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ONE
PENNY

The Outlook

THE ROMeward DRIFT.

In the history of the world the development of the papal theocracy is unique. It is something

querors as their ostensible means of achieving it fell below theirs. To build such a fabric of dominion upon the gospel, every line of which repudiates and condemns it! to impose it upon the world without an army and without a fleet! to bow the necks not of

wonderful. But while Rome marched triumphantly onward, behind her we behold "the wreck of nations, and the ashes of literature, of liberty, and of civilisation."

Perhaps one will say the pontifical supremacy of the pope



PALM TREES.

The righteous shall flourish like the palm tree. He shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: He is my rock, and there is no unrighteousness in Him." Psa. 92: 12-15.

out of the ordinary course, and for worldly wisdom the popes were certainly the ablest of rulers. "Their enterprise soared as high above the vastest scheme of other potentates and con-

ignorant peoples only, but of mighty potentates to it! nay, to persuade the latter to assist in establishing a power which they could hardly but foresee would crush themselves," is something

is a thing of the past, and, therefore, does not concern us, for to-day we enjoy the heritage of the Reformation, civil and religious liberty. With this idea many are reposing, feeling that their liber-

ties are perfectly secure. But the master-mind that controlled the development of the Papacy has lost none of its cunning, and time will reveal the part it is playing again in the affairs of the nations.

In the thirteenth chapter of the book of Revelation is brought to view a power which is fiercely opposed to the church of God. "It was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." Rev. 13 : 7.

From whence did this ruler get this power? The apostle says, "The dragon gave him his power, and his seat, and great authority." Verse 2. Who is the dragon?—"The great dragon was cast out, that old serpent, called the devil, and Satan." Rev. 12 : 9. As John viewed this power which was worshipped by all whose names are not written in the Lamb's book of life (Rev. 13 : 8), he saw that it received a deadly wound, which afterwards was healed again. Verse 3. We have not sufficient space to enter into the minute details of the prophecy, and mark their fulfilment in a brief article. Those who desire to study this subject closely would find profit in reading "Thoughts on Daniel and the Revelation," in which is given a verse by verse exposition of these prophecies. A few thoughts, however, may be necessary here.

The deadly wound was inflicted on the Papacy when the Pope Pius VI. was taken a prisoner by the French General, Berthier, in 1798. By the French government the pope was stripped of both his civil and ecclesiastical power. Shortly afterwards, however, a new pope was elected, and the Papacy re-established. Again, this power was given "a mouth speaking great things." Rev. 13 : 5. The arrogant claims of the Papacy are too well known to require repetition. Pope Innocent III. affirmed "that the pontifical authority so much exceeded the royal power as the sun doth the moon." He claimed that God had set him "over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down." Pope Boniface VIII. said: "We declare, define, pronounce it to be necessary to salvation for every

human creature to be subject to the Roman Pontiff." What a travesty on the religion of Jesus Christ! The popes claim to be the successors of Peter, but how different their teaching is to that of the apostle himself. Under the inspiration of the Holy Spirit, Peter said of Christ, "There is none other name under heaven given among men, whereby we must be saved." Peter evidently knew nothing of the claims of popery.

To revert to our subject once more, it will be remembered the apostle saw "that the deadly wound was healed, and that all the world wondered after the beast." Verse 3.

It is a matter of much moment to the whole world that the head that was once wounded is now rearing itself again to a position of eminence. The King of England and the Emperor of Germany, each the head of a state church, claiming to be Protestant, have recently honoured the Pope of Rome with a visit. On our last page we publish an article showing how Catholics view these approaches of Protestants towards Rome. The German historian, Dr. Kolde, writing on this subject says:—

Few people, and only those who have studied recent events in the light of history, have any idea of the abnormal advances made by the Roman Catholic Church in the last decades, more particularly in the world of politics, and in the conquest of new areas of thought. It is not a pleasant study for Protestants, but it is a fact which cannot be denied that not since the time of Innocent III. has the papal system been attended with such power and glory as at the present time. It is not the Roman Catholic princes, but the Protestant, who are endeavouring to outdo each other in doing honour to the cunning, wise man who now occupies the Vatican, though he has repeatedly called the Reformation a "nuisance."

After referring to the vast number of religious orders which have sprung up in the German Empire, the political power which is passing into the hands of Roman Catholics, the recognition by the great Powers of the Curia as a political power on equal footing with themselves, the writer concludes with these significant words:—

Humanly speaking, the Roman Catholic Church is destined to accomplish even more notable victories in the twentieth century.

Are we going to repeat the history of the past? Are the na-

tions once more to lie prostrate at the feet of the Roman Church? Passing events indicate a movement in that direction, and, furthermore, the apostle tells us of the rise of a power in the world that would "cause the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13 : 12. Against this world-wide movement a message from God is sounding in clarion tones: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture [of mercy] into the cup of His indignation." Rev. 14 : 9, 10.

This universal recognition of the papal power, together with the great message of warning against worshipping either the beast or his image, constitutes one of the great signs that we are now living in the closing years of this earth's history.

In the midst of this controversy John saw a people of whom it was said:—

"Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Verse 12. Those who overcame the temptation to worship the beast and his image were seen standing "on the sea of glass, having the harps of God." Rev. 15 : 2. But upon those who are deceived by the pomp and power, outward show and display of the apostate power, are poured out the seven last plagues. Rev. 16 : 1, 2.

Following this great controversy between the people who "keep the commandments of God and the faith of Jesus" and the world-power, which "had two horns like a lamb, and spake like a dragon" (Rev. 13 : 11), a scene was presented to John of surpassing splendour.

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14 : 14.

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

"Few in number, little flock,
Safe beneath your guardian Rock,
Fear not, arm you for the fight,
God will bless you with His might."

- OUR -
CORRESPONDENTS

COME UNTO ME.

Of all our Saviour's tender promises,
It seems to me the sweetest one is this—
Sweeter than balm to souls with sin oppressed—

"Come unto Me, and I will give you rest!"

"Come unto Me," He whispers as He stands,
And shows the nail prints in His bleeding hands.

"O weary sinner! come and be My guest.
Come unto Me, and taste of heavenly rest."

"Come unto Me!" O words divinely sweet!

My soul remembers, and my lips repeat,
The promise of the love that follows me
Through life, through death, and all eternity!

—Eben E. Reaford.

HOW GOD SPEAKS TO MEN.

BY MRS. E. G. WHITE.

The poet and the naturalist have many things to say about nature; but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he recognises his Father's handiwork, and perceives His love in flower, and shrub, and tree. No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression of God's love to man.

God speaks to us through His providential workings, and through the influence of His Spirit upon the heart. In our circumstances and surroundings, in the changes daily taking place around us, we may find precious lessons, if our hearts are but open to discern them. The psalmist, tracing the work of God's providence, says, "The earth is full of the goodness of the Lord." "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of Jehovah."

God speaks to us in His word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great

work of redemption. Here is open before us the history of patriarchs and prophets and other holy men of old. They were men "subject to like passions as we are." We see how they struggled through discouragements like our own, how they fell under temptation as we have done, and yet took heart again and conquered through the grace of God; and beholding we are encouraged in our striving after righteousness. As we read of the precious experiences granted them, of the light and love and blessing it was theirs to enjoy, and of the work they wrought through the grace given them, the spirit that inspired them kindles a flame of holy emulation in our hearts, and a desire to be like them in character,—like them to walk with God.

Jesus said of the Old Testament Scriptures,—and how much more is it true of the New,— "They are they which testify of Me," the Redeemer, Him in whom our hopes of eternal life are centred. Yes, the whole Bible tells of Christ. From the first record of creation,—for "without Him was not anything made that was made."—to the closing promise, "Behold, I come quickly," we are reading of His works and listening to His voice. If you would become acquainted with the Saviour, study the Holy Scriptures.

Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. Jesus declares, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." And He explains Himself by saying, "The words that I speak unto you, they are spirit, and they are life." Our bodies are built up from what we eat and drink; and as in the natural economy, so in the spiritual economy: it is what we meditate upon that will give tone and strength to our spiritual nature.

The religion of Christ can go through the den of lions; it will pass unharmed through the fire, but it cannot endure contamination with the world. When love for Christ is mixed with love for the world, it loses its power and becomes worthless.

RELATION OF IMMORTALITY TO THE RESURRECTION.

BY A. T. JONES.

The second point that the apostle Paul makes in 1 Cor. 15 is in verse 32: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." On this nothing can be better than to present Dr. Adam Clarke's comment upon this same passage. He says (and the italics are his):—

I believe the common method of pointing this verse is erroneous; I propose to read it thus: "If, after the manner of men, I have fought with beasts at Ephesus, what doth it advantage me? If the dead rise not, let us eat and drink; for to-morrow we die." What the apostle says here is a regular and legitimate conclusion from the doctrine that *there is no resurrection*; for if there be no resurrection, then there can be no judgment—no future state of rewards and punishments; why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink, take all the pleasure we can; for to-morrow we die, and there is an end of us forever.

That is sound exegesis, and a just comment upon the words of the apostle. As we have shown, that is the point of Paul's argument throughout, and it is the thought of the whole Bible upon this subject. But if the soul be immortal, neither Dr. Clarke's comment nor Paul's argument is sound. For if the soul be immortal, whensoever it may be that we die, that is not the "end of us forever," resurrection or no resurrection. By this it is plain that the doctrine of the immortality of the soul nullifies the plainest propositions of Scripture, and is therefore false.

This view fully explains the query which Dr. Clarke propounds in his remarks at the close of his comments on 1 Corinthians 15. He says:—

One remark I cannot help making: the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! . . . There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"

From the doctor's insertion of exclamation points and his query,

"How is this?" it would appear that he was surprised that it should be so. It is indeed surprising that it should be so. But it is easily enough explained. The fact is that the doctrine of the immortality of the soul has become so all-pervading "in the present system of preaching" that there is no room for the doctrine of the resurrection of the dead. If the doctrine of the immortality of the soul be true, then the doctrine of the resurrection is indeed of no consequence. If that doctrine be true, then all need of laying stress upon the gospel doctrine of the resurrection of the dead is destroyed. And although "the apostles were continually insisting on" the doctrine of the resurrection of the dead, and although there is "not a doctrine of the gospel upon which more stress is laid," yet it is through the insidious deceptive influence of the doctrine of the immortality of the soul that the preachers of the present day "seldom mention it," and that in the present system of preaching there is indeed "not a doctrine that is treated with more neglect," and nothing is needed to show more plainly than does this the irreconcilable antagonism between the truth of God and the doctrine of the immortality of the soul.

THE RESURRECTION A BIBLE DOCTRINE.

Paul continues his argument in verse 36, "That which thou sowest is not quickened, except it die." To quicken is "to make alive." What Paul says, therefore, is, "That which thou sowest is not made alive except it die." That this is spoken directly of man and his resurrection, is evident from verses 42-44, "It is sown a natural body," etc. Now the doctrine of the immortality of the soul is that the body properly has no life, that it is not the real man, but that the soul is the real, living, sentient man, that it is that about man which alone possesses real life. In other words, the body is only the house in which the real man lives. The real "I," the soul, dwells within the body, and death is simply the separation of the soul from the body. Death breaks down the house, and lets the occupant free.

According to this doctrine, there is no such thing as death, because

the body properly has no life, consequently it does not die, and the soul—the real man—is immortal, and it cannot die; therefore, there is in reality no such thing as death. If this be true, there is not only no such thing as death, but there is, likewise, no such thing as a resurrection of the dead; for upon the apostle's premise that "that which thou sowest is not quickened [made alive] except it die," it follows that, as the body, having no life, does not die, it cannot be quickened (raised from the dead); and as the soul does not die, it cannot be raised from the dead; consequently, there is no such thing as a resurrection of the dead.

Therefore it stands proved to a demonstration that the doctrine of the immortality of the soul is utterly subversive of the doctrine of the resurrection of the dead. But the resurrection of the dead is a Bible doctrine; it is the very truth of God. So then it is plain that the doctrine of the immortality of the soul is subversive of the truth of God, and is therefore false, deceptive, and destructive.

In a future article we will show the relation of the doctrine of the immortality of the soul to the second coming of Christ.

CROSS-BEARING.

"And He, bearing His cross, went forth."

Go as the Lord went, bearing your cross. Bearing it. Don't drag it. The weight of a burden depends very much on how you carry it. If you drag it on the ground you add friction to weight. Don't let the cross become a drag. Take it up cheerfully. It is not meant either to hinder or crush you. Some men let trouble blight their whole lives. You remember how one of Dickens's characters was disappointed on her wedding-day, and closed the shutters of her room and lived away from the light of the sun for the rest of her life. We do not go so far as that, but many people close the shutters of their heart, and live forever after in solitary gloom.

No bereavement ought to shadow a whole life. No loss ought to take all the joy of existence from us. Grief is not to become a tyrant. Bear your cross

cheerfully. And bear it uncomplainingly. Some people are always calling attention to their cross. You are not with them five minutes before you know all about it—how heavy it is, how big, how long they have carried it. If they have an invalid to wait upon, if their health is poor, if business is trying, if the children are troublesome, the old tale is told with sickening repetition. The cross is brought out on every conceivable occasion. And after all, it is not such a very big cross.

And there are other people, and you may go and see them again and again, and you never know that they have a cross at all; you may even live with them and not discover it, and yet the shadow lies heavy across their lives. Turn the cross into a sceptre. Let the chains become an ornament. Let the marks of suffering become the marks of the Lord Jesus Christ. Cast the tree of God's will into your bitter waters of Marah, so that they may become sweet.

Here is your cross. What are you going to do with it? Try to escape, grumble, let it crush you, drag it wearily along? Take it up and go forth bearing it as Christ did long years ago for you. For that gracious figure, no longer frail and lowly, but glorious now and strong in power, still moves on in front of us and cries, "If any man will come after Me, let him deny himself, and take up his cross and follow Me."—*E. E. Clea.*

WHAT IT MEANS.

The coming of the Lord means the close of probation, the great judgment day, the conflagration of the earth, and the final doom of the impenitent, which are events of the most startling importance. If at midnight I see my neighbour's house on fire, while the inmates are unconscious of the impending danger, duty demands that I should warn them. And to convince my neighbour that I am not jesting, my actions and words must show that I am terribly in earnest, and that I realise the danger to life and property. At such a time, who would think of leisurely going to the house, and of

indifferently or jokingly telling him that it might be well to get up and see if his house was not in danger? No; there would be a stir. So it should be in divine things. If we wish to convince others of the solemn truths for our times, we must show by our talk, our actions, and our self-sacrifice, that they are divine realities to us, and not held simply as theories.—*Selected.*

GOD IN ALL.

All scenes alike engaging prove
To souls impressed with sacred love.
Where'er they dwell, they dwell in Thee,
In heaven, in earth, or on the sea.

To me remains nor place, nor time,
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.

While place we seek, or place we shun,
The soul finds happiness in none,
But with my God to guide the way
'Tis equal joy to go or stay.

Could I be cast where Thou art not,
That were, indeed, a dreadful lot,
But regions none remote I call,
Secure of finding God in all."

—*Madam Guyon.*

**"OUR FRIEND . . .
SLEEPETH."**

BY W. W. PRESCOTT.

There is hardly a family without its absent member. There are few homes in which the roll can be called and all answer, "Here." In our family circles there are voices and faces, which live only in the memory. We still have a vivid recollection of the closed eyes, the folded hands, the hush in the household, the solemn service, and the last journey to the quiet resting place.

"Asleep in Jesus! blessed sleep
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

"Asleep," Yes, that is the word. And then we recall the words of the Master, "Our friend Lazarus sleepeth." And again, "Weep not; for she is not dead, but sleepeth." And linked with these statements come the helpful words, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Ah, there is hope for us;

not simply a longing desire, but a well-grounded hope. We shall meet them again. It will only be a little while.

When we face death, we learn the quality of our Christianity. Faith in the work of Jesus for us robs death of its dread. Our Saviour has delivered us who, otherwise, through fear of death would all our lifetime have been subject to bondage. He has conquered him that had the power of death. He has "abolished death, and brought life and immortality to light through the gospel." He has the keys of death and of hades. He who believes this has the victory over death. He cannot be holden of it. He falls asleep, himself, or he lays away loved ones, with the full confidence that "the dead shall hear the voice of the Son of God: and they that hear shall live." And this hope lights up the valley of the shadow of death.

By His work on our behalf Jesus has changed death into a sleep. Both the living and the sleeping are in His care. The homes of the living and the resting-places of the sleeping are known to Him. And so "whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived again, that He might be Lord of both the dead and the living." In His death and resurrection is our hope, whether we wake or whether we sleep; for the power that can keep us from sin while we live, can bring us forth from the land of the enemy. "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

To the heart of every mourner we would speak words of comfort. Our Father knows all about our sorrow. Jesus has wept with us. "His grief [at the death of Lazarus] was not alone because of the scene before Him. The weight of the grief of ages was upon His soul, and, looking down the years that were to come, He saw the suffering, and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands. The woes of the sinful race were

heavy on His soul, and the fountain of His tears was broken up, as He longed to relieve all their distress." Bereaved mother, Jesus wept with you. Sorrowing husband, Jesus wept with you. Lonely widow, Jesus wept with you. Ah, the Divine Sufferer suffers with us in all our suffering. This is Divine sympathy.

How cheering is the thought of the great re-union, which is now so near at hand!

"When the weary ones we love
To the silent land remove,
Though the earth seems poor and waste,
All our life-joy overcast,—
Hush! be every murmur dumb;
It is only—'Till He come."

This is the Christian's hope. And the time is so short that we may wait with courage. To-day we are parted, but we shall meet again when Jesus comes. Take heart, O troubled one. "Soon will the Master come."

"Love to Jesus will be manifested in a desire to work as He worked for the blessing and uplifting of humanity."

"Selfishness is death. No organ of the body could live, should it confine its service to itself. The heart, failing to send its life-blood to the hand and the head, would quickly lose its power. As our life-blood, so is the love of Christ diffused through every part of His mystical body. We are members one of another, and the soul that refuses to impart will perish."

"Those to whom the message of truth is spoken, seldom ask, 'Is it true?' but, 'By whom is it advocated?' Multitudes estimate it by the numbers who accept it; and the question is still asked, 'Have any of the learned men or religious leaders believed?' Men are no more favourable to real godliness now than in the days of Christ. They are just as intently seeking earthly good, to the neglect of eternal riches; and it is not an argument against the truth, that large numbers are not ready to accept it, or that it is not received by the world's great men, or even by the religious leaders."

World-Wide Field

WESLEY BI-CENTENARY.

In Melbourne at the Town Hall, a large and enthusiastic meeting was held June 29, to celebrate the life and work of John Wesley. This meeting was but one of similar gatherings in all parts of the world. One special feature on the occasion referred to was the singing of several of Wesley's most popular hymns. These were so well known, that, though a choir of five hundred voices led the singing, the whole audience was practically one vast choir of four or five thousand voices, and the heartiness of the singing was magnetic in its influence on the people assembled.

A brief biographical sketch of the great preacher's life was given by the President of the Methodist Conference, in which it was stated that—

When John Wesley was converted he began to grow. Before his conversion he thought himself a priest; afterwards he became a preacher. Before he became a preacher he was a ritualistic sacramentarian; after his conversion he learned what was the true meaning of the sacrament. Before his conversion he longed for a settled parish; afterwards he became an itinerant preacher.

John Wesley's life was simply the carrying into effect of two of the Master's greatest monosyllables, "Come," and "Go." In his life, as in every other where the individual is truly converted, the disciple will be ready to go as well as to come at his Master's bidding.

The Wesleys and Whitefield appeared as light-bearers for God in a time of great spiritual darkness. The people of England had lapsed into a state of great spiritual declension. The clergy were absorbed in the study of "natural religion;" the higher classes had no reverence for piety, while those of the lower class were ignorant and vicious. Justification by faith, the corner-stone of the Reformation, had given place to justification by works.

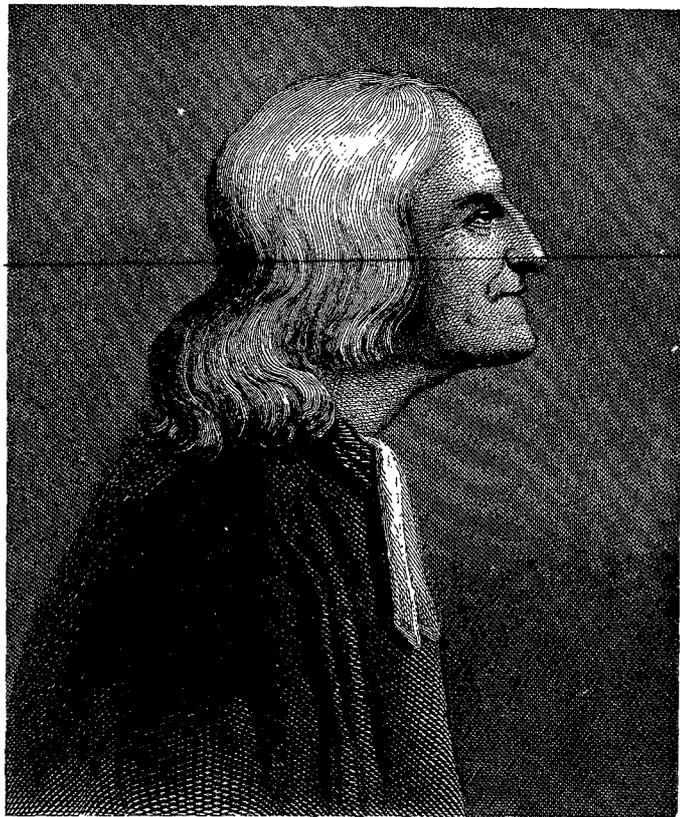
Fortunately for John and Charles Wesley they were thrown

in company with a company of Moravian missionaries while on a voyage to America. After his arrival John Wesley abode for some time with the Moravians, and was deeply impressed by their Christian deportment. Of one of their religious services he wrote:—

The great simplicity, as well as solemnity, of the whole almost made me forget the seventeen hundred years between, and imagine myself in one of those assemblies where form and state were not; but Paul, the tent-maker, or Peter, the fisherman, presided; yet with the demonstration of the Spirit and of power.

jected to persecution. They often suffered violence. Mobs collected to break up their meetings, and they were brought into courts of justice, their only crime being that of trying to turn the people from sin to holiness. At one time Wesley wrote:—

Two years ago, a piece of brick grazed my shoulders. It was a year after that the stone struck me between the eyes. Last month I received one blow, and this evening two; one before we came into the town, and one after we were gone out; but both were as nothing; for, though one man struck me on the breast with all his might, and the other on the mouth with such force



John Wesley in extreme age.— Kindly loaned by "Southern Cross."

After he returned to England Wesley was instructed by a Moravian preacher, and by his study of the Scriptures became convinced that he must renounce his own works and depend on Christ alone for salvation. This became, not simply a theory, but an actual, personal experience in his own life, and when he had once tasted the joy of believing he longed to carry the glorious gospel to the whole world.

In the early days of Methodism preachers and people were sub-

jected to persecution. They often suffered violence. Mobs collected to break up their meetings, and they were brought into courts of justice, their only crime being that of trying to turn the people from sin to holiness. At one time Wesley wrote:—

Two years ago, a piece of brick grazed my shoulders. It was a year after that the stone struck me between the eyes. Last month I received one blow, and this evening two; one before we came into the town, and one after we were gone out; but both were as nothing; for, though one man struck me on the breast with all his might, and the other on the mouth with such force

that the blood gushed out immediately, I felt no more pain from either of the blows than if they had touched me with a straw. One of the charges against Wesley and his co-workers was that they taught new doctrines, that they were too strict and narrow-minded. Wesley, in his reply, said:—

But do we make the way to heaven narrower than our Lord and His apostles made it? Is our doctrine stricter than that of the Bible? Consider a few plain texts: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength,

and with all thy mind, and thy neighbour as thyself." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Before the time of Wesley many affirmed that Christ had abolished the moral law. Wesley steadfastly opposed such teaching, and in answer to the claim that at the death of Christ the law of God was abolished, said:—

The moral law, contained in the ten commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which "stands fast as a faithful witness in heaven." . . . *Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other.*

This is sound Bible doctrine, which we commend to our Methodist brethren and all others of the present century. Let it not be forgotten while they celebrate the two hundredth anniversary of the great founder of the Methodist Church.

Of the relation existing between the law and the gospel Wesley declared there was perfect harmony. He gave utterance to the truth in these words:—

There is, therefore, the closest connection that can be conceived between the law and the gospel. On the one hand, the law continually makes way for and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbour, to be meek, humble, or holy. We feel that we are not sufficient for these things; yea, that "with man this is impossible;" but we see a promise of God to give us that love, and to make us humble, meek, and holy; we lay hold of this gospel, of these glad tidings; it is done for us according to our faith; and the righteousness of the law is fulfilled in us, "through faith which is in Christ Jesus."

From these quotations it will be seen that Wesley, like his Lord, sought to "magnify the law, and make it honourable." May this not be one reason why his labours resulted in the salvation of thousands, so that at the close of his ministry his adherents numbered half a million souls? If the 30,000,000 Methodists in the world to-day taught and lived this doctrine, might we not expect to see the gospel of the kingdom carried to all parts of

the earth in an incredibly short time?

One feature of the address given by the Conference President in the Melbourne Town Hall is worthy of special attention. He said:—

The Methodist Church had become the largest Protestant church amongst English-speaking communities, but there was one little danger to which it was exposed. They were in danger of living on the past, and being satisfied with the past. The whole fighting strength of the Methodist Church ought to be in the field to-day; but was it? He was afraid that seventy-five per cent. of the fighting strength was living in barracks, away on furlough, or something of that kind.

Is this only a "little danger"? Why are so many, three-fourths of church members, "away on furlough," or resting in barracks? There is only one cause for weakness in the church, one thing only that disqualifies for active service for Christ—that is sin. The armies of Israel could make no conquest, they obtained no inheritance in the promised land, till they had put away "the accursed thing" from their camp. This will always be the experience of any church or people. When there is a turning to God with all the heart, "then will the Lord be jealous for His land, and pity His people."

Wesley laboured faithfully for God. His life presents a lesson of priceless worth to every Christian. We would that the faith and humility, the devotion and untiring zeal of this servant of Christ might be reflected in us to-day.

WEEK OF PRAYER AT COORANBONG, N.S.W.

Good meetings are reported from the church at Cooranbong, N.S.W., and the Avondale School for Christian Workers. One who was present writes: "There seemed to be a general awakening among the students, and while there was no excitement, the young people seemed impelled by the Spirit of God to make a complete surrender. There were several remarkable cases of conversion. Some seem so different than they were before. What wonderful changes the Holy Spirit can make! I have been told there are fourteen applications for

baptism. Last Sabbath, after a sermon based on Matt. 11:28, opportunity was given those who wished to come forward to seek the Lord to do so, and I think over thirty responded. We feel so thankful for these tokens of the Lord's blessing. It would do you good to see how earnest some of the young people are."

...Notes...

We hear good reports from different States in reference to blessings received during the week of prayer. It was a time of spiritual uplifting and refreshing.

Brethren T. H. Craddock and R. H. Constandt are holding meetings in Alberton, S.A. The cold, wet weather has had a tendency to decrease the attendance, but quite a number continue to come regularly.

"A Chinese mandarin has begun the publication of a weekly journal. In its first issue he announces that a portion of its space will be reserved for contributions from Christian missionaries."

Pastor G. A. Irwin writes from London, May 26:—"I left New York City on the German Lloyd steamer, "Kaiser Wilhelm der Grosse," May 19, in company with Dr. Paulson. We had a fairly pleasant voyage, lasting five days and seventeen hours. After the dedication of the Caterham Sanitarium, we go to Portsmouth, where the South England and the British Union Conferences will be held. This meeting will continue ten days. From there we go to Denmark, Norway, and Sweden. After the close of the conferences in Scandinavia, we expect to attend the French Union Conference, to be held at Valence, France, June 30 to July 7. We also expect to be at the German Union Conference, to be held at Friedensau, Germany. My present plan is to go from this meeting to Naples, taking the boat July 26, and I hope to reach Sydney August 29. Pastor L. R. Conradi has just arrived from Germany."



E. W. FARNSWORTH - - EDITOR.

HUMILITY.

Men whom God counts great are always humble. He takes up His abode in the lowly heart, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57 : 15.

Moses was an example of humility and meekness. Kings and prophets, of whose history we read in the Scriptures, furnish many remarkable illustrations of this grace. Elijah called attention of the people to the law of God, not to himself, and when fire from heaven had fallen in answer to his prayer, and as the rain fell in torrents, he girded himself and acted as a footman to guide the chariot of King Ahab through the storm.

John the Baptist, who came in the spirit and power of Elijah, manifested much of the precious grace of humility. He continually sought to direct the attention of people to Christ, not to himself. When mischief-makers came to him saying, "Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptiseth, and all men come to Him, John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. . . . He must increase, but I must decrease." John 3 : 26-30. Just in proportion as the Spirit of God takes possession of the man, the "I" in him will decrease. He will have no disposition to call attention to his own words, his acts, his fame, or to himself in any way.

And this is the spirit of Christ. When He knew that reports had been carried to John calculated to cause jealousy and division, He

quietly left the field to His fore-runner and went to another place. He certainly had the right to remain. His ministry might benefit the people more than John's; but He gave place to His servant, and prosecuted His work where conditions seemed to be less favourable for His mission. "And being found in fashion as a man He humbled Himself." Therefore His followers with His example before them, ought "in lowliness of mind to each esteem other better than themselves."

Paul caught the spirit of his Master when he obtained a glimpse of that face brighter than the noon-day sun. When making his defense before Agrippa, he said, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." He dared not say "I obeyed the heavenly vision." Most men if favoured with such a revelation would be inclined to come from it with a swagger, saying, "I have seen God, I know Him well, I know just how He looks. I know all truth. I have had special revelations. I have been in heaven." But Paul was too great for that. With the humility and simplicity of a little child he said, "I was not disobedient to the heavenly vision." He did not boast that he had obeyed. He dwelt not on the honour conferred upon him. He did not claim to know all that had been revealed. Simply, humbly he said, "I will be loyal to God. I cannot disobey Him." This was the secret of his power with God and with men,—his humility and obedience.

As an example of the opposite spirit, we have the case of Simon the sorcerer. He was continually "giving out that himself was some great one." Acts 8 : 9. He talked of himself, of what he had done, and what he could do. "To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." He had a large following. It is not always a sign that one comes as the messenger of God because many believe what he says about himself.

The ambassador of Christ will talk of his King, of his country, of the message he brings, and not of himself. This is an infallible test. Of those whose burden it is to proclaim what they have done,

what they can and will do, we need have no fear, "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

WHY DO YOU WAIT?

BY R. HARE.

Yes; you have read the fourth commandment many times, and you know that it says, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." Yet you carry on your work just the same as if Jehovah had not spoken. You have sought in vain for some other command in the word of God respecting another day to be observed, but you have found none. Inspiration cannot contradict the voice of God.

You know, too, that the first day of the week is mentioned eight times in the New Testament, but always just as the "first day of the week." No word is spoken respecting its observance, no hint is ever given regarding any sacredness belonging to that day. And yet you fondly cling to it as something holy!

You have found also that the Sabbath is mentioned fifty-nine times in the New Testament alone. We are told that it was Christ's "custom" to worship in the sanctuary on that day (Luke 4 : 16), and Paul's "manner" to attend meeting upon the Sabbath. Acts 17 : 2. In the gospel work of that distinguished apostle we find eighty-four Sabbath meetings brought to view as follows:—

Acts 13 : 14-16	1	Sabbath day meeting
" 13 : 44	1	" " "
" 16 : 13	1	" " "
" 17 : 2	3	" " "
" 18 : 4-11	78	" " "
Total	84	" " "

You know all this, yet you hesitate to obey God in His command to remember the Sabbath day!

Perhaps you have noticed also that during sixty-five years of the gospel ministry carried on by the very men who were taught of Christ, there is but mention of one meeting held on the first day of the week. That was held by

Paul on what we now call Saturday evening. On Sunday morning Paul started off on his journey of nineteen miles to Assos. Acts 20: 1-13. While the meeting was being held Paul's companions were rowing the boat round the peninsula—a distance of about seventy-eight miles. But they did not start until the Sabbath was past.

It is quite true that popes and earthly potentates have set apart the first day of the week, yet it is at best but a human counterfeit. The message is now going forth, "Fear God, and give glory to Him." In this God forbids you letting the will of man longer take the place of the will of Jehovah. Yet you hesitate to obey, —why do you wait?

You had better meet this question as you will wish you had met it when you stand before God in the judgment!

CHILDREN'S ...CORNER...

THE WATCHER.

"Someone is always watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, and brave, and true;
And, watchful more than mortal kind,
God's angels pure and white,
In gladness or in sorrowing,
Are keeping you in sight."

—Selected

MARK AND I.

I have found it at last. I mean the place in the Bible where it tells about two boys who were like Mark and me. But I may as well begin at the beginning, and tell all about it.

Mark Adams is my brother. I am Wesley. Mark and I were having a jolly game this afternoon. Mother was in the house making shortcake for tea. Pretty soon we heard her say, "Boys, boys." I thought she was calling for Mark, so I waited to let him answer, because it isn't polite to reply when some one else is spoken to. Mark did not speak, and in a minute she called louder, "Boys! bo-oy!"

We could tell what it meant.

There was an errand to do. What's the use of so many errands, I wonder? Grandpa says most of them are to get something for boys to eat. If I was a woman, I would have my errands done sometime when boys didn't want to play. Mother asked the other day when that would be.

But it was this particular errand I was going to tell about. When mother called the second time, Mark answered. Sure enough! somebody must go to the store for strawberries. Mark tried to beg off. We were having such a good time, he didn't want to leave. Mother looked sort of worried, and said it was easier to go for anything herself than to make one of us go. Grandpa told her she was not half strict enough with us.

I happened to be behind the woodshed; but mother saw me. "Wesley," she said, "you ought to do this. All these things come upon Mark." I told her of course I would go. I had no idea she wanted me, or I should have offered long ago. I thought Mark ought to be ashamed of himself for being unwilling to do such a little thing.

She didn't praise me as I thought she would, but went into the house, and I went back to play. Mark was not there, but some other boys were, and I thought I would wait a few minutes before going to the store. In a few minutes I could not get away, and pretty soon I forgot all about it.

The next thing was the tea bell. I felt bad then. I remembered about the berries, and I felt afraid we couldn't have short-cakes. But what do you think? There sat Mark, his fingers all stained with strawberry juice! He had been to the store, and picked the berries all over besides, while I had been playing!

Nobody spoke about it till after supper. Then mother said, "I have been reading about you to-day, Wesley." I wondered what she meant. "Take this Bible. Turn to the twenty-first chapter of Matthew, and see if you can find what I read," she went on. When I tell you that there are forty-six verses in that chapter, you will not wonder that I felt a little bit as if she meant to punish me. But Mark said he would

help, and we found it at last. I will not tell you what it is, for I want to see if you know. But Mark looked real sober when he read it. "I think," he said, "the first boy would have pleased his father better if he had gone to work without saying, 'I will not.'"

Mark is a good boy, but he does have some queer ideas.—S. S. *Advocate.*

"NOT ALL THERE."

"I shall certainly have to let that boy go," said a business man; "he's bright and strong, and I'd like to keep him; but, somehow, he doesn't half do his work. He's not all there, that's why. When I set him weighing out sugar, he's thinking about football; I can't depend on him."

"Not all there," has lost more positions than anything else in the world. It is a regular botch, and a failure from start to finish.—*Selected.*

CLOCK TALK.

I dreamed I heard the little clock
Say, in measured speech, "Tick, tock;
I keep the time by day and night,
And always try to keep it right,
By watching me you'll always see
The time when you in bed should be.
When morning light shall greet your
eyes,
Then you may see the time to rise,
And when your breakfast you should eat,
And when your teacher you should meet;
So on and on through all the day,
The time to work and time to play.
Then always be on time—tick tock."
'Twas thus I heard the little clock.

—Selected.

TELL THE TRUTH.

A boy twelve years old was the important witness in a lawsuit. One of the lawyers, after cross-questioning him, severely, said:—

"Your father has been talking to you, and telling you how to testify, hasn't he?"

"Yes," said the boy.

"Now," said the lawyer, "just tell us how your father told you to testify."

"Well," said the boy, modestly, "father told me the lawyers would try and tangle me in my testimony, but if I would be careful, and tell the truth, I could tell the same thing every time."—*Joyful Tidings.*



IF I CAN LIVE.

If I can live
To make some pale face brighter, and to
give
A second lustre to some tear-dimmed
eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing
by—

If I can lend
A strong hand to the fallen, or defend
The right against a single envious
strain,
My life, though bare
Perhaps of much that seemeth dear and
fair
To us on earth, will not have been in
vain.

The purest joy,
Most near to heaven, far from earth's
alloy,
Is bidding clouds give way to sun and
shine,
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of
Thine."

—Helen Hunt Jackson.

STIMULANTS.

Extracts from a lecture to the patients at the
Wahroonga Sanitarium.

BY D. H. KRESS, M.D.

The use of stimulants is becoming quite common. It is safe to say that the great majority of people of this present day is addicted to the use of some kind of a stimulant. Some feel unable to begin their day's work without it. They wake in the morning with not sufficient ambition or strength to get out of bed, and they feel the need of something to whip them up. They start out to work, but about ten or eleven o'clock a faint or exhausted feeling comes over them, and again they feel their need of something. Some go to the nearest chemist's shop and procure a so-called "pick-me-up," while others resort to the bar of some hotel, and indulge in a drink of spirits. There is another class who resort to the pipe, still another who would not do any of these wicked things, who fly to the teapot. But each of the classes

named is a slave to a stimulant.

STIMULATION IS NOT STRENGTH.

During the sleeping hours we store up energy to be used in carrying forward muscular, glandular, and mental activity during the day. When in health we start on the duties of the day with the brain and nerve cells stored full of energy, but toward evening we begin to feel a little weary, providing we do with our might what our hands or minds find to do; this is physiological fatigue. Nature says all muscular and brain effort should cease, man needs rest and sleep, he needs to store up more energy.

Nature tries to reserve a certain amount of energy to carry forward the vital functions of the internal organs during the sleeping hours, for the heart must be kept pumping, the lungs inhaling, and the liver and other organs eliminating the wastes formed during the day.

But many people get to the point where nature calls for rest long before six or seven p.m. This is because they have a depleted capital to start with, and long before that time are living upon the reserve. When they have that exhausted, tired feeling, instead of doing the wise and sensible thing, taking a rest, they take a so-called stimulant. This is supposed to impart energy and strength, but it is a deception. When a person takes a stimulant he simply robs the digestive organs and the heart of that which nature tries to reserve for them. In a little while, if this course is pursued, the person becomes a chronic dyspeptic and finally a total wreck. Stimulants are not nutrients. They do not add but subtract energy. If this is continued, finally the action of the heart, the vital pump, is interfered with and arrested.

Hundreds of people resort to stimulants, imagining that they impart strength; in fact the whole world is labouring under this great deception. What would you think of a man who starts in business and invests a certain sum of money, say £2,000, and remains in business for five or ten years, and during that time lives upon the original capital he invested, yet flattering himself and affirming that he was doing well. The

time must come when his bankers will inform him that he is on the verge of bankruptcy.

This illustrates the case of a man who starts life with an excellent heredity, good mental and physical powers, and who, by the use of stimulants, keeps up; he lives upon, and is exhausting, the principal, and surely comes to the point of physical bankruptcy. He says, "Nothing hurts me." His flushed face is to him an evidence of health. Nature finally protests in unmistakable language, and notifies him of his true state. Much of our ill health and chronic invalidism may be traced to the use of these narcotic stimulants. These substances that we rely upon so much are deceivers, which whip up, and puff up, but never build up.

DON'TS FOR HUSBANDS.

Don't make your club your home.

Don't forget that a woman likes love tokens as well after as before marriage.

Don't be unreasonably jealous. It belittles you in the eyes of your wife.

Don't think that you are the only one who works.

Don't raise your hat to lady friends and not to your wife, when meeting her in the street.

Don't leave your wife at home when you go out to enjoy yourself.

Don't compare your wife's household management with that of your mother. Remember that the latter had far more experience.

Don't sigh over what might have been. Make the best of what is.

Don't kill the love of a devoted woman by so-called innocent flirtations.

Don't forget that your wife has a right to a regular allowance which she can call her own.

Don't sneer at your wife's first failures. Rather should you show an appreciation of her efforts to please you.

Don't forget that your wife has a birthday. A small present, accompanied by a kiss and a loving word, is quite as much appreciated as a costly gift.

Don't forget that your wife

needs recreation at times, just as much as yourself.

Don't think that your wife can manage on £1 per week, while you keep quite as much for your own pocket.

Don't get out of temper if breakfast is a fraction of a minute late. An overclouded morning denotes a stormy day.

Don't interfere in household matters. That is your wife's department, and you know little or nothing about it.

Don't neglect to take an interest in your wife's dress, and, above, all, allow her sufficient money to dress according to your station.—*Selected.*

MENTAL LOAFING.

It is a disgrace to be lazy. He who is too indolent to work becomes a by-word and a reproach. But there is a very common form of laziness which is not always noticed, that of the mind. We first become conscious of it in our younger days when we do not feel like studying. We dawdle over our books with our thoughts half asleep, and as a result give excellent exhibitions of stupidity in the recitation room. This sort of indulgence in youth is very dangerous, for it becomes a habit, and the mind grows rusty and dull in the very prime of life, when it should be at its best.

On the heels of this form of laziness comes another bad habit, that of intellectual loafing. What loafing is in the common sense, we all know,—it is hanging around with no definite aim or purpose, idling away the time without profit. Well, there is mental loafing as well, and it is known in the dictionary as "reverie." It is a dreamy state of mind, when the thoughts go "wool-gathering." This habit, so common to young people, is fatal to mental growth,—many a promising youth is ruined by over-indulgence in it. It wastes time, and enfeebles the mental powers. It is really a form of laziness, and should be sternly corrected at the very outset. The action of the mind should be kept under control. When the thoughts begin to wander, it is time to whip them into order. A resolute will can do it.—*Selected.*

WHAT IS THE VALUE OF A SMILE?

Who can tell? Like the sunshine, it is hard to estimate its value, for though it costs the giver nothing, it very likely means all the difference to the recipient between black despair and cheerfulness and hope. A kind smile is beyond price to the erring but repenting, and cheers them to struggle back to the paths of right and duty, from which they have diverged in pursuit of pleasure and folly; while to the sorrowful, the desolate, and the forsaken, it has the happiest effect, only comparable with that of the sun in dissipating the thick cloud and fog which sometimes entirely obscure a fair landscape. A smile is a token of warmth within; it shows the kind heart of the friend, the affectionate brother, the loving child, or the happy husband. It adds a charm to the plainest face, it enhances the beauty of the most well-favoured, and it makes the gentle, gracious woman appear a veritable angel in the eyes of him who loves her.—*Selected.*

THE WELCOME BACK.

Sweet is the hour that brings us home,
Where all will spring to meet us;
Where hands are striving as we come,
To be the first to greet us.
When the world hath spent its frowns
and wrath,
And care hath been sorely pressing;
'Tis sweet to turn from our roving path,
And find a fireside blessing.
O, joyfully dear is the homeward track,
If we are but sure of a welcome back.
What do we reck on a dreary way
Though lonely and benighted,
If we know there are lips to chide our
stay
And eyes that will beam love-lighted?
What is the worth of your diamond ray,
To the glance that flashes pleasure;
When the words that welcome back be
stray,
We form a heart's chief treasure?
O, joyfully dear is our homeward track,
If we are but sure of a welcome back.
—*Eliza Cook.*

"Those who are partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift."

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"Capital and Labour" number next week.

The church and school at Cooranbong, N.S.W., have ordered 7,500 copies of the Capital and Labour number of the "Australasian Signs of the Times." Good!

The Bishop of Stepney discounts parochial almsgiving, and says he thinks more people would be won if workers in the church, instead of asking, "How can we help you?" would put this question, "How can you help us?"

We invite our friends to contribute articles for the "Australasian Signs of the Times." All matter that is received at this office for publication will receive careful consideration. We cannot print all that comes, but what we do print is what we think is most important and most timely. We dare not hope that we are always right in judgment, but we do honestly try to be.

The Postmaster-General in London states that on the average ten letters without any address are posted each day containing money, and that each year twenty-five million postal packets cannot be delivered on account of mistakes in addressing them. He thinks that while the public often complains of the post-office, the post-office has a right to complain of the public.

When will women cease their cruelty in wearing the dead bodies of little birds to adorn (?) themselves? It is said that "in the rage for feathered victims for hat trimmings the magpie has

now fallen under the ban of the destroyer. In Russia, 80,000 magpies were quite lately slaughtered to the order of one Berlin firm alone. It is sought to have the bird protected in the Czar's dominions, as otherwise it will soon become extinct. Black plumage is much in demand, and whole tribes of little birds with black breasts, whose habitat is the shore of the Caspian, have been demolished to satisfy the demands of fashion."

AS VIEWED BY CATHOLICS.

BY W. N. GLENN.

While most people look upon the recent visits of King Edward VII. and Emperor William II. to the Vatican as mere acts of courtesy, the Catholic world views them in a far different light. It must not be forgotten that these "Majesties" are both the recognised heads of "Protestant" churches—the State churches of their respective dominions. Reporting the visit of the German Emperor, the "Catholic Mirror" speaks of it as "an important and memorable visit."

It says that "the Emperor, clad in the blue uniform of a general of the guards, drove to the Odescalchi Palace, the official residence of the Prussian Minister to the Holy See." Think of it! A State that sustains a nominal Protestant church—a church that claims to be the original Protestant church—maintaining a diplomatic ministry at the headquarters of the Roman Catholic Church. And the church whose head does this is named after Martin Luther! The report further says:—

"The sun was shining brightly when Emperor William left the legation to drive to the Vatican. Fifteen carriages were required for the use of him and his suite. The horses, carriages, and servants were all brought from Berlin, as the Emperor was determined to give his visit to the Pope especial official importance. On the previous day the imperial coachmen held a dress rehearsal of the drive to the Vatican, much to the delight of the small boys of Rome. The long cortege was preceded by German cuirassiers on white horses. They are big men, and as they rode down the streets they made almost as great a sensation as did the Emperor himself. A cordon on the thoroughfare was formed by Italian soldiers. . . .

"When Pope Leo was advised of the arrival of his guests the door was thrown open and the pontiff appeared. He was dressed in white, with the exception of a small cape of red velvet, trimmed with ermine. The Emperor advanced alone, making a profound bow."

Reader, can you comprehend it? The head of the Lutheran Church of Germany doing homage to the Pope! Con-

trast Luther before the Diet of Worms! More than this, however, the Emperor "presented his two sons"! The closing paragraph of the report shows further the importance attached to this visit by the Catholic world:—

"Upon his three previous visits to the Vatican Emperor William returned direct to the Quirinal. This was not liked by the Vatican, as it thought he should first return to neutral ground. It was appreciated, however, by the Quirinal, as to do so is considered somewhat of a slight upon the Pope. King Edward followed this course. Emperor William returned from the Vatican to the Prussian Legation accredited to the Holy See, where he changed carriages, his cuirassiers remaining at the legation. This course is supposed to imply that he wished to pay particular deference to the feelings of the Vatican."

As Emperor William, like all monarchs, desires to have the favourable influence of other powers, it is natural that of any two powers he should cater to the one that is supposed to wield the greater influence. So on former occasions he deemed it more politic to prefer the favour of the King of Italy. But things are changing; yes, they have changed. To-day the Vatican at Rome is deemed a more potent ally than the government of Italy. So the German "Protestant" Emperor prefers to curry favour with the Pope, even at the risk of slighting the King. Just now the papal star of influence is rapidly rising, and what shall the end be?

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