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ONE
PENNY

The Outlook

A PAPAL CHARACTERISTIC.

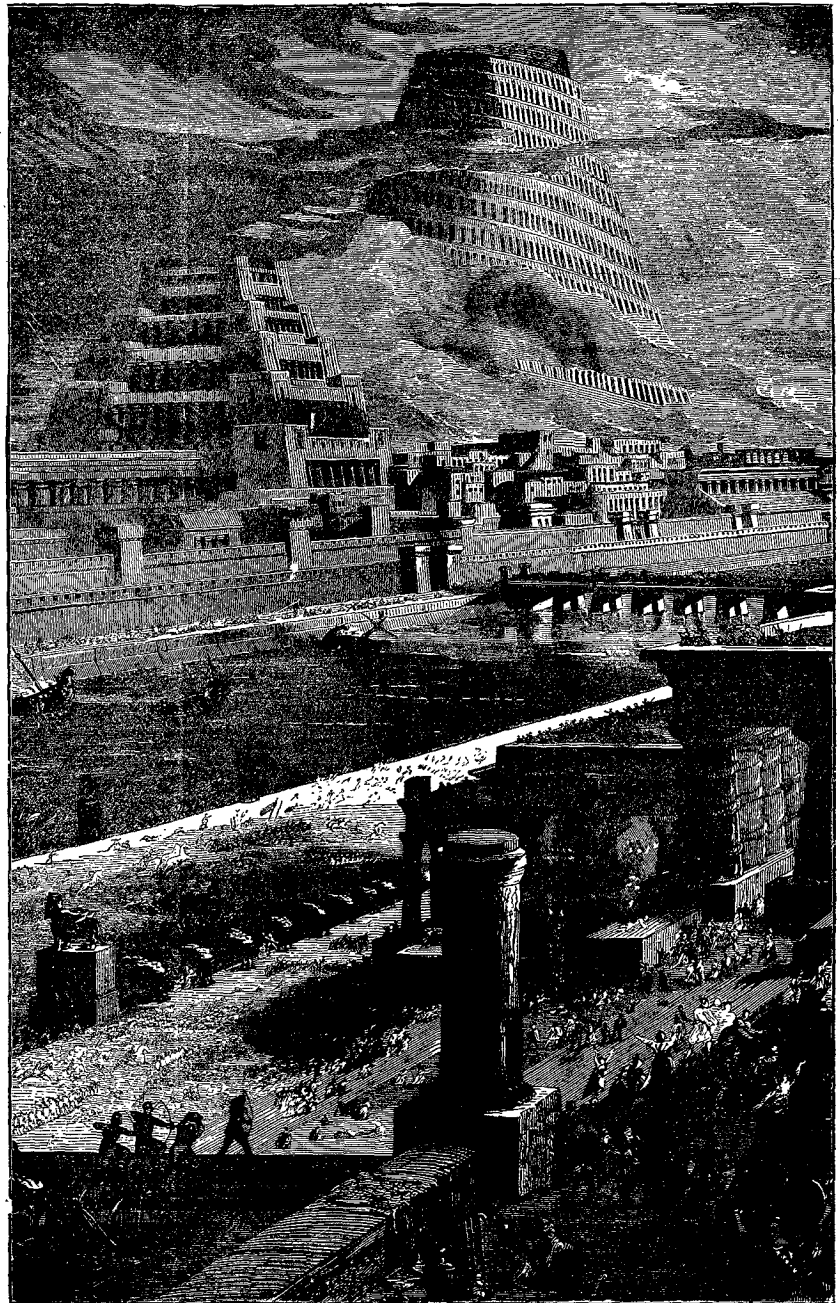
One of the marked features of the work of the Papacy in the past has been its readiness to change times and laws when it suited its convenience so to do. The prophet Daniel, in that wonderful prophecy recorded in the seventh chapter, depicting some of the prominent characteristics of the Papal power, says, "He shall think to change times and laws." Dan. 7 : 25.

For ages this power has set itself to change any time or any law which stood in its way. Not only does the Papacy "think himself able to change times and laws" (Douay version), but it lays claim to dispense with all things, even the precepts of Christ, for in the Decretals it is asserted that—

"The pope can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man. . . . He can free himself from the commands of the apostle, he being their superior, and from the rules of the Old Testament."

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."

This claim to power over things celestial and terrestrial, which is claimed by the Papacy, has never been exercised in so blasphemous a manner as when it laid hands on the law of God, and tore out of that perfect code the second commandment, which forbids the worship of images, and changed the fourth commandment by dis-



Babylon, the Home of the Hebrew Captives. (See Editorial Page)

pensing with the seventh day altogether, and substituting the first day (Sunday) in its place. In doing this Rome is, however, consistent with her teaching. She claims the power to do such an act, even to "pronounce sentences and judgments in contradiction . . . to the law of God," and declares her freedom "from the rules of the Old Testament." She teaches and asserts her right in such matters, and backs up the assumption by deliberately acting in harmony with her precepts, and instituting the custom of Sunday keeping in the place of Sabbath keeping.

But what excuse do our Protestant friends have to offer for obeying Rome's precepts? What shall be said of those men who manifest intense opposition to the work of the Papacy, who write and preach against her doctrines, and at the same time accept without protest Rome's greatest error—the false Sabbath? The duty of all Protestants on this matter is clear. They profess to follow the Bible as their rule of faith, and yet they observe a day as the Sabbath without having one scintilla of Scriptural authority for doing so.

The latest effort on the part of the local officials of the Roman church to change times, was the announcement by the Archbishop of Melbourne, releasing members of that church from the obligation to fast on Christmas and New Year's Days, which fell upon Friday on this occasion. Of course it would doubtless be very inconvenient for the thousands of adherents of the Papal Church to fast at a time when the whole world is participating in the greatest feast of the year.

But upon what a flimsy foundation does the obligation to fast on Friday rest when it can be changed to another day, just to suit the pleasure of men. Surely the eyes of many people will be opened to see that a religious ordinance which God looks upon as binding upon the consciences of men cannot be changed to suit their caprice or pleasure.

The Sunday sabbath rests upon the same unstable foundation as the weekly fast day (Friday),—the authority of the Roman Catholic Church; and the time or manner of the observance of either day can be changed by the

dignitaries of that church when they so desire. Not so with the commandments of God. The Papacy only "thinks himself able to change" them.

