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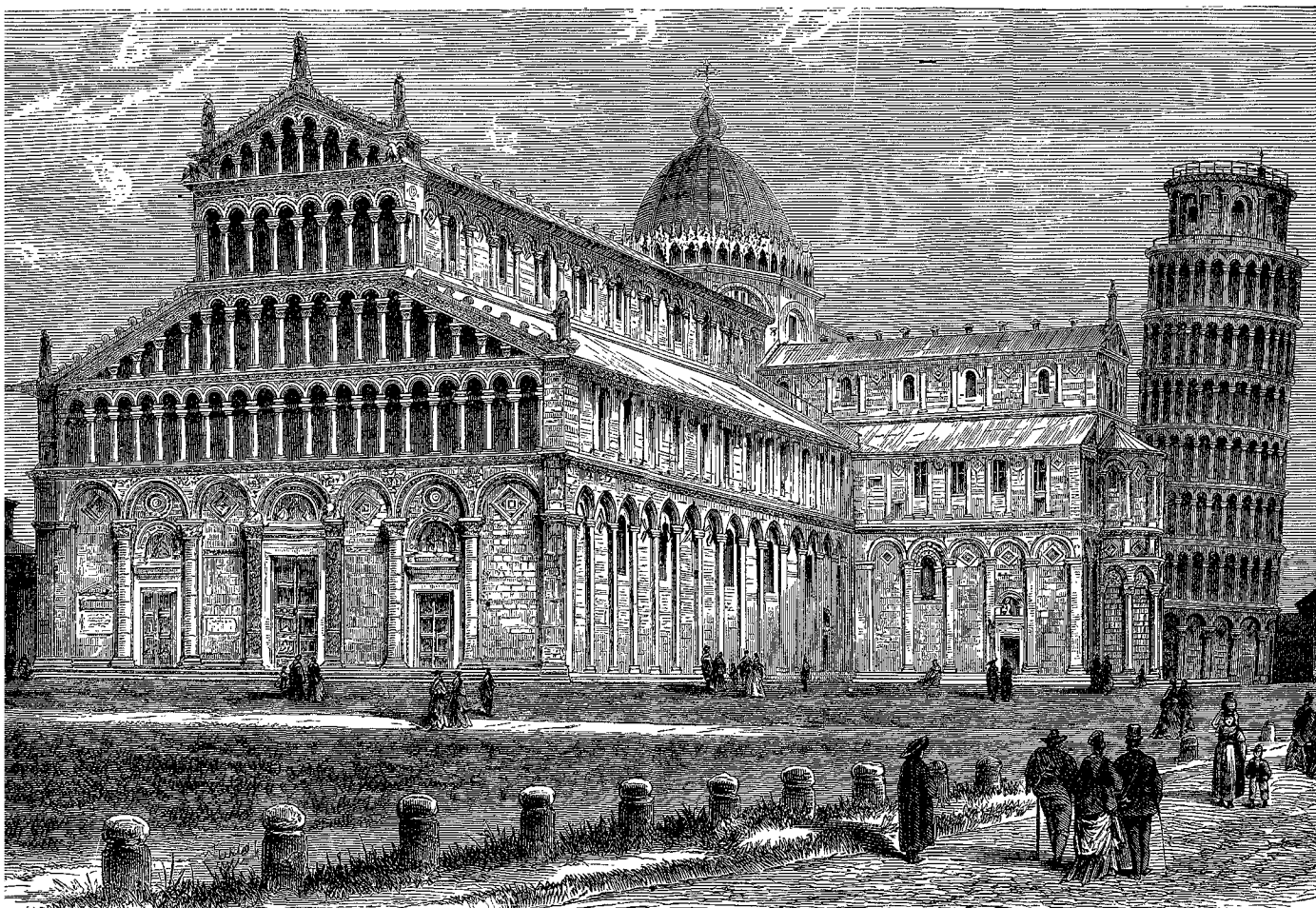
Warburton, Victoria, May 6, 1907.

ONE PENNY

The Theatre and The Church.

CAN an actor or an actress be a Christian, or in other words, Can the theatre co-operate with the church? This is a question which often occupies considerable attention in our present mixed up state of public reasoning. Many ministers of religion think

from attending plays, operas, concerts, ballet dances and pantomimes, are of real value. They say that to patronise these dramatic performances is not inconsistent with Christianity. In fact they imagine that the theatre is one of the aids to heaven. This is a conclusion into which many men persuade themselves. Many present day Christian professors pass, with but



THE LEANING TOWER OF PISA.

that they can consistently attend the theatre and watch the proceedings before the footlights and receive benefit to their souls, and thus make corresponding progress in the spiritual life. They think that the theatre is an educator in morals as well as the church, and that the lessons which they receive

a few hours' interval, from the Saturday night performance, be it tragedy, opera, or comedy, to the pulpit, whereon rests the sacred Scriptures, the Word of God. Shakespeare, Molière, or Gilbert is exchanged for Paul, John, Peter, and Christ, and the scenes of Calvary are painted perhaps in eloquence

accompanied by a dramatic action which is influenced by the mental fumes which arise from such plays as "Don Juan," "Macbeth," "Faust," or "London After Dark."

It is difficult, however, for the thoughtful mind to perceive what affinity Christ can have with the spectacular performances which occupy the time and talent of the stage. Life to a Christian should be a progress of living activity, real in its every action, fictitious in no particular, clean in its every motive, and pure in its mind and morals as the perfect example of godliness which it has chosen as its leader, even our Saviour, Jesus Christ. There is not much acting to be found in the life of a true Christian, all that is left to the mere professor. Paul wasted no time in attending the Coliseum of Rome. His path lay in a totally different direction. True, he was a spectacle to men and to angels, but viewing sprightly dancers formed no part either of his occupation or inclination. His duty lay in preaching Christ and Him crucified, that was his sole occupation, and he met all the requirements of God in performing this his duty. Paul, like his Master, Christ, was no playgoer. The life of both comprised in their realistic experiences and deaths two of the greatest tragedies ever recorded. What would the early church, gathered as it was from the multitude by the teaching of Christ and His apostles, and composed of a people thirsting and hungering for eternal life and pardon for sin—what would this church have thought had play-loving pastors presented themselves who wasted precious time by attending some Roman acting rink, some Corinthian singing hall, or some Ephesian dancing saloon, where Oriental colours flashed gracefully as grotesque Ethiopian, Syrian, or Arabian dancing girls went through various plays with hilarious laugh and song to the cheers of an eastern audience? Would these churches have greeted these brethren with a holy kiss? and would they have paid them perhaps five hundred or a thousand pounds a year with the use of a manse and all the conveniences of their civilisation for the pleasure these preachers gave their hearers in preaching eloquent effusions savouring more of the stage than of the church?—No; these early pilgrims knew the way to heaven better than to be deluded by any such imposition or impropriety. Paul ended his interesting and active career with the words which have rung in the ears of many a generation, words loyal to the throne of Heaven,—“I have fought a good fight, I have kept the faith.” Fighting under the banner of salvation, under the standard of righteousness and under the leadership of Christ was the occupation of Paul, and resulted in a glorious victory.

And had the intrepid apostle to the Gentiles lived amongst the people of to-day he would have studied Christ more than Shakespeare; and his feet, shod with the sandals of the gospel, would have led him, not to the theatre, but to the fields where a spiritual harvest was to be reaped for the Master. And we do not think that he would have been found pointing to the boards of the theatre as a pathway to heaven, for the atmosphere of that place with its gaudy mounting and its precincts tainted with vice would be in no way congenial to the spiritual mind of such a Christian as Paul; nor would the scenes represented nightly upon its stages be thought by the apostle to be

consistent as an education for a people who live in the hour of the judgment, when men are to be weighed for eternity in the characters which they really possess, and not in the one which they act and assume. This life is not a play but an earnest reality. Acting should find no place in it. What have great actors ever done for the world? Have their exertions lifted the masses morally, or have they depraved them spiritually? What has the presentation of "Romeo and Juliet," of "Don Juan," of "Faust," or thousands of the dramatic performances which occupy the boards of Paris, of Venice, of Rome, of New York, or London, done for the world? The best answer that can be given is that they have amused it, entertained it, deluded it, and deceived it. These plays have stimulated an unhealthy excitement, have lowered morality, and have given the masses an unreal estimate of life. This has been the work of the theatre always, and to a greater extent than ever it is its work to-day.

