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ONE PENNY

A DREAM OF HEAVEN

By R. HARE.

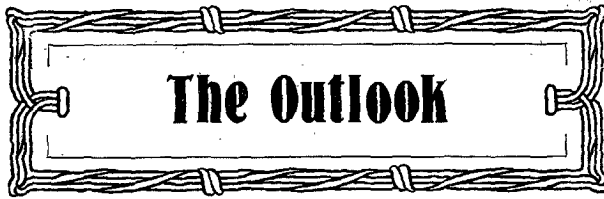
THERE'S a vision haunts my spirit,
A dream of the days to be,
When the hand will rest from toiling,
And the heart from care be free.
It comes in the early morning;
It lingers through noontide hours,
And rises bright in the gloaming
When earth scenes lose their powers.
And when in the midnight darkness
The soul from slumber is free,
Its visioned scenes still haunt me
With dreams of the days to be.

O'er the landscape fadeless blossoms,
Kissed by a holier light,
Shed their enchanting fragrance
And smile in glad delight.
Immortal eyes gaze on them,
And spirits breathe their breath,
Rich in that perfumed sweetness
Where nothing speaks of death.

Beyond the fields of beauty,
Rise mansions grandly fair;
With turret domes of splendour
That flash in sunlit air.
And the walls of the city golden,
Gem-decked in splendour rise
Like the rainbow arch of heaven,
Gilding the upper skies.

A river, clear as crystal,
Filled with a healing tide,
Flows with celestial murmurings,
Across the landscape wide.
And the tree of life stands shading
The throne of a Heavenly King,
While twice ten-thousand harpers
Immortal praises bring.

And so the vision rises
As I dream of days to be,
Till I stand with the glad immortals
Beside the tideless sea.
And when at morn or noontide,
Or gloaming, its glories rise,
That vision haunts my spirit
With dreams of the upper skies.



The Claims of Conscience.

IF a man wishes to advance in this world and make a success of worldly affairs, he must not be possessed of too many conscientious scruples. Conscience is a possession which stands in the way of many a business undertaking; and a man, to walk up to the admonitions of a good conscience, requires, for his spiritual welfare at least, to avoid the acceptance of the many opportunities which the world esteems good chances. Paul speaks of a conscience void of offence towards God and towards men. How many in this busy, striving world have it? Not too many we presume.

Business in many instances consists in a violation of conscientious convictions. The competition and strife to obtain a living, riches, and a possession of the commodities which the living hives of human beings hunger after, places the promptings of conscience at a discount. In many cases its youthful impulses, admonitions, and warnings, have been checked, until at last custom has blunted its once tender sensibilities, and finally, by a refusal to hear its voice, the promptings towards right doing have almost ceased. The word "business" is often used as an excuse for the dealings which, between man and man, in many instances are wrong, and which if honestly analysed would not stand the strict scrutiny of an angel, not to speak of the eye of God, who sees all things, weighs all things, and who also discerns the inward motives of the heart. No man can cheat God. He weighs every action correctly; and often that which many of us call business, God calls dishonesty and fraud. Things go down by their right names in the books of Heaven. The angelic book-keepers make the right records; motives are weighed justly, and the actions of all are revealed there in their naked reality. Men must meet those records in the judgment. If the human race realised it, thousands would tremble to confront those records, and millions would realise that it is a serious thing not only to die but also to live.

Of all the things within the scope of possibility, man seems heedless of his eternal welfare. Eternal life is esteemed of little value in the minds of the earth's teeming millions. In the estimation of the vast majority it is scarcely worth ten minutes' thought. The grand reality is lost sight of, and a miserable substitute; viz., a life's progress in a continued course of evil, is accepted instead. A fast life and a misguided one is heedlessly preferred; then comes the dreaded reality.

The multiplicity of our laws to check the evil-doer and to regulate and protect business affairs, is one gauge by which one may measure the morality of a nation. Laws are not made for righteous men, but for the evil, to protect society as much as possible from the incursions which evil-doers make upon the property and rights of their neighbours. The wicked

propensities of evil men have necessitated the increase of penal enactments, so that laws and by-laws have multiplied to the extent that the net-work of judicial productions is a mystery even to lawyers themselves; while the result often proves that justice and law are two agencies very far apart; for justice is often obtained at a considerable expenditure in the support of legal proceedings.

Paul says that in the latter days amongst other evils there would be truce-breakers. A truce-breaker is one who breaks his word, his engagements, and who considers himself under little or no obligation to carry out faithfully his business requirements. A man's word ought to be of solid value as it is passed between man and man in the transactions of the day. His promises ought to be such as can be relied upon, and this is so, we are thankful to say, in respect to many men; but, nevertheless, truce-breakers form a large company in our midst. Men think little of doing a sharp trick in business whereby money is adroitly shifted from one man's banking account to that of another. This is called sharp practice, and often the words, "I promise to pay," are of less value than the paper on which they are written.

Trade protection societies have sprung up, and one has only to consult their lists to see to a slight extent the number of those who live and prey upon the honesty of their neighbours. An honest trader must be a cute one indeed who can keep himself clear from the class who live well and pay for but little of that which they consume. The promises of this class of persons are given with address and adroitness, but they are of little value though backed up by the assurances of those who are well versed in all the arts of duplicity, and who buy things without any honest intention of paying for them. This class comprises no small proportion of any present-day community. They are truce-breakers. Whether these people each possess a conscience or not is an uncertain problem. If they each have one, its movements trouble the possessor very little, and may have the elasticity of india-rubber.

The troubles, therefore, which the downright honest have to meet in the great arena we call trade drives many an upright man to the wall. Conscience will not allow him to descend to the clever practices which underlie the surface of our world's trading customs. Occasions present themselves which, if embraced, often offer to him the opportunity of enriching himself at the expense of another, but which his tendencies towards right induce him to decline; he therefore has to content himself with a smaller and more acceptable profit, rather than become rich by the injury of his fellows. Christianity and a love of God restrain him. His love of justice and his eternal welfare are not to be jeopardised by a transaction which violates the principles of right which are within him. He may be considered a fool by those whose easy concessions towards fraud make riches at the expense of others; yet in the sight of Heaven he is a good man, and he is held in high esteem by the Maker of mankind, and a good character is better than riches.

We are living in the hour of the judgment, that solemn event commenced in 1844, and this generation will see it ended. Closing years are upon us. Actions are being weighed which will determine

destiny. Men are now forming characters which will decide their welfare eternally. Satan has splashed the world from the paint-pot of pollution. Avarice is exercised by great trading monopolies. A system of secret commissions underlies the surface of present affairs, and a man who has obtained a competency honestly thinks twice before he enters the lists and stakes his capital in the fluctuating exchanges of the day. This is a risky process. The gamble on the race-course runs coeval with the gamble on the exchange, and one mighty casino occupies with its affairs the week's rotation. Rings are formed by enterprising commercial adventurers, and the larger the circumference of the circle, the more the syndicates in the centre accumulate. Governments even have to contend with these enterprises, and that sometimes to their cost. To live and let live is not the motto of many large trading concerns; and many a great enterprise is swayed, not by tendencies of good towards struggling humanity, but by this world's great god, gold. A greed for wealth, and the exhibitions of selfishness which stare the world in the face to-day, and which make the present generation an unique one in the annals of history, are a most conspicuous sign of the time of the end, and are the outcome of a growth which is fast making this world ripe for the harvest of trouble which is before it. Let, then, the chariot wheels of our vast commercial car roll for a few years onward, and the mighty Tyre of to-day will be consumed by the anger of the Supreme. Isaiah, the great prophet of old, paints in living words the picture of the end: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. 24:1-3. Only those who have a conscience void of offence toward God and toward man will stand in the final hours of the judgment.—J. B.