Let every Protestant look well to the foundations of his faith; for verily we are living in a time when the whole world is inundated with delusions, and the only safe thing is to give heed to that "more sure word of prophecy."

An earthquake which occurred in the State of Washington has precipitated the south-eastern portion of Mount Rainier, one of the peaks of the Cascade Range, having an altitude of over 12,000 feet, into the valley of the Nesqually River, a tributary of the Columbia River.

Last week we recorded the remarkable formation of a lake in Turkestan caused by a fluvial displacement of the basin of a river. That phenomenon has been followed by another equally interesting. The waters of the Sea of Azoff, in the south of Russia, have receded from the original waterline to a distance of three miles, leaving a number of ships high and dry.

The military paraphernalia at Gibraltar has received the valuable addition of a military balloon, which is to be utilised as a point of elevation from which an extended view of the surrounding hills and sea can be obtained. The balloon, which is to be tethered to the rock, will enable those in charge of the impregnable fortress to have ample warning of the approach of an enemy from any quarter.

Negotiations in connection with the proposed union of the Presbyterian, Methodist, and Congregational Churches in Australia are gradually assuming a practical shape. Before long, we may expect the amalgamation of these great branches of Christendom to be an accomplished fact.

This movement is also being discussed in other countries, particularly in Canada and New Zealand, with so much interest that we may look forward to a time, probably not very far distant, when there will be a universal welding together of many of the various sections of the Protestant world.

It is anticipated that close upon 1,000,000 tons of wheat will be available for export from Australia this season. Between 400 and 500 ships will be required for freight.

A large college for female coloured students at Nashville, Tennessee, has been burned down, causing the death of sixteen persons, while thirty others received injuries of a less serious nature.

Presence of mind, when confronted with danger, is a valuable possession, too rarely exhibited. A striking exemplification of its value was afforded a few days ago in Glasgow. A fire broke out in a public school, where 1000 children were receiving education, and owing to the coolness and presence of mind displayed by the teachers all of the children were saved. Three hundred little children in the infant division were marched out from the burning building in an orderly manner to the strains of a martial tune played by one of the teachers on a piano.

A feeling of hostility towards England has been fostered in China by the circulation of a false rumour, that in the event of Russia retaining her hold upon Manchuria, Great Britain would establish a protectorate over the Yang-tse-Kiang valley, and would maintain in that great district a prestige equal to that of Russia in Manchuria. This fabrication is believed to have its origin in circles which are unfriendly to the British Empire. Intrigue seems to be a necessary accompaniment of international politics.

Private soldiers in the German army are frequently subjected to most brutal treatment by their officers. The investigation of a number of complaints discloses the fact that certain officers have been in the habit of striking their subordinates with sticks, spitting in their faces, and torturing them in every possible way. A lieutenant was found guilty of maltreating men in 618 cases, and has been sentenced to fifteen months' imprisonment; and a sergeant was sentenced to four years' imprisonment, being found guilty in 1,520 cases. Commenting on these revelations, an official declares that sergeants are unable to discipline the men without blows, owing to the growth of Socialism in Germany.

... OUR ...
CORRESPONDENTS

COME AND REIGN.

Come, King of Glory, come!
Earth's woes Thy healing crave;
Its weary, wasted sum
Of hopes but finds a grave
In moaning hollows of distress
Or blank, abysmal nothingness.

O Christ, when shall again
Thy presence Israel bless?
We look for Thee to reign
Thy reign of righteousness;
We hold that promise sacred yet
The angels gave at Olivet.

Fulfil, O Christ, fulfil
That hope of advent given!
We hold that promise still
A beam of light from heaven
Thy church to cheer along its way
To sunshine of a perfect day.

—*Christian Index.*

WHAT THINK YE OF CHRIST?

BY MRS. E. G. WHITE.

"The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. . . . And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." And "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Jesus of Nazareth declared Himself the light of the world. What think ye of Him? What position does He occupy among the world's religious teachers? Hundreds, yes thousands of men are recognised as having been great thinkers, men who speculated, who published their theories, and charmed the minds of many with their intellectual and moral attainments. These so-called great men who have left to the world the productions of their life of thought, have been ranked as the wisest men the world has ever known. But these cannot compare with Christ. There was a revelation before man's productions were brought forth. His finite knowledge is but the result of beholding the wondrous things

that have been shining in our world, contained in the teachings of Christ, the greatest of all teachers. Whatever great ideas man may have evolved, have come through Christ. Every precious gem of thought, every flash of the intellect, is revealed by the Light of the world. No human being, however learned, however gifted with talents, has precedence of the divine Teacher.

Christ makes no apology when He declares, "I am the Light of the world." He was, in life and teaching, the gospel, the foundation of all pure doctrine. Just as the sun compares with the lesser lights in the heavens, so did Christ, the Source of all light, compare with the teachers of His day. He was before them all, and shining with the brightness of the sun, He diffused His penetrating, gladdening rays throughout the world.

There is much of worldly wisdom among men. "Higher education" is regarded as the fruit of human thought and effort. But this is an absurdity, which He that ruleth in the heavens looks upon with contempt. Measured by finite minds, men are called learned and great; but with all their boasted wisdom, their science and learning, they cannot thus know God, and Jesus Christ whom He has sent. If they would turn from the teachings of men, and receive their illumination from the Light of the world, they would no longer walk in the sparks of the fire of their own kindling. They would know the laws that govern the kingdom of heaven, its laws that angels adore, and would be able to distinguish between light and darkness, between truth and error. No man who has ever lived, or ever will live, can claim to be the infallible guide, the supreme revealer of truth. Men may seek to reach the highest standard in learning; but there is One, "a teacher sent from God," who still stands higher than they. No human teacher can equal Him.

Christ declares, "The bread of God is He which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life; he that cometh unto Me shall never hunger; and he that believeth on Me shall never thirst." In this belief there is a fulness of

peace and rest,—a peace which, whatever may arise, of difficulties, of persecution, or of trial, man can neither give nor take away.

The centuries that have passed since Christ was among men have not lessened the confidence of our testimony that He is all that He claimed to be. To-day the question may be repeated, "What think ye of Christ?" and without a moment's hesitation the answer may be given, "He is the Light of the world: the greatest religious Thinker and Teacher the world has ever known. And all who hear His voice to-day, all who study the principles set forth in His teaching, must say in truthfulness as did the Jews of His day, "Never man spake like this man." "Is not this the Christ?"

THE POWER OF THE WORD.

No. 2.

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

The power of God is the word of God. We learn from Heb. 1 : 3 that Christ upholds "all things by the word of His power." That the earth and the heavens were created at the word of God, the psalmist frequently affirms—"Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him, for He spake and it was done; He commanded, and it stood fast." Ps. 33 : 9. "Praise Him ye heaven of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for He commanded and they were created." Ps. 148 : 5. These passages bring us back to the wonderful power of God in creation. "God said, Let there be light, and there was light." Gen. 1 : 3. Could there be anything more majestic and grand, or more sublime?

The power of the word was seen in Christ's life on the earth, and was recognised by the centurion, who, in making his request to Christ for the healing of his servant, said, "Lord, I am not worthy that Thou shouldst come under my roof: but speak the word only, and my servant shall be healed." Matt. 8 : 8. "And Jesus said unto the centurion, Go thy way; and as thou hast be-

lieved, so be it done unto thee. And the servant was healed in the selfsame hour." Verse 13.

The book of Genesis, among some higher critics of the present day, is much discredited; the power of God as revealed in the sublime command, "Let there be light, and there was light," is something beyond their comprehension; that grass and trees could grow before the creation of the sun, to them is incredible; and when it comes to the world being created in six evening-mornings, they rise on tip toes to the height of their pride and arrogance, and cry, "It is impossible! It does not agree with man's calculations, and therefore must be wrong!" It is, however, to the meek that God reveals Himself, and it is the meek who believe "the foolishness of God is wiser than men," and "the wisdom of this world is foolishness with God."

The Creation.

The New Testament abounds in miracles just as startling. If it be impossible for God to create the world in six days, it was equally impossible for Christ to raise Lazarus from the grave after he had been dead four days. The Bible is essentially a book of faith, and to the spiritual it unfolds its own mysteries. The Bible, if rightly understood, is absolutely consistent in all its statements, and to the scientist who recognises the power of God it will present no difficulties.

The doubters of God's record of creation are but sun worshippers, "who change the truth of God into a lie, and worship and serve the creature more than the Creator, who is blessed for ever." Rom. 1 : 25. The sun is only the creature of God. "God is light, and in Him is no darkness at all." 1 John 1 : 5. "That was the true Light which lighteth every man that cometh into the world." 1 John 1 : 9. The psalmist tells us that God "covers Himself with light as with a garment." Ps. 104 : 2. The light of God is even greater than that of the sun, as Paul testifies in relating the circumstances of his conversion to King Agrippa—"At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with

me." Acts 26 : 13. This light was due to the presence of Christ, for Paul inquired, "Who art thou, Lord?" and the answer came, "I am Jesus whom thou persecutest." Verse 15.

The sun undoubtedly is, and has been God's agent in maintaining light and life in all its varied forms on our globe from the time of creation; but was the light and heat from the sun sufficient for the purposes of creation? Could the sun transform a chaotic mass into a garden of Eden? Is it not more reasonable to suppose, as the Scriptures affirm, that the sun was placed in the heavens to maintain the glory and beauty that had been brought into existence at the word of the all-powerful Creator?

Where God is there is no need of the sun, for we read of the eternal city, "And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there." Rev. 21 : 23-25.

God is Light.

The light and life in God at creation are used by the apostle John to illustrate the spiritual light and life of Christ at the first advent. The empty and void earth is compared to the darkness in the minds of God's people, the Israelites. "The light shineth in darkness, and the darkness comprehended it not." John 1 : 5. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." Verses 10, 11.

Many instances could be given of physical as well as of spiritual light in the presence of God. The Lord appeared to Moses in the burning bush; He revealed Himself to the Israelites in the wilderness by the pillar of fire, and His presence in the tabernacle in the wilderness was so luminous as to penetrate its walls and thick coverings; it was the glory of God that in this manner prevented the Israelites from stoning the faithful spies, Caleb and Joshua,

who brought back a faithful report concerning the land of Canaan.

We do not doubt the power of Christ in instantly healing the man with the withered hand, in the raising from the dead of the daughter of Jairus, the son of the widow of Nain, or of Lazarus, and yet these miracles cannot be accounted for by science, and why should we doubt the power of God's word at creation? If we reject the one we must, to be logical, reject the other. We must recognise the fact that natural laws are the laws of God, and God must consequently be above all law.

In our next article we will endeavour to show that God's power is always exercised through His Spirit.

SATAN'S LAST STAND.

BY W. A. SPICER.

The hour has come for God's work in the earth to be finished. The special effort of Satan to frustrate the forward movement called for at this time furnishes cheering, though in another sense, saddening evidence that the time can no longer be delayed.

The enemy can see as well as any down the shining advent pathway to the gates of the city of God. He can see that it is only a little way now; and there falls upon our ears the warning cry from heaven: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

There are two advents before us, the coming of Satan in his final and crowning work of deception, and the coming of Christ in power and glory that shall consume the evil one's counterfeit display. There are two gospels in the world, the gospel of preparation for the coming of the Lord, and the false gospel of preparation for the coming of Satan.

We need not expect that Satan will rightly label his wares. When he comes to deceive if possible the very elect, he will not come in his true colours. He is to come, in the name of philanthropy and religion, as the great humanitarian and healer, and medical

missionary, in a guise to win the hearts of all who have forgotten the waymarks to the city of God. And the gospel of Satan's coming is preceding him just as surely as the gospel of Christ's coming is preparing the way of the Lord. The enemy's gospel is sweeping over the world to-day, in religious-scientific phrase, preparing multitudes to hail him at last as the Christ of God. Truly it matters much which gospel a man is preaching, and under which standard we are marching.

It is startling to be brought face to face with a realisation of the fact that the time has come when Satan is definitely preparing for his final act in the awful tragedy of deception and sin. We must not remain ignorant of his devices now; for he is knocking at our own doors. We have heard his gospel in our public assemblies. He is the same who once in heaven dragged a third of the angels from the very throne of God down to destruction. By the same methods he is at work to-day.

But the shield of the faith of Jesus can quench every fiery dart. The clean heart gives the clear vision, with no admixture of the proud self-confidence that brings the snare. The simple advent message that has made us a people, and built up all there is in this great movement, will finish the work which our fathers began. The effort of the enemy to hold back this movement just now, and to throw the advancing ranks into confusion, is an added evidence that the set time has come to enter into the land. With the Macedonian cry sounding from all the wide world, and a loyal people waking up and ready to respond in the greatest missionary campaign we have ever undertaken, we may ring out the good old advent hymn with a new inspiration:—

"The path to glory now is bright,
The Bridegroom soon will come."