Louis XIV. of France and Charles II. of England loved the theatre. Charles' intrigues with capable actresses gave England the progenitors of some of her nobles of to-day. The stage in the past has influenced the morality of the palace. History furnishes abundant proof that the theatre has contaminated moral principles; but nowhere can we find that its influence has been a spiritual blessing or an uplifting to mankind.

The theatre is one of the most sensual and pleasure-loving productions of the world, and it is not in any way related to the gospel and the precept, example, and teaching of Christ. As an enemy to spirituality, a foe to true religion, and a resort where sin is nourished and where immorality is incited, the theatre is a blot upon human history and custom. A healthy and a good life can do without its assistance at any stage. Man can satisfactorily live Shakespeare's "seven ages" without the possession of the education imparted by attendance at the theatre. The play-house is no place for any follower of Christ. "Don Juan" will never be acted in heaven. No applause will be heard there in response to the production of "Faust." "Macbeth" is not a character to be admired, and Richard III. and Henry V. are poor representatives of a King like Jesus.

Many who attend the theatre do not profess to be Christians. No thought of God is in their minds. Nevertheless, though professing no religion themselves, they see the inconsistency of the thousands who profess Christianity and who travel with persistency between the church and the stage. They laugh to see Christ's professed representatives sitting at the feet of Shakespeare, and they wonder why those who represent Christ have obliterated the line of demarcation between the church and the world made by Calvary. This they cannot understand, and in the minds of the world's millions the word "Inconsistency" is emblazoned over the heads of those who profess to be Christians, and who are not. According to the Word of God condemnation hangs over the heads of all who do not loyally keep the commandments of God, and who have not also the faith of Jesus. This assertion, then, necessarily excludes thousands who to-day think that any kind of profession of Christianity is acceptable to God.—J. B.



A. W. ANDERSON, EDITOR.

WARBURTON, VICTORIA, MAY 6, 1907.

The Church and the World.

IN the metropolitan daily newspapers of Victoria, there has been carried on a vigorous correspondence on the question of what constitutes Christianity. Much of that which has been written reveals an appalling amount of ignorance concerning one of the fundamental principles of true Christianity; viz, the separation which should exist between the church and the world. The responsibility for this ignorance must be laid at the door of those who, while professing to be Christians, fail utterly in exemplifying before the world the beautiful traits of character which were set forth in the life of the Redeemer. The standards of multitudes of professing Christians are altogether too low. Instead of striving to attain to the perfect example which has been set before the world by the Son of God, men are busily occupied in "measuring themselves by themselves, and comparing themselves among themselves," with the inevitable result that their ideas have degenerated far below that exalted archetype which should be the sole model after which the life of the Christian should be patterned.

True Christianity demands a complete separation between the disciple and the world. Of the apostles the Saviour said, "They are not of the world, even as I am not of the world." John 17:16. While it is necessary that Christians must live in the world, yet though they are living *in* the world, they must not be *of* the world. Ancient Israel is an example of the relation which God's people should sustain to the world. God directed them to remain separate from all nations, and forbade Israelites from intermarrying with those of other nations, lest their own hearts should be corrupted by witnessing the idolatry of the heathen peoples by whom they were surrounded. Even so hath the Lord enjoined Christians to come out from among them and be separate, and to touch not the unclean thing, and then He has promised that He will receive us, and will be a Father unto us, and we shall be His sons and daughters.

A condition which must be complied with, if we would be adopted into the heavenly family, is entire separation from the world. Abraham, the father of the faithful, was called apart from his country, his kindred, and his father's house, that God might, in a land where he would be but a pilgrim and a stranger, bless him and make of him a great nation. His nephew, Lot, failed to act upon the divine instruction which was given to his faithful uncle, and seeing worldly advantages were to be gained by associating himself with the Sodomites, "vexed his righteous soul from day to day with their unlawful deeds," and in the overthrow of that wicked city his daughters who had married Sodomites were destroyed, and his

wife, who murmured against the dealings of God, became changed to a pillar of salt.

"Know ye not," says the Apostle James, "that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world is the enemy of God." No stronger language could be used to indicate what attitude the Christian should sustain to the world. Christ loves the people of this world who are perishing in their sins; yea, so intensely does He love them, that He laid down His life for their sakes, not to save them *in* their sins, but "*from* their sins." He was to be called Jesus, that is, Saviour, because His mission to this earth was to "save His people from their sins." Matt. 1:21. No one who is unwilling to separate himself from sin, to turn his back upon the world, to renounce the hidden things of darkness, can ever expect to be saved. Nothing but final destruction awaits all those who persistently cling to their sins. Heaven's gates will never open to admit any person who is defiled with sin. In the presence of God no unclean thing could exist for a moment, "for our God is a consuming fire," and therefore every sinful trait of character must be eliminated before we can stand in the presence of the Eternal One, "whose eyes are too pure to behold iniquity."

During His sojourn on earth, the Saviour carefully taught His disciples to separate themselves from the things of this world. While inviting them to follow Him, yet He plainly showed them that if they did follow Him they might expect from the world nothing but hatred and persecution. "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19. In the Christianity which Jesus Christ taught there is contemplated a most clear cut division between the world and the church. The Scriptures hold before us the responsibility which is laid upon the followers of Jesus to be as opposite to the world as He was when He walked on this earth a homeless wanderer, having no place whereon He could lay His head, misunderstood by His relatives, hated by the formal, ritualistic Pharisees, scorned by the haughty Jewish priests as a friend of publicans and sinners.

Notwithstanding the clear teaching which the Saviour and His apostles have given us on this question, yet there are many Christian teachers who are so misguided that they point to the friendly recognition which modern Christianity is receiving from the world as an evidence of the betterment of the world at large. Were the real spiritual condition of things better understood, it is very probable that it would be apparent that the cause of this growing popularity of modern Christianity arises from the fact that the church is degenerating into such a close resemblance to the world, that the world sees so little difference between itself and the church, that the two can link up together without either being inconsistent with its own ideas. That such a friendliness between the church and the world has manifested itself in these last days should be sufficient to alarm every church member of his danger. The words of the beloved apostle should be heralded near and far in trumpet tones,—"*Love not the world, neither the things that*

are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

Do we see any examples of these worldly lusts,—the lust of the flesh, the lust of the eyes, and the pride of life, in the church to-day? Would that we could answer this question in the negative. It is doubtful if there can be found a much greater exhibition of the pride of life in any worldly assemblage than may be witnessed in a popular metropolitan church on a fine Sunday morning. Because this worldliness is seen in the church it must not therefore be regarded as Christianity. Things do not change their nature because they happen to change their location. A German does not become an Englishman because he happens to make his abode in London, neither does a worldling become a Christian just because he happens to sit in a church pew on Sunday for one hour and a half. A worldling remains a worldling until he is born again. He then becomes "a new creature." "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. The things he once hated now he loves, and those he once loved now he hates. He does not seek his old, sinful associations, nor will he ask the question as to whether or not it is right to attend the theatre, or waltz in the dancing assembly with unknown companions whose character may be anything but what they should be. All such questions, should they arise, will be answered very readily, for having become a new creature he will naturally seek a new environment. But, says Peter, "if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." But of those who have "lost their first love" and "forsaken the right way, and are gone astray," the apostle says, "It is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2 Peter 2:20-22.

A Revival of Blasphemy.

"THE devil-worshippers of Paris are said to have revived their services. The worshippers were in the habit of assembling nightly at a café. Afterwards they proceeded to an upstairs room, which had been fitted with thick doors and iron shutters, and further protected from prying eyes by the addition on the inside of heavy curtains. Persons of both sexes, of all ages, well-dressed men and women, frequented the place. All the band were furnished with a pass-word. The police inquiries go to show that the 'black mass' was celebrated nightly. There was an altar, covered with black, on which was set up an effigy of the devil. The whole ceremony was a travesty of Christian worship; it was, in fact, a close parody of a Roman Catholic mass. The congregation appears to have been a most fashionable one."

A Banking Innovation.

THE Night and Day Bank in New York has introduced another innovation, says the *Springfield Republican*, in banking besides that of keeping open at all hours of the twenty-four. This is the equipment of an automobile with a safe and various protective appliances, and sending it around to stores at any time after business hours, whenever a merchant wants to put the cash accumulations of the day out of reach of fire and burglars. All he has to do is to telephone the bank, and soon the automobile stands at the store door with a messenger. The *World's Work* of current issue further describes the proceedings and appliance:—

"This messenger presents the merchant with a leather-bound strong box, to which there are but two keys—one in the merchant's possession and the other in the possession of the receiving teller at the bank. The merchant puts into the box his money, and cheques and deposit slip, locks the box, and sees the messenger slip it into a safe in the automobile. This safe is bolted to the running body of the automobile, independent of the limousine.