A RECRUIT of the German army was sentenced to two weeks' gaol for refusing to work on the Sabbath. On the first Friday evening of his term of service he was ordered to mend uniforms. He politely said that it was contrary to his conscience to do so. The captain tried to persuade him, but to no avail, and so the man was sent to the stockade for disobedience. From the stockade he was called to swear the oath of allegiance to the Emperor, and refused again, because that oath would bind him to work on the Sabbath, which he could under no circumstances do. Out of regard for the man's excellent conduct he was only sentenced to two weeks in gaol. It is, perhaps, not entirely superfluous to state (says Dr. Deutsch, somewhat sarcastically) that the recruit was no Jew, but a Seventh-Day Adventist. The Kaiser tried once in vain to convert a Mennonite soldier who refused to bear arms; perhaps he will have better luck this time.—*The Jewish Herald*.



A. W. ANDERSON, EDITOR.

WARBURTON, VICTORIA, MAY 13, 1907.

Is "New Theology" Christian?

MANY letters have reached our office in which reference is made to that question which seems to be attracting so much attention in both the secular and the religious press, the "New Theology." Anyone who is at all acquainted with this journal knows full well that we have no sympathy whatever with the views which are being advocated by the higher critics, and the teachers of that which is usually denominated as "New Theology." Every column of our paper is a protest against these God-dishonouring doctrines which are being taught from many pulpits to-day. We have not the slightest hesitation in declaring this so-called "New Theology" to be but another name for modern infidelity. This modern infidelity is more wicked and dangerous than ancient infidelity, inasmuch as this modern development of Satanic animosity to the gospel has garbed itself in the raiment of a theologian, and stalked openly into the pulpit, and there, "sitting in the temple of God, and showing itself that it is God," wages a deliberate warfare against the truth of the gospel.

For ages Christianity has taught that the Scriptures are the standard by which the soundness of any doctrine must be tested, and Christianity still teaches the same idea, and always will. Other ideas, of course, are now being taught from many pulpits to-day, but these ideas are not Christian; nay, they are anti-Christian, no matter who teaches them. For Christians there is but one standard, and true Christians will never recognise any other. Just as soon as a man begins to expatiate upon the virtues of some other standard of truth than that which the Holy Spirit, through the prophets and apostles, has bequeathed to the Christian Church, that man, be he whomsoever he may, and let his position be whatsoever it may, has turned his back upon truth. This may sound uncharitable to some ears, but is it not more charitable to fearlessly speak the truth when the souls of men are in danger, than to hold one's peace for fear that someone may feel hurt because the facts are faithfully set before the people?

Doubtless there are thousands of persons who are being deceived by the teaching of this "New Theology." This latest deception is such an artful piece of trickery, and its happy-go-lucky doctrines suit the tastes of so many who are ready to follow any other way to heaven than that which has been opened through Calvary, that they readily fall into the net which has been set for their feet by the enemy of souls.

Those memorable words of the great apostle to the Gentiles are very applicable in this our day and generation, and particularly in connection with the anti-Christian doctrines which are taught by the Rev.

R. J. Campbell in his recent book, "The New Theology." "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. Mr. Campbell asserts that the modern preacher who takes an infallible Bible as his authority is "either a fool or a rhetorician." For our part it matters little which of these epithets Mr. Campbell would apply to us, but we unhesitatingly say that our only authority is the "infallible Bible." Mr. Campbell occupies a most anomalous position. Posing as he does as a Christian teacher, surely it is an absurdity for him to teach doctrines which are the very antithesis of Christianity. If he thinks it "just nonsense" to agree with the Apostle Paul about any doctrine, he calls it "just nonsense." While believing that "Jesus was very God," yet he also believes that he himself "is very God, in the same sense, though not so completely, as Jesus."

Mr. Campbell disclaims the name Pantheist, but what is his teaching if it be not pantheism? He declares God to be "the Power finding expression in the universe, present in every tiniest atom," and then asks, "How can there be anything in the universe outside God?" Furthermore, he asserts that the God "who made His universe so badly that it went wrong in spite of Him, and has remained so ever since," is "no God at all." His God, so he says, is his "deeper self." One writer has declared that such ideas "befit the *Clarion* and Mr. Robert Blatchford, rather than a Christian teacher discussing Christian themes." But this teaching, we repeat, is not Christian, and Mr. Campbell forfeits his right to be considered as a "Christian teacher," by advancing such God-dishonouring and blasphemous ideas. Even our Lord's agony in the garden of Gethsemane comes in for its share of flippant criticism, and the doctrine of the fall of man he regards as "an absurdity from the point of view both of ethics and common sense." The responsibility for the fall he charges to God, for, says he, "the imperfection of the finite creature is not man's fault, but God's will, and is a means toward a great end." Mr. Campbell candidly admits that his conclusions are not based upon the New Testament, but that what he has to say "leads back through Hegelianism to the old Greek thinkers, and beyond them again to the wise men who lived and taught in the East ages before Jesus was born." Verily we can endorse the criticism of Mr. Campbell's book which was made by the editor of the *British Weekly*, when he said, "The first question that confronts any reader is whether Mr. Campbell's book is Christian theology, or, indeed, whether it is theology. When theology is spoken of in the modern world, it is always Christian theology that is meant, and anyone who has this in mind may be disposed to question whether the work before us is entitled to its name." It is little wonder that Christian Scientists, Pantheists, Unitarians, Mohammedans, and Buddhists are claiming the pastor of the City Temple, London, as an adherent of their respective creeds.

That modern popular preachers should turn away from "the faith once delivered to the saints," is nothing to be wondered at, for throughout the Christian era there have been similar instances, and Paul warned the elders of the Ephesian Church that men would arise in the church "speaking perverse things,

to draw away disciples after them." Dr. Parker, the late pastor of the City Temple, in a sermon preached on November 20, 1900, said:—

"The house in which we are now assembled may one day be as a den of wild beasts. We have had our opportunities of meeting God here, of reading His Holy Word, and besieging as an army might besiege a fortress, the altar, known by its crimson hue; and yet some day a man may arise who will deny the Lord that bought him, who will preach a gospel without a Saviour, a salvation without a cross; then write Ichabod upon the frontals of the place, and let it be forgotten as a thing of shame, a memorial of unpardonable treason against the throne of God."

Seven years have not passed since these words were uttered, and already a man occupies the same pulpit who preaches "a gospel without a Saviour," and "a salvation without a cross," and the people apparently "love to have it so," and crowd the building to listen to a preacher publicly "deny the Lord that bought him." The saddest part of this degeneracy is that it is by no means confined to the City Temple, but is to be found in scores of other churches. It is gratifying, however, to know that not all have "bowed the knee to Baal." The Rev. Thomas Spurgeon, son of the late Charles Spurgeon, writing in *The Sword and Trowel*, of the New Theology says:

"The church of God is only half awake, and the enemy has been busy sowing tares. Concerts have taken the place of prayer meetings, and matters social and political have preponderated over things purely spiritual. We are on the wrong track. The world is to be won for Christ, not by philanthropies, still less by philosophies, but by telling men plainly of their lost, ruined state, by earnestly warning them to flee from the wrath to come, by the uplifting of the Son of the Highest as a crucified Substitute for sinners, and by tearfully entreating men to be reconciled to God."

An Unique Record.

IN England the Moravian Brotherhood is famous for at least two things, says the *Southern Cross*, its admirable schools and its missionary zeal; but it has a further claim to respect as the oldest Protestant Church in the United Kingdom, and, along with the Waldensian Church, one of the oldest in the world. Its beginnings may be traced back twelve centuries to the first evangelism of Bohemia by missionaries of the Greek Church, while its definite organisation, due to the preaching of John Huss, dates to the year 1457—sixty years before the Reformation. On a recent Sunday the London Moravian congregation celebrated the 450th anniversary of their church in the historic building in Fetter Lane, where John Wesley was so powerfully influenced and "converted" by Peter Bohler. The Moravian Church was the first to have a hymn-book; it was also the pioneer in Protestant missionary work. This missionary enthusiasm brought some of the Moravian brethren to England in the first half of the eighteenth century, and they were invited to remain, their church being recognised by Act of Parliament as a Protestant Episcopal Church. An unique fact in the records of the Brotherhood is that through all its long history there has been no schism—due, no doubt, largely to the absence of any formal creed as a test of faith. The Bible is the only rule of faith and life.

