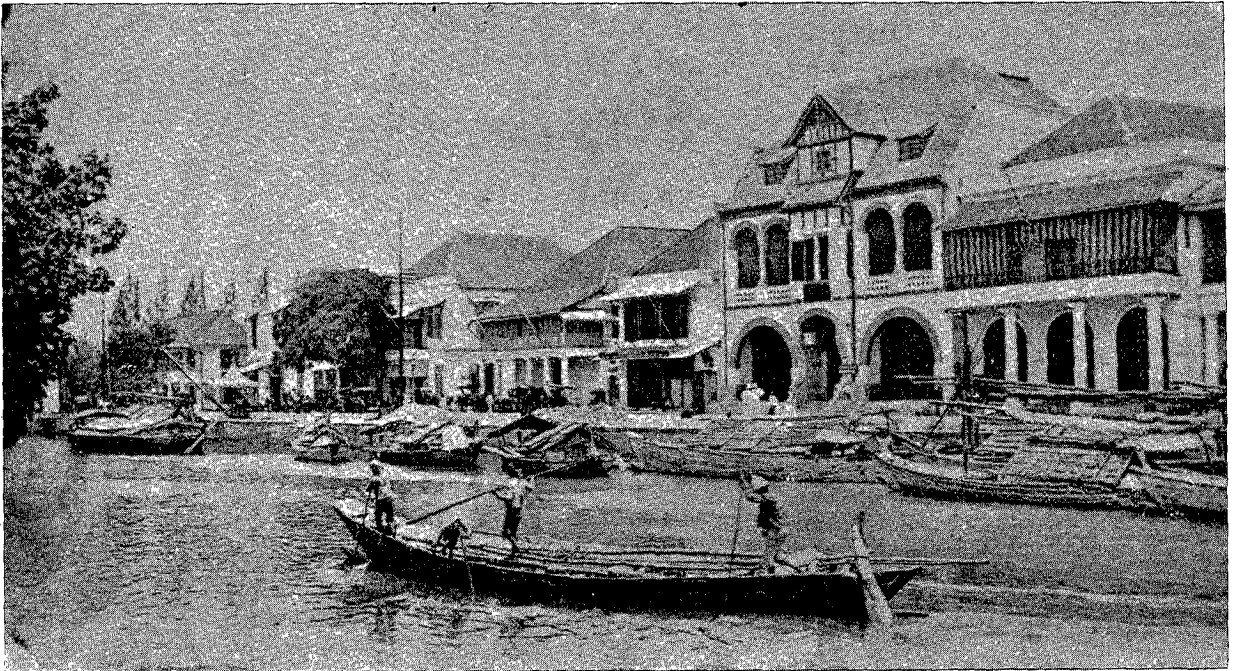
ONE PENNY

The Price of the World's Peace.

THE most expensive blessing that the world enjoys is peace, armed peace. "No person knows what the various nations of the earth, constantly eyeing each other in watchful suspicion, like bulldogs in leash, pay for the maintenance of peace through the preparedness of war." There are sources of great expenditure that are secreted and never publicly known. But for their armies and navies alone, eight

Staggering under the enormous load, the world is continually adding to it. Each year witnesses a greater demand for the armament of nations. In 1890, only sixteen years ago, the total was £157,377,670. To-day it is nearly twice that sum. At the present rate of increase, Europe alone, ten years from now, it is estimated, will be spending £2,000,000,000 to preserve its peace and insure seeming good-will among men.

Should not these figures alone disclose the fallacy



RIVER FRONT, SOURABAYA, JAVA.

of the principal powers spent last year the enormous total of £277,891,875.

It is difficult to grasp the immensity of such gigantic figures. Diverted to the channels of commerce, one year's cost of peace would build the Panama Canal five times over, with enough left to operate the waterway nearly seventy years. For the education of their children and the development of agriculture,—the greatest safeguards of future peace,—seven of these eight nations spend in the aggregate something more than one-third the cost of armies and navies, or £106,432,609.

of the doctrine of the spiritual peace dreamers that the nations are about ready to beat their swords into ploughshares and to learn war no more, and that the world is getting better—just entering the dawn of a millennium of peace and flowery beds of ease? If this were the case, should there not be some signs of the disarmament of these so-called civilised nations? Yet, to the contrary, the most civilised nations are making the greatest preparations for war.

In 1903 the United States had arisen to be the greatest exporting nation on the globe. It sold to foreign buyers products of its fields, mines, and

factories to the value of £278,446,200. Yet all this industry of its farmers, miners, mechanics, and artisans resulted in but little more than enough to keep the armies of the world ready to fly at each other's throats, the navies manned and afloat. Such is the cost of armed peace. Neither is it a stationary cost; it is on the continual increase.

1890 and 1906 Compared.

France, Great Britain, Austria, United States, Germany, Russia, and Italy in 1890 spent upon their land and naval arms the grand total of £157,377,670. By 1898 these figures had grown to £205,728,830, and this year to £271,630,738. (Figures for Japan are not included, as they are not available for the earlier periods, although they are included in the grand total for eight nations this year.) The increased cost, then, during the first eight-year period was £48,351,140, or an average of £6,043,890 a year. For the second eight-year period the increase was £65,901,844, an average of £8,237,722 a year. Think of the enormous total aggregate for this sixteen-year period alone, and then the added expense of several great wars during this same period, and you have the grand total of £3,546,480,346 for army and navy expenditures alone, without the immense war expenses of the war between Russia and Japan, England and the Boers, and the United States and Spain.

For What Purpose?

And now stop and think! For what purpose did these nations expend over three billions of pounds during the last sixteen years? President Roosevelt answers this question in his last message to Congress by saying that the condition among the great nations was such to-day that this way of conducting affairs was the only avenue left to us in saving the nation from being wrecked and devoured by the other great military powers. Thus it is plain that, instead of securing peace, they have created a condition of fear, insecurity, and incapacity among themselves, in the discharge of national and international affairs, that there is now "upon the earth distress of nations, with perplexity," and "men's hearts failing them for fear, and for looking after those things which are coming upon the earth."

All Europe Is a Vast Military Camp

staggering under its fearful load of soldiers and sailors, of fighting ships and modern guns, the maintenance of which is drying up its resources and sapping the very vitals of its subjects beyond endurance. "In 1865," states a French authority, "the military budget of Europe was represented by £11,000,000; in 1886 it was £140,000,000; in 1905 it was nearly £300,000,000. Should it continue to increase at the present rate, in 1915 it will be £400,000,000, and in 1945 [should time last] it will amount to £700,000,000, which will mean national annihilation for Europe, as the resources of the people will not increase in proportion."

This striving to keep its head above water as a principal power of the earth is responsible for the terrific debt of France, amounting to nearly £1,200,000,000. The immensity of this sum is difficult to grasp. The authority quoted above states that if it were converted into 100 sou pieces—a sou

is about one-halfpenny—there would have to be to carry it 62,000 heavily laden carts, drawn by three horses each. But as other nations are constantly adding to their navies and the efficiency of their armies, France must do likewise. Her greatest strain has been in maintaining her place as the second naval power. In 1890 she spent £7,841,512 upon marine protection; eight years later this drain on her purse had grown to £11,478,278, and the present year witnessed a demand for £13,001,488. Germany has been even more lavish in her orders for new vessels and equipments and in maintaining the navy. In 1890 her naval budget was £731,744; in 1898 it jumped to £5,858,618, and last year to £12,043,383.

National Pride.

"The influence of navies on the fate of nations has been growing year by year," states a recent annual of the United States navy. "Now, no nation, whatever has been its military power or its geographical position, can fight as a great world-nation unless it be strong upon the sea. For some, of course, this strength is more important than for others. To England it is life. But no matter what the country, if it falls behind in the race for naval supremacy, it falls behind in the race for greatness." This explains why seven of the great nations, which spent £36,366,603 on their navies in 1890, had increased this to £62,630,083 in 1898, and to £100,638,902 this year.

One would imagine that such enormously increased expenditures for warfare alone would arouse the people of the various countries to strenuous protest and abject humility. Yet the people of the world-powers take great pride in the efficiency of their navies and armies to destroy human life and property, and are constantly clamouring for greater preparedness of death-dealing missiles to use in the bloody race for national greatness and military supremacy. It appears as if the very demons of destruction have gone forth to the rulers and councils of all nations, inspiring their deliberations through their Satanic deceptions, making them believe that peace can be maintained through superiority of carnal weapons, when eventually it will mean the utter overthrow of these great military powers.