"The safe is locked with a combination, and the dial is removed before it leaves the bank, so that even a man familiar with the combination could not work the lock to open the safe. The merchant's strong box is put into the safe by means of a device similar to that of an ordinary letter-box, by which a thing may be dropped in but cannot be taken out.

"Still further to insure the safety of the safe the messenger and the safe are separated from the chauffeur by a wire cage, which is locked by an automatic spring lock from the inside. Furthermore, the automobile cannot be started from the chauffeur's seat until the messenger inside the cage presses a secret spring that is essential to start the mechanism. This device prevents the possibility of kidnapping the automobile by robbers."

A Flourishing Industry.

THE most important industry in the State of New York, says the *World's Work*, is the making of women's clothes. This fact is disclosed in the last census report, which shows that this industry has moved up to the head of the list, displacing the kindred industry, the making of clothes for men. These two industries together are far and away ahead of any other single industry in the State. They total over £70,000,000. This is within £5,000,000 of the total value of all the products of the steel works and rolling mills of Pennsylvania.

Nearly 75,000 people live upon this making of women's clothes, and 53,000 more are engaged in making clothes for men. Out of every hundred people who work in the industrial pursuits in New York State, fifteen are engaged in making clothes for men and women. About twelve million pounds sterling were paid out to these workers in one year.

"THE German Emperor is to present to King Edward, as a gift from the German nation, a statue of William of Orange, and it is to be erected in front of Kensington Palace. His memory deserves to be cherished, for by him England was delivered from the Romish yoke which was being refastened upon the country, and he set his face sternly against the persecution of any of his subjects for conscience' sake."

General Articles

There Are No Trifles.

"THERE are no trifles. Arks as frail
 As bare God's prince of old,
 On many a buoyant Nile stream sail,
 The age's heirs to hold.
 From Jacob's love on Joseph shed
 Came Egypt's wealth and Israel's bread;
 From Ruth's chance gleaning in the corn
 The psalmist sang, the Christ was born.
 "Each spirit weaves the robe it wears
 From out life's busy loom;
 And common tasks and daily cares
 Make up the threads of doom.
 Wouldst thou the veiled future read?
 The harvest answereth to the seed.
 Shall heaven e'er crown the victor's brow?
 Ask tidings of the battle now.
 "Oh, wise beyond all written page
 Are those who learn to say,
 'Less worth were centuries of age
 Than golden hours to-day.'
 For in the present, all the past
 And future years are folded fast,
 And in each laden moment lie
 The shapes of an eternity."
 —W. Morley Punshon, D.D.

"The Will of God Concerning You."

By Mrs. E. G. White.

THROUGH the Apostle John God sends the message to His people in these days, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see."

God's people are in danger of being separated from the Sun of Righteousness. "This is the will of God," the apostle says, "even your sanctification." This sanctification means perfect love, perfect obedience, entire conformity to the will of God. We are to be sanctified to God through obedience to the truth. Our conscience must be purged from dead works to serve the living God. If our lives are conformed to the life of Christ through the sanctification of mind, soul, and body, our example will have a powerful influence on the world. We are not perfect; but it is our privilege to cut away from the entanglement of self and sin, and go on unto perfection. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the

Lord." Great possibilities, high and holy attainments, are placed within the reach of all who have true faith. Shall we not anoint our eyes with eyesalve, that we may discern the wonderful things God has for us?

Paul's sanctification was a constant conflict with self. "I die daily," he said. Every day his will and his desires conflicted with duty and the will of God. But instead of following inclination, he did the will of God, however unpleasant and crucifying to his nature. If we would press forward to the mark of our high calling in Christ Jesus, we must show that we are emptied of all self, and supplied with the golden oil of grace. God is dealing with us through His providence. From eternity He has chosen us to be His obedient children. He gave His Son to die for us, that we might be sanctified through obedience to the truth, cleansed from all the littleness of self. Now He requires of us a personal work, a personal self-surrender. We are to be controlled by the Holy Spirit. God can be honoured only when we who profess to believe in Him are conformed to His image. We are to represent to the world the beauty of holiness, and we shall never enter the gates of the city of God until we perfect a Christlike character. If we, with trust in God, strive for sanctification, we shall receive it. Then as witnesses for Christ, we may make known what the grace of God has wrought in us.

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave Himself for the world, that He might "purify unto Himself a peculiar people, zealous of good works." This refining process is designed to purge His people from all unrighteousness and a spirit of discord and contention, that they may build up instead of tearing down, and consecrate their energies to the great work before them. God designs that His people shall come into the unity of the faith. In His prayer for His followers Christ said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth, Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth."

This touching and wonderful prayer reaches down the ages even to our day, for His words were, "Neither pray I for these alone, but for them also which shall believe on Me through their word: that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me, I have given them, that they may be one, even as we are one; I in them, and Thou in Me, that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." With persevering earnestness we are to work out this prayer, pressing onward and upward, and reaching Christ's standard of holiness. We are labourers together with God, and we must work in harmony with one another and with God.

The Lord takes no pleasure in seeing us spiritually

weak. "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We who have named the name of Christ must awake from our indifferent, self-satisfied condition. God's people must have a fixed purpose. They will never be holy until they put all the energy of their being into the work of conforming to the will of God.

"This is the will of God concerning you, even your sanctification." Is it your will also? Your sins may be as mountains before you, but if you humble your heart and confess your sins, trusting in the merits of a crucified and risen Saviour, He will forgive, and will cleanse you from all unrighteousness. With intensity of desire long after God, yea, pant after Him as the hart pants after the water-brooks. As your soul yearns after God, you will find more and still more of the unsearchable riches of His grace. As you contemplate these riches, you will come into possession of them, and reveal the merits of a Saviour's sacrifice, the protection of His righteousness, His inexpressible love, the fulness of His wisdom, and His power to present you before the Father without spot, or wrinkle, or any such thing. Those who accept of this salvation will bear the testimony, "We have redemption through His blood. The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death. We are more than conquerors through Him who loved us and gave Himself for us. Believing in Him, we rejoice with joy unspeakable and full of glory."

When Not to Give Up.

THERE are many ways of learning God's will for us, and we need never be in doubt as to His wish for our every action. He will make plain to us, in diverse ways, when He would have us enter upon a new work, or when He would have us turn aside from a present work, even though no new work is yet apparent. But there is *one* way by which, we may pretty safely rest assured, God does *not* call men out of their work which they are doing. That way is by putting difficulties in their path.

When God wants a child of His to move forward in a certain direction, He usually indicates this by placing an obstacle in that particular path. Obstacles are God's chosen stepping-stones to higher, better things. They are His challenges to faith and character—and a challenge is always an invitation. God knows that ability and character are not made, and do not increase, by travelling smooth roads; therefore He removes this danger to our souls by often blocking our paths. And God knows that the man who will not be stopped by an obstacle is the only man whom He can really use, in this world and in the next. Therefore when God has plans ahead for the doing of a work, by one of His children, of peculiar importance, He is most likely to pile the obstacles high in the face of the one to whom He hopes to entrust that work. Of course, if that one is turned aside by such obstacles when he ought to have pushed straight ahead and overcome them, it is

proved that he is not the one to be trusted with the important work that lies just ahead. Another must be found to undertake it, and must be proved worthy of its undertaking by the same hindering process that revealed the unworthiness of the first. Sooner or later, *some* sturdy soul will keep on in that obstacle-blocked path, and reach the prize of privilege which was intended for the others. And some of those who failed because they were willing to be turned aside by difficulties will envy the successful worker, and will wish they had had his "chance" and his "good luck."
—S. S. Times.

Being Born Again.

How many a man, seamed, and scarred, and blackened by sin, has wished in his heart that he could go back to the happy days of his infancy, and live life over again, and live it right. God's Word meets precisely this inner longing of the human heart. Jesus informs us that except a man be converted and become "as a little child," he cannot enter the kingdom of heaven. He tells us that the man who would "see the kingdom of God" must be "born again;"—must commence life anew; and He throws the mantle of His mercy over us to blot out the whole dark, infamous, terrible past, and opens the door of life to us anew, and introduces us as children into the divine family, making us heirs of God, and joint heirs with Jesus Christ.