"LOVE is the one stamp that makes good deeds current in heaven."



General Articles

If We Knew.

COULD we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
Purer than we judge we should ;
We should love each other better
If we only understood.

Could we judge all deeds by motive,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin.
Could we know the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force ;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good ;
Ah! we'd love each other better
If we only understood.

—Selected.

Seeking the Lost.

By Mrs. E. G. White.

"THEN drew near unto Him all the publicans and sinners for to hear Him. And the scribes and Pharisees murmured, saying, This Man receiveth sinners, and eateth with them." The Jewish leaders prided themselves on being God's chosen people; but they were full of selfishness and pride. When Christ came to them, they refused to receive Him, because He did not flatter their pride nor indorse their opinions. They turned from Him with scorn because He received publicans and sinners. By His ministry of mercy and compassion, Christ rebuked all pride and selfishness; therefore the Jews would have none of Him. They were angry that the works they did to be seen of men did not awe or charm the great Teacher, or draw from Him one word of approval. They flattered themselves, but Christ did not flatter them. He spoke against all vanity and pride as abhorrent to the Most High. It is the prayers of the humble and contrite that are heard and answered. God declares that He knows the proud afar off, but He says, "To this man will I look, even to him that is of an humble and contrite heart."

The Pharisees could not bear to see the publicans following Christ, and listening to His teaching with

an interest that their teaching had never received. Hatred against the Saviour filled their hearts, and they said bitterly, "This Man receiveth sinners, and eateth with them," implying that He chose these as His associates, and was insensible to their wickedness.

To this reproach Christ replied with the parable of the lost sheep. "What man of you," He said, "having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost."

The loss of the sheep makes it necessary for the shepherd, at any cost, to seek for it. "Doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" Christ asked. The sheep has wandered from the fold, and the shepherd leaves the rest that he may seek for the lost one. It must be found, however dark the night or severe the tempest. At each step the shepherd calls the lost sheep by name, until in the distance he hears its faint and dying cry. In crevices and among the tangled briars he searches until he finds it. Then carefully rescuing it from its peril, he places it on his shoulders, and goes home with rejoicing.

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." By making this gift to save perishing souls, God has shown the value He places on human beings. Then should anyone, high or low, rich or poor, be treated with contempt? Satan has made it his study to lay the temple of God in ruins, to obliterate the image of God in man. And by yielding to sin, men have become defiled and corrupted. Christ came, clothing His divinity with humanity, that He might touch humanity, without extinguishing it by divinity. He came to save the lost sheep. He became a servant that by loving service He might uplift the lowly.

More than eighteen hundred years ago Christ walked on this earth, a man among men, yet a God. Hear what He said, "I am come to seek and to save that which was lost." A solemn duty rests upon everyone who believes in Christ to go outside the church and seek in every way to save souls. To be a Christian means to be Christlike, and upon all Christians rests the duty of working as Christ worked.

Christ came to this world to represent the character of God as expressed in His law, and in human nature He lived that law. So our lives are to be spent in doing God's will. We have been made repositories of sacred truth; but this truth is of no value to us unless it is practised in the daily life. Christians are to do thorough work. Instead of expending their time and means in working for those who already have been blessed with so many opportunities and privileges that they do not know how to appreciate them, let God's workers go into places where the truth has not been heard. Let earnest zeal and fervent piety be manifested in behalf of those who are in the darkness of error. Of those who work in this way Christ says, "Ye are labourers

together with God." "Ye are the light of the world." "Ye are the salt of the earth." "Ye are My witnesses." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

We are to exert a saving influence over those who are without God and without hope in the world. The pathway to the city of refuge is to be kept free from the rubbish of selfishness and sin. Those who profess to be following the Lamb of God are to take every stumbling-block out of the way. But too often those who claim to believe the truth lay stumbling-blocks in the way of others. They say that they know Christ, but in works they deny Him. By their trifling conduct they hurt those they might have helped. They sin against God and lie against the truth, imperilling their own souls and leading others astray.

"Walk in wisdom toward them that are without, redeeming the time, because the days are evil." God's people are to be lights, shining amid the moral darkness of the world. By a godly life they are to show that the truth exerts an ennobling influence over them.

Is It Time to Awake?

By Clarence Santee.

GOD is doing a special work in the earth to-day. He is calling the attention, not of the non-professing world alone, but the professing as well, to the keeping of the commandments of God. The elements are teaching the same lesson. This may be thought incredible, but the Bible teaches this to be true.

In Jer. 9:12-14 the Lord asks a question, then answers it Himself. The question: "Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for that the land perisheth and is burned up like a wilderness, that none passeth through?" The answer: "And the Lord saith, Because they have forsaken My law which I set before them, and have not obeyed My voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them."

It is evident from the above that the earth shares in the curse of sin, or "the transgression of the law," for "sin is the transgression of the law." 1 John 3:4. This is also stated in the following: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth." Isa. 24:5, 6. "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." See Isa. 29:6.

God says, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9, last part. He does not say that all will accept righteousness, but that they will "learn righteousness;" "they shall see." Verse 11.

The only time to which this can refer is mentioned in Rev. 18:1, where it is said, "The earth was lightened with His glory." His glory is His righteousness. Take it away, and His glory would vanish.

Then when "the inhabitants of the world" learn righteousness, "the earth" will be lightened with His glory. This takes place in the last call that will ever be given to man to repent and be free from the plagues that come on the finally impenitent. See Rev. 18:2-5.

Who can fail to see that we are in the time spoken of when the earth itself reveals that God's judgments are in the land? Our large cities going down in a moment, San Francisco, Valparaiso, Kingston; St. Pierre with its people swept out and silent in death by one breath from Mount Pelee; Vesuvius laying barren a vast territory, fire and death following quick in the wake of all these. Added to all this, pestilence and famine are sweeping vast districts.

There is no place of assured safety. Jeremiah, looking down to this time, said, "Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment." Jer. 4:20. He saw tents—dwelling places—falling "in a moment." This could only be done by cyclone or earthquake. The San Francisco earthquake lasted twenty-eight seconds, the Kingston earthquake about thirty seconds, or half a minute; yet a city is ruined, spoiled. Even the feelings experienced by an earthquake are described in the preceding verse. The man who has passed through it will appreciate the fitness of the figure. Is it time to awake? The end is near. Soon the verses following the ones quoted will meet their fulfilment. They read:—

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-25.

The Lord is calling upon all people now to "keep the commandments of God and the faith of Jesus." Rev. 14:12. When this earth is shaken down at the presence of the Lord, this class will "enter in through the gates into the city" (chap. 22:14), the city for which Abraham looked. My friend, are you keeping the commandments of God?

Starting Pleasant.

BEGINNING over again is always harder than beginning right. God lays upon every one of His children the duty of being sunshiny and joyous; a day begun in that spirit, therefore, is a day begun right; and a day begun in any other spirit will have to be begun over again, or it will be a failure. Some one gives this sound advice: "Be pleasant every morning until ten o'clock; the rest of the day will take care of itself." Gloom and joylessness are disloyalty to our Saviour. This is only another way of saying, "Begin the day with Christ, and the whole day will go easier."—S. S. Times.

CHARACTER

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

No. 3

ADAM, as far as his individuality was concerned, was the same man after as before the fall. Because of the difficulties which surround this subject, it would be absurd for man to attempt to define the characteristics which maintain individuality throughout the life. We know that the matter of which our bodies are composed is always changing, and yet we recognise that the same body clings to us year after year, for its original character, with the added records of every past moment of its existence, has been most faithfully kept. Character evidently is permanent, while matter is constantly making its circle of changes. In the living individual character differs from matter in this respect, that it ever exists, while matter never remains constant.