"We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God."

BE STRONG IN HIM.

Is there any reason why our lives should be feeble, and stagnant, and worthless? Is there any reason why we should not overcome temptation and endure trial, and work the works of God in the world, and come at last to the height of His abode in heaven? Only one—that we do not know. Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Lay hold on Him by faith and all things are possible. Let us clasp the hand of Christ and climb; and as we climb He will lift us out of sin, out of selfishness, out of weakness, out of death, into holiness, into love, into strength, into life, and we shall know the power of His resurrection.—*Henry van Dyke, D D.*

A SHORT TALK WITH A BAPTIST.

BY W. A. COLCORD

Looking over the Baptist "Church Manual" which contains their "Declaration of Faith," I find something that has a semblance of inconsistency in it, and perhaps may be of interest to the Baptists, at least in the way of suggesting the necessity of a revision of the groundwork of their faith, if they have not already felt such need.

Under Article XII. of the above-named work, I find the following:

"We believe that the law of God is the eternal and unchangeable rule of His moral government."

Under Article XV. I find this declaration:—

"We believe that the first day of the week is the Lord's day, or Christian Sabbath."

Now I wish to ask my Baptist brother, how he can believe both of these articles at the same time. Perhaps if I should question him a little, we might ascertain whether or not such a thing is possible.

Ques.—First, then, you say you believe the first day of the week is the Lord's day, or the Christian Sabbath, do you not?

Ans.—Yes, sir.

Ques.—Do you believe the first day of the week, the Lord's day,

or the Christian Sabbath, is the seventh day?

Ans.—No, sir; certainly not.

Ques.—Then you must believe that the law of God has either been changed or abolished, do you not; for that says the seventh day is the Sabbath?

Ans.—Yes, sir; I presume one or the other must be true.

Ques.—Well, which do you believe is true?

Ans.—I believe that it has been changed.

Ques.—Very well, then, I want to ask you how you can believe the twelfth article of your faith, which says, "We believe that the law of God is the . . . unchangeable rule of His moral government?" How can that which is unchangeable be changed?

Ans.—Well, I think I shall have to take that back, and say that it has been abolished.

Ques.—So you think it has been abolished. Then I want to know again how you can believe that twelfth article of faith, which says, "We believe that the law of God is the eternal . . . rule of His moral government." How can that which is eternal be abolished?

Ans.—Well, I hardly know about that twelfth article.

That is just it, my brother. To be consistent you will have to do one of two things. If you wish to keep the first day of the week, you will have to give up that twelfth article, and avow that the eternal and unchangeable God has an ephemeral and changeable law, which itself is not very consistent; or else give up that fifteenth article, quit keeping Sunday, and observe God's holy Sabbath, the seventh day of the week. To hold on to both is an impossibility. Which will you do?

"EVERY MAN SHALL GIVE."

Hark! "Every man shall give," 'tis God's command.
No one has naught; for in each living hand
Is grasped some "good and perfect gift" of God,
To be re-spent for Him, the living Lord.

"As He is able"—this the limit sole.
We may not give to Him some scanty dole;
To Him who gives us all, we ought to give
Our gold, time, talents, and the life we live.
—Selected.

World-Wide Field

THE SABBATH OF THE 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.

You will find my text this evening in the 20th chapter of Exodus, beginning with the eighth verse.

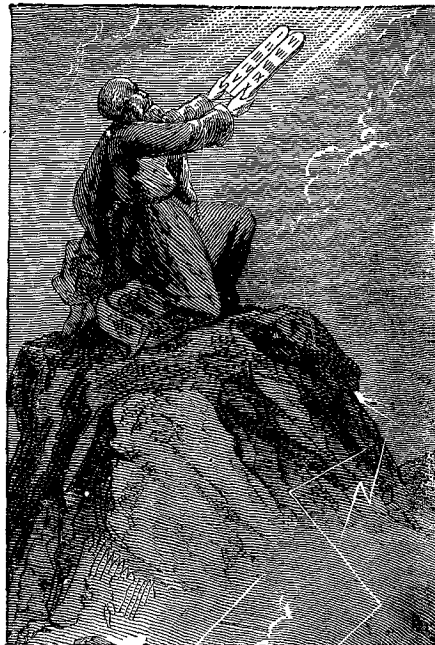
"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

This, dear friends, is the only Sabbath law in all the Bible, the only one concerning a weekly rest day. It is not only the law that tells us that there is a Sabbath, but it also tells us which day is the Sabbath. Notice the reading of it, if you will. The commandment is remarkable in one respect at least. There are ninety-four words as we have it in our Bible, and all but thirteen of the words out of the ninety-four are monosyllables,—words of one syllable, words easy to be understood. One of the leading jurymen of the age has said, that when a law is composed of words easy to be understood, words that are in common use, there is no such thing as interpretation; the law must be believed and obeyed.

"Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Notice, He does not say that the seventh day is the Sabbath of the Jew, does He?—No; but "the seventh day is the Sabbath of the Lord thy God." I wish to emphasize that to-night; God never commanded any man to keep the Jewish Sabbath; He never asked any man to keep the Christian Sabbath. There is no such thing

brought to view in the word of God as the Jewish Sabbath. The Sabbath is neither Jewish nor Christian; it is neither national nor local. The only day that God ever commanded any man to keep is His own Sabbath. The seventh day is the Sabbath, not of the Jew nor the Gentile, but it is the Sabbath of the Lord thy God, and that is the day that He commands every child of His to keep.

Think of it a moment,—the Sabbath had its origin at creation. The record says, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the



seventh day." Let us read about it at that time:—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made. And God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made." Gen. 2: 1-3.

Now the fact is, that when God had wrought six days in creating the heavens and the earth, then He rested the seventh day, and set it up as a monument to all His creatures commemorating the great fact that there was a God in the beginning who created all things. The Sabbath is a memorial commemorating the creation of the heavens and the earth by God Himself, through Jesus Christ His Son. Now you can

readily see that the Sabbath in its nature cannot be national or local. It cannot be Jewish, because it was made and given to mankind 2,500 years before a Jew was born. The Jew is the descendant of Judah. Judah was the son of Jacob; and we have all that time from creation down to the time of Jacob's life before there was a Jew, but the Sabbath existed during that period.