There is no other way to enter the divine family. A man does not get into a family when he gets into the house. He may break into the house, but he is not thereby a member of the family. He may intrude himself into the home and stay until his visit becomes a visitation; but he is no nearer a member of the family than he was before. A person becomes a member of a family by being born or adopted into that family. There is no question as to his brothership then. He is at home; and his rights and privileges as one born into the family are recognised by all. And when a man, wearied with the buffetings and sorrows of a life of sin, consents to enter the family of God, and is subjected to that wondrous change by which old things pass away, and all things become new, it is to him the beginning of a new and glorious life. There are some who think to enter upon the Christian course without this change. They cannot too soon find out their mistake. If I were a proprietor of a shop, the fact that a man wanted to work there, and understood the business, would give him no warrant to break into the shop and go to work; the first thing needful for him to do would be to confer with the proprietor or overseer, and get from him permission to work, and direction as to what to do. So no man has a *right* to enter unbidden upon the work of the Lord. He must first make the acquaintance of the Master, and learn whether he is accepted as a servant, before he undertakes to do a servant's work. In a word, he must enter the school of Christ at the beginning; he must enter the family of God as a little child; he must be born of God, born from above, born of that incorruptible seed, the Word of God which liveth and abideth forever;—and thus being introduced into the divine family, he becomes a partaker of its privileges here, and its hopes and blessings hereafter.—*The Armory*.

CHARACTER

By W. Howard James, M.B., B.S.

No. 2

BUT it may be argued that character as well as matter is always undergoing a regular series of changes. We can add to character, and this addition or alteration may mean advancement or retrogression, righteousness or sin, but it means annihilation of the old character. The character of the potter's vessel is entirely lost when the clay is moulded into another form, but such a transformation never takes place in the mind of the living man. Alteration of character can never under any conditions mean its destruction. Even when we destroy an old garment and make it into some entirely new shape, the evidences of the old always remain. Great changes may certainly take place in character, and the individual may scarcely be recognised as the same man; but no one would venture to assert that the influence of the old is ever altogether absent.

Character in an undeveloped form is in some mysterious way connected with the initial protoplasm of every living being. The microscopic specks of protoplasm from which the fish, the dog, the horse, the elephant, the human being are developed, as far as man with all his powers of examination can determine, are absolutely identical; yet the character of the future animal resides undiscovered in that tiny embryonic mass, and it is this mysterious something which shapes the development of the future being. It may be maintained that the character is developed in the embryo through the parent, but it must be remembered that many animals, after the formation of the initial cell, are developed altogether apart from the mother; the fish deposits its spawn and takes no further care of it; the fowl lays its eggs and the incubator will bring forth the chickens with similar characteristics to the parents.

The initial character with which any being (vegetable or animal) commences its existence ever remains; the apple seed develops the apple tree; the spawn develops the fish; the egg the fowl, and the ovum the human being. Undoubtedly the initial ovum from which the man is developed not only contains the generic character of the human form and mind, but also other special characteristics. We can always find some of the special characteristics of the parent in the child, but the child also has special character features of its own, and thus no child resembles its parents in all points, nor do we ever find two characters identical; each individual has special features in both mind and body which distinguish him from every other being.

The undeveloped characters of the ovum, those which we may fairly infer constitute individuality, will always be maintained throughout life. Even characteristics that may not be considered essential for the maintenance of the individuality remain. Added records may keep in abeyance, modify, or

make more prominent the primary character, but the primary character shows its existence more or less right throughout life. In comparing the photo of the mere child with that of the same child when developed into the man or woman, you can invariably detect many of the primary characteristics. What is true of the physical form is equally true of the mind, the future artist or musician for instance can generally be detected at a very early age.

Probably, apart from the fundamental and special characteristics, every impression on the mind has permanent results; these impressions may be forgotten, but frequently some slight incident will recall them. The prayers of the saintly parents may be entirely forgotten, and to outside eyes may seemingly have left absolutely no effect, but circumstances frequently arise which show that those prayers have not been in vain, and the prodigal is heard to cry, "I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee." On the other hand again, the son of the drunkard, even though carefully trained, is more likely to be overcome by the weaknesses of his father than the man with parents of temperate habits, although, of course, the knowledge of the baneful results may counterbalance the predisposition. "The fathers have eaten sour grapes, and the children's teeth are set on edge."

How a Converted India Woman Viewed Christian Science.

SOME years ago the well-known Pundita Ramabai, a converted woman of India, paid a visit to America. The following are her impressions after hearing about "Christian Science":—

"On my arrival at New York last spring, I was told that a new philosophy was being taught in the United States, and had already many disciples. The philosophy was called *Christian Science*, and when I asked what its teachings were, I recognised it as being the same philosophy that has been taught among my people for four thousand years. . . . As I was born and educated in this philosophy, having taken my degree of pundita in it, I am acquainted with both its literature and its influence on my people; and I want to witness to its degradation. . . . You are to take the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist when you realise that; that is philosophy.

"You, Christians, are a people of some feeling. Everything is real. You feel when other people are starving you ought to give them something to eat; but out in India they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers, and did not help the needy. Why should they help them when they claimed the suffering was not real, neither the dying of children real? The first results, then, of this philosophy is the basest cruelty and selfishness; no compassion for sufferers, and supreme egotism."

"EVERY duty is a religious duty—every day an open door of opportunity."

The Power of the Word.

By G. W. Stilson.

"THE word of God is quick and powerful." Heb. 4:12. How powerful is the word?—"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Ps. 33:6. Is the word as powerful now as in creation? "God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who, being the brightness of His glory and the express image of His person, and *upholding all things by the word of His power.*" Heb. 1:1-3. That infinite power is contained in the word is clearly shown in its work both in the past and in the present.

How is its work accomplished? "For He spake, and it was done; He commanded, and it stood fast." Ps. 33:9. When the leper came to Jesus, saying, "If Thou wilt, Thou canst make me clean," Jesus said, "I will; be thou clean. And *as soon as He had spoken*, immediately the leprosy departed from him." Mark 1:40-44. The thing is done as soon as the word is spoken.

O then can we not, shall we not accept the word of the Lord in simple faith, when He speaks to us, and know that the thing contained in His word is indeed a reality? When He sends us the message through His beloved disciple, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," why should we

be in doubt or fear any longer in regard to the matter? When the Lord speaks, the thing spoken is accomplished, just as it was when He spoke to the sick, and healed them with His word. In fact, He healed disease to teach us that He would forgive our sins. See Mark 2:3-12.

He has spoken. His word has gone forth, and He says, "So shall My word be that goeth forth out of My mouth. It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11. His part in this matter is done; only our part remains. If we confess, He forgives. Have we confessed our sins? Then let us know that He has forgiven them, and go on our way rejoicing, and telling others of the pardon He so graciously offers.

But let no one think that He can deceive God, and obtain forgiveness while clinging to sinful desires. Genuine confession is accompanied by sorrow for sin and turning from it. Let us pray the prayer of the psalmist, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit." Ps. 51:10-12. Let us consecrate our hearts and lives to the service of Him who gave His life that He might offer us this free forgiveness. Thus may we know that our sins are forgiven and we are accepted of Him; and then, also, may be fulfilled the verse following this prayer: "Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Ps. 51:13.

For All Who Study

"History, . . . with its dusty and mouldering pages, is to us as sacred a volume as the book of nature; because history, properly studied, is but the study of the grand purposes of God with men and nations. It is evident, therefore, that the proper study of history can be made only upon the basis of the Word of God—the Bible. Upon that basis this history is composed."

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Religious Liberty

The Limit of Civil Authority.

By L. A. Smith.

MAN lives and moves and has his being in two separate spheres of life, one being the sphere of his civil relations, and the other and higher one being that of conscience and duty toward God. Into this higher realm of life the State has no right to enter. The individual, who must give account of himself to God in the hereafter, must be allowed to think and act for himself in religious matters here. No earthly government will answer for the acts of any individual in the day of judgment. Sin is an account between God and the sinner alone. As Lowell has said:—

"If you take a sword and dror it,
And go stick a feller thru,
Guvment ain't to answer for it,
God'll send the bill to you."