The spiritual substance which is said to form the substratum of the soul, like all matter may be indestructible, but its character, and therefore its individuality, will remain permanent only when moulded and purified by the word of God. This is most clearly taught in many passages of Scripture; we will refer to only a few. The Apostle Peter, in his first epistle, addresses those who are "redeemed with the precious blood of Christ" as follows: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Verses 22, 23. Here we learn that the soul has been purified by the truth, that it is born again by the word of God, "which liveth and abideth forever." The natural man is spoken of as being born of corruptible seed, seed which must perish. In the subsequent verses this character is spoken of as "flesh," and compared to withering "grass." "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." Verses 24, 25. The character of the natural soul cannot abide; it must perish; and what would the "spiritual entity" be without a character? Is the potter's vessel any longer a vessel when it has been reduced to its original clay? Our only hope of immortality evidently is in having the right moulding, that of the "word of God, which liveth and abideth forever."

The prophet Ezekiel twice declares in the one chapter, "The soul that sinneth it shall die." Eze. 18:4, 20. This death is not that which takes place when the body crumbles to dust, but is a second death, which consequently must occur after the resurrection. Two subsequent verses in the same chapter make this point very clear. "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them [first

death]; for his iniquity that he hath done shall he die [second death]. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Verses 26, 27. Both the righteous and the wicked die the first death; it is in regard to the second death, from which there is no promise of a resurrection, that the contrast is made so striking. "The soul that sinneth it shall die," but he who "doeth that which is lawful and right, he shall save his soul alive."

It is God which keeps the soul alive, or as the psalmist expresses it: "Which holdeth our soul in life." Ps. 66:9. But the Almighty has made no promise to the soul that refuses to be remoulded by the divine nature, and thus to receive the divine character; consequently our Saviour admonishes us: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28.

God is not only able to destroy the soul, but He has definitely warned us time after time that He will destroy that which maintains a carnal character. "For to be carnally minded is death. . . . Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7. In the previous chapter the apostle declares that the divine law "was ordained to life" (Rom. 7:10); and to the rulers of the Jews Christ Himself clearly enunciates the same truth: "And I know that His [the Father's] commandment is life everlasting." John 12:50. It is thus very evident that the mind that is not subject to the law of life cannot possibly live. The decree passed on Adam, "Dying thou shalt die," must be enforced on every unregenerate soul, for it is the word of God.

Only that soul or mind can live throughout eternity which has received into its inmost nature God's life-giving law. This is the very purpose for which Christ died, and it is through "the blood of the everlasting covenant" that this salvation is accomplished. Heb. 13:20, 21. The new covenant is the promise of God to place His life-giving law in the very heart and mind. "This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more." Heb. 10:16, 17; 8:10, 12.

Misunderstood.

By S. M. Cobb.

THERE are but few things in life that are more unsatisfactory, or that tend more to sadness and discouragement, than honestly and faithfully to do our best, and the prompting motive to be impugned with careless and extravagant expressions, simply because we are not understood. Yet this very experience, sad as it is, has proved a great blessing to many souls; while on the other hand it has driven some into despondency and darkness, and proved their ruin. This experience, however, can prove a blessing to none only as God interposes and overrules the circumstances, drawing the mind of the individual to Himself, giving him the comforting assurance that

He understands the thoughts and intents of the heart. To all who will be comforted with this thought, such an experience will prove a blessing.

This experience of being misjudged and maligned is traceable in the lives of nearly all the Bible characters of godly men, and also in the lives of many noted and noble characters in modern history. We might begin with Abel, and follow down the history of God's people, naming each noted character, and in nearly all of their experiences it will be found that much of their grief and sorrow came to them because their honest motives were misjudged. They were not understood. Of none was this true in a greater degree than with Jesus Himself. But though this were true, yet it is said of Him, "He shall not fail nor be discouraged, till He have set judgment in the earth." Isa. 42:4. Could those worthy examples of past ages, including the martyrs and reformers of this dispensation, speak of much of their work for the people for whom they laboured, their testimony in many instances would be, "Not understood."

The love of God in the heart, flowing out towards others in the fulness expressed by the Saviour in the seventeenth chapter of John, will drive from us every desire to impugn the motives of others, and make us quick to discern the faults and defects in our own characters.

One of the noble traits included in the all-embracing term "charity" is that it "thinketh no evil." True love refuses even to think another capable of evil, and ever seeks to find some right motive, some good intention, underlying all the actions of

others. And to this end the Apostle Paul admonishes us: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:1-3. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, *think on these things.*" Phil. 4:8. If we have this grace of sincere love enshrined in our hearts, we shall see only that which is beautiful and true in those around us; and we shall not bring darkness and discouragement into the lives of others by our hasty judgments and inconsiderate speeches.

HUMAN nature is very much like some elements of vegetation. In tapioca, one of the most harmless of foods, there is one of the most deadly of all poisons; but the poison is of such a volatile nature, that when it is subjected to heat it escapes, and leaves only the nutriment of the starch. The heart of man originally is full of poison, but when it is tried by affliction, little by little, the poison, the rancor, exhales, and leaves all the rest wholesome.—*H. W. Beecher.*

**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."

Extract from the preface of

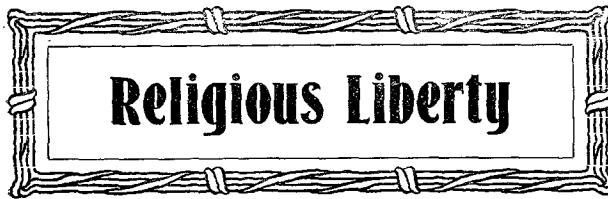
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Religious Liberty

Sin and Crime.

By J. O. Corliss.

CIVIL government can properly have nothing to do with legislating in those matters which belong wholly to God's government. The reasons for this are many. In the first place, the two governments are radically different in nature and methods. The moral Governor of the universe says that when one guilty of violating Heaven's laws shall repent and confess his wrong, he shall at once be forgiven and go free. While this is all right in moral things, the same course pursued in civil government would destroy its authority, and pandemonium would soon reign. For instance, were one to be brought before the courts on charge of theft, and he should confess himself guilty, he would have to be released to go and steal again, as many times as he pleased, provided he confessed his guilt each time. Sin and crime *may* be the same, but not necessarily so. Sin is the violation of moral requirements, and involves the conscience. Crime is a disregard of civil law, in which the conscience is not considered. Consequently, moral government takes cognizance of matters of heart and conscience; but civil government has no power to read the inner man. It has to do alone with outward action, without regard to conscience. For this reason, the punishment for violation of civil law can be only of a temporal nature, while the continued violation of moral law brings eternal punishment. For instance, though a man be hanged for murder, he has but met the penalty of a civil law against crime, but must be judged again for his sin at the bar of God, and receive the punishment that Heaven's government provides. For these and other reasons which might be mentioned, civil government can not enter the realms of conscience. In attempting to do so, it assumes the place of God to the individual.

Liberty Versus Force.

By W. Edwards.

ONE of the grandest things in this world is liberty. Every true man is a lover of liberty, not only for himself, but for all men. Even God, with all power at His command, is an advocate of liberty. Indeed, all liberty is from Him. It is one of His manifold gifts to His created intelligences. He has created every man free and equal in His sight. Men have the liberty to worship or not to worship Him. He has faithfully shown them the terrible results of walking in the ways of Satan. The Lord has set before everyone "life and good, and death and evil." Deut. 30:15. But beyond this He will not go. He seeks to draw men to Himself by His great love, but He forces no man into His service. But Satan, the enemy of all righteousness, has no love for liberty. Everyone that comes under his power is bound down in slavery. He exerts all his powers to force men

into his service. He urges men on to force their fellowmen to believe as they believe in matters of religion. He has taken an active part in framing every religious law that was ever passed. He has had a hand in every church and State union that has ever been effected. He evolved that mighty organisation known as the Papacy. He it was who, working through his agents,—apostate Christians,—set up the Inquisition, and sought to compel God's servants, by torture and death, to deny their faith.

