

# SIGNS OF THE TIMES

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ONE PENNY

## HIS RACE IS ALMOST RUN

There's a secret darkly hidden in the devil's subtle mind;  
There's a plot to conquer nations by a hellish foe designed;  
There's a marshalling of legions that have fought against the right,  
Since the earth was created and the luminary of light.  
They assemble and they gather at signals from below,  
Their bosoms bearing hatred, their eyes Satanic glow;  
While Apollyon their leader, the chieftain of the clan,  
Breathes defiance unto Heaven and destruction unto man.  
He knows his sun is setting in the shadows of the west;  
He knows the coming conflict will try him at his best;  
He knows that Armageddon when its contest is revealed,  
Will require Satanic fury and a Vulcan in the field.  
He knows in wrath's commotion, as he views his hellish sport,  
That his years are nearly numbered, that his tyranny is short.

His eye looks over ages; he has seen the nations fall,  
The Assyrian in his grandeur, the Grecians' phalanx wall.  
He saw the hosts of Egypt all plunged beneath the sea,  
And he howled in wildest fury round the Man of Galilee.  
He saw Jerusalem levelled, razed even with the dust,  
And he gave the Roman Eagle its last and deadly thrust.  
He prospered bold Alaric; he gave Genseric force,  
For Attila and his horsemen he made the earth a course.  
He caused the waves of famine; he strewed the battle's plain,  
With its groaning heaps of dying and its tangled heaps of slain.  
His right hand bore destruction, his left a ball of fire,  
Till he marked the earth in fury with his own Satanic ire.  
Now he gleams in anger on his dark and setting sun,  
For he knows his days are numbered, that his race is nearly run.

He knows that Christ is arming His bright legions of the sky,  
To strike his heart with terror and his demons as they fly.  
He knows the Man of Calvary, whom he placed upon the cross,  
Will come in royal splendour to his own Satanic loss.  
Still his hand is on his buckler; he grasps his ancient spear;  
He dons rebellion's armour, and he quells the latent fear.  
He sounds his blasting clarion thro' the serried ranks of hell,  
Till the hearts of his warriors with a bold allegiance swell.  
They are loyal to their leader; they are faithful to the 'chief,  
That brought them down from heaven to the caverns of their grief.  
They look upon the nations like tigers on a prey,  
And they await a final signal to have their hellish way.  
But Satan knows in terror that Christ with royal right,  
Will crush him in His anger at the coming of His might.—J. B.



A. W. ANDERSON, EDITOR.

WARBURTON, VICTORIA, JULY 29, 1907.

***Egypt for the Egyptians.—No. 3.***

BY constant wars and internecine revolutions, together with the fearful extravagance of the rulers, the Egyptians must have had a miserable time. Some little idea of the oppression and extortion to which they must have been subjected, in order to maintain these extravagant oriental rulers, can be gained from the fact that on the death of one who was conspicuous for his luxury, it was discovered that in addition to possessing an immense amount of treasure, his establishment consisted of 7,000 mounted Memlooks, 300 picked horses for his own use, a body-guard of 24,000 slaves, besides 6,000 asses and mules, 10,000 camels, and 100 wherries. Egypt derived little benefit from Moslem rule, nor was it saved from the anarchy and troubles with which it had been afflicted for generations. Not only was the country impoverished by extravagant and wicked rulers, but at times it suffered from grievous famines and pestilences. In 1064 there was a terrible famine, which resulted in the utter depopulation of some parts of the country. In their distress the people resorted to cannibalism, and "organised bands kidnapped the unwary passenger in the desolate streets by means of ropes furnished with hooks let down from the latticed windows."

The internal troubles of Egypt were added to by the wars of the Crusaders, which exhausted the country of men and treasure. In 1249 the French were very successful in their attack on Egypt, and had it not been for the Bahree Memlooks, a body of Turkish slaves, who composed the Sultan's body-guards, and who fought with great fury, the Crusaders would certainly have conquered the country. During this war the reigning Sultan died, and his widow, a Memlook slave, took the throne. Thus the rule of the Saracens came to a termination, and Egypt was brought into subjection to the Memlooks, or the Mamelukes. An Arabic writer thus describes the government of these rulers. "If you consider the whole time that they possessed the kingdom, especially that which was nearer the end, you will find it filled with wars, battles, injuries, and rapines." During their régime, insurrections, massacres, persecutions of Christians and Jews, pestilences, and famines were the order of the day, with occasional brief eras of peace and quietness, during which learning was encouraged and commerce received some little impetus.

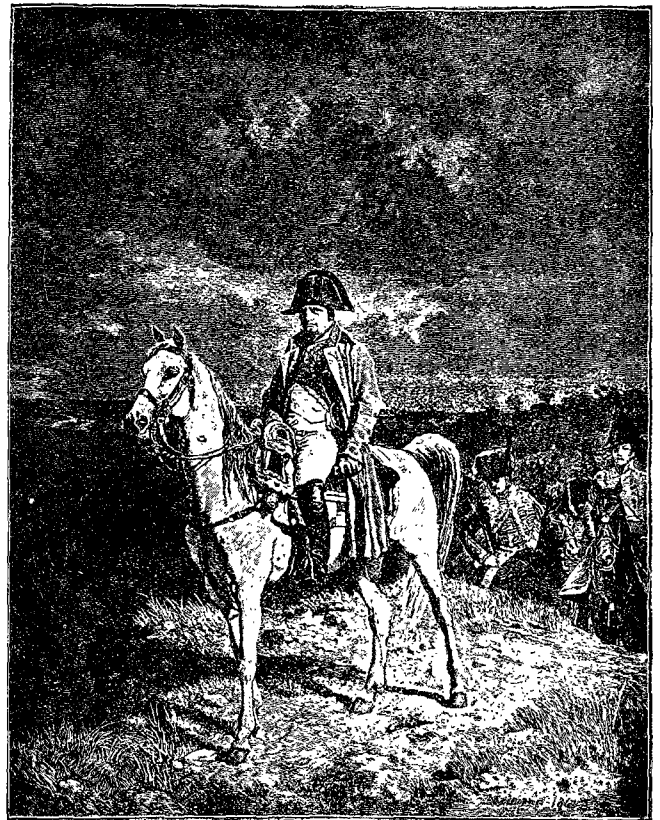
***Egypt Under the Turks.***

The government of the Memlooks came to an end by the success of the Turkish conquests in 1517. Selim, the ninth emperor of the Turks, annexed Egypt to the Ottoman Empire, and appointed a Turkish Pasha to govern the country assisted by

twenty-four beys or princes who were not native Egyptians, but were descended from the Circassian or Memlook slaves. The prophecy declared that "there should be no more a prince of the land of Egypt," and that "Ham in his posterity should be a servant of servants unto his brethren." If the Egyptians derived little benefit from the Memlook rulers, they certainly had no cause for gratitude that they had been brought under the dominion of the "unspeakable Turks," who ruled the country with the tyranny for which the "Turk has become notorious."

***Egypt Under the French.***

In the year 1798, Egypt experienced another change of masters. Napoleon Bonaparte, seeing in Egypt "a noble field for new triumphs," and perceiv-



NAPOLÉON.

ing that Egypt was a vulnerable point through which to strike at England, by intercepting her Eastern trade, entered upon his unfortunate Egyptian campaign. As was the case with former conquerors, the down-trodden native Egyptians extolled the French as benefactors, while the Memlooks, the ruling classes, furiously resisted the invasion of Napoleon. However, Napoleon did not long enjoy the fruit of his conquest in peace, for Nelson, in command of the British fleet, destroyed the French fleet, which was Napoleon's only line of communication with France. The British Government resolved to wrest Egypt from the French, and so in 1800 the French army in Egypt found themselves hemmed in by the combined forces of the British and Turks. In 1801 the French army, after having occupied the country only three years, sailed from the shores of Egypt.

*Egypt Again Under the Turks.*

England having wrested Egypt from the French, the country was handed over to its former rulers, the Turks; but, following their usual custom, the Turks, unmindful of their promises to England, concocted a scheme to ensnare and put to death the principal beys. These unfortunate targets of Turkish animosity were invited to an entertainment on board the flag-ship, where they were mercilessly attacked and overpowered, some being killed and some made prisoners, while a few escaped in boats. This base act of treachery caused the British general then in occupation of Alexandria to assume threatening measures, in consequence of which the killed, wounded, and prisoners were given up to him. However, the determination of the Turks to exterminate the Memlooks was in no wise changed, for on several subsequent occasions they endeavoured either to ensnare them or beguile them into submission. For two or three years Egypt was the scene of assassinations, civil wars, revolts, and most awful atrocities. Cairo was frequently treated to an exchange of shot and shell between the rival claimants to the rulership of the country. After fearful struggles for the mastery, one party would succeed in establishing their supremacy, which in a few hours would be wrenched again from them by their enemies. The people were suffering from dreadful extortions exacted from them by their rulers, who were compelled to find money for the payment of the troops who were engaged in supporting the claims of the Memlooks or the Turkish Pasha. Crowds of people assembled in the streets crying, "Ya Lateef!" "Ya Lateef!" ("O Gracious [God]!")