The Saviour said "the Sabbath was made for man." Are you a man? If you are, the Sabbath was made for you. If you belong to the human family, the Sabbath was made for you. I remember this old rule of grammar—"A noun used without a qualifying adjective is to be taken in its broadest sense; as: Man is accountable." In that illustration does the word man include the Gentile as well as the Jew? Job says, "Man that is born of a woman is of few days, and full of trouble." Does not that take in the whole human race? Paul says that "it is appointed unto man once to die." Do Gentiles die? And does not the term "man" include everybody? When the Saviour said "the Sabbath was made for man," does not the term include the whole human family? Every man and woman, all the descendants of Adam, come under that term. "The Sabbath was made for man," and so you see it cannot be local nor national in its nature or character. In fact, dear friends, it would be just as logical, just as true, to say that the Sabbath was a Dutch Sabbath, a French or a German Sabbath, or an American Sabbath, as to say the Sabbath was Jewish. The Sabbath is not, and never was, national or local in its nature. It belongs to the whole human family. It was given for the benefit of all mankind. The Sabbath is not our own, and never can be our property. It belongs to God, and it is His property. "The seventh day is the Sabbath of the Lord thy God." That is the day He requires mankind to keep.

I wish to read another passage bearing on this point:—

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own

pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." Whose day?—God's holy day. Not the day of the Jew or the day of the Gentile, but God's holy day. I wish to impress that upon your minds, because it is necessary for a proper understanding of this subject. Notice the language: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on MY HOLY DAY; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord."

Now notice that He calls the Sabbath "a delight," "My holy day." He did not say, as I have heard it said many times, that the Sabbath is Jewish, and that if you keep the Sabbath you are going to be a Jew. Have you ever heard of it? God says, call the Sabbath "delight." That is what He said we should call it, so it surely must be right.

(Continued next week).

AN EXTRAORDINARY MEETING.

Pastor A. T. Robinson, who spent several years labouring in Australia, and who is now President of the Nebraska Conference, gives some interesting facts in connection with the camp-meeting recently held in that State. One service is thus described:—"As the speaker appealed to the people to give themselves to the work of God, nearly the whole congregation signified their willingness to do so. The Spirit of God moved upon the congregation mightily, and many came forward and laid upon the pulpit money, pledges, and jewellery. We were reminded of the 'heaps' concerning which Hezekiah of old made inquiry. Among the pledges were some giving cattle, horses, and lands. This was a wonderful meeting; but, as is often the case, the victory was first obtained by

a few persons crying to God for deliverance, with their faces upon the ground. It is when God's servants feel the death agony of souls upon them that children will be born into the kingdom of God. 'As soon as Zion travailed, she brought forth her children.'

"The meeting was held in a beautiful, shady park, almost in the centre of the city of Grand Island. The park was placed at our disposal free of charge. About one hundred and seventy tents were pitched on the ground. Forty-four were baptised. We were requested by prominent citizens to hold our meeting in the same place next year."

...Notes...

Pastor William Knight, who formerly laboured in Australia, is now holding meetings in Southsea, England. The Lord is blessing his efforts there.

Pastor J. W. Westphal writes from Brazil of a commercial traveller in that country who, in connection with his regular work, during the past two years, has taken over five hundred annual subscriptions for our Portuguese paper, besides scattering thousands of pages of tracts and periodicals. Such workers will hear with joy the words, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

There has been organised in Rome "The Religious Society of St. Jerome for the Diffusion of the Holy Gospels," with its headquarters in the Vatican. Its work, which is the circulation of the Bible, is conducted with the sanction of the Pope. The first edition of the Bible prepared for sale and distribution numbered 100,000 copies. It contains helps, maps, etc., very much like the ordinary teacher's Bible. It is printed in the language of the common people. Before his death, Pope Leo XIII. granted an indulgence to those who would spend fifteen minutes daily in the reading of this work. Such a move as this is truly not without significance.—*Review and Herald.*

The policy inaugurated by Lord Kitchener at Khartoum of rigorously excluding missionaries has been abandoned. Recently the Church Missionary Society obtained permission to open a school either at Khartoum or Omdurman, in which religious teaching is to be given. Children of parents who object to religious teaching are to be carefully excluded from the school.—*Review and Herald.*

One of our native teachers, Murray D. Kalaka, writes as follows to the South African Missionary concerning his school at Kolo, Basutoland:—"I started moving from Masite, where I was living, the beginning of July, and opened our little school at Kolo on the 20th of the same month, with nineteen boys and twenty girls. The school seems to be going on fairly well with all the pupils below the first standard. Most of the pupils seem to have much interest in their lessons. Sometimes I have to act as an interpreter for Brother J. M. Freeman in morning prayers. May the Lord help and bless our little school, and bring out of it children who will be shining lights in the dark places of Basutoland, and in the other countries."

Pastor A. F. Ballenger writes to the "Missionary Worker" from Newport, Wales, concerning the healing of a lady in that city who had cancer. Her case was pronounced hopeless by the physicians, and her lower limbs were lifeless, and would respond to neither heat nor needle. In response to prayer the Lord gave life to her limbs, and she was led to see her duty to obey the commandments of God. In response to prayer again, the cancer was entirely taken away, and the suffering of months was at an end. After this lady was healed, she visited her many friends, and witnessed publicly and privately to the wonderful things the Lord had done for her. Why should it be thought an incredible thing that God should heal those who in affliction call upon Him? His word has the same efficacy to-day that it did in the days when Christ was upon earth, and nothing can neutralise its power but unbelief.



E. W. FARNSWORTH - - EDITOR.

DANIEL, BABYLON. NEBUCH-ADNEZZAR.

The captives in exile; the conqueror on the throne; the homeland in desolation; the harps hung on the willows; the sweet songs of Zion dead in the soul—such were some of the circumstances that surrounded the prophet Daniel as he opens before us in the book bearing his name the story of his life in Babylon. Without preface or introduction he begins his narrative:

“In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.” Dan. I : 1, 2.

This was 606 B.C. Ezekiel the prophet, was in Mesopotamia, on the river Chebar, at the same time with a colony of Jews; while Jeremiah, for the time being, was permitted to remain with those that were left in Judah and Jerusalem.