Yet notwithstanding all this, many of the professed churches of God to-day are working with intense earnestness to secure the passage of laws to force men to do as they do in religious matters. Surely such people do not read history, or if they do, fail to understand its lessons. It can be safely said that not one person since the world began has been converted and made holy by force or physical punishment. You might make a man outwardly appear religious, but you cannot change his heart by force, only love can do that. You might convert a vicious criminal into a polished hypocrite, a "whited sepulchre," but such a man is in a worse plight before God than when he was a common sinner. Jesus, when on earth, forced no one to do as He did. He did not attempt to compel the people to give Him a hearing, much less to love Him. And surely, if God our Creator refuses to use force in leading us to love Him, how dare any man attempt to do so? Surely such are setting themselves up as gods. Nay, more, they are putting themselves above God, and thus making an image to the Papacy. Compare 2 Thess. 2:4; Rev. 13:14. They are trying to do that which God Himself cannot do,—create love by force.

A New Sunday Law.

THE new Sunday Observance Bill has now come into force in Canada, but its stringency will vary in different districts. In Quebec, which is largely Roman Catholic, sports will be permitted, and even theatrical performances, while in Ontario all Sunday amusements will be prohibited. On the first Sunday under the new law, the Ontario police seized all Sunday newspapers offered for sale. This inequality of administration will serve to illustrate the intrinsic injustice of the Sunday law. A Roman Catholic living in Quebec will be permitted to do many things which are forbidden to a Roman Catholic resident in Ontario, and the same will be true of Protestants. That which is right in Quebec ought not to be forbidden in Ontario. The Sunday law creates a crime out of an act which is not in itself a crime but an exercise of individual liberty. A worse feature of the Canadian law is that it does not exempt those who conscientiously observe another day than Sunday, and thus fines them heavily for their convictions. The Canadian Sunday law is, then, a crime against liberty. It represents a long step backward toward the religious tyranny of the Middle Ages.—*Present Truth.*

"THE darkest page of all the Dark Ages reveals a time when the interests of the church became the business of the State."



The Harvest Field.

By J. Gibson.

WHY should we sit idly dreaming,
When there's a work for us to do,—
When the harvest is so plenteous,
And the labourers are but few?

If Jesus wills that thou should'st leave
For distant parts beyond the sea,
Do not murmur, gladly follow,
'Tis Calvary's Love which calls for thee.

Or if He deems that thou should'st toil
Amongst the heathen at thy side,
Work on, faint not, thy task is great;
Cast out that thought of wounded pride.

If Immortal Love hath found thee,
Help Him to find thy brother too,
For the harvest is so plenteous,
And the labourers are but few.

Leading One Hundred Blind Men.

A VERY dear friend of mine made a tour around the world, and when he came home he said what impressed him most of all was the medical missionary work out there nearly in the interior of China. He was there by the side of a medical missionary, watching him in his work, and by and by a man came who some months before had been blind with double cataract. He came to this medical man, who by the skilful use of his instruments had removed the cataract, and the man went home after a little while seeing.

While my friend was looking on the scene, this very man came back seeing as well as anybody could see, heading a procession in round numbers of one hundred men. And who were these men? Every one of them was *blind*, and they came each with his right hand holding on to a rope, and this man who once was blind was their leader.

He brought these one hundred men to have their eyes opened. This medical man had opened *his* eyes, and he saw no reason why he could not open the eyes of this hundred. He believed it could be done. Unfortunately my friend noticed that some of these men who came did not even have eyeballs in their sockets, so the medical missionary could not help them only as he might give them some knowledge of the One who came to be the light of the world.

But just think of it—that man going away and bringing back in round numbers one hundred men afflicted, as he supposed, just as he was, with the confidence that if they came to this medical missionary they would go back seeing. Let us hope that many of them did go back, not only seeing with the natural eye, but seeing the One that saves us all.

Speaking of medical missionary work, my friend, Dr. Post, of the Syrian missions, says this:—

“From the moment the medical missionary sets foot on his chosen field, he is master of this universal

language, this unspoken tongue of the heart, and is welcome to the home of strangers. The simple Arab lifts for him the curtain of his goat's hair tent and bids him enter. The Mandarin calls him to his palace, the peasant begs him to come to his lonely cabin, the Brahman leads him to the recesses of his zenana. He stands before kings, and governors escort him with squadrons of cavalry, or take him to and fro in their gunboats or barges of state. Kings build hospitals for him, and the rulers of the earth aid him with their treasures and their power.

“You take the Bible to the heathen, and he may spit upon it, or burn it, or throw it aside as worthless or harmful. You preach the gospel to him, and he may regard you as a hireling who makes preaching a trade. He may meet your argument with sophistry, your appeals with a sneer. You educate him, and he may turn from a heathen to an infidel. But *heal* his bodily ailments in the name of Christ, and you are sure at least that he will love you and bless you, and all that you say will have to him a meaning and a power not conveyed by other lips.” DR. C. C. CREEGAN.

A Visit to Northern China.

IMPORTANT business made it necessary for me to take a trip to Peking. I was thus given an opportunity to see the northern part of China, and the vast field there lying unworked. In fact, Honan has 7,500,000 people north of the Yellow River, without a single worker. More people are in this small area than in the continent of Australia. Chili is also a very thickly populated province, with several very large inland cities, the territory being largely a plain. I find that we were understood fully as well as in our own province. I stayed with a Dr. Lowry, a Methodist missionary, who has spent his life in the place, having been born there, and from him I learned many interesting facts about that city and the northern portions of China, including Manchuria.

About one half the population of Peking are Manchurians. Their language is the pure Mandarin. The great port for north China is Tien-tsin, which is only three hours' ride on the train from Peking, and which is to the province of Chili what Hankow is to Honan. We earnestly hope that our message may soon enter this vast territory. H. W. MILLER.

Bible Translation in the New Hebrides.

OUR first translations were very crude; partly politeness and partly ignorance of what we were driving at, kept the natives from correcting us. I found a word which I took to mean “sacred” or “holy,” as it was applied to a piece of ground that no one would tread on. I was proceeding joyfully to translate the hymn, “Holy, holy, holy,” when I discovered that the word in question meant a graveyard.

At another time I told some boys to “burn down” a house when I meant them to thatch it; when I said *silé* instead of *sale*. As that was within the limits of their comprehension, they explained my mistake to me. They did not, however, see anything wrong in

our first hymn, but sang for weeks, "Come Thou, O Jesus," which I meant for "Come to Jesus." Of course every word used in the translation of the Scriptures is carefully tested and submitted to one native after another before being adopted.

Although I have been twenty years on the island, there are many words that I do not know yet. We have debated for years as to the proper word for "a sign," and we are not satisfied yet. Then for "love" we have had to use a word which means "to compassionate," as it seems to convey the meaning better than the words for "desire" or "like." For "alms-giving" we had for long to use a word which really means "to fatten a pig by frequent feeding." It is easy to get the words when the things are there, but in Malekula, as in most heathen countries, the ideas of "love," "forgiveness," "self-denial," etc., are practically unknown.—*Rev. T. W. Leggatt.*

Moslem Women.

DR. KUMM, writing in the *Christian* about the hard lot of women in Moslem countries, says: "Under Islam, woman is a mere chattel in her husband's hands, whom he may punish for wrong-doing by beating, stoning, or imprisonment till death." He gives the following account of how Moslem boys are encouraged from infancy to treat their mothers:—

"I have sat at my window in the native quarter of Alexandria, watching the Arab life in the lane below. One of the women had a little boy who was very fond of making mud pies in front of the house. I saw her one afternoon step to the doorway and call the little fellow:—

"Come in, darling; don't get your clothes so dirty. Come in, sweet one." No answer from the little four-year-old. The mother stepped into the road, looking about to see that there were no men near to see her. She laid kind, motherly hands on the child to take him into the house. 'Come, little one. I will give you sweets; come!'

"Her husband was at that moment coming round the next corner, and stood still to see what would happen. What did happen was this. The child turned round on his mother, and, doubling up his little, dirty fist, he beat her in the face, and snarled: 'Bint el kelb,' (daughter of a dog!) tearing himself loose.