Christians in all ages of the world have recognised this truth, and have refused obedience to the civil power when it encroached upon the sphere of conscience; and often has the Almighty vindicated them in their seeming disregard of civil authority. The three Hebrews in the fiery furnace, and Daniel in the den of lions, are familiar examples. When the civil law conflicts with the law of God, Christians must maintain their allegiance to the latter, even at the cost of being accounted and treated as criminals. Between the fear of man and the fear of God, the Christian does not hesitate in making a choice. Nor does he thereby show real disrespect to the civil authority. He may be stigmatised as a law-breaker and an anarchist, but in reality he gives an example of respect for and obedience to law,—the higher and perfect law of God. In such an instance the truth is emphasised that there are limits to the authority of the civil power, and that beyond these limits it can bind nobody to obedience.

"It is the law," is the expression often advanced as a final argument when the propriety of a certain course of action is in question. "It is the law, and the law must be enforced." But there is another question underlying the question of what is commanded by the statutes of men. The real fundamental question is, What is right? For right is law, always, under all circumstances, in all places. No legislative enactment can make wrong right, or remove from an individual the obligation to deal justly. The idea that a law, of whatever kind, ought to be enforced until it is repealed is a dangerous fallacy. That was the idea advanced by the Jews when they demanded the life of Jesus Christ. "We have a law," they said, "and by our law He ought to die." The question whether "we have a law," or not, is not the deciding question in settling what is right or wrong.

Every reformation, every advance move in human progress, has been made in opposition to human law. Had men not dared to assert the right in opposition to the assumed authority of the civil power, the world

would still be in the Dark Ages. Martin Luther, John Bunyan, John Wesley, and others of like character, in leading the way to a brighter era, all stood in opposition to the civil authority. Were they anarchists—were they lawless characters—because they did so?—Not at all; they were right, and in condemning them the civil power exceeded the limits of its authority.

No one will say that the civil power in Russia has had the rightful authority to enforce upon the people of that land the oppressive *regime* from which so many there are now struggling to be free. No one will say that the cruelties inflicted upon the Russian people were right simply because they were sanctioned by the civil power, and in accordance with legislative enactment. The Russian people no longer accept the idea that the civil power possesses unlimited authority. They are directing their course of action, not by the question, What is the law? but by the deeper question, What is right?

Ever since human governments were instituted there have been occasions where human law, human authority, have come into conflict with the law and authority of God. On the part of those in positions of power there has always been a tendency to usurp authority. Civil governments have not been careful to avoid all interference in matters of religion and conscience, but oftentimes have proceeded as if the individual was the property, body and soul, of the government. Human legislatures have overlooked their proper function of preserving individual rights, and have assumed the power to create and abolish them. And civil governments to-day are not beyond the possibility of repeating the mistakes of the past. Human nature remains the same, and human beings have not yet become perfect, but remain as finite and erring as of old. And therefore the truth needs to be emphasised to-day that there are natural limitations to the authority of the civil power, beyond which good government cannot go, and that eternal vigilance is required to preserve the rights and liberties which have been won by the struggles and sacrifices of the past.

"WHEN men address their prayers to the Legislature, they should not expect them to be answered by the Lord."

"THE only proper objects of civil government are the happiness and protection of men in the present state of existence; the security of the life, liberty, and property of the citizen; and to restrain and encourage the virtuous by wholesome laws equally extended to every individual; but the duty that we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. To judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own conscience, is an inalienable right, which, upon the principles on which the gospel was first propagated, and the Reformation from popery carried on, can never be transferred to another."—*Declaration of 1776, Presbytery of Hanover.*

World-Wide Field

One of the World's Heroes.

ONE afternoon in late October, in 1905, the writer of this article called at a small, plain house in the old foreign concession in Tokio, and was shown into a study where sat a man quite helpless from paralysis, and having no outward signs of distinction of any kind. He had a strong and kindly face, a friendly manner, and the air of a scholar. But there was no great show of scholarly apparatus in the way of books or the many labour-saving devices of modern students. There was nothing to show that this man had wrought one of the greatest works ever wrought by one man since the world began, and under circumstances which seemed to compel despair.

The man's name was Samuel I. J. Schereschewsky, missionary bishop of the Protestant Episcopal Church, and his work was the translation of the Bible into Chinese in two versions, the Mandarin and the Wen-li. The former is the official language of China, and the latter is that of the scholars and literati. In these versions Bishop Schereschewsky gave the Bible to nearly four hundred millions of people, almost one quarter of the population of the earth; and most of this work was done after he had become helpless from paralysis, and in the midst of pain and weakness.

The bishop died last November. Some church papers have taken notice of the fact, but comparatively few persons know that such a man ever lived and wrought such a work against such overwhelming odds.

Bishop Schereschewsky was a Polish Jew, born in 1831, of orthodox parents in humble circumstances, in an obscure town in Russian Poland. His father destined him to be a rabbi, and his early education was directed to this end. After studying in lower schools, he went to the University of Breslau, where a Hebrew New Testament fell into his hands and convinced him that Jesus was the Messiah. This led to a break with his family, which resulted in his coming to America. On his arrival in New York he was warmly received by some Polish Christians, to whom he was recommended, and in the course of time he entered the Western Theological Seminary of the Presbyterian Church. But before finishing his course, he joined the Protestant Episcopal Church, and entered the General Theological Seminary of New York in the fall of 1858.

The next year he sailed for China as a missionary under the auspices of his church. On arriving there he showed a remarkable talent for language, and in a short time he was at work as an assistant in translating the prayer-book and parts of the Scriptures into Chinese. But he soon became an independent translator, and rendered the whole of the Old Testament into Mandarin himself. This took him eight years. The New Testament was translated into Mandarin in conjunction with Bishop Burden. His

version was adopted by the English and American Bible Societies, and passed through many editions. After publishing this work he returned to the United States for three years. During this time he was elected Missionary Bishop of Shanghai.

During this stay in America he collected money for founding St. John's College in the suburbs of Shanghai, the first non-Roman Christian college established in China. He returned to Shanghai in 1878, and superintended the launching of the new college enterprise.

In 1881, on a hot August day, he had a sunstroke,—or something like it,—and was partially paralysed in consequence. He was sent to Europe for treatment, but received little benefit. In 1883 he resigned his episcopate, as he was unwilling to retain an office the duties of which he could not perform. In 1886 he returned to the United States, although he then had only a partial use of hands and feet, and suffered from difficulty of speech.

Most men under such circumstances would have thought their work done, and might even have thought it a tempting of Providence to undertake further work. But the bishop thought otherwise.

When he began to translate the Scriptures into Wen-li, the classical dialect, he did it at first by dictation, but afterward he used a typewriter, employing the Roman alphabet to spell out the Chinese sounds. Part of the time his middle finger—the only one of which he had the use—was too weak to press down the keys of the machine, and then he used a stick for the purpose. In this way he printed off some twenty-five thousand pages of manuscript, a task which took nearly nine years.

When about through with it, he asked to be sent out again to China, and went back to publish his translation in Chinese form. He had spent a year and eight months in putting the manuscript into Chinese characters, with the aid of Chinese scribes, when he accepted an invitation to go to Japan to superintend the printing of a revised version of the Old Testament in Mandarin. Printing is done more cheaply in Japan than in China.

In addition to the work of revision, he kept up his work of preparing the Wen-li version for publication. This version was found to be so good that the Bible Society undertook the expense of printing it. Thus, finally, the two best Chinese versions of the Bible were given to the world mostly through the labours of this one man; and most of his work was done after he became helpless through disease. Both versions have been adopted by the Bible Societies as the best existing translations.

Bishop Schereschewsky also began a reference Bible, a species of concordance, for these two versions. This work he did not live to complete. But he gave the Bible to about one-fourth of the earth's population,—a work of measureless beneficence,—and by his courage and energy did humanity itself imperishable honour.

Had one been looking about for men to do this work, it would have been said that only a large company of scholars would be equal to it; but it was done by a man of persecuted race, an exile from home and country, and almost absolutely helpless through disease.—*Youth's Companion*.

The Opium Question.

WITHOUT doubt the most pressing question in the Chinese Empire at the present day is concerning the opium curse. When it is remembered that under its influence about 200,000 Chinese commit suicide every year, it will be realised to some extent what a widespread habit opium smoking has become. The fact that during every hour, day and night, of our late beloved Queen's long reign, half a ton of this drug was exported from India, most of it coming to China, shows the enormous business that is transacted in this destructive product.

At present, and for some months past, there has been much agitation regarding the best methods of inducing the people to discontinue its use. And some of the measures advocated have even been endorsed by the vermilion pen. (The Emperor's decrees are signed in vermilion ink.) One of the most stringent decrees forbids the smoking of opium by officials or their underlings under pain of forfeiture of their position. These gentry "must be first to abstain from and get rid of opium." To prevent its distribution it is announced that all drug shops be ordered to desist from the sale of opium and morphia medicines, and it further reads that "within six months all opium dens must be closed."