Cause of Captivity.

The cause of this great national disaster may be all summed up in one word—sin. A little more than one hundred years before this time Hezekiah reigned on the throne of Judah. He had been sick, and in answer to prayer was miraculously healed, and fifteen years were added to his life. 2 Chron. 32 : 24-29. When the king of Babylon noticed that the shadow on the sun dial went backward ten degrees (Isa. 38 : 7, 8), no doubt he and his astronomers were greatly astonished. They could not account for such a wonderful occurrence; but when the king heard that it was a sign of the wonderful healing of the king of Judah, he sent his princes as ambassadors to inquire about it, evidently desiring to learn more of the God who could do

such wonderful works. Isa. 39 : 1, 2.

But when the ambassadors came to Hezekiah, instead of telling them what God had wrought and giving the glory to Him, thus bringing a knowledge of the true God to all the heathen world, Hezekiah failed to improve his opportunity. Instead of pointing out the way of salvation as he should have done, in the pride of his heart he showed his guests his silver and gold, his precious stones and ointments, and all his riches.

“What have they Seen in Thy House?”

Then the Lord sent this message to the king by the prophet Isaiah :—

“Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thy house? And Hezekiah said, All that is in mine house have they seen; there is nothing among my treasures that I have not showed them. Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon; nothing shall be left, saith the Lord. And of thy sons which shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.” Isa. 39 : 3-7.

From the days of Hezekiah, the apostasy in Judah deepened and widened. The name of his son Manasseh, born during the fifteen years of his added life, has come down through the ages as a synonym of all that is cruel and corrupt. His grandson, Amon, was equally wicked, but his life was short. Then followed the reign of the good King Josiah; but the apostasy was now so deep, and the current of evil so strong, that nothing could stay it. During the reign of Josiah's sons the nation went into captivity, and in the eleventh year of Zedekiah, Jerusalem was destroyed, the temple was burned, and all became a desolation. 2 Chron. 36 : 11-21. Before the city was destroyed God sent message after message to the people, and told them if they would return to Him and keep the Sabbath, that their city should stand forever. Jer. 17 : 21-25.

Daniel and his three companions, Shadrach, Meshach, and Abednego, were among the captives who were taken away at the first siege of Jerusalem. 2 Chron. 36 : 6, 7. After the captives arrived in Babylon their experiences are related, in part, as follows:—

“And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king.” Dan. I : 3-5.

Royal Captives.

Several facts are made clear by this scripture. First, these captives were of the royal line, “the king's seed.” Second, they were children,—youth, we would call them. It is thought they were from sixteen to eighteen years of age at this time. Third, there was no blemish in them. They were “well favoured,” that is, they were physically perfect. Fourth, they were skilful in wisdom, and cunning in knowledge, and understanding science. Fifth, they had ability to stand before the king. After passing their preliminary examination, which, indeed, was no ordinary one, these four young men were accepted, and entered upon a course of study continuing three years.

“The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honour God by erroneous opinions.”

In the construction of the tabernacle the furniture was made of “beaten work,” but when a calf was formed for idolatrous worship it was cast in a mould. Calves can be made that way; but when Christian character is to be wrought, it is “beaten” out in the soul by the putting down and crucifixion of self, and by the severe discipline of trial and difficulties.

**CHILDREN'S
...CORNER...**

NOT BROKEN, BUT CRACKED.

'Twas a set of resolutions,
As fine as fine could be,
And signed in good old fashion
By Nettie and Joe and Bee;
And last in the list was written,
In letters broad and dark
(To look as grand as the others),
"Miss Baby Grace, her mark!"

"We'll try all ways to help mother,
We won't be selfish to each other;
We'll say kind words to everyone;
We won't tie pussy's feet for fun;
We won't be cross and snarly too;
And all the good we can we'll do."

"It's just as easy to keep them,"
The children gaily cried;
But mamma, with a smile, made answer,
"Wait, darlings, till you're tried."
And truly, the glad, bright New Year
Wasn't his birthday old,
When three little sorrowful faces
A sorrowful story told.

"And how are your resolutions?"
We asked of the Baby Grace,
Who stood with a smile of wonder
On her dear little dimpled face;
Quick came the merry answer—
"She never an instant lacked—
'I don't fink much of 'em's broken,
But I dess 'em's about all cracked."

—Selected.

A FAN GEYSER.

BY V. J. F.

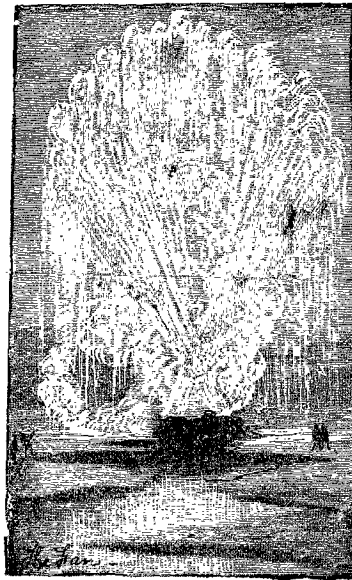
Geysers are fountains which throw heated water, steam, or mud into the air. The largest ones are found in Iceland, New Zealand, and in North America. In Iceland there are about one hundred hot springs within a circle of two miles. One of them throws a column of hot water from eighty to one hundred and fifty feet high.

The geyser district in New Zealand is north-east of Lake Taupo. In some respects these geysers are more beautiful than those in Iceland.

But in Yellowstone Park, Wyoming, the geysers can be counted by hundreds, and they are the most wonderful of any in the world. One of them is called "Old Faithful." It bears this name because it sends up a column of hot water from one hundred to one

hundred and fifty feet high every forty-five minutes. The eruption lasts about five minutes, and then the geyser is quiet.

Another geyser is called "The Beehive." It throws a column of water two hundred and nineteen feet high, which is blown away in the form of spray or vapour. "The Giant" is the name of a boiling spring, which sometimes rises two hundred feet in the air. The word "geyser" means to gush or rage. These hot springs do not throw out hot water all the time,



A Fan Geyser.

but remain inactive for awhile, and then, as the water in the earth is heated by internal fires, it gushes out in the form we have described. Sometimes the earth trembles as though there were an earthquake, while the water and steam struggles to escape, and the noise is appalling. When viewing these wonderful fountains one must feel the greatness and power of the God who made them.

HOW GOD TEACHES THE BIRDS.