Every nation in Europe has many enthusiastic workers employed in an effort to work up a fighting spirit among the people. To insure peace, for example, the German Navy League has forty men employed in the Berlin office headquarters alone, distributing literature, furnishing information, and working to increase the sentiment for greater naval growth. England persists in the belief that in order to protect herself and her possessions she must be equal in naval strength to any other two nations. Her navy alone in 1890 cost £13,636,000; in 1898, £20,850,000; and in the past year it jumped to £35,078,187.

Japan proposes to spend £27,000,000 during the next eight years for naval expansion alone, in addition to the regular annual cost of maintenance. They propose to build eight battle-ships of the *Dreadnought* type, two armoured cruiser squadrons of eight ships each, and three fast cruiser squadrons of four ships each.

But the United States

has opened the eyes of the world by her gigantic naval strides during the last sixteen years. Congress

appropriated to the navy alone for 1890, £5,176,236; for 1898, £11,764,791; and for 1906, £23,600,000. And now the United States proposes to build three *Dreadnoughts*, even larger than any yet proposed, in a single year, each of which is to cost about £1,400,000. These mighty, modern moving-fortresses of the sea are the costliest "doves of peace," and yet within a moment's time these mighty and costly battle-ships may be reduced, through the submarine destroyers, to a worth much less than so much scrap iron.

C. S. LONGACRE.

France and the Vatican.

SEVERAL readers have requested us to state briefly the questions at issue between France and the Vatican. Although the situation is very complicated, and much clouded by disputes as to the exact issues, this is a fair statement in brief according to our understanding.

Napoleon in 1801, as First Consul of France, made a contract with the Vatican, called the Concordat. Prior to that time, after the fall of the monarchy, the French Revolutionary Government had practically overthrown all public religious observances. By the Concordat it was provided that France should officially recognise the Roman Catholic Church; that the government of France should select all Roman Catholic bishops in France; that these selections should be subject to the approval of the Vatican. And here is one of the disputed points—whether the Vatican had a veto, or whether lack of approval meant a veto. The Concordat also provided that the governmentally selected bishops should appoint the lesser clergy, and that the State should pay the salary of the archbishops, bishops, and lesser clergy. Thus the Roman Catholic Church in France became practically a part of the State. Its prelates and ministers were appointed by the State, and were paid by the State. The State also paid out the people's money to the Protestant and Jewish congregations, but naturally, a much smaller amount than the scores of millions paid out to the Roman Catholic clergy.

For more than a hundred years the Vatican has chafed under the Concordat, and there have been perpetual complaints from the Pope over the unfairness of that document. The Republican government therefore determined to begin the separation of Church and State by ostensibly acceding to the complaints of the Vatican. There were many Roman Catholic schools throughout France which were conducted by religious orders, were not supported by the State, and not under the Vatican or diocesan rule. As they were outside of the Concordat, they did not come under the protection of that document. In 1901 the Waldeck-Rousseau government passed the "Associations Bill," directing all these religious corporations to file lists of their members, pupils, financial conditions, etc., whereupon licences would be issued to them, legalising their existence. As these religious corporations had no standing under the Concordat, and were only indirectly under Vatican control, there was no legal impediment to this action. The French government allowed it to be understood that the cause for its action was the inculcation of ideas hostile to republican government in these religious schools.

The religious corporations very generally refused to comply with the law. Out of 17,000 monastic or religious organisations nearly 8,000 were dissolved because they defied the law. Many of them established their schools in the United States and other countries.

An incident which seems to outsiders a trifle, greatly envenomed the dispute between the French government and the Vatican. President Loubet while in Rome visited the King of Italy, and did not visit the Pope. The reason is plain. The Vatican holds that the Italian government is a usurping one, and that the Roman States belong to the Pope as their temporal sovereign. If President Loubet had visited the Vatican, the Pope would have insisted on being treated as reigning sovereign of the Roman States; this would have implied that President Loubet believed the King of Italy to be a usurper. France and Italy are friendly. Hence President Loubet wisely did not call at the Vatican.

The final step in the separation of Church and State began about a year ago, when the Chamber of Deputies by a two-thirds majority formally adopted the bill separating the Church from the State. This bill provides that the State does not recognise, salary, or subsidise any particular form of worship; that where church property was originally purchased with money raised by individuals or congregations, religious associations should be formed, in which such property should vest. Concerning church property purchased originally by, or originally belonging to, the State, the bill provides that each such piece of property shall vest in the State, and that the State shall loan it to a religious association made up of its congregation for the purpose of holding religious services; that instead of paying regular salaries from the State to the clergymen, pensions shall be paid by the State to the older clergymen only.

We in this country believe that Church and State should be separate. That belief is strong also in Great Britain and Ireland, as the disestablishment of the Irish Church and of the Anglican Church have been burning questions for many years. It is probable that within twenty years there will be no established church in the British Empire. Even Spain has recently shown signs of cutting loose from the Vatican in the matter of the regulations concerning marriage; this is the first step towards disestablishment. Why, then, there should be such excitement among Roman Catholics throughout the world over this domestic concern of France, it is difficult to understand. If the French government is confirming the title of certain Roman Catholic congregations in France to the property which originally belonged to them, and if it is causing to revert to itself property which originally belonged to it, where is the harm? The Roman Catholic Church in France, as a corporation holding property is one thing. The Vatican in Italy as a corporation holding property is another. Spiritually, the church in France and Italy may be the same thing. As a property owner, taxpayer, and citizen, it can not be. This view must appeal to every Roman Catholic in those countries where the church has thrived wonderfully with a complete disassociation from the State.—*The Argonaut*.



A. W. ANDERSON, EDITOR.

WARBURTON, VICTORIA, MARCH 25, 1907.

The Religious Vote.

A CERTAIN section of the public are ever ready to raise the party cry of opposition to the Catholic vote, and in order to combat the alleged organised vote of the Catholics, vigorous efforts are put forth to organise what is termed the Protestant vote. It is questionable, indeed, if many of the men who raise the hue and cry of opposition to the Catholic vote really stop to consider whether an organised religious vote is right, and whether such an organisation does not really endanger the progress of a community such as we have in Australia, where any and every religion seems to find recognition in a greater or lesser degree.

The Scripture Instruction Campaign Council advocated that every Protestant should vote against any candidate for Parliament who was not willing to give his hearty support to the proposed Referendum on the education question. No matter what his value as a statesman; no matter what his creed, his morality, or his business experience and capabilities may be, all these may be perfectly satisfactory, but if he will not agree to support the proposed Referendum, then he must be driven from public life. Suppose, for instance, two men are aspiring to parliamentary honours, one capable as a statesman in every respect, but opposed to the introduction of religious instruction in State schools; the other may be incapable, possessing neither the natural talent nor the experience which would fit him to occupy a position in our legislature, but, seeing a chance of defeating his more efficient opponent by endorsing the policy of the Scripture Instruction Campaign Council, he readily agrees to support the Referendum, and so secures the favour of the organised Protestant vote. The country thus loses the services of a capable statesman.

So much for Protestant politics. Now what position did the Catholics take upon this question? It is only fair to say that Archbishop Carr, on behalf of his church, publicly repudiated all knowledge of an organised Catholic vote. Speaking at the Cathedral Hall, Melbourne, on the 10th inst., upon this question, the Archbishop said:—

"Catholics were just as much divided politically as the members of any other denomination. They voted in every possible way, and he was glad of it. Why should not every man apply his intelligence to the particular wants of the country, and make up his mind independently as Catholics did?"

There was one question, however, upon which the Archbishop said Catholics were united; viz., religious instruction by the State; the identical question upon which certain religio-political organisations sought to unite all Protestants. Continuing his address, the Archbishop said:—

"They objected to the introduction of religious instruction into the State schools. They believed it was a dangerous principle to allow the State to become the religious instructor of their children. They believed that it had worked badly wherever applied, and that if allowed to any particular extent, they could never prevent the principle from working out until the State had its own religion, and impressed it on the minds of the children. They also considered that the State school teachers were not qualified to teach children of different denominations, and that there would be as much danger to Protestant children under a Catholic teacher as there would be to Catholic children under a Protestant teacher. He could never forget an incident which occurred in a large State school near Clifton Hill. A lady was giving lessons to children who had remained after hours, in the presence of two Catholic teachers, and undertook to bewail the blindness and stupidity of Papists. She said she had heard from a friend that he had met a poor old man on the roadside crying bitterly, and asked him what was the matter. The old man said, 'Oh, I'm a sinner.' 'Well,' said the friend, 'you can repent of your sin.' 'No, I can't,' said the old man, 'because I haven't sufficient money.' Of course everyone knew that Catholics could never get pardon in confession unless they had sufficient money to pay for it. That story was told by the lady to the Protestant children. There were some Catholic children there also, and so indignant were the Catholic teachers that they both stood up and publicly contradicted it. They told the lady instructor that they would never again remain for the purpose of keeping order as long as she was giving instruction. If such a thing happened out of school hours, how much more likely was it to occur if instruction was given in school hours as a matter of duty. Out of 1,900 State schools in Victoria about 1,350 had only one room, and, supposing religious instruction were given in that one room, would the Catholic children have to go out in the sun and rain? Assuming they had the option of retiring, would they have the moral courage to do so, and lay themselves open to the jeers of their schoolmates? Again, were Catholics to pay for the religious instruction, as well as the secular instruction, of Protestant children? Was it not bad enough for them to have to pay twice over? On that question Catholics were united, but on any political question they were as free and as divided as the members of any other denomination."

