

# AUSTRALASIAN SIGNS OF THE TIMES

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ONE  
PENNY

## The Outlook

### CAUSES OF NATIONAL DEGENERACY.

The causes which contribute to the physical and moral degeneracy of man, though classed under many heads, may be summed up in one little word—sin.

It is sin that is breaking down the physical constitutions of men and women, so that the human system cannot combat the ravages of disease, and the poisonous epidemics which are wafted about from place to place in the atmosphere. Alcohol and tobacco, two of Satan's most efficient agents, are each doing a deadly work, undermining the strength and blunting the sensibilities, making it easier for man to yield to the promptings of the tempter, and harder for him to resist evil.

On every hand may be seen the evidences of transgression in the enfeebled frames of the decaying mortals which throng the streets of our cities. Witness the thousands of young men and women who waste their leisure time in the streets, acting as buttresses for lamp posts, fences, or verandah posts, apparently without any ambition or object in life, save self-gratification.

Writing of the causes which are undermining the trade and poisoning the happiness of Great Britain and her colonies, Mr. John Burns, one of the Labour leaders in England, says :—

"The indulgence in sport—football, golf, and large concourses of people gathered to-

gether to look at others playing—has gone too far with both masters and workmen. To golf, horse-racing, gambling, and betting, they have given time, money, and thought that might be given to worthier and better things, which would have reflected themselves

preparation for war, is suffering from intemperance, sport, and extravagance."

This is a note of warning which, coming from the source it does,



The Resurrection.

either in greater capacity, physical improvement, or greater moral excellence—without which no industrial nation like England can permanently succeed. A nation that spends £180,000,000 a year on drink, £50,000,000 on betting and gambling, and £50,000,000 on

should arouse this Commonwealth to a sense of the danger which confronts it. Moral degeneracy has always preceded national de-

generacy, for immorality saps the vitality of the nation, and is a greater menace to its life than all its external foes. The greatest bulwark a nation can possess is the morality of its people.

Sin is the transgression of the law (1 John 3 : 4), and transgression is naturally followed by penalty sooner or later. "The wages of sin is death," but the transgressor is not left without hope, for a remedy for sin, and for all the effects of sin, has been provided—"the gift of God is eternal life through Jesus Christ our Lord." Rom. 6 : 23.

Through the prophet Isaiah the Lord says : "The earth mourneth and fadeth away, the world languisheth, and fadeth away, the height of the people languisheth. (margin). The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isa. 24 : 4-6.

As individuals we do not reap in this life the whole of the consequences of transgression, for God will, in the judgment, "render to every man according to his works;" but nations, as nations, have no part in the judgment; the consequences of national sin, therefore, are reaped in this life.

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### SHOULD THE STATE BE PUSHED INTO RELIGION?

BY J. B.

One of the most striking signs of our times is the persistent efforts of a certain portion of our would-be religious leaders to force the State more completely into the realm of religion, making it intrude into a sphere wherein it is wholly unqualified to act, and outside of the jurisdiction prescribed for it by God.

Christ said, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." Here the great Teacher makes a clear statement to govern Christian action, and a clear line of demarcation is made between our duties to the State, and to God. The State was ordained for the protection of

civil rights, to guard the lives, property, and freedom of the subjects under its realm, and every good government will do so. The church was established by Christ to preach the gospel in every State, for He said to the church, "Go ye into all the world, and preach the gospel to every creature." God never delegated to the State the right to preach or teach the gospel. He holds the church responsible for this, but it is the duty of the State to see that His preachers are not molested in fulfilling their God-given duty. The State, in the hands of God, is "a revenger to execute wrath upon him who doeth evil.