In May, 1805, a great concourse of people assembled together to ventilate the wrongs which they were suffering under the administration of the Pasha. After considering what could be done for their amelioration, they approached Mehemet Ali, an Albanian, and informed him that "the people would no longer submit to Kursheed, the Turkish Pasha," and asked him to govern them "according to the laws," to which he consented. This revolt was the occasion of a great struggle, but the citizens were determined to serve Mehemet Ali, looking upon him as "their future deliverer from their afflictions." Shortly afterwards the Turkish Government recognised Mehemet Ali as Pasha, and recalled Kursheed. But the new Pasha still had to face the animosity of the beys to Turkish rule. A most dastardly plot was then conceived and put into execution by Mehemet for the extermination of the Memlook chiefs. Decoying them into the city by a false report that the Pasha and his troops were leaving the city to witness the ceremony of cutting the dam of the Cairo canal, the Memlooks fell into the trap laid for them and were massacred. Some who were taken prisoners were compelled to suffer the terrible ordeal of witnessing the heads of their unfortunate comrades who were slain in the massacre being skinned and stuffed with straw. Eighty-three heads were thus treated and sent to Constantinople with a message that the Memlook chiefs were utterly destroyed.

Such brutal atrocities are emblematic of Turkish rule, and Mehemet Ali did not hesitate to follow the worst examples of Mohammedan brutality in dealing with those who dared to dispute his authority.

Treachery seems to be one of the leading characteristics of the Turks, and those who were brought under the baneful influence of their religion; for when the British Government sent an expedition in 1807 in order to assist the beys to substantiate their claims to a share in the government of the country, they listened to the persuasions of Mehemet Ali, their mortal enemy, and agreed to assist him in expelling the invaders. That unfortunate British expedition met with a terrible repulse, and the British soldiers who were taken prisoners were compelled to march through the streets of Cairo between the heads of their comrades who were slain, which were exposed on stakes on either side of the streets. As might be expected, Mehemet failed to keep his promise to the Memlooks, who would certainly have studied their own interests best by co-operating with the British expedition. Shortly after this orders were issued for the indiscriminate slaughter of all the Memlooks in Egypt. The most horrible atrocities were perpetrated in connection with this massacre.

Mehemet Ali, notwithstanding many evil traits in his character, proved in many respects a capable ruler. Under his government the commerce of Egypt received a great impetus, and to him must be given the credit for many reforms which were introduced. He brought order out of chaos, and, indeed, it has been said of him that his remarkable career "is almost unequalled in Turkish history." It was largely owing to his ability that Egypt nearly succeeded in breaking loose from Turkey in 1840, and had it not been for the intervention of Great Britain and the other great powers of Europe the Turk would probably have been stripped of his Asiatic possessions, if not of Constantinople itself. It was at this period that the remarkable prophecy in the ninth chapter of Revelation met its fulfilment. In that scripture is pointed out the very day when the supremacy of the Turk should come to an end; viz., August 11, 1840.\*

*Egypt Under the Khedive.*

After his death Mehemet Ali was succeeded by his nephew, who devoted himself more to self-gratification than the affairs of government. The news of his sudden death in 1854 was welcomed by the populace, who regarded him as a curse to the country. Ismail Pasha, the grandson of Mehemet Ali, devoted himself with much energy to the betterment of his country. Recognising the difficulty of effecting much needed reforms while the country remained under the dominion of Turkey, he determined, if possible, to secure greater freedom in administration. At a great cost he purchased in 1886 freedom from almost all the old treaty restrictions, and secured for himself the title of Khedive, with the promise that the Pashalic would succeed to his own family. Six years later he succeeded in securing for himself virtual recognition as an independent sovereign. Great reforms were then entered upon. English customs officials were requisitioned to thoroughly remodel the customs system, and an English post office official was placed in charge of the Egyptian post office. Military schools were organised,

\*We cannot digress from our subject to expound in detail that interesting prophecy now, but would refer any of our readers who are interested in the fulfilment of this prophecy to "Thoughts on Daniel and the Revelation," by Uriah Smith, or "Great Nations of To-day," by A. T. Jones, or a pamphlet entitled, "The Seven Trumpets," either of which may be obtained from this office or our agents.

and general education was supported. Railways, telegraphs, and all modern conveniences of civilised life found a place in that country, which for many centuries had been little else than a battle-field. But the interest on the borrowed capital, as well as the labour required for these improvements, was extorted from the unfortunate natives, whose social condition probably was thereby made worse than that of any other peasant in the world.

(To be concluded.)

## **"No Sabbath for Christians."**

By W. R. Carswell.

THE above is the conclusion quickly reached by S. B. J. C. in the May number of *The Queensland Evangelist*. In an article entitled "A Dialogue on Seventh-day Adventism," the writer presents his views while conversing with an imaginary Seventh-day Adventist. As may be supposed, the writer of the article does not permit the latter to say very much.

After rather a severe remark about some Seventh-day Adventist tract-writers, S. B. J. C. admits, in answer to his Seventh-day Adventist friend, that Saturday is the seventh day of the week, and the only Sabbath. He also admits that Sunday is not a Sabbath, and claims that he does not keep it as such; and then goes on to state that he keeps it as a rest from earthly toil. However, it is not a Sabbath but the Lord's day.

Among many earnest Christians this teaching of S. B. J. C. would not pass muster. It may be the practice and teaching of the sect to which he belongs, but it is not in harmony with the views of the old-time Presbyterians, and of individuals in many other Christian bodies. The Presbyterians not only regard the first day of the week as a Sabbath, but also call it by that name. Those who are clamouring for Sunday laws in every land do so because they suppose Sunday is a sacred day, and usually claim for it the title of "The Christian Sabbath." And after all S. B. J. C. tells them the Christian has no Sabbath to protect!

Now with regard to the claim that Sunday is the Lord's day. By comparing Rev. 1:10, where the term is used, with Mark 2:28 and Ex. 20:10, we find that the seventh day and the Lord's day are identical. These are portions of the texts which make the matter clear. "I was in the spirit on the Lord's day." "The Son of man is Lord also of the Sabbath." "The seventh day is the Sabbath of the Lord thy God." The first proves that the Lord has a day that He claims as His own, but does not reveal what day it is. The second shows that the Lord's day is the Sabbath, of which He is Lord; while the third text makes the fact clear that the seventh day is the Sabbath. Hence it is clear that the seventh day of the week is the Lord's day. To keep the Lord's day on any other day but the seventh day, is therefore impossible, though many claim to do so.

After endeavouring to prove that the observance of the Sabbath of the fourth commandment is not now required of man, our authority quotes Hebrews 4:9 (marginal reading), which really disproves his statement. He has rightly given the marginal reading,

which reads thus: "There remaineth therefore a keeping of a Sabbath to the people of God." Let us suppose S. B. J. C. to have been a moneyed man who has met with severe financial losses. If at last assured by his lawyer that £100 of his fortune still remains, he would not wish to wait till the millennium to obtain possession. Yet that is precisely what he does with the Sabbath. While it remains, let us enjoy the Sabbath, which was made for man. Mark 2:27. We may now enter into God's rest by faith, and "we which have believed do enter into rest." Heb. 4:1-3. "God did rest the seventh day from all His works" (Heb. 4:4), and the ninth verse assures us that His rest still remains for us. Let us believe; and enjoy God's rest on His holy day, through faith in His Word.

The testimony of Isaiah 56 that "the sons of the stranger" as well as the Jews were to keep the Sabbath is also rejected by S. B. J. C. as not being of past or present application. Without any reason, he puts it off till the millennium. He also claims that Seventh-day Adventism denies the very genius of Christianity. The fact is, *it is Christianity*, for Christianity is nothing less than believing and following Christ. His sheep know His voice, and "follow" Him. John 10:27. Jesus kept His Father's commandments, the Sabbath included (John 15:10; Luke 4:16), and we are called upon to walk in the same path of obedience. 1 John 2:3-6. Christ in us to-day will do the same in human flesh as He did nearly 1900 years ago. Heb. 13:8. Jesus spoke of His second advent as the hope of His people, and gave signs to precede that event, and Seventh-day Adventists believe His word and accept His promise of returning again to this earth.

S. B. J. C. admits that the law of God is still in force. He cannot doubt the words of inspiration that we shall be judged by that law, the Sabbath precept included. James 2:10-12; Rom. 2:12. Let us all believe the Apostle Paul, that faith does not make void the law (Rom. 3:31), and the beloved apostle's words, "This is the love of God, that we keep His commandments, and His commandments are not grievous." 1 John 5:3.