"The father stepped up. To do what? To give the little scoundrel a thrashing? Oh, no; to smile upon him, and say: 'Brave little boy! Thou magnificent little fellow!' Proud of a son that could treat a mother thus!

"It makes one mad to see these things repeated again and again under one's very eyes. The restricted lives, the sufferings and ill-treatment, of Moslem women, are the fault of Mohammed's teaching—the fault of the faith of Islam, according to which there is no heaven for our mothers, no paradise for old women."

It is well to remember such facts when so many are talking of the great religious systems of the world as only different facets of the diamond of truth.—*Present Truth.*

Home and Health

Never Give In.

NEVER give in, girls,
Though oft you are fain,
When hope fades before you,
And labour seems vain;
Strive onward, keep doing,
Somewhat they must win,
Who keep the straight pathway,
And never give in.

The clouds o'er the valleys
Will gather, and hide
The sun that illumines
Hope's clear mountain side.
Strive onward in patience,
When rest shall begin,
To those 'twill be sweetest
Who never give in.

Be strong, true, and patient,
Hope all things, and pray;
Heed not the rough places
That cumber the way,
The crown of the victor
One day they shall win
Who bravely strive forward,
And never give in!

—*Helen Marion Burnside.*

"Forever with the Lord."

"AND how did you get on with your study, Mr. Barker? Did you get any fresh light on the texts that puzzled you?" asked Mr. Summers, as the three friends gathered around his table, after a prayer for the guidance of the Holy Spirit, the promised Teacher.

"Well, I can't say that I have been able to get them very clear," was the answer, "although I have been reading on the subject as much as I could. One of the texts our minister gave me was Philippians 1: 23: 'For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.' At first reading, it seemed very clear to me that Paul meant that when he died, he would go at once to be with Christ, but as I thought over the matter I saw two reasons at least why this could not be the case."

"And what were they?" asked Mr. Rogers.

"One was the statement of Christ Himself, and the other was the statement of Paul, to which Mr. Summers has been pinning us down."

"Which statement of the Saviour's do you refer to?" asked Mr. Rogers.

"The one in John fourteen," was the answer.

"Suppose we read it," put in Mr. Summers, and turning to the passage, he read aloud: "'Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.'

Will you tell us, Mr. Barker, how this passage helped you over the one in Philippians?"

"I will try," said Mr. Barker. "You will notice the disciples were troubled, and the Master was giving them comfort; so I take it, He would have said to them the most comforting thing He could think of. The cause of their grief was that He was going away, and the comfort He offers is that they shall be with Him again. But when? In the past I have always thought that what the Saviour meant was this: 'I am going away, but be of good cheer, because you will follow Me when your work on earth is done. Death will only mean for you the entrance into My presence;' but that is not what He says. His words are: 'I go to My Father's house to prepare a place for you. Then I will come back for you in order that you may be with Me.' All depends on the Saviour's return to fetch us; and this agrees with the statement of Paul to the Thessalonians that the Lord Himself shall descend from heaven with the trump of God, and that the dead in Christ shall rise, then that the living and the resurrected shall be caught up together in the clouds to meet the Lord in the air, and so shall they be for ever with the Lord. Now it seems to me, as Mr. Summers has impressed upon us again and again, that these points are made so plain and emphatic both by Christ and Paul, that they ought never to be questioned."

"That is so," agreed Mr. Rogers.

"Then it follows," said Mr. Barker, "that whatever Paul may say in any other of his writings about death, or the resurrection, or about going to be with the Lord, we must always understand his words to be in harmony with what he wrote to the Thessalonians, and also to the Corinthians in his first epistle."

"Right enough," said Mr. Summers.

"Well, doing that in the case of this passage to the Philippian believers," said Mr. Barker, "I will tell you how far I was able to understand it and harmonise it with other scriptures. Verse twenty-one reads: 'For to me to live is Christ, and to die is gain.' That seemed plain. As long as the apostle was alive, he was abiding in Christ, doing His work. If he died, he would have finished his work."

"But 'to die is gain,'" interrupted Mr. Rogers, "sounds rather as though Paul thought it was better to die than to live."

"Well, in a way," answered Mr. Barker, "it was. This statement seemed to me to present no difficulty, in view of Paul's words to Timothy, which seem to have been written two years afterwards. We read them last week. He says: '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.' It seems to me that it is great gain to be able to say that, to feel that one's work has been done, and well done, to look back on a fight that has been bravely fought, a race that has been steadily run. No, I don't see any difficulty in the words, 'to die is gain.' So far as the apostle was concerned, it was a gain to him to know that his work was finished and that he had done the work which his Master gave him to do."

"And what did you make of the twenty-third verse?" asked Mr. Summers.

"That seemed plain up to a certain point," was the answer. "Paul says: 'For I am in a strait

betwixt two, having a desire to depart, and to be with Christ, which is far better.' There were the two things appealing to him. One was the work for the church, and the other was the thought of being with Christ. And here is my difficulty—to depart and to be with Christ.' Does not that seem to indicate that departing from this life and being with Christ are one and the same? How can you explain Paul's words otherwise?"

"They do not need much explaining," said Mr. Summers. "They are in striking harmony with all that we have hitherto learned. Notice very carefully what Paul says: 'having a desire to depart, and to be with Christ.' He does not say that to depart is to be with Christ. He desires to depart, and to be with Christ. One follows the other. The question is, How long an interval comes between?"

"He does not write as though there was any interval," commented Mr. Rogers.

"That's true," said Mr. Summers. "But let us see. What is the nature of death? Have we not learned from the Scriptures to call it a sleep?"

"Yes," said Mr. Barker.

"Well," continued Mr. Summers, "how long does a night's sleep seem to you, Mr. Barker?"

"It doesn't seem any time at all," was the answer, "if it follows a good day's work."

"In sound sleep there is no consciousness of time or anything else," said Mr. Summers. "We go to sleep, and awake as though not a minute had elapsed. A person under chloroform is a good illustration of this. He is rendered unconscious, and comes to perhaps an hour later, picking up the thread of thought exactly where he dropped it. I know this myself. I underwent an operation, and I remember my first thought on coming to was, 'Why have they awakened me again before performing the operation?' But the operation was performed, and over an hour had passed away in perfect unconsciousness on my part. If it had been one second or a thousand years it would have been just the same. So when Paul departed this life, there would be between him and the resurrection no conscious interval. It would follow so far as he could tell instantaneously. For Paul it would be 'to depart, and to be with Christ,' even though, to the living, two thousand years might elapse. So you see we have only to read this passage in the light of what we know about the resurrection and the nature of the sleep of death, and all is plain."—*Present Truth*.
(To be continued.)

WILLIAM E. CURTIS, writing to the Chicago *Record-Herald*, says that the French Government is building a telegraph line across the Desert of Sahara, and that within a year the line will be open to Timbuctoo. The wires will run from the city of Algiers across the sandy waste down to the oasis of Toaut, which is a very important point. From there they will follow a caravan trail that has been used for centuries south of the Ahagar Mountains, and thence southwestward to Timbuctoo, and thence follow the river bank to the port of Dakar on the Atlantic coast, in the province of Senegal. The work began last winter, and has been going on nearly nine months.—*The Missionary Review of the World*.

Heroes of Every-day Life.

ON April 30, 1906, Jacob Flyter was directing the work of four Italian labourers at the end of a tunnel 51 feet below the surface of the Milwaukee River, at Milwaukee. The five men were working in a compressed air chamber, beyond a steel bulkhead, driving the tunnel through the hard-pan beneath the river bottom.

The only light in the chamber shone dimly from a few incandescent lamps swung from the dripping walls. The air was cold, and ahead the treacherous wall of mud lowered before them, held in sullen restraint only by the force of the compressed air around them. A slight drop in the pressure of the air would bring down upon them a rush of water, from which they might escape by instant flight, but in which more likely—the chances were 100 to 1—they would be overwhelmed in a slimy death by suffocation.