As the growth of poppies is extensively carried on, and many people derive their sole livelihood from this source; and also because many business enterprises are in existence for the importation of opium, the time allotted for the total cessation of the trade is ten years. The amount of revenue derived from the duty on opium amounts to over three million pounds sterling. It will thus be seen that it is a colossal problem that is perplexing the Chinese nation, and its efforts to free itself from this curse should call forth the sympathy and encouragement of all countries of the world.—*Contributed.*

How Liberty Was Proclaimed.

PASTOR LOEBSACK, of Russia, tells how the glad news of the granting of religious liberty was carried through that suffering empire:—

"It caused universal rejoicing. For three days the telegraphic message assuring religious liberty to one hundred and twenty-five millions in Russia was duplicated and communicated to the people. Pastors of all churches, without reference to their nationality or confession, read the message to their congregations; civil officers proclaimed the glad news from the rostrum and from the stump. This act was hailed as a greater boon than the granting of freedom of the serfs, by Alexander II., back in the sixties.

"The news went before us into the colonies on the Volga, so that, where we formerly had to baptise by night, and hold our meetings behind barred doors and closed windows, we now assemble freely in the open air, as many as five hundred witnessing our baptismal scenes—and that without any disturbance.

"In one place in the Caucasus, where a Bible worker had been sent, the pastors, notwithstanding the edict of religious liberty, were going to try to compel our brother to leave the place. The policeman of the village, as he also desired the Bible worker to leave, wanted the people to get up a

petition to the government to that effect, and sign it, and present it. The brother told them he would have a copy of that document, and he himself would forward it to the general government. Only three were willing to sign the petition, and even then the local policeman became intimidated, as he reflected at the audacity of the move, and the whole thing fell through. The brother remained two weeks, eleven took hold of the truth, and at the time of baptism there were hundreds of people present.

"We have had similar experiences among the Cossacks. The proclamation of freedom of conscience was read in the Cossack villages. Where, in former times, our workers had to enter the Cossack villages in the national costumes, that they might not be detected and put in prison, and where they had to sleep by day, and work by night, with the room so protected that not a glare of the light might escape to the outside—where all this was necessary a few years ago, we were able to hold our meetings in broad daylight, with open doors and windows; and no one disturbed us. There were various beliefs represented in the gathering—Orthodox Greek Catholics, Old Believers, Baptists, and six or seven gypsies who had never heard a sermon before in their lives—and neither priest nor policeman has ever attempted to disturb us among the Cossacks since the promulgation of the Czar's manifesto granting to all his subjects full liberty of conscience. We thank God for the freedom He has given us. But let all remember Russia in their prayers."—*Missionary Reading.*

"THE words and the actions of the professed Christian constitute two separate witnesses. If these bear false witness—that is, if they are inconsistent with each other—who will believe through us that Jesus is the Christ?"

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Home and Health

When Day Is Done.

THE day is dead, and even's holy stillness
Falls like a mantle over earth and men;
The winds are hushed, and birds have ceased their warbling;
Night gently covers the hill and glen.

And who can doubt that at the day's departing
The Lord God walks o'er moor and hill and fen,
And calls, as once He called in Eden's bowers,
To hold sweet converse with the sons of men?

O Father, let me hear Thee when Thou callest,—
That after winter's cloud, or summer's sun,
I may with Thee leave all my heavy burdens,
And find sweet rest and peace when day is done.

Mrs. Flora E. Yergin.

Immortality.

"I WISH you could make your point a little plainer," said Mr. Barker.

"I will try to," answered Mr. Summers. "Now, if Paul, by these words, 'willing rather to be absent from the body, and to be at home with the Lord,' meant that death would immediately usher him into the presence of the Lord, how would he express himself when the time had actually come for him to die? We do not have to speculate, for almost his last message is recorded. Will you please read for us, Mr. Rogers, from 2 Tim. 4: 6-8."

Mr. Rogers read these words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

"Thank you," said Mr. Summers. "Now, if Paul ever entertained the idea that to leave this body meant to step at once into the presence of Christ, surely he would hold it most strongly when death was imminent. But when does he actually expect his reward?"

"At that day," answered Mr. Rogers, "the time when Christ shall reward all His servants."

"Yes," said Mr. Summers, "and you will notice that 'that day' is somewhere in the future, for 'henceforth there is laid up for me a crown,' and the Judge will give it me—when?—at His appearing. Which agrees, does it not, Mr. Barker, with all we have learned so far?"

"Yes, it certainly does," was the answer.

"Then," Mr. Summers continued, "when Paul uses the words, 'absent from the body, and present with the Lord,' does he mean that death is the same as entrance into bliss?"

"Not unless he contradicts himself," admitted Mr. Barker.

"Well do you think he does that?" asked Mr. Summers.

"I wouldn't like to say such a thing," said Mr. Barker, "but at the same time, I would like to have a little clearer light as to what he did mean by 'absent from the body.'"

"Let us look at his words again," suggested Mr. Summers. "Notice that he does not say, 'whilst we are in the body, we are absent from the Lord,' but 'whilst we are at home in the body.' What does he mean by that expression at home? I think if you will read very carefully when you get home, the first six chapters of the epistle, you will understand the apostle's use of the words. The one thought running through the chapters is that the presence of Christ was most real when Paul himself was most afflicted. Look at these phrases: 'Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our mortal flesh;' 'always delivered unto death for Jesus' sake;' 'though our outward man is decaying, yet our inward man is renewed day by day;' 'we henceforth know no man after the flesh;' and this one, 'we look not at the things which are seen, but at the things which are not seen.' Now can you understand what Paul meant by not being 'at home in the body'?"

"Yes, it is clearer now," said Mr. Barker. "I will read the chapters carefully at home, as you suggest, and I expect that will help me to get the thought of the apostle."

"I am sure that the more you study his writings, the more clearly you will see that he has but one teaching on the subject of death and the resurrection," said Mr. Summers, "and that is the doctrine you find him laying down to the Thessalonians. Well, what is the next question, or have we had enough for to-night?"

"It's getting late," said Mr. Rogers, "but before we stop, I would like to ask a question about your interpretation of the rich man and Lazarus. You say that Christ used the wrong ideas of the Jews concerning Hades to frame His parable on. Now, did not the Jews know the truth about death? As God's chosen people, it seems to me that they ought to have understood this question aright."

"They ought," replied Mr. Summers, "but do you not remember what the New Testament tells us about the divisions among them on this subject? When Paul was being tried before the Jewish council, he saw that part were Pharisees and part were Sadducees, and so he spoke of his belief in the resurrection, with the result that the council was immediately divided. For, the writer tells us, 'the Sadducees say there is no resurrection, neither angel nor spirit; but the Pharisees confess both.' So we know the Sadducees were wrong on the point, and the Saviour does not teach us to regard the ideas of the Pharisees very highly. They had a great number of erroneous traditions. The Saviour always taught men to look forward to the resurrection, not to death, as the time of reward. 'Thou shalt be recompensed,' He said to those who cared for the poor, 'at the resurrection of the just.' Luke records the words in his 14th chapter, 14th verse. Again, when the Sadducees tried to pose Him with their supposititious case of the woman who married seven brethren, one after the other, and asked whose wife she would be in the event of a resurrection,

He told them they did not know the Word of God, that whosoever should obtain that world would be as the angels, being the children of the resurrection. So no one can obtain that world without being a child of the resurrection. Can anyone obtain it then by dying?"

"Clearly not," said Mr. Rogers, "not by dying, but by living again."

"Yes, and while we are speaking of the question the Sadducees put to Christ, notice the way He stopped their mouths on the subject of the resurrection. Look at Luke 20:37, 38. The Jews called God the God of Abraham, Isaac, and Jacob. Was He, then, a God of the dead?—Impossible. He is the God of the living. What a chance for Christ to say that man never really dies, if that were the truth. But He says no such thing. It is the resurrection, He declares, that makes God a God of the living and not of the dead. 'Now that the dead are raised, even Moses showed at the bush, when He calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.' But this will be enough for to-night. We will take up your other difficulties next week, Mr. Barker, unless you solve them yourself meanwhile."

"I will try," said Mr. Barker, "for I am beginning to think that the texts which I thought were opposed to the resurrection doctrine, are really endorsements of it, when you examine them well."—*Present Truth.*

(To be continued.)

