

# SIGNS OF THE TIMES

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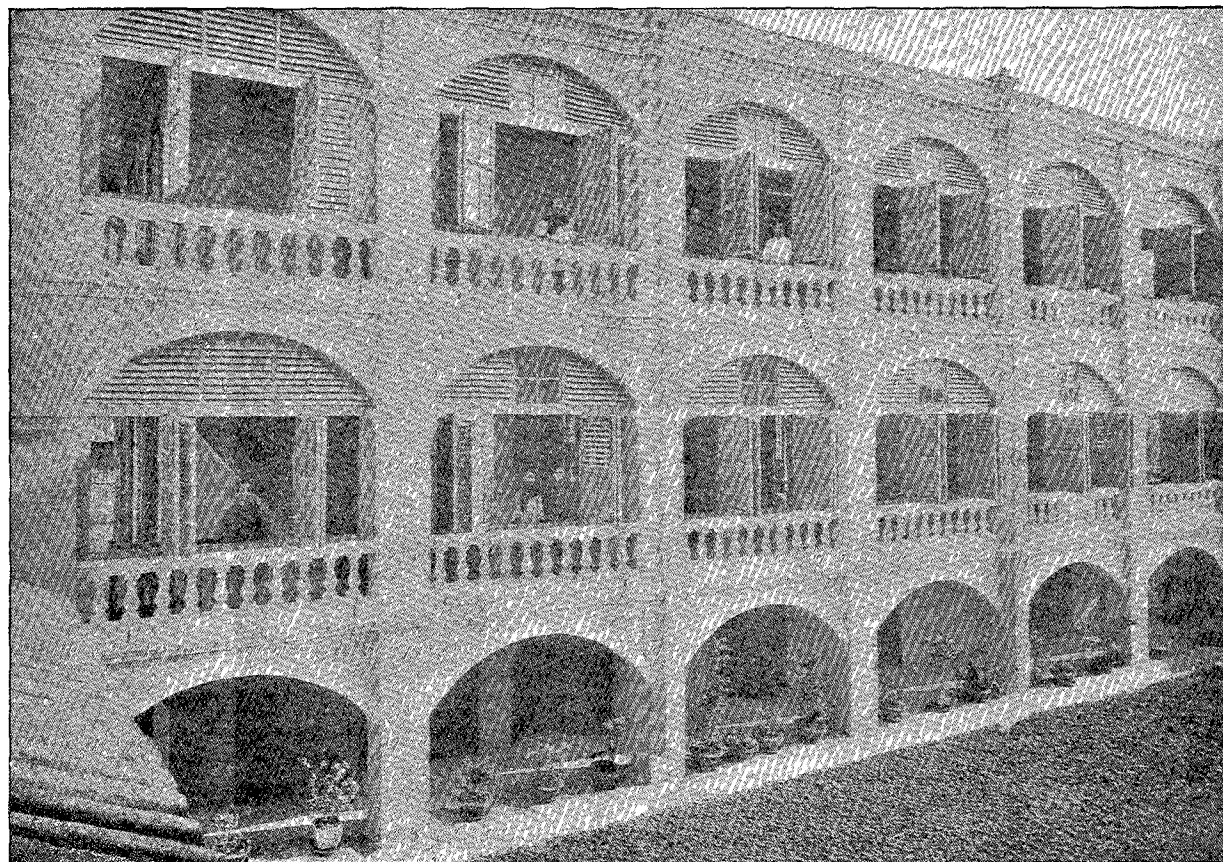
ONE PENNY

## *The Awakening of Asia.*

THE awakening of Asia is perhaps the most significant fact of the present time. What effect will it have upon the world if it continues unchecked? Are

means a rise from a relatively high degree to a plane still higher.

The whole man is aroused, body, mind, and soul. The principal evidence of the bodily or material awakening is the way in which a large part of Asia is



Hospital for Chinese Women and Children, Canton, China.

the Oriental people likely to regain at some future time the position which they held in the early ages?

For many centuries the descendants of the men who from Babylon and Nineveh ruled the world have been, as it were, asleep. They have fallen from the high level of civilisation of their fathers, but not to the level of the African negro or the South American Indian. Hence their awakening is of far greater moment to the world than that of the Zulu or the Carib, as it

being brought into close touch with the rest of the world. To-day some Asiatic ports rank among the leading ports of the world from the amount of their commerce. The value of the exports and imports of Great Britain and the United States alone to the principal Asiatic countries in 1906 was nearly £200,000,000. The continent is traversed by over one hundred thousand miles of telegraph lines and by fifty thousand miles of railway, and her time of isolation is over.

*Thirty Years Ago and Now.*

Thirty years ago the prejudice of the Chinese people against railways was so great that the government bought a little road running out of Shanghai from its foreign builders and owners, sold the rolling-stock, and tore up the rails. A recent traveller in the western province of Szechuen found placarded in the towns and villages a government proclamation calling attention to a projected railway to connect the provincial capital with the great River Yangtse, setting forth the advantages of the road to the people, and asking for subscriptions to the stock.

The wonderful ease and rapidity with which automobiles have run across the vast deserts of Central Asia have led the Turkish Government to contemplate the establishment of an omnibus automobile route between Bagdad and Damascus, and contractors' estimates have been called for. A striking illustration of the changed conditions is to be found in the experience of an automobilist in the heart of a Mongolian desert. He stopped at a telegraph station two hundred miles distant from a town, and a week's journey by caravan from the next human habitation. The operator, with his little daughter for his sole companion, spent the most of his time in forwarding the news from Paris, London, St. Petersburg, and Tokio, and in talking with his fellow operators exchanging the small news of the day, their trials and their hopes. It will not be long before the Bagdad railway is built, linking together the heart of Europe with the centre of Asia.

Now this increase and improvement of transportation facilities is bringing about the development of the natural resources of the continent. A large part of Central Asia, once densely populated, but now uninhabited desert, has lain fallow for centuries from lack of people to cultivate its fields and exploit its mines. But all the indications are that this era is past. Many of the nomadic tribes of Russian Central Asia have become cultivators of the land, and are supplying European Russia with cotton and rice. Measures have also been taken leading to the restoration, through the construction of extensive irrigation works, of the wilderness of Mesopotamia to its former condition, when it was the granary of the world, like the Nile valley at a later date.

*Railway-Building in China.*

Railways from the coast to the great coal-fields of China, the largest and richest in the world, are among the avowed designs of the government, and they will probably be built in the near future.

These instances might be multiplied, but they suffice to show that the time is not far distant when the products of the fields and mines of Asia will exceed those of the other continents, because of its size, the fertility of its soil, and its immense population. Its area is nearly equal to that of Europe and America combined, and its population almost twice as great.

But this is not all. In Japan, India, and to some extent in China, mills and factories have been established within a few years, equipped with the best modern machinery, and there is little doubt that in the near future there will be a large increase in these industries, especially in the manufacture of cotton and silk goods. During the fiscal year ending June 30,

1908, the United States sent £5,000,000 worth of machinery and tools to Asia.

Important as are these indications of the advance of Asia in material production, its mental awakening seems likely to exert an influence of far greater moment to the world. Most of us have too low an estimate of the present condition of the Asiatic mind, mainly through the ignorance resulting from the barriers which separate us from the Oriental, making it almost impossible for us to understand the workings of his mind.

The Asiatic mind, like the soil, has lain fallow for ages. Although it has not been productive as it was in former time, it has not been inactive in all these centuries, and is not now. The great literatures and religious treatises of the ancient days have not been forgotten or laid aside or treasured in the memories of a few scholars or priests. They are read and pondered and committed to memory to-day as they were when they were first given to the world. The power of the memory of the people of early days is hewn by the following fact.

All copies of the Classics of Confucius, the foundation of the Chinese social organisation of the present time, were destroyed by order of an emperor some two centuries after the great philosopher's death in 478 B. C. A part was written down soon after at the dictation of a blind man, and a young girl supplied the remainder.

*A Chinese Education.*

Hundreds of thousands of the literati of China to-day can repeat every sentence of these Classics. Not only so, but the children of the peasants even know and consider the Confucian maxims, one of which, it should be remembered, is the Golden Rule. How many English or Americans, old or young, can repeat the Bible or one book of it? Yet countless Mohammedans can repeat the whole of the Koran, which contains seventy-seven thousand six hundred and thirty-nine words.

Although the works of Confucius are the most important part of the literature of China, they constitute a very small part. There were great poets in the olden time whose verses are read and quoted now with the same appreciation as when they were composed. The education of a Chinese gentleman, in fact, is not regarded as complete if he cannot clothe his ideas in similar graceful verse.

There were historians also, and there is to be found in the British Museum a set of sixty-six volumes of folio size, containing twenty-one histories which form a well-nigh unbroken record of the nation's annals, by contemporary authors, from the third century B. C. down to the middle of the seventeenth century.

During the reign of the Emperor Kang-hu—1661-1721—there was printed a complete collection of ancient and modern books in six thousand one hundred and nine volumes. The contents are divided into thirty-two heads, embracing works on every subject contained in the national literature. A striking indication of the present mental activity of the Chinese is the fact that the number of letters sent through the post-office has risen from ten millions in 1901 to one hundred and thirteen millions in 1906.

China, however, is by no means the only country in Asia with a literature. Some idea of the extent of

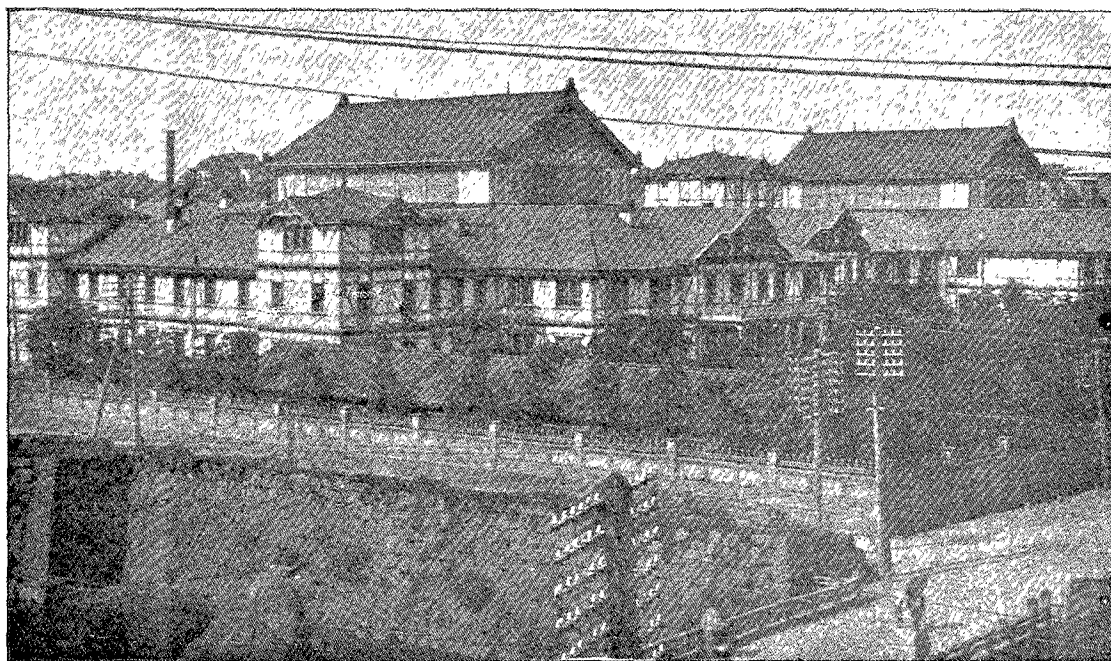
that of Persia, for instance, which includes histories, travels, novels, and fairy-tales, may be gained from the fact that in 1803 a work was completed which contains biographies and specimens of more than three thousand Persian poets. Poetry also has a leading place in the great literature, both religious and secular, of India.

The Asiatic mind has been actively engaged on this literature, but it has not created new because these great works were regarded as the ultimate product, as it were, of the human mind. More is not necessary. The study and meditation of these is sufficient. And it is largely, if not wholly, owing to this literature and the wholesome veneration for it through the ages, that the level of civilisation in Asia has been sustained at so high a plane amid all the debasing influences of bad

grammar schools, and there are some thirty thousand students in the colleges. In Persia there are a great number of colleges, supported by public funds, in which students are instructed in religion and Persian and Arabic literature, as well as in a certain amount of scientific knowledge. There are also many schools for children. Private tutors are common, being employed by all families who have the means.

Another significant indication of this mental awakening is the activity of the printing-press and the introduction of the newspaper and magazine. In 1906 there were published in Japan twenty-seven thousand and ninety-five books, as well as one thousand seven hundred and seventy-five periodicals, monthly, weekly, and daily.

In Shanghai alone there were twelve Chinese



Houses of Parliament, Tokio, Japan.

government, the slavery of woman, and the prevalent immorality.

The principal sign of the mental awakening is the educational movement. In Japan education on Western lines is compulsory, and steps have been taken in China in the same direction. An imperial decree has been issued directing the opening of preparatory schools in every city, town, and village, which every boy over eight years of age must attend on pain of punishment to his parents.

Rewards are offered to all wealthy Chinese who will open schools and establish educational societies. The system of the higher education, which from time immemorial has been practically restricted to the study of Confucius and his disciples, has been revolutionised by the introduction of Western learning and methods.

Many text-books on leading subjects by French, German, and English scholars are being translated into Chinese.

#### *Five Million Scholars.*

In India there are in round numbers five million scholars, including a million girls, in the primary and

newspapers, and the translations of Western books on all subjects are numerous and widely read. The stories of Dickens, for instance, are very popular, and some of Hawthorne's works have been translated. In Teheran, the capital of Persia, there are four large printing establishments and half a dozen daily papers are published. The great organ and principal promoter of the nationalist movement in India is the native press.

The Bible, either in whole or in part, has been translated and printed in every language and dialect spoken on the continent, with the exception of that of some small hill tribes. The extent of its circulation in China may be estimated from the fact that the sales of only three of the nearly one hundred Bible societies for several years have been over two million copies annually. In some of the public institutions of learning it has been made a text-book.

The most evident signs, however, of the awakening are the political agitations in China, Persia, Turkey, and India. These are partly owing to the extraordinary advance of Japan, which within a few

years has risen from comparative insignificance to an equal rank with the great Powers in all matters concerning the far East.

The popular demand for governmental reform in China has been answered by the promise of a constitution in nine years.

In Persia the movement has for the time failed, but there can be little doubt that a constitutional form of government in the near future is assured.

Throughout the Asiatic part of the Turkish Empire the cities and towns have been celebrating by assemblies in the mosques the granting of a constitution. Here, for the first time in the history of the empire, Mohammedans and Christians have joined in hearty fellowship.

The prevalent unrest in India, arising from the desire of the natives for freedom from British control, or at least for a larger share in their government, is attracting the attention of the whole civilised world.

Now what are to be the results of this intellectual arousing of the Asiatic no one can foretell. The following considerations, however, seem to justify the conclusion that in certain phases of thought the coming literature of Asia will be very fruitful.

There are certain qualities which distinguish the Oriental from the Occidental mind. For three or four centuries at least the Western mind has been occupied with a great variety of subjects,—science, history, literature, social and political questions,—and in addition to the amount of knowledge of these things, there is the knowledge of what is going on all over the world. The newspaper and periodical press occupies the Western mind almost wholly with the acquisition of facts, leaving little time or inclination for contemplation and the study of their bearing upon life. The ordinary European and American knows something of an infinite number of things of which the Asiatic is profoundly ignorant.

But the Asiatic has the faculty of concentrating all his mental powers upon a single subject. When these strong contemplative minds shall be turned upon any subject, the bonds checking their activity and productiveness being cast off, there will inevitably come great results.

There is also another and still surer guarantee of a wonderful mental productiveness in the future of Asia. The inspiration which came into the life of the Englishman and German of the sixteenth century, and brought forth eventually the greatest literatures the world has seen, was given when William Tyndale and Martin Luther gave them the Bible in their own tongues. So now when the Bible has come back, as it were, to the land of its origin, and is put into the hands of men, many of whom are on a higher intellectual plane than were the men of the Reformation, we may look for still grander and possibly in some respects more important results. . . .

And as in Asia arose the first religions and philosophies which have given scope to man's intellectual development, so we may expect that these branches of human learning will be greatly advanced by Asiatic thinkers and authors. Especially may we look for remarkable elucidation of the truths taught in the Holy Scriptures.

There remains the moral awakening. In regard to this, it suffices to say that the religion whose fundamental commandments are to love God and one's

neighbour is being implanted in nearly every part of Asia—even in Thibet. For although missionaries are not allowed in that land, along the frontier in India there are missionary hospitals, and every year there are hundreds of Thibetans across the Himalayas to be treated for their bodily infirmities, and they go back to their homes instructed in the simple truths of the Christian faith.

The most significant indication of what is being accomplished is the gradual change in the position of the woman and the establishment of the Christian home. This is to be seen in the decree abolishing foot-binding in China. It is safe to say that few of the million Indian girls who are being educated in the schools will consent to lead the life of the harem or zenana.—*James Mascarene Hubbard, A. B.*

### ***The Real Significance of This Awakening.***

THE author of the foregoing article, a long-time student of the social and political life of the Far East and an authoritative writer on these topics, points out that the spirit of unrest and progress which is taking possession of these Eastern nations which have so long slumbered on in apparent indifference to the existence and influence of European nations, cannot fail to have very far-reaching effects upon every nation of the globe. And truly to the student of prophecy this awakening of the Oriental nations from their centuries of torpor and lethargy to their present condition of alertness and progress in every phase of modern civilisation, is but another assurance that we are living in the last of the last days. Of this time the seers of Holy Writ have declared that knowledge shall be increased, and that the heathen shall be awakened. The writer of the above article shows very clearly and forcibly how literally these prophecies are being fulfilled. In educational matters, in political and domestic economy, as well as in the adoption of modern methods and inventions in manufacture and locomotion, these notions have during recent years patterned after the models set by the Western nations to a surprising degree; and in adopting modern armaments their energy and alacrity have been so remarkable as to cause grave concern among the nations. These Asiatic peoples, so long quiescent and insignificant, are now Powers to be reckoned with in deciding the world's problems.

And the questions with which the statesmen of to-day have to grapple are becoming almost daily more complex and involved. Much of the perplexity which exists in political circles arises from the difficulty which the nations find in maintaining the *status quo* in the face of the active and aggressive part which the Eastern nations are taking in the world's affairs.

The question of naval supremacy is one which is just now occupying a great deal of attention. Australia is being strongly urged to aid in a substantial manner the British Empire in maintaining her two-power naval programme. In a recent speech Sir Harry Rawson declared that he believed that such an expression of regard from the Commonwealth as the presentation of a Dreadnought to the Imperial navy, "would go further toward maintaining the peace of the world than any other thing." And one of the reasons

most forcibly urged why the Australian public should thus help the homeland is the fact that some of these awakened Oriental nations with their teeming populations are turning with longing and covetous eyes toward such spots as these for an outlet for their surplus hordes of humanity. In their strenuous efforts to maintain their standing among the nations and their prestige abroad, the Powers are kept in a continual state of agitation. Truly we are living in the period of the world's history foretold by the Saviour as a time when there should be "upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth." Luke 21: 25, 26.

To the faithful believer in the inspired Word, all these things,—the awakening of the slumbering, heathen nations to a realisation of the importance of modern methods; the stress and strain of the leading Powers to out-distance one another in the race for military and naval supremacy; the ever-widening gulf of discontent between capital and labour; the alarming and increasing frequency of disasters by sea and land,—tell in unmistakable tones that the great day of the Lord is near, and that it hasteth greatly. Now when probation lingers is our time to make sure work for eternity, that we may be hid in the security of His pavilion until the indignation be overpast.—J. P. G.

### **Homicide in England and United States.**

A PHILADELPHIA paper remarks that the United States and England have exactly the same law on homicide, and that a judge in either country will charge on given facts almost the same thing; so that in theory and on the statute-books, human life has the same protection in both these English-speaking countries. Yet the English jury almost invariably convicts, while the American jury almost invariably tends to acquit, to disagree, or find a verdict for a minor grade of manslaughter wherever there are any conditions which confuse the main issue. The result is that among all lands England is one with the smallest number of homicides and the United States is one with the largest. Kentucky, for instance, has a larger proportion of violent deaths of men by the hands of their fellow-men, than any country except Sicily; and parts of States, like some counties of Pennsylvania, have scores of homicides without a single conviction for murder in the first degree. It certainly is a strange comment on judicial procedure when such marked differences exist between two countries whose laws are so similar; that one should be almost without murders, and the other swarm with men who have taken the lives of their fellow-men.

DIVORCES in the United States, it appears from a census bulletin, are increasing at an alarming rate. The statistics indicate that not less than one marriage in 12 is ultimately terminated by divorce. During the 20 years, 1867-1886, the total number of divorces was 328,716; during the next 20 years it was 945,625.



A. W. Anderson, Editor.

Melbourne, Victoria, April 12, 1909.

### **Missions and Their Meaning.**

ONE of the most singular features of Christian effort to-day is the wonderful activity which is being displayed in the evangelisation of the heathen world. Compared with evangelistic efforts of past centuries the missionary movement of to-day is simply gigantic. Into the remotest corners of the earth the gospel has now penetrated, and even the "hermit kingdom" of Thibet, which but a few years ago defied the efforts of Christian missionaries to enter that sacred land of Buddhist priests, has at last been invaded by Bible colporters and pioneer missionaries. It is now only one hundred and sixteen years ago since William Carey, "the father of modern missions," was sent to India to carry the gospel into that stronghold of heathen superstition. Not only did he have to combat the animosity of Buddhism, Hinduism, and Mohammedanism, but even the East India Company also strongly opposed the introduction of Christianity into India. But the command of Christ to "go into all the world and preach the gospel to every creature" will be obeyed by His faithful followers in spite of every obstacle which men or demons may erect against the progress of the gospel; and so William Carey, through faith in the power of God to sustain him, succeeded in planting the seeds of truth in India. His self-sacrificing labours and his ceaseless activity in the most noble work in which it is the privilege of men to engage, entitle him to a foremost place amongst the world's heroes.

Fourteen years after William Carey sailed for India, Robert Morrison set out for China. Like Carey, he also had to meet the opposition of the East India Company, whose animosity to Christian missions compelled him to travel to China via New York. On being asked at the shipping office if he hoped to make any impression upon the heathenism of China he said: "No, sir, but God will." He recognised that the task which he had set himself was a superhuman one, but behind such a noble effort in the cause of truth there is omnipotent power, and it is to this divine power that all the glorious triumphs of the cross of Christ belong. Year after year rolled by before Morrison saw any fruit for his labours, but he stuck nobly to the post of duty for twenty-seven years, labouring under the most discouraging and trying circumstances. But if his converts were few, his gift of the Bible to the Chinese in their own language laid a strong foundation for other noble men and women to build upon, and to-day no one will deny that Christianity has certainly made "an impression upon the heathenism of China."

At the beginning of the nineteenth century there were but sixty-six translations of the Bible in existence. Now the Word of God may be read in over



four hundred languages, and the number of translations is being added to every year. Think of the prodigious efforts which all these translations have called forth. A very large number of these foreign languages had never been committed to writing hitherto, and therefore it was necessary for the missionaries who undertook the translation of the Bible not only to acquire a knowledge of the native tongues, but to formulate a system of spelling and grammar, a work which called for the exercise of unremitting labour and untiring patience.

It is doubtful if the world has any adequate conception of what it owes to Christian missionaries. As barbarism has given way to the advance of civilisation, avenues of trade have been opened up which but a short time ago were closed against commerce of every kind. Touring in many places was impossible owing to the danger of murderous attacks by untutored savages. Even science owes much to modern missions, for many wonderful curiosities of the natural world have been discovered by observant missionaries who have applied themselves to the study of nature in foreign countries. Geographical knowledge has also been added to very largely by the same means, and the world would be in ignorance of many of the curious customs and habits of savage tribes, as well as the wonderful fauna and flora of many barbarous countries, were it not for the labours of Christian missionaries. But, after all, that is perhaps the smallest part of the benefits that have accrued to the world from modern missionary effort. Think of the immense amount of human suffering which has been prevented by teaching savage nations the evil of cannibalism, and by turning multitudes of heathen men and women from many other cruel practices which were daily carried on. In heathen lands today there are to be found one thousand hospitals and dispensaries carried on by devoted medical missionaries. What an amount of suffering is being alleviated through this channel of Christian benevolence. It is estimated that at least two and a half million patients are treated in these institutions every year. Before the advent of the Christian missionary the sick were left to suffer and perish, or were killed by their relatives in order that they might be free from the trouble of caring for them. More than twenty-three thousand day-schools are now being carried on by missionaries in heathen lands, and it is estimated that the schools are educating more than a million pupils. In addition to these, there are fully one thousand higher schools and colleges in which more than fifty thousand students are being trained.

While these facts are intensely interesting in themselves, yet there is a feature of this world-wide movement which, perhaps, should be of even greater interest to us. In reply to the questions of His disciples concerning the signs of His coming and of the end of the world, among other things Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then shall the end come.*" Matt. 24:14.

As we note the wonderful rapidity with which the gospel is now being carried to every nation, kindred, tongue, and people, and see how the strongholds of heathenism are breaking down before the advancing tide of truth, we are impressed with the fact that this mighty movement is another evidence that the end of

all things is at hand. Mark what Jesus says about the spread of the gospel. It is to be preached "*in all the world* for a witness unto all nations." He does not say all nations will be *converted* to Christianity, but all nations will hear the preaching of the gospel as a witness. Therefore, before the end of the world all nations will be left without excuse, in that they will have received an opportunity to embrace the offers of mercy which God is sending through His servants to every nation, kindred, tongue, and people.

When this work of carrying the gospel to every nation is accomplished, the Saviour tells us emphatically "*then shall the end come.*" Inasmuch as there are tens of thousands of consecrated missionaries now in training for foreign missionary work who will soon swell the ranks of the mighty army already in the field, it is not too much to expect that in the near future the rapidity with which the gospel is now being carried to the world will be greatly accelerated. See-



Mission School for Boys, Teheran, Persia.

ing that so much has already been accomplished, and that the prospects certainly warrant us in expecting even far greater things in the near future, are we not quite safe in assuming that the gospel will soon be preached in all the world for a witness, and that therefore the end of all things terrestrial draws on apace? The Apostle Paul says, "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. This world will not always continue its present career of wickedness. Sin will not be permitted much longer to continue its work of ruin in God's universe. Soon this world's cup of iniquity will be full, and God will then terminate the era of transgression which Satan introduced into this fair world about six thousand years ago. But the Lord will not arise and cut the work short until "this gospel of the kingdom has been preached in all the world for a witness unto all nations." When that is done, and there is abundant evidence that it will soon be completed, *then shall the end come.*

Are you ready, dear reader, to meet the King in His beauty? Are you preparing for translation into the everlasting kingdom of glory, there to enjoy forever the fruits of righteousness? Christ is calling now to everyone to turn from his iniquity and to walk in the ways of righteousness. "Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit, for why will

ye die? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Eze. 18:30-32. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

### **Uncertainty and Gloom.**

THE noted writer, Max Norden says:—

"We seek in vain to-day among the rich a feeling of security in regard to their wealth and simple enjoyment of it: neither do we find among the poor that patient acquiescence in the poverty which appears so inevitable and unchangeable to human eyes.

"An undefined fear of approaching danger haunts the man of wealth; he sees a menace in the present condition of men and affairs, indistinct but none the less real, so that he has come to look upon his possessions as a loan that can be demanded from him without reprieve, from one moment to another.

"The poor man is consumed by envy and greed of the wealth of the privileged few; neither in himself nor in the existing arrangement of the world and society, as he has learned to understand it, does he discover any convincing reasons for the fact that he is poor, and hence excluded from the table of life's pleasures. He listens with fierce impatience to a voice within him which whispers that his rights to the blessings of this life are as good as any man's.

"The rich man is dreading, the poor man is hoping and working to bring about a change in the present condition of property ownership. The faith in a continuance of its present state has been rudely shaken in the minds of all, even in those who will not acknowledge their secret doubts and anxieties. . . .

"This universal mental restlessness and uneasiness exert a powerful and many-sided influence upon individual life. A dread of examining and comprehending the actualities of life prevails to a frightfully alarming extent, and manifests itself in a thousand ways. The means of sensation and perception are eagerly counterfeited by altering the nervous system by the use of stimulating or narcotic poisons of all kinds, manifesting thereby an instinctive aversion to the realities of appearances and circumstances. Individuals and society try to drown their sorrows in the flowing bowl, and hand in hand with this instinctive self-deception and attempt at temporary oblivion of the actual world goes the final plunge into eternal oblivion. Suicides are increasing in all the highly civilised countries."

It is all too true. Yet there is hope, told by "the old, old story," found in "the old, old Book." That hope is in Christ Jesus and the gospel of God. It is an anchor which will hold in the roughest sea. It is a star which will shine brighter in the darkest gloom. It is a power which will strengthen the hearts to bear the worst of ills. It tunnels the dark river of death, and all earth's calamities, and emerges into immortality in the resurrection morning. Soul, that refuge and hope is for you.—*American Signs of the Times.*

HEAVEN sends us misfortunes as a moral tonic.

## **General Articles**

### **"God Is Love."**

*By William Brickey.*

OUR God is a God of wondrous love,  
Who sits on His jasper throne above;  
But His loving works on earth are seen  
In the verdant fields of living green,  
And the tiny flowers with mute appeal,  
That a heart of adamant may feel,  
And the twittering birds in the wayside grove  
Tell the travelling pilgrim, "God is love."

Each thunder-peat from the storm-girt cloud,  
Where the lightnings flash from their dusky shroud,  
Is the voice of the mighty God on high,  
As He speaks in love from the low'ring sky,  
That pours its rain on the thirsty soil,  
That smiles as it brings forth corn and oil  
In response to the voice from heaven above,  
And the earth re-echoes, "God is love."

Yea, God is love, and His works are true,  
And His mercies every day are new,  
For the earth is full of His loving ways,  
And the heavens o'erflow with celestial praise,  
But eternity will be too short  
To tell all the glories of His court;  
At His loving word all the planets move,  
And the universe cries out, "God is love."

### **The Test of Faith and Sincerity.**

*By Mrs. E. G. White.*

RIGHTEOUSNESS is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.

It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." "Hereby we do know that we know Him, if we keep, His commandments." This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.

In the Sermon on the Mount Christ said, "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven!" The test of sincerity is not in words, but deeds. Christ does not say to any man, "What say ye more than others?" but, "What do ye more than others?" Full of meaning are His words, "If ye know these things, happy are ye if ye do them." Words are of no value unless they are accompanied by appropriate deeds.

*Saying and Doing.*

This is the lesson taught in the parable of the two sons. In the parable the son who said, "I go, sir," represented himself as faithful and obedient, but time proved that his profession was not real. He had no true love for his father. So the Pharisees prided themselves on their holiness, but when tested, it was found wanting. Of them Christ declared, 'Do not ye after their works; for they say, and do not.'

Self-righteousness is not true righteousness, and those who cling to it will be left to take the consequences of holding a fatal deception. Many to-day claim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others. Christ calls them to unite with Him in His work for the saving of the world, but they content themselves with saying, "I go, sir." They do not co-operate with those who are doing God's service. They are idlers. Like the unfaithful son, they make false promises to God. In taking upon themselves the solemn covenant of the church they have pledged to receive and obey the Word of God, to give themselves to God's service; but they do not do this. In profession they claim to be sons of God, but in life and character they deny the relationship. They do not surrender the will to God. They are living a lie.

In the command, "Go work to-day in My vineyard," the test of sincerity is brought to every soul. Will there be deeds as well as words? Will the one called put to use all the knowledge he has, working faithfully, disinterestedly, for the Owner of the vineyard?

*The Heavenly Ladder.*

The Apostle Peter instructs us as to the plan on which we must work. "Grace and peace be multiplied unto you," he says, "through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

If you cultivate faithfully the vineyard of your soul, God will make you a labourer together with Himself. And you will have a work to do not only for yourself, but for others. In representing the church as the vineyard, Christ does not teach that we are to restrict our sympathies and labours to our own numbers. The Lord's vineyard is to be enlarged. In all parts of the earth He desires it to be extended. As we receive the instruction and grace of God, we should impart to others a knowledge of how to care for the precious plants. Thus we may extend the vineyard of the Lord. God is watching for evidence of our faith, love, and patience. He is looking to see if we are using every spiritual advantage to become skilful workers in his vineyard on earth, that we may enter the Paradise of God, that Eden home from

which Adam and Eve were excluded by transgression.

*Service to Our Father.*

God stands toward His people in the relation of a father, and He has a father's claim to our faithful service. Consider the life of Christ. Standing at the head of humanity, serving His Father, He is an example of what every son should and may be. The obedience that Christ rendered, God requires from human beings to-day. He served His Father in love, with willingness and freedom. "I delight to do Thy will, O My God," He declared; "yea, Thy law is within My heart." Christ counted no sacrifice too great, no toil too hard, in order to accomplish the work which He came to do. At the age of twelve He said, "Wist ye not that I must be about My Father's business?" He had heard the call, and had taken up the work. "My meat," He said, "is to do the will of Him that sent Me, and to finish His work."

Thus we are to serve God. He only serves who acts up to the highest standard of obedience. All who would be sons and daughters of God must prove themselves co-workers with Christ and God and the heavenly angels. This is the test for every soul. Of those who faithfully serve Him, the Lord says, "They shall be Mine, . . . in that day when I make up My jewels, and I will spare them, as a man spareth his own son that serveth him."

*Opportunity to Develop Character.*

God's great object in the working out of His providences is to try men, to give them opportunity to develop character. Thus He proves whether they are obedient or disobedient to His commands. Good works do not purchase the love of God, but they reveal that we possess that love. If we surrender the will to God, we shall not work in order to earn God's love. His love as a free gift will be received into the soul, and from love to Him we shall delight to obey His commandments.

There are only two classes in the world to-day, and only two classes will be recognised in the judgment,—those who violate God's law, and those who obey it. Christ gives the test by which we prove our loyalty or disloyalty. "If ye love Me," He says, "keep My commandments. . . . He that hath My commandments, and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . He that loveth Me not keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent Me." "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."

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EXISTENCE was given us for action rather than indolent and aimless contemplation; our worth is determined by the good deeds we do rather than by fine emotions we feel. They greatly mistake who suppose that God cares for no other pursuit than devotion.—*E. L. Magoon.*

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"DO NOT wait for a chance to do good service; look for it."



## ***This World or the Future— Which?***

*By R. Hare.*

ABRAHAM pitched his tent on the plain of Promise with the starry heavens above and God's green earth beneath. On either side and all around his tabernacle there smiled the handiwork of the Creator, and from each bursting bud and waving leaf the old patriarch learned lessons of trust and confidence in God.

Lot pitched his tent toward Sodom, amid the beautiful fields that selfishness coveted in the vale of Siddim. But it was not long before he was in Sodom itself mingling in the concerns of its social life, and assisting in its political affairs. He sat as a judge in its gate. True, he was grieved with its wickedness and irreverence. He was sick of its impure atmosphere, and longed to depart, but he knew not how to get out. Family ties bound him; social relationships cast their tendrils about him, and it seemed impossible to get free. His family grew up amid the unholy influences of Sodom with characters undecided and weak. Communion with the world had darkened their spiritual perceptions until wrong ceased to be evil and sin to appear sinful. Then they joined hands with the world, and finally but two younger daughters were left in the home.

At last the angels appeared and warned Lot of the coming destruction. But stupefied with his long association with the evil, he could not understand the import of their awful message. Then it was that, for Abraham's sake, the heavenly messengers laid hold upon Lot and his family, and pulled them out, and told them to hasten, for the fire was already kindled.

Three of that sad family escaped to the mountain cave. But the impurity of Sodom had left its stain upon the minds of the young women, and through Lot's weakness and their sin they became mothers of two nations—the Ammonites and the Moabites—nations that God had afterward to sweep off the earth because of their wickedness. In that cave of dishonour, beyond Zoar, the veil is kindly drawn over Lot's life of weakness, and he disappears from Bible history. He went into Sodom because self suggested gain and pleasant associations. But he had to be pulled out of the fire, and all he had gained went down in the awful overthrow.

My brother, are you pitching your tent toward Sodom? Are you seeking the world's associations and environments? Or are you pitching on the plains of Promise? Are you satisfied with what this world gives? Or do you walk as a pilgrim seeking for a better country?

Three angels came to the earth then to warn of impending ruin. One of them remained with Abraham to talk of God's way while the other two went to warn Lot in Sodom. Three angels have come to the earth to-day bearing the message of "the judgment hour." One lingers with the people of God to tell of the Creator and His commandments, while the others hasten on to warn the people in Babylon of the coming destruction. Who will heed their message?

Abraham at last fell asleep in his tent, still a pilgrim to the very last. But the promise of heaven

was in his mind. He died with his eyes fixed on the eternal "city, whose builder and maker is God." Soon the promise will find its fulfilment, and he will become "heir to a world"—the immortal inheritance of the redeemed.

Lot left Sodom to hide in a cave, so at last the unholy and the irresolute will flee and hide in the dens and caves of the earth. Isa. 2:19. All will not be dreadfully wicked. Some will only be "fearful and unbelieving," and thus the destruction will find them. Rev. 21:8.

Where will you be? The answer will depend altogether on where your eyes are now. Are they fixed on the fields of Sodom, or on the promises of God? Are you a pilgrim on the plain of Promise, or a dweller in the tents of Sodom? Are you looking for the world that now is, or that which is to come?

## ***Why Procrastinate?***

*By T. H. Craddock.*

Is it not passing strange that so many men and women act in direct opposition to their honest convictions? Perhaps on no question do men violate conscience to such an extent as on the question of Sabbath observance. I do not mean *Sunday* observance, but *Sabbath* observance. Sunday is not the Sabbath.

Thousands have had their minds directed to the fact that, while the Bible says, "The seventh day is the Sabbath," the great mass of Christendom are keeping the first day of the week. And thousands of these have acknowledged the truth of the matter.

Again, I ask: Is it not passing strange how that men, after searching the Bible through and through for some tangible reason for first-day observance, and having failed, ignominiously failed, to find such a command, or a hint that could be construed into an excuse for the custom, but rather overwhelming evidence that "the seventh day is the Sabbath of the Lord thy God," should persist in keeping any other than the Sabbath according to the commandment?

If you, kind reader, are numbered among the one's referred to, I ask, Why do you, nay, how dare you, treat so indifferently such an explicit command, made by the great God on whom you depend for "life and breath and all things"?

Be assured, my brother, my sister, that while the Lord is "merciful, gracious, longsuffering, and full of compassion," the time will come in the experience of this great controversy with sin, that He that searches the heart and tries the reins will give to "every man according to his ways, and according to the fruit of His doings." Jer. 17:10. When that time is reached, those who walk contrary to their honest convictions of right, as taught by the unerring Word of the Lord, "shall drink of the wine of the wrath of God," which will be "poured out without mixture into the cup of His indignation." Rev. 14:10. Fearful, unspeakably fearful, will be the consequences of wilful disobedience.

Many, doubtless, who read these lines will feel grievously hurt when their love for the Master is questioned. It is, however, out of love for you, kind reader, when we remind you that "Not every one that saith . . . Lord, Lord, shall enter into the king-

dom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7: 21. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. 6: 7, 8. Remember this: "*Obedience is the highest form of worship.*" Please read the following from the pen of the beloved disciple:—

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: Hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked. And hereby we do know that we know Him, if we keep His commandments." 1 John 2: 4-6, 3.

There is but one Sabbath law to be found in the Bible. More than that, there is but one reason for keeping a Sabbath at all; and that is because the Bible says:—

"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11; Gen. 2: 2, 3.

The only reason that can be given for dividing time into weeks, or periods of seven days, is for the reason above stated. The day, the month, the year can be accounted for by the operation of natural laws.

Not so, however, the weekly cycle and the Sabbath. After having once more been reminded of these things, dear friend, what will you do in the matter? Will you follow the leadings of the "good, old Book?" or will you follow the voice of tradition? Remember:

"Christ and the prophets travelled hand in hand;  
Heeding the Bible, we with them must stand;  
But when we walk with custom for a guide,  
How soon to error we turn aside."

"Then, being honest, search, and you will find  
Christ by His teaching proves the law divine;  
He by the prophets showed His gospel true;  
So law and gospel, we offer you."

"Ask for the old paths, walk in the old paths;  
Christ and the prophets trod the way before;  
Ask for the old paths, walk in the old paths,  
Leading away to the better shore."

"THE physical and intellectual attributes of man are the steeds, and the spiritual nature the driver in the great chariot race of character winning."

"TIME is short, your obligations are infinite. Are your houses regulated, your children instructed, the afflicted relieved, the poor visited, the works of piety accomplished?"

# AN AMUSING STORY

"The way King Edward's Cullinan diamond reached England makes an amusing story. Seven detectives officiously guarded a man who carried a small black bag. But the bag was empty, and the diamond was in the pocket of another man, who crossed from Holland in the steerage."

This story is reprinted from the April issue of

## "The Young People's Magazine"

(32 PAGES, WITH COVER)

This issue is full of interesting and instructive articles, as will be seen by the following partial list of contents:—

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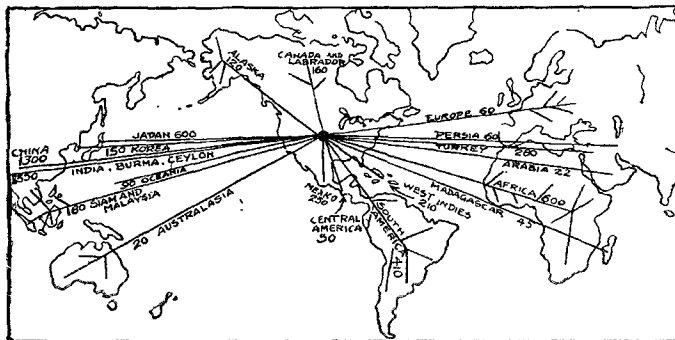
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## World-Wide Field

### Twentieth-Century Missions.

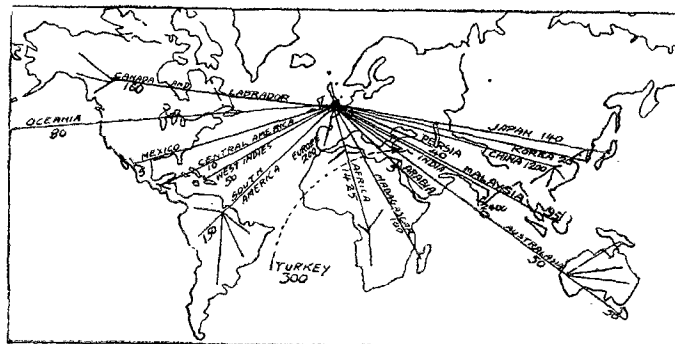
IN the past five years the number of missionaries sent out from Protestant churches in America has in-



Distribution of 6,500 American Foreign Missionaries.

creased by fifteen per cent., says the editor of *The Missionary Review of the World*. The British churches have doubled this increase, and the Protestants of Continental Europe show an advance of twenty-five per cent. The apportionment to various fields from these centres is shown in the accompanying maps. America now sends out, we are told, "over 6,500 men and women to bear witness to Christ in the uttermost parts of the earth; Great Britain and Ireland support over 8,000, and Continental Europe over 3,000 missionaries." Further:—

"The maps also show in what proportion India, China, and other heathen lands are receiving the messengers from the great Christian nations. India, for example, has some 1,350 missionaries from America, nearly double that number from Great Britain, and 400 from Europe. In Africa are working only about 600 Americans, while the Continent sends



Distribution of 8,000 British Foreign Missionaries.

thither over 1,000, and the British over 1,400."

From the editorial in *The Missionary Review of the World* we glean some further information.

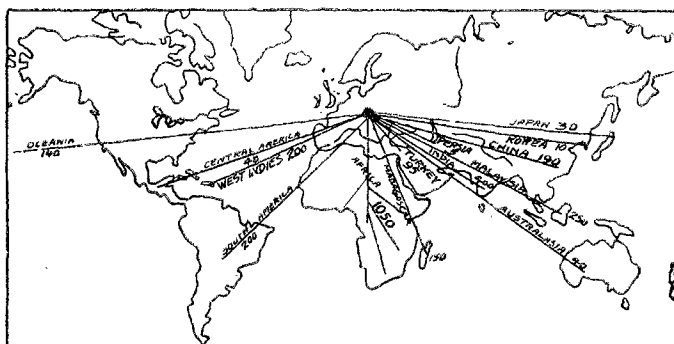
"While there are 141,000 Protestant ministers in the United States, there are less than 6,000 American missionaries." The discrepancy between this and the number given above results from the fact that here Canadian missionaries are not counted. Some further statistical summaries are given thus:—

"The increase in Protestant church members in the United States was 290,000 or about 1.5 per cent., while abroad in American missions over 87,075 communicants were added, or about twelve per cent. The total number of native church members added last year in all fields by all denominations was 164,674, or over 500 a day, and an average of about eight converts for each missionary on the field."—*The Literary Digest*.

### China's Bereavement.

IT had been expected for some time that the Empress Dowager, who was nearing her seventy-fourth birthday, would not have many more years to manage the affairs of China. It was also known that the Emperor's health was in a feeble state. But the news of the death of both within twenty-four hours of each other came as a surprise to all in the Empire of China.

The death of the Emperor Kwang Hsü, who was in the thirty-fourth year of his reign, occurred on November 14, and that of the Empress



Distribution of 3,000 European Foreign Missionaries.

Dowager the following day, November 15. The Dowager Empress was elected to a high place in the royal family in the reign of the Emperor Hsien Feng, who was the Emperor of China from 1851 to 1862. Upon his death she was appointed regent over his son, T'ong Chi, who reigned for thirteen years, ending his reign in the year 1875. T'ong Chi had no sons, neither had he any brothers, so the Empress Dowager appointed her nephew Kwang Hsü to succeed T'ong Chi to the throne, she still holding the reins of government in her own hands, since Kwang Hsü at this time was but eleven years old. Too, it is a rule according to the Chinese "Book of Rites" that the heir to the throne cannot manage the affairs of the government until eighteen years of age; nor can a prince memorialise the throne until he has attained this age.

As Kwang Hsü became older the Empress gradually gave him power and responsibility until the year 1887, when he had the affairs of government in his

own hands. During his younger years every opportunity was given him for acquaintance with affairs of State, both at home and abroad. And since his reign was synchronous with this period of modern enlightenment the spirit of reform took hold upon him, and he, seeing that China's future depended upon an awakening from the old paths, put forth every effort to model his kingdom after those of other Western nations. But just at the time when he was about to effect some of these reforms, his plans were revealed to the Empress Dowager and some of the conservative princes, with the result that Kwang Hsü was compelled to abdicate his power of the throne, and since the year 1898 was Emperor only in name, the affairs of the government being in the hands of the Empress Dowager.

#### *Reverses During His Reign.*

At the time when Kwang Hsü became Emperor, China had barely recovered from the ravages of the T'ai P'ing Rebellion. Before ten years of his reign had elapsed, China was again engaged in war with France. In 1894 the war with Japan resulted in the independence of Korea and the cession of the Island of Formosa to Japan. This again was followed by the Germans seizing Kiao Chow, a point of land off the eastern border of the Province of Shantung. The Russians soon occupied the Liaotung peninsula, and a portion of the southern province of Kwangtung was leased to Great Britain. These misfortunes were followed by that of the Boxer uprising, with the payment of indemnities incurred by this and the war of 1904 on Chinese territory between Russia and Japan. So he was not able to transmit to his successor the same territory that he received. And this series of reverses was a matter of deep grief to the Emperor, who was represented as a man of gentle and quiet disposition, of high purposes, ever willing to learn, and anxious for the good and progress of his country.

The most influential character, however, in China during the last half century has been the Empress Dowager. Having during the greater portion of this period the affairs of the government in her own hands she became the most powerful personage and perhaps the most skilled in manipulating official matters of anyone in the Empire. She was a woman of unusual talent and well versed. Many important statesmen had their career and passed away during her reign,—such as Li Hung Chang and Liu Kun Ye. Her last official act was to appoint the new Emperor, who was the nephew of Kwang Hsü, being the son of his younger brother, Prince Chun. Since Pu Yi is but a child two years old, his father was appointed regent over him, and will be during the few years to come the supreme ruler in China. It will be recalled that Prince Chun, the present regent, was the special envoy sent by the Chinese Government to Berlin to offer apology for the assassination of the German Ambassador in 1900. He is a man of progressive ideas, and has chosen as his two chief counsellors Chang Chi Tung and Yuan Shi K'ai, two of China's greatest and most respected statesmen, as well as being strong advocates of reform. The last wish of the late Emperor was that China should make haste in adopting the Western form of government, and it was his wish that his younger brother's son should succeed him to the throne. The latter has already

been effected, and there is very little doubt but what the other request will be rapidly carried out, for now there seems to be nothing left to obstruct the policies of the reformatory party of which the present regent is the chief promulgator.

The official name given to the new Emperor by which his reign will be designated is "Hsuen Tong," which translated means "continuation of glory." So this year the Chinese calendar will be the first year of the reign of Emperor Hsuen Tong. With the few experienced statesmen as his counsellors and a large number of foreign trained officials already at his command, we believe the outlook is very encouraging for the adoption of a constitutional government for China, and the development of her governmental policies along those followed by other governments in the formation of a strong army and navy. Judging from the present indications the affairs of State are well under the control of the Imperial House at Peking. As to how these reforms will be a betterment to the people in general, we cannot say, but we know that the spirit of the time is that every nation is trying to outdo the other in its preparation for war. And we feel that that which bestirs China most of all towards adopting Western methods is that she may learn how to fight successfully so as to protect her territory from future ravages, such as have taken place during the reign of the late Emperor, by the Powers that were fully equipped. China has felt the injustice of these intruders, and has felt that it was force rather than principle that has robbed her of her territory. Some day this pent-up vengeance will give expression when a few millions of China's young men are armed with the implements of modern warfare.

*Shanghai, China.*

H. W. MILLER, M.D.

THE following from the "Life of Rev. John Wilkinson," late superintendent of the Mildmay Mission to the Jews in London, will illustrate an aspect of the prayer of faith to which many of us are strangers in real experience:—

"This morning a lady called to inquire as to the desirability of continuing the distribution of the New Testament among the Jews; declined to give her name, and pledged me to secrecy should I ever get to know it. . . .

"This morning I received a note from the bank informing me that £5,000 had been sent in from the Bank of England for this mission. This is an answer to a prayer offered for more than twelve months. I fell on my knees at once and praised the Lord. This is to continue the New Testament distribution.

"A few days after receiving the above £5,000, I received a letter from the Scottish gentleman who aided so liberally in procuring and distributing our first 100,000 New Testaments, offering another £5,000 on condition that I would employ more men, especially Christian Jews, and spend the money as wisely and quickly as possible. . . .

"I hear from Mr. M.—that you have received anonymously £5,000 to continue New Testament work. I am interested in that work, and do not wish to give it up. If you will spend my money along with the other sum, and not put it by till the other is used, I will give you another £5,000. . . .

"Thus I had £10,000 within a month."

## Home and Health

### 'Tis Never Quite the Same Again.

AN humble cottage 'neath the bill,  
Where children laugh and romp at will—  
With parents' tender love and care.  
How could their lives be else than fair?  
Oh, let them all be glad to-day,  
For swift the years will pass away,  
And when they're women grown, and men,  
'Twill never be the same again.

Together all their tasks are done,  
Their interests are all as one;  
The selfsame board they gather round,  
And at one altar all are found:  
The same dear song, the same dear prayer,  
The same old Bible all may share.  
But when they leave the home—oh! then,  
'Tis never quite the same again.

The wedding-bells may sweetly ring,  
And glory be on everything,  
But when one leaves the dear home nest,  
'Tis lonelier for all the rest.  
And if they one by one shall leave,  
How can the parents help but grieve?  
All come and go, and love—but then,  
'Tis never quite the same again.

In other homes as dear and sweet,  
Will be the sound of childish feet;  
In many homes instead of one,  
There will be frolic, laughter, fun.  
The old love will be true and deep,  
But sometimes it may sigh and weep  
For something gone, somewhere, some when,  
And 'tis not quite the same again.

Ah, well! perhaps 'tis better so,  
That deeper meanings we may know;  
There is no loss, no grief, no pain,  
That may not bring its own sweet gain:  
And in that blessed land above,  
There'll be again one home, one love;  
Then one in heart, and one in name,  
At last 'twill ever be the same.

Mrs. Frank A. Breck.

### Italy's Mountain Queen.

QUEEN HELENA, the idol, and almost the patron saint of the Italian people, has recently awakened a world-wide interest in her personality through her heroic work among the unfortunates in Sicily and Calabria. Helena was a Montenegrin princess. She was born, and still remains, a mountaineer in spirit and courage. A writer in the February *Review of Reviews* tells of her early girlhood:—

"Her father, Nicolas, Prince of Montenegro, lives in a low-roofed, one-storied palace at Cetinje, in a deep valley, surrounded by mountains, and 2,000 feet above the level of the sea. Cetinje looks more like a village than the capital of a State, yet the tall kilted sentinels that stand at the gate of that humble palace are prouder of their prince and of their country than if they served the Czar of all the Russias. In this palace Helena was born in 1872, one of a family of nine. The civil list of the Prince of Montenegro

amounts to about £5,000, and the revenue is strained to supply his two elder sons with £1,200 each. His six daughters, therefore, were brought up in the strictest economy.

"Helena was always fond of an outdoor life. There are practically no roads in Montenegro, for the inhabitants will not make it easy for cavalry or artillery to invade their country. The young princess, however, knew well the narrow, winding foot-paths of Tsernegora, the Black Mountain, and, like a real Highland girl, could trap the fox and accompany her brothers in hunting the bear. She could handle the rifle as well as they did, and was always made welcome at the peasant cottages, with their single door and window, where a draught of milk refreshed her after the chase. The Montenegrins are, of course,



Queen of Italy.

Servians, or, at least, Slavs. Two things they are brought up to hate, the Austrians—"Schwabs," as they opprobriously style them—and the Turks. Among the courts of Europe the palace at Cetinje was like the simple parsonage house in a parish of millionaires. It was a palace of plain living and high thinking, the home of purity, honour, truthfulness, and patriotism."

The young princess, however, was not destined to spend her life in the almost forgotten castles of the Balkans. The house of Montenegro had a rich relative in the person of the Czar Alexander. He it was who brought Helena to St. Petersburg and educated her. It was at Vienna, some years later, that the heir apparent to the Italian throne met the princess, and her marriage was celebrated on October 4, 1896. Queen Helena's work for Italian women began with her marriage. We read:—

"While Queen Helena has not been too eager for the honours of royalty, she has laboured hard in fulfilling the duties of her rank. She began at home. The frugality of the Montenegrin was shown in the way in which she cut down all the unnecessary and extravagant expenses of the palace, both in the



kitchen and the servants' hall. The same spirit is shown in her simplicity in dress. The ladies of Rome—especially the milliners—complain that she has no love of finery, but singular to say, the aristocrats are actually following her example. At a recent afternoon meeting of ladies, held for the promotion of female education, there appeared to be a noticeable lack of rich or elaborate toilets, and the Queen was as simply dressed as any of them. Plenty of beautiful faces and the sound of soft, sweet voices, but no laces or jewellery. There were dresses of blue, gray, or brown, and street bonnets in abundance, and the Queen set the example of showing that business is business. The particular business of the meeting was the education of girls and women to such a degree as would enable them to earn a comfortable living for themselves and their families.

Queen Helena is no feminist in the extreme meaning of the term, but she is anxious that her fellow countrywomen should enter all the walks of life in business education or scientific professionalism for which they manifest capacity or aptitude. It is said that she has not only roused the fashionable drones of Italy to take some interest in professional pursuits, but she has done much to help girls who work in shops and factories to study at the night-schools of Rome and acquire attainments, or even accomplishments, which enable them to obtain better and more lucrative positions.—*The Literary Digest*.

### Charm of Plain Women.

WERE we to accept the opinions of poets and writers of romance, we should believe that to be charming a woman must be beautiful, and that to be plain was the greatest misfortune a woman could suffer, inasmuch as it robbed her of her charm. Nevertheless, as tried by exacting standards of rule and measure, few women are absolutely beautiful, and as thousands of plain women are positively delightful and fascinating the secret of feminine charm must be sought somewhere else than in mere good looks. Most women possess one or more features that satisfy the eye of the beholder by their rare completeness. A woman may have a graceful figure, a pretty carriage of the head, shapely hands or dainty feet. She may have abundant hair, in itself a beauty; her complexion may be clear, and her colour vivid. In these days of excellent dentistry no woman need have imperfect teeth. The charm of woman does not inhere in skin, teeth, hair, or figure. It must be accounted for in the soul behind the face. A woman who has a sweet expression, a mobile face that registers impressions quickly, a low voice with agreeable intonations, and a manner at once responsive and sympathetic, need not mind being plain. Her husband and children will never discover that she is lacking in beauty. Her neighbours and friends will feel happier for an hour spent in her home. The years will be kind to her, and she may confidently expect to be more attractive in life's evening than she was in its morning. Plain girls often grow into beautiful matronhood and handsome old age. The charm that depends on mind and heart is like the flame that shines softly and brightly through a translucent shade.—*Selected*.

### Ragged Tom, the Surety.

ON Sunday afternoon a big boy stood at the door of the Sunday-school. He was so bad that he had been turned out of school the Sunday before. His father and mother brought him, and begged he might be received in again. The superintendent said: "We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example."

"We know he is a bad boy at school," said his parents, "but he is ten times worse at home, and he will be lost if you do not take him back."

"We could take him back if we could secure his good behaviour. I will see," thought the superintendent.

So he stepped back into the school, and rang the bell for silence. All listened while he said, "That boy wants to come into the school again, but we cannot take him back without making sure of his good behaviour. Will anyone be surety for him?"

A pause followed. The elder boys shook their heads. They said they knew him too well. The others did not care for him. But one little boy pitied the big, bad boy, and was very sorry no one would be surety. The little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his mother was very poor. The superintendent soon heard the little voice, "If you please, sir, I will, sir."

"You, Tom? A little boy like you? Do you know what is meant by being a surety, Tom?"

"Yes, sir, if you please; it means that when he is a bad boy I am to be punished for it."

"And you are willing to be punished for that big boy?"

"Yes, sir, if he's bad again."

"Then come in," said the superintendent, looking to the door; and the big boy, with downcast face, walked across the floor. He was thinking as he walked, "I know I'm a bad boy, but I'm not so bad as that! I'll never let that little fellow be punished for me—no, never." God had graciously put that thought into the big boy's mind. He was helping Tom as a surety.

As the children were leaving school, the superintendent saw the big boy and little Tom walking together. He said to himself, "I am afraid that boy will do Tom harm. I must go and look after them."

When he reached the cottage where Tom lived, he said to his mother, "Where is your son Tom?"

"Oh, he's just gone upstairs with a great boy he brought with him. I don't know what they are doing."

"May I go up?"

"Oh, yes, sir."

The superintendent went softly and quickly up the stairs, and as he reached the top, he could see through the door that Tom and the boy were kneeling together. He soon heard Tom's voice saying, "O Lord, make this boy that has been the worst boy in the school, O Lord, make him the best."

The superintendent knelt down by Tom's side, and they all prayed together.

God heard them, and He made the big boy one of the best boys in the school, and raised up friends for "Ragged Tom," who put him to school, and after that sent him to college, so that at length he went as a missionary to the heathen.—*Christian Worker*.

## Children's Corner

CHEER up, dear heart! Why spend the day repining  
Within the shadows, when the sun is shining?  
Move from your corner out into the light,  
And see how quickly troubles take their flight.  
Just listen how the birds are sweetly singing,  
"Cheer up! cheer up!" as on the tree-tops swinging,  
They see how sad you look this summer day.  
Cheer up, dear heart, and smile your frowns away.

—Linden Carter.

### Neal's Moving Day.

"IF I could only live in a tent or the barn," grumbled Neal, "it would suit me lots better than here in the house." Neal had been sent from the table to wash his hands, and he came back pouting. "I just wish I was an Indian."

"It would be very nice in some ways to be an Indian or a tramp," remarked papa, pleasantly. "I always enjoyed camping out when I was a boy."

"I wish I could do that now," said Neal, letting a little of the frown fade away. "The new corn-crib would be a fine place."

"Why don't you try it?" asked papa, as if living in a corn-crib were an every-day affair with small boys. "We shan't put any corn in it till cold weather comes."

"Mamma wouldn't let me," said Neal. "Please let me do it, mamma. It would be such fun."

"Well, you might try it," said his mother, easily. "When do you want to begin?"

"This very day," cried Neal, hurrying down his food. "I'll have this for my moving day."

No one seemed to notice that he hurried through his dinner, or that he left without saying, "Excuse me." He hurried to the play-room, and began selecting things to move to his new home. It took only a little while to get all the things out that Neal wanted. By one o'clock all were in the corn-crib.

"I—I'm very hungry," said Neal to himself after he had tried the blanket in which he was to sleep, and had arranged his playthings to his liking. "I'll go and see if Mary has some cakes."

"So you are a tramp, are you?" asked Mary, looking him over as he rapped at the back door. "I never feed tramps unless they earn what they get. You can carry in all that firewood, and I'll see about something to eat."

Neal had seen real tramps splitting wood for Mary many a time before she gave them anything to eat, but he did not know how it felt to do the work before eating. Long before the wood-box was filled, he thought he must take one of the nice fresh cakes; but when the last stick was neatly piled in the box, Mary was ready with a tin of milk and some bread and butter.

"Sit on the step," she said.

"Please, Mary, I'd like to have a cake," said Neal, timidly. "I'll wash my hands before I take it, if you'll only let me."

"Beggars mustn't be choosers," said Mary, grimly. "If I gave cakes to every tramp that came this way, I shouldn't have any for my folks."

Neal was very glad for the bread and milk, but he could not forget the smell of the warm cakes. Mary always saved the big corner cakes for him when he washed his hands particularly clean, but today he scrubbed and soaped to no purpose. After the little lunch he wandered forlornly to the new corn-crib, and wrapped himself in his blanket to cry. It was twilight when he awoke, and he went to the house to find the family eating supper, just as if they had forgotten all about him. He could stand it no longer, but rushed in, and sobbed out his troubles.

"I want to move back," he wept. "I—I don't like the new corn-crib a bit."

"All right!" said papa and mamma together. "Come right up to the table, now." But Neal would not come until he had washed his hands and brushed his hair, and from that very day there was no more pouting about being clean. Two movings in one day have been all Neal has ever wanted.—Hilda Richmond.

### Advice to Young Men.

YOUNG men, you are the architects of your fortune. Rely upon your own strength of body and soul. Take for your star, self-reliance, faith, honesty, and industry. Inscribe on your banner, "Luck is a fool, pluck is a hero." Don't take too much advice—keep at your helm, and steer your own ship, and remember that the great art of commanding is to take a fair share of the work. Strike out. Assume your own position. Fire above the mark you intend to hit. Don't drink. Don't chew. Don't smoke. Don't swear. Don't deceive. Don't read novels. Don't marry before you can support a wife. Be in earnest. Love God and your fellow-man.—Noah Porter.



## HEALTH

AT THE

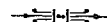
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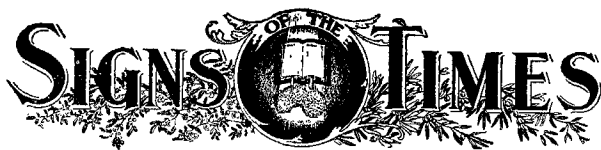
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THE articles on our first page and in the Field Department, concerning the present aspect of affairs in the Far East are well worth a careful reading. The article on "China's Bereavement," while it does not refer to any late calamity which has befallen the Celestial Empire, reveals much of conditions in that great land which we believe our readers will be interested to know.

JUPITER's eighth satellite was photographed at the Greenwich Observatory on January 16, 1909. The satellite is visible in a large telescope.

In future Chinese Government despatches will be forwarded by post instead of by courier, and it is expected that £10,000 a year will thus be saved.

BRAZIL is trying to bring in Japanese immigrants instead of keeping them out. The State of Sao Paulo has just arranged with a Tokio emigration company to send 3,000 Japanese there within the next two years, their passage money being paid by the State and provision made for the sale of lands to them on the same terms as to European emigrants.

THE national government of Mexico is to honour the memory of a plain worker who did his duty, and Jesus Garcia will have a £10,000 monument. He was a locomotive engineer, employed in the railroad yard at Nacozari, Sonora, who on November 7 last hooked his engine to a burning car of dynamite and hauled it out of the town. When the explosion came the engineer was instantly killed, but the town had been saved.

A RECENT attempt to draw the colour line, quite a new departure in England, met with signal failure at Birmingham, where an effort was made to exclude a negro student of the university from the local skating rink. The incident aroused a heated controversy. The students took up the negro's cause, and hired a lawyer to oppose the renewal of the rink's license. The management of the rink apologised in court, and promised not to make any race distinctions in the future.

TOLEDO, Ohio, through its generous citizens has erected, at a cost of £22,000, a club building for the use of the city's newsboys. No fees or dues are charged for membership, only a pledge of good behaviour being required. A gymnasium, swimming pool, bath-room, reading-rooms, and library have

been provided, besides a spacious auditorium. This is the first structure of its kind in the world, and great preparations are being made for its dedication.

NESTLED at the foot of the Blue Ridge Mountains, about sixty miles north of Washington, in Thurmont, Maryland, still stands the little house in which the first lucifer-matches were made in the year 1825. Then, each splint was cut by hand, and dipped separately into the composition which formed its head; now, by one machine it is possible to produce twelve thousand matches every minute of the day. So prodigal has the world become in its use of matches, that it is estimated that its civilised nations strike three million matches every minute of the twenty-four hours.

THOUGH the Revolution in "Reformed Russia" is but a memory and the third Douma is tractable and pliant, the government is still, in the words of the Premier, "liquidating" the upheaval of 1895-6. It refuses to regard the country as pacified, and to let bygones be bygones. Its attitude is arousing bitter resentment in the opposition press, which, however, is forced to be mild in its tone. The leading "Leftist" organs have been carrying on a propaganda for the abolition of capital punishment in political cases. Their figures show that in 1908 1,957 persons were sentenced to death by courts-martial and other tribunals. Of these, 782 were actually executed. In December the executions rose to the maximum—119. In one trial 32 men—chiefly labourers—were sentenced to death for crimes committed three years ago; most of the men had been at large and had not expected even an indictment. This case excited indignation all over Russia, and was stormily discussed in the Douma as a national disgrace. A resolution condemning the wholesale executions was, however, rejected by the majority of that assembly.

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