On the Island of Java grows a tree, the leaves of which are said to be a deadly poison to all venomous reptiles. The odour of the leaf is so offensive to the whole snake family, that if they come near the plant in their travels, they immediately turn about, and take an opposite direction.

A traveller on the island noticed one day a peculiar fluttering and cry of distress from a bird high above his head. Looking up, he saw a mother bird hovering round a nest of little ones in such a frightened and perplexed manner as to cause him to stop and examine into the trouble. Going around to the other side of the tree, he found a large snake climbing slowly up the tree, in the direction of the little nest.

It was beyond his reach; and since he could not help the little feathered songster by dealing a death-blow, he sat down to see the result of the attack. Soon the piteous cry of the bird ceased, and he thought, "Can it be possible she has left her young to their fate, and has flown away to seek her own safety?"

No; for again he heard a fluttering of wings, and looking up, saw her fly into the tree with a large leaf from this tree of poison, and carefully spread it over her little ones. Then, alighting on a branch high above her nest, she quietly watched the approach of her enemy. His ugly, writhing body crept slowly along, nearer and still nearer, until within a foot of the nest; then, just as he opened his mouth to take in his dainty little breakfast, down he went to the ground, as suddenly as though a bullet had gone through his head, and hurried off into the jungle beyond.

The little birdies were unharmed; and as the mother-bird flew down and spread her wings over them, the poison leaf (poison only to the snake) fell at the feet of the traveller; and he felt, as never before, the force and sweetness of the beautiful words, "Are not two sparrows sold for a farthing? yet not one of them shall fall to the ground without your Father"—for who but He, who made the dear little birds, could have told this one the power there was in this little leaf? —S. S. Advocate.

"And the world is full of children, oh,
so many and so fair!
Like the sunbeams as they sparkle on
the sea;
But there's room for all the children in
the Father's tender care,
And there's room in His heart for me."

HOME AND HEALTH

THANKFULNESS.

For all that God in mercy sends ;
For health and children, home and friends,

For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For everything give thanks !

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for streams and wood,

For the great ocean's mighty flood,
In everything give thanks !

For the sweet sleep which comes with night,

For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky,
For these, and everything we see,
O Lord, our hearts we lift to Thee,
For everything give thanks !

—Miss Ellen Isabella Tupper.

WHY I AM A VEGETARIAN.

For several years a large majority of the members of my family have refrained from partaking of the flesh of animals. If you ask me why I eat fruits, grains, and nuts of the earth in preference to meat, I should ask you, Why do you eat at all? You will say :—

"I eat in order to live."

But what is your idea of living? Do you eat simply to exist from day to day, or do you have a higher ambition, one that would be suggested by the words of the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God?" Do you want to live the best possible life,—pure, noble, manly, free, progressive? The true man eats for the same reason that he works and studies and prays, because he wants to live the best possible kind of a life.

It is not exactly fair to ask a man why he is a vegetarian. Only one-eighth of the people in the world are not vegetarians. Seven-eighths of all the people in this

world do not eat meat, either from choice or necessity, and only one-eighth of us have formed the habit of meat eating. So the reasonable thing would not be to ask a man why he is a vegetarian, but to ask the other people, "Why do you eat meat?"

My personal reasons for preferring grains, nuts, and fruits as articles of diet, instead of the carcasses of our animal friends, are :—

First. I want to be healthy, vigorous, and strong.

It is a serious mistake to suppose that meat is the most nourishing kind of food. This idea is merely an old superstition. There was a time when our ancestors thought they needed to eat men in order to be powerful, but we do not believe now that we have to eat the great warriors in order to be strong and courageous. Neither do we have to absorb cows and sheep in order to be well and strong. Almost any doctor who knows his business will tell you this. Meat contains 70 per cent. water, but grains have only 15 per cent. water in them; so if you eat grains you obtain 85 per cent. of nourishment, and if you eat meat you get only 30 per cent. There is more nourishment in a pint of milk than in a pound of meat; more nourishment in a cup of peanuts than in a pound of beef. Milk and eggs are not vegetables, but they are a constructive kind of animal food which do not include any retrograde movements.

The greatest flesh eaters are Americans, then come the Australians. Americans eat five billion pounds of beef, four billion pounds of pork, and about one billion pounds of mutton every year, averaging more than the average weight of a man, or 147 pounds of meat apiece. And the Americans and the Australians have more doctors proportionately than any other people on the face of the globe.

Those who eat meat are very apt to eat diseased meat. Many of our best physiologists, chemists, and physicians state that the blood diseases of the human race are very largely received from the diseases of the animals we eat. Another great advantage of living on grains, nuts, and fruits is the consequent preservation of the teeth.

Not only do I believe we obtain more nourishment from the natural foods of the earth, but this practice is conducive to physical health and vigour. The Spartans—their very name sends a thrill down the backbone—were vegetarians. All the world knows how a little heroic band of 300 held back a million. The Romans in their prime were vegetarians, and many of the greatest athletes of to-day also abstain from meat eating. I do not think there has ever been an athletic contest, where vegetarians and meat eaters have been represented, where the vegetarians have not come out ahead. In the great walking match from Dresden to Berlin some time ago, in which were Americans, Austrians, Englishmen, Frenchmen, Germans, and other competitors, the athletes were allowed but one hour for eating, and out of the large number of forty, of whom eight were vegetarians and thirty-two meat eaters, the six first arrivals were from the eight who partook only of fruits and vegetables. The first meat eater was an hour behind the last of the six vegetarians. The man who won the race was twenty-eight years of age, and had not touched meat for ten years. He walked the 124 miles in twenty-six hours and fifty-three minutes.

The strongest animals in the world live on a vegetarian diet. The lion is not the strongest of animals, although one of the most ferocious. The horse, elephant, antelope, and reindeer are among the strongest animals in the world, and these are vegetarians. The Chinaman is one of the strongest of men, and he subsists on rice. The Irish, living largely on potatoes, are also a sturdy race.—B. Fay Mills.

(Continued next week.)

THE USE OF PAIN.

BY D. H. KRESS, M.D.

A few days ago I saw two men standing talking, and as I passed by, I overheard one of them say, "My stomach has been bothering me for the last two days." I felt like stepping up to him and telling him that it was not his stomach bothering him, but he

was bothering his stomach. Suppose, to illustrate, I should take some sand, and rub it into my eye, and then say, "My eye has been bothering me the last two days." It is quite right that my eye should report when misused.

