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ONE
PENNY

The Outlook

AUSTRALIA FOR THE AUSTRALIANS.

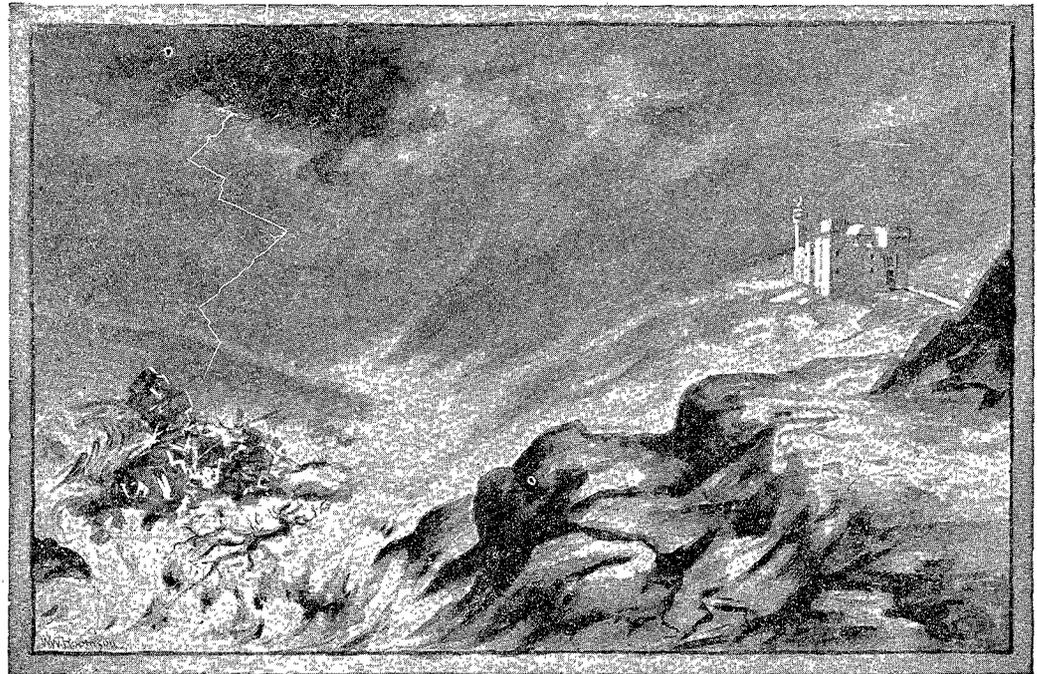
Before long it will probably be a difficult thing for a man to travel with any freedom from one English speaking country to another. Time was when a person desirous of touring the world could do so without let or hindrance wherever the Anglo-Saxon race was the ruling power. Travellers, however, expected to find a multiplication of restrictions when they entered the boundaries of those countries which had the misfortune to be ruled by a despotic power such as Russia.

But what is the reason that we see so many restrictions now being imposed by countries that boast of their freedom? As an illustration, here in Australia, we have the "six hatters" incident, the wrecked seamen of the "Petriana," and that queer case of the German sailor who failed to pass a test in the Greek language; all of which are fresh in the minds of Australians, and each of which arose through the stringency of our Immigration laws.

America, the land that boasts of freedom to a greater extent than perhaps any other on the

face of the earth, now demands a "Head Tax" of two dollars from citizens of whatsoever nationality or country, except United States, Canada, Mexico, and Cuba, which must be paid before they can land in any part of the United States. The last steamer which reached Auckland from San Francisco brought back a gentleman who had gone from New Zealand to California to connect with a bank, but who was refused admission to the

therein." Ps. 24 : 1. In another scripture we read, "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." Deut. 10 : 14. If this great fact ever was recognised by the inhabitants of this world, it is rapidly being lost sight of. For men legislate now as though God had given rights to no other men except themselves and those who belong



"If you build on human theories and inventions
your house will fall." (See page 4.)

United States under the contract labour law of that country, and the shipping company was forced to take the passenger back to the place from whence he came.

The psalmist says, "The earth is the Lord's and the fulness thereof; the world and they that dwell

to their own particular clique.

"Australia for the Australians," says one. "America for the Americans," says another. Soon the Africanders may be expected to take up the cry and shout, "South Africa for the Africanders." Then our dark-skinned fellow-citi-

zens, the Hindus, may enter into the spirit of the thing, and say, "India for the Hindus." And so, when the "White Australia policy" is copied by other countries and they make similar laws, then every man will be compelled to stay in his own land, and trade only with his own people. But this is altogether inconsistent with the past policy of the Empire. When China desired to keep out the foreigners, an entrance was made through the barrier she set up with the roar of British guns. Venezuelans desire to keep British traders out of their country, but their desires, instead of being respected by Great Britain, are the excuse for bringing a few British gun-boats to their seaports, which demand an "open door" for British trade. If we as a nation desire other nations to respect our desires for the "open door" policy for our trade and for our tourists, can we expect them to do so while we place an impregnable barrier around our own coasts?

Furthermore, what position will our Christian missions be in when Japan, China, India, and all other heathen countries adopt this modern idea of restricting citizenship to those of their own individual nationality. Let the mission work be carried on as energetically as possible now, for verily a time is rapidly approaching when it will be difficult to enter other countries with the gospel which God commands shall be carried to every nation, kindred, tongue, and people.

Great efforts are being made in most civilised countries to stamp out that which is declared to be "the greatest scourge known to humanity—tuberculosis." Recognising its contagious character, steps are being taken to remove those who are suffering from the disease to sanitariums, which are rapidly being established for the purpose of dealing especially with these patients. Very shortly no less than eighty such institutions will be in active operation in Germany, which will provide accommodation for 20,000 persons who suffer from diseases of the lungs.

FORAGING TROOPS OF THE GRAND ARMY.

BY J. B.

Why are so many calamities coming on the earth? is a question often asked nowadays. Caterpillars are invading our agricultural districts, and crops have been cut in the green to preserve them from the ravages of this pest. Many farmers have been astonished at the damage done, and even trains have been stopped on account of the rails being covered with caterpillars. These are some of the reports from our country districts.

Surely the agriculturalist in these days is a perplexed member of the community. In his usual occupation he meets with formidable difficulties. He escapes the drought; now the caterpillar confronts him, and takes possession of his fields. Droughts and caterpillars are beyond the power of man to arrest. He is helpless; and even the gigantic engine, with its fire charged intestines, has to stop. Why?—Because the caterpillars occupy the track. And it only requires these pests to gain the ascendancy, then where will the harvest be?

Future seasons will see the caterpillar, the grasshopper, and the locust increase in power. They will legislate on the crops, and hold consultations on the fields. They will have a large voice in the ingathering of some future harvests. They will say to our farmers, You may sow; but we will reap. And then hungry myriads will stop more than railway engines. They will cause the people to hunger.

These little bands of to-day are only the forerunners of the great armies of the future. Why?—Because God says that they are coming; and this generation will see the march of the caterpillar, and a terrible march it will be.

"That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." Joel 1:4. "The land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and

nothing shall escape them." Joel 2:3 The great God is declaring the truth of His word by the little bands that are foraging for food to-day. But when "My great army" comes upon the land, more than a Victorian harvest will perish, and more than one national granary will require a Joseph. These plagues are a sign of the approach of the second advent of Christ.

DISOBEDIENCE TO PARENTS.

A curious but scathing criticism upon the failure of parents to teach their children obedience appeared in a contemporary a few days ago, from which we quote the following:—

"If any of us should see a child that really obeyed—who went and did what it was told, directly it was told, without argument, or persuasion, or bribery—we would probably swoon with surprise."

That such a statement should appear in public print is a sad reflection upon our present day management and training of children. It is, however, strong evidence that we are living in the last days, of which one of the characteristics was predicted by the apostle Paul to be disobedience to parents.

The Pope has announced that it is impossible to separate politics from Papal duties, especially from the duty of maintaining relations with princes and governments, in order to assure the safety and liberty of Catholics. He avows that he cannot follow any other path than that followed by his predecessors. It is Rome's boast that she "never changes."

What promises to become an important industry is being developed at Mount Lofty, near Adelaide, S. A. It is claimed that a clay has been discovered there which for pottery purposes has no equal in the world. It is said that articles will emerge from the second burning perfectly white, without any admixture of any ingredients, while the best Staffordshire clays require treatment to produce such a result.

A strike has taken place in the south of France. 10,000 silk dressers and dyers have ceased work at Lyons, demanding an increase in wages.

A German astronomer, Herr Wirtz, of Strasburg, has computed the diameter of the planet Neptune, the most remote member of the solar system, to be about 31,400 miles, or about four times that of the earth.

The proposal to establish a colony in Africa for Jews does not meet the desires of that ancient people, for at a recent meeting in London a resolution was adopted declaring that "the great and eternal Jewish question would never reach its final solution without the restoration of the Jews to their ancient Fatherland."

The Education Department of Victoria is encouraging the formation of swimming clubs in the State schools, and the work of educating the youth of this State in this useful art has already produced excellent results, no less than 1,000 certificates of proficiency being already issued to scholars in the southern suburbs of Melbourne, where proximity to the sea has given special advantages for practice. Arrangements are now being entered into for the instruction of the children attending the north suburban schools at the new city baths.

The Japanese are reported to be much gratified because the British Government has purchased two new battleships which were being constructed for the Chilean Republic. It was at first reported that owing to a settlement of the differences between the two South American republics, Chili did not require these war ships, and therefore Russia sought to purchase them. However, now they are completed, they will sail under the British flag, much to the satisfaction of the Japanese. One of these new vessels proved herself on her trial trip to be the fastest battleship afloat, showing a speed of 20.2 knots.

Several important additions are being made to the British navy. Orders have been given that the keel of a first-class battle ship, the "Hibernia," of the King Edward VII. class (16,350 tons, eighteen guns) shall be laid at Devonport. The building of this vessel will prevent the discharge of a large number of workmen. Orders have also been given that the building of two other vessels of the same class, the "Britannia" and the "Africa," shall be begun at Portsmouth and at Chatham respectively. And thus the preparations for war continue.

On and after January 1, youths under sixteen years of age in New Zealand will be prohibited from smoking. Even the permission of a parent or guardian to indulge in the use of the weed will not be accepted by the State as a sufficient excuse, and the sole escape from prosecution available for boys who smoke tobacco in Maoriland is the production of a certificate from a medical man that smoking is beneficial to the youth's health.

The "Spectator" gives an interesting item regarding an old Wesleyan local preacher in England who has just celebrated his 100th birthday, and who for the past eighty-two years has abstained from the use of alcoholic liquor and tobacco. As a result of his abstemious habits, he is still vigorous, has a good set of natural teeth, walks without the aid of a stick, and reads without spectacles.

An Austrian at present residing in the Transvaal has written a letter to the "Neues Wiener Tagblatt," in which he declares that Great Britain's work in the Transvaal is absolutely unique, and their rule is so meritorious, that the former hatred which the Boers manifested towards the British is changing into sincere respect, and even affection.

The Brick, Tile, and Pottery Association has withdrawn from the membership of the Trades Hall, Melbourne, owing to the recent action of the Trades Hall Council in permitting a meeting to be held in its building to commemorate the anniversary of the death of the Chicago Anarchists.

A collision between two small Greek steamers has occurred off the coast of Ithaca, one of the Ionian Islands. Fifty passengers were drowned.

A most disastrous typhoon, which swept over the China Sea, caused the loss of nearly 250 fishing boats, which sunk with their crews. It is estimated that 2,000 persons perished in the storm. Two petty officers and a blue-jacket were washed overboard from the quarter deck of H.M.S. "Waterwitch," and drowned.

The Russian authorities have refused to allow British newspapers to be sent through the Siberian railway, which action has called forth strong protests from British residents in China. International jealousy is evidently responsible for this unfriendly action, as the prohibition does not apply to other European newspapers. Russia is evidently determined that the advantages of the trans-continental railway shall not be used by her powerful rival.

A remarkable escape from serious injury, if not death, was experienced by the passengers who were travelling in a train from Beech Forest to Colac, Victoria. While passing over a portion of the line which is exceedingly difficult owing to the precipitous nature of the country, the air brake, for some cause or other, failed, and the train got beyond the control of the driver. As the carriages dashed round semi-circular curves on the precipitous hillsides, on one rail only, the dismay of the passengers may be more easily imagined than described. While the train was oscillating so much that the passengers were pitched head-first into one another, and the luggage hurled about in all directions, the train was brought to a standstill owing to the heroic efforts of the fireman, who made his way along to some trucks which were attached, and applied the hand brakes, which action, aided by the guard's hand-brake, and that on the engine, brought the runaway train to a standstill, much to the relief of the passengers.

... OUR ...
CORRESPONDENTS

THE ANGELS' SONG.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold;
"Peace on the earth, good will to men,
From heaven's all-gracious King."
The world in solemn stillness lay,
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world:
Above its sad and lonely plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

But with the woes of sin and strife
The world has suffered long;
Beneath the angel strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love song which they bring:
O cease, ye mortals, cease your strife,
And hear the angels sing!

—Edmund H. Sears.

THE SERMON ON THE MOUNT.

BY MRS. E. G. WHITE.

All who have chosen God's service are to rest in His care. Christ pointed to the birds flying in the heavens, to the flowers of the field, and bade His hearers consider these objects of God's creation. "Are ye not of much more value than they?" He said. The measure of divine attention bestowed on any object is proportionate to its rank in the scale of being. The little brown sparrow is watched over by Providence. The flowers of the field, the grass that carpets the earth, share the notice and care of our heavenly Father. The great Master-Artist has taken thought for the lilies, making them so beautiful that they outshine the glory of Solomon. How much more does He care for man, who is the image and glory of God. He longs to see His children reveal a character after His similitude. As the sunbeam imparts to the flowers their varied and delicate tints, so does God im-

part to the soul the beauty of His own character.

All who choose Christ's kingdom of love and righteousness and peace, making its interest paramount to all other, are linked to the world above, and every blessing needed for this life is theirs. In the book of God's providence, the volume of life, we are each given a page. That page contains every particular of our history; even the hairs of our head are numbered. God's children are never absent from His mind.

"Be not therefore anxious for the morrow." We are to follow Christ day by day. God does not bestow help for to-morrow. He does not give His children all the directions for their life journey at once, lest they should become confused. He tells them just as much as they can remember and perform. The strength and wisdom imparted are for the present emergency. "If any of you lack wisdom,"—for to-day,—"let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

"Judge not that ye be not judged." Do not think yourself better than other men, and set yourself up as their judge. Since you cannot discern motive, you are incapable of judging another. In criticising him, you are passing sentence upon yourself; for you show that you are a participant with Satan, the accuser of the brethren. The Lord says, "Examine yourselves whether ye be in the faith; prove your own selves." This is our work. "If we would judge ourselves, we should not be judged."

The good tree will produce good fruit. If the fruit is unpalatable and worthless, the tree is evil. So the fruit borne in the life testifies as to the condition of the heart and the excellence of the character. Good works can never purchase salvation, but they are an evidence of the faith that acts by love and purifies the soul. And though the eternal reward is not bestowed because of our merit, yet it will be in proportion to the work that has been done through the grace of Christ.

Thus Christ set forth the principles of His kingdom, and showed them to be the great rule of life. To impress the lesson He adds an illustration. It is not enough, He

says, for you to hear My words. By obedience you must make them the foundation of your character. Self is but shifting sand. If you build upon human theories and inventions, your house will fall. By the winds of temptation, the tempests of trial, it will be swept away. But these principles that I have given will endure. Receive Me; build on My words.

"Every one therefore which heareth these words of Mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock."

DANCING, CARD PLAYING, AND
THEATRE GOING.

It is a fact that the three leading worldly amusements are card-playing, dancing, and theatre going.

It is a fact that the Bible demands that Christians shall be separated from the world. See Matt. 6 : 24; John 17 : 15, 16; 2 Cor. 6 : 14-18; James 4 : 4; 1 John 2 : 15-17, etc.

It is a fact that not a single evangelical denomination approves of these amusements; and many of them have formally declared against them.

It is a fact that unchristian people, when brought under conviction for sin, invariably believe that these amusements should be renounced.

It is a fact that persons desiring to become Christians never want a dancing, card-playing, theatre-going professor's assistance in learning how.

It is a fact that the worldly-minded members of any church contribute little or nothing to the spiritual forces and work of their church.

It is a fact that any church sanctioning these amusements is spiritually inert.

It is a fact that unchristian people have little or no respect for the religious professions of church-members who indulge in these amusements.

It is a fact that the persons most difficult to win to Jesus

Christ are the children of church-members who approve of these pastimes.

It is a fact that indulgence in these amusements has led multitudes to disgrace and ruin.

It is a fact that no one, in the dying hour, wants one who loves these things to speak to them of the life to come.

It is a fact that church members given to these pastimes have little knowledge of the Bible, and are seldom found in their church prayer meetings.

It is a fact that if you are a Christian, and indulge yourself at all in these worldly pleasures, and, for the honour and glory of our glorious Saviour and Lord, will at once and forever renounce them, you will have His sweet approval, the approval of your own conscience, and such joy as the world cannot give. Matt. 19 : 29.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6 : 17, 18.

—*Christian Life.*

THE LORD'S DAY.

BY W. N. GLENN.

"I was in the spirit on the Lord's day," etc. Rev. 1 : 10.

There is nothing in the text or in the context to indicate what day of the week the Lord's day is. People who observe Sunday have assumed that the apostle refers to the first day of the week, but that is assumption and nothing else. To establish such a suggestion, it would be necessary to cite some Scripture evidence somewhere that Sunday ever was recognised as the Lord's day. But such evidence is entirely lacking in the Scriptures, and this is proof positive that the apostle does not mean the first day of the week; for the Spirit would not mention the Lord's day specifically, and leave us in ignorance as to the specific day of the week.

In the light of other Scripture information, however, it is clear what day of the week is the Lord's day, and therefore on what day of the week John was

in the spirit on that particular occasion. As every Bible student knows, the Scriptures nowhere designate any day but the seventh as the Lord's day, therefore it is out of all reason to assume that Rev. 1 : 10 refers to any other day. The seventh day was set apart and blessed in the beginning. Gen. 2 : 2, 3. Its observance is again enjoined when Israel left Egypt. Ex. 16 : 22-30. And in the law, as the Lord in great majesty repeated it from Mount Sinai, the Sabbath commandment appears very conspicuously. Ch. 20 : 8-11. Passing various other references, direct and incidental, we come to Isa. 58 : 13, where the Lord expressly calls the Sabbath "My holy day," and promises wonderful blessing to those who reverently regard it. Christ set the example of keeping holy the seventh day, and said of Himself, "The Son of man is Lord also of the Sabbath day." Matt. 12 : 8 ; Mark 2 : 28.

That no change has been made in the Lord's day is made clear by two immutable witnesses : (1) The Saviour says that the law could not be changed even in one jot or one tittle. Matt. 5 : 17-19; Luke 16 : 17. (2) There is no prophecy of any such change; and "surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3 : 7. The Lord's day is the day that He Himself has set apart and acknowledged, and not a substitute that man has set up in its place.

EXPLAINING THINGS AWAY.

There are many people who are adepts at explaining away passages of Scripture which do not agree with their ideas. They will talk to you of "the original;" they will argue about this, and explain that, and throw mist over everything; but when the people have explained and explained, the word of God still stands secure. There is something about it which will not be explained away, which will stand, and which will cut its way through all kinds of explanations, interpretations, and expositions. When the chaff is blown away, the wheat will remain; and

when the wood and hay and stubble of human deductions and explanations are consumed, then the gold and silver and precious stones will abide the test.—*H. L. Hastings.*

THE COMING FAMINE.

"Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8 : 11, 12.

There is no record that this prophecy has ever been fulfilled; but it will be fulfilled, as surely as there is a God in heaven, whose word is truth. It will even be fulfilled in the days of people now living.

Men have not generally cared much about the word of God; if they had, the history of the world would not be such a record of continual apostasy and sin as it is. They have never valued it enough to search for it from sea to sea. But there is coming a time when they will value it enough to seek it far and near, but without success; when they will feel the lack of it as keenly as they feel a famine which deprives them of food for their bodies.

It will be a peculiar time when this is so; for ordinarily men will go without the word of God to the point of spiritual starvation, without feeling any concern. Events will be turned out of their ordinary course. Says Ezekiel, "Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." Eze. 7 : 25, 26.

It is at such a time that men learn to value the word of the Lord. When king Saul was in sore distress because of the ruin that threatened himself and his kingdom from the host of the Philistines, he would have given much in his perplexity and anxiety for some word from the Lord; but he had so separated himself from God that there was nothing

left for him but the divine judgments. "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." 1 Sam. 28 : 6. Saul then experienced what the prophet has foretold for the earth in general—a famine for the word of God.

THE DAY OF THE LORD FORETOLD.

Under circumstances of general distress and perplexity such as the world has never yet known, men will feel as did the ancient king of Israel. In prosperity men forget God; but when His judgments are upon them,—when they are made to realise their own weakness and the folly of that which they had accounted wisdom,—they turn to that which they recognise to be the only Source of help. And that time is coming. The word of the Lord has announced it. Prophets have spoken of it, and the Saviour foretold it when discoursing to His disciples. The word of the Lord by Joel has said :—

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan: the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to Thee will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto Thee; for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." Joel 1 : 15-20.

The prophet Daniel wrote :—

"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12 : 1.

And Jesus, in His prophetic outline of events reaching down through the centuries to the time when He should come again, said:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke 21 : 25, 26.

Already the judgments of God are in the land, and there is "distress of nations, with perplexity."

The earth is filling up with that wickedness which was foretold for the last days. 2 Tim. 3 : 1-5. There is apostasy from God, as there was with Saul. Saul had the word of the Lord, but he would not heed it, and Samuel said to him, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of rams." 1 Sam. 15 : 22. To-day men have the word of God, but it is slighted and set aside for dogma and tradition. There is plenty of form and ceremony—burnt offering and sacrifice,—but obedience is lacking, because the word of God is but little heeded, little read, and less understood.

The experience of Saul will be repeated. As his apostasy ended in distress and perplexity, so will it end now in "a time of trouble, such as never was." As Saul's mind was in darkness, so now darkness covers the earth, "and gross darkness the people." Isa. 60 : 2. As he sought in vain for some word from the Lord, so will men seek in the time that is near to come. And as he finally obtained, through the witch of Endor, what he thought was the word of the Lord, so now in the coming famine, men will be driven to seek, as did Saul, to the dead, and through an apparent communication with them will receive that which they will accept as light and truth.

THE WORD PRECIOUS.

If we will receive the word of the Lord now,—if we will hide it in our hearts and store it up in them, we shall escape the coming famine. But we must walk in the light while we have it (John 12 : 35, 36), else the light that is in us will become darkness. Matt. 6 : 23. When we refuse to let the word of God shape and control our lives, we are doing as Saul did, and bringing upon ourselves the darkness which came upon him. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15 : 23. The light of God's word is given us that we may walk in it; not that we may stand still. We must step out upon the word of God, with faith in its power to hold us up. Then will

our pathway be "as the shining light, that shineth more and more unto the perfect day." — *Present Truth*.

WAITING.

"In everything by prayer and supplication with thanksgiving let your requests be known unto God." Phil. 4 : 6.

When the last, faint, glim'ring sunbeam,
Sinks down the golden west,
When each tuneful-throated warbler,
Is cradled in its nest,
And night comes gently wooing
The world to slumbrous rest;
Then my aching heart seems breaking,
With longing and request,
'Tween the heart sobs still I'm praying,
"God knoweth what is best."

When morn breaks o'er the mountain,
And joy seems far away,
I pray with tearful pleadings
Grant me Thy strength to-day.
Jesus! Thou tried and tempted,
Thou hearest my request,
And if 'tis still withholden,
God knoweth what is best.

By faith, I still am looking
Beyond the shores of time;
Where joy will be unbounded,
Fruition there be mine.
While here, so sad and lonely,
I'll lean on Jesus' breast,
And whisper there, 'tween heart sobs :
"God knoweth what is best."

—*Mizpah*.

"BE YE THANKFUL."

BY E. P. WARD.

In 2 Tim. 3 : 2 we are told that one of the characteristics of the people living in the last days will be ingratitude. Paul also exhorted the Thessalonian brethren to be grateful when he said, "In everything give thanks."

Let us meditate upon a few of the many things which we often term the "common things" of life, and because they are common, we frequently neglect to thank our heavenly Father for the benefits received therefrom.

Should we not thank God for a home, with loving friends and beautiful surroundings? There are millions of people, both young and old, who wander the streets at night without a place that they can call home. Happy is that home where Jesus delights to dwell.

Should we not thank God for food and clothes? Tens of thousands of persons are in need of food and clothing to-day. Many suffer because of misfortune, and not because of lack of energy. It is not because of any good thing that we have accomplished that we are so bountifully provided for.

Should we not thank God that we are able to enjoy the privileges which come to us through the sense of sight in beholding the glorious handiwork of the master Artist? It is through this sense that so many of the pleasures of life can be appreciated. The same is true of the senses of hearing, smelling, and feeling. We should also prize the gift of speech.

Are not the day, night, sun, moon, stars, air, water, trees, and flowers worth a word of gratitude? Yet how often we neglect to thank God for these common blessings!

Should we not thank God for the beautiful books we have, which shed light upon the Book of books? For it is by studying these that we are warned of those things that are coming upon this wicked world.

Certainly the Bible is worth a "Thank you," for it reveals to us the love of God in giving His only begotten Son to die for us when we were dead in trespasses and sins; and thereby offers to us, if we will but accept it, eternal life. Jesus is the theme of the angels' song; and should He not be the chief recipient of our gratitude, and receive our tribute of praise also? There are many ways in which we may praise Him,—in our hearts, with our voices, and by our lives. God is pleased if we are but glad and grateful; but to tell others the reason of our gratitude, and thus be a means of others also rendering praise to Him, is a still better way of praising and thanking Him who is the Giver of every good and perfect gift.

It is Christ who will come in the clouds of heaven. We must all appear before the judgment seat of Christ. This, to the believer, is the most delightful consideration—my Redeemer is my Judge!—
Harvey.

COME OUT IN THE SUNSHINE.

"He that followeth me shall not walk in darkness; but shall have the light of life."—John 8: 12.

FANNIE E. BOLTON. FANNIE E. BOLTON.

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 2. A flow'r in the shad-ow Will lose its bright hne, 'Till weary and with-er, And so 'tis with you. We fade in the
 3. Come out in 'the sunshine! O hear Love's sweet voice! And all ho-ly spir-its With you will rejoice. You'll sing with the
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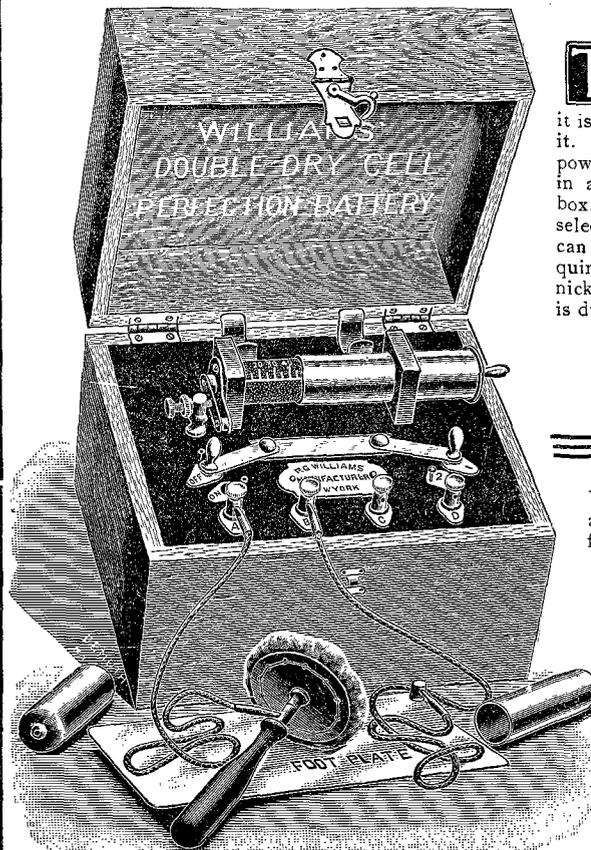
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World-Wide Field.....

THE COMING OF OUR LORD.

Sermon preached at the Royal Park, Melbourne Camp-Meeting by Pastor E. W. Farnsworth and stenographically reported for "Australasian Signs of the Times" by Mr. H. Stockton and Miss E. Jones.

Continued.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): then let them which be in Judæa flee into the mountains." Matt. 24: 15, 16.

I am glad that our Saviour here gave His endorsement to the prophet Daniel. There are some men who have rejected that prophet entirely; but the Saviour endorses what he wrote, and He tells us that when we read that book, we should understand it. Furthermore, none should try to prevent any person from understanding it. "Let him understand." He quotes from the twenty-seventh verse of the ninth chapter of the prophecy of Daniel. Luke in the twenty-first chapter makes the thought a little clearer. He says, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

DIVINE DEFINITION OF AN ARMY.

Now note it; the Saviour calls the Roman army "an abomination of desolation." That is what Heaven calls, an army. I wonder sometimes if they have grown any better since the Saviour gave this definition. Look at a devastating army passing through the country, burning houses, killing the cattle and the sheep, destroying property of all kinds, leaving death and destruction in its track. It makes desolation wherever it goes. I wonder if armies are not still "an abomination of desolation."

Some years ago I had the privilege of going up and down the Shenandoah Valley in the State of Virginia, where General Philip Sheridan fought his battles during the Civil War. I passed over the ground where the army marched back and forth through that valley, and I could not help thinking how true these words

were. It was an abomination of desolation. There may be many down in South Africa who think the same thing at the present time.

The Saviour came to bring peace on the earth, and that was in the song that the angels sung in their welcome: "Peace on earth, good will toward men," and I bless God that we are on a theme this afternoon that will bring us to the full consummation of peace.

It was in the year 70 of the Christian era that the Roman general, Titus, encircled Jerusalem with his army, and you have all heard much about that terrible siege. Josephus tells us that 1,000,000 men, women, and children died, or were sold into slavery, as the result of the siege and the overthrow of Jerusalem. It was a terrible experience. The Saviour said to His people, Now when you see this sign, when you see the army standing in the holy place, this consecrated part of the ground about you, then let them which are in Judæa flee into the mountains. You will remember that round about Jerusalem, and the priestly cities in general, all the ground, to a distance of 2,000 cubits from the wall, was regarded as holy ground.

"Let him which is on the housetop not come down to take anything out of his house." Verse 17.

No time must be lost, for advantage was to be taken of every moment that was left. The desolation thereof was so near that everyone who believed God must act instantly, and flee for his life. It is said that there was not a single Christian that perished in the downfall of Jerusalem. When they saw the sign that God gave, they fled for their lives over the Jordan River. One of the largest churches was afterward formed at the little village of Pella.

CHRIST AND THE SABBATH.

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Verse 20.

In passing I wish to make this remark, for you all know, and if you do not, you will know, that we keep the seventh day for the Sabbath. I want to call your attention to one thought in that verse, "Pray ye that your flight be not in the winter." This counsel was given because it would cause great suffering to women and children. So Christ taught

the people to pray for forty years that God would so ordain circumstances that when the great destruction came they would not be forced to flee in the winter time.

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Now, I want to ask, and I will only spend a moment on it, Does not the Saviour recognise the fact that the Sabbath day would be sacred and would be binding as late, at any rate, as the time when Jerusalem would be destroyed in the year 70? He recognised the existence of the Sabbath the same as He recognised the existence of winter. If the Sabbath was sacred and holy in the year 70 of the Christian era, I submit that the seventh day Sabbath is holy to-day. If it was sacred forty years after Christ went to heaven, then it is sacred 1900 years after He went to heaven.

GREAT PERSECUTION.

"For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

Now from the destruction of Jerusalem we come down the stream of time a little way, and the great and incomparable persecution of God's people began. Under pagan Rome 3,000,000 of God's people suffered death. Various historians give the total number who suffered death as 50,000,000 to 75,000,000. Fox, in his "Book of Martyrs," says at least 100,000,000; but how many no man will ever know until the books of heaven are opened, and the Lord Himself shall return to this earth. Then it will be known who suffered martyrdom in the dark ages.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

I want to tell you, for I believe it is the truth, that at the present time if people see anything wonderful or miraculous performed, many conclude at once that God is doing it. He may be, and He may not. I want you to notice this text. Let me read it again, "For there shall arise false

christs, and false prophets, and SHALL SHOW GREAT SIGNS AND WONDERS; insomuch that, if it were possible, they shall deceive the very elect."

THE DEVIL WORKS MIRACLES.

The Saviour says that false prophets and false christs will arise, and they will work miracles and do great wonders, and if we follow them, just because of the miracles they do, we shall be led astray. If a man will believe miracles rather than the word of God, the devil will work plenty of miracles on which to base his faith. Jannes and Jambres went in before Pharaoh and worked miracles that satisfied his mind, and that experience will be repeated. A sign is not necessarily wrought by the power of God; it may be a manifestation of the power of the devil.

"Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." Verses 25, 26.

GOING TO HEAVEN TOGETHER.

Now why? and what does that mean? Some years ago I passed by a salt lake. I stood on the great trunk line leading out that way, and many times I have seen long railway trains carrying hundreds and hundreds of poor, deluded people. I would say to them, Where are you going? and they would answer, "We are going to Zion."

Another thought I wish you to note is, When going to Utah from the west, you pass through what looks exactly like a desert for about a thousand miles; if you go to Salt Lake City from the east and the north, you go through a desert. The Saviour says, If they say unto you, "Behold He is in the desert," are you going? I tell you if those poor, though well-meaning, people had believed what the Saviour said in that text, none of them would have gone there.

Further, He says, "If they shall say unto you, Behold He is in the secret chamber, believe it not." In several scriptures the grave is called the chamber of the dead. Now, what does the Saviour mean? "If they shall say He is in the secret chamber." It is my opinion that He had His

mind on the idea now taught in many churches, that when a man dies that is the second coming of Christ. I cannot help thinking, however, that if that were true, there would be as many second comings of Christ as there have been saints who died, and you can plainly see that there can be only one second coming. Christ said, "If I go, I will come again." Now He says, If they shall say that His second coming takes place in the secret chambers, don't you believe it at all.

There is another phase to this subject. In the village where I used to live there were many Spiritualists. If you read their old-time literature, you will find it was believed by many writers that the manifestation of Spiritualism is the second coming of Christ. And why not?

"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be."

Why, my friends, talk about Christ's second coming when a man dies? Death is not the gate to heaven, and a man does not go to heaven under the toll of the sexton's bell! The archangel's trump is the signal for men to go to heaven. Why, bless you, when a man dies he goes into the grave, and when Christ comes back that is where He finds him. John 5: 25-27. The resurrection is the gateway to heaven, and the resurrection takes place when Jesus Christ comes the second time. We are all going to heaven "together." Are not you glad of it? I Thess. 4: 15. We are not going one at a time. We shall be caught up "together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." That is the way we are going to heaven. We are going to the throne of God together. I do not know at what side of the city I will go in, nor which gate you will pass through, for, you remember, there are twelve gates into the city, three on each side; but at whichever gate we pass through, we will all go to God's throne "together."

(Continued next week.)

Brother A. H. Rogers is conducting a mission at Mt. Compass, South Australia.

...Notes...

Dr. A. W. George recently sailed from New York to act as superintendent of the Turkish field. He expected to visit London and Hamburg before proceeding to Turkey.

Plans are being laid for the establishment of a printing plant in Mexico City, Mexico. Our brethren feel they must have this help in working for the 13,500,000 people of that country.

A tent mission was opened at Prospect, a suburb of Adelaide, November 26, by Pastors Woodford and Craddock. Though the weather has been unfavourable there has been a fair attendance.

Dr. V. Pampaian and his wife and brother have gone to engage in medical missionary work in the Transcaucasus, near the Persian border. Dr. Pampaian goes to carry good news of salvation, and to minister to the afflicted in that difficult field.

Of the success of the baths at Kimberly, South Africa, Brother J. V. Willson says:—"All the time this work is getting a deeper hold here, and is becoming more widely known. When the leading doctors and chemists come here for treatment, you may believe they have confidence in it."

HELPING HAND MISSION.

LATROBE STREET, MELBOURNE.

The first meeting of the new committee was held at the Mission, Saturday evening, Dec. 5th, 1903. Brother C. P. Michaels was appointed chairman of the committee, and Brother J. Gillespie, Hon. Secretary and Treasurer. Accounts amounting to £29 2s. 3d. were passed for payment.

The Superintendent reported that nearly all the men who had been helped during the winter had gone into the country to get work at harvesting. Relief given during November amounted to the value of £18 16s. 2d. The cash receipts were £40 9s. 4½d.

J. C. DIVERALL,
Superintendent.



E. W. FARNSWORTH - - EDITOR.

THE LABOUR PROBLEM AGAIN.

In the United States, in common with other countries, the struggle between capital and labour grows more intense, and the present prospect is far from being reassuring, as the following press dispatch from Chicago will show :—

“Organised labour is facing the greatest wage crisis since the panic of 1893, if the forecast of its leaders is correct. Indications of retrenchment are seen on every hand. The labour leaders generally admit alarm, those who were in Chicago at the convention of the National Civic Federation being free in their expressions. The tendency toward retrenchment is attributed to the abnormal increases that have been exacted by the unskilled workmen.

“It has been estimated that before the close of the year the big employing concerns of the country will have discharged nearly 1,000,000 men, most of them labourers and general workers. Of this number the railroads are expected to drop from employment 200,000 men, the mine operators 50,000, the machine shops and iron, steel, and tin plants, 250,000, and the building trades more than 40,000.

“In the case of the railroads, repair and construction work will be brought as near to a standstill as it is practicable to bring it.”

When it is remembered that winter has just begun in that country, the prospect of a million men being out of employment becomes appalling. When men have families suffering with hunger and cold, will they remain quiet and calm in such a crisis?—We think not.

Such conditions add greater force to the Saviour's prediction when He said, “And there shall be . . . upon the earth distress of nations with perplexity.” He declared that in the time preceding His second coming men's hearts would fail them for fear, and for looking after those things which are coming on the earth.

It is high time for us to seek a refuge from the coming storm. The word of the Lord declares that instead of men growing better, they will wax worse and worse. We may expect violence

and bloodshed to continue and increase. The innocent will suffer with the guilty. Confusion and distress will prevail. But in this very time,—“a time of trouble such as never was,”—according to the sure word of prophecy, the people of God who have transferred their affections and treasures to heaven, may find comfort and shelter. The psalmist declares : “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust. He shall cover thee with His feathers, and under His wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked.” Ps. 91.

Surely the wise will be warned and prepare for that time, for it will indeed be an evil time.

DECIDE NOW.

BY A. W. A.

Possibly there is more procrastination shown by men in matters of religion than in any other department of life. In childhood and in youth we are persistently urged to fit ourselves for some place in the great world of industry, to which every youth, sooner or later, must be introduced. The development of our mental and physical powers is regarded as an essential accompaniment to our increasing stature, and procrastination in these temporal things is looked upon by all sensible people as reprehensible, and if exhibited as a trait in our characters, laborious efforts are made by parent and teacher to overcome the evil habit.

In religious matters, however, it is strange that so little anxiety is manifested if we show some indecision in forming a definite pur-

pose to serve God; and too frequently that which would not be tolerated in our every day life, calls forth little or no adverse comment when exhibited towards God's call for service.

The physical necessities of the flesh, prompted by the natural law of self-preservation, almost forces us to cultivate habits of promptness and application, upon which our position in the industrial world so largely depends. But for the development of our spiritual life, our sordid, natural ambitions have no care. Men go on year after year, heedless of the claims of God's law, turning a deaf ear to every appeal which is made to them to accept salvation. Prior to the acceptance of that life-giving power which Christ gives to all who live by faith in Him, and which is begotten in us through the word of God, our actions are wholly dominated by our natural or animal propensities; therefore it is apparent that “the natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.”

When our hopeless and lost condition is brought home to our minds by the operation of the Holy Spirit, and we are led to accept the Saviour as the propitiation for our sins, those sins, in which He had no share, are exchanged for His righteousness, in which we had no share, and we receive “power to become the sons of God.” John 1:12. Faith in His name alone will enable us to overcome our natural propensities, to keep under our bodies, and bring them into subjection. 1 Cor. 9:27.

This is the blessed experience that is promised to those who accept God's call to obedience; but what of those who refuse?—Each refusal to walk in the path of obedience makes it easier for us to say, “Go thy way for this time, when I have a convenient season I will call for thee.” Benjamin Franklin, speaking of his own experience, said, “As I grow in years I find I grow more apt to procrastinate.” Others besides Benjamin Franklin have found this true. Our only safety lies in embracing the opportunities as they come to us. To-morrow is not ours, for “we cannot tell what a day may bring forth.”

To those who persistently refuse to obey God, these solemn words are addressed :—

“ Because I have called, and ye have refused ; I have stretched out My hand, and no man regarded ; but ye have set at nought all My counsel, and would none of My reproof : I also will laugh at your calamity ; I will mock when your fear cometh ; when your fear cometh as a desolation, and your destruction as a whirlwind ; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer ; they shall seek Me early, but they shall not find Me : for that they hated knowledge, and did not choose the fear of the Lord : they would none of My counsel ; they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.” Prov. 1 : 24-31.

Says the wise man :—

“ Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.” Eccl. 12 : 1.

Says Jeremiah :—

“ It is good for a man that he bear the yoke in his youth.” Lam. 3 : 27.

The Saviour invites us to take upon us His yoke, and adds these comforting words :—

“ For My yoke is easy, and My burden is light.” Matt. 11 : 30.

We also have this promise :—

“ Those that seek Me early shall find Me.” Prov. 8 : 17.

Nowhere in the word of God are we assured that our eternal welfare is not endangered by delaying to accept God's call. It is “ To-day, if ye will hear His voice, harden not your hearts.” Ps 95 : 7, 8. “ The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.” Rev. 22 : 17.

It was the practice of the Oxford Methodists to give away all they had after providing for their own necessities. Wesley, referring to himself, says, “ One of them had thirty pounds a year. He lived on twenty-eight and gave away two. The next year, receiving sixty pounds, he still lived on twenty-eight and gave away thirty-two. The third year he received ninety pounds and gave away sixty-two. The fourth year he received one hundred and twenty pounds. Still he lived as before on twenty-eight, and gave to the poor all the rest.”—*Bond*

THEN AND NOW.

More than nineteen hundred years have passed away since the Messiah was born in a manger in Bethlehem, of Judea. Since that most notable event, nations once mighty have sunk in oblivion ; peoples then known as barbarians now occupy the topmost places in the world's politics, and their territories have developed into the most extensive empires known in history.

Knowledge of the arts and sciences has increased, the planets have been measured, weighed, and explored, by the astronomer with the aid of modern scientific instruments, and things impossible to understand by our ancestors can now be explained by school children.

But while men have increased their knowledge of the arts and sciences, and have unlocked secrets which have been hidden for ages, they have not learned to rule themselves. Society to-day is in that condition that the peace of the whole world is menaced, and the world's workshops are taxed to their utmost to produce instruments of destruction for the coming conflict.

The meaning of these and many kindred themes, and the prophetic predictions concerning them, will be the subject matter of the Australasian Signs of the Times during 1904. Subscribe now ! 4/6 will pay for one year's subscription, post free.

HOME AND HEALTH

NOT WORK BUT WORRY.

It is not the work, but the worry,
That makes the world grow old,
That numbers the years of its children
Ere half their story is told;
That weakens their faith in heaven
And the wisdom of God's great plan.
Ah! it's not the work, but the worry,
That breaks the heart of a man.

—Selected.

THE WIDOW'S CHRISTMAS.

Mrs. Mulford was a woman who doted on ruins. Nothing in the present was as beautiful as she had enjoyed in the past; and it seemed utterly impossible for her to imagine that there was anything in the future that could compensate her for the trials she had endured.

In her girlhood Mrs. Mulford had been surrounded with the luxuries of life; and after her marriage her surroundings were but a trifle less magnificent. In such an air of luxury and ease, her children were being reared, when suddenly a great change came.

Mr. Mulford was a rash speculator, and finally lost all his wealth. He could not rally from the shock; and Mrs. Mulford, to whom beggary seemed worse than death, could only mingle her tears with his in speechless agony.

Arthur, the eldest child, a boy of fourteen, endeavoured to comfort his grief-stricken parents.

"I will work for you, father. I can easily get a place in a store."

"My boy! my boy!" said the poor man, clasping his son affectionately in his arms; "stay by your mother, and the girls, they will need you, dear boy!" And he imprinted a kiss on the glowing cheek, that had in it a father's blessing and farewell.

The next morning Mrs. Mulford was a widow, and her children fatherless. A trifle the creditors allowed her was all she had to depend upon, the money she had inherited from her father having been swept away by the financial tornado.

She had taken a little place in

the country, and with Arthur's help, and Bridget's,—who had followed the fortunes of her mistress—had really succeeded in making things look quite cozy and attractive.

"Sure ma'am," said Bridget, in her homely attempts to comfort her mistress, who dragged herself about like a sable ghost, "if ye'd only smile once in a while ye'd be surprised at the comfort ye'd get!"

"Ah, Bridget," Mrs. Mulford replied, with a long drawn sigh, "my smiling days are over. I try to be patient, but I cannot be cheerful."

"Ah, but it's the cheerful patience that brings the sunshine; and ye really shouldn't grieve the children so."

"Do they mind it, Bridget?"

"Sure, an' they do! Master Arthur, bless the boy! says it's just like the tomb where ye are; and Miss Minnie and Maud have their little hearts nearly torn out of them; and they such wee, little birdies!"

But Mrs. Mulford could not be easily beguiled from her sorrow, especially as she was obliged to have recourse to her needle to eke out the limited allowance, and every stitch she took was but an additional reminder of the depth to which she was reduced. The recurrence of an anniversary was, to Mrs. Mulford's mind, like the unveiling of a monument to the departed, and was usually spent in solitude and tears.

Christmas was drawing near, and its approach filled Mrs. Mulford with uncontrollable despondency. It had been a gay season in her young days, and her own children knew it as the season of especial rejoicings and unlimited toys. Now it was all so changed! Even a moderate expenditure was not to be thought of, when it was so difficult to procure even the necessaries of life, and she really wished the day was over, for she dreaded its arrival. The furniture never looked so dingy and faded, nor the curtains so coarse, nor her surroundings so pitiful, as when she looked around and thought that Christmas was coming.

Neither did the past ever seem so beautiful and glowing as when she cast a retrospective glance in that direction at this memorable

season. But in the kitchen all was animation and excitement; as different an atmosphere as if there were ever so many degrees of latitude between them; Mrs. Mulford occupying the frigid, and Bridget the torrid zone. Every afternoon and early in the morning, Minnie and Maud were down in a corner of the kitchen very busy over some mystery, in which Bridget was as much interested as they were themselves.

Arthur bustled about from one room to another, always the active, cheery, hopeful boy, who kept everybody informed of what was going on in the outside world; and he, too, evidently had some weighty secret pressing against the buttons of his jacket. Christmas eve came, and the children began to think it never would be dark enough for them to get ready for Santa Claus.

"What are you going to do, Minnie?" inquired Mrs. Mulford, as Minnie brought in the stockings to hang by the fire.

"Get ready for Santa Claus, mamma," was the reply. "You know that to-morrow is Christmas."

"But Santa Claus don't come to poor people, my child," and the tears filled her eyes at the recollection of the generous gifts of former years.

"Oh, yes he does, mamma," said Minnie, "yes he does. He knows where we live." And she continued pinning the stockings upon the line she had stretched across the mantel.

"I wish I could have afforded a tree," sighed the mother, watching her daughter's movements with considerable curiosity.

"We don't want a tree, do we Maud? A stocking is ever so much nicer. It looks so funny all stuffed out, and then you don't know what's in it, and you have to shake it out, and hunt way in the toe! Then you can put such tiny things in, to make everybody laugh."

Then she pinned on the names which Arthur had printed very nicely on slips of paper, and stood off a little distance to admire her handiwork.

Bridget was called in from the kitchen to see if it was all right, and Arthur was induced to leave his work just for a minute to note the effect of the display.

"Here now!" he exclaimed, "I told you to hang up the clothes bag for me. You don't suppose that little thing will hold all my treasures, do you? Is the chimney clear?" And he pretended to search anxiously for anything that might prevent the descent of good old Santa Claus, whose coming had never before been anticipated with such unqualified delight.

Mrs. Mulford was in the midst of a troubled dream, when shouts of "Merry Christmas! Merry Christmas!" rang through the house, and awakened her to the reality of the day she so long had dreaded.

She knew how dreadfully disappointed the children would be, it is so hard for them to understand the exigencies of life, and wished she might keep her room all day and have Bridget bring up her meals.

"If ye please, ma'am," said the worthy maid of all work, not stopping to knock at the door, "if ye please, ma'am, ye'd better come down stairs; the children are nigh about crazy waiting for ye;" and the sunshine of her face illuminated the long room after she had retreated down the stairway.

"They can't feel very bad," said Mrs. Mulford, as she slowly turned from her room. "It seems to me I never heard them laugh so heartily. Oh, to be a child again!" And she sighed heavily.

As she entered the sitting-room, what a sight met her eyes! There were wreaths of green over her portrait and papa's; a narrow border running round the mantel; and festoons falling in every direction.

"Come, mother," said Arthur, "you first; Bridget can hardly wait, and our breakfast won't be worth eating."

"Oh, no," said the mother, "Maud should have the first chance;" and the impatient child eagerly availed herself of the privilege.

It was astonishing what an amount of goodies rolled out of that stocking, and after they were laid aside there were one or two parcels to be opened. Minnie's stocking was quite as bountifully stocked, and every new surprise seemed to enkindle their mirth and enthusiasm.

Arthur had filled his own stocking with all sorts of odds and

ends, on purpose to increase the fun, and hilarity, and pretended to be surprised that Santa Claus patronised second-hand shops. Bridget sat down with the children to unload her collection of treasures, and even Mrs. Mulford was forced to laugh heartily at her conical remarks, especially when she drew out a potato, which was labelled, "The last of the Murphys!" "May they always be first in the field," said Bridget.

When Mrs. Mulford was finally induced to examine the contents of her own stocking, the children, with Bridget, who was only an older child, gathered around, and watched anxiously the proceedings.

There were a pair of nice brackets hanging outside, which Arthur had cut with a penknife; and as she took up each article that had been wrought by loving fingers, the pretty mats and tidies, she felt that it was indeed possible for love to build upon the old ruins a beautiful palace for the heart to dwell in.

"Forgive me, my dear children," she exclaimed, embracing them each in turn. "Bridget, my good girl, we will begin the world anew. I have been a weak woman."

"Sorry a bit of it," said Bridget, wiping away her tears with the corner of her apron. "It's a heavy cross ye had, but we're all going to help carry it."

"And, mother," broke in Arthur, "I've got a situation in a grocery store."

"Arthur!"

"Yes. It isn't much, but I'll learn the business; and then, you know, I can take care of you."

What a Christmas breakfast they had! It wasn't so much what was on the table, although Bridget had made delicious waffles, and everything was super-excellent, but it was the love and contentment filling each heart.

Come into our homes, oh ye Christmas angels! Brush away the cobwebs that regret and selfishness have strewn around, and put in their stead the wreaths and vines that are fragrant with the immortality of love! No home so poor that will not be the brighter for your coming! No heart that is not enriched by your presence, oh ever blessed Christmas guests!

—Sabbath Readings.

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CHILDREN'SCORNER....

HOW I WISH I KNEW.

Little stars that twinkle in the heaven's blue,
I have often wondered if you ever knew
How there rose one like you, leading
wise old men
From the East, through Judah, down to
Bethlehem.

Did you see the costly presents they had
brought?
Did you see the stable they in wonder
sought?
Did you see the worship tenderly they
paid
To that stranger baby in the manger
laid?

Did you watch the Saviour all those
years of strife?
Did you know, for sinners, how He gave
His life?
Little stars that twinkle in the heaven's
blue,
All you saw of Jesus how I wish I knew.
—Grace Glenn.

JACK'S ARITHMETIC.

Jack was poring over his mental arithmetic. It was a new study to him, and he found it interesting. When Jack undertook anything, he went about it with heart, head, and hand.

He sat on his high stool at the table, while his father and mother sat just opposite. He was such a tiny fellow, scarcely large enough to hold the book, you would think, much less to study and calculate. But he could do both, as you shall see.

Jack's father had been speaking to his mother; and the child had been so intent on his book that he had not heard a word; but as he leaned back in his high chair to rest a moment, he heard his father say, "Dean got beastly drunk last night, drank ten glasses of wine; I was disgusted with him."

Jack looked up with bright eyes. "How many did you drink, father?"

"I drank but one, my son," said the father, smiling down upon his little boy.

"Then you were only one-tenth drunk," said Jack, reflectively.

"Jack!" cried his parent, sternly, in a breath; but Jack continued, with a studious air,—

"Why, yes; if ten glasses of wine make a man beastly drunk, one glass will make him one-tenth part drunk, and"—

"There, there!" interrupted the father, biting his lip to hide the smile that would come; "I think it is bedtime for you; we will have no more arithmetic to-night."

So Jack was tucked away in bed, and sound asleep turning the problem over and over to see if he was wrong; for just before he had lost himself in slumber he had

"FOR ME."

Little Carrie was a heathen child, about ten years old, with bright black eyes, dark skin, curly brown hair, and slight, neat form.

A little while after she began to go to school, the teacher noticed one day that she looked less happy than usual.

"My dear," she said, "why do you look so sad?"

"Because I am thinking."

"What are you thinking about?"

"O teacher! I do not know whether Jesus loves me or not."

"Carrie, did Jesus ever invite little children to come unto Him?"

The little girl repeated the



Wise Men from the East

thought: "One thing is sure; if Dean hadn't taken that one glass, he wouldn't have been drunk; and if father had taken nine more, he would have been drunk. So it's the safest way not to take any; and I never will."

And the next thing he was snoring, while Jack's father was thinking, "There is something in Jack's calculation, after all. It is not safe to take one glass, and I will ask Dean to sign a total abstinence pledge with me tomorrow; and he did so, and they both kept it. So great things grew out of Jack's studying mental arithmetic, you see.—*Christian Advocate.*

"Look not thou upon the wine when it is red."

verse, "Suffer little children to come unto Me," which she had learned at school.

"Well, what is that for?"

In an instant Carrie clapped her hands with joy, and said, "It is not for you, teacher, is it? for you are not a child. No, it is for me, for me!"

From that hour Carrie knew that Jesus loved her, and she loved Him back again with all her heart.

Now, if the heathen children learn that Jesus loves them, and believe His kind words as soon as they hear them, ought not we, who hear so much about the dear Saviour, to believe and love Him too? Every one of us ought to say, "It is for me, for me!" and throw ourselves into the arms of the loving Saviour.—*The Morning Light.*

HOLIDAY GIFTS FOR CHILDREN

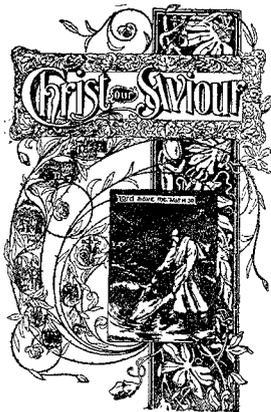
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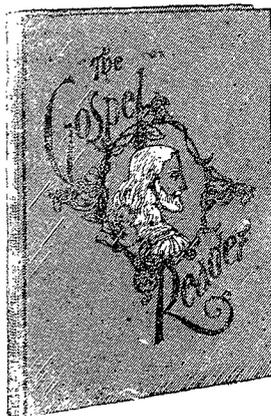
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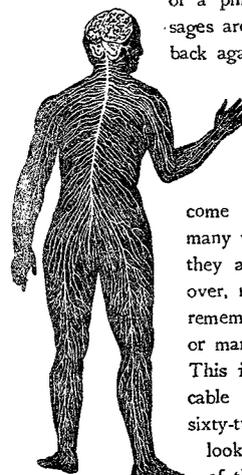
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64 *The House We Live In.*

thousands of little lines called *nerves*, reaching from the brain to every part of the body. They are made of matter like that in the brain, and they are so close together that you can touch no place on your body, even with the point of a pin, without touching a nerve. Messages are sent over them to the brain, and back again to the muscles. With the nerves we *feel*. We call it the sense of touch.



The nerves.

We might call the brain the "central office," from which messages are sent, and where they come back. In the city you have seen many wires stretched on poles. Sometimes they are bound up together and covered over, making a cable like a big rope. You remember I told you there is a spinal cord or marrow running through your backbone. This is made up of many nerves, as the cable is made of many wires. There are sixty-two branch lines coiled up in it. By looking at the bottom part of the picture of the brain you will see where this large cable enters the central office. Really, the top part of the cord is a little brain itself, with a long name, which we will not trouble now to learn.

ELMER: If all the nerves come from the backbone, how do any get to the face?

MOTHER: There are some little holes in the skull, and

(Facsimile of page 64, reduced to one-third the original size).

At this festive season of the year when so much money is spent upon things of no real worth, we ask you to consider what could be of more lasting benefit to those to whom you desire to make gifts than a good moral book. Any of the above we can confidently recommend to our numerous readers. If you wish to send a present to some youthful friend we will mail one of the above books to any address you send us, upon receipt of a postal note for the price, with the postage added.

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Sixteen pages again this week.

It is estimated that in Canada and the United States there are more than 1,500,000 Spiritualists.

It is reported that the Chinese emperor's palace at Peking is to be lighted by electricity. A dynamo with four steam engines and sixteen transformers will be required, and a firm in Hamburg is to do the work.

A neat prospectus, giving an outline of the articles which will appear in the "Australasian Signs of the Times" during the coming year, has been prepared. It is nicely printed on heavy calandered paper, is profusely illustrated, and is intended as a help in obtaining subscriptions. To those wishing to use it for this purpose, it will be posted free of charge.

"Good Health" for December comes to our table wearing a new dress of brilliant colour, and bearing the excellent motto: "A Sound Mind in a Sound Body." The table of contents covers many important subjects, such as, Bright's Disease—Prevention and Cure; Why so Many Anaemic Women? Mastication as Related to Digestion; Treatment of Constipation; Raw Vegetables and Typhoid Fever, etc. Single copy, 3d.; yearly subscription, 2/6. Address, "Good Health," Wahroonga, N.S.W.

"The Times" Russian correspondents say, that as far as the facts are known in St. Petersburg, they all indicate the increase of war preparations, and the prevalence of alarm and anxiety. From the districts beyond Moscow, Tambof, and Penza, one hundred thousand men have been despatched to the far East. A train load of surgical dressing materials has also been sent from St. Petersburg for use in the far East. Russia is also sending naval officers to the same destination as rapidly as they can be trained for service.

HAVE YOU ?

The question is, Have you sent your order for the "Australasian Signs of the Times" for next year? Since reading the announcement, telling of the good things it is to contain, you have had it in mind all the time to send for it. But have you actually done it? That is a very important question. If you have not, then delay no longer.

A PRACTICAL PROBLEM.

There are still large numbers of people thoughtlessly wasting their hard-earned money on alcoholic drinks, in spite of all that has been written and talked on the subject. A London city missionary tells how one man had his eyes opened to the folly of such a practice. The missionary's work was among the thousands of men employed in the gas factories of South London. Among other methods of benefiting these toilers, he has instituted classes for simple educational instruction. Some months ago a man who was receiving tuition in arithmetic was set a significant problem as part of his lesson, namely, the cost per annum of three pints of beer a day, at sixpence. Having found the sum total, he was to show how much could be purchased if the same amount were invested in clothes and household necessities for self, wife, and children. The man worked the problem so effectually that both he and his wife were utterly astonished at the truth revealed by the figures, and at once sincerely resolved to give up their beer. This has already proved but the first step to a higher social and religious advancement.—*Practical Truth.*

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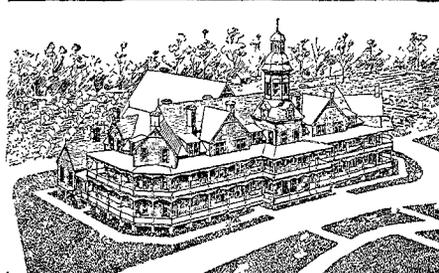
Mr. Robt. Wilson, c/o Mr. R. W. Skelton, Mildura, 1/11, March 30, 1904. Mrs. F. W. Brown, Carwell Street, Rylstone, N.S.W., 2/6, May 28, 1904. Mrs. M. Morrish, Mullumbimby, Brunswick River, N.S.W., 2/6, May 18, 1904. Mr. W. M. Parker, York, West Australia, 4/6, November 23, 1904. Mrs. W. Skudder, Keri Keri Bay of Island, New Zealand, 6/6, November 30, 1904. Miss Dorothy Davis, Cooranbong, N.S.W. ("Little Friend"), 3/-, July 3, 1904. Mrs. Bodey, Dandenong, 2/6, May 24, 1903. Mrs. Waylite, Grand Hotel, Spring Street, Melbourne, £1, five copies, Dec. 7, 1904.

The earnings of the railways in the United States for the year 1902 amounted to £317,705,000. More than one million persons are employed in this business. Their wages amounted to £122,142,600.

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