"AFTER exhaustive experiments upon forty-nine students, professors, and physicians," says the *New York World*, Prof. Irving Fisher, of Yale, "finds that the non-meat-eaters out-class the meat-eaters, in such tests of physical endurance as holding the arms out horizontally against time, deep knee-bending, and goose-step drill. One vegetarian held his arms out more than three hours, while a meat-eating track athlete cried quits in nine minutes." The *World* throws in some half-questions, yet admits that "prosperous Americans who lead a sedentary life, eat far too much meat." The only thing, however, that the *World* has to present in favour of meat-eating is that it "rouses and sustains the combative instincts." It declares, what is a truth, that "meat makes its eaters quarrelsome," leading its users to fight about trifles, as among American and English boys. Japanese are much more peaceable; yet vegetarian Japan conquered meat-eating Russia. Meat is not needed, and the world would be better off to-day without it.

## General Articles

### A Song of Trust.

I WOULD not seek to know God's "when,"  
For He doth not reveal to men  
The hour of His own will.  
Content am I His time to bide;  
In His deep love I safe confide:  
And there I rest so still.

I would not seek to know God's "why,"  
Which hid from mortal's eye, must lie  
Until to man made known;  
That God doth choose sufficeth me;  
I would not all His working see:  
Till step by step 'tis shown.

I would not seek to know God's "how,"  
His wisdom's way He shows not now;  
But love all things doth guide;  
When doubt, with subtle art, assails,  
All-conq'ring faith o'er all prevails:  
My plans I lay aside.

I would not seek to know God's "where,"  
Provided He doth lead me there:  
Since He will guard my way.  
God's paths all end in life and light;  
True faith, at last, shall change to sight:  
The night, to cloudless day.

God's "when" and "why," God's "how" and  
"where,"

I leave in His all-loving care:  
He knows, I ask no more.  
I ne'er could plan my way alone,  
My utter helplessness I own,  
And His sweet will adore.

—Ernest G. Wellesley Wesley.

### "We Are Ambassadors."

By T. Aylesbury Brown.

"Now, then, we are ambassadors for Christ." 2 Cor. 5:20. Paul here claims for some people a name suggesting grave and royal responsibilities. We understand an ambassador to be a man of rank, remarkable for national wisdom, and special acumen in state-craft. Intensely cultured in the graceful science of diplomacy, he employs it as a mellowing veneer to a will of iron, an energy irresistible, a vigilance untiring, a purpose indomitable. Such a plenipotentiary is sent to represent his king's interests in the courts of a foreign power. All this, the apostle says, we are. Of whom is he speaking? In verse 17 we read, "If any man be in Christ he is a new creature," and verse 21 declares that "we might become the righteousness of God."

Jehovah's people, then, are through the gospel commission (Matt. 28:18-20) pre-eminently qualified ambassadors. Who, then, is our King, and who the foreign power? Where, also, the homeland kingdom, and whither are we sent? The American Standard Revised Version thus reveals our Sovereign Lord: "We are ambassadors, therefore, on behalf of Christ," the heaven-appointed King, whose coronation will soon dazzle the universe with its celestial glory

and wealth of beauteous grandeur. His is the realm of righteousness (2 Peter 3:13), therefore the foreign territory must be that of iniquity.

These two kingdoms, grace and death, light and darkness, are enshrined in the hearts of the dwellers upon this earth, one class representing Christ, the other the fountain-head of sin. Luke 17:20. Thus we see that heaven is not the locality absolute of the Master's kingdom. In whatsoever heart the love of the Saviour is firmly rooted, its happy owner has entered the kingdom of grace (pardon). Does not the earth, then, belong to Satan? True, he is called the god of this *world* (2 Cor. 4:4), but here is where the unthinking reader loses the golden thread of the marvellously logical pattern in the gospel economy. The whole issue rests with two words, "earth" and "world," the exact understanding of which is imperative if we desire truth. In the Greek, or original New Testament, these words are rendered respectively, *γη* and *κοσμος*, the first feminine, the second masculine. The Vulgate has *terra* (feminine) and *mundus* (masculine), and in the French Bible we find *terre* (feminine) and *monde* (masculine). In these languages the distinction of meaning and gender is most marked. The first always refers to mother earth, the land on which we live, the substance we walk upon; whilst the other, by metonymy, exclusively refers to people, nationally referred to in the masculine sense. So in 2 Peter 3:5 the *ge*, *terra*, *terre*, was covered by water, but the *kosmos*, *mundus*, or *monde* perished. Verse 6. Finally, the first will be cleansed with fire to form *γην καινην*, *novam terram* or *une nouvelle terre*.

When man sinned he sold himself for nought to Satan, who thus by fraud became god of the world; i.e., the people. The earth, however, was, and is, and always will be the Lord's. Ps. 24:1. Suppose for one moment that it *had* passed into the possession of the tempter, what must have resulted? 1st. God could not permit a foul body to sully His pure universe, and so, perforce, must hurl it from His presence, thus dislocating the harmony of heaven's order and motion—vindictive God. 2nd. Because the limitless expanse of space is still divine presence, and belongs to Jehovah alone, Satan could not possibly find a position for his newly acquired incubus, therefore God would be compelled to annihilate him and it instantly—arbitrary God. 3rd. The earth created "perfect" (Gen 1:31) would be proved imperfect, and Satan judged wiser than God, because he found the flaw which the Creator did not know to exist, or was powerless to repair—foolish, ignorant, untrue, impotent God. No, friends, the Almighty is all the Bible claims Him to be—omniscient and omnipotent, yet all love. Man alone, being a free moral agent, with purity sullied, in disgrace and shame, voluntarily became the property of Satan. The earth, unintelligent, dependent on and controlled only by its Maker, could not have her title deeds transferred without the full sanction of her owner. *That* He would never give to Satan, and so she remains His property forever. God's mercy and love were then shown to erring Adam. He would stoop to win man back. 1st. By accommodating the earth to changed conditions and lending it to man. 2nd. By the all-wonderful gift of His Son to die for us. John 3:16. This globe, then, is merely the

huge theatre upon whose stage the world of actors present life's greatest tragedy—the great controversy between Christ and Satan.

We, then, for Christ are soul-seekers, or ambassadors, "reconciling the world [κοσμον καταλλασσων εαυτω] unto Himself." 2 Cor. 5:19. It may be objected that ambassadors are only exchanged between countries at peace with each other. Pertinent questions may be asked also. Who are Satan's ambassadors to Christ's kingdom? and how came peace? Here are Jehovah's people with the torch of truth, its illumining rays dispersing the murky darkness of sin. There lie the hosts of Satan besmirching churchianity with deceptions and counterfeits—soul-killing Spiritualism, cancerous higher criticism, servile homage to heathen institutions, and seductive siren stories of soon coming peace. Truly, God's diplomats must be noblemen, wise as serpents, harmless as doves, yet irresistibly energetic, ever vigilant, and indomitable as the rock of time. They are to be matched with Satan's corps, crafty as foxes, and cruel as the grave. Here the true significance of the word ambassador receives its full application. Coming from the Greek verb *προσβεινω*, it has the full meaning of seniority, experience with advancing years, because in olden time only men rendered competent by the wisdom of old age were commissioned for the office of legate. So he who grows in the knowledge and truth of the Redeemer becomes a trusty officer.

It is true that we are individually warring against sin and, *ipso facto*, Satan. War has not, however, been officially declared against the kingdom of darkness. The peace enjoyed to-day among earthly nations is only an armed truce. The growing flame of mad desire for supremacy burns quietly in the jealous heart of each, and will yet break forth when those fires of hate melt the restraining bonds. So is it in the spiritual world. The war between Michael (Christ) and the dragon (Satan) in heaven ended according to Rev. 12:7-9. We are living in the armed truce time, when both armies are recruiting rapidly, drilling desperately, and preparing for the coming struggle. When our King issues His ultimatum (Rev. 22:11), the sword of battle will be unsheathed against the devil, his angels, and (this time) all the wicked. Nevertheless, Armageddon is only as a slight skirmish. Christ's ambassadors do not participate, for heaven's royalty is represented alone by shining hosts of warrior-angels, who quickly decide the day. We are safe from the battle's din according to His unfailing promise. Ps. 91. The momentous, final issue, the indescribable crisis of the ages, surges upon the trembling theatre of the universe at the close of the thousand ages. Once again we are merely spectators, as also are the angels. The righteous Judge, the Majesty of heaven Himself alone meets and vanquishes for ever, to all eternity, the unholy doomed who, having had the opportunity, have dishonoured His flag, rejected His law, and heaped scathing contumely upon the head of His faithful ambassadors, now called back to the homeland to enjoy the honours of their rank, and reap the reward of duty well and nobly done.

"EFFORTS for personal reform must go hand in hand with efforts for social reform."

## Dividing the Spoils.

By T. H. Craddock.

IN Hebrews 2:14 we read: "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."

The time will surely come when Satan will be destroyed; and none know this better than does Satan. Some talk of Satan's unending torments in hell; but the Book of God is silent concerning that matter. It is a ruse of the enemy to deceive men as to the final disposition of sin. "Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, *it shall die*." Eze. 18:4. Is Satan a sinner? You answer yes, the greatest of sinners. Then, on the testimony of God's unerring word, Satan must die; for "the wages of sin is death." Rom. 6:23. The fact is, Satan's death sentence is already practically passed—a thousand years of solitary confinement, at the end of which he will be totally and most completely annihilated. See Rev. 20; also Eze. 28:11-19.