The electors of Victoria were thus divided into two religious factions; and great affairs of State, needing the most serious and earnest attention, were relegated into obscurity in order to settle a question upon which, in this day and generation, there should be no two opinions. The fact is, men are not willing to lay aside their preconceived ideas and insist that the State should maintain a neutral attitude upon a polemical subject like religion. If men would consider themselves as but a unit in the State, and if they also would consider their civil relation to the State as something entirely separate and different from their spiritual relation to the church, these religious controversies could never enter into politics. We should then know nothing of the organised Protestant vote. Catholics and Protestants alike would then endorse that form of politics which most favourably commended itself to them, not as Catholics or Protestants, but as CITIZENS.

Religious questions should never be mixed with politics, and certainly never would if men could really grasp the full meaning of those memorable words of the Saviour, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Certain things the Saviour recognised as belonging rightfully to "Cæsar." These should be carefully discriminated from those things which belong to God, and rendered to "Cæsar." There are certain things also which the Saviour taught as belonging to God. These should certainly never be commingled with purely civil affairs, but should be reverentially rendered to God. Man's religion and his religious duties pertain solely to God, therefore

"Cæsar" (civil government) can never of right have anything to do with religion. To "Cæsar" pertain solely our duties to the government and our fellowmen, because civil government was instituted for the express purpose of regulating the relations between man and man. Thus a distinct line of demarcation has been drawn between things civil and religious; and seeing that God has separated these two departments of human experience, it will certainly be to man's best interests to cease from seeking to unite what God has clearly separated. As good citizens, Christians should render to the State faithful service, paying "tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 14:7); while those duties and obligations which we owe to God may be summed up in the words of the wise man, "Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13.

FROM America comes the news of the death of John Alexander Dowie, the founder of the Christian Catholic Church, at Zion City. His decease was not altogether unexpected, for he had been in poor health for some time—presumably physical breakdown intensified by strokes of paralysis. His mind also seemed of late to have been ill-balanced, and he had been the victim of various hallucinations. Toward the last he became delirious, and he died in this condition. In his will this self-styled prophet and apostle gives instructions for the disposal of £4,200,000, but the officials of Zion City aver that this sum is "chiefly imaginary." Now that the founder is dead, just what will become of Zion City and the religion practised there is uncertain; but it is stated on reliable authority that for some time the party over whom Mr. Wilbur G. Voliva holds sway, have been making arrangements to found a new colony somewhere on the Pacific Coast, and to desert Zion City to the creditors. The financial affairs of this peculiar community have for a long time been in a very confused and embarrassing condition, and it is feared that many of those who embarked their all in the enterprise will be financially ruined. The press, in commenting on the career of this wholesale deceiver, so lately deposed by his adherents, concur in the opinion that he was "the most astounding spiritual adventurer of the nineteenth century."

THE systems of error which have so long held sway in the East, says *Present Truth*, are not withdrawing quietly in the presence of a purer doctrine. In North India a powerful Mohammedan College has been founded and liberally endowed. Strong Hindu colleges are being founded in more than one important centre, with the avowed purpose of training workers to propagate Hinduism, not only throughout India, but also in America and Europe. Mrs. Besant has greatly strengthened this movement, and has succeeded in getting a college established at the sacred city of Benares for the education of students "on the lines of pure Hinduism." No relaxation of Christian missionary effort in India can be entertained if victory is to be gained in that land for the gospel.

General Articles

'Tis You!

THE world is waiting for somebody,
Waiting and watching to-day;
Somebody to lift up and strengthen,
Somebody to shield, and stay.
Do you thoughtlessly question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
And has been years on years;
Somebody to soften its sorrow,
Somebody to heed its tears.
Then, doubting, question no longer, "Who?"
For, oh, my friend, 'tis you!

The world is waiting for somebody,
A deed of love to do;
Then up and hasten, everybody,
For everybody is you!
For everybody is you, my friend,
For everybody is you!

—Selected.

An All-Powerful Saviour.

By Mrs. E. G. White.

CHRIST took upon Him the form of sinful man, clothing His divinity with humanity. But He was holy, even as God is holy. He was the sin-bearer, needing no atonement. Had He not been without spot or stain of sin, He could not have been the Saviour of mankind. One with God in purity and holiness, He was able to make a propitiation for the sins of the world.

Christ has declared our position. "He that abideth in Me," He says, "shall not walk in darkness, but shall have the light of life." He is the light of the world. Through Him light shines amid moral darkness. He is the bright and morning star. He is the Sun of Righteousness, the brightness of the Father's glory. He is the true light, "which lighteth every man that cometh into the world."

A physician, a healer, Christ came to restore the moral image of God. This is the covenant, the pledge, that if we come to Him, renouncing our own ways and works, we shall receive the imputed righteousness of Christ. As man works out his own salvation, God works with him, to will and to do of His good pleasure. Those in whose hearts He abides are made all light in the Lord. The presence of the Saviour is apparent. Good and pleasant words reveal the Holy Spirit's influence. Sweetness of temper is manifested. There is no angry passion, no obstinacy, no evil-surmising. There is no hatred in the heart.

Faith is genuine when it works by love and purifies the soul. Self must be crucified, else sin will remain to defile the whole being. The Cain-spirit must not be allowed to enter the heart; for the hatred it brings is next-of-kin to murder. Man cannot enjoy divine blessings unless he shows love to God and to his neighbour. He has lost God's favour by sin, and

cannot be saved unless Christ takes away his sin: The moral image of God cannot be restored in him while he cherishes his own image, for this means defilement. He must work diligently for the right, if he desires to see the restoration of the divine image.

Christ is a complete Saviour. It was a perfect sacrifice that He offered on Calvary's cross, that man might have a full and complete sanctification. Wonderful is the provision that He has made, yet many who claim to believe have only a nominal faith. Their profession does not convert them. They have not surrendered all to Christ. They have not opened the door of the heart to welcome Christ as a heavenly guest. They love themselves and their own ways, failing to realise that their ways, their words, and their characters are opposed to God. Such can never reach perfection unless they see themselves as they are. If the natural disposition is not changed; if it remains as it was before Christ spoke to them, they are lukewarm, neither cold nor hot. Christ says to them, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. I cannot plead in your behalf; for you have no desire for My glory."

Many professed Christians have never seen the Way, the Truth, and the Life. This is the reason why there is so little genuine sanctification. One safeguard after another is removed from the sanctuary of the conscience. The failure to overcome leaves the soul unguarded. The evil habit, unresisted, strengthens into chains of steel, binding the whole man.

Slipshod religion is a dangerous thing in the home or in the church. And to educate the mind to look for defects in others unfits the soul for communion with God. This is the leaven of evil. The very act of looking for evil in others develops defects in those who look. These would be alarmed could they see the facts that are registered against them in the books of heaven. The man with the beam in his own eye thinks he has discovered a mote in his brother's eye. But the very discovery of the mote is the sign of the beam. Christ says to us, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Shall we choose darkness rather than light, because the light shows us our sins and reproves us? Shall we refuse to come to the light lest our deeds shall be made manifest? When the truth controls the life, there is purity and freedom from sin. The glory, the fulness, the completeness of the gospel plan is fulfilled in the life. The light of truth irradiates the soul-temple. The understanding takes hold of Christ. The light is not hated because it reproves and warns, but it is accepted and rejoiced in.