The Wooing of Slumber.

By G. H. Heald, M. D.

THE young lover who shows himself unduly anxious to win his girl's heart may by his very anxiety defeat his own purpose.

This is the working out of a principle which manifests itself in other lines besides courtship.

What we are overanxious about is what we are pretty apt not to get. The anxiety acts as a preventive.

Sometimes a little child manifests inordinate impatience to gain a certain end, and mother says, "You'll have to wait till your hurry is over, dear."

So it is with the anxious person who lies down dreading the night because of the hours of tossing which he, from past experience, fears are before him. He hears the clock strike ten, eleven, twelve, one, two; and each time it strikes, he gets more vexed, and seemingly wider awake than ever.

But finally exhausted, Nature asserts herself, and he falls to sleep to awake unrefreshed, perhaps cursing his luck because he is a victim of insomnia.

In his desperation he may be driven, notwithstanding he knows the danger, to indulge in sleeping powders, and as his nervous system is wrecked by the drug, he grows rapidly worse.

Now we may question whether, in the first place, loss of sleep is the cause of his awaking unrefreshed. Many a young person will be out nearly all night and not feel nearly so bad as the person who has tossed on his bed during the same time.

Many a person habitually restricts himself to four or five hours' sleep, and yet does an immense amount of work.

Is it not rather the worry, the fretting, that uses

up the person who does not sleep? Is not the mental condition through which he passes enough to account for his ill feeling the next day?

Let him make up his mind that he does not care whether he sleeps or not. Let him proceed to read in bed (this is not so bad a practice if the light and the book are placed in favourable positions), not with the hope that sleep will come, but with the determination to be utterly indifferent to sleep. It is probable that when he really assumes such an attitude, he will not be long in getting to sleep. Nature is saying to him, "Wait till your hurry is over, dear."

Even if he does not get to sleep right away, it's no matter, so long as he is not worrying. He is getting bodily rest, which is an important part of the night's duties. The way to woo slumber, then, is to woo her by indifference.

But there are some physical conditions which will interfere with sleep; for instance, an overloaded bowel. The remedy is obvious: an enema before bedtime, and the use of more laxative foods. Some persons wake in the small hours of the morning because of gas in the intestines. This sometimes comes eight or ten hours after the last meal; and in some instances at least relief is obtained by eating the last meal (light, of course) just before bedtime. This may postpone the formation of gas until it is time to get up. Another preventive is the avoidance of those foods which cause the formation of gas,—usually fibrous foods containing a large quantity of cellulose, such as cabbage, beans, radish, pears, green corn, apples, especially if the skins are eaten.

Where one is kept awake by slight sounds, the ears can be stuffed with cotton, or with paraffine, slightly warmed and moulded into the outer ear.

Overeating and hearty suppers are, of course, not favourable to sound sleep. And the use of tea or coffee may take away altogether the desire to sleep.

Another cause of poor sleep, which is so patent that it need hardly be mentioned, is the practice of talking the business or household cares to bed, and there nursing them. One can by means of such a mental state drive away all hope of slumber.

So attending to the mental attitude that it is one of indifference and calmness, and keeping the digestive system in good condition, will do very much to restore one to habits of right sleeping.

Treasure at the Bottom of the Sea.

AN article in the *Sunday Magazine* on the "Romance of Deep-Sea Diving" contains many descriptions of adventurous treasure-hunts; many of them successful, some of them fatal to the hopes and even lives of the adventurers, but all of them filled with that romance which the title promises. Particularly striking is the narrative of the salvage of gold from the Spanish steamer *Alfonso XII.*, which sunk off Port Gando, in the island of Grand Canary, with nearly half a million in her treasure-chests. Says the writer:—

"A chaos of wild rocks this Point Gando, lashed with the Atlantic swell that booms and thunders and throws up slow, snow-white fountains of spray and spume. For many months adventurers disappeared

into the sea here, only to send up fevered messages on their life-lines. Hauled up, the unhappy men were found semiconscious, bleeding from ears, nose, and mouth. The awful water-pressure of tens of thousands of pounds had all but crushed the life out of them; often with the tempting little chests of gold under their very legs—chests eaten by the teredo worm until the thousands of shining gold coins poured forth and paved the ooze and slime of the sea-floor.

"Enter upon the scene Lambert, a rugged and bearded giant, willing to stake his great bony frame and big daring heart upon one throw for fortune. He came with special pumps and steel-stayed dress, with a weird crinoline of steel hoops to relieve the awful pressure on his lungs and stomach. He was dressed in a boat in the open sea, and slowly disappeared with a battery of pneumatic augers, hammers, and rock-drills, a few sticks of dynamite, and all else that could be devised.

"He told me the story himself as he sat at home enjoying his little fortune, for he succeeded where others failed and injured themselves for life. 'The depth was so great I thought I would never reach the *Alfonso*. I even gasped with pressure as I passed down the perpendicular depths of the liner. I threaded my way through a wilderness of barnacle-incrusted iron and rotting timbers, searching always for the treasure-chamber.

"I had been down twenty minutes when I felt all was over. I signalled to be hauled up, took a rest on shore for some hours, and made another attempt. I was beaten again. Each visit lowered my vitality, but gave me one more point about the topography of the wreck. I conferred frequently with Captain Stevens of the salvage steamer *Arabian*, whose hull I could see floating above me on the translucent swell.

"That fateful May day! Now or not at all, I thought. I knew my way through every rotting hall and corridor of the prostrate monster, and often think that even the fish that haunted her strange ways knew me. Trailing my life-lines and air-tubes behind me, I passed swiftly down through the decks, my knife in one hand and a crowbar in the other.

"I had long singled out a mysterious door, and now, knowing every instant precious, I drove my bar at it, and with a faint gurgle it gave way, sending small fishes scurrying and revealing the long-sought chests of gold coin. Many of them were worm-eaten and burst. I stooped, and in triumphant delight ran my thick-gloved fist through piles of the glittering coins. I had been too long below. The blood appeared to be rushing to my head, and I had barely strength to fasten a rope round three of the boxes (each contained fifty thousand dollars in coin) and retrace my steps with as much speed as my spent strength permitted.

"It was then we sent the cipher cable home. I rested for a week, then descended again to the treasure-chamber and sent up more chests of gold. They told me no other man but I could stand the pressure, and I doubt if even I could ever go below again. My own share of the treasure salvage amounted to sixty thousand dollars."

"QUIT playing religion and make the work of God the first consideration in your life."

The Making of Perfume.

MORE than three million pounds of roses, half as many again pounds of orange blossoms, a million pounds of jasmine, nearly as many of violets, and hundreds of thousands of pounds of other flowers, including lavender, tuberose, thyme, rosemary, myrtle, and jonquils, are plucked each season from the flower gardens of the little town of Grasse in Southern France for the extraction of perfumes.

Nearly the entire population of this city is devoted to the cultivating of flowers and the extracting of floral oils. A pound of oil extracted from orange flowers by steam is worth £7, extracted by petroleum it is worth nearly twice as much, and by melted lard it is valued at just £27 a pound. When violet essence is extracted by the third method, it is worth more than £280 a pound.

If the perfume is extracted by the steam method, the flower petals are put into tanks holding perhaps sixty thousand quarts of water. The water absorbs the perfume oil of the plant, and this oil is skimmed from the water after condensation. The water itself is preserved and used over and over again, for it becomes saturated with the perfume. Large quantities of it are sold as jasmine-water, rose-water, and other flower waters.

The more delicate essences are extracted by spreading every morning fresh flower leaves on the purest of lard, which is spread on glass plates held in wooden frames. After the lard has absorbed the essence from the flowers, alcohol is poured upon it to dissolve the floral oil out from the lard. Sometimes the flowers are put into hot lard and constantly stirred until the floral oil is absorbed by the lard, which is then separated from the flowers by pressure. But the most modern method, though not the best in results, is that by which the perfumes are extracted in a closed vessel filled with some light spirit of petroleum.

Italy almost keeps pace with France in this interesting industry. China, Turkey, Africa, and South America make some important additions to the world's yearly output of perfumes. The United States takes from its woods the sassafras, peppermint, and winter-green, but offers nothing more.—*Youth's Instructor*.

The Colossus of Telescopes.