As the men worked, suddenly such a death seemed to threaten them. A spurt of water from the mud ahead spluttered and swished around them, rising quickly to their knees. Panic seized the labourers, and they ran for their lives. Hurling themselves at the door of the chamber, they dashed it open and rushed for the shaft beyond that led to safety.

All but the foreman, Flyter. Before he realised the situation, his men were gone and had slammed the door behind them. The waters kept on rising, and the wall of black mud began to belch forward toward him.

He tugged at the door. It was too late. The pressure of the air, that had been designed to protect him, now held the door securely locked. He looked back, and stood face to face with death. From the face of the wall of hard-pan spurted fine jets of water that ran to his feet and swirled about his ankles, climbed to his knees, passed his thighs and waist.

He beat at the door, and strained to open it. It was useless. He was imprisoned, alone, and facing one hideous certainty—that these waters around him would continue to rise, inch by inch, to his chest, his neck, his lips, his nostrils. He screamed in an agony of terror at the horror of it.

When the labourers came scrambling out of the shaft without their foreman, the engineers in charge guessed instantly what had happened. They ran the elevator down the shaft and verified the conditions they had imagined. They came back declaring that the foreman was as good as dead. No human power could force the door against the water pressure back of it. It was only a question of hours until the foreman should be drowned. The tunnel was filling rapidly with water, and even if rescuers should achieve the impossible, they would be overwhelmed with the rush of water that would follow the opening of the door that held him.

Then Harris G. Giddings, Lawrence A. Hanlon, and Peter Lancaster appeared. They were firemen, off duty, and each had a family. They insisted on being allowed to go down and try to save Flyter. The engineers explained the hopelessness of the effort and the folly of risking their lives. But they persisted, and taking a heavy beam, went down the shaft. At the bottom they found the water already knee deep. Wading back through the dripping tunnel,

stooping to avoid the live electric wires overhead that supplied their little light, they heard the screams of the imprisoned foreman and the ineffectual beating of his fists against the door. Reaching the bulkhead, they peered through the bulls-eye in the door and saw his face, contorted with terror. They made signs that they were trying to help him, and backed away with their beam swung as a battering ram. Time and again they rushed it against the bulkhead. Each time it struck without causing more than a tremor of the steel plate. Momentarily the water rose inch by inch above their knees. In a pause for breath they noticed that the cries within had ceased. They looked through the bulls-eye and saw that the water had risen so that the foreman's lips were covered. He was holding his head back and breathing through his nostrils in a last effort to preserve himself from drowning. The men worked desperately. A stream of water five inches thick roared past them, fifteen feet long, and the waters around them rose to their breasts. Gradually the stream subsided as the water inside the chamber sunk to the level of the bulls-eye.

The men paused for a moment to pass Flyter a flask of whiskey. Though his teeth chattered with a chill caught from standing in the cold water, he steadfastly refused to touch it. The men then returned to their swinging beam. It was futile work. The only response was the thud of the blows and the moaning of the man behind the steel plate.

The fever of their work brought an inspiration to one of the men. They would get a jack-screw, and, with it held against their beam, they could exert a slow pressure of tons against the door. There might still be time to do it. The rising flood around them warned them to make haste.

But before they started back for the screw they would try the door once more. With a shout they hurtled against it. It quivered, groaning, and at last it yielded. As it swung back the waters rushed past them with a threatening roar. They plunged into the chamber, caught up the body of the fainting foreman, and ran with it to the foot of the shaft. The elevator was waiting. They were safe.

At the hospital, the foreman proved himself to be of the same stuff as his rescuers. He was shaking from chills and nervous exhaustion. The doctors offered him whiskey. He refused it as he had done in the tunnel. They told him it was a matter of life and death that he drink it. Still refusing it, he lapsed into unconsciousness. Days later, when he was on the road to recovery, the nurses asked him why he had chosen what he had believed was death rather than drink it. He replied simply that he had promised his mother, just before she died, to leave it alone, and he wouldn't go back on his word.

This is but one story of the many recent examples, which, in the aggregate, make a pleasing record for the encouragement of our faith that the heroic impulse still greatly moves the hearts of men to courageous acts of self-sacrifice.—*Edgar French.*

FEW of us, if any, live as well as we believe. The moralities that we know, we do not follow. . . . Many of us think of Christianity as a system of doctrine and worship only, and too little as a life.—*J. R. Miller, D.D.*

Surprising Figures.

A SWARM of bees contains from ten thousand to twenty thousand in a natural state; in a hive there are from thirty thousand to forty thousand bees.

Every pound of cochineal contains seventy thousand insects boiled to death, and from six hundred thousand to seven hundred thousand pounds are annually taken to Europe for scarlet and crimson dyes. U1 42

The Rhine River carries to the sea every day one hundred and forty-five thousand nine hundred and eighty cubic feet of sand or stone.—*Scrap Book.*

The Telegraphone.

SPEECH is assured a wonderful way, we are told, in the development of the telegraphone, sometimes called the electro-magnetic phonograph. Instead of an impression by a stylus on a moving disc, a wire is run between two electro-magnets, which face each other at an interval of perhaps one-sixteenth of an inch. While passing, each tiny section has been magnetised with an intensity and polarity corresponding with the strength of the particular sound wave entering the instrument at that instant. The principle is that some change takes place in the grouping of the particles of metal as the wire is brought under the influence of the electro-magnet. The record completed, the spools are reversed and the switch turned to "hearing." As the magnetised wire is brought into connection with the magnets, the former acts as a magneto-generator, and the coils are electrified according to whether the original sound was strong or weak. The varying vibrations are communicated to the receiver, and the voice is reproduced. To use the wire a second time, all that is necessary is to run it through for a second record, in the course of which the first record is entirely cancelled.—*American Signs of the Times.*

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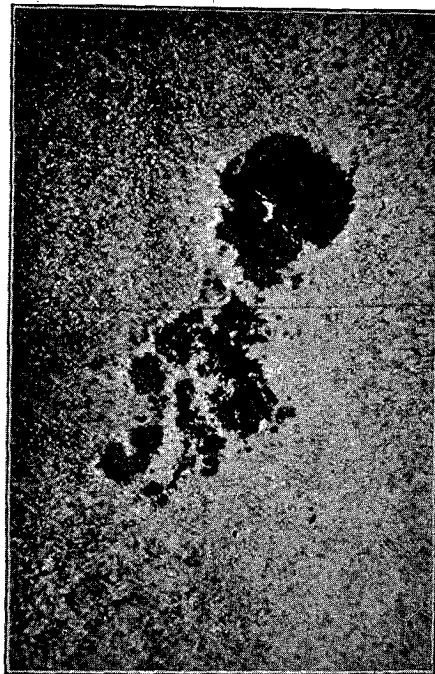
FOR YOUNG PEOPLE.—No. 42

The Music of the Spheres.

The Ruler of the Day.

"And God said, Let there be lights in the firmament of heaven to divide the day from the night." Gen. 1:14.

THE starry kingdom is divided into numerous systems, each having its own controller, or centre of attraction. Our group, known as the solar system, has the sun for its ruler, around which its family, comprising the following planets, or wanderers,



PHOTOGRAPH OF SUNSPOT.—*Dr. Janssen.*

revolve: Mercury, Venus, Earth, Mars, The Asteroids, Jupiter, Saturn, Uranus, and Neptune.

The sun, being a star, shines with its own light, and all its planets receive their light from it. It takes eight minutes for the light of the sun to reach the earth. The ruler of the day is a massive globe of the fiercest fire, which is of such a brilliant nature that astronomers have to exercise the greatest care while making observations. Sir W. Herschel, the noted astronomer, lost the sight of one eye through indiscreetly looking at the sun through a telescope with only a pair of dark glasses to protect the eyes. The safest way when examining the sun is to use the telescope the same as you would a camera lens, by focussing the image on a disc of paper, or plaster of Paris.