Christ declared, "I, if I be lifted up, will draw all men unto Me." If man's will is submitted to the will of God, the man, though a sinner, will be drawn to Christ. He will realise something of the love

manifested by God when He gave His Son to die on Calvary's cross to bring life and immortality within the reach of men. The acceptance of the Saviour brings perfect peace, perfect love, perfect assurance. The beauty and fragrance of the Christ-life, revealed in the character, testifies that God has indeed sent His Son into the world. No other power could bring about such a marked change in a man's words, spirit, and actions.

Without Christ the heart of man is cold. But when one feels his need of the Sun of Righteousness, when he comes to Jesus, saying, "Lord, I am sinful, unworthy, helpless; save me, or I perish," he is accepted in the Beloved, and his heart is warmed by the rays of divine love. By this sincere coming to Christ, he opens the door to Him who has long been saying, "Behold, I stand at the door, and knock. If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." He is accepted, and he knows what it means to sit together in heavenly places in Christ Jesus. God says, Let there be light; and there is light. The soul possesses an abiding Christ, who is the light of life.

Christ humbles the proud heart by giving it a view of Himself, His generosity, His great love. He desires to save us, soul, body, and spirit, by uniting us to Himself. He desires us to behold His glory, as the glory of the only begotten of the Father. Then we can say, "Of His fulness have all we received, and grace for grace." He who shows that he appreciates the grace he receives, by imparting it to others, receives increased grace in proportion to the grace He imparts. And he is so full of joy that he exclaims, "Thy gentleness hath made me great."

The one great lesson all must learn—the poor sinner, dead in trespasses and sins, and the professed Christian who has known the truth, but has clung to his unsanctified traits of character—is that God will save to the uttermost all who come to Him. "Him that cometh to Me," He says, "I will in no wise cast out." The poor, the suffering, the sinful, may in Christ find all they need. As soon as they receive Jesus as a personal Saviour, the cries of distress and woe are changed to songs of praise and thanksgiving.

All may share Christ's grace if they will confess to the great Sin-bearer, whose work it is to take away the sins of all who believe. You have the assurance that as you renounce your own righteousness, you will be clothed with His righteousness. Christ invites you, saying, "Let him take hold of My strength that he may make peace with Me, and he shall make peace with Me." The door is open to all. No one is turned away. God proffers to all a priceless treasure—His peace, a peace that the world can neither give nor take away. The everlasting gates of pearl will not open to those who come with the symbols of power, but they will open wide to the trembling touch of the meek and lowly. To be great in the kingdom of God is to be as a little child in simplicity and love. The Lord is able and willing to work in our behalf, and He will work if we come to Him as children. He will lead us by the hand, upholding us that our feet shall not slip.

"GREATNESS lies not in being strong, but in the right use of strength."



"Ye have heaped treasures together for the last days." James 5:3.

IN referring to the last days, Paul pictures the character of its people in these words: "Lovers of their own selves, covetous." The sixteen characteristic sins that follow in this prophetic description do not in any way brighten the dark picture of latter day profession. 2 Tim. 3:1-5.

When the crisis came in the days of Noah, the world was full of violent wickedness. When it came in the days of Lot, the world was full of social impurity. When it came in the days of John, the world was full of formalism and hypocritical religion. But in the last days it will be full of selfishness, joined with all the other characteristic sins of past ages.

Paul gives four different lists of prominent sins, and in each of these he classes the "covetous" with extortioners, adulterers, and idolaters, and then he speaks of that "covetousness, which is idolatry." Col. 3:5. But covetousness is only one of the primary expressions of selfishness. Satan coveted the throne of Deity, and he fell. The heart of man, in Eden, coveted the wisdom of God, and he fell; and in the last days, when covetousness has come to the full, there will be another fall. In the last days selfishness will rule the hearts of men, and the "gods of gold and silver," made by each one for himself, will be worshipped with a devotion probably unknown to the sons of men in past ages. When the crisis does come at last, as come it will, and the ardent devotees find that they have been deceived, the gods of selfishness will be cast to the "moles and to the bats." Isa. 2:20, 21. But it will be too late then to worship the God of heaven, for the last sun of mercy's day will have set forever!

The aspect of things in the financial world to-day clearly indicates that we have reached the last days—the age of heaped up treasures. Never before in the history of man has selfishness and covetousness reached out with such a determined grasp, or ruled the inhabitants of this world with such an all-pervading power.

Speaking of the financial situation in America, James Bryce writes thus in the *American Commonwealth*:—

"Up to 1830 or 1840 there were no great fortunes in America, a few large fortunes, and no poverty. But now there is some poverty, many large fortunes, and a greater number of gigantic fortunes than in any other country in the world."

Referring to American millionaires, *Life*, March 1906, states: "In 1855 New York boasted of only twenty-eight millionaires. To-day that number stands at more than 2,000; while the number in the United States is at least 5,000. There are seventy American estates that average \$35,000,000 (£7,000,000) each; while the wealth of the family of

J. D. Rockefeller is estimated at a thousand million dollars."

"According to an estimate compiled by Mr. Henry Clews, a leading financial authority, Mr. J. D. Rockefeller is the richest man in America, with a fortune of £100,000,000, Mr. Andrew Carnegie being second with £50,000,000, and Mr. Astor third with £40,000,000."—*World's News*, June 24, 1905.

On the other side of this picture, statistics tell that there are 3,000,000 recognised paupers in the United States, and that one person in every twelve that die is buried in the potter's field.

Not only in America are the heaped up treasures visible. England, with its 40,000,000 of inhabitants, is owned by about 38,000 men. On the list of English millionaires the name of Albert Beit, with £100,000,000, and J. B. Robinson, with £80,000,000, appears. Also that of Lord Rothschild, with £15,000,000, the Duke of Bedford, £10,000,000, and Sir Thomas Lipton, with £5,000,000.

All the world over men are heaping up great treasures to-day, but what does it mean?—The triumph of selfishness! God is trying to demonstrate to the financial world that we are in the last days.

"Immense fortunes," "heaped up treasures," "staggering riches," so says history to-day. "Ye have heaped treasures together for the last days," so says the God of heaven. We are now in the last days, and the heaped up treasures are the most visible and the most coveted objects in all the world at the present time. Jas. 5:1-5.

At the beginning of the Christian era, the world's gold was estimated at £85,400,000. In 1800 it had reached £250,000,000. In 1890 the figures stood at £1,140,000,000, and now the estimate is £1,600,000,000. The mind is unable to measure such figures as these. But if we take a small portion of that gold, say £100,000,000, the fortune of one of our rich men, and wished to move it from one place to another, it would take an army of 23,000 men, each carrying 150 pounds of gold, to do the work. Or if you wanted to count that fortune of £100,000,000, and agreed to count £2,000 every hour for twelve hours every day, fourteen years would thus pass by before you had completed the sum of capital and interest gathered while you were counting.

Beside all this, men are getting rich quickly to-day. Mr. Rockefeller's wealth is increasing at the rate of more than £8,000,000 per year, or £15 per minute. It is estimated that in 1927 he will own a fortune of £655,000,000. But riches bring no certain blessing, and they often take wings.

Now, where is God's portion in the world's wealth to-day? How many are there who recognise His claim in all its supreme importance? Riches count grandly from the human standpoint, and selfishness delights in their glory. But the covetousness that rules in the hearts of men to-day makes this generation in the sight of God a generation of robbers.

"HE who does not see the heroic in the common-places of life would not find them elsewhere. After all, the heroic is in us, not in the circumstances or the occasion. These are but the opportunities for its exercise."

The Royal Family.

By L. A. Smith.

THE Christian belongs to the greatest and highest family in the universe. He comes into this family by being born of the Spirit. It includes not only the "little flock" who do God's will on the earth, but heavenly beings as well. We are told in Eph. 3: 14, 15 that "the whole family in heaven and earth" is named after Christ. The inhabitants of heaven are Christians. Another text states that it was the will of God that in "the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are in earth." Eph. 1: 9, 10. All beings, everywhere, who are not in rebellion against God, belong to this great family which is named after Christ.

It is well to keep in mind the fact that the Christian family is not confined to the small minority who are loyal to God in this world. Christians are true to God from principle, regardless of the attitude of others; but it is worth remembering that the royal family of whom Christ is the head is vastly larger than even the great godless majority who fill this fallen world. It is encouraging at times to get a glimpse of the true majority, and realise how small, how infinitesimal, after all, is the whole array of the ungodly who appear so formidable in this world, compared with those who people the infinite domain where sin has never come. The following reference by the *London Spectator* to a lecture by the great English astronomer, Sir Robert Ball, will help to give one some conception of the truth on this point:—

"In his recent lecture at the Royal Institution, Sir Robert Ball, lately astronomer-royal in Ireland, stated that we know of the existence of thirty million stars, or suns, many of them much more magnificent than the one which gives light to our system. The majority of them are not visible to the eye, or even recognisable by the telescope; but sensitized photographic plates have revealed their existence beyond all doubt or question, although most of them are almost inconceivably distant, thousands or tens of thousands of times as far away as our sun. A telegraphic message, for example, which would reach the sun in eight minutes, would not reach some of these stars in eighteen hundred years.

