

# Signs of the Times

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ONE PENNY

And there shall be signs in the stars, and upon the earth distress of nations" Luke 21:25.

## Come, Saviour, Come

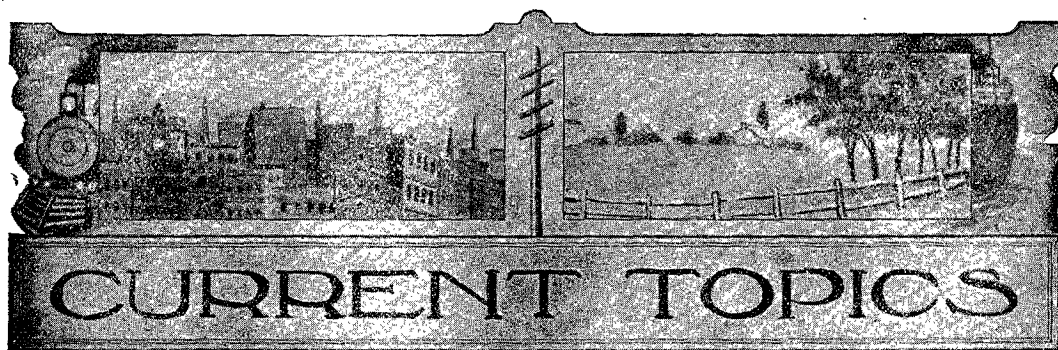
O'er all the land have the signs now appeared,  
Telling us soon our dear Saviour will come;  
Long has the worn pilgrim watched, hoped, and feared,  
Waiting for that blessed hope; O come, Saviour come.

Signs in the sun and the moon and the stars,  
Faithfully show that the great day is near;  
Nations distressed by the rumors of wars,  
And the hearts of wicked men are failing for fear.

These, to the pilgrim, are omens of cheer,  
Toiling and sighing in life's gloomy way;  
All, all proclaim that the Saviour is near,  
And the light is dawning of that soon coming day.

Then let us rally, and fresh courage take;  
Soon will we hear our dear Lord's loving voice;  
Those who will now all their errors forsake,  
Soon the pearly gates will enter;—sing and rejoice.

—W. C. Gage.



## Where the World Stands To-day

THE time has nearly come now when, according to every evidence, God will close up the gospel of salvation. The standing up of Michael is near, very near. Many, however, may be in doubt as to how far the last and definite message of the third angel of Rev. 14 has gone. Hundreds of thousands of books, each of which is an agency in preaching the last message, have been disseminated through the earth. This work has been going on since its inception sixty years ago. Literature in many languages has been placed for years in the hands of the people. Millions through these channels have received at least the knowledge of God's last message to the earth. Tent lectures, Bible readings, and missionary efforts in every direction have been carried out, while weekly periodicals and papers have been published by the thousands. Who can say definitely, then, how far the third angel's message has not now by the many means already used gone to the earth? The final effort of the message has yet to come, this is certain, but the great bulk of the work has been already achieved. Christ will soon enter upon His seventieth year in the heavenly sanctuary in the closing work of the investigative judgment. During the whole of this period, since A.D. 1844, the sealing work of the third angel has been in progress. The world is now coming to the crisis of that work and of that message. How far this important message has gone no person can definitely know. This is not revealed to any man. Christ knows it, but man does not.

One thing, however, is certain, for God has plainly revealed the fact, prophecy is being fast fulfilled. The last prophetic signs relating to the actions of the king of the north (Turkey) and to the final planting of his tabernacles at Jerusalem, are in progress, the full execution of which will announce the close of probation, the finishing of the judgment, and the standing up of Michael (Christ).

Anyone who reads the daily newspapers and the report of European events can see how near Turkey as a nation is to a final retreat upon Palestine and Jerusalem. Anyone who pays any heed to the European telegrams can see this. Turkey is now confined to a strip of Europe. Recent wars have placed Turkey, the king of the north, in this position. If the world wishes now to ascertain its prophetic situation in history, and as to the length of time which it has to disobey God, it can measure the space of time in its own mind between the position where the Turk now is in Europe, and when, as a final act in the drama, that nation will place the tabernacles of her palace at Jerusalem. Jerusalem to-day belongs to the Turk. That space of time, then, between these two positions gives this world its prophetic limit before the seven last plagues will inundate the nations with the outpourings of the seven vials containing the wrath of God. This is a serious position, a very serious position. This world's history, according to the prophetic Word, is now in the past. The coming of Christ is near, very near in-

deed. Those who use the space between the two aforesaid positions to the glory of God, to the love of His truth, and to a full acceptance of salvation, will be saved. Those who abuse this space will be lost. Salvation depends upon as to how we will obey God, as to how we will accept Christ, and as to how we will regard the eternal principles of righteousness.

Prophecy is the light of truth which is flashed upon our paths. God is showing the world to-day by events where the world now stands in prophetic and in human history. The Turk to-day has a strip of territory in Europe which borders upon the Sea of Marmora, this is all which he has in Europe. In the very near future he will plant the tabernacles of his palace at Jerusalem. Dan. II:45. God has not shown any man definitely how far the last message has gone, but He has shown the world, and the people of God especially, the exact position where the world and its peoples now stand in human affairs. Anyone, then, who looks can see how the nations are going to fill in the space allotted to them. They are one and all preparing for battle. The nations are angry. Statesmen and diplomats have little respect to prophecy. The Bible and its prophecies never enter into the diplomatic, the strategic, the subtle, and the ambitious designs of nations. Never. The world does not as a world believe that Christ commenced the judgment in A.D. 1844. If it did, it would not be so actively preparing for the coming and decisive battle of Armageddon. The fact is that the nations without prophecy do not know where they are proceeding. The future, even the near future, is a dark place to them. Men's hearts are troubled, statesmen are perplexed, the nations are preparing for a crisis, a great one, but they know not the exact nature of it. Diplomacy is a poor reed to depend upon, Dreadnoughts and armies are insecurities. No insurance company can give any of the nations a policy or guarantee concerning the future. Not one. The near future to the nations of to-day is a dark place. Not one of them has a light which can penetrate the gloom. Unlike the intrepid Babylonian Nebuchadnezzar, they have no dream. The policy of to-day is upset to-morrow.

The victor the one day is a fugitive the next. The decision of a conference is a vain decision, there are no guarantees of security which are worth anything. The one nation cannot definitely depend upon the other. They consult and confer to-day, and the to-morrow surprises them. Their wise men, their skilful men, like the magicians at the court of ancient Babylon, cannot peer into the future; yet the future with all its wrath is rapidly and quickly approaching.

No Hindoo ever watched the approach of the Juggernaut car with more anxiety than do the nations of to-day regard the approach of battle. This can be seen by the intense interest which is displayed by each nation in the preparations made for war. The rivalry is intense. No past era in human history ever experienced the preparation of to-day. Never. The nations consider with interest the voices of their statesmen, their generals, their admirals, their politicians. Each nation looks towards the threatening aspect both overhead and around it, and it cries the ominous words, "Prepare! Prepare!" The preparations already existing to many minds seem bordering, so far as expenditure is concerned, upon the limits of national insanity; still the watchword of one and all is, expend. This world is afraid of the future. If it is not, then why all the existing rivalry of nations, the competition, and the tremendous, weighty, and extraordinary precautions which are seen everywhere?

The policy of the world is changing fast, new issues are presented every day. Foreign Powers are moving out into spheres which were not previously occupied by them. The world, the whole of it, is on the move. The future is the cause of it all, the unknown future. The Hebrew prophets, Isaiah, Jeremiah, Ezekiel, Joel, Daniel, and John, are not consulted. These inspired luminaries, which like brilliant stars have shone over generations, are not wanted to-day. Is it because their lights have gone out?—No, they are blazing still. Like search-lights thrown from the throne of God, the prophets illuminate the future. The flash-lights of the prophets reveal Armageddon. That final battle is predicted by them. They show it and its agony. The fall of Babylon is seen. The scarlet

woman is revealed, she with whom the kings of the earth have committed fornication. The famine for the Word of God is seen. The seven last plagues are revealed. Lights are flashed upon the fall of modern Tyre. The ships of Tarshish are sent to destruction. Gog, Magog, and Gomer, are seen to fall. Confederacy is revealed and the results which appertain to it. The drying up of the Euphrates is predicted. Search-lights are thrown upon the working of Satan, and on the spirits of devils which do miracles—all, all are revealed. Every prophet of God is a search-light which throws his rays of illumination upon the future. The Bible to-day is full of light, prophetic, eternal, and divine truth. It is the revelation of God unto man, and Christ the Son of God is the Alpha and the Omega of it all.

If they believe not, therefore, Moses and the prophets, they would believe not even though one arose from the dead. Christ rose from the dead. The question is, does the world believe it? If it did, then it would believe both Moses and the prophets. The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. Trust, then, in God and in Christ who have illuminated the Bible. JUAN.

#### TRUST IN GOD AND DO THE RIGHT

COURAGE, brother! do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble,  
Trust in God and do the right.

Let the road be rough and dreary,  
And its end far out of sight,  
Foot it bravely! strong or weary,  
Trust in God and do the right.

Perish policy and cunning,  
Perish all that fears the light!  
Whether losing, whether winning,  
Trust in God and do the right.

Simple rule and safest guiding,  
Inward peace and inward might,  
Star upon our path abiding,  
Trust in God and do the right.

Some will hate thee, some will love thee,  
Some will flatter, some will slight;  
Cease from man, and look above thee,  
Trust in God and do the right.

—Norman Macleod.

#### Sunday Observance and Civil Law

RECENTLY the pastor of St. John's Presbyterian Church, Hobart, preaching at a service which the Mayor of Hobart and all the aldermen and the Town Clerk attended by invitation, dealt with the question of Sunday observance.

The preacher said with great truth: "Nowhere is there any suggestion that the ten commandments should be reduced to nine. We have no warrant anywhere for the view that all or any of the commandments have been abrogated since the coming of our Lord. The observance of the Sabbath day still stands, therefore, as part of the law of God."

The preacher could not have uttered a truer statement; but our readers will notice, however, that the commandment to which he refers enjoins the keeping of the *seventh* day, or Sabbath observance, not Sunday observance. The commandment reads as follows:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but *the seventh day is the Sabbath of the Lord* thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:8-10.

Then follows a statement of the great facts upon which the enjoining of the Sabbath is based:—

"For 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." Verse II.

It is the observance of the seventh day that this clear and positive commandment enjoins, not the first day. "The seventh day is the Sabbath of the Lord thy God." This seventh day corresponds with our Saturday. In this commandment, then, Sunday, the first day of the week, finds no place.

There is absolutely no authority in the Scriptures for Sunday observance. Never once in the whole range of the Bible, Old Testament or New, is the first day of the week called the Sabbath, nor has God ever once claimed it as His own or bidden man keep it sacred.

Clearly and consistently the Bible de-

clares the seventh day to be the Sabbath; and it is easy to show from the New Testament that the seventh day, or the Sabbath, is the day that precedes the first day of the week, Sunday. See Matt. 28:1; Luke 23:56; 24:1; etc.

Writing some twenty odd years after the resurrection, Luke declares that certain women who followed the Lord closely, who were last at His burial and first at His resurrection, kept "the Sabbath day according to the commandment." Luke 23:56. This Sabbath day was the seventh day, for it lay between the preparation day and the resurrection. And we may be sure that Luke and the other apostles, in keeping the commandment, kept the proper day the commandment enjoins—the seventh, "the Sabbath day according to the commandment." For Sunday there is no divine authority whatsoever. Never once, as we have already pointed out, do the Scriptures call Sunday the Sabbath or bid man keep it.

The statement of Christ, "The Sabbath was made for man," was also used, in the sermon referred to, to bolster up the observance of Sunday. But there is no authority for Sunday here, for, according to the Scriptures, the seventh day is the Sabbath. That is the only day that can possibly be "the Sabbath day according to the commandment." "The Sabbath was made for *man*." He truly needs it; it was made for him, to be a blessing to him.

But this is not to say that the Sabbath is to be enforced by civil enactment; it needs no such assistance. Those who will to keep the Sabbath find it quite possible to do so, notwithstanding that the great majority of people around them make the seventh day the busiest day of the week, and their hum and bustle assail him on every side as he wends his way to church. Sabbath-keepers would rejoice to see all others keeping the Sabbath, in harmony with the divine command, and sharing in its blessings; but recognise the fact that as far as human authority is concerned, people have a perfect right not to keep the day. They must answer to God alone for their neglect to observe His Sabbath.

But, unlike the Sabbath, there is no divine command for Sunday; Sunday

observance rests solely on human authority, and this is the reason, doubtless, why it finds itself constantly in need of the aid of human laws. Some people, far from resting content with themselves keeping Sunday without any divine authority to do so, endeavour to force others also to observe the day. They clamour for Sunday laws. But Sunday is still one of "the six working days" (Eze. 46:1), and a man has, therefore, a divine right to labour upon it; and this divine right the State cannot take away. Civic laws enforcing Sunday observance are therefore wrong and unjust, and interfere with the liberty of the subject.  
A. H.

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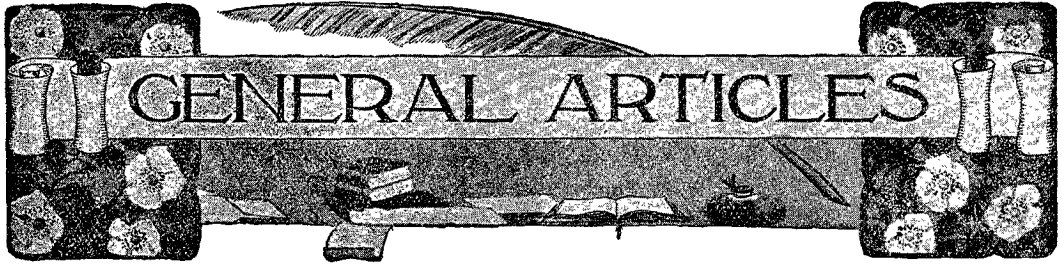
### Consulting the Architect

AN architect complains that many of his clients come and ask him to design a house only to let him very speedily discover that they have already designed it for themselves. What they really want is his sanction of their own plan, and the satisfaction of seeing him draw on paper what they have fully in mind. It is in very much the same fashion that we often go to the great Architect with our lives. We ask Him for wisdom and guidance, but we have already planned how we will build our fortunes and shape our course; and it is not His way we are seeking, but His approval of our way.—*J. R. Miller, D.D.*

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### Confidence in God

NATURE is not always serene, but God's promise of seed time and harvest fails not. The lilies of the field are as beautiful to-day as when Jesus pointed to them as an indication of God's love for the beautiful and God's greater care for His own children. We, like the psalmist of long ago, may still lift up our eyes to the mountains and realise that our help cometh from Jehovah. If we approach "God's beautiful out-of doors" with an open mind we are forced to the conclusion that there is a power controlling the universe which is wise and beneficent, and who, we may also learn from Jesus Christ, is forever loving, too.—*Howard A. Bridgeman.*



## FACE TO FACE WITH TROUBLE

YOU are face to face with trouble,  
And the skies are murk and gray.  
You hardly know which way to turn,  
You are almost dazed, you say;  
And at night you wake to wonder  
What the next day's news will bring;  
Your pillow is brushed by phantom care,  
With a grim and ghastly wing.

You are face to face with trouble;  
A child has gone astray;  
A ship is wrecked on the bitter sea;  
There's a note you cannot pay;  
Your brave right hand is feeble,  
Your sight is growing blind;  
Perhaps a friend is cold and stern  
Who was ever warm and kind.

You are face to face with trouble!  
No wonder you cannot sleep;  
But stay, and think of the promise,—  
The Lord will safely keep,  
And lead you out of the thicket,  
And into the pasture land.  
You have only to walk straight onward,  
Holding the dear Lord's hand.

Face to face with trouble!  
And did you forget to look,  
As the good old father taught you,  
For help to the dear old Book?  
You have heard the tempter whisper,  
And you've had no heart to pray,  
And God was dropped from your scheme of  
life,  
Oh! for many a weary day!

Then face to face with trouble—  
It is thus He calls you back,  
From the land of dearth and famine,  
To the land that has no lack.  
You would not hear in the sunshine;  
You hear in the midnight gloom;  
Behold His tapers kindle  
Like stars in the quiet room.

Oh, face to face with trouble,  
Friend, I have often stood,  
To learn that pain hath sweetness,  
To know that God is good.  
Arise, and meet the daylight;  
Be strong, and do your best,  
With an honest heart, and a childlike faith  
That God will do the rest. —Selected.

## This Gospel of the Kingdom

A. O. Tait

WHILE the Master was here in person, He made the prediction, "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. This is a marvellous prophecy, and calls for a world-wide movement in order for it to be fulfilled.

Of course it is clear that the gospel of the kingdom could not be preached in all the world if the Bible which tells the message were not sent on ahead. Hence the Master's prediction, that the gospel of the kingdom was to be preached in all the world so that the end may come, is equivalent to saying that the divine Book of the gospel will also be sent into all the world.

The prophet Daniel is bidden to make a statement that is very similar in import to the foregoing words of Christ. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. On the words, "many shall run to and fro," Doctor Adam Clarke makes the comment, "Many shall endeavour to search out the sense; and knowledge shall be increased—by these means." Without question, the knowledge that the prophet assures us shall be increased is the knowledge of the Word of God, and particularly the knowledge of the prophecies. It would not be possible for *many* "to search out the sense" unless the Book that contains the prophecies was circulated widely. The prophecies of the Bible make it possible for us to recognise that the end of which the Master spoke is approaching. And the



"many" who search out the sense will have to have copies of the Book in order to do the searching.

With these facts before us, it is interesting to know what is being done by our great Bible societies, and particularly the British and Foreign Bible Society of London. For instance, in the last issue of their monthly publication, they tell us that they are receiving a manuscript of a new translation of the Bible or some of its portions on an average of every six weeks. This means in many instances

unto all nations." His word is out, and we see how marvellously it is being fulfilled.

One of the greatest miracles of the ages is the determined work that is being done to give the Bible to every creature in all this world, and the success of the effort is alike truly marvellous. Think of a manuscript coming to the London Bible Society every six weeks! Think of the faithful work of the missionary during all the years of study and toil and privation required for the production of



*Bible in the World*

A colporteur of the British and Foreign Bible Society with donkey transport travelling in Brazil

that some faithful missionary has been labouring for years among some half savage tribe, studying its language and reducing that language to written speech. Then just as soon as the task is accomplished, the work of translating the Book of God is begun, and the first printed matter the tribe gets is the Bible.

The devoted men and women of this Bible Society keep the task before them night and day of learning every language and dialect on the face of the earth, and giving the Bible to the people in their own native tongue. The Master calls for just such a work as this. He has said, "This gospel of the kingdom shall be preached in all the world for a witness

the completed work! And yet all this work is necessary in order for the Lord's words to be fulfilled.

Who will say that the Lord did not have all this work of the Bible society's missionaries and workers before Him when He made the prediction? And who cannot see the mighty work that is in progress which is bearing the witnessing of the Word of God to all the nations? And we should not overlook the fact that the One who had the foreknowledge which enabled Him to make the marvellous prediction has also made the sublime announcement that when the witnessing is finished, "then shall the end come."

## “Babylon Is Fallen, Is Fallen”

W. HOWARD JAMES, M.B., B.S.

WE have seen it was worldliness that caused the fall of the Church of Rome, and it is this feature that is so prominently brought out in the second angel's message, “Babylon the Great is fallen, is fallen.” Rev. 14:8; 18:2. Her worldliness is so marked that God's people are admonished, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Verse 4. In the chapter we read of Babylon that “she hath glorified herself, and lived deliciously.” “The kings of the earth have committed fornication and lived deliciously with her:” “The merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones.” Verses 7, 9, 11, 12. Instead of the church being married to “her Maker,” she is united with her fornicators, the “kings of the earth”; and consequently it is right that she should bear their name, the name of Babylon, and not the name of the living God to whom she had been “espoused as to one husband.”

Persecution kept the church pure; it drove out the self-seekers, the worldly minded; it was in the times of peace that the character of the church suffered. Historians all recognise this fact. Gibbon, for instance, in speaking of the emperorship of Gallienus, remarks, “The disciples of Christ passed above forty years in a state of prosperity far more dangerous to their virtue than the severest trials of persecution.”—*The Students' Gibbon*, p. 116. Until the time of Constantine, however, the peace of the church was little more than mere toleration. It was in the time of this monarch that the character of the church suffered so severely. It was not the conversion of emperors to Christianity, but the union of the church with the emperor and his kingdom. Every so-called “Christian” emperor, beginning with Constantine, made the church subservient to his own interests. “Constantine,” says Gibbon, “and his successors could not easily persuade themselves that they had for-

feited, by their conversion, any branch of the imperial prerogatives, or that they were incapable of giving laws to a religion which they had protected and embraced. The emperors still continued to exercise a supreme jurisdiction over the ecclesiastical order; and the sixteenth book of the Theodosian code represents, under a variety of titles, the authority which they assumed in the government of the Catholic Church. Constantine allowed his pagan subjects the free exercise of their religion; but the piercing eye of ambition and avarice soon discovered that the profession of Christianity might contribute to the interests of the present, as well as of a future life.”—*Gibbon*, p. 123.

“The great whore,” however, was not content with this subordinate position. Her great spiritual head, “the prince of the power of the air,” “the prince of this world,” he “who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God” (2 Thess. 2:4), through the church and her visible head, desired to get the reins in his own hands. The popes in succeeding ages gained increasing power over the kings and monarchs of the world; not only were the “inhabitants of the earth . . . [to be] made drunk with the wine of her fornication” (her false teachings), but they were to be actually under the church's temporal power. The great whore was to sit “upon many waters.” “The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” Rev. 17:1, 15. The woman “drunken with the blood of the saints, and with the blood of the martyrs of Jesus,” was actually to take the reins of government in her hands. The prophet describes her as sitting “upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.” Rev. 17:6, 3. This scarlet coloured beast (the Roman Empire), which passed under seven different forms of government, was



in the fifth century divided into ten kingdoms (ten horns). The ten kingdoms, however, were not primarily all under the reins of the Papacy. Three of them were followers of the celebrated Alexandrian Bishop Arius; they did not believe with the teachings of Rome that "Christ was one and the same substance with the Father." They believed that Christ "was the first and noblest of those beings whom the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity." The Arians everywhere became the bitter enemies of the Pope and of the Roman Catholic Church.

In Dan. 7 we read: "And it [the fourth beast] had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:7, 8. These three Arian kingdoms, the Heruli and Ostrogoths of Italy, and the Vandals of Africa, through the intrigues of the Papal power, were quickly subdued, and the Roman Catholic Bishop of Rome became the spiritual, and to a very large extent the temporal, ruler of the whole world. The Heruli were "plucked up" in A.D. 493, the Vandals in A.D. 534, and the Ostrogoths in A.D. 538. We read of the power that was to subdue the three kings spoken of: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25 According to Rev. 12:14 compared with Rev. 12:6 and chapter 13:5 this time was "1260 days," "forty and two months," or 1260 prophetic years. Adding 1260 to A.D. 538, the time of the subjection of the last of the three Arian powers, we are brought down to A.D. 1798.

From this prophecy we learn that up to A.D. 1798 "the saints of the Most High" were to be subjected to great persecution. This is the same time referred to in Rev. 12:6, 14: "And the woman [the true church] fled into the

wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days. . . . And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." In the ninth verse we learn that the serpent is "called the Devil, and Satan, which deceiveth the whole world." The devil, however, works through human instrumentalities, and history abundantly proves that it was the Papacy that did the satanic work of driving the church into the wilderness, that prevented her from conducting any public worship, and which "wore out the saints of the Most High." Rome herself not only acknowledges but glories in the fact that she was the instigator of the martyrdom of the "heretics" of the Dark Ages. They were "heretics" because their teachings, their doctrines, and their plans were in harmony with "the Word," and consequently directly opposed to the Romish Church, "Babylon, the Mother of Harlots."

The saints of the Most High were given into the hands of this power for one thousand two hundred and three score days (years—see Num. 14:34; Eze. 4:6, etc). The persecution was so great that there was danger of God's people, "the elect," being driven from the face of the earth. Speaking of these terrible days our Saviour states, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:22. It was the great Reformation that opened the eyes of the rulers of the land. The last martyrdom occurred in A.D. 1773, when the Jesuits were suppressed, and thus the days were shortened by twenty-five years. Rome, however, still exercised great power over the world's rulers although she dare not further carry on her inhuman and satanic persecutions. At the close of "a time, times, and half a time," the period in which the saints of the Most High were given into her hands, she was to receive a "deadly wound." Rev. 13:3. In A.D. 1797 Napoleon was ordered by the French Directory to destroy the papal government. 1797, how-

ever, would not be an accurate fulfilment of prophecy, for she was to have power for "forty and two months," and these would not terminate till 1798. So we read that although the "Pope was helpless," Napoleon, "on his own responsibility, instead of obeying orders, made peace with him, and returned to France." In the following year, 1798, in the month of February, Berthier entered Rome at the head of a French army, and, taking Pope Pius VI prisoner, established a republic in Rome. The Pope died in exile the following year. For over two years there was no Pope. See "Chambers' Cyclopædia," art. Pius. The "deadly wound," however, was to be healed, and all the world to wonder after the beast. Rome was to become "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 13:3; 17:5.

*(To be continued)*

## The Bible to Be Understood by All

Mrs. E. G. White

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." "For He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand."

BY searching the Scriptures, we are to know God, and Jesus Christ, whom He has sent. The Bible has not been given for the benefit of ministers only; it is the Book for the people; it is the comfort of the poor man. It is a great mistake for ministers to give the impression to the people that they should not read the Bible, because they cannot understand its sacred teachings, and should be content with the interpretation given by those whose business it is to proclaim the Word of God. Ministers who thus educate the people, are themselves in error.

The Bible and the soul were made one for the other; and through the agency of the Word and the Holy Spirit, God

moves upon the heart. To him who receives the love of the truth, the Word of God is as a light that shines in a dark place, pointing out the path so plainly that the wayfaring man, though a fool, need not err therein. He realises that "the entrance of Thy words giveth light; it giveth understanding unto the simple."

The uneducated man, in earnest desire of soul, may in his humility and simplicity reap from the Bible far greater consolation than the learned or more exalted and honoured man. He may never be able to present to another the same evidences of the inspiration of the Word that a learned man could; but he can bear in his life and character a testimony of strength, showing forth in his outward demeanour the evidence of the power of the truth.

God means that the poor and uneducated should have His Word as a sure light and guide in the path of righteousness. If they are sincere, and desire earnestly to know the will of God, they will not be left in darkness. It is the privilege of every one to be wise for himself in reading the Scriptures.

No man can safely trust his soul to the minister, or to men who are learned and talented. Jesus charged the priests and rulers, who were regarded as learned in the Scriptures, as being ignorant both of the Scriptures and of the power of God. Those to whom God has entrusted talents are responsible for the use of their gifts, and should study the Bible as a book that may be understood. A single text has proved in the past, and will prove in the future, a savour of life unto life to many a soul. As men diligently search, the Bible will open out new treasures of truth, that will be as bright jewels to the mind.

"ANY doctrine that introduces a barrier between Christ and the sinner is a perversion of the truth. God has called us 'into the fellowship of His Son Jesus Christ our Lord,' and this vital union with Christ is not dependent upon the will of a priest or the efficacy of a sacrament. 'Our fellowship is with the Father, and with His Son Jesus Christ.' Blessed fellowship! Glorious privilege!"

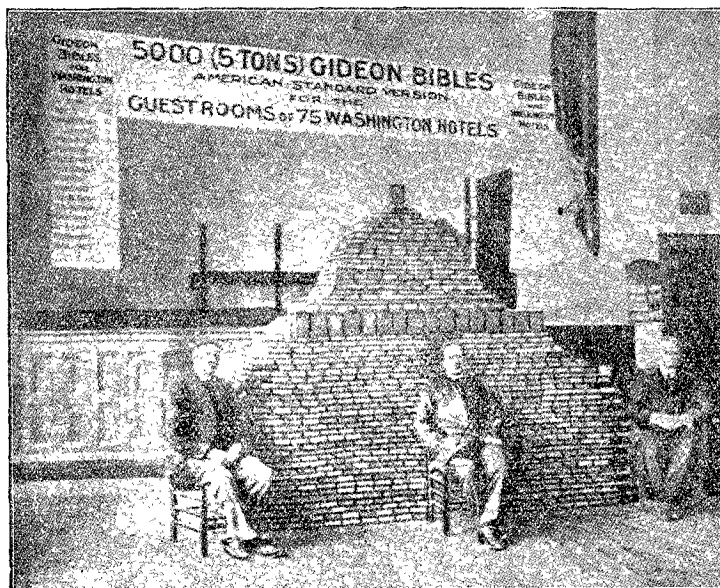
## High-Water Mark of Bible Distribution

THE Bible as a force for religion, for civilisation, and even for the spread of commerce on the face of the earth, is dwelt upon with reverence and enthusiasm by the press, both secular and religious, in commenting on the Ninety-seventh Annual Report of the American Bible Society. One encouraging feature of the report, according to the Baptist *Watchman* (Boston), is that "the life of modern nations is both opening new doors for the advent of the Bible and opening the old doors wider," and it instances the course of events in China and the results of the Balkan War as presaging "great changes in the attitude of millions of people toward the Scriptures." Moreover, the reports from home agencies, we read, show "steady and progressive action" in most fields, especially in those of the West. Mere figures may often seem "dry and uninspiring things," *The Watchman* admits, yet bids us consider that of the number of Bibles distributed at least a portion "have been read to spiritual advantage by very many people," while equally worthy of note is "the example of devotion, fidelity, and even heroism on the part of many who carried the book into isolated communities."

What these figures are appears from the report of the American Bible Society as follows:—

The total issues at home and abroad amount to 4,049,610 volumes. These consist of 399,734 Bibles, 713,891 New Testaments, and 2,935,985 portions. Once more we report an advance over the issues of any year in the Society's history. When we realise that this is more than twice the issues of five years ago, and that for twenty-five years preceding that the annual issues averaged 1,500,000, this very noticeable advance becomes significant, and is a tribute in itself to the living power of the Scriptures. Of the total issues, 2,107,859 volumes were issued from the Bible House in New York, which is an advance over the issues of last year from the Bible House of 270,503 volumes; and 1,941,751 volumes were issued by the Society's agents abroad, being printed on mission and other presses in Turkey, Syria, Siam, and Japan. The total issues of the Society in the ninety-seven years amount to 98,268,175 volumes.

*The Episcopal Recorder* (Ref. Epis., Philadelphia) says that this report is second in interest and figures only to that of the British and Foreign Society, which "issued during the year nearly seven million copies of the Scriptures in four hundred and fifty different languages," which comparison brings to mind the statement of the Indianapolis *News* that the latest figures on the general distribution of the Bible are "amazing in their magnitude." Year by year throughout the world, we read, the distribution increases, and with each increase "comes an enlarged de-



"The Gideons," formerly called "The Christian Commercial Travellers of America," is an association of Christian travelling men. They were organised in 1899, and four years ago undertook the great and commendable project of placing a copy of the entire Bible in each guest-chamber of every hotel in North America. They have now placed more than 175,000 Bibles in something over 2,000 hotels. The placing of the 5,000 Bibles, illustrated above, in 75 of the hotels of Washington, D.C., was made the occasion for an impressive ceremony, after which the sacred volumes were taken to the various hotels in motor trucks.

Concerning this work of placing the Bible before the people, President Wilson has said:—

"Give the Bible to them unadulterated, pure, unaltered, unexplained, uncheapened, and then see it work its wholesome work through the whole nature."

mand from the field," analysing which *The News* has this to say:—

China and Japan continue to absorb most Bible distribution, although the East Indian countries are close to them in demand. It is impressive to consider that many peoples without a written language received their first insight into such by the presentation of the Bible or parts in their spoken tongue. A pessimistic report was given the other day by a missionary of long experience in China. He said that the Chinese had as yet only a vague conception of Christianity. That may be true. But this distribution is having its effect, and it perhaps never will be known to what vast extent the political awakening in China was caused by the leaven introduced by the Bible.

The Society's statistics move the *New York Commercial* to the following observations on the involuntary service rendered to commerce by the spread of the gospel:—

The one has broken the path for the other where they have not travelled together. Not all the practices of commerce, it may be, are quite as much in accord with gospel teaching as they ought to be, but more than any other two forces in human life they have been and are conquering the world, and moulding it to loftier ideals.—*The Literary Digest*.

### What Love Does

A YOUNG woman who runs a power sewing-machine for fifty hours a week in a factory tells the following story of her married life: "My husband, left an orphan, never had a chance to go to school or learn a trade. He is a teamster, and makes very little money, but he loves me enough to trust me with all he earns. We have nothing that rich people have, and we are boarding until we can furnish a little home for ourselves. My husband does not go to saloons or places of that sort, and he never goes out for pleasure without me. Do you think it hurts me that he can't give me fine clothes when every day he tells me I am the best thing God ever gave him? Every night he kisses my hands that have worked so hard all day. We have been married over a year, and never a cross word. I did not know anyone could be so happy. Do you think I mind working to help a man like that? His love makes everything worth while." Here is a man, ignorant of books, with no business training, yet possessing the rare faculty that guides his home life in ways of happiness and peace.—*The Expositor*.



### THE ENDLESS LIFE

Clara Edna Rosencrans

I SOMETIMES think, when the way is rough,  
And the world seems full of strife,  
That I should not repine, since all is mine,  
In the power of an endless life.  
Though my feet be worn, and the way be long,  
And the path with perils is rife,  
For the feet there's rest, for the heart a song,  
In the power of an endless life.

#### CHORUS

His word, I know, is true—is true—  
And His endless life is mine.  
Have you felt it throb in your heart, sad soul?  
Come, take of His life divine.

It is sweet to know, though we give Him all  
In our weakness and sorrow and pain,  
In the power of this wondrous endless life  
We may give, and give again.  
And the joy is this—though we feel the rod,  
And the briars wound sharp as a knife,  
We shall one day be like the Christ of God,  
In the power of an endless life.

### A Beautiful Story of First Aid

NIGHT was coming on cold and dreary. The air was thick with frozen particles of ice and snow that rattled against the windows of an eastern-bound train. The car was poorly lighted, and a spirit of discontent seemed to have fallen over the travellers. Above the roar of the wind and the noise of the train came the shrill cry of a baby.

A delicate little woman, thinly clad, and evidently in the last stage of consumption, vainly tried to hush the little one. Black looks were exchanged, and scowling faces were turned toward the noisy child. One man in an audible voice remarked: "Better put babies in the luggage van with the dogs and guns." The weary mother grew more nervous, and the child screamed louder than before. A woman sitting near offered to help, and soon found that the family of

mother and four little children were suffering from hunger. They had been two days travelling, their lunch basket was empty, and they were without dinner. The father had recently died, and the brave mother was trying to reach her childhood's home with her little ones before the grim summons came to "pass over the divide." The eldest child, a girl of eight years, was trying to amuse the two boys, younger than herself. The story of the hungry little ones spread from group to group, and lunch boxes were freely offered, and the little ones bountifully fed.

A white-haired, stately old gentleman left his seat, and with a pleasant smile and courtly look to the tired mother said: "I was quite a nurse in my younger days; let me take the child." And the baby read his face, as only babies can, and was satisfied. Reaching out its hands, it was soon cuddling its head upon the old man's breast. The tired eyes began to droop as its nurse slowly paced up and down the aisle humming a cradle song.

At a distant end of the crowded car were the members of a concert company. All were tired and sleepy, some were cross, and some complained of the cold car and the smoke from the soft coal. But the baby face touched a tender chord as the old man paused beside them and told the sad story of sickness and poverty. A new interest was aroused, and after a few moments' consultation the manager announced that "the company would give a concert for the benefit of the widowed and fatherless."

How they sang! Every corner of the car was filled with the sweet melody. Now soft and low, then higher, sweeter, clearer, our hearts were lifted. We forgot the cold and the bitter wind outside as the sweet strains of "Annie Laurie," "We'd Better Bide a Wee," and "The Old Folks at Home," rolled through the car. Song after song they gave us, and then came the grand old hymns that hold the key to every heart. As the last word of "Rock of Ages" softly died away, the old man with the sleeping baby in his arms passed his hat, and every one responded to that call for help.

Silver chinked against silver, and not a few bank notes drifted silently among

the coins. With tears streaming down her face and voice choking with sobs, the mother tried to express her gratitude.

The old man placed the sleeping babe beside its weeping mother, and, walking to the centre of the car, raised his hand and reverently said: "Praise God, from whom all blessings flow."—*Exchange*.

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### McKenna's Sermon

"THERE'S one more thing," the assistant said, reluctantly. The minister's heart sank. It had been a hard week. There was the misunderstanding with John Graham, one of his few wealthy parishioners, whose help meant so much to the Men's Club; there was the worry over a couple of boys whom he could not get hold of; there were the endless interruptions, and finally, his sermon was going poorly; it was weak and "scattered," for he could get no grip on his theme. And now, it seemed, he was to have more anxiety.

"It's John McKenna," the assistant explained. "He hasn't been at the club for two weeks now, and to-day one of the men told me he had thrown up his job. Nobody seems to know why. Shall I look him up?"

"No, I'll go myself," the minister answered. It was the last straw. McKenna had been his unfailing ally for more than a year. Was it drink? But the assistant did not know. Nobody knew. He had dropped out, that was all.

Early that evening the minister climbed the three flights of stairs to McKenna's home. A stranger answered his knock, and told him that McKenna had moved to the top floor, back. The minister, climbing two more flights of stairs, confessed to himself that it looked bad.

McKenna himself opened the door. He was evidently at supper; an old woman sat at the table with a cup of tea and a plate of cut-up food before her. The room was perfectly clean. That relieved the minister's mind of one burden; it was not drink.

"I just heard to-day that you had given up your job, McKenna," the minister said.

McKenna's quiet eyes rested for a

moment on the old woman at the table.  
 "It's my mother. She grew suddenly worse. She has to be watched all the time now."

"And you gave up your job for that?"

"Yes, sir."

"What are you doing now?"

"Making baskets. I can do it at home. I make 16/- a week."

"But you were making £4! You might better have hired some one to take care of your mother."

"No, sir. You see, she's my mother. Taking care of her came first. I couldn't figure it out any other way."

There was a moment's silence. It was broken by a crash. The old woman had pushed her plate to the floor, and now she began to cry. Her son comforted her quietly. "You see, sir," he said, when he came back to the minister.

The minister's hand met his warmly.

"I see—many things, John McKenna," he said.

The next Sunday the minister's sermon went home to the hearts of the people as his sermons had rarely done before. Even John Graham came and spoke to him about it.

But it was not the minister who was preaching—it was John McKenna up in his attic, caring for his feeble-minded old mother.—*Youth's Companion*.

### Near to God

A LITTLE Jewish girl in Palestine asked her mother how two missionary ladies could speak so gently and lovingly, when they were ill-treated by the rude people among whom they worked. Her mother told her that it was because they lived near the Lord. Shortly after, she was sent to the home of these missionaries on an errand. As she came home she met a little friend and told her, "I've been to see two ladies who live next door to God." When we live next door to God, our tongue is tamed, for the thought of His nearness to us hushes the angry word and the unkind word, and makes us reverent and truthful and gentle.

"The ill-timed truth we might have kept—

Who knows how sharp it pierced and stung?

The word we had not sense to say—

Who knows how grandly it had rung?"

—Edward Rowland Sill.



### A BOY'S PRAYER

Give me clean hands, clean words and clean thoughts;  
 Help me to stand for the hard fight against the easy wrong;  
 Save me from habits that harm;  
 Teach me to work as hard and play as fair in Thy sight alone as if all the world saw;  
 Forgive me when I am unkind; and help me to forgive those who are unkind to me;  
 Keep me ready to help others at some cost to myself;  
 Send me chances to do a little good every day, and so grow more like Thee.

—William DeWitt Hyde.

### Kindly Thoughtful of the Aged

Emma H. Adams

SOME months ago there stepped off the front end of a car, an aged woman carrying a light travelling basket, and a parcel, not heavy but quite large in size.

At the same moment there alighted from the rear end of the car a young girl probably ten years of age. Instantly, with blithe step and charming manner, she approached the elderly traveller, extended a hand, and said, very courteously:—

"Lady, please let me carry your basket, your parcel is enough for you to carry. Do you go down this street?" pointing to a street stretching away northward.

"Yes, little girl," replied the woman, won by the child's kind act, "but neither of the articles is heavy, and the distance is short. Thank you greatly, I do not need help."

"But, lady," continued the young illustrator of the golden rule, "I go down that next street,"—a parallel street in full view,— "and it will not be a step out of my way to walk with you. Kindly let me carry your basket."

Somewhat surprised, and yet pleased by the persistency of the child, the woman put the basket into her hand,



and together the two, representing the opposite extremes of human life, passed down to the intersection of the next street. Here there happened to be, laughing along just within the curbing, a gleaming ribbon of water, barely a half-yard in width.

Before the woman had even noticed the stream, the maiden had leaped across it, caught up a short piece of board lying upon the oiled street, and placed it across the rivulet, exclaiming in tones of happy satisfaction:—

"There, lady, now you will not wet your feet! Cross on that; it will surely bear you."

The lady could have stepped across the stream easily; but to please the infant bridge builder she crossed on the frail girder.

Passing on further, the little one chatted with her companion—equally alive to their beauty and charm—about the vivid blossoms of the mosses adorning either side of the way.

Then, when the great, blue sea came into full view, she cried: "Lady, isn't that sea wonderful? I am so glad to see it again."

Coming now to the home within which the woman was to pass a few days, she turned to the child, whose kindness and pretty ways had impressed her deeply, and said: "Now, little girl, please step inside with me, and let me reward you for bearing part of my burden. I wish to thank you, also."

Quickly from the lips of the bright little maiden fell the words: "Lady, lady, I did not do it for pay; I *just wanted* to carry your basket. Good-bye."

Then turning away quickly, she sped down the broad, green slope before her, an arm swinging rapidly at either side, and soon entered a gateway half a block distant.

Now, to what teaching or influence or example was due that young girl's thoughtfulness, readiness, even eagerness to lighten another's burden, that other being not a child like herself, but one travelling near the farther verge of life's journey?

Had a rarely wise mother guided her along such unworldly and ideal pathways? Had a mother, opulent in common sense, remarkable for faithfulness, gifted with

keen mental foresight, impressed upon her the thrilling fact that to *live out* the golden rule is exalted wisdom, is living, so far as it goes, the true life on earth?

One marks a sad difference in human beings, of all classes, in the practice of that charming grace, politeness to the aged. And one need not long be an observer of child-life, as it is lived in our own country, to learn that deeds "full of comfort," like that upon which we have just turned the pen's electric light, are seldom performed spontaneously by young children.

In most instances such acts are the fascinating fruit of a conscience made quick by high religious training. They are the fruit of pure seed sown at an auspicious season; seed, the delicate stem from which has been trained by skilled hands.

Such fruit is rarely borne by child-plants left to mature without care, without attention, in soil unfriendly. Next to acts of direct obedience to the divine Father and to the earthly father and mother, deeds of true courtesy are the most tasteful, most welcome fruit they can bear. They are the fruits that will bring high award in the great assembly day on high.

Wise and worthy of good recompense are the father and mother who instill into the heart and habit of their children the principle of genuine courtesy, of lofty kindness, of forgetfulness of self.

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### Where to be Good

THERE is one place where it is very hard for everyone to be good. Where is it? At school? It is hard to be good at school, but that is not the hardest.

At church? Why no! who would be bad there, with the dear, kind pastor looking right down into your eyes, and talking about Jesus?

When visiting? Why, everyone does his best then, for we all like to have strangers and our neighbours think that we are very good indeed.

The hardest place in the world to be good is in your own home. One who is good there can be trusted anywhere.—*Selected.*



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#### OUR GENERAL AGENTS

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Queensland Tract Society, cor. Peel & Grey Sts., S. Brisbane.  
South Australian Tract Society, 12 Fifth Avenue, East Adelaide.  
West Australian Tract Society, 103 William Street, Perth.  
N.Z. Tract Society, Royston House, 70 Nairn St., Wellington.

It is said that a naval lieutenant has invented an instrument by which submarines below the surface of the water may take their bearings by the light of the sun.

A GREAT astronomer has lately been reminding us of the distance of the stars. Two of them are so far away, he says, that they look like one, and it has never been possible to separate one from the other, even in the biggest telescopes; yet one is brighter than the other. Men are still watching stars which have not yet completed the circle they were making when Sir William Herschel described them a hundred years ago.

In the opinion of Prof. D. W. E. David of the University of Sydney, Australia, the scientific discoveries of Captain Scott's ill-fated Antarctic expedition may prove to be of great practical importance. At the head of Beardmore Glacier, Frank Wild of the Shackleton expedition discovered seven seams of coal cropping out of a great cliff of sandstone and shale, and with his ice-pick chopped out small specimens that when analysed at Sydney showed the coal to be of workable quality. This vein Messrs. Griffith, Taylor, and F. Debenhan, the geologists of Captain Scott's party, traced to a point about 650 miles north of Beardmore Glacier. Professor David believes that it may prove to be one of the largest unworked coal-fields in the world.

### A Temperance Number

In the State of New South Wales a referendum is shortly to be taken on the question of prohibition. To assist those who are struggling for the suppression of the drink traffic, and in response to an urgent request, it has been decided to make our next week's issue a symposium on temperance. We intend to fill the paper from cover to cover with bright, interesting, and up-to-date articles and facts from the pens of some of our ablest writers on this important subject. In this special issue will be presented in a clear and forcible manner abundant arguments and reasons why the terrible and iniquitous liquor traffic should be banished from our shores. We invite the hearty co-operation of all true temperance advocates in giving this issue a wide circulation. Orders for extra copies should be forwarded immediately to our general agents, or direct to this office.

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