Compared to our earth, the size of the sun is enormous, it being about 867,000 miles in diameter.

If it were possible for us to ride a bicycle day and night for ten years at the rate of ten miles an hour, we would just about pass over that distance. If we could string together, like beads, 120 bodies the size of our earth, the huge chain would about stretch across the diameter of the sun.

In imagination take the sun and place it on one side of a pair of scales. Unthread your huge chain and place the 120 bodies the size and weight of the earth on the other side; then add 329,880 bodies of the same weight, and you will just about balance the sun. Its distance from the earth is about 95,000,000 miles. A motor car, going at the rate of thirty miles an hour, would take 347 years to reach it.

As I have stated, there is not a star at rest. This, of course, also applies to the sun. The sun has three motions, as follows: 1. Goes round on its axis. 2. Oscillating motion, which can be compared to a top's motion as it is about to fall after spinning for some time. 3. A progressive movement. This movement to me is of great interest. Astronomers tell us that all the systems, with their suns,—our solar system included,—are moving slowly round the constellation called the Seven Sisters. If this is so, it seems to me to throw great light on the text found in Job 38:31: "Canst thou bind the sweet influences

was measured. It had a total length of over 43,000 miles, and a breadth of 40,000 miles. It is not definitely ascertained what these spots are.

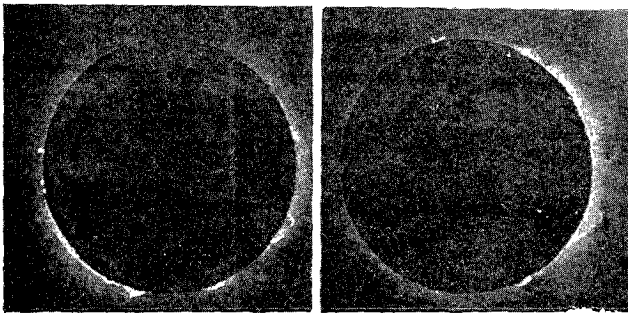
There is great stir and activity amongst astronomers at the approach of an eclipse of the sun, for it is of very great importance to them, and as one prominent observer remarks, "A total eclipse of the sun is at once one of the most awe-inspiring and grandest sights it is possible for man to witness." An observation can then be made which cannot be made under any other circumstances. The object of their study is the corona, which appears as a glorious halo around the edge of the sun when the disc is covered by the eclipse. These rays consist of long streams of vapour of beautiful colours jutting out from the margin of the sun's disc, and sometimes extending to a great length.

Photographs of these have been taken. In one taken by Mrs. Maunder in 1898, one ray extended a distance equal to about six diameters of the sun, or 5,310,000 miles in length. "The luminosity of these rays, or prominences, is intense," says the astronomer Secchi. "They rise often to a height of 80,000 miles, and occasionally to more than twice that, then bending back, they fall again upon the sun like the jets of a fountain."

The great orb of day that balances and controls its planets, and keeps them in their orbits, and gives to us the light and heat we so much enjoy, is a wonderful object well worth our study. God wants us to understand the working of our sun's system, or He would not have caused the words to be written in Genesis, "Let there be lights in the firmament of heaven, . . . and let them be for signs, and for seasons, and for days, and years."

And in other places in Scripture we read that "there shall be signs in the sun, and in the moon, and in the stars." We had one sign given us in the wonderful darkness that overspread the sun on May 19, 1780. On that remarkable dark day it was the general opinion that the day of judgment was at hand. The scientists of that time were all agreed that there was no apparent reason for this phenomenon, for by their study of the movements of the heavenly bodies they were positive that an eclipse of the sun was at this time impossible. But while the philosophers are at a loss to explain this supernatural darkness, those who have studied the prophecies know that it was one of the signs that Christ had foretold should be seen before His second coming.

C. HALLAM.



TOTAL ECLIPSE OF THE SUN, SHOWING THE CORONAL FLAMES.

of Pleiades (margin, Seven Sisters)?" I have often wondered if God's throne or heaven is situated near these stars, around which all the universe of God is supposed to revolve.

Before the invention of the telescope, it was recorded that when the sun was very low down, dark spots were occasionally seen on its disc. The writings of the early Chinese also record these spots. With the telescope they can be plainly seen. It was by studying these spots, and watching them from day to day, that the axial movement of the sun was discovered. We see one of these spots coming into view on the edge of the sun's disc, appearing at first like a thin, dark line. As it comes more and more into view it changes its form, until we see the real shape of the spot. It then diminishes and changes, until it appears again as a thin, dark line on the opposite side of the disc, and then disappears from view. But the spot will be seen to reappear after about fourteen days on the side of the sun on which we first noticed it. The whole circuit takes twenty-five days. By this we know that the sun turns on its axis once in twenty-five days.

Some of these spots are of enormous size. In September, 1898, the principal spot amongst a group

The Milking Machine.

MANY boys and girls of olden times would have rejoiced at sight of a milking machine, many of which are now in use in this country. A cow can be milked clean with a machine in about two minutes, so it saves much time, and instead of injuring the cows as was predicted, it has proved to have a stimulating effect, the yield of milk being increased by a daily use of the machine. The cows themselves seem to take kindly to this new innovation, chewing their cud, as contentedly as though some soft-handed young woman were performing the operation.—Sel.

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"THE Japanese have learned how to make a milk-like fluid from the soy-bean, that can be produced for far less than the cost of milk. This vegetable milk is of a yellowish colour, and pleasant to the taste, being somewhat like cow's milk, but having a faint flavour of the soy-bean."

"PAPER garments are coming into vogue in the United States. A combination of paper and woollen, cream coloured, is used for making outing suits, and other articles of dress. The new material may be washed repeatedly without injury. Material sufficient to make a plain suit costs eight or ten shillings."

"THE Russian Government has been making an effort to stamp out leprosy in the Baltic Provinces. Sanitariums have been established, and physicians sent out to gather into these institutions the afflicted, in order that they might be cured; but great difficulty is experienced, as the natives refuse to enter the sanitariums, or to submit to examination."

"A REMARKABLE case of a child's dying an old man at the age of eleven has developed in Minneapolis, U. S. A. At death, his organs presented all the appearances of those of an aged person. At the age of six years, his hair began to turn gray, his eyes to fail, and his steps to totter. When younger, he was exceptionally bright, but of late his mind had been failing."

"JUST £4,600 was realised from the recent sale of the wreck of the English first-class battle-ship *Montagu*—about three-tenths of one per cent. of the cost. Yet if she had floated ten years longer, supposing no war to occur, the waste of the people's money would have been no less. It is expected that the work of dismantling the hulk will take at least three years, as it lies where work can be carried on only in summer."

"SOME notion of the predicament a great city would be in if it had to haul its supply of water, as country people do when the well runs dry, may be gained from the statement made recently by a London engineer that one day's supply of water for the metropolis would fill nearly 800 miles of ordinary railway trucks. That is to say, it would be necessary to run a half-mile train every minute through the twenty-four hours to keep up with the demand."

"PLANS have been made for constructing a canal across Cape Cod. The passage from New York to Boston must now be made around Cape Cod, where navigation is rendered perilous by storms, fogs, and swift tides. The canal would thus insure greater safety, besides shortening the distance one

hundred and forty miles on the sea route, and seventy-six miles over the route through Long Island Sound. The canal will be about twelve miles long, and its greatest width will be three hundred and fifty feet. Its estimated cost is £2,400,000, and three years is the time allotted for building it."

"ASSEMBLYMAN CUVILLIER of New York has introduced at Albany a bill establishing a close season for frogs, which are hunted for the sake of supplying epicures with the hind legs, which are regarded as delicacies. He justly esteems the frog as a very beneficial creature, destroying millions of noxious insects, especially mosquitoes; in fact, he is as valuable as the toad, which is now known to be one of the most useful friends of man. Mr. Cuvillier's measure would make it unlawful to take, kill, or possess frogs, or any species or parts thereof, from November 1 to May 25."

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