

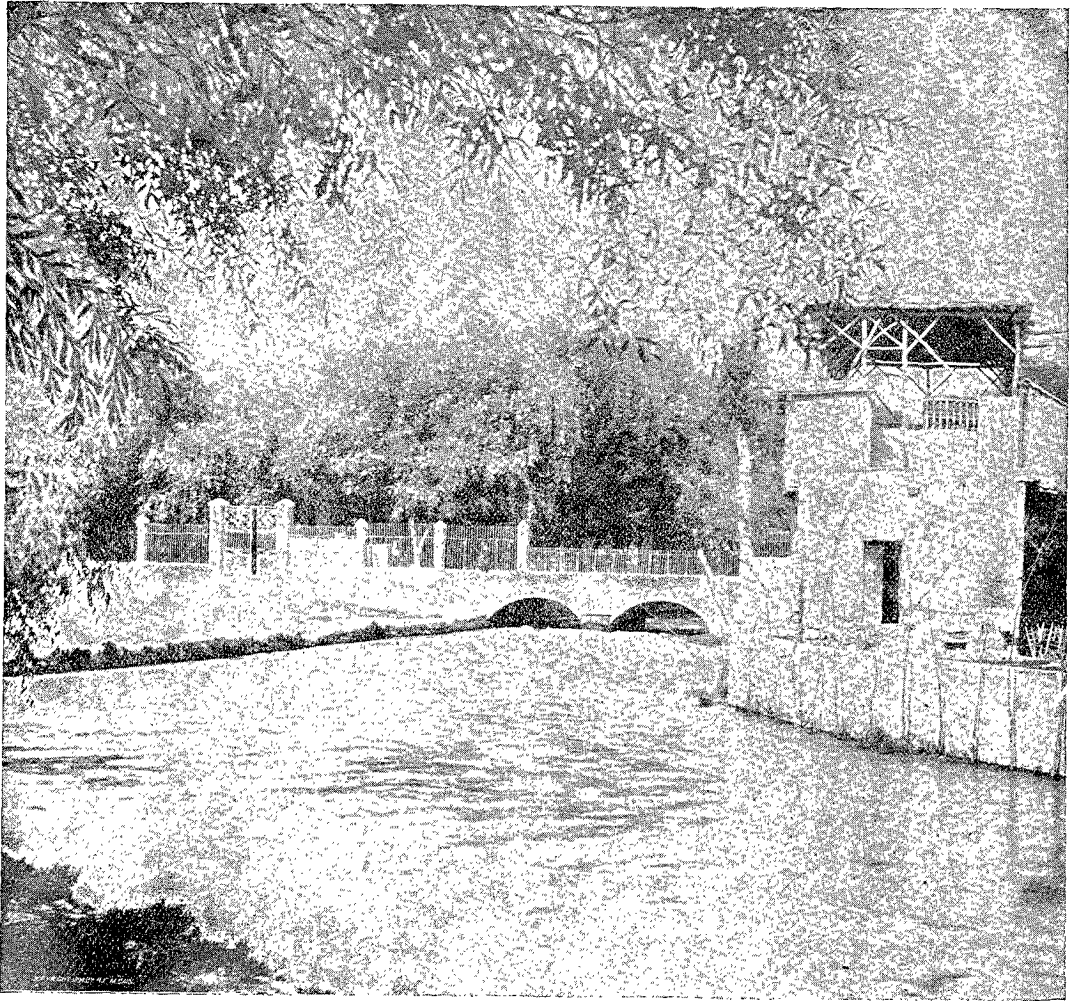
Signs of the Times

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ONE PENNY



Coffee Gardens, Damascus.



EDITOR: A. W. ANDERSON.

CONTRIBUTING EDITORS: { R. HARE: New South Wales.
G. TEASDALE: Queensland.
R. W. MUNSON: Java.
Correspondents in all Australasian States.

Melbourne, Victoria, June 19, 1911.

"Adventist Jesuits"

THIS is a new name with which Seventh-day Adventist preachers have been labelled by the Rev. John Urquhart, the editor of *The Bible Investigator and Inquirer*, a monthly periodical published in Melbourne. As but few of our readers will have an opportunity of reading Mr. Urquhart's article for themselves, we shall quote from it verbatim in order that all may be conversant with the actual phraseology with which this opponent of our work attacks our position upon the Sabbath question.

"The Seventh-day Adventist is busy in the land. He presents himself, like the proverbial wolf, in the most up-to-date sheep's clothing. He preaches the gospel with such fidelity, simplicity, and earnestness that the simple-minded are not only captivated, but also captured. They are thenceforth his disciples and his advocates. In persuasive speech, and the tenderest letters to their friends, they publish the discovery they have made of this new sect. How can such dear, good men harbour any evil design? They forget, or they do not know, that ritualism, that is heathenism, has been spread over the Church of England by that same Jesuitical device, and that it is possible for the devil to array himself as an angel of light.

"The first thing in which the Adventist Jesuit reveals himself is his contention regarding the Sabbath. The Christian church, we are assured, is wholly wrong regarding that fundamental institution. The only Sabbath which God appointed at the creation was the seventh-day Sabbath, the Adventist reminds us. That seventh day Sabbath, he further urges, is imbedded in the ten commandments. That moral law, he argues, is of universal, and not merely national, application; and it is of perpetual obligation. What, then, he asks, can be more clear than that we have set aside the divine law, and have dared to substitute the first day of the week for the seventh day of God's own appointment?"

Thus, the Rev. John Urquhart commences his attack upon this denomination. Much of what he says in the paragraphs

we have quoted is perfectly true, and we are pleased to know that our work has been of such a nature that an opponent even so casually acquainted with our denominational work as Mr. Urquhart evidently is, has not only been able to say of us, that we preach the gospel with "fidelity, simplicity, and earnestness," but has been able also to state so definitely our position upon the Sabbath question. There is one expression, however, in this quotation which we challenge—that is, the epithet "Adventist Jesuit." What does Mr. Urquhart mean by comparing the work of Adventists to those "Jesuitical" devices by which, he says, ritualism, that is heathenism, has been spread over the Church of England? This is something which is incomprehensible to us, and in charity to Mr. Urquhart, we can only say that we are of the opinion that he knows but little of our work in the world, or, as an intelligent man, he would never attempt to draw a comparison between two things so opposite in their nature.

Wherein is the work of this denomination Jesuitical? It would be interesting to ascertain in what respect the work of Seventh-day Adventists can be compared with the work of the Society of Jesus, a society which was founded for the purpose of overthrowing Protestantism. For the information of Mr. Urquhart and others who may not know just what position we do hold upon Protestantism, we would say that Seventh-day Adventists are loyal to every principle of Protestantism, believing and teaching that the Bible is the sole authority in matters of faith. For this reason they are Sabbath-keepers, because there is no authority given in the Bible for the change or abrogation of the fourth commandment. The methods by which the Jesuits sought to overthrow Protestantism are the very opposite of those by which Seventh-day Adventists carry on their work. Nothing was too immoral for the members of "the Society of Jesus" to perform, in order to accomplish their purposes. Of this society the Rev. J. A. Wylie, D.D., says:—

"The keynote of their ethical code is the famous maxim that *the end sanctifies the means*. Before that maxim the eternal distinction of right and wrong vanishes. Not only do the stringency and sanctions

of human law dissolve and disappear, but the authority and majesty of the decalogue are overthrown. There are no conceivable crime, villainy, and atrocity which this maxim will not justify. Nay, such become dutiful and holy, provided they be done for 'the greater glory of God,' by which the Jesuit means the honour, interest, and advancement of his society. In short, the Jesuit may do whatever he has a mind to do, all human and divine laws notwithstanding. This is a very grave charge, but the evidence of its truth is, unhappily, too abundant, and the difficulty lies in making a selection.

"What the popes have attempted to do by the plenitude of their power, namely, to make sin to be no sin, the Jesuit doctors have done by their casuistry. 'The first and great commandment in the law,' said the same Divine Person who proclaimed it from Sinai, 'is to love the Lord thy God.' The Jesuit casuists have set men free from the obligation to love God. Escobar* collects the different sentiments of the famous divines of the Society of Jesus upon the question, *When is a man obliged to have an affection for God?* The following are some of these: Suarez says, 'It is sufficient a man love Him before he dies, not assigning any particular time. Vasquez, that it is sufficient even at the point of death. Others, when a man receives his baptism; others, when he is obliged to be contrite; others, upon holidays.' . . . Thus do the Jesuit theologians make void 'the first and great commandment in the law.'"—*History of Protestantism*, Vol. 2, p. 394.

It will be unnecessary to continue to quote further from the pages of history nauseating details concerning the infamous work of the Jesuits in overthrowing governments; in fostering rebellion; in waging a constant warfare against truth and righteousness; in deposing kings; and even in inciting men to slay all who were opposed to their campaign against

Protestantism*; in defeating every attempt to secure civil and religious liberty; in opposing any and every reform which might develop into a movement which would bless and benefit humanity; in disinheriting heirs to large estates, or inducing them to enter convents or some religious order under fraudulent promises of an easy passage through purgatory. By such unholy methods did the Jesuits carry their blighting influence throughout Europe, even reaching India, China, and Japan. Africa and South America also did not escape their baneful presence.

So disastrous to society did the machinations and intrigues of this religious order become that in the latter half of the eighteenth century Pope Clement XIV. issued his famous bull, "*Dominus as Redemptor noster*," by which he "dissolved and forever annihilated the order as a corporate body."—Duller, "*History of the Jesuits*," p. 151.

By this bull Clement charges the Jesuits *inter alia* with "raising various insurrections and rebellions, with plotting against bishops, undermining the regular monastic orders, and invading pious foundations and corporations of every sort, not only in Europe, but in Asia and America, to the danger of souls and the astonishment of all nations." "On laying down his pen," says the historian, Clement said to those around him that "he had subscribed his death-warrant." Strange as it may seem the pope died the following year after a lingering, torturing illness which lasted for several months. All the world believed that Clement was a victim of some infamous plotting against his life.

Clement's famous bull, however, was powerless to suppress the order, and its members in secret continued to be active participants in the councils of all kinds of organisations both civil and ecclesiastical. Some forty years later the order of Jesuits was restored by Pope Pius VII.

We have thus briefly outlined the career of the Jesuits for the purpose of

*Father Antoine Escobar, of Mendoza. He is said by his friends to have been a good man and a laborious student. He compiled a work in six volumes, entitled "Exposition of Unconverted Opinions in Moral Theology." It afforded a rich field for the satire of Pascal. Its characteristic absurdity is that its questions uniformly exhibit two faces—an affirmative and a negative—so that *escobarierie* became synonym in France for *duplicité*.

*Speaking of a prince who opposed the Papacy the Jesuit Mariana says: "I shall never consider that man to have done wrong, who, favouring the public wishes, would attempt to kill him. . . . It is a glorious thing to exterminate this pestilent and mischievous race from the community of men." It was for such infamous teaching as this that the order was banished from France as a society detestable and diabolical."

enabling our readers to judge for themselves whether the work of Seventh-day Adventists is following Jesuitical precedents or not. We unhesitatingly affirm that in no particular can the work of this denomination be described as Jesuitical. In fact, our methods and plans are the very reverse of those which characterise the Jesuits. This denomination has no secret beliefs, and follows no customs or practices which are not openly published by means of books, periodicals, tracts, and pamphlets in all the leading languages of the world.

The work of the Jesuits was, and is still, carried on secretly and by the employment of means which every honest man would consider beneath his manhood, and which every Christian must hate with a perfect hatred. Their efforts were directed to the overthrow of truth and righteousness in order to accomplish which they were ready to violate every principle of the decalogue and commit any crime against the State. Will anyone who knows anything whatever of the teachings or practices of Seventh-day Adventists assert that we are guilty of such godless methods in carrying on the work of Sabbath reform to which we believe God has called us? If not, then why stigmatise us as Jesuits? To call into requisition such needless epithets into a religious discussion only betrays the weakness of the cause which is being advocated and usually recoils on the one who uses them.

THE number of girls at Oberlin College, U.S.A., wholly or partially self-supporting is eighty. Thirty-six others are using money earned by themselves before entering. Of those earning their way through, forty teach school, seven are housemaids, eleven do office work, fourteen do plain housework, eleven tutor other students, one is a companion, one a music teacher, and one a curio saleswoman. Still others are engaged in the following work: Playground assistant, library assistant, post-office assistant, artist, rug-weaving, clerk, market-gardening, and seamstress.—*Selected.*

Has the Bible Been Corrupted?

UNABLE to question the wonderful fulfilment of many prophetic passages in the Bible the unbeliever will sometimes try to lessen our esteem for that Book by suggesting the possibility of mistakes and corruptions marking its pages. But this suggestion will not carry much weight, when we remember the way in which the sacred volume was first produced, and the care that has since guarded its existence.

The first five books, the basis and outline of all the other books in that great volume, were written by Moses—the man who was trained for forty years in all the wisdom of the Egyptians, and then kept for another forty years in the school of the Most High. Surely a man more fitted for the work could not be found. Moses stands as the world's first historian. He was also a statesman, a legislator, a poet, and the leader of three million people. While above and beyond all this he was “the man of God.”

His work was completed in about 1491 B.C. when Israel stood on the borders of the promised land; priestly hands then took charge of the volume that inspired hands had transcribed, and it became one of the most valued treasures ever guarded by national care.

The Pentateuch was first copied by Abisha, grandson of Aaron the Priest, about thirteen years after entering the promised land. That copy is now known as the “Samaritan Pentateuch” and is still preserved in the synagogue at Nablûs in Palestine. If the statement it bears, concerning the time of its copying, is true, it is now over 3,390 years of age—the oldest manuscript known in the world. It is written in ancient Hebrew characters on parchment. The roll contains 110 columns, and about two-thirds of the original writing is still readable.

One copy, probably the original, was preserved in a receptacle by the side of the ark, and to the tribe of Levi its safe-keeping was committed. So great was their reverence for the Scriptures, both in the way of preservation and copying, that Josephus testifies they would suffer any torment and even death itself rather than falsify a single point.

The Hebrew language was especially adapted to the preservation of the purity and diction of the Bible. Its expressive points and detached letters could not easily be misunderstood. In the work of transcribing, so careful were the reviewers, that if any letters were found joined to each other, or any additions or omissions in the pointing discovered, the manuscript must be destroyed. Their law denounced him as guilty of unpardonable sin who would presume to make the least alteration in the sacred text.

After the return from the Babylonian captivity Ezra completed the Old Testament canon, and soon after that there arose the doctors of the Masorah, or, as commonly called, the "Masorites." These persons were the most learned men of the Jewish nation, and their attention was directed exclusively to the preservation of the sacred text as it existed before the captivity.

With this purpose in mind they counted all the words and letters in the whole canon of Scripture. They even went so far as to ascertain how often each letter was found in every section and subdivision. The celebrated rabbi, Maimonides, states that a book of the law wanting one single letter, with one letter too much, or with an error in the formation of a letter, should be esteemed corrupt and be destroyed.

The Masorites continued down to the eleventh century A.D., a period of over 1,400 years, so that during this time it seems not only improbable, but almost impossible that the Scriptures could have been corrupted.

Another evidence is found in the harmony of all existing manuscripts. The whole number examined and compared by Dr. Kennicott and De Rossi was 1,346, and though there were found a large number of minor differences, yet, as stated by these examiners before King George III, "there is not one which affects the truth of any Scripture fact, or the certainty of any doctrine of faith or moral duty."—*Evidences of Christianity*, p. 74.

Fear not then, child of faith. The Book of God has a divinity that neither the passing of days nor the changing of seasons can destroy. Possessed of the light of heaven it lives to be the light of men.

R. H.

The Adventist Before the Military Tribunal in Germany

HIS Honour Judge E. Rosenheimer, commenting on the trial of a Seventh-day Adventist before the Military Tribunal, in *Das freie Wort*, says:—

"The verdict of the military tribunal is rightly adapted to show what will be the result if anyone is really sincere in his faith and is not afraid to follow literally his religious convictions. The accused, a member of the Seventh-day Adventist Church, believes, as every orthodox Jew, that Saturday and not Sunday should be observed as the day of rest. Whether his belief can be justified by the teachings of the Bible or any other religious tradition calls for no investigation at this time. The man is evidently so filled with his belief that he fears the loss of his soul's salvation should he work on the Sabbath.

"What position does the State, or in this case the court representing the power of the State, take towards this belief? The military tribunal does not recognise it, and cannot recognise it, because no legal recognition is given to Saturday as a holy day. The court dare not have sympathy for the man who in anguish of soul would rather suffer the penalty than be unfaithful to his belief. The accused is sentenced to three and a half months' imprisonment because he holds that God's law is above the law of man. The statement of the accuser that government is ordained of God and must be obeyed, could have easily been answered by the accused with the fact that government has no right to make laws which will conflict with the law of God. The stand taken by the government against the Adventist would be more just had a similar stand been taken concerning all other churches, or if no religion was recognised whatever.

"The State, however, is far from taking such an unbiassed position. A soldier is not required to do service on Sunday. On that day, in the uniform usually worn on parade, he is led to the church where he can give expression to his religious feelings, but he cannot do this on the Sabbath. The army has specially appointed priests and bishops of the Catholic and Protestant confession, and

on special occasions, such as the 'dedicating of flags,' those spiritual advisers are invited to take part. Also at religious processions soldiers are used to form the guard of honour.

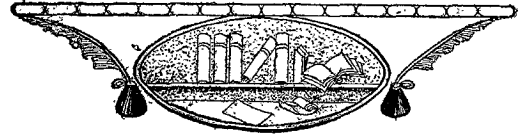
"Why are only certain denominations favoured? Why is there not religious liberty for all? Why should the authorities be permitted to injure the Adventists in their innermost religious feelings? Have Protestants and Catholics proof that their belief is grounded? Who will prove that Adventists are in error in their explanation of the Bible?

"If the State did not in any way recognise the popular religious views, but placed itself above all confessions, and accepted only that view of things which has its roots not in belief but reason, it could then say to all, including Adventists: 'I do not recognise your belief, because it is not in harmony with the law of reason. You must do military service if I think it necessary. You must also serve on the Sabbath, because I do not hold it an ethical command to rest on that day.'

"Gathering together the results of our investigation: The Adventist H. was sentenced to a long term in prison, because to be true to his belief he refused duty; although he was unconscious of acting contrary to law, and simply endeavoured to do his duty. On the other hand, the regiment is justified to demand of H. to do service and punish him because he refused. Thus the verdict of the military tribunal brings vividly before us the great contradiction between the demands of the Christian faith and the State, and gives us an excellent example of the truth of the old saying: '*Summum jus, summa injuria*' [the extreme of justice, the extreme of injustice]."—Translated for the Signs of the Times by L. A. D. Lemke.

"THEOLOGY" has often been degraded to mean an inflating knowledge of technicalities and of terminology, which is infinitely far removed from the knowledge of God. One flash of genuineness, one ray of inspiration, is worth whole libraries of such theology, and has achieved more for the world's good than all its professors.—Dean Farrar.

General Articles



Sinai and the Second Coming of Christ

By S. N. Haskell

THE giving of the law upon Mount Sinai and the second coming of Christ to this earth are two events that will stand prominent throughout eternity. Eternity has no beginning and no end. The seven thousand years of this earth's history are measured out of eternity, and one of the greatest events that has happened in eternity is the giving of the law upon Mount Sinai, when the God of the universe made a covenant with fallen humanity. Ex. 19:3-9.

Moses speaks of this event as the most wonderful that had ever been known. For God to come down out of heaven with "ten thousand of His saints" (angels), to give His law and make a covenant with the people, who were sinners, was most wonderful indeed. Deut. 33:1-3.

Again he describes it as follows:

"Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" Deut. 4:32, 33.

He took His people from the midst of a sinful nation and made a covenant with them as a nation; "by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors," and brought them into the wilderness. This was done that man "mightest know that the Lord, He is God; there is none else beside Him. Out of heaven He made thee to hear His voice, that He might instruct thee: and upon earth He

shewed thee His great fire; and thou heardest His words out of the midst of the fire." And He wrote His law upon tables of stone. Deut. 4:11-13, 34-36.

When He came down upon Mount Sinai, "He bowed the heavens, also, and came down; and darkness was under His feet. And He rode upon a cherub, and did fly: yea He did fly upon the wings of the wind." Psal. 18:9, 10. Again, David says, "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Psal. 68:17.

At the second coming of Christ "clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord; at the presence of the Lord of the whole earth." Psal. 97:1-5.

That same law that was spoken upon Mount Sinai He will openly show in the sight of all the heathen. Psal. 98:2. When Christ comes the second time, He will be accompanied by every angel in glory. Matt. 25:31. God comes with Christ to take to Himself His people who have kept His law. This is "the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. At this time every island shall flee away, and the mountains will not be found; there will be voices and thunderings and lightnings, and a great earthquake, such as has not been since men were upon the earth, so mighty an earthquake, and so great. Rev. 16:18-20.

When God came down upon Mount Sinai, the people of God begged Moses to speak to them, and not have God speak to them, lest they be consumed. When He comes the second time, He will roar from Zion, and utter His voice from Jerusalem. He will punish the inhabitants of the earth, and "a noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord." Amos 1:2; Jer. 25:29-31; 1 Cor. 15:53-55. Then

the wicked will call to the mountains and rocks, "Fall upon us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?" Rev. 6:14-17.

But the righteous will look up and say, "Lo, this is *our* God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him; we will be glad and rejoice in His salvation." Isa. 25:9.

This is the consummation of the Christian's hope; it is the deliverance of the people of God. From this time onward there will be no more sin; no more separation from God. Now is the time when men may make their peace with God, keep His covenant, and be saved with an everlasting salvation in the kingdom.

The Manner of Our Lord's Return

By H. F. De'Ath

NO one need be deceived as to how Christ will come again. Just as the time, place, and manner were fully made known by the prophets long before His first advent, so the nature and manner of His return are fully detailed in the Scriptures. That His followers might not be led astray, Christ clearly outlined some of the principal deceptions which would be foisted upon them just before His second advent. Not only does the Master tell us plainly how He will come, but He also makes it clear how He will *not* come:—

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not." Matt. 24:23-26.

Never was warning more timely: while many are falsely representing the return of Christ as merely symbolical of great political and social reform movements, others are erroneously teaching that Christ will come to some particular spot or building, and those who do not congregate in this or that particular part of the globe will not be counted among the faithful. All who thus localise our Lord's

return are placed by Christ Himself among the "false prophets." Likewise those who teach that Christ will come in the "secret chambers"—in the dark, weird, uncanny séance where evil spirits delude with "signs and wonders."

Having assured us that His coming will neither be local nor secret, the Master gives us a vivid illustration of the universality, the grand and awful publicity, of that sublime event: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Verse 27.

How rapidly the lightning travels. Its vivid flashes are seen and reflected far and wide. Before man has time to turn himself round, nature's electricity lights up the heaven above and the earth beneath. What an object lesson! "So shall also the coming of the Son of man be." His own transcendent glory, together with that of His angelic hosts, will fill the heavens and the earth with ineffable light. Sins which are now buried deep within the folds of modern hypocrisy will then be brought to light. Unrepentant and hardened sinners will not be able to endure such searching glory; for they will be destroyed "with the brightness of His coming."

But what of the righteous? Will the people of God be called upon to make an uncertain rush for some remote city of refuge? Oh, no! God has made full provision for His scattered flock, composed of every nation, kindred, tongue, and people. The true Israel of God will have cause then to remember the injunction given to ancient Israel: "*Stand still* and see the salvation of God." "For wheresoever the carcass is, there will the eagles be gathered together." Verse 28. Does the carcass go to meet the eagles? Of course not. It remains just where it is until the keen eyes of the eagles search it out. How much more will the all-seeing eye of the omnipotent King search out the faithful ones, and gather them home to Himself! "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Verse 31. In that great day it will not matter where we are, but it will matter a great deal

what we are. It is character that will count, not geographical position. "Study to show thyself approved unto God."

The Watering-Trough Sermon

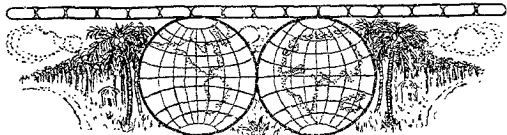
ONE day when James Brainerd Taylor, then a young man, was out driving, he stopped at a watering-trough. Another young man was watering at the same trough. Taylor said: "I hope you love the Lord. If not, I want to commend Him to you as your best Friend." The strangers went their way. The young man was converted, entered the ministry, and went to Africa as a missionary. Many times did he wish that he knew who the man was that spoke to him at the watering-trough, but he never did until some one sent to him in Africa a box of books. Opening one of the books at the title-page, he saw a portrait, and exclaimed: "O, that is the man! That is the man who preached to me at the watering-trough." It was the portrait of Brainerd Taylor.—"*The Battles of Heaven*."

Only One Sin

MEN with all their ingenuity and skill cannot sweep the planets from the starry blue, nor blot the sun from the sky. They cannot mar the handiwork of God in the heavens; but one little wound in the eye will eclipse it all, and hide these glories from our view. What men with all their ability cannot efface, one little wound will hide!

Thus it is with the cross of Christ. Men may seek to annul, and infidels may ridicule, but the gospel power remains the same, and the blood of Christ can still atone. All the hosts of evil cannot change the redeeming power of the cross, but one sin cherished in the heart can make the cross of Christ of none effect to that soul. What all the enemies of Christ can never do, one cherished sin may accomplish. One wound may destroy the sight, and one sin may destroy the soul. Beware of the little cherished sin!—*Selected*.

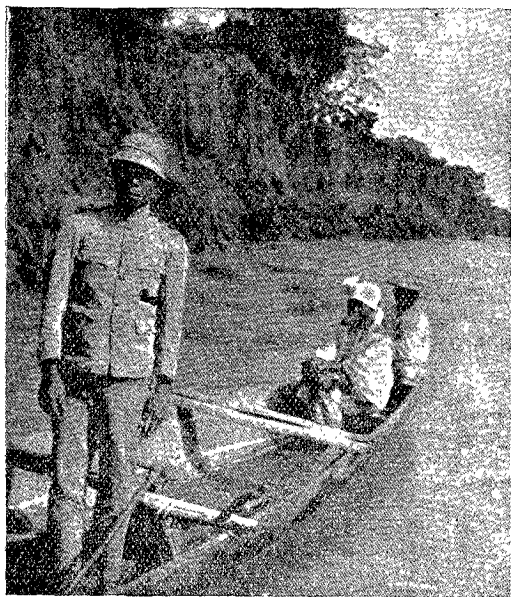
World-Wide Field



Feast Days in the Philippines

By a Victorian

IN Spanish times these fiestas were as numerous almost as the days of the year, and even now they are familiar by their frequency. With the fiesta is always associated those things that appeal to the sentiments of these happy and easily contented people. Relaxation from labour is one of the chief attractions.



Filipino Boatmen on the Cagayan River.

One of the greatest events is church attendance and processions. In the city of Manila it means something to traverse the crooked streets on foot under a tropical sun, visiting every church shrine. Yet this is the duty of the faithful during one day of the so-called holy week. The parades to a visitor are attractive, because of their novelty. Gaily dressed

people in light coloured garments, with their dark skin and black hair, the flickering candles and floats representing the different characters of those who participated in the trial and crucifixion of our Lord, are all strikingly brought before



Filipino Warrior.

one's vision. These figures are dressed in no mean apparel. Costly jewels glisten upon the well-featured images of the women with their luxuriant life-like hair. Even the hand, clasp tightly the whip which scourged Jesus, was carried on a stick. The several figures of Christ were a work of art in their realistic reproduction of agony. The gaping wounds are calculated to impress the emotions, and the thorn-crowned head strikes pity to the heart of the most callous. The common men vied with each other in having the honour of drawing the cart which bore the huge wooden cross upon the shoulders of this unscriptural Christ. Blacker than the most swarthy of these islanders, is the figure under the cross. In this evening scene were many of the city's best citizens, probably imposing upon themselves this light form of penance. Others somewhat more radical purge themselves by afflicting the body. Under the burning sun they will parade themselves before the public in certain country places, exposing their bodies to the scourges—usually of

twigs and occasionally of rope and glass,—of men probably hired for the occasion or those who think it some religious obligation to so act. In the immediate vicinity will be thousands of men hilariously gambling upon the combatants in a cock-fight in buildings erected for the purpose, and which are only permitted on church feast-days; and also on Sundays as this is the holiday of the Catholic Church.

A new arrival was so impressed by all these ceremonies that she remarked that all this means difficult work for the missionary, for all these practices must be uprooted; and it convinces one forcibly that the Catholic Church has adopted the only way possible for keeping up its membership by securing the children and dwarfing their pliable minds, causing them not to think except in certain channels. When maturity has been reached these empty mummeries would fail to have the desired effect in converting heretics to the "faith."

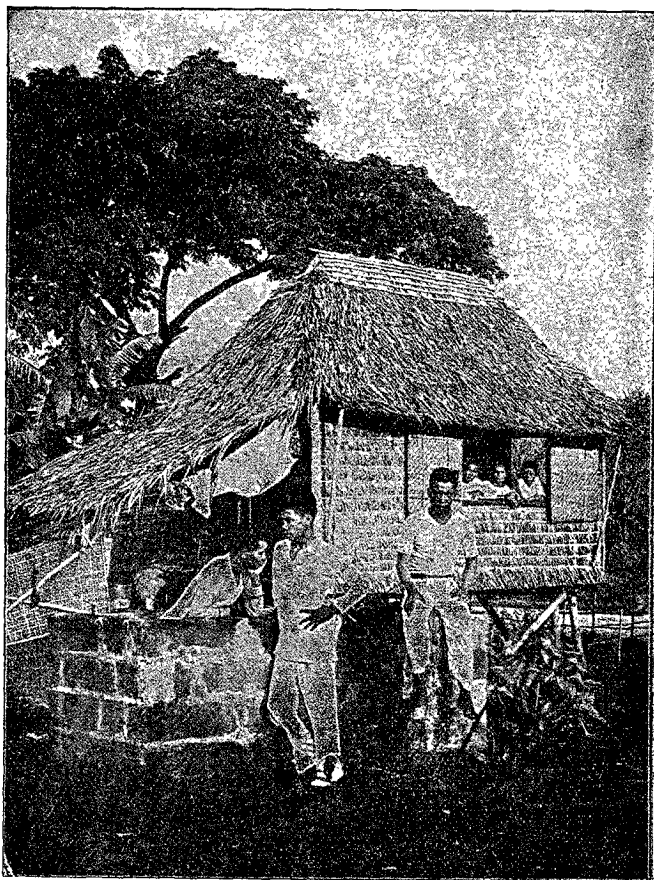
The saddest scene of all was to see the people struggling to reach the black image and kissing the feet. The repulsiveness was increased when it was discovered that this has been done for generations, which, of course, has not benefited the condition of the figure from a hygienic standpoint. Little children in arms are encouraged in this practice. Those who cannot get close enough for an embrace, are contented if they can pass their handkerchief over the pierced and bleeding feet, and depart caressing the handkerchief. This is little better than the worship of Christless Japanese, who adore Buddha by kissing the extremities of a bronze figure. Who would dare to say that the Filipino is not in dire need of a living gospel?

"To cease giving means death."

Society Islands, Tahiti

By L. Tuxen-Thomas

THE island of Tahiti was discovered by an English captain named Wallis, who reached the island on June 19, 1767, in command of the *Dauphin*. He named



Home Life in the Philippines.

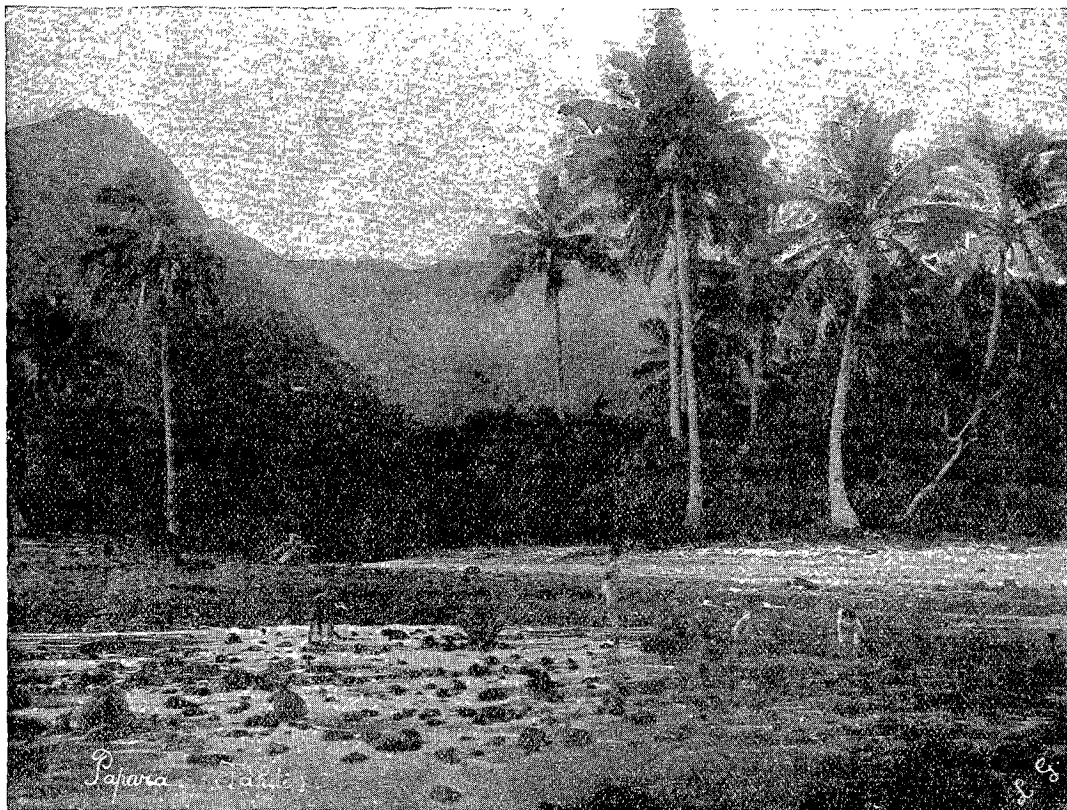
it George III. in honour of the reigning king of England.

In the following April the French explorer Bougainville reached Tahiti, and he named it Nouvelle Cythère. Still the native name is retained. Again Lieutenant Cook of the English navy visited the island in 1769 for the special purpose of observing the transit of Venus. He took his observations from the extreme north of the island, to which he gave the name of Point Venus. On leaving Tahiti three

months later, he took the advice of a native who accompanied him, and set sail in a north-westerly direction. Here he discovered Huahine, Tahoa, Raiatea, Borabora, Motu-iti, and Maupiti, which he called the Society Islands, in honour of the Royal Geographical Society, London. Spanish and other navigators of minor importance visited the island at different times. Cook visited it for the

commissioner of the republic, and ratified by a law of the following December.

The Tahitians worshipped hideous wooden idols, mountains, and other objects. Before the establishment of the French protectorate, the London Missionary Society commenced missionary operations. In 1796 the *Duff* brought a company of thirty men from England—four ministers and twenty-six tradès-



fourth and last time in August, 1777. He was assassinated two years later in the Sandwich Islands.

At the request of Queen Pomare IV. and the leading chiefs, Admiral Du Petit Thonars established a temporary French protectorate over Tahiti and the neighbouring islands September 9, 1842. This act was ratified by the French king, Louis Philippe, March 25, 1843. In June, 1880, the Tahitian king Pomare V. ceded the government of these island colonies to France. This act was signed by the

men. They found two half-savage white men who acted as interpreters, and thus they were able to begin preaching at once. They appeared to make no progress, however, and returned to England in 1807. It almost appeared that their time and labour had been lost, but there were some who held seasons of special prayer on behalf of the effort, and it soon became apparent that some seed had fallen on good ground. Two native servants who had been employed in the families of the missionaries had been

converted. And it was through the prayers and labours of these that in 1813 the wonderful news of the triumph of the gospel together with the abandoned idols of the Tahitians was sent to England. The seed sown had thus unexpectedly borne abundant fruit in answer to the prayers of those in the home-land.

John Williams was sent out in 1816. He reduced the language to writing, and soon the Gospel of Luke was translated. So eager were the islanders for it that they could not wait for it to be bound. It was not long before a church was built 712 feet long, containing three pulpits, and three services were held in it simultaneously. The English missionaries prepared a Tahitian-English Dictionary, of which there are still a few copies extant. They also translated the Bible into the Tahitian language, and I may mention that this is the translation that is still used by the French. They do not appear to have translated the Bible themselves, but still import their supply of Bibles from London. When the French took possession the English missionaries had to leave these islands and give place to the French missionaries, who were mostly Catholic priests. The glorious work has suffered much hindrance and loss by the exchange. There are now more Roman Catholics than Protestants, both among the French and natives. And the influence of the French with their atheistic views furnishes an impediment that it is difficult to surmount. But as we have already seen, the prayers of those in the Old Country were answered by Him in whose strength alone we can conquer, so we would ask those who hold the ropes at home to continue holding up our case before Him.

*To the Editor of the Signs of the Times,
Melbourne, Victoria.*

DEAR BROTHER,—Just a few lines to thank you for the regular visits of your excellent paper. We read them ourselves, and then send them to interested readers, mostly native men who are acquainted with English. I will give you a copy of a couple of letters we have received recently from native readers, expressing their appreciation of the paper:—

"The copy of the SIGNS OF THE TIMES which you sent came to hand yesterday. There are several reasons why these papers bring joy and satisfaction to me. First it shows me that I am remembered by you. Second, from them I receive much help and pleasure. Third, in this lonely place they are friends with whom I hold converse continually, and from their good advice I receive much help along life's journey. So I wish to send you many thanks. Surely I receive much blessing from your papers, and am thankful for them from my heart."

Another man writes:—

"It is several weeks since I got your last packet of the SIGNS OF THE TIMES. They have been my consolation and a source of strength. Will you remember, as you have ever done in the past, to send them to me at times?"

We hope you will continue sending the club as long as you wish to do so, and we will continue to distribute them, trusting that these seeds of truth may bring forth fruit in due season.

We are at present conducting a school for Hindu boys up in the Garhwal district of the Himalaya Mountains. It is interesting to teach those who have never before heard the gospel and message of present truth. They listen well, and remember remarkably well, and we trust and pray that the converting power of the gospel may soon be seen in their lives.

We are building two small dormitories and a schoolhouse, which we hope to have completed before the rains, which begin in June. The students bring stone and help in other ways on the buildings. Two hours each day are spent in industrial work.

We are especially thankful for such a healthful location for a mission station in India, where we can work during the hottest weather with no inconvenience, as at this elevation the air is cool and pure. The plague and other forms of pestilence are rare up here in the mountains, while reports reach us from Lucknow and other cities in the plains of the thousands of victims of these destroyers. As the end draws nearer, we will doubtless appreciate this place of retreat more and more.

Trusting that this work may have an interest in your prayers, and wishing you much of the Lord's blessing in your field of labour, I remain yours in the Master's service,

[Signed] L. J. BURGESS,
Supt., S.D.A. North India Mission.



The Great Deliverer

THERE is no sickness, but there is a balm;
 There is no storm, but soon must come a calm;
 There is no broken heart but can be healed;
 No harsh earth-noise but can in peace be stilled.
 No deep bereavement but shall find relief—
 Deeper and greater than was e'er the grief;
 No bitter wail, but shall give way to song;
 No way so dark, but light shall break ere long.
 No sufferer whose sufferings may not cease,
 No prisoner who may not find release;
 No earthly sorrow but hath its reward—
 If only we will wait and trust the Lord.

—William R. Newell.

Bravery Conquers Prejudice

By J. N. Quinn

A WOMAN of Southern birth, and of an aristocratic temperament, accompanied by her only child, boarded a steamer for a trip down the Mississippi River. The boy began to run up and down the deck, thoroughly enjoying himself. The vessel lurched, and to the mother's horror the boy was thrown overboard. She uttered a cry of agony, fearing the death of her boy. Scarcely had the little chap reached the water, when a black form sprang after him, and with a few powerful strokes reached the struggling boy. Both rescuer and rescued were hauled on board the ship. The mother held the hand of the black man in hers, and with tears rolling down her cheeks, thanked him. The mother love surmounted the training of a lifetime, and, although the skin of her boy's rescuer was black, it did not prevent the expression of heart-felt gratitude. The human heart is full of prejudices, but when the love of Christ takes possession, these all disappear, and all men are looked upon as God's children, —the many still prodigals from the Father's house, the believer at home, secure in the Father's keeping, and enjoying the fullness of the provision of the Father's grace.

"Argifying"

I HEARD a phonograph the other day rendering a song, the chorus of which was, "Never stop to argify—just let trouble amble by." Arguing about religion rarely does good. The Bible advises against it. 1 Tim. 6:3-5. "Argifying" Bible classes soon lose interest because they arrive nowhere. When I was a boy, there was a store near by where a group of men gathered every night and talked. They would generally drift round to religion, and argue and argue. We boys would stand around in open-mouthed wonder as we listened to these great and wonderful men. Years rolled on as they talked. I went away to college, and became a man and a Christian. I tried twice to lead the chief arguer into the kingdom, but in vain. Not one of that little corner-store circle, with all their arguing, died a Christian. They all failed to get anywhere. It is the same in business, politics, and on the ball-field—the disputer is a nuisance, and rarely arrives. The quiet, silent man who does things which talk for him is the man who convinces.—William H. Ridgeway, in *Sunday School Times*.

Making Mirrors

TO the French, among whom the manufacture of glass has attained great proficiency, we are indebted for the discovery of a new and better way of making mirrors, called founding. The glowing pots of melted glass are raised from the furnaces by machinery and pass along a beam where immense iron tables are waiting to receive their liquid contents. As the pot is tilted and the beautiful, brilliant fluid is poured upon a table, a great roller is immediately passed over it, a watchful workman skilfully removes the imperfections, and the sheet of glass is moved by means of long shovels into the annealing oven, the open mouth of which adjoins the table. There it remains for three days. It is then taken to other workrooms to be polished, finished, and silvered.

There are two methods of silvering, one of which is not only very expensive, but dangerous to the health of the work-

man. A sheet of tin-foil is spread on an inclined table and mercury poured upon it. The glass is then pushed forward so skilfully as to remove all surplus mercury, and the remainder spreads out and adheres to the glass in a few minutes. It then has to dry for seven or eight days under heavy weights, until the tin-foil becomes fixed. This method will doubtless be superseded in time by one which is not only simpler and cheaper, but free from danger. This also is a French invention, and consists of coating the glass with a mixture of ammonia, nitrate of silver, and tartaric acid. Two liquids which look like water are poured upon the glass, and in a few moments a sheet of silver spreads uniformly over it.—*Selected.*

Fresh Flowers or Faded ?

A CHRISTIAN woman was employed in a home where a loved mother lay ill. Her daughter, a girl of fifteen, had never given her heart to Christ, fearing that by so doing she might lose some of her youthful pleasures, and saying that when she grew older, she would give herself to Him. One day she came into the house bringing a bouquet of beautiful, fresh carnations for her mother. The nurse commented upon their loveliness, and then said: "We will not take them up to mother now; they are too fresh and beautiful; we will wait a few days." The young girl was surprised, almost indignant, and sought an explanation. Said the nurse: "Is not this what you are doing to your loving Heavenly Father?" The girl felt the force of the illustration, and yielded her young life to the Master's service.—*Epworth Herald.*

A "WOMAN'S club" in New Guinea has a meaning quite different from anything associated with the term in Australia. A traveller noticed three heavy clubs standing outside the door of a native house. Inquiry brought out the fact that they were the implements of correction and discipline which the husband used on his three wives. The women did not object to being beaten, but they would not be beaten by a club that was used on another woman.

THE materials of the first temple were made ready in solitude. Those of the last also must be shaped in retirement; in the silence of the heart; in the quietness of the home; in the practice of unostentatious duty.—*Henry Giles.*

A CHRISTIAN should be an unanswerable argument for the Bible, a rebuke to every one living in hypocrisy, an invitation to all who are living in sin. He lives in right relations to his God, and reminds the world of Jesus.—*Dr. J. Wilbur Chapman.*

KOTOAKA, who for some time was Speaker of the Japanese Parliament, is a Christian man. At a dinner given in his honour by his fellow-members of Parliament, he declared that whatever success he had achieved was due to the fact that every morning he bowed his head in prayer to the true God. Such a tribute helps even careless outsiders to realise what Christianity is coming to mean to the East.

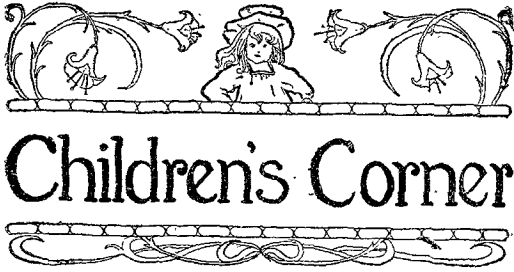
"DO you know that nearly every piece of music begins on the tonic chord, and can never find repose except by return to the chord from which it sprang? It may wander where it will, but it must always wander unsatisfied until it is led by cadence to the home chord. So it is with the soul. The 'tonic chord' of the human soul is Eternal Love. We may lead the tramp life till we weary, but there is no response for the human heart till found in the heart of the Father."

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A Dog, a Man, and a Girl

HE was a poor, starved puppy, perhaps three months old. His colour was a dingy yellow. His big paws looked out of place at the ends of his bony little legs. His ribs could easily be counted. His stomach was caved in nearly to his hunger-humped spine.

His ears drooped piteously, and his brown baby eyes had a wistful look in them, sorrowful to see. He was nosing around the back yard of a big hotel for something to eat. Perhaps his thirst was greater than his hunger; for it was a dry dusty day, in late December, and in all the Western town there were few places where a thirsty puppy might find a drink.

A big, strong man, the six-foot proprietor, came out and dashed scalding water over the puppy, laughing at the "fun" of seeing a poor little dog, frantic with pain, yelp and roll over and over in a sand pile by the unfinished house next door.

Soon the puppy rose and sneaked away to another back yard; for even his terrible burns could not for long distract his thoughts from the pangs of thirst and hunger. He found a dry, hard biscuit on the coal pile, and tried feebly to chew it; but not being very successful, he left it, and, staggering as he walked, tried to find a drink. Just then a little girl came out and threw away some soapy water from a basin. The puppy began to drink it, dirty and soapy as it was, from the ground where it had formed a little puddle.

The little girl saw, and, running to the hydrant, filled the basin with clean water, which she set before the puppy. He shrank from her in fear, but she stepped back and waited, and presently he gathered courage and drank.

O, how good the water tasted! But after a few greedy swallows, he went back to his dry biscuit. The little girl ran into the house, and brought some potato on a dish with gravy poured around it. She clapped her hands with delight as the poor little dog ate until his sides stood out with repletion. Then she brought a sack, and, folding it, laid it by the corner of the porch and coaxed the puppy to lie on it.—*Our Dumb Animals.*

Jimmie's Prayer

DEAR little Shadi was only six years old. His home beneath Eastern skies held the idols of his heathen parents. His tiny hands had often been lifted in prayer to sightless, heartless gods.

But a terrible fever swept over the village where he lived, and Shadi was left an orphan. A kind missionary lady took care of him, and brought him up as her own little boy. He learned all about the Christian's Jesus, and loved most to hear about the baby that God took care of when Herod wanted to kill it. He liked to think that Jesus was once a little boy like him, and when he was named James he was very proud, because he knew that James was the name of one of the friends of Jesus.

Every night and morning little James, or Jimmie, as he got to be called, used to kneel by his new mother's knee, and repeat the prayers she taught him. Then she would say: "Now, Jimmie, say a little prayer of your very own to dear Jesus."

One night he seemed more at a loss than usual when asked to say his little prayer. Then, in faltering words, Jimmie prayed:—

"Dear Jesus, make me like what you was when you was six years old."

Wasn't this a beautiful prayer? A prayer all boys and girls can use if they substitute their own age for Jimmie's. And if all along the years you are "like what Jesus was," what useful happy men and women you will grow to be.—*Selected.*

"EVERY noble life leaves the fibre of it interwoven for ever in the work of the world."

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Victoria and Tasmania Tract Society, Gordon St., Toorak, Melb.
N.S.W. Tract Society, "Elsnath," Burwood St., Burwood.
Queensland Tract Society, 186 Edward St., Brisbane.
South Australian Tract Society, 79 Grote Street, Adelaide.
West Australian Tract Society, 103 William Street, Perth.
N.Z. Tract Soc'y, "Beulah," Queen's Rd, Lower Hutt, Well'n.

THE final provisional census returns give the population of India as 315,000,000. This is an increase of 20,500,000 as compared with 1901.

A MOVEMENT has been started in New Jersey with the object of getting policewomen appointed in every town, whose principal duty will be to look after the welfare of young girls at dance halls and moving-picture theatres.

SCHOOL savings-banks were founded in France in 1834, and at the present time the deposits amount to more than £600,000. Several American cities also have the school banks, with a total of 203,000 depositors, and an aggregate of £175,000 deposited.

AT a recent sale in New York city of the library of the late Miles M. O'Brien, banker and president of the board of education, a complete set of the signatures of the presidents of the United States from George Washington to William H. Taft was sold for £20.

APPROXIMATELY 3,748 miles of new railway lines were laid down in the United States in the year 1909, as compared with 3,214 miles in 1908. The 1908 record was the smallest since 1897, when 2,109 miles were built. The net increase during the year is about sixteen and one-half per cent., and twenty-eight per cent. less mileage was built than in 1907.

IT is expected that the Coronation of George V., on June 22, will be the most gorgeous pageant London has ever witnessed. Kings and queens, emperors, princes, potentates, plenipotentiaries, and representatives are coming from every part of the globe, and the problem of housing the crowds, vast as London is, will be the most difficult task to be considered. It is expected that in addition to London's own seven millions, at least three millions more will be present, thus making an aggregation of ten million human beings in one city, which is unprecedented.

THE ordnance department of the United States has officially decided to adopt for use in the army the 45-calibre colt automatic 1911 pistol. The ordnance department has been conducting a series of tests for four years to determine which of the automatic pistols of domestic or foreign make to adopt. For fifteen years the standard weapon in use in the army has been the Colt 38-calibre revolver. The change is from a revolver to an automatic pistol. The army in the Philippine Islands has found that the old 38-calibre revolvers were too small for obtaining the best results. The automatic pistol empties the shells and puts new ones in with lightning-like rapidity, and the marksman does not have to superintend the process. Tests have shown the 1911 Colt automatic pistol to be capable of firing eight shots in one and two-fifth seconds.

IN the autumn of 1909, the Freemasons of Chicago started a Bible on a long journey. It is to be kept for a time in the possession of at least one lodge in every principal city of the country and ultimately returned to its starting point, to be placed among the precious archives of the Chicago Masons. It is estimated that twenty-five years will be required for the Bible to complete its passage from lodge to lodge until all the blank pages provided for the record of its custodians shall have been filled. A lodge in Columbus, Ohio, which had retained the Bible since November, recently sent a special train to Springfield in that State to convey the travelling Bible to a lodge there, where it was received with impressive ceremonies. Before reaching Columbus it had been in the possession of lodges in Cincinnati and Dayton.

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