Pain is the cry of an abused nerve. Every nerve is a sentinel placed to guard and protect. So with the stomach. When we crowd something into it that should not be put there, if in a normal condition it should report. We must not be alarmed if we have disturbances as a result of transgression. This is evidence that the organ is in good order. The person who can throw anything into his stomach, the one who says, "I can eat anything," and does, is in a deplorable condition. A person with a normal stomach should feel it when he takes into that organ substances which should never enter.

FRUIT AS A DIET.

At this season of the year, when the harvest of all kinds of fruit is laying earth's best tribute before us, a few lines on fruit as a diet I am sure will be acceptable to many.

There are very few people indeed who cannot appreciate fruit, and there are few who will not be benefited by eating more largely of fruit in its season, and less of meat, grains, etc.

To our minds, fresh fruit is the food of health. It is nature's best physic, and is admissible in abundance on your tables, at every meal, for young and old. It is an anti-bilious and anti-rheumatic food. It is especially strengthening to the nerves, and by its qualities will take the place of so much abhorred nursery abomination, such as rhubarb, quinine, mothers' soothing syrup, and the like. No bad effect follows the regular systematic eating of good fruit. Let the children have it in the morning, and you will find that it regulates the bowels and heart-beat, as well as driving away peevishness.

No drug in pharmacopœia can be exchanged for a single apple,

nor can any mixture from the chemist's be found to equal the divine alchemy of the orchard and field. Fresh fruit is a specific recreative power, a renovator, and rebuilder. It helps to cleanse the system from deposits or from any debris that may be debilitating it. It cleanses and sweetens that great filter of the circulation, the liver, and lessens the chances for zymotic diseases.

Fresh fruit is also one of the best remedies for organic trouble, such as phthisis, tubercular trouble, or Bright's disease of the kidneys. It will invariably ameliorate many of the symptoms due to breaking down and clogging up of the system in these diseases. Who has not heard of the grape cure, the apple and orange cure, and the fig and date cure? Surely many can witness to the value of

such fruit in chronic diseases, as well as in health.

Even in the most obstinate cases of dyspepsia, there is almost always some kind of fruit that can be well borne, and be a real aid to the digestion. Let us eat more fruit and less meat. — *Pacific Health Journal.*

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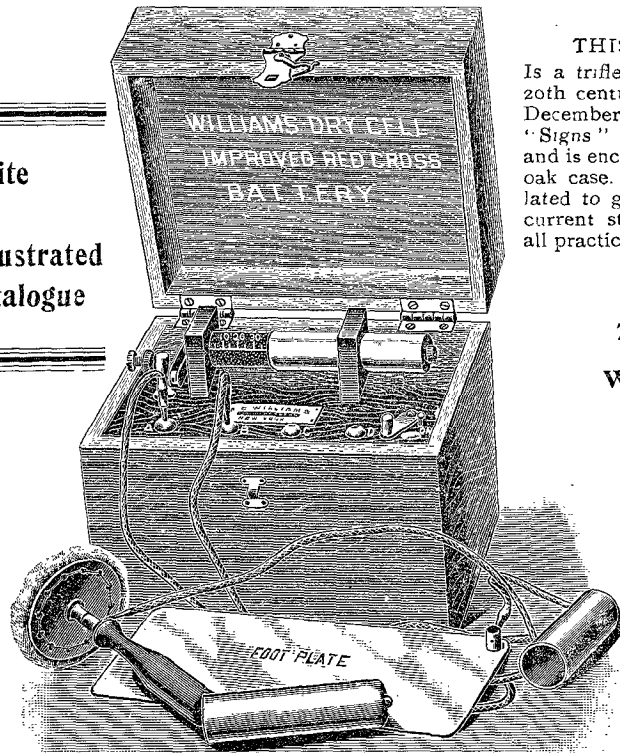
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We regret that for various reasons some of our subscribers received their papers late during the holidays. We hope from this time onward that all will receive them in good season.

By mistake it was stated last week that the sermon in our field department on "The Coming of Our Lord," would be concluded this week, when that article was the final one. We begin another sermon in this number on "The Sabbath of the Lord," which will contain points of special interest. Give it careful and prayerful reading.

It is estimated that between 30,000 and 50,000 Bulgarian inhabitants of the vilayet of Monastir, in Macedonia, have been massacred by the Turks, and all the villages have been destroyed. To add to the terrible sufferings of the people it is said that 150,000 women, children, and old people are starving in the forests where they fled to escape from the Turks.

There are in Russia three revolutionary parties at the present time, known as the Russian Socialist Revolutionary party, the Russian Social Democratic party, and the Liberal Revolutionary party. These parties pursue different tactics, and aim at different ideals, but are united in seeking the overthrow of the existing Russian autocracy. They publish several papers, some having a large circulation. Many members of these parties have been imprisoned, and the government has tried to suppress their papers, but it is unable to stop their propaganda.

STUDIES IN PROPHECY.

This week we begin the study of the book of Daniel, one of the most intensely interesting of all the books of the Bible. We ask the thoughtful reader to read these articles carefully, for the prophecy pertains especially to "the time of the end," the time in which we live, and it was to be, according to the angel's declaration, a sealed book until that time. Dan. 12. 4.

In holy vision John saw a mighty angel coming to earth from heaven, having "in his hand a little book open." The book of Daniel is truly a "little book," and the only one which is said to have been "closed" and "sealed;" and it was to remain closed only "till the time of the end;" therefore, when that time is reached, we may reasonably expect that there would be an "opening" of the prophecies contained in this book, and that they would be of more than common interest to the people.

When God sends warnings and counsel so important that angels are commissioned to visit the earth and make them known, it is time for us to try to understand and heed what He says. When speaking of the prophecy of Daniel the Saviour said, "Whoso readeth, let him understand;" so we conclude that it may be understood, and it behooves us to consider what the Lord says to us, and ask Him for understanding in all things.

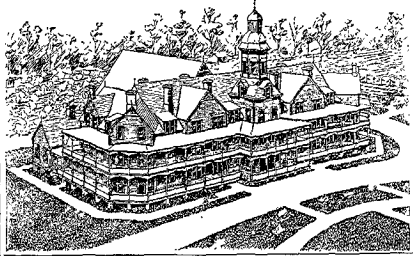
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