A RESIDENT of Los Angeles, Cal., the *Youth's Companion* states, has recently given £9,000 for the construction of a 100-inch reflecting telescope for the Carnegie Solar Observatory on Mount Wilson. The glass disc from which the mirror will be formed has already been ordered at St. Gobain, France, but it is expected that about four years will be spent in making the disc and afterward grinding and figuring it. Prof. George E. Hale, the director of the Solar Observatory, thinks that no insuperable difficulty is likely to be encountered in the making and mounting of this enormous instrument, which, in light-gathering power, will immensely exceed all other telescopes now in existence. At the present time the telescope in the Yerkes Observatory near Chicago, with its 40-inch lens, is the largest in the world, and that of the Lick Observatory in California, with a 36-inch lens, is second in size.

NATURE STUDIES



FOR YOUNG PEOPLE.—No. 41

The Music of the Spheres.

"He hath made His wonderful works to be remembered."
Ps. 111:4.

MY mind has often taken me back in imagination to the day that Adam was created, and I have conjectured what his thoughts were as he gazed for the first time with wonderment at his beautiful surroundings. How long on the first day of his existence he enjoyed the beautiful effect of Eden by the light of day, we do not know. But his thoughts must have been very strange as he noticed the dazzling orb of brightness gradually sinking in the west, the birds' music ceasing, and darkness o'er-spreading the land. And then in astonishment he would notice the twinkling jewels of the heavens making their appearance, and whilst gazing at these, he perhaps would see in the horizon a soft, silvery light, growing brighter and brighter, until the queen of the night arose with her borrowed brightness and swept the gloom away. No doubt Adam wondered how all these changes came about, and man has wondered and meditated ever since, so that gradually, as centuries have come and gone, he has become more and more enlightened, until now the mist is clearing away, and many wonderful facts concerning the starry world are known.

Not one star is at rest, the whole universe is in motion. A railway engine glides along upon steel rails, and is guided to its destination by the engine-driver; but the countless millions of stars and planets which are moving through space at a tremendous velocity have no steel rails to keep them in their course; and yet they do not collide, although they pass and repass, cross and recross each other time after time, at a velocity compared with which the railway engine at its greatest speed is slower than a snail. How is it that there is not a collision sometimes? When bringing them into existence God ordained that they should glorify Him by obeying the law which keeps them in their places. A writer tells us that, "Obedience to their ordered course is not simply a necessity of their being, but of their liberty. Let them snap their cords and choose for themselves the unfettered range of space; then not only is order gone, and harmony gone, and beauty gone, but *liberty* is gone; for that which keeps them in freedom is *obedience* to the forces of their constitution and non-departure from their appointed orbits; disobedience to these, departure from these, would bring about immediate collision of star with star, the stoppage of their happy motions, the extinction of their joyful light, havoc and death, star heaped upon star in universal wreck."

The law that keeps the great suns and worlds in order is called "gravitation." By this law the

heavenly bodies, having been once set in motion, continue to move.

Gravitation is the law, or force, by which bodies are drawn together, or by which they tend towards the centre. Our sun, for instance, is the centre of our system. The planets that comprise this system cannot possibly leave the sun, for it has a power over them, a drawing power, and it holds all the planets in the system as securely as if they were attached to it by massive iron cables. Instead of leaving the sun we career round it at a terrific rate. This power seems to extend throughout the universe. We notice this power on our own planet. When they are thrown into the air, why do not stones fly off into space and never return?—It is because this power of gravitation draws them back to the earth. It does not matter whether it be a heavy or a light weight. If we let fall two weights, a light one and a heavy one, they will both fall with the same velocity. Aristotle argued that two bodies of unequal weight would not fall in the same time, but Galileo undertook to demonstrate this fact from the leaning tower of Pisa. A day was fixed for the experiment to be made. Around the tower thronged a great multitude, the wisdom of the universities, who were all against Galileo's theory. Two balls are conveyed to the summit of the tower, one twice the weight of the other. The signal is given, the balls are dropped at the same instant, and swiftly descending, at the same moment they strike the earth. Again and again the experiment was repeated, with the same result. Galileo's triumph was complete, for the theory was demonstrated by fact.

On the front page is an illustration of the historic tower from which Galileo performed his interesting experiment. The leaning tower, or campanile, of Pisa was begun in the year 1174, over four hundred years before Galileo by his demonstration upset the cherished ideas of the philosophers of his time. The tower is a circular building, is 172 feet high, and about 51 feet in width. It is a stone building, faced with white marble. The foundation was laid on wooden piles driven into boggy ground, and when the tower had been carried up about thirty-five feet, it began to settle to one side. And so, as the work progressed, the levels were altered in order to make the tower stand securely on its foundation. It overhangs its base, or is "out of plumb," something over thirteen feet, and it is this peculiarity that causes it to be regarded as one of the architectural wonders of the world.

The force by which all the bodies in the universe attract each other, is one of the wonderful provisions of Him "who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

C. HALLAM.

"A HEAVY pendulum was set in motion by Galileo by the well-timed puffs of his breath. And Elicott set one clock going by the ticks of another, though a wall separated the two clocks. So lives of loyalty to right and earnest service to God will influence other lives to similar consecration and endeavour."

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"PACKS of famished wolves and wild boars are terrorising the Pampeluna district of Spain. The animals venture into the centre of the villages."

An aboriginal, known as "King Cobbler of Barwon," died recently at Narrabri, N.S.W. He was one hundred years of age, and was a total abstainer.

SEVERAL TOWNS have recently been destroyed by earthquake in Mexico, with a heavy loss of life. It is reported that 600 persons have perished.

"THE commission appointed by the United States to prevent the threatened extinction of fish will lay down 20,000 lobsters at Maine, and hopes shortly to add 20,000,000 to those in the sea. Congress has appropriated £40,000 for the purpose of the commission."

GOLF is becoming exceedingly popular in Great Britain. It is said by a prominent writer that last year 20,000 people were added to the ranks of the lovers of the game, and he estimates that the nation spends annually £4,700,000 on golf. The principal item in this huge amount is the sum of £1,125,000, which is spent by the golfer for balls, of which about 15,000,000 are used in Great Britain in a year.

"It is not often that a theatre manager has to close his house because his regular frequenters have gone to a mission service. Yet this was what occurred at Bacup during an evangelistic mission there. One night only seventeen people were in the theatre at the time to raise the curtain, and their money was returned to them. Meanwhile, the church was crowded, and an overflow meeting had to be held."

"ARRANGEMENTS to establish an all-night police court in New York have been practically concluded, and it is suggested that the fourteen magistrates now holding office shall share the work amongst them. The magistrates do not seem to be keen on nocturnal duty, but night courts are demanded as the only way of breaking up the disgraceful system of 'professional bondsmen.' New York already has all-night banks, all-night plumbers, all-night shoe shops, all-night cafés, all-night doctors, and the necessity of an all-night police court is greater, it is urged, than all these combined."

"THE youth of France," says a Paris paper, "applauds the French lawmakers, because of the bill which was recently passed wiping out a venerable clause in the Code Napoleon." The new law provides that "a marriage contract may be entered into between a man and a woman, each being twenty-

one years old," without the consent of the parents of either. "This," says the French writer, "is a long step toward the equality of man with woman. The woman, according to the old law, was fully competent to make a marriage agreement at twenty-one, but the man, although 'of age' in all other respects at that time of his life, was compelled to wait four years, if at twenty-one his parents refused to consent to his marriage."

"A BARBER's pole is said to be symbolical of a wounded arm wound with a ribbon or bandage. In olden times the village barber served also in the capacity of surgeon, and whenever a bleeding operation was to be made the patient was taken to the tonsorial artist. This letting of blood was a part of his profession. The gilt ball at the end of the pole is also significant, standing for the brass basin which was used during the operation. In some countries a real basin is fastened to the top of the pole. This basin has a notch in it, designed to fit around the throat."

The Shah's Jewellery.

"A MESSAGE from Teheran says that careful inventory of the jewel treasures left by the late Shah shows that the precious stones collected by him amount to about £10,000,000 sterling in value. The collection includes a number of unrivalled diamonds and other stones. The old crown of the Persian dynasty contains a ruby as big as a hen's egg. A belt, studded with diamonds, and worn only on great State occasions, weighs 18 lb., and is valued at several hundred thousand pounds. A wonderful silver vase is decorated with a hundred emeralds, one of which is so large that it was found possible to engrave on it the Shah's numberless titles. A sword, with a diamond covered scabbard, is valued at a quarter of a million sterling. A remarkable feature of the collection is a square block of amber of 400 cubic inches, said to have dropped from the skies at the time of Mahomet."



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