Christianity makes good subjects, not bad ones, therefore Paul asserts that if a man keeps the ten commandments, he ought to be a fit subject to dwell in any state. Rom. 13 : 9, 10. God is not the author of confusion and chaos. He does not command the church to seek State assistance to do its ordained work. No; the duty of the church is to draw the attention of men to the law of God and to Christ their Saviour, and no one's civil liberty is encroached upon by so doing. Man can accept or reject the message as he pleases, for there is no compulsion in the matter. The duty of the State, on the other hand, is to draw man's attention, not to the moral law of God, but to its own code of civil enactments, and the penalties imposed for their transgression. Christ never said to the State, Go, preach the gospel. No, never! The amalgamation of church and State will be a blot upon the enlightenment of the twentieth century, for the union of these two agencies of God in the past has been the cause of the bitterest persecution recorded in history. The bloodiest records traced in the annals of nations are those scenes which followed the time when the church sought and received civil aid to force her opinions and teachings upon the consciences of men. When did Christ authorise the church to use the arm of the State?—Never! Therefore the church that follows the example and teaching of its Master will not seek any other power to accomplish its work other than that which has been provided—the Holy Spirit.

The State should frustrate every endeavour which is an at-

tempt to force it into the arena of religion, and should confine its actions to its own legitimate realm. The State, when acting within its sphere, the place ordained it by God, is an institution which should be honoured and upheld by Christians, and any right-thinking and loyal subject will seek to maintain its dignity and just authority. But the State has at no time, and under no circumstances whatever, a right to lend its aid to enforce or teach the dogmas of any religious body which has the desire to use it.

There is a tendency on the part of some to use the State for such a purpose, and every step in this direction is an incursion upon the realm of the State by the church, and is assuredly hastening the approach of that great crisis which is foretold in the book of Revelation, viz., a gigantic amalgamation of church and State, the result of which will be that the State will impose a religious or church mark upon those who subscribe to conditions, and will take away from those who do not comply with the conditions the freedom to buy or sell, denying to them even the right to live. Rev. 13 : 15-17. This is the ultimate issue to which the State is being pushed, and State authorities, if they wish to maintain civil and religious liberty, should nip in the bud every attempt of the church to intrude itself into the realm of the State, and should give a deaf ear to every appeal made to it to teach and preach religion.

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A young man, twenty-three years of age, who has been sentenced to death for murders in Chicago, has admitted the perpetration of twenty-three murders—one for every year of his life, and, in addition, he confessed to having wounded seventeen other men.

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General Kuropatkin, when leaving St. Petersburg to assume chief command of the Russian army at the seat of the war, is reported to have boasted that by the end of the year Russia would "be done with Japan," and would sign a peace treaty at Tokio, after a march through the island empire. As events are taking place in the Far East just now the General will, doubtless, find the task he has set himself a gigantic one.

## ... OUR ... CORRESPONDENTS

### THE COMING KING.

Joy to the world, the Lord will come!  
Let earth receive her King;  
Let every heart prepare Him room,  
And heaven and nature sing.

No more let sin and sorrow grow,  
Nor thorns infest the ground;  
He comes to make His blessings flow  
Far as the curse is found.

Soon will He rule the earth with grace,  
And make the nations prove  
The glories of His righteousness,  
And wonders of His love.

—Isaac Watts.

### AN AGE OF INTENSITY.

#### Satan Knows that "He Hath but a Short Time."

BY MRS. E. G. WHITE.

Intensity is taking possession of everything upon the earth. Pleasure lovers are intensely in earnest to secure all that is possible in that line. Gamblers are intensely in earnest. The betting, the horse-racing, and various games create great enthusiasm, and engross the powers of those interested as if the reward of the victor was to be an eternity of bliss. What terrible infatuation! What madness and folly! An intense life is moving all the powers from beneath, and permeating all the schemes which the arch-deceiver can invent through the agency of all the fallen order. Satanic agencies unite with the youth, and with men of all ages, to crowd life with spurious pleasure and attraction which will defile the whole mind, and corrupt the whole man. It is Satan's purpose that man shall have no thought of God, no fear of God, no restraint received from God.

And how is this matter to end? The Satanic agencies are to combine with, and inspire, the professedