

# SIGNS OF THE TIMES

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ONE PENNY

## Christ is Coming

R. HARE

"CHRIST is coming." Have you heard it  
In His message rolling on?  
Night is passing with its shadows,  
And the sky grows crimson with the dawn.  
Nature lifts her head in pleading  
After weary years of pain,  
Waiting in her bitter sadness  
For redemption's glad refrain—  
"Christ is coming, coming once again."

Night is passing, and the pilgrim,  
Weary grown with waiting long,  
Hears the echoes, floating nearer,  
Of salvation's blest and holy song.  
And the ringing of the chorus  
Tells the hour is hastening on;  
While the watcher reads the promise  
In the crimson of the dawn—  
Reads the story of the coming One.

Never more the storms will gather,  
Tempests never more destroy;  
For His coming brings the pilgrim  
One long day of everlasting joy.  
Christ is coming, tell the exile  
Heaven has thrown its gates ajar,  
And the mighty chorus ringing  
'neath the sun and evening star  
Speaks the message that is heard afar.

# Earth's Last Generation



ANY generations of men have come and gone. Just how many we cannot tell, but they have been passing since the dawn of history till now. True it is that as the generations have passed, human life has continued to shorten. In consequence, the generations of men have greatly multiplied.

"How full of interest then, grow the great questions, 'Are we living in the last generation?' 'Is the great panorama of earth's history almost unrolled?' 'Are we facing the finality of things?' 'Will this generation see the coming of Christ?' 'Do we hear the tread of earth's last generation of men?' 'And does the life of man to-day measure the extremities in a history of a world?'"

The above extracts are taken from a

## SPECIAL SERIES OF ARTICLES ON Earth's Last Generation

By ROBERT HARE

This series will appear in the "Signs of the Times" and will cover a period of three months. This important subject will be divided into the following chapters:—

Generations of the Past and Present; Wonders of the ancient World; Latter Day Marvels; Miracles in Gospel Expansion; The Old Book Triumphant; Spiritualistic Revelations; The Last World Message; The Story of Sodom re-told; The World in a Hurry; The Earth in its Sorrow; His Glorious Appearing; Called from the Grave.

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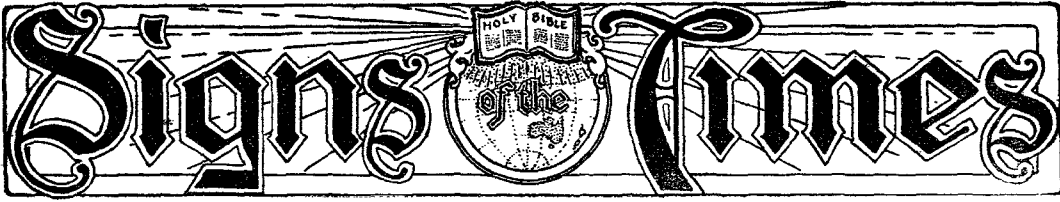
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SEPTEMBER 27, 1915

## National Virtues and National Sins

IT is quite refreshing now and again in these days when so much is being said of national virtue and so little being said of national sin, occasionally to discover a few thoughts from able writers on the latter phase of the national character. To utter a word about national sin under present conditions is liable to bring upon one the charge of being unpatriotic, while, as a matter of fact, the greatest friend of the nation is the man who will fearlessly declaim against national sins.

"Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14:34. Says the same inspired writer, "It is an abomination to kings to commit wickedness: for the throne is established by righteousness." Prov. 16:12. Again, the same idea is amplified in another text, "Take away the wicked from before the king, and his throne shall be established in righteousness." Prov. 25:4.

One of the oldest of national errors is the idea that the strength of a nation is measured by the power of its army and navy, or its wealth and position. This was the fatal mistake of Germany. With the mightiest army the world ever saw it appeared to the Prussian war party that their gigantic army could march through Belgium almost without opposition, as the little army of King Albert appeared to them so insignificant. When the question concerning the neutrality of Belgium was asked of the German Chancellor by the British ambassador it was admitted that the German army had already invaded Belgium. That act of aggression by a mighty nation against a small country instantly changed the whole course of events. In betraying a trust which they had accepted in common with the other great Powers to protect Belgian neutrality, the German govern-

ment brought disaster upon themselves. Not only are they now forced to fight armies greater than their own, but their navy, in which they had trusted so fondly, has been forced to keep within the shelter of their own harbours, while their magnificent merchant fleet has been swept from the seas, and their international commerce completely destroyed.

Was there ever a more forceful lesson given in history that a nation cannot afford to trample upon the fundamental principle of government that "righteousness exalteth a nation, but sin is a reproach to any people"? The Kaiser claims to be a diligent Bible student. It is unfortunate for the whole world and for the German nation in particular that he did not study the Bible sufficiently to know that an act of national treachery such as he sanctioned would surely bring swift judgment upon himself and his people. It is said that he delighted in reading the exploits of the armies of Israel, but it is a great pity that he did not discern that the Old Testament lessons of bloodshed were all written for the purpose of teaching us that those judgments were the inevitable retribution for national sin. All sacred history is an illustration of this fundamental principle of government. Let us briefly epitomise—

### The Rise and Fall of Ancient Nations

The first great nation alluded to in sacred history is Egypt. In the book of Genesis we are introduced to Egypt at that point in her history where the embryonic nation of Israel, consisting at that time of only the family of Jacob, finds a place of refuge within her fertile territories. In course of time, however, Egypt, instead of continuing to show

friendship to the people of God becomes their oppressor. As a natural consequence of this and her other sins, the mighty nation begins to decay, and in time becomes "the basest of kingdoms." Then Israel becomes in turn the greatest kingdom of earth, and its king was famed throughout all the nations; for we read that "King Solomon exceeded all the kings of the earth for riches and wisdom." 1 Kings 10:23. But sad to say, Israel also became an oppressor, and in consequence lost her exalted place amongst the nations. Her doom was pronounced by the prophet Jeremiah:—

Thus saith the Lord; Ye have not hearkened unto Me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. Jer. 34:17.

Babylon was the next kingdom to take the lead among the nations. Nebuchadnezzar, a mighty soldier, and a great builder, raised his kingdom to such a proud position that it could be alluded to by the pen of inspiration as "The lady of the kingdoms." But pride, tyranny, and pleasure-seeking were the ruin of this "lady." Moreover, to God's ancient people, whom she had taken into captivity, she showed "no mercy." Says Isaiah:—

Thou did show them no mercy; upon the ancient hast thou very heavily laid thy yoke. And thou saidst, I shall be a lady forever; so thou didst not lay these things to thine heart, neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children. But these two things shall come to thee in a moment in one day, the loss of children and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Isa. 47:6-10.

In one night that mighty city was overthrown by the armies of Cyrus, and Babylon, "the beauty of the Chaldees' excellency," was no more.

Persia then occupied the chief place, but failing utterly to learn the secret of permanent and stable government from its predecessors, it in turn fell before the mighty Alexander, and the world became Grecian.

But all the wonderful philosophy of

Greece could not perpetuate the existence of the Grecian Empire, for it is neither philosophy nor force that exalts a nation. It is one thing, and one thing alone—*righteousness*. "Oh that thou hadst hearkened to My commandments!" saith the Lord, "then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

Following the Grecian kingdom Rome became the leader of nations. In her early days the "iron" monarchy was a protector of the weak and a foe of the tyrant, exhibiting also a large measure of religious tolerance towards subject peoples. Gradually this power grew so mighty that under her influence the whole world was at peace when Christ was born, because the whole world had become Roman. But Christianity brought a sword into the world, which cut directly not only at Jewish formalism but at Roman paganism. The time had come for God to make war on idolatry and every form of false or effete worship. He had given His only begotten Son to die for humanity, and the gospel message must be carried to every nation. Referring to the practice of idolatrous worship Paul publicly declared,—

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead. Acts 17:29-31.

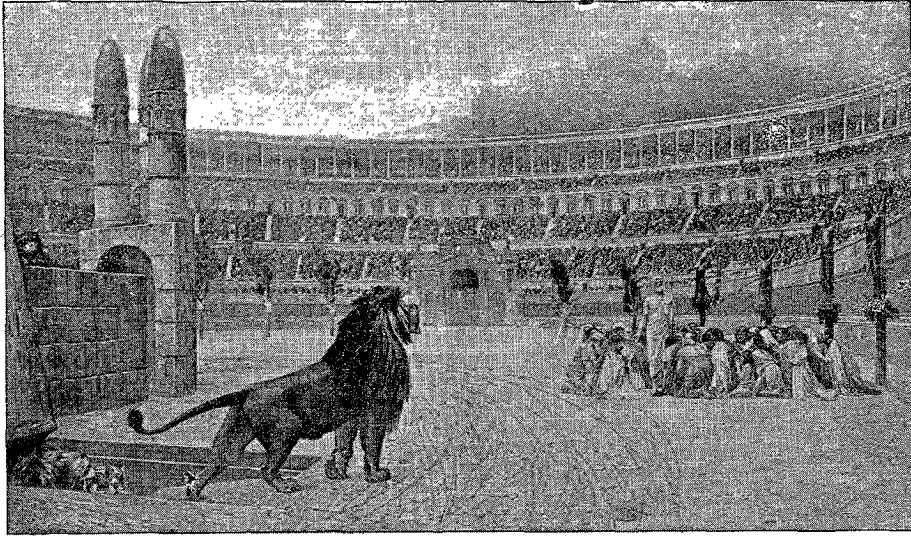
This preaching brought upon Christianity the whole force of Rome. Christianity was proscribed throughout the empire, and Christians were brought into the arena on Roman holidays to be torn by wild beasts in order that the depraved Romans might satiate their bloodthirsty desires. Then the inevitable law of retribution began its work, and Rome became the prey of the hardy nations of northern Europe.

Never again will God entrust any nation with the leadership of the world as in former times. Man has shown himself utterly unfit for universal rulership. Pan-Germanism or Pan-Slavism will find no place in the future, no matter how energetically the propounders of these

two ideas may struggle to attain their ambitions. It is really the conflict between these two ideas which is mainly responsible for the present war. But it is possible that there may be other contributing causes. Naturally the British race is proud of the sacrifices it has made for the protection of Belgium and France in this great war, but in entering this struggle Britain is not fighting for Belgium and France alone, but for herself, just as Belgium and France are not fighting for themselves alone, but for us.

Chesterton speaks out very fearlessly of some things which need cleansing from the British character, and which this war may help to rid us of. He says:—

A capable and very sane lady said to me recently that she was a little nervous about the French. . . . She admitted that what had distressed her was the fact that French soldiers did not play football between the actions, but sat and thought about their homes. In short, what had distressed and (apparently) surprised her was that the French soldiers were not English soldiers. She really could not see that practical courage and endurance no more involve playing football than playing dominoes—a game the French have often found agreeable in the



Christian Martyrs providing entertainment for a Roman Holiday

The fact is the fight is one against the ancient doctrine of "Might is right," which has been adopted by the Prussian war lords. But it is a mistake to suppose that all the wickedness which has led to this war is on one side, and all the virtue which is struggling against this wickedness is on the other side. It is seldom that British writers or British publishers venture to mention Britain's national sins just at present. We are so apt to pat ourselves on the back for our "disinterested" protection of weak nations and our other virtues, that we are likely to lose sight of the fact that we required some great judgment to overtake us in order that some of our national sins, which are eating away our national vitality, might be put away. In an article in the *Illustrated London News*, Mr. G. K.

intervals of defying artillery and dying on barricades. But, indeed, the unfortunate expression stirred even deeper things. Every nation has suffered for its sins in this great trial, and England also will suffer by whatever can weaken her in her worship of compromise and wealth. We had begun only barely in time some fruitful repentance about Ireland; and even so have left a small and embittered group which cannot believe our word. But, indeed, the treatment of the Irish by the English is not very much worse than the treatment of the English by the English. The great curse of this country—a curse which does not lie thus upon France or Russia, or even, in the same universal sense, upon Germany—is the bad distribution of property which leaves millions vagrant or dependent, without status, without rights, without even definite duties. We must not be too proud to learn from the peasantries of France and Russia and Belgium; we must not let the cant of the clubs cover the very real nakedness of the land. The Russ ploughing with his ancient plough in his ancient commune really has something which we have not given to the broken clerk or craftsman in Hoxton, drifting from lodging to lodging like a stray cat.

We must, in short, endure to face the fact that, if the poor Frenchmen sit and think of their homes, it is often because they have homes to think of. . . .

If we can keep close to clean and Christian modesty, England at the end of the war will not only be victorious, but (what is not always the same thing) she will be strong. . . . It is a question of a spirit, and a spirit in which all powerful work has been done: "Deal not with us after our sins, neither reward us after our iniquities." Thus endured, this catastrophe may really, and without cant, mean some clearance of the fogs of corruption and scepticism; and the very earth and air of our country after the conflict may smell like South England after rain.

While there can be no doubt in the mind of anyone that during this present crisis it is not the time to attempt to rectify the wrongs of the downtrodden masses of England, yet it must be evident that these wrongs should be righted at the very earliest opportunity. In no other country in the world is there such a crying need for reform as in England. The very fact that it has been necessary for the leading statesmen of the Empire to expend their eloquence in pleading with the labour unions and the working classes to devote their energies to the manufacture of munitions should in itself be proof positive that there are some things which call for reform. In the face of such national peril as threatens the Empire at the present moment it would be folly to suppose that sane and sensible Englishmen would require so much goading on by politicians to furnish the necessary labour unless there were some evils which required remedying—evils which they thought might be cured by making the present dire need of the nation their opportunity for redressing their wrongs.

Men who have no prospect in life but to end their days in the workhouse, and whose wives and children must be content to live on public charity or go hungry are not likely to be very responsive to appeals to their patriotism, however passionate and earnest those appeals may be. Before men can be induced to give their life's blood for their country they must be convinced that their country is worth fighting for. Now while it is true that there are millions of Englishmen who are ready to die for their country and who have good reasons for regarding England as the most hallowed spot on earth, it is true that there are

millions of other Englishmen who never know where their next meal is coming from and who have never enjoyed the comforts of a decently furnished cottage,—Englishmen who can never sing with any zest "Britons never shall be slaves." These men (and it is estimated that there are at least twelve million English people who are always in actual want) cry aloud for some adequate share of the Empire's wealth; some place which they may call home; some opportunities for earning a living wage for themselves and their families. Their cries are just, and the nation must listen to them and rectify them at the earliest possible moment



*The Christian Herald*

A hieroglyph from "The Book of Abraham," interpreted by Joseph Smith as Abraham on Pharaoh's throne, discussing astronomy with Pharaoh, whereas it is a common scene typifying the dead before the Judgment seat of Osiris. (See next page.)

when the war is over, or the war will have been in vain as far as the masses of England are concerned. No nation can afford to allow millions of its subjects to suffer hunger and to continue to inhabit miserable tenements totally unfit to be called homes. This is a reform which cannot long be delayed, and it is one which will give opportunity to the wealthy classes of England to exhibit a philanthropic form of patriotism, a national virtue well worth developing.

MAY the courage, may the insight, may the deep confidence in truth and the search for it, which made our fathers in the faith strong, come to us. May we have the old courageous and magnanimous spirit, the manly faith of those willing to do, to dare, if need be, to die for the truth.

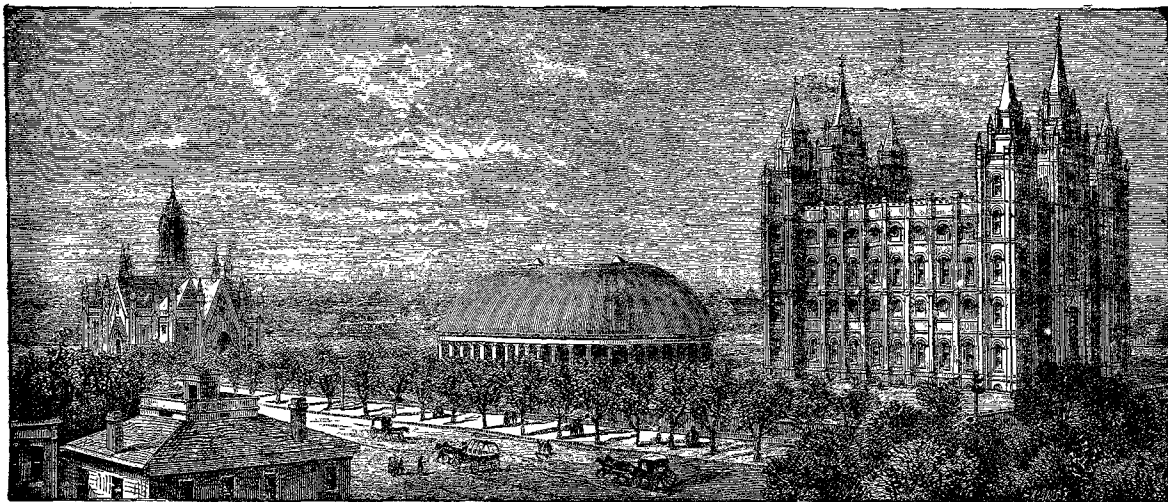


## The Revolt of Young Mormonism

A CRISIS from within is said to be facing the Mormon Church, says the *Literary Digest*. The knocking heard at the door is made by the hands of the youth of Mormonism, but instead of coming as usurpers—as was the case in Ibsen's "Master Builder"—they come as questioners and judges. We are told by Prof. Edgar James Banks that at the last Commencement of the University of Utah, a Mormon student, chosen to represent his class upon the graduation platform, spoke on the subject of "Needed Reform." "He attacked the conservatism of the State and the Mor-

the writings of Abraham while he was in Egypt, called the Book of Abraham, written down by his own hand upon papyrus." In *The Christian Herald*, New York, Professor Banks, who is himself an archæologist, and has explored and studied the ancient remains of the East, writes:—

Accompanying "The Book of Abraham" are several illustrations of the Egyptian documents which Smith pretended to have translated, and which he claims were written by Abraham. They are genuine ancient Egyptian documents, as any scholars familiar with the Egyptian characters may see at a glance. Smith seems to have obtained the documents from a sea captain. The hieroglyphic inscription is very short, but Smith's translation of it covers thirty pages of printed matter. At the time



The Mormon Temple, Salt Lake City, Utah, U. S. A.

mon attitude toward things in general." The regents are said to have gasped, and to have realised that "the old order of things had passed away, and that at last freedom of thought had entered the Mormon world." The faith of the younger element is shaken, so the writer explains, by the discovery that one of the sacred books is spurious. The knowledge of this fact was unwittingly revealed by the elders themselves in giving to Bishop Spalding, of Utah, copies of the "Book of Abraham" to be inspected by Egyptian scholars. This book, according to the words of its preface, claims to be a translation by Joseph Smith "of some ancient records that have fallen into our hands from the catacombs of Egypt;

Smith's translation was made no man could prove that it was not correct, for the hieroglyphs could not then be read; but now they are as easily read by scholars as the page on an English book.

Some two years ago Bishop Spalding, of Utah, persuaded the Mormon leaders that it would be well if Egyptian scholars might be permitted to see the inscriptions, the supposed translation of which is the "Book of Abraham." The leaders of the Mormons, convinced beyond a doubt that Smith's inspired translation was correct, willingly supplied Bishop Spalding with copies of them, and these copies were submitted to several Egyptian scholars for translation. It seemed to the Mormons that the scholars must verify Smith's translation, and thus the world would be convinced of the truth of the book, and all mankind would turn to Mormonism.

But the Mormon elders made a fatal mistake. A glance at the inscriptions convinced the scholars that Smith's translation was purely imaginary. The inscriptions are not upon papyrus, but upon small clay objects, which the ancient Egyptians

placed as cushions beneath the heads of the mummies. They make no mention of Abraham in Egypt; they are merely short prayers to the Egyptian sun-god. These little clay cushions are among the most common of Egyptian antiquities; they may be seen in nearly every museum, or purchased in Cairo by any traveller for a trifling sum. So, instead of verifying Smith's translation, the scholars presented to the world scientific and absolute proof that Joseph Smith was not inspired to translate the inscriptions, that his alleged translation was purely imaginary, and that the "Book of Abraham" was not a translation of the inscriptions at all.

The knowledge of such facts is working like leaven, we read, in the minds of young Mormonism. The Board of Regents of the University of Utah, avers Professor Banks, is "predominantly Mormon," and is "making desperate efforts to check the growth of progress."

Alarmed at the progressive spirit which was creeping into the university, the first step taken by the Board of Regents to combat it was to expel four of the Gentile professors, and to demote two others who seemed to be most responsible for this new freedom of thought. Those who have been expelled are Dr. A. A. Knowlton, the associate professor of physics; Prof. George C. Wise, of the department of modern languages, and the secretary of the faculty; Phil. C. Bing, instructor in English, and Charles W. Snow, also of the English department. They are men whose names would be a credit to the list of the faculty of any university, and their colleagues were amazed at their expulsion. The faculty of a university is the best judge of the value of its members, and has the interest of the institution at heart far more than a board of regents, composed chiefly of politicians and capitalists, and the faculty requested the Board of Regents to explain why the professors had been expelled. The board flatly refused to give an explanation. A committee, consisting chiefly of the alumni of the university, was then appointed by the faculty to investigate the matter. The board refused to recognise the committee or to permit an investigation, asserting that they had not lost confidence in their own judgment and integrity, and that the board must establish its supremacy at whatever cost.

Then fourteen of the professors of the faculty resigned. Among them were some of the oldest and most valuable men. The sympathy of the students was entirely with the faculty. They rebelled, and they, too, demanded an explanation as to why their instructors had been dismissed. At first their demands were ignored; but they were so persistent that the Board of Regents was compelled to issue a public statement to quiet the students. In it a cause for the dismissal of the professors is given, but it is not the real cause. It is as weak a statement as any one would care to see, and the students openly ridiculed it. The statement lies before me as I write. President Kingsbury, speaking for the regents, makes the following excuses for dismissing the professors:—

"I am convinced that Dr. Knowlton has worked against the administration of the university. Dr.

Knowlton has also spoken very disrespectfully of the Board of Regents.

"I am convinced that Professor Wise has spoken in a depreciatory way about the university before his classes, and that he has also spoken in a very uncomplimentary way about the administration."

The Board of Regents, it is alleged, are attempting to replace the fourteen professors who have resigned with Mormons of the old type and "thus to check the growth of the freedom of thought." But—

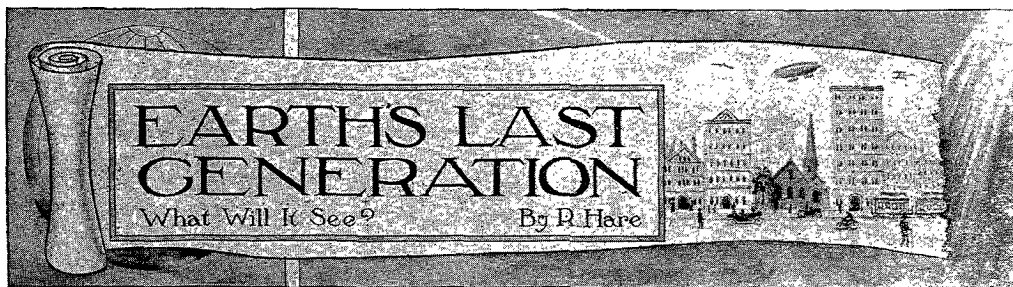
The regents, however, maintain that neither politics nor religion has ever influenced them in any way in making appointments to the faculty. The claim is absurd, and in making it the regents deceive none but themselves. The one open fact, which anyone may clearly see, is that the University of Utah has outgrown Mormonism, and the regents are making a great final effort, regardless of principle or cost, to retain it for their Church.

Lately I have been delivering a series of lectures under the auspices of one of the departments of the University of Utah. None of the conservative Mormons attended the lectures, but the more liberal men were present. At the close of one of the lectures a bright Mormon student accompanied me to the club where I was stopping. He asked about Joseph Smith's translation of the Egyptian inscriptions, for he remembered the discussion of two years ago. He is now a Mormon only in name. A Mormon gentleman, as cultured a man as I have ever met, and whose father and mother were among the followers of Brigham Young, showed me about the temple grounds. He was ashamed of his religion. He blushed whenever reference was made to it. When I asked him about the sources of the sacred Mormon books, he answered, "I do not know," and turned away his head. And he represents the younger generation of Mormons.

Another instance is given of perils attacking the authenticity of that book of faith whose writings are said to be inscribed on leaves of gold:—

Some time ago, the State of Utah appropriated a sum of money to promote the study of American archæology. A museum was established at the university, and at the head of it was placed one of the foremost scholars in the field of American archæology, a man of rare culture and attainments, one of the gentlest and greatest men I have ever met. At first the regents were enthusiastic in their support of the museum, for they believed that the research work among the caves and mounds and cliff-dwellings of the early Indians would yield proof that the "Book of Mormon" was a real history of the American Indians, and that the Indians are one of the lost tribes of Israel, as the "Book of Mormon" represents them to be. But when it was shown that the "Book of Abraham" was merely an imaginary translation of Egyptian hieroglyphs, they realised that investigation in the field of American archæology would surely prove that the "Book of Mormon" had an equally questionable origin. Then they lost interest in the museum, and now they even regret that there is a museum.





### Marvels in Gospel Expansion—No. 4 Man a Worshipping Creature

MAN is by nature a worshipping creature, but in his devotions he has indulged many moods and sought many objectives. Whether as a crouching slave mumbling in the darkness, or an imperial monarch displaying at his incensed shrine the trophies of his victories, man has worshipped, and still continues to worship.

In his wisdom man first left his Creator, then sought after the "Unknown God," but in the foolishness of that wisdom he has failed to find any good.

Many and varied are the objects to which the human mind has, at different times, paid its adoration. Foolish, unreal, and always debasing these objects have been, but withal of such a varied character that fancy cannot but be amused over the catalogue.

In gradations these gods have ranged all the way from little creeping insects up to the gigantic sphinx of Egypt that measures 150 feet in length. All the known elements in earth and sky have been adored. All the characteristics of demons and heroes have been made objects of veneration. The animals of creation and even the fishes of the sea have been worshipped in addition to the countless number of idols formed by human hands.

#### Serpent Worship

Among the many hideous and debasing objects—man has never worshipped anything apart from God that has been elevating—the serpent is one that has claimed a superior place. Through it Satan first tempted man. That creature, hypnotised by the fallen Lucifer, spoke

to man in the language of Eden as a deceiver. And though since then man has hated the serpent, that hatred has often turned to a dreading veneration that has led man to worship the object he feared.

"It is one of the most remarkable triumphs of that 'old serpent the devil,' that he has succeeded in persuading fallen man in every country and every age without exception to adore that reptile form in which he destroyed the happiness of our first parents."—*Book and Its Story*, page 68.

On the way to Canaan the people of Israel were bitten by flying serpents. By divine direction an image was made in brass, reared on a pole, and the suffering who looked lived. This gave Satan an opportunity. Now the serpent had apparently become a life-giver it might surely be worshipped to advantage. Even Israel was deceived, for that "thing of brass" remained with them as an object of worship for over 600 years. 2 Kings 18:4.

The worship of the serpent has been almost as widespread as sun-worship, the most ancient of all forms of idolatry. This will be seen by the following quotation:—

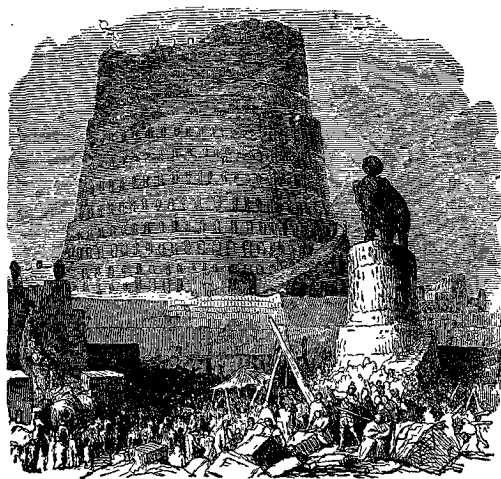
In the temple of Belus at Babylon were worshipped large serpents of silver. In Persia, serpents were considered the governors of the universe. The serpent Calyd was worshipped in Hindustan, as was the serpent Python at Delphos. Under the form of the dragon, the serpent has to this day governed China and Japan; while the serpent worship of Syria and Egypt is shown by all the ancient history of these countries. It entered largely into the mythology of Greece and Rome.—*Book and Its Story*, page 69.

Speaking about the worship of the ancient Druids the same author says: "The worship of the sun became the religion of the Druids. There soon fol-

lowed, as among other nations, the worship of the serpent. The serpent's egg was the Druid's crest, and the actual serpent lay entwined at the foot of their altars."

When first created the serpent was a beautiful winged creature, possessed of charming colours and great wisdom. This enabled Satan to use it so successfully in the work of deception. The name of "serpent" is sometimes applied to Satan, as he is now a degraded and fallen creature. He used the serpent, and it has fallen also. But all worship offered to the serpent is in reality the glorification and worship of that fallen angel.

In the new creation, when all marks of the curse are obliterated, one and only one reminder in nature will be left—the serpent must continue to crawl upon the



The Temple of Belus

earth. All other parts of nature will be fully restored. But while the serpent will lose its poison and its terror, its place will not be regained. Because it loaned itself to Satan as a hypnotic subject, to do his bidding, it must keep its humble place in the dust forever. Isa. 65:25. But the man who loans himself to do the work of Satan, will, because of his greater responsibility and intelligence, go back to the dust itself.

All false worship must finally be obliterated from the kingdom of God. But

first the true must be placed in contrast with that which is false, even to the farthest boundaries of the habitations of men.

Jehovah entrusted the Jewish nation with this work, but they failed because they were too selfish to spend and be spent as missionaries, too selfish to forget self in devotion to God and man.

#### Development of Heathenism

Through the contest between the religion of Jehovah and Satanic counterfeits the ideas of men had been carried on through the primary ages, and the true religion seemed to be lessening rather than gaining. Heathenism had forms and practices that appealed to the vanity and impulse of the human heart. It was adapted to selfishness, and on this plan it worked.

Mighty temples had been reared to many deities. Costly shrines had been devoted to the worship of many gods, and multitudes thronged by the altars of the false and the unholy. Royal patronage had been bestowed, and ceremonies the most enchanting had been devised, by which priests and vestals sought to introduce the occult and the mysterious.

But as a rule these religions remained local and circumscribed by the boundaries of their own lands. With the exception of sun-worship in its many phases, no other false religion has extended far from its own country.

But it was necessary that one religion should extend to all the earth, and talk of the true God to every nation. Each form of religion carries with it its own character, but none of the false religions carried the divine idea. It was, therefore, necessary that God should let man see His character in the heavenly or gospel form, necessary that man should see a demonstration of its superiority over every other religion just to the same extent that the power of God is superior to that of Satan.

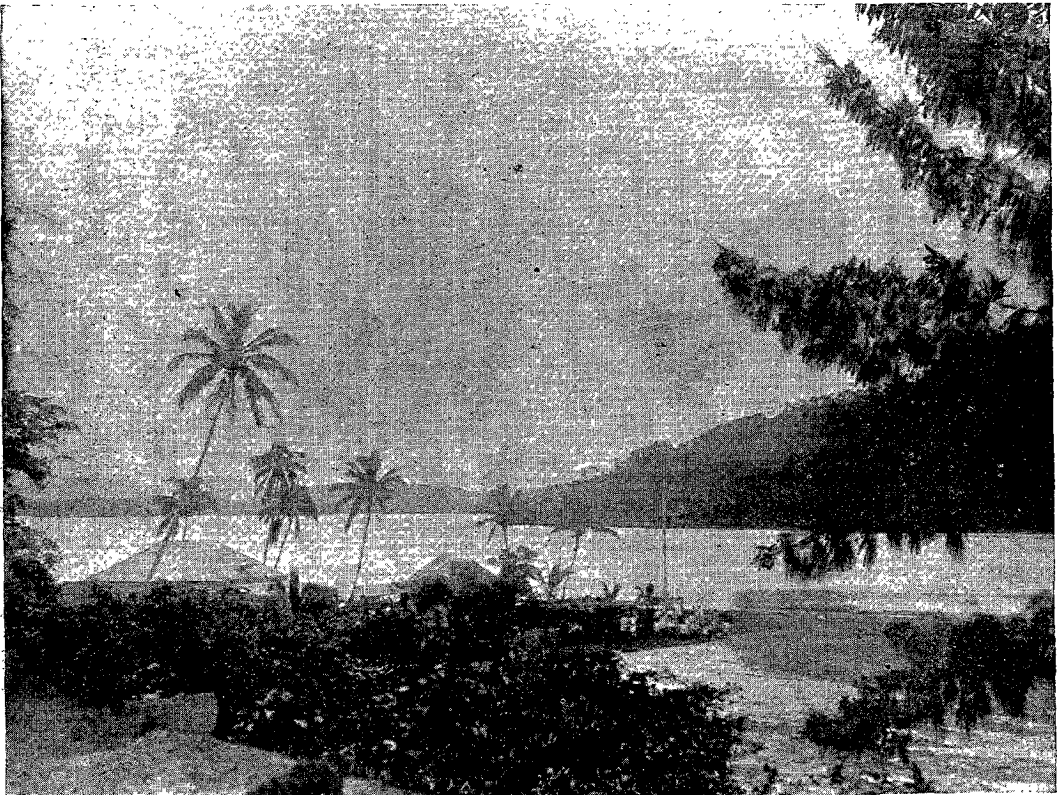
Hence it is that Christ was sent to walk among men as God's representative—a true demonstration of the divine religion. He was the beginning of God's demonstration of superiority. He did not come in greatness, or human splen-

dour, yet the gospel He carried was supreme, and He was not afraid to proclaim its final victory.

#### The Gospel to All the World

Though rejected by His own nation and disowned by His own people, Jesus Christ pledged Himself and all the kingdom of heaven to the daring statement: "This gospel of the kingdom shall be

Latin tongue spoken by 120,000,000 of people, and its power extending; while the Greek language in which the prediction was uttered was fast declining; the world was full of false gods and false religions; Rome with all her national deities protected by law; Athens with her 30,000 gods, and only one altar to the Unknown God; Egypt with her pyramids and her temples and her ritual yet



Tahiti "the Pearl of the Pacific"

preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14.

Never task so great, never possibility so distant, never demonstration so improbable, yet the pronouncement was made without egotism, without question, and without hesitation, in calm certainty of its fulfilment.

Look at the picture that faced the Redeemer when the words of this prediction fell upon the ears of His disciples: A Roman Emperor ruling the world; the

in its splendour; India with Buddhism triumphant; China devoted to Confucius; the sacred fire of Persia still burned, while even Israel, the special and favoured people, had lost their hope. Into this world of idolatry, superstition, and falsehood Christ launched His gospel of the kingdom declaring, "It shall be preached in all the world."

The prospect was not one that would invite such a prediction. Yet from the blue waters of Galilee, from the slopes of Tabor and Olivet, and from the cities of

Palestine the voice was heard in its inaugural declarations concerning the gospel of the kingdom.

But only the "common people heard Him gladly." The rich and great stepped aside, and even in Israel they would not own the "Light of the world." Yet, followed by a few, most of them fishermen, the unconditional statement is made that all nations in the world would yet hear the gospel.

Heathenism, in all its conquests, had carried flame and sword. Through compulsion and cruelty its power was manifested. Mahomet went forth with the Koran and the sword, and for a time it seemed as though the religion of Islam would fill the earth, yet for centuries its diminution has astonished the world.

But with neither flame nor sword, without earthly prestige or worldly honour the gospel must go further than any and all of these religions. It must go to "all the world." Every nation must hear the kingdom-story.

Did Christ speak truly? Did the Prophet "like unto Moses" utter words of wisdom in that most improbable of all predictions? The disciples, animated by the spirit of love and self-forgetfulness seen in the Master, "went everywhere preaching the Word." Britain, Spain, India, and Egypt heard from their lips the message of life. And when Justin Martyr wrote in A.D. 106 he could say, "There is not a nation, Greek or barbarian, among whom prayers and thanksgiving are not offered to the Father and Creator in the name of the crucified Jesus."

But the powers of darkness were roused to mortal combat. A struggle for life began, and the heralds of the cross, with neither sword nor spear for defence, fell thick and fast as the leaves of autumn. The sword passed from the tired hand of heathenism to the "mystery of Iniquity," but it still dripped with the red blood of millions who "loved not their lives unto the death." Restricted, banished, proscribed, and trampled under feet, the gospel maintained the conflict through years of struggle, but it was losing ground and seemed to have reached the point of failure and almost complete annihilation. But, be astonished, O ye heavens, the burning bush is not con-

sumed. For the elect's sake the days were shortened, and from the ashes of an apparently buried faith the prophecy rises again, and now heralds of that gospel-kingdom are in every land.

Two pictures, taken from the *Missionary Review* of recent date, will best answer the question concerning the prediction made by Christ:—

## 1810

Nearly every country in Asia and Africa was closed to the gospel.

The church did not believe in foreign missions.

There were practically no Protestant Christians in heathen lands.

Only one hundred foreign missionaries had been sent out.

The Bible was translated into only sixty-five languages.

Only a few thousands of dollars were given to foreign missions.

There were no medical missionaries.

There were no mission hospitals or orphanages.

There were no unmarried women missionaries, and no organised work for women.

There was no native ministry.

Missionary work was not recognised in American and British colleges.

There were no mission presses or agencies for preparing and distributing Christian literature in non-Christian lands.

## 1910

Practically every nation in the world is open to missionaries.

All evangelical churches are interested in missions. To speak against missions is counted a disgrace and a sign of ignorance.

More than two million Protestant Christians have been gathered in heathen lands—besides all who have died in the faith.

There are nearly 22,000 foreign missionaries in the world.

The Bible has been translated into 500 different languages and dialects.

Total foreign missionary contributions amount to nearly \$25,000,000 [\$5,000,000] annually.

Thousands of medical missionaries in the heathen lands treat 3,000,000 patients a year.

There are 400 mission hospitals and over 500 orphanages and asylums in foreign lands, operated by missionaries.

There are over 6,000 unmarried women missionaries to heathen women and children.

There are about 93,000 native pastors, evangelists, etc., working among their own people.

There are nearly 30,000 schools and colleges conducted by Protestant missionaries in foreign lands.

There are over 160 publishing houses and mission presses, and 400 Christian periodicals on the mission fields.

Thousands of college students are on the mission fields, and thousands are preparing to go.

Let it be remembered that this change has come in during the memory of men who are living to-day. It has been a wonderful achievement, and the end is not yet.

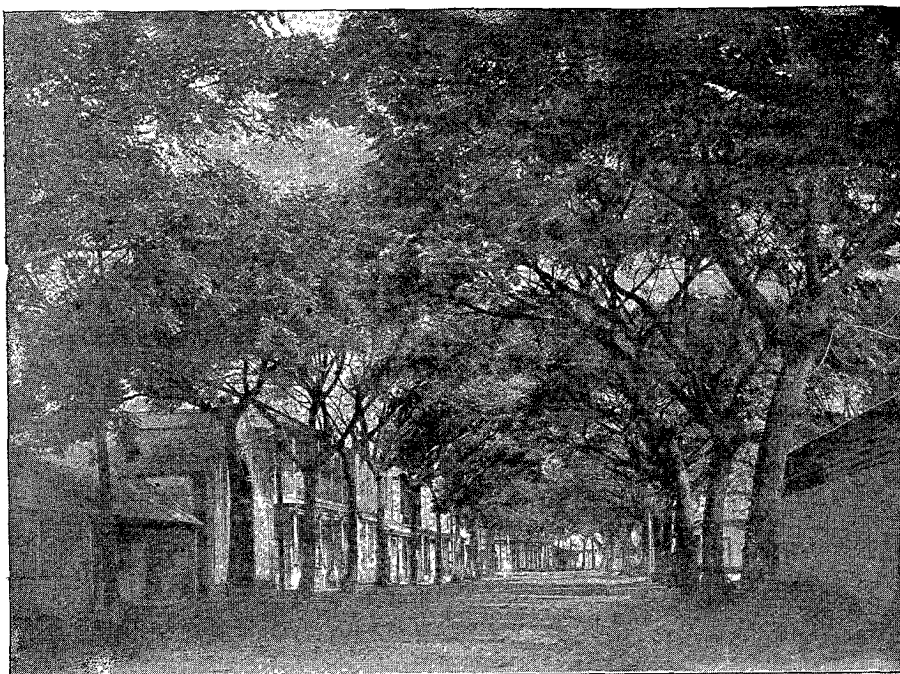
The truth of Christ's prophecy has been demonstrated. Atheism stands astonished at the marvellous vindication. But, reader, with it all the "end" of which Christ spoke is brought within the range of your vision and mine.

Mission work, as we understand it,

The first Mōravian missionaries were sent to Greenland in 1733.

The Baptist ministers of Northampton first began to pray for the spread of "the gospel to the most distant parts of the habitable globe" in 1784.

The first Englishman who became a foreign missionary—William Carey—was born in 1761. He went to India in 1793. In 1800 the first Hindu convert, Krischna Pal, was baptised. He was the author of that sweet hymn—



Street Scene in Papeete, Tahiti

does not date back very far in the world's history. In 1555-6 Richir and Chariter, with twelve others, were sent out by Calvin as missionaries to minister to the Huguenot colonies in Brazil and to labour among the Indians.

The first contribution to missions in England was £100, given by Sir Walter Raleigh to the Virginian Company in the year 1588, for the propagation of the Christian religion in that settlement.

The first English missionary hymn was written by Isaac Watts in 1719—"Jesus Shall Reign Where'er the Sun."

O thou, my soul, forget no more  
The Friend who all thy sorrows bore.

The first missionary to New Zealand, S. Marsdon, went out in 1814.

In 1814 the first Chinese convert, Tsai Ako, was baptised.

The first missionary conference was held at Shanghai, China, in 1877.

Calvert and Watsford went out to Fiji in 1838. In 1835 there was not one Fijian Christian. In 1885 there was not one Fijian heathen in eighty of the inhabited islands of that group. There were 1,100.

churches with 104,000 attendants at public worship.

[1] More than 2,500 years ago Isaiah told of the isles "waiting for His law." Isa. 42:4. But the days of waiting are ended. In 1796 the *Duff*, the first mission vessel, was sent out by the London Missionary Society to the islands of the South Pacific. Six months after, when the vessel anchored at Tahiti, the first gospel hymn was sung in the southern seas.

Jehovah undertook a gigantic task in the work of sending the gospel of the kingdom to all nations. But the marvelous way in which the gospel has gone during the past twenty-five years demonstrates very clearly that He is well able to complete the task. No greater miracle than that of gospel expansion is to be seen on the earth to-day.

### The Kingdom Which Cannot Be Moved—No. 5

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

#### Man the Essential Part of God's Kingdom

THAT man is the essential part of God's kingdom may be gathered from the fact that his fall meant the loss of the kingdom. Man was made in "the image and likeness" of his Creator. A compulsory restoration is impossible without destroying his power of will, one of the great attributes of the divine Being. God will never lower the standard of His kingdom; the original position of man must be regained. He must ever retain an uncoerced will, otherwise the divine image and likeness would not exist. God now waits for the "manifestation of the sons of God" before He restores the kingdom to its original perfection. "For the earnest expectation of the creation waiteth for the manifestation of the sons of God." Rom. 8:19. The transformed mind, the motor power of the soul, the removal of its imperfections by the blood of the everlasting covenant we have seen is "the kingdom within." That kingdom does not exist in the carnal mind. "As a man thinketh in his heart so is he." If the mind is centred on the "things that are made," it is clear that the "kingdom within" does not exist. In the words of the wise man,

"The world is set in their heart so that no man can find out the work that God maketh from the beginning to the end." "God," saith the prophet, "formeth the spirit [the mind] of man within him," but if man will choose material of a temporal and perishable character that spirit must be subject to death. "For to be carnally minded is death. . . . Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8:6-8. The "kingdom within" is a re-creation, it is a re-moulding of the mind after the divine pattern. It is not made up of the "things that are made." The character of the worldly mind corresponds to the character of the four worldly kingdoms of Dan. 2. It is made up of gold, silver, brass, iron, worldly possessions. Everything of a spiritual nature is kept in the background, and only used for the furtherance of the carnal and worldly being. "The kingdom within" is the mind moulded after the principles of heaven. "And," says the apostle, "be not conformed to this world [the things that are made]: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

The body cannot develop and increase in strength without food and exercise; neither can the mind develop a spiritual nature and power without corresponding food. The marginal reading of "to be spiritually minded is life and peace" is very expressive. It reads, "The minding of the Spirit is life and peace." Referring to the chapter from which our subject is taken we read the admonition that we are to look "unto Jesus the author and finisher of our faith," or in the words of that same Jesus we are to partake of "the bread which cometh down from heaven, that a man may eat thereof, and not die." "I am the living bread which cometh down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world. . . . Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." In explanation to the astonished Jews Christ



explains, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6: 50, 51, 53, 63.

The "Living Bread" is given for "the life of the world," for every life which naturally is constituted by "the things that are made," and the result is, when the gracious offer is accepted in faith, a "new birth," a creation of the Almighty. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3: 6.

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 10. "The kingdom within" is thus a creation of God. It is not constituted of the things that perish, of "the things that are made," but of the "bread of heaven," of the principles of the heavenly kingdom. It is the transformed mind subject to the law of God, "the law of the Spirit of life in Christ Jesus," the law of truth and righteousness, the law that is indelibly fixed in the heart by the provisions of the new covenant. "For this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Heb. 8: 10.

The "good works," those which can only result from the "kingdom within," and are spoken of as the "fruit of the Spirit," were "before ordained that we should walk in them." That predestination (purpose of God) existed from the beginning, from the time of the creation of the "first dominion,"—"the kingdom of God" before it was contaminated by disobedience and disloyalty to the One who brought it into existence. Those that will inherit that kingdom will be a people of whom it can truly be said, "In their mouth was found no guile: for they are without fault before the throne of God." "A glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." This is the "ordination" the "predestination" for every soul who will inherit the kingdom of God. Those who are not willing to be transformed, to have the kingdom developed within, will be

gathered up in "bundles" as "tares." "For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Matt. 4: 1. "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13: 57, 38.

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"It is one thing for a man to have right beliefs; it is quite another for him to have these beliefs control his life."

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THE greater men are the humbler they are, because they can conceive of a greatness beyond attainment.—*E. Gibson.*

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THE Bible, as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators, copyists, and printers (is) the very Word of God, and consequently wholly without error.—*General Assembly of the Presbyterian Church of America, 1893.*

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"It is my belief," says a well known missionary, "that two hundred men—yes, one hundred men—of pure heart, unselfish motive, and unwavering faith in the integrity, omnipotence, love, and present-day working of the living God, could, through intercession, usher in an era like unto that vital age, the age of Apostolic Christianity."

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DR. MAIN, the eminent English missionary physician of Hangchow, China, gives a unique list of desirable qualifications for a missionary: Adaptability, getonability, constructability, aimability (not amiability), linguisticability, respectability, spiritualability, stickability—eight "abilities" which he illustrates admirably in his own life and work.



### THE WASHERWOMAN

In a very humble cot,  
In a rather quiet spot,  
In the suds and in the soap,  
Worked a woman full of hope;  
Working, singing, all alone,  
In a sort of undertone,  
"With a Saviour for a friend,  
He will keep me to the end."

Just a trifle lonesome she,  
Just as poor as poor could be,  
But her spirits always rose  
Like the bubbles in the clothes,  
And though widowed and alone,  
Cheered her with the monotone  
Of a Saviour and a friend  
Who would keep her to the end.

Human hopes and human creeds  
Have their root in human needs:  
And I would not wish to strip  
From that washerwoman's lip  
Any song that she can sing,  
Any hope that song can bring,  
For a woman has a Friend  
Who will keep her to the end.

—Selected.

### In the High Tree

I DON'T need to be careful. It may hurt other fellows, but it can't hurt me. I'm so strong there's not the least danger."

No matter what George said it about. There are a score of things about which a boy may say it, a pretty good fellow, too, who means well in everything. But grandfather sighed as he heard it, and when they were alone that evening he said soberly: "George, did I ever tell you about my little sister Jessie?"

"Aunt Jessie? The one who was lame and had to lie in bed all the time and was so pretty and sweet?"

"Yes, that very one. She was as pretty as a picture, and one of the dearest girls that ever lived. When she was a little thing I used to be so proud of her. I can see her yet, with her blue eyes just

full of fun and the yellow curls blowing around her face. I was just two years older than she was, and she thought there was nobody like me. I really believe that to her I was the most wonderful boy that ever lived. She was perfectly happy if she could follow me around and do whatever I did. But I was a daring youngster and did many things that were not at all safe for a little girl to do. I used to scold her sometimes for trying, but I never thought of being careful. 'It won't hurt me, and she ought not to try it,' I argued."

George looked conscious, but grandfather did not glance his way.

"One evening—it was sunset, and I can remember how the red rays shone on Jessie's curls as she danced about—I took a notion to see how far I could climb up into the top of what we called the high tree in the pasture. It was sixty feet or more tall, and rather easy to climb. 'You stay behind,' I said to Jessie grandly when I saw her preparing to follow me. 'It's not safe for you.' I never looked back to see whether she did it, I was so intent on my own climbing. Up and up I went into the top branches, where the wind rocked me like a cradle. 'Look, look!' I cried to Jessie, on the ground, as I thought. 'See how high I am!' But Jessie wasn't on the ground. She had climbed up after me. And now as she tipped up her head to look back at my call she lost her balance and fell crashing to the ground. I scrambled down a great deal quicker than I went up, but it seemed to take an endless time. I was frightened; but I had several times fallen from a tree, and it had not hurt me. 'You're not hurt much, are you, Jess?' I cried anxiously, a little reassured that she did not cry out. But I was not reassured when I saw how still she lay in a motionless little heap. I ran for father, screaming out, and he ran to the tree, followed by my mother and all my older brothers and sisters. When I saw father's face as he bent over Jessie I began to cry. 'Is she dead?' I cried. 'I don't know. Get the doctor.' He came with the greatest haste, and he was the first of many doctors who came to our home to see Jessie. But she never walked again, in spite of all they could do. She lay from morning till night and from

night till morning, so sweet and white and patient, with never a reproach. 'It was my fault,' she said. 'Brother told me not to climb up after him.' But I always felt that it was nobody's fault but mine, and through all the years of her suffering——"

Grandfather broke off abruptly. George knew somehow that he couldn't bear to say any more and that he wanted to be alone. He slipped off without a word, and grandfather knew the lesson had gone straight home."—*Christian Advocate*.

## How Freddy Found a Hen's Nest

A True Story

Oswald Swarbrick

"FREDDY," said his mother one day, "the speckled hen is laying away somewhere, I wish you would try to find her nest for me." Freddy was fond of his mother, and was always ready to do her bidding. He was also fond of eggs, and thought hunting for them was great fun.

Specky was a knowing hen, and Freddy soon found that it was no use trying to follow her to her nest. When she saw that she was being watched she just walked up and down, picking in the grass. When Freddy got tired and turned his back, away she would slip, and a few minutes later he would hear her cackling in the scrub. Off would rush Freddy, only to meet Specky coming out of the scrub looking very pleased with herself.

Not to be beaten, he went all through the scrub patch, and looked in and out of every bush and tussock, but it seemed all to no purpose.

Often when he was scrambling and scratching himself, and feeling quite out of patience with everything, and with Specky in particular, he would hear her cackle quite close to him. When he got to where she was, she would be still cackling, but a search around left Freddy more puzzled than ever.

One day after another passed in this way, and the boy was beginning to think that the hen would beat him after all. He went out again for "just one more try," as he said, but soon got tired out, and sat on the ground to rest and think. He said to himself, "Well, if I

don't know where this nest is, I am sure that God does. He knows how much I want to find it, so I will ask Him to show me where it is. He says we have only to ask and we shall receive, and a lot more that I don't remember, so I will ask Him." He knelt down and asked God to show him where Specky was laying, for he had looked for her nest all he could, and now he wanted God to help him find it.

Freddy had scarcely finished when something happened which gave him quite a start, and what do you think it was? From close beside him he heard a loud cackle-cackle, cackle-cackle and, turning his head, there was old Specky making all the noise she could and walking slowly away.

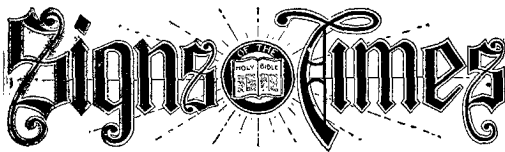
"Now that is puzzling," he thought, "wherever has she come from." There were no bushes near where she could have been hiding, yet she must have come from somewhere, of that he was sure. Still staring about him, he at last saw a hole going into the ground which he had not noticed before. It was but a small hole at the top, not quite the size of the crown of his hat, and went slantways into the ground. It looked dark inside, but he thought he could see something white at the end. Reaching in his arm Freddy gave a shout of joy when he felt, not something to bite him, as he was half afraid, but *eggs*, and a whole nest full of them.

Freddy was so full of joy and thankfulness for having had an answer to his prayer so soon that he just shut his eyes and lay still.

We can be sure that God was listening to what was in his heart, and that Freddy had learned his first lesson in faith. The Bible says that according to our faith so shall it be unto us.

Freddy is grown up now, and has learned to love and trust the God whom he never doubts heard and answered his first prayer of faith when he was a boy of nine years old.

YOU cannot run away from a weakness; you must some time fight it out or perish; and if that be so, why not now, and where you stand?—*Robert Louis Stevenson*.



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"FARM produce costs more than it used to."  
"Yes," replied the farmer. "When a farmer is supposed to know the botanical name of what he's raisin' an' the zoological name of the insect that eats it, and the chemical name of what will kill it, somebody's got to pay."

It is commonly believed that the use of iron commenced in either Africa or Asia. Meteoric iron was known in Egypt in remote antiquity, but no doubt it was worked as flints were worked, by cutting or chipping, and was not smelted. It was not worked in Egypt until the ninth century before the Christian era, or in Libya until 450 B.C.; the Semites adopted its use still later. In China iron ore is first mentioned in 400 B.C. Bronze weapons were employed in China until A.D. 100, and in Japan until A.D. 700.

THE navy's shovel, which in this war of entrenchments is as mighty as the sword, is not without its romance. When the Liverpool-Manchester line was being cut eighty years ago, it occurred to one of the workmen that the heavy square-bladed spades then in use could be plied more easily if the corners were rounded off. He suggested this to the contractor, who scoffed. Clinging to his idea, however, the navy induced an ironmonger to make him a

dozen spades to his specification, and persuaded a master to give them a trial. Within a week came reports of the men fighting for the possession of those shovels. An agreement was made between contractor, manufacturer and inventor, a patent obtained, and the observant navy died a wealthy man.

## Notice

THE annual meeting of the Signs Publishing Company, Limited, will be held at the office of the Australasian Union Conference, Wahroonga, New South Wales, on October 25, 1915, at 2 p.m., for the purpose of presenting the annual balance sheet of the Company; to appoint an auditor; elect the board of management; and also to transact any other business that may properly come before the meeting.

J. M. JOHANSON,  
Manager.

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# A Solemn Appeal

**T**HE time in which we live is also an age of wickedness. Crime, murder, suicide, divorce, the struggle between capital and labour, and the world's preparation for its Armageddon, all unite in declaring the parallel pictured by Christ to be a reality. We are now in the antitypical 'Days of Noah.' The social impurity, the defilement of youth, the corruption of age, the licensed prostitution of the cities, and the "white slave traffic" of the nations, have again combined to shade the picture of social life with all the historic outlines of the days of Noah. Surely it is time that the voice of warning was heard in the land. The day of earth's "desperate sorrow" approaches, and evil men and seducers wax worse and worse, deceiving and being deceived, in hurried preparation for the harvest of evil!"

"Parents, teachers, ministers, and all who love God and humanity, must carry a largely increased responsibility in this crisis-hour. None should fail to take up the warning that this little volume presents. Fathers and mothers, the life and character of your children, their welfare here and hereafter, are all at stake in this question, and it demands your attention."

The above extracts are taken from the preface to one of our latest publications, entitled:—

## "A SOLEMN APPEAL"

*By Mrs. E. G. White*

In the first chapter, "An Appeal to Mothers," the writer says,

"My apology for addressing mothers on this subject is, that I am a mother, and feel alarmed for those children and youth who by solitary vice are ruining themselves for this world, and for that which is to come. Let us closely inquire into this subject from a physical, mental, and moral point of view."

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# An Important Question **ANSWERED**



WHEN the disciples inquired "What shall be the sign of Thy coming, and of the end of the world?" Jesus did not reprove them for inquiring into this matter, nor tell them that there were to be no signs, and that nothing could be known with reference to these things, but He answered their question in the most definite manner.

Christ's great prophecy of His own second coming, and the signs of the times are clearly pointed out in a volume entitled:

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