But referring again to Heb. 2:14, we learn that Satan once *had* the power of death. Now, the word "H-A-D" is in the past tense, and that is exactly where the matter stands. Satan once had the power, but that power is now in the hands of another. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, He taketh away from him all his armour wherein he trusted, and divideth his spoils." Luke 11:21, 22. And that is exactly what the Lord Jesus Christ has done unto Satan. For four thousand years Satan, the strong man, kept diligent watch over his chattels—the dead; but at the end of that time his power was completely broken. When the Lord raised Moses from the grave (Jude 9), it weakened Satan's grasp over the tomb; for from Adam to Moses, none who entered the portals of death ever came forth alive. Rom. 5:14. But when Christ broke the bands of death, and came forth a glorious conqueror, He brought forth with Him the keys of death. Rev. 1:18. Satan is, therefore, no longer the "strong man" he would have men believe; for Christ, the stronger Man, came upon him, and overcame him, and took away all his armour in which he trusted; and when at last the blessed gospel has completed its work, and the last soul shall have responded to its call, then "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. What a dividing of spoils that will be to be sure! But on that awful day every faithful soul, from righteous Abel to the last saved man, who through inherent sin has dropped into Satan's prison house, the grave, will come forth shouting lustily: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:55-57.



When on earth, Jesus said: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

What a sight this will be for the universe to behold, who have watched the controversy with sin down the ages. And what a victory, yes, a triumphant victory for the gospel plan. That day will surely come. It hasteth greatly. But, kind reader, on whose side will you stand in that awful hour? The momentous question is, On whose side do you stand to-day? To-day "Satan is going about like a roaring lion seeking whom he may devour." "He has come down with great wrath because he knoweth that he hath but a short time." But we should remember that Satan is robbed of much of his power. Christ, by His sinless life, by His victory over the tempter in the wilderness, by His agony in Gethsemane, and by His crowning victory over death and the grave, has given a pledge of final victory for every trusting soul. Have you, kind reader, learned to trust the Lord? Have you unconditionally surrendered yourself to Him? If not, do so while time and opportunity last. Do it *now*.

### **Nature's Temple.**

*By Mrs. E. G. White.*

THE fields and hills were the favourite resorts of Jesus, and much of His teaching was given under the open sky, rather than in the temple or the synagogues. No synagogue could have received the throngs that followed Him; but not for this reason only did He choose to teach in the fields and groves. Jesus loved the scenes of nature. To Him each quiet retreat was a sacred temple.

It was under the trees of Eden that the first dwellers on earth had chosen their sanctuary. There Christ had communed with the father of mankind. When banished from Paradise, our first parents still worshipped in the fields and groves, and there Christ met them with the gospel of His grace. It was Christ who spoke with Abraham under the oaks at Mamre; with Isaac as he went out to pray in the fields at eventide; with Jacob on the hillside at Bethel; with Moses among the mountains of Midian; and with the boy David as he watched his flocks. It was at Christ's direction that for fifteen centuries the Hebrew people had left their homes for one week every year, and had dwelt in booths formed from the green branches "of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook."

In training His disciples, Jesus chose to withdraw from the confusion of the city to the quiet of the fields and hills, as more in harmony with the lessons of self-abnegation He desired to teach them. And during His ministry He loved to gather the people about Him under the blue heavens, on some grassy

hillside, or on the beach beside the lake. Here, surrounded by the works of His own creation, He could turn the thoughts of His hearers from the artificial to the natural. In the growth and development of nature were revealed the principles of His kingdom. As men should lift up their eyes to the hills of God, and behold the wonderful works of His hands, they could learn precious lessons of divine truth. Christ's teaching would be repeated to them in the things of nature. So it is with all who go into the fields with Christ in their hearts. They will feel themselves surrounded with a holy influence. The things of nature take up the parables of our Lord, and repeat His counsels. By communion with God in nature, the mind is uplifted, and the heart finds rest.

### **Where to Anchor.**

*By G. B. Starr.*

DID you ever hear of a captain trying to find anchorage by fastening his anchor inside the ship? Never; always outside.

Why, then, should any of us hope to find anchorage in ourselves? Rest is not found in contemplating our own emotions. We cannot rest in self. Our feelings are ever changing. When we feel most religious, most holy, may not be the time when we are most truly so. The soul is to rest in the Lord, and we rest most when we cease most from our own works, and any trust or confidence in them.

Jesus is the "Rock of Ages" to which every soul may securely anchor all his interests. Anchor in His power to save. Anchor in His unchanging love. Anchor on His words. "Heaven and earth shall pass away, but My words shall not pass away." "The word of the Lord endureth forever, and this is the word which by the gospel is preached unto you." 1 Pet. 1:25.

It is the promise of God, confirmed by His oath, which "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:17-20. Here we may securely anchor all our hopes, and sing: "I've anchored my soul in that haven of rest." This is the anchorage that will securely hold and keep the soul—

"Steadfast and sure while the billows roll,  
Fastened to the Rock which cannot move,  
Grounded firm and deep in the Saviour's love."

Anchor outside of self. Anchor in Christ.

### **The Lord's Personal Appearance.**

*By Francis M. Wilcox.*

WE love our friends, and in the love we bear for them we love their personal presence. It is impossible to conceive how this could be otherwise. To the one who loves father, mother, wife, or children, there is no place in all the earth so dear as the hearthstone and the family circle. Here is sweetness of communion that the world knows nothing of. Heart beats in sympathy with heart; love flows free and untrammelled. The cold formality of the world is shut out. Position loses its distinction. All meet on common ground, and love makes all hearts one. Such a home is the nearest approach to heaven that

this earth affords. The love of such a home is a type of the love which will exist in the heavenly family. And as love of home and friends embraces love of personal communion, so will it be between God and His children.

As one truly comes to love the Lord Jesus Christ, and finds in Him a Saviour, a Friend, a Brother, a Father, will he not love personal communion with such a Being? Will he not love to look up into that glorious face which has appeared so many times to his aid and encouragement, and hear that melodious voice which has so often sustained his courage and quieted his fears and nerved him for all of life's conflicts? Strange, indeed, would be a Christian experience foreign to such desires!

In all the history of the world no class of men ever suffered keener disappointment than did the disciples at the departure of their Lord. With their hopes crushed to the earth, with every ambition disappointed, the death and burial of the Lord left an aching void in every heart which no human agent could supply. Their feelings were voiced in the sorrowful lament of the two disciples that went down to Emmaus, when they said, "We trusted that it had been He which should have redeemed Israel." It had been their fondly cherished desire that Christ should take the throne of David, and they looked with eager anticipation to every succeeding event in Christ's experience to bring about this fruition of their dreams. But now all was lost, and their hopes and ambitions were as dead as the lifeless body of their Lord sealed in its rock-bound tomb.

The resurrection of the Lord revived their hopes. At the meeting in Galilee which He had appointed, and to which hundreds assembled, they believed that the time had come when Christ was to take the throne. They ask, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Again are they doomed to disappointment. "It is not for you to know the times nor the seasons which the Father hath put in His own power." That event is still future. Before the hour of triumph is the time of labour. You are to be My witnesses, the heralds of My work to earth's remotest bounds.

He is parted from them, and again unutterable sorrow fills their hearts. But the Lord leaves them not without comfort and assurance. Two angels appear to comfort them. "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." This is their message of cheer. And again there echoes in their ears the blessed words of their Lord, spoken the night of His apprehension: "Let not your heart be troubled; ye believe in God, believe also in Me. . . . 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. . . . I will not leave you comfortless [orphans]; I will come to you."

This was their support in the hour of darkness and disappointment, and blessed assurance it was indeed. This same Jesus was to come again. The one with whom they had associated for three years; who had acted the part of a friend and a counsellor, the

# Social Purity and the Purity Pledge

By J. H. Kellogg, M.D., and Mrs. E. E. Kellogg, A.M.

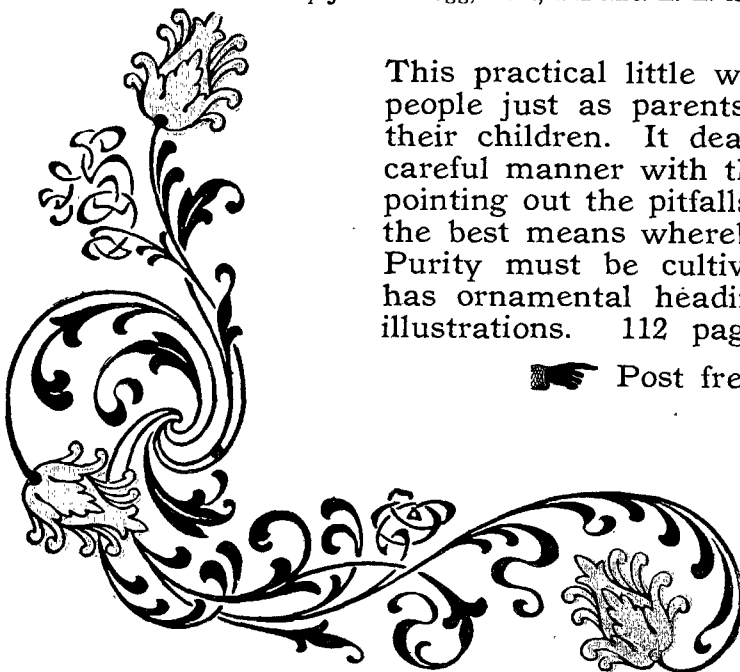
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part of a brother in every trial; with whom they had walked and talked and communed in every phase of life's experience among the hills and valleys of Judea; whose blessed hands had supplied their temporal needs, whose sympathetic tones had quieted their fears—He was to come again. Truly this was comforting assurance.