"An average of only ten planets to each sun indicates the existence within the narrow range to which human observation is still confined, of at least three hundred millions of separate worlds, many of them doubtless of gigantic size. And it is nearly inconceivable that these worlds can be wholly devoid of living and sentient beings."

Three hundred millions of worlds, and how many more no one can say. Compare with this infinite domain this one little world that has gone astray, this one grain of sand, as it were, among the countless grains upon the seashore. This one speck of a world among the myriads that fill the immensity of space, and only this one, has become the abode of sin and rebellion against the divine government. And even here the triumph of sin will be only temporary. This sinful world will not be abandoned because it is relatively so small and insignificant, but will be made clean like all the others, and even be exalted above

all others, by being made the abode of God. Rev. 21: 3.

And those who have stood faithful to God amidst the apostasy that has filled this world, will be especially honoured of God. When "all things" in heaven and in earth, and the inhabitants of all worlds, shall have been gathered together in one, at the head of this great royal family will stand a Man, "the Man Christ Jesus." He took on Him, and still bears, "the seed of Abraham." He is still God, yet identified with the descendants of Adam. The humble Christian is on the side of the majority. This we now see by the eye of faith, but it will be a visible and eternal reality by-and-by.

The Second Coming of Christ.—No. 1.

By D. H. Kress, M. D.

WHILE nothing can be known of the definite day or hour of Christ's second coming, it is important for us to know when that time is near.

The second coming of Christ has been the hope of the church of Christ in all ages. All of Christ's followers have with joy looked forward to the time when the graves will be opened, and the dead in Christ shall arise, and with the living be changed to immortality, and caught up to meet their Lord in the air, and together ascend to the mansions prepared for them, thus to be forever with their Lord. Paul exhorts the members of the church, "Wherefore comfort one another with these words." Those who have died in Christ are not in heaven, but they are asleep in their graves until Christ appears. While it is impossible to know the day or the hour of Christ's return, signs have been given by which we may know that "He is near, even at the door." See Matt. 24: 33; 2 Thess. 2; James 5; 2 Peter 3.

While that day will come upon the world and its masses as a thief, Paul said, "Ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5: 4.

In the time of Noah, the masses "knew not until the flood came and took them all away." "So," said Christ, "shall also the coming of the Son of man be." Matt. 24: 30-39.

While in the time of Noah they knew not what was coming upon the earth, they all might have known, for a few did know, and their faith led them to prepare an ark for the saving of their house. Only those who knew made the necessary preparation, and were saved. "So shall it be at the coming of the Son of man." It is therefore of some importance to the people of the world to-day to know when His coming is near. Many will be saying that all is peace and safety at the very time when sudden destruction hangs over the world, and among these will be many of the world's greatest teachers. To the learned Pharisees in Christ's day Jesus said, "Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

In calling the attention of the people to the prophecy which predicted the overthrow and destruction of Jerusalem, Jesus said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place. Then let

them which be in Judea flee into the mountains." Matt. 24:15. In Luke 21:20 in referring to the same event, He said, "And when ye shall see Jerusalem compassed with armies, *then know* that the desolation thereof is nigh."

Josephus informs us that over 1,000,000 men, women, and children perished or were sold into slavery as a result of the overthrow and destruction of Jerusalem, but not one of Christ's followers perished.

When the army of Titus came up and besieged the doomed city, for some unaccountable reason the army withdrew for a short time. This was to the Christians the signal of escape. It was certainly not a trifling matter to be ignorant of the prophecy of Daniel regarding this event, for it meant life or death to every soul. Is it not equally as important that we should know the time of our visitation, as it was for the people of Judea to know the time of their visitation?

"Men's Hearts Failing Them For Fear."

SUICIDE is becoming one of the open sores of the civilised world. It grows in scale at a pace which is nothing less than alarming. Suicides in the United Kingdom have increased by 200 per cent. in fifty years, and by 150 per cent. in twenty-five years. There have been over 50,000 suicides in England and Wales in twenty years. Bad as is the case of England, in other countries the evil is even worse. According to statistics recently published by the Swiss government, there have committed suicide

during the last thirty-five years: 16,640 persons in Switzerland, 323,600 in Germany, and 274,000 in France, over 600,000 persons in all in these three countries. More people have perished by their own hands than have been slain in war. German official figures put the number of suicides in Europe at 70,000 per annum, and the sad procession of the self-slain grows ever vaster. "Men's hearts are failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

AN awful illustration of the capacity of fiction for evil is afforded by the influence of a production by the German writer Goethe. While, a few years ago, it was being portrayed on the stage, the *Chicago Tribune* published the following item:—

"There seems to be a fatality about Goethe's story 'Werther,' it being provocative of suicide. It has been pointed out by a literary statistician that since its production as a novel, the direct cause of no less than seven hundred suicides may be attributed to this melancholy idyl, now being acted with considerable success by Sarah Bernhardt at her theatre. A startling example of this occurred last night, when, just as Sarah, as Werther, was about to fall lifeless at Charlotte's feet, a woman, Paule de Martigny, attempted suicide by shooting."

Let it ever be our work to portray before men the saving truth of God, which leads not to despair and suicide, but to the inspiration of faith, hope, and love. —*The Watchman.*

The World is Full of Atheism

"The Sabbath is the grand bulwark against that fatal error. Its observance by the people of God is a solemn protest against atheism, and a public confession, by works corresponding to their faith, that they believe the record of the creation of the heavens and the earth. The atheist has no faith in the record of the creation. To him the rest-day of the Creator is of no account whatever. . . . But what shall be said of those Christians who imitate in their works the conduct of the atheist? Surely, the observance of the Creator's rest-day is the proper act of obedience by which we manifest our faith in God as the Creator. And whatever the intention, the violation of the rest-day of the Lord is practical atheism."

This is an extract from a pamphlet entitled—

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Religious Liberty

Our Allegiance to the State.

By A. O. Tait.

EVERY individual owes allegiance to the country in which he lives. Our own sense of right and wrong should teach us that such is the case. But that we may not be left in any doubt upon the subject, the Word of God states this fact plainly.

"Then went the Pharisees, and took counsel how they might entangle Him in His talk. And they sent out unto Him their disciples with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the person of men. Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, *Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.* When they had heard these words, they marvelled, and left Him, and went their way." Matt. 22: 15-22.

The foregoing scripture is definite in its teaching that there are certain things that are to be "rendered" "unto Cæsar." No place is left for the anarchist, or for any one else who would overthrow the right and the exercise of properly constituted civil authority. There are dealings between man and man that God has left to be regulated by man. God has ordained the civil authority. "The powers that be are ordained of God." Rom. 13: 1.

It is perfectly clear that civil authority is not only a proper, but also a divine arrangement. Leaving out the few unbalanced anarchists, all the world recognises this important truth. And hence, we see governments established in all parts of the world, and right-minded men are sustaining and supporting these governments. Some of these governments are despotic and even tyrannical. But it is far better to be ruled by a despot than to have no government at all.

The foregoing principles are acknowledged, and should be defended and taught, by every lover of order and liberty.

A Vital Principle.

There is another and much more vital principle set forth in the text quoted from Matthew. It will be observed that the text says that we are to render "unto God the things that are God's," as well as to render to Cæsar (or the State) the things that are Cæsar's. What we render to God must be given to Him direct. We must not give it through the State, or because the State demands it. Therefore a State religion is always wrong, or any interference of the State to enforce questions of religion is wrong.

It should be borne in mind that duties which we owe to God will not interfere with our fellow men, nor in any sense invade the rights or privileges of another. Let this point be illustrated by taking an

extreme case, but one that illustrates the principle clearly. A few years ago a man in the United States became possessed with the idea that he should offer one of his children as a human sacrifice. This would be recognised by any right-minded person as a rank piece of fanaticism, yet it was in the field of religion; and although this is true, nevertheless, the State should interfere to keep such a person from carrying out purposes of this kind, because the right of another is involved.

But, you are ready to ask, would not such interference be stepping between this man and God, and keeping him from exercising a religious right. Most certainly not. The State would be simply stepping between that man and his child, and preserving the child's right to live. The exercise of religion can not rightfully invade the rights of a fellow being, even though that being is our own child. And when an attempt is made in that direction, the very purpose for which the State is formed is to step in and protect the rights of the individual. The foregoing is plain enough to be readily seen and understood by any one.

An Inalienable Right.

Every man has the inalienable right of perfect freedom. And in order for every man to enjoy this right, each one must respect the rights of others. One man can not trample upon another, and claim in doing so that he is exercising the principles of freedom. For while he may be free himself, yet he is acting the part of a tyrant in trampling upon a fellow man, and there can be no freedom where there is tyranny. The tyrant of to-day may be overthrown and trampled upon himself to-morrow, thus showing that there is in reality no real freedom in a land where the individual is not taught to be just as careful to respect the rights of another as he is to exercise his own rights.

In harmony with the foregoing principles, it is a self-evident truth that so far as the law of the land is concerned, every man has a perfect right to choose his own religion, or, if he sees fit to do so, to have no religion at all. We are to render to God the things that are God's, and not to render to Cæsar the things that are God's. God Himself does not force His worship upon the individual. "Whosoever will," is the gospel invitation. The *appearance* of worship may be demanded by force, but our Heavenly Father would have us recognise from His dealings with mankind that *real* worship must be *free* and *voluntary*.

A failure to recognise the foregoing plain principles has been at the foundation of all the persecutions of all the past ages. And all the blood that has been shed in all the religious wars that have been fought, has been due to the fact that man has attempted to force his fellow man to do some act of worship, or observe some religious dogma.

There is great danger of being deluded into the thought that because we have freedom to-day, therefore we will always be free. But there was never a more pernicious error. Principles must be frequently reviewed, and constantly and faithfully taught to the rising generation, if we would keep them alive and enjoy their benefits.

It is everlastingly true that "eternal vigilance is the price of liberty."

World-Wide Field

Our Java Mission.

JAVA, in the East Indian Archipelago, is by far the most important of the Dutch colonial possessions. Holland has held it, with a short interregnum of five years, for about four hundred years, during which time it has undergone many changes both detrimental and beneficial, and she now rules with a wisdom and judgment begotten of long experience and modern enlightenment.

The productiveness of Java is truly marvellous. With but little effort on the part of man, the earth yields her increase century after century in such profusion that it would seem she were determined to satisfy every possible desire of the millions she supports. On the mountain sides, vegetables, usually denied to the tropics, are grown in abundance; while the lower lands yield everything which is grown in the most favoured portions of the earth. Rice, the staff of life to the native, is grown to perfection on the rich, flat, irrigated lands lying between the mountains and the sea. A poorer kind is also grown without irrigation on the higher lands. Maize is much used as an article of diet by the natives.

Large quantities of produce are exported to Europe and America, and also to the neighbouring islands. The chief items are rice, coffee, sugar, tobacco, and spices. The country is reported to be rich in minerals; but as yet comparatively little has been done to develop the mining industry.

With an area a little less than half the area of New Zealand, Java is said to have a population of nearly thirty millions. Only about one-fifth of the land is cultivated, while the remainder is covered with primeval forests. The country is highly volcanic, there being as many as seven volcanoes in a greater or less degree of activity. The high mountain ranges afford desirable climates for Europeans who cannot retain their health on the steaming lands bordering the sea. The rainfall is both bountiful and regular. The country does not suffer from the prolonged droughts nor the disastrous floods which are so much dreaded in British India. The seasons, of which there are two, the wet and the dry, recur with regularity, as also do the changes of the wind from quarter to quarter. Although constant, the winds are seldom severe. No destructive tornadoes visit the country, nor cyclones mar the beautiful face of nature. It is a land favoured by a bountiful Providence, and well adapted to be the home of a happy, industrious, and righteous nation.

The three largest cities are situated on the sea coast. Batavia, the finest, is the seat of government. Samarang is the outlet for a considerable amount of produce, while Sourabaya easily leads in population, and in the value of its commerce. The last census gives the number of its inhabitants as three hundred

and twenty thousand. The cities are low lying, and are not very desirable places of residence for Europeans.

The business is almost altogether in the hands of European and Chinese merchants, many of whom are very rich. The former usually retire to Europe to enjoy their wealth, but the latter, after four or five centuries, have become a permanent entity in the country. Although the Chinaman lives amongst, and often marries the natives, he still remains a Chinaman, peculiar and distinct. It seems impossible for him to blend. They are intelligent and thrifty, and present a good field for missionary enterprise. It is amongst them that we expect to establish our first mission in Java. In Sourabaya there are twenty-one thousand, while in other places there are thousands more. Before we can commence public work, it is necessary to obtain the consent of the government, for which we are now waiting. All the Java born Chinamen speak the Malay language, so it is in that language we expect to do our teaching.

G. E. TEASDALE.

The Sabbath in Fiji.

AS WE scan the pages of national history we find that each nation has had more or less knowledge of the true Sabbath, which is the seventh day. Representatives of the true Sabbath have witnessed for it. Oftentimes it will be found connected with traditional history. This is the case in Fiji. Years ago a man appeared before the people, calling himself "Na Vosa," that is, "The Word." He taught the people many things which were accounted from the devil, and the worship was performed at night. All his followers kept the seventh day as the Sabbath, as they said this is the Sabbath from the beginning. Quite a number observed his saying and became his disciples. As quite a commotion was aroused by this movement, the Government stepped in and banished the leader and his followers to some of the other islands, where they remained for thirteen years. In the meantime, the leader died, and his followers were returned to their former homes. Here they nominally accepted the Wesleyan faith.

Six months ago, when the third angel's message began to be preached amongst them, many of them gladly responded, saying this message presents the true Sabbath. The preaching of the truth has made quite a stir amongst them, and quite a number have taken their stand with us. At one place all the Wesleyan portion of the town have turned over en masse, and have dedicated their church and parsonage to the third angel's message. They gladly gave up their tobacco, liquor, and unclean food, for they said, We want to be clean bodily as well as spiritually.

Thus the pages of history again pay tribute to the truthfulness of the Bible Sabbath.

C. H. PARKER.

Buresala, Levuka, Ovalau, Fiji.

APPLAUSE is the spur of noble minds, the end and aim of the weak ones.—*Colton.*

Home and Health

A Rain Song.

It isn't raining rain to me,
 It's raining daffodils!
 In ev'ry dimpling drop I see
 Wild flowers on the hills!
 A cloud of gray engulfs the day
 And overwhelms the town—
 It isn't raining rain to me—
 It's raining roses down!

It isn't raining rain to me,
 But fields of clover bloom,
 Where any buccaneering bee
 May find a bed and room.
 A health, then, to the happy,
 A fig to him who frets!
 It isn't raining rain to me,
 It's raining violets!

—Anon.

The Blessed Hope.

"I WOULD like to ask a question before we begin the study to-night," said Mr. Barker, as he and Mr. Rogers drew up to the table in Mr. Summers' sitting-room, after the latter had offered a brief prayer that God would guide and bless them all in the search for truth.

"Certainly," was Mr. Summers' response.

"It is this," said Mr. Barker: "I can feel the force of what you read to us and told us last week, and am convinced that we ought to be familiar with the truth concerning the Saviour's second coming, and give it a large place in our hearts, but I can't yet see how that doctrine is going to do Christians any more good than the old idea did, that they ought always to be prepared for death. What is the difference between being ready for the Lord's coming, and being ready for the hour of death?"

"That is a question that you will have to find the answer to in your own experience," replied Mr. Summers. "Hitherto you have found help in cultivating a state of preparedness for death, but you have given no thought to the coming of the Lord, so you cannot tell how much more helpful it would have been if you had followed the apostolic plan, of waiting for the Lord to come from heaven. With your present experience it may well be that you can see no difference in the helpful quality of the two expectations. But if you cherish what Paul calls 'the Blessed Hope,' you will find a great deal more blessing in it than you ever found in being prepared for death. Indeed, the hope of the Lord's coming is so inwrought into his own teaching and that of the apostles, that one must perforce get wrong conceptions of truth, and occupy a wrong point of view, if one fails to give it its rightful place."

"Well," said Mr. Barker, "I suppose the matter will grow plainer, as you say. I know we must not expect to get all the blessing there is in any truth by the mere exercise of our intellectual gifts. The Holy Spirit must make the truth a living reality to us."

"All the same," put in Mr. Rogers, "I wish Mr. Summers would try to answer the question more directly, for I have the same difficulty. I have been speaking to two or three people since we met last week, asking them if they ever thought of the Lord's coming. About all I could get was, 'Don't bother your head about such questions as that. Do your duty day by day, and be ready when the Lord calls you, and you'll be all right!' Now, what can I say to such people? Isn't it just the same to a man whether he goes to be with the Lord at death, or whether the Lord comes and fetches him at the second advent?"

"That question," said Mr. Summers, "raises the very point I was intending to ask you to study to-night. If you remember I said last week that we would consider at our next meeting one reason why the church has lost sight of the blessed hope of the Lord's return. Mr. Rogers has just stated that reason. It is that the church has somehow transferred to the hour of death what the apostolic church connected with the second coming. Christians look now to the time of their dying as the time when they go to be with the Lord. If that view of the matter is correct, naturally enough they fail to see how the coming of the Lord can bring to them any greater joy or privilege than they enter into at death."

"That is my point, exactly," said Mr. Rogers.

"Well," continued Mr. Summers, "let us find out first what the New Testament teaches as to the time when Christians do enter into the presence of the Lord. The Apostle Paul has given us some very clear statements on this point. Will you turn to the first epistle to the Thessalonians, fourth chapter, and thirteenth verse. Mr. Barker, why does Paul take up this subject, and deal with it so explicitly in the passage before us?"

Mr. Barker read: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope."

"Thank you," said Mr. Summers. "Let us try to get the meaning of that verse. May we desire to understand the condition of the dead without indulging an idle curiosity? Certainly we may; for Paul says, 'I would not have you to be ignorant.' In other words, 'I am anxious that you should have clear knowledge concerning the departed, so that you may not mourn like the heathen, but may cherish a Bible hope.' Now, what is that hope? The next verse will tell us."

Mr. Rogers turned eagerly to the place and read: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

"How," asked Mr. Summers, "is the condition of the departed saints described in this verse?"

"They 'sleep in Jesus,'" Mr. Barker replied.

"Yes," continued Mr. Summers, "and just as Jesus died and rose again, even so God will bring forth His sleeping children. Then Paul goes on and tells just how and when God will raise up those that sleep in Jesus. Note the words carefully, for this passage was written for the express purpose of making us intelligent concerning the dead; so if we are to look anywhere in the Bible for light on the point, it must be here."

"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

"Wherefore comfort one another with these words."
(To be continued.)

Mr. Sankey and "Gipsy Smith."

IRA D. SANKEY, the singing evangelist, now blind, and "Gipsy" Smith, the English evangelist, when the latter was conducting revival meetings in Brooklyn, met, for the first time in twenty-five years, at Mr. Sankey's home in Brooklyn. When Moody and Sankey were holding revival meetings in London a quarter of a century ago, they drove into the country to look at a gipsy camp, and, standing in his carriage, Mr. Sankey sang. A little gipsy boy climbed upon the carriage wheel, and begged him to sing again. Laying his hand on the boy's head, he said: "God, make a preacher of this boy." That boy, now known as "Gipsy" Smith, was afterwards converted, left the band, and began to work under William Booth. He knelt at the bedside of Mr. Sankey, and related the circumstances of their previous meeting. Mr. Sankey remembered all about the camp, but had never known till now who was the boy he blessed. Once more, placing his hands on the gipsy's head, he, with tears, blessed his work.—Selected.

A SUNNY disposition is the very soul of success.—Matthews.

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Children's Corner

Lessons From a Penny.

By Rev. J. J. Spalding.

"Show Me a penny." Luke 20:24.

HAVE you ever heard a penny speak about heavenly things? It doesn't speak with a human voice; still, if you listen carefully, you may fancy that it says, "Read me aright and I will speak to you of God and of good." The penny I have in my hand is stamped on one side with the head of Queen Victoria, and has on the other the date, 1884, so it seems to say: "Years and years I was only a common piece of bronze. I was small, and worth little or nothing, but in 1884

I Was Converted

into a coin of the realm, by being stamped in the Mint. Now I belong to the great empire of Britain. I may have no value in France or Spain, but throughout the British Empire I have some value. With



me you can buy something, and I am trying to do all the good I can. So it may be with you. Though you are living and I am not, the lesson for you may be this: There is a great kingdom—the kingdom of Jesus—to which you ought to belong. Like me, you need to be minted. I became a current coin of Britain when I was stamped with the figure of Queen Victoria, and you may be changed from being common stuff in this world into royal coin in the kingdom of God by giving your heart to Jesus. It is thus that you may be a member of His kingdom. I was converted from common bronze to current coin in 1884. You may not be able to tell just the time when you were changed in heart. You do not need to know, exactly, but you ought to be able to tell that you bear in your life the stamp, or mark, of Jesus, as your King." Besides the image or picture of the Queen, there is the superscription, or writing round the penny, and it has its lessons, too. It says, "Victoria D.G.," and "D.G." stands for "Dei Gratia," meaning,

By the Grace of God.

Then comes "Britt. Reg.," which stands for "Britannorum Regina," meaning "Queen of the Britons." By the grace of God Victoria was the queen, and the good queen, of the Britons for many, many years. And the penny says to you that it is by the grace, or

favour, of God that Jesus may be your King—King over your heart and life, both now and for ever. "I hope," it says, "that the grace of God, which brings salvation to all who believe, has brought salvation to you, and that Jesus is your King."

But there are two more letters on the penny. They are "F.D.," and they stand for "Fidei Defensor," meaning,

Defender of the Faith.

That was the title given to one of the kings of England many years ago, and it has been put on coins ever since. Now, if the kings and queens should be defenders of the faith of Jesus Christ, so ought all their subjects—all the members of their kingdom. And the penny says to you, "You are to be 'F.D.' You are to stand up for what is true, and right, and good. You are to keep your *honour bright* for Jesus, and in all things difficult or 'doubtful, to try and do what Jesus would have you do."

The reverse, or other side of the penny, has its lessons, too. On it, there is the female figure of Britannia with a helmet on her head. She holds a shield with her right hand, and has a trident in her left hand. On one side of her there is a ship, and on the other a lighthouse.

Now, what do these emblems tell us about heavenly things? Britannia herself stands for

The Empire,

as when we say, "Britannia rules the waves," and in teaching us a lesson, she is a figure of the church of God. We love to think of our Empire, and we all seek to be loyal to her. So should we love the church—which Christ gave Himself for—and we should be loyal and true to that part of the church to which we belong.

But Britannia is seated upon a rock, and so the church of God rests upon the Rock of Ages—Jesus Christ. This is what Christ Himself tells us in what He said to Peter. "Upon this rock," the confession that Christ was divine, "upon this rock will I build My church."

Then Britannia has a shield in her right hand, to show that she is ready to ward off the attacks of her enemies; and so, as part of the church of God, you are to use

The Shield of Faith

to keep away the fiery darts of temptation and of sin.

In her left hand Britannia holds a trident. Now the trident was supposed to belong to the heathen god Neptune, the king of the sea, and was a sign that he had power over the sea. But for us, Jesus says, "All power is given unto Me in heaven and in earth," and He has given that power to the church, and to the members of it, whether they are big or little, and you ought to have some of that power to work for Jesus.

At one side of Britannia is

A Ship Sailing

away to distant shores with merchandise, or cruising about as the sign of the power that Britain has sway over the seas. And for you the ship seems to say, "You are not to think only of the church, and of how much help, and blessing, and happiness you can get out of it. You are to think of others besides yourself, and to help them by being a missionary in life and in

spirit. You may assist others by your prayers, by your sympathy, and by sending gifts to those who need your help, both at home and abroad."

And though on some of the newer pennies there is no ship and no lighthouse, yet the lighthouse of the older pennies tells us that there are

Lights Always Burning

on Britain's shores to protect sailors and voyagers from the rocks, and to bring them safely into harbour. So our lives, like the lighthouse lights, are to shine out brightly and clearly, to keep others from being tempted, and to help those who have not so many blessings as we have, to come to the safe anchorage of peace and rest in Christ.

Now, doesn't the penny speak? Hasn't it a great deal to tell? Does it not seem to say, "I hope you are converted into current coin of the kingdom of Jesus; that you are marked with His image, and belong to Him; that you thank God for His grace in blessing you, and that you defend the faith. I hope, too, that you belong to His church, and have on the helmet of salvation; that you use the shield of faith, and seek for the power Christ has promised you. I hope that you are not selfish in your religion, but that you are a missionary in spirit and life, as the ship teaches you, and that like the lighthouse you let your light shine to glorify God.

The Value of Small Things.

"DIDN'T I hear you say that such a little thing couldn't amount to much?" asked Uncle Ben, as he came into the sitting-room where Roy and Bud were engaged in an earnest conversation.

"Yes, uncle," replied Roy, "I was just trying to talk Bud out of a notion he has in his head. I say such little things waste too much valuable time."

"Ah, they do, you think," replied their uncle, smiling, as he took a chair near the window. "Just let me tell you a few little things which counted, and more than made up for the time used in planning them. You see this rubber erasing-tip on the end of this pencil, do you not?" continued Uncle Ben, taking a lead-pencil from his inside pocket.

"Yes, sir," responded the boys, looking a little surprised.

"Very well. The New Jersey man who hit upon the idea of putting this tip to the lead-pencils is worth £40,000. It all came from this little idea."

"You don't mean it, uncle?" exclaimed Roy.

"Indeed I do, my boy," said Uncle Ben. "Yes, and furthermore, the man who thought of the metal plates that are used to protect the heels and soles of rough shoes realised £50,000 in ten years from it, while the inventor of the roller-skate has made £200,000 from his invention. The man who made the returning ball—the little ball with the rubber string—didn't think he would ever become a millionaire by so small an invention; and the minister in England, who made an odd toy that danced by winding it with a string, didn't realise the value of small things until he was £100,000 richer by his small idea. I tell you, boys, it always has been, and always will be, the little things that count for most in this life."
—*Violet St. Johns, in Boys and Girls.*

NATURE STUDIES



FOR YOUNG PEOPLE.—No. 35

Dust and Its Composition.

“With Thee is the fountain of life: in Thy light shall we see light.” Ps. 36:9.

THE very sound of the word dust brings to our minds the hot, windy days of summer, when the fierce, hot air comes rushing along, carrying in its train clouds of minute particles, which we call dust. These it gathers from the highways and byways as it careers along. Some of my readers will be surprised to learn that the atmosphere is full of dust, even on the calmest of days; in fact, there is no atmosphere without it. The air which envelops the highest mountain peak, or that from the most far away point of the widest ocean, contains it. The quantity found may vary, but nevertheless it is there.

A gentleman, who was a great enthusiast on this subject, made up his mind to take a voyage around



DUST FROM A DWELLING ROOM.
From a photo. by Dr. J. B. Cohen.

the world; the object of this voyage was to see if he could find an atmosphere free from dust. He took with him a little instrument, called Aitkin's Pocket Dust Counter. With this he could sample the air, and count the dust particles. At one time in his long journey he was 13,000 feet above the sea level, but the atmosphere was full of dust. Again he took a sample of the atmosphere on the open sea, so far from land that it was impossible for the air to be artificially polluted, but dust was there also. After sampling air in very many places, his journey was at last completed, and he had to acknowledge that as far as finding an atmosphere with no dust was concerned, his journey had been a fruitless one.

Air taken from the summit of high mountains is found to contain from 10,000 to 200,000 dust particles to the cubic inch. The beautiful, balmy country air

contains 2,000 particles to the inch. The atmosphere of towns and cities contains three million particles to the cubic inch, and inhabited rooms contain on an average the very large number of thirty millions to the inch. For those dwellings in which dust is allowed to accumulate—through the occupants allowing the habit of untidiness to master them—the particles per cubic inch must be more than doubled. If people only knew how necessary it is, for health's sake, to have a clean home, and the great danger there is of contracting some deadly disease, for the germs are in the air, and only waiting for a suitable moment to attack the vital parts of their human victims, they would not rest until everything about their houses was as free from dust as it is possible to make them. A dusty atmosphere means a germ laden atmosphere, the two are inseparable. I trust my readers will take heed to these facts, for they are not written simply to fill up the page, but are truths which we should not pass lightly by.

In a cubic inch of dust we find, as we view it under the microscope, thousands of millions of particles. Each particle is a study in itself. We see animalcules, spores, pollen, different parts of deceased insects, decayed vegetable and animal matter, and microbes, or germs, both harmless and deadly, by the thousand.

We live, and move, and breathe in an atmosphere containing about thirty million dust particles to the inch. Every foot of air contains an average of 200 microbes. Now you can see the great danger we are exposing ourselves to if we allow the dust to accumulate in our dwellings.

A sample of air taken from the pure air of a Swiss mountain contained one germ to the yard. A similar quantity taken in mid-Atlantic contained six germs. The same quantity taken in a city park, 450; in a city street, 4,000; and in a house, 10,000. Fancy 10,000 germs in a square yard of the air that we breathe in our rooms. By practising cleanliness this number can be greatly reduced, and by observing health reform, and living on the pure foods that God ordained for man's use, we shall have power over the enemy; for no deadly germ can take root in a pure and healthful body. The only soil in which germs can thrive is a polluted one. Keep the soldiers of the body healthy, and they will exterminate all germs that try to gain an entrance. “Know ye not that ye are the temple of God. . . . If any man defile the temple of God, him shall God destroy.” 1 Cor. 3:16, 17.

The photograph accompanying this article is a micro-photograph of dust particles, after Dr. J. B. Cohen. “The dust is very highly magnified, and shows some of the objects composing the dust of a dwelling room. It consists of particles of soot, crystals, fibres, vegetable cells, spores, pollen grains, starch grains, meteoric iron, germs, etc., all of which are so minute that it has been calculated that it would take forty million millions to weigh one grain.”

Next week we shall see that dust plays a very important part in nature. This week we have seen that it is a microbe carrier, carrying both harmless and dangerous organisms. In our next we shall find that dust is simply indispensable in the economy of nature.

C. HALLAM.

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THE Editor desires to tender his thanks to several unknown correspondents and friends who have recently sent him news papers, periodicals, etc., containing interesting items of valuable information.

"IN some of the Hindu temples an elephant takes up the collection. It goes around with a basket extended from its trunk."

"THE statement is made by the *Medical Times* that there are in Great Britain some forty thousand makers and venders of patent medicines."

"MISS ANNA SCHAFFER, well known in Los Angeles, Cal., is said to have completed a forty-five day fast, beating the famed Dr. Tanner, of New York, by three days."

"THOUSANDS of men are now engaged in harvesting ice along the Hudson River, U. S. A. It will require more than 3,000,000 tons to fill the ice-houses, and it usually takes two months to gather this crop."

"A BROOKLYN doctor has a new cure for consumption, consisting of a plaster applied to the chest of the patient. The composition of the plaster will be kept secret until the remedy has proved to be successful."

"THE city of Leicester, England, has furnished, in prominent places on the streets of the city, cabinets containing dressing materials and other appliances to be used in case of accident or emergency. The cabinets are locked, but can be opened, the same as the fire-alarm boxes, by breaking the glass."

"PHYSICIANS who prescribe eggs as the chief item of food for consumptives can certainly find no fault with a Chicago girl in a Denver sanitarium who consumed 4,000 eggs during the year 1906, an average of eleven a day. According to other figures given, this is but little above the average number in several similar institutions for consumptives in Denver."

"MOTOR cabs are taking a large hold on London, where a single company has contracted for 500 of the vehicles, which will be equipped with taximeters, the fare starting at eightpence for the first half mile, whether one or five passengers are carried, and rising to fifteenpence for two miles, and one shilling per mile outside of the four-mile radius, having Charing Cross for a centre. The charge by the hour will be four shillings."

"ALZEN is the name given to a new metal which is composed of two parts of aluminium and one part of zinc, writes

Consul-General Guenther from Frankfort. It is said to equal cast iron in strength, but is much more elastic. Alzen is superior because it does not rust as easily as does iron, and it takes a high polish. Besides being very strong, this new metal is capable of filling out the most delicate lines and figures of forms in casting."

"MOUNT EVEREST seems to hold its proud position as the highest mountain without challenge, but there has been some uncertainty as to the second in rank. King Edward of England, in a recent eulogy of the Duke of Abruzzi, declared for Kinchinjinga, to which the older geographies gave that rank. But the newest surveys allow it but 28,176 feet against 28,700 feet for Dapsang (Karakorums), which is but 302 lower than Mount Everest. People in India, by the way, speak rather disparagingly of that impregnable summit, and declare that there are many more impressive peaks which no one has ever taken the trouble to name. It is not the height of the mountain that counts, so much as the point of view, and at a distance a few thousand feet make practically no difference."

To Our Contributors and Exchanges

WE would again beg to remind you that all manuscript, books, and periodicals intended for this office should be addressed direct to the "Signs of the Times," Warburton, Victoria, Australia. Considerable delays occur in the delivery of our mail owing to our correspondents sending matter to our old address, Echo Publishing Company, North Fitzroy, Melbourne.



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