But no less comforting to them than it may be to us. This, to-day, is the sweet assurance which Heaven gives to every child of God. Sometime, and now not very long, we shall see Him as He is. We shall bask in the presence of the One we have learned to love. We shall see the King in His beauty. Our faces will lighten under the glance of His kindling eye, and the sweetness of communion with Him shall be the inspiration of eternity.

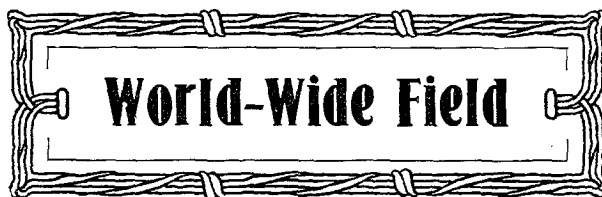
### **Loyalty.**

THERE is no grander quality in the Christian than unswerving loyalty. He may be imperfect in his development of character, his knowledge may not be extensive, his education may be defective, his experience may be limited; but he may be loyal to his God, his King, and his Redeemer. Others may fail and desert the ranks, he will only gird the armour more closely and be unceasingly vigilant. Others will prove false when some great leader falls, but the loyal stands firmer to duty than ever. Others may follow the multitude, he remains loyal to the law of his God, though he stands alone. O, for more zealous, loyal soldiers of God in these days of lukewarmness and treachery!—*Selected.*

### **The Gibraltar of Truth.**

WE live in a time of strong controversy over the greater issues of life. The most passionate tempest of all beats upon the Bible. But this wondrous book breasts all the raging billows of theological agitation. Churches rise and wane, sects have come and gone, schools of thought have been created and superseded, systems have been evolved and extinguished; and in the midst of all, this monument of inspiration and embodiment of revelation remains intact as when the first complete Canon was sent forth. It has been forcibly said that the Bible is the incarnation of the Holy Spirit. The world at last seems to realise that in it there is something invulnerable and imperishable. It is the Gibraltar of truth, on which storms of opposition can only beat themselves to death.—*Christian Commonwealth.*

"THE great Architect wants to form us into a holy temple for Himself. Only those who are partakers of the divine nature can understand this. Those who walk even as Christ walked, who are patient, gentle, kind, meek and lowly in heart, those who yoke up with Christ, and lift His burdens, who yearn for souls as He yearned for them—these will enter into the joy of their Lord. They will see with Christ the travail of His soul and be satisfied. Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord."



### **The Truth Winning Its Way in Spain.**

WHAT a source of real encouragement it should be to every believer in the third angel's message that nothing is able to resist this glorious truth in its onward progress, but, instead, it is winning its way to the hearts of men and women, even in the darkest centres of papal superstition, where all their lives these people have been under the influence and teaching of the Papacy. From Spain comes the good word that a few more have embraced the truth. Brother Frank Bond, who is labouring at Valencia, writes:—

"Sabbath morning at about ten o'clock we assembled upon the shore of the beautiful Mediterranean. To add to the beauty of the occasion, the weather was perfect.

"There were perhaps seventy-five or one hundred present, who for the first time in their lives witnessed a gospel baptism. Very good attention was given while the meaning and importance of this rite were being explained. Among those assembled were several fishermen, who left their ships in order to be present. We hope that some of these may some day forsake all, and follow the Master.

"One of those baptised is a man seventy-eight years of age. As I think of this brother, the words in Jer. 23:29 come to mind: 'Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?' Although so advanced in years, this man has decided that there is power in God's word to deliver him from all his bad habits, including the use of wine and tobacco.

"Another of those baptised is a sister seventy years of age. Some time ago her eldest daughter left home because of the mother's interest in the study of the Bible. She is with relatives only about forty-five miles from her. To add to her suffering, when this mother turned from Romanism, and began to obey the truth, the younger daughter decided to don the veil. Acting upon this decision, she entered a convent for nuns several months ago, and has recently had her head shaved. It means something for a mother to take a step which she knows will turn her daughters from her in this manner. There are those who would not recant their allegiance to God and His truth, were they threatened with martyrdom at the stake. This is the kind of material which will form the great building in God's kingdom.

"Besides the six baptised, there are two who are keeping the Sabbath, and expect to be baptised soon. Several others are much interested."

Brother Walter G. Bond, writing from Barcelona, Spain, March 29, says:—

"Yesterday was 'Holy Thursday,' and to-day is 'Holy Friday.' The holy part began yesterday at twelve o'clock. At that time all business was suspended—even the street-cars stopped—and will remain

so until to-day at noon. During this time great companies of children, armed with hammers and mallets, are running in every direction through the city, pounding on almost everything within their reach. A few minutes ago I met a crowd of about one hundred boys pounding on an old sheet-iron fence. I asked one of them what they were doing. He said, 'We are killing the Jews.' On being questioned as to who taught them to do it, he responded: 'The priests tell us to do it, because the Jews have done so many bad things.' Thus, instead of planting seeds of love in the hearts of the children, the same spirit of hatred and murder that persecuted the Jews and Christians in this country in times gone by, is encouraged in their lives from very infancy—and that, too, by those who profess to be teachers of the gospel of Jesus Christ.

"No wonder that the land is filled with bloodshed and crime! In this country nearly every one carries a weapon of some kind, and on the least provocation it is used. The favourite weapon is a large knife. As all classes have the same teachers, all have the same spirit. Among the higher class, duels are not uncommon. During the last year, among senators and congressmen several took place. We are glad to have part in proclaiming the everlasting gospel, which saves from all such things, and teaches love and respect for God's holy law. As we think of the scores of cities in this country containing millions of souls deluded by this 'mystery of iniquity,' with no one to warn them of the wrath to come, we can not refrain from praying the Lord of the harvest to raise up more labourers for this field. We are thankful that a few are finding the light. This month four dear souls have been baptised who come directly from the Catholic Church. The baptising was done in a public wash-house, behind closed doors, as it is against the law to hold public religious service of any kind outside of our authorised place of meeting. The proprietors of the wash-house seemed very much impressed with the service, and asked us to come and study the Word with them. We thank God for this addition to the small number of believers in this country. We love this cause, and rejoice to see it advance. We are glad to be in this field, even though it be overflowing with difficulties, and earnestly ask an interest in the prayers of all God's people that we may be faithful in holding up the standard of truth."

—*Missionary Reading.*

## **The Evangelisation of the World.**

*By L. A. Smith.*

THE present generation is the only generation since the world began in which the evangelisation of the whole world in the time of a single generation has been attempted. That such an undertaking has been instituted, and is in process of accomplishment in our own generation, is a most noteworthy fact.

There are at present no less than three movements in progress aiming at this grand result. The first of these is what is known as the third angel's message, in fulfilment of the prophecy of Rev. 14:6-12. The prophet saw three angels flying in the midst of heaven, having the everlasting gospel to preach to all nations, the first one of which proclaimed, "Fear God and

give glory to Him; for the hour of His judgment is come." The second proclaimed the fall of spiritual Babylon; and the third followed with a warning against the worship of the "beast" and his "image." For sixty years this message of the "third angel" has been in progress, and it has now become world-wide. Scarcely a country or a people is to be found upon the earth to-day where the sound of this message has not been heard.

Twenty years ago another special missionary movement was inaugurated, which was first known as the Student Volunteer Movement, and later as the World's Student Christian Federation. It was a movement among the students of the colleges and universities, first in the United States and Canada, and later in other countries. This movement, it is said, is a tie binding 100,000 students in the universities of all nations. Three thousand university students have gone, under its impulse, into the world-wide mission field, and another thousand are ready to go. Its watchword is, "The evangelisation of the world in this generation."

And recently a third movement in the same field of endeavour was inaugurated, known as the Layman's Missionary Movement. We take from the New York *Christian Advocate* the following account of the origin and nature of this new enterprise:—

"The impulse of this latest movement came from a meeting in New York last November, to commemorate the centennial of the Haystack Prayer Meeting at Williamstown, Mass. On November 15 a company of laymen met in the Fifth Avenue Presbyterian Church to pray for the consecration of laymen to the work of missions. They appointed a committee to confer with the missionary boards in regard (1) to a campaign of missionary education among Christian business and professional men; (2) to devise a comprehensive plan looking toward 'the evangelisation of the world in this generation,' and (3) to endeavour to form a commission of fifty laymen to visit the mission fields and report to the home churches. Subsequently an executive committee of nine was chosen.

"The movement is already under way. Recently a large number of business and professional men of Philadelphia dined together and listened to a sketch of the proposed work. As a result, one man contemplates giving the profits of one department of his large and lucrative business to missions. A group of Baptist laymen caught the contagion and pledged the money to send three men to the East on the travelling commission." This number has since increased so rapidly that three parties were formed to sail in February, March, and April last.

Note that the aim of each of these missionary movements is, the evangelisation of the world in *this* generation. Why in this generation rather than in the next? The evangelisation of the world is a very great undertaking. At the present rate of giving for the prosecution of missionary work, which is £4,600,000 yearly for the combined Christian bodies, "it would," says one authority, "take a century for Christendom to give the gospel to the heathen." How, then, do these organisations expect to do the work in the time of a single generation? Is it not that God has put this purpose into their minds and hearts because "this generation" is to be the last, and

if the world were not evangelised in this generation, it would never be evangelised? Christ will not come until the message of His coming has been given to all people of every race and nation, and this cannot be done till the world has been evangelised; hence this evangelising work must be completed in this generation. From a human standpoint this may appear impossible; but it is entirely possible with the Almighty. "He will finish the work and cut it short in righteousness."

Seventh-day Adventists are working with earnestness to bring the end of the world in this generation; but those who are seeking the evangelisation of the world in this generation are working for the same end, though they may not realise the fact. If it be asked why Adventists are working to bring the end of the world instead of merely its evangelisation in this generation, famine, earthquake, pestilence, fire, and flood proclaim with united voice that it is time this world should have an end. When the evangelisation of the world shall have been accomplished, and the gospel of the kingdom proclaimed in all the world for a witness unto all nations, then (said Jesus) the end is to come. Matt. 24:14. The prophecy must be fulfilled. The righteous are sadly in need of deliverance from "this present evil world." It is no coincidence that just now, in this generation which the prophecies of Daniel and Revelation specify as the last before the return of Christ, there should be in progress these missionary movements aiming to evangelise the world in this generation. It is the providence of God, proclaiming that the end is surely at hand.

### **A Field Waiting for Christianity.**

THIBET is the loftiest country in the world. Would that its spiritual condition corresponded with its physical elevation.

Lhasa, the City of the Gods, capital of Thibet, is situated at an altitude of 11,700 feet. It is the centre for the cults of Buddhism, disclosing to the devout traveller a wonderful vision of gilded domes and temple buildings, of the far-famed Botala, the home of the Delai Lama or priest-emperor of Thibet, and of the huge cathedral of Tho Khang, containing a famous image of Buddha.

The monasteries of Lhasa are vast establishments, inhabited by many thousand monks, and, as did the monastic systems of Europe in the Middle Ages, they exercise an almost unbounded authority. The central government is, however, at Lhasa, and it is also mainly in the hands of the ecclesiastics. One of the most potent ways by which the Lhasan Government maintains its authority in localities which are a great distance from the capital, is by requiring the rulers or heads of monasteries in those parts to reside several years in the capital before they are considered fit to be appointed to such posts. The authority of the three great monasteries of Sera, Debung, and Gaden, which are to be found near Lhasa, containing 20,000 monks, is said to rival in political questions even that of the Grand Lama. The monks divide the government of the country with the nobility. There are thirty families of hereditary nobles, who are provided with good billets in the Government service, and who

are the principal landowners throughout the country. The monk officials are generally scions of these noble families. When young they are entered on the rolls of one of the big monasteries, and trained in a school at Lhasa to fit them to fill various Government offices. In a few instances the selection to fill a Government post falls on the real monk, who by superior intelligence and strength of character has already made his mark in his own monastery, and in such cases he owes his selection to proved ability. In Thibet, one in every five of the male population is a monk. Monasteries cover the land; their total number is said to exceed 3,000. They are to be found in every valley and hillside. Even in the desolate region of the Manasarowar Lakes, at an elevation of nearly 15,000 feet, and beneath the lofty summits of the mythologically sacred Mount Kailas, where four of the mighty rivers of India—the Brahmaputra, the Indus, the Ganges, and the Sutlej—take their rise, the Lamaserie is still to be found. There are eight monasteries on the shores of this lake, and four on the mountain-side. The monasteries at Lhasa, Shigatse, and Gyantse are collegiate institutions with 10,000 inmates. For their support cultivable land is allotted, and to such extent has this proceeded that there is barely enough agricultural land left for the working population. In addition to the proceeds of the sequestrated land, the monks exact large sums in cash and kind in payment of the religious duties they perform for the people.

The contrast between the home of the monks and that of the Thibetan peasantry is striking. The latter is a small two-storied house, built of stone and mud, and furnished in the plainest fashion. The monastery is a large building, solidly built of stone and mortar, crowned with a golden roof, and adorned inside with decorations and hangings of silk and embroideries.

In respect to the form which prayer takes in this land of the Lamas, it is invariably accompanied by movement. The prayer-flags flutter in the breeze. The prayer-wheel is turned by hand, or water, or wind. The largest prayer-wheels contain the sacred mantra "om mani padme hun" repeated millions of times. The long approach to every monastery is lined with these prayer-wheels, to which the hand of the devout Lama imparts many revolutions as he ascends the winding way to his cell. The small hand prayer-wheel is a familiar object in many a home in western lands; it was once in the possession of some earnest Buddhist who turned it incessantly as his ordinary means of invocation, and the Lama, as he sits in meditation, offering up prayers with his lips, sways his body to and fro.—Colonel G. Wingate, C. I. E., in *Missionary Review of the World*.

KEEP the sunshine of living faith in the heart. Do not let the shadow of discouragement and despondency fall upon your path. However weary you may be, the promises of God will, like the stars at night, never cease to shine, to cheer, and to strengthen. The best harvests are the longest in ripening. It is not pleasant to work in the earth plucking the ugly tares and weeds, but it is as necessary as sowing the seed. The harder the task the more need of singing.—*Selected*.



"WHAT is the work I have done to-day?  
Have I left a mark upon the way:  
A kindly word, or a cheery smile,  
That has lingered in some heart awhile;  
Straightened a path or a crooked road,  
Lightened the weight of a weary load,  
Into the shadow of some one's night  
Sent even a tiny ray of light?"

### ***A Harvest of Evil.***

"HOW DID the doctrine of the immortality of the soul first come into existence?" asked Mr. Barker.

"That is easily answered," said Mr. Summers. "We have a record of the very first occasion on which the doctrine was preached, and we also have the name of the preacher. We also know how the idea was received. It was in the Garden of Eden that the immortality of the soul was first broached. Satan was the preacher, and Eve was the one to whom the doctrine was presented. Mr. Barker, will you read to us from the third chapter of Genesis, from the second verse to the fifth?"

Mr. Barker read accordingly: "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

"And the serpent said to the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

"Thank you," said Mr. Summers. "If you look at these words closely, you will notice some important points. First, there was a conflict between what the serpent said and what God said. The two statements were contrary the one to the other. God said that if man transgressed the command, he should surely die: the tempter said: 'Ye shall not surely die.' So before Satan could gain his end, he must persuade Eve to reject the word of God."

"Second, while God had told man that he was only mortal, subject to death in the event of disobedience, Satan assures Eve that she is immortal. 'Ye shall not surely die.' Here is the first recorded utterance on the subject of the immortality of the soul. It was Satan who preached it, and the doctrine formed an essential part of the temptation which brought about the fall."

"Third, Satan promises that by transgression of God's command, man shall become as a god."

"Now you will find these three points emphasised to-day in Spiritualism, and the New Theology, and all the kindred movements I mentioned a few minutes ago. There is, first, a rejection of God's Word; second, an assurance of personal immortality; and, third, an emphasis on the idea that man himself is divine."

"So you see the origin of the doctrine of the immortality of the soul is entirely in keeping with the fruits it has borne in the past and is bearing to-day. The seed of falsehood was sown by Satan himself; the first-fruits was the fall of man, and the full harvest will be reaped when 'whatsoever worketh abomination or maketh a lie' shall find its end in the lake of fire."

"God helping me," said Mr. Barker solemnly, "I will do what I can to show the truth to others, and help them to see this falsehood in its true light."

"And I," said Mr. Rogers.

"I am truly glad to hear you both say so," said Mr. Summers. "I knew if you would both go into the matter fully, and let the Bible speak for itself, that you could come to no other conclusion. But I find very few, and you will find it the same, who will put aside every consideration but one, and that:

'What saith the Lord?' The error is so old and widespread, and so rooted in the minds of men, that it enters into all their thinking, and it is no light matter to break away from such influences to stand for pure Bible truth. But God's blessing is promised to those who set themselves to know His thoughts and to walk in His ways. I see it is time you were going, but I would like you to read just one passage more in which God speaks especially to those who strengthen themselves in the falsehood of their own immortality, and league themselves with the powers of darkness in their warfare against God. Mr. Rogers, you might read to us from the fourteenth verse of Isaiah twenty-eight."

Mr. Rogers turned to the passage named, and read: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves."

"One would think," remarked Mr. Barker, "that that passage was addressed to Spiritualists, if it did not say plainly that it was for the rulers in Jerusalem."

"But we must not regard it as obsolete on that account," answered Mr. Summers. "The things which were written aforetime were for our learning, and if there is any man, or any set of men, to whom the words we have just heard apply, then what follows will apply to them also. Read on, Mr. Rogers, if you please, verse seventeen."

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

"Thank you," said Mr. Summers. "Verse twenty-two tells us that the consumption determined by divine judgment shall cover the whole earth, so we may regard this passage as, in part at least, a prophecy of the future, when God will arise to punish evildoers. Our work must be to save men from making their worthless covenant with death, and hiding under a refuge of falsehood. We must make known the truth to them, and tell them of the sure refuge

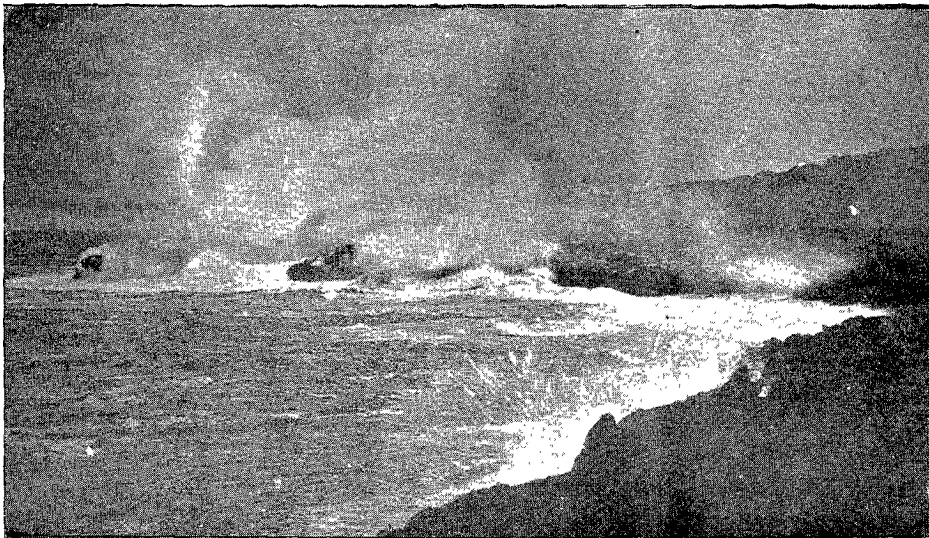
which God has Himself provided for the time of storm. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—*Present Truth*.

(To be continued.)

## A South Pacific Volcano.

By Lily M. Thorpe.

AS WE journeyed to the Fijian Conference, we witnessed a wonderful and awful scene as we slowly passed the Isle of Savaii. The volcano that came into action two years ago is still fiercely throwing out great quantities of molten lava, which forms into vast streams, rushing down the valleys into the ocean thirteen miles from the crater. In the daylight, from the ship's deck, miles away, we could see the mighty columns of steam rising out of the water to a distance



LAVA IN THE SEA, SAVAII.

of fifty to three and four hundred feet. Occasionally, when about a mile from the shore, we could see burning fires as the molten lava rushed hissing into the sea. The eruption at the crater was not so plainly visible in the blazing sunlight, but huge clouds of steam and smoke covered the island. While we contemplated the scene, a thunder storm broke over a part of the island, and the rain descended in torrents. Most vivid flashes of forked lightning played around the crater. The scene was one of grandeur. Our minds were directed to the roll and crash of the thunders of Sinai, to the broken law of Jehovah, to the terrors of the final great thunder storm, when suddenly our eyes caught a reflection of the glory of the eternal city—a tropical rainbow encircled one-half of the island. The brilliancy and width of the bow lent a glory to the scene unequalled by anything I have ever seen. It seemed as though the hand of Inspiration touched our hearts, and as the slowly westering sun sank into the sea, carrying with it the sweet hours of the Sabbath, we bowed our heads and worshipped. "Surely His salvation is nigh unto them that fear Him; that glory may dwell in our

land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." Ps. 85:9-11.

Night came on quickly, and the awful grandeur of the burning mountain was revealed to our wondering gaze. The encircling clouds of smoke and steam looked like vast flaming forges as the mountain vomited out red hot stones and seething lava. As we looked along the shore line at the molten streams tumbling into the sea, we were reminded of beacons lighted along some rock-bound coast to cheer and warn the watching sailor, only on a much larger and grander scale was the barren shore of Savaii lighted up on that memorable night. It is barren on this side of the island because of the devastating streams of boiling lava which have already spoiled twelve villages and many cocoanut plantations. Since this eruption on Savaii, earthquake shocks have not been so frequent and severe in the Samoan group and the Friendly Islands. Poor old mother earth has a terrific vent hole on Savaii. It is undoubtedly a vent hole for the whole of the South Sea groups. We realise that we are surely amid the perils of the last days, and actually safe only when in the path of duty.

## Kind-Hearted Insects.

THE Bible has made ants famous for industry and foresight, and modern naturalists find few animals more worthy of study. These insects not only are

surprisingly intelligent, but manifest a lively regard for each other's welfare, as the following incident well illustrates. It is taken from Mr. Belt's "Naturalist in Nicaragua":—

"One day, while watching a small column of these foraging ants, I placed a little stone on one of them to secure it. The next that approached, as soon as it discovered its situation, ran back in an agitated manner to communicate the intelligence to the others.

"They rushed to the rescue. Some bit at the stone, and tried to move it; others seized the prisoner by the legs, and tugged with such force that I thought the legs would be pulled off, but they persevered till they got the captive free.

"I next covered one up with a piece of clay, leaving only the ends of his antennæ projecting. It was soon discovered by its fellows, which set to work immediately, and by biting off pieces of the clay, soon liberated it. Another time I found a very few of them passing along at intervals. I confined one of these under a piece of clay, at a little distance from the line, with its head projecting.

"Several ants passed it, but at last one discovered

it, and tried to pull it out, but could not. It immediately set off at a great rate, and I thought it had deserted its comrade; but it had only gone for assistance, for in a short time about a dozen ants came hurrying up, evidently fully informed of the circumstances of the case, for they made directly for their imprisoned comrade, and soon set him free.

"The excitement and ardour with which they carried on their unflagging exertions could not have been greater if they had been human beings."—*Selected.*

### Home Education.

WHEN home education is spoken of, few people include within the meaning of the term anything more than school education. A child begins to get his education, it is commonly believed, when he begins to go to school, and it ends when he leaves school. It is to be expected that people who take this view of education, should themselves take no pains to train their children, but should let them pick up their information, and form their mental habits by chance and without system.

Indeed, it may be questioned whether the fatherly care that the State assumes over the education of the young does not prevent the awakening in parents of an interest in home education. The public school will take care of the education of the child, is the common feeling on the part of parents, and hence the school is looked upon as the sole means of giving education. However the case may be, parents make a great error in this matter, and their children have to suffer for it.

It is a relic of the old union of Church and State, when the school was an ecclesiastical institution, that education should still be looked upon as largely derivable only from schools: and schools, too, that make a specialty of mathematics and literature and languages other than English.

But this state of things is happily fading away. Education is now coming to be understood as an equipment for making life capable and efficient; a training in method, as well as accumulation of facts, the method being of first importance and antecedent to the learning of the facts; and both method and facts should be those directly of use in actual life, and not aim to teach one to do this well, Chinese-like, by committing to memory pages of "classic" authors.

There is a home education that should precede and accompany that of the school, and covers a department that school takes no account of. An important item of this is teaching a child the relation between an act and its effect. How few parents do this! If a child, left to himself, does not come to the conclusion in after life that misfortunes have no causes unless providential, and that horsehairs turn into snakes, he gets a better idea of cause and effect, but in a way that brings upon himself unnecessary pain.

Many a mother gives her child a most senseless negative training in this respect. "You mustn't do that," she forbids a hundred times a day. "Why?" pleads the child. "Because," replies the mother with unanswerable logic, "because you mustn't," or "because I say so." The child, more intelligent than such a mother, soon comes to the reasonable conclusion

that she does not know much about the conduct of affairs, and cannot help but regard her as tyrannical.

No doubt parents are tormented by the endless questions that children ask at what ought to be called the age of inquiry, but that is really the beginning of a very impressionable period of youth, which is the very best period for forming habits of thought and action. This is the opportunity of the parent to lay the foundation of the very highest education, with home training, conducted rationally and patiently.

The time for a person to face temptations is when he is a boy, under the watchful care and influence of parents. Then is the time to teach him the relation between weakening to the temptation, and its consequences. He will then go out into the world knowing what dissipation leads to, while the goody, goody boy, with a goody, goody mother, is likely to wallow in the mire.

Home education is the training that few children get as it should be given to them, and many get little or none at all. The parents who understand what this education should be, and how to give it, are in a situation to develop in their children an important preparation for success in their after life; for ease and smoothness in the labour of life; and for resistance to temptations by the way.—*Good Housekeeping.*

### Harder to Unknow.

TEDDY had learned to spell a word in a way which was not the right way, and every time he came to it in his writing lesson he wanted to spell it as he had learned it first.

"It's pretty hard to know all these things, isn't it, Teddy?" said his aunt.

"But it's a good deal harder to unknow 'em after you once get 'em crooked," said Teddy.

He was right. It is very hard to "unknow" the wrong things that we have learned. So let us try to do things in the right way at first.—*Selected.*

## GOOD HEALTH

*Some enjoy it and some do not, but that all  
may know the way to obtain it, we wish  
to recommend to your study the*

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# NATURE STUDIES



FOR YOUNG PEOPLE.—No. 53

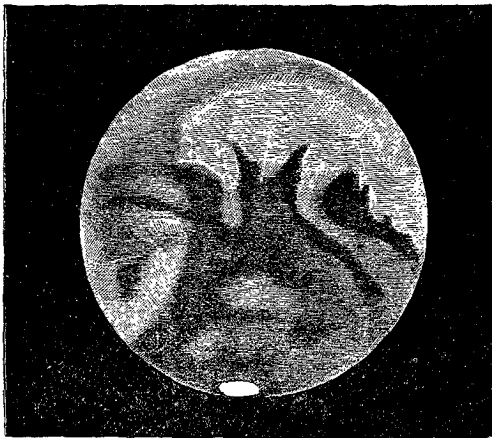
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## *The Music of the Spheres.*

"I will instruct thee and teach thee in the way which thou shalt go." Ps. 32: 8.

### *The Fiery Red Planet.*

THE planets Mercury and Venus, you will remember, are always to be seen near the sun. They exhibit different phases like our moon, and because they come between us and the sun, they are called interior planets. Mars, Jupiter, Saturn, Uranus, and Neptune never exhibit such phases, but always appear like our moon at its full. Because their orbits are outside or further away from the sun than the



MARS, SHOWING SOUTH POLAR REGIONS.

earth they are called exterior planets. The first exterior planet is called Mars. It is called the Ruddy or Fiery Red Planet. Its ruddy appearance can be distinctly seen with the naked eye, and can be easily distinguished from the pale whiteness of other starry bodies.

Seen through the telescope its surface appears very varied, showing large patches of light and shade. Some areas are of a strong reddish colour, and are supposed to be land continents; other patches are darker and of a greenish tint, and from the uniform range of shade, they are supposed to be seas. It is concluded from various indications observed that Mars possesses an atmosphere. It is said that the ruddy light of Mars is due to an extensive atmosphere indicated by the gradual diminution of light observed in a star as it approaches very near the planet. The orbit of Mars is about 141 millions of miles from the sun, and at its nearest point is about 33 millions of miles from the earth.

It takes Mars 686 days to complete its annual revolution around the sun. Its year is, therefore, about double the length of ours. By careful obser-

vations of its surface for some time it was discovered that the planet wheels about on itself, or rotates on its axis once in  $24\frac{1}{2}$  hours; thus its day is half an hour longer than ours, and its day and night is of about the same duration. The inclination of its axis is about 24 degrees, so that its seasons are also very similar to ours. Looking at its poles, or the points through which the axis of its rotation would pass, we find a white appearance covering a certain space. This is supposed to be snow. Prof. Lockyer tells us that "around the poles the surface appears white, and on watching the spots from time to time, each is seen to grow small as summer is approached in that hemisphere; while the opposite one gets larger in winter, so we suppose these to be the polar snows corresponding to those on our earth." He also says that there is about four times as much land as there is water. Thus we see that the first exterior planet is in many respects very much like the earth.

We are told by Prof. Hall that Mars is attended by two satellites, or moons. They have been named Deimos and Phobos. They are very small. It is said by some astronomers that they are only about six miles in diameter, but others consider that they are somewhat larger. These moons do not revolve round Mars in the same orbit, for the outer one is about 12,000 miles from the planet, whilst the inner one is distant only about three thousand five hundred miles.

From spectroscopic observation and analysis, we find there are clouds and an aqueous, or watery, atmosphere surrounding Mars, so that Mars in many respects has a striking resemblance to our earth. We have good reason to believe that it is inhabited.

C. HALLAM.

## *Good Security for Loans.*

"MISTER, do you lend money here?" asked an earnest young voice at the office door. The lawyer turned away from his desk, confronted a clear-eyed, poorly dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do, on good security," he said, gravely. The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents. "What security can you offer?" asked the lawyer. The boy's brown hand sought his pocket and drew out a paper carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquors and tobacco. As respectfully as if it had been the deed to a farm the lawyer examined it, accepted it, and handed over the required sum. A friend who had watched the transaction with silent amusement laughed as the young borrower departed. "You think I know nothing about him?" smiled the lawyer. "I know that he came manfully in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influences or he would not have signed that pledge, and that he does not hold it lightly, or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as security."—*Epworth Herald*.



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"THE increasing demand for dog-flesh in Germany is shown by the fact that whereas in Saxony the number slaughtered in 1869 was 468, by 1900 it had risen to 1,260, by 1901 to 2,502, and by 1902 to 2,869."

"At Ghent, a school for mothers has brought down infant mortality from 350 per 1,000 to 40 per 1,000. The movement at Ghent has in connection with it a dispensary, a friendly society, a milk depot, and systems of visiting and foster mothers, health talks, and a course of child culture for girls from fourteen to eighteen years of age."

"THE rebuilding of San Francisco is still being hindered by labour disputes. A strike on the street railways has reached such a pitch that peaceful citizens, it is said, are living under a veritable reign of terror. The leaders of the men are convinced that they will win, for they claim that they can keep 90,000 persons from using the cars. So far, however, the company has been able to keep running, but only in full daylight, and under adequate protection. Meanwhile, the building operations so important to the city are brought to a standstill."

"THE progress of electrical invention is bringing great wealth to countries that have an abundance of water power. Norway is now beginning to utilise sources of power which have been running to waste for ages. A writer in the Times says: 'Huge turbines driven by that costless force generate electricity which burns the nitrogen of the atmosphere to nitric acid. That is neutralised on the spot with lime, and the result is a fertiliser for our fields equal to that imported from the nitrate deposits of the Pacific slope. The Germans have been quick to seize upon this new and lucrative industry.' Their great colour factories require nitric acid in large quantity, and are now investing some two millions sterling in the utilisation of Scandinavian waterfalls. The same acid is the basis of all high explosives, so that Germany is securing an abundant supply of material for either peace or war. Norway finds in her water power, thus made exportable by science, a new and welcome source of wealth."

MESSRS. DALGETY AND COMPANY have published their Ninth Annual Review of the Australasian wool markets, accompanied as usual with a valuable table of statistics dealing with Australia's staple product. During the twelve months ending 30th. June, 1907, the sheep industry of Australasia has yielded some £40,000,000, of which wool is responsible for over £30,000,000. The last wool clip was the largest on record, amounting to over 2,130,000 bales. After allowing for the 40,000 bales used by manufacturers in Australia and New

Zealand, there was an exportable surplus of 2,090,188 bales, an increase of just over 220,000 bales as compared with the previous year. The average value of a bale of wool during the year under review has been £14 3s. 11d. The past year is referred to as the most prosperous in the history of Australia, with a record wool clip. The flocks continue to increase in a gratifying manner, notwithstanding that close on 16,000,000 head have been slaughtered for local consumption and export.

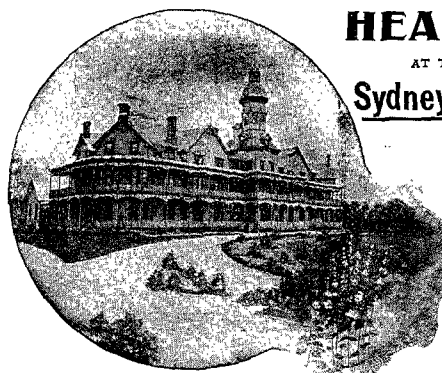
### Where All the Pins Really Go.

AN old gentleman in the north of London has been making a series of interesting experiments with a view to finding a solution to the question often asked: "What becomes of the countless myriads of pins, etc., that are annually lost?"

As he expected, he finds that it is the disintegrating effects of the air which resolve even these intractable little instruments into their elements. He put some hundreds of brass and steel pins, needles, hairpins, etc., in a quiet corner of his garden, where they would be subject to all the destructive agencies of dampness, earth, wind, etc.

The results are curious. Ordinary hairpins were the first (taking 154 days on an average) to oxidise into a brownish rust—ferrous oxide—which was scattered by the wind as it was formed, and not a trace of a single one could be detected at the end of seven months. Common bright pins took as long as eighteen months before their combustion was complete, but brass ones had been entirely turned into green verdigris long before that.

Polished steel needles of a small size lasted a very long time (over two years and a half), but a black-lead pencil proved itself to be practically indestructible, both cedar and plumbago being almost as good as when new, even though harder things had quite rotted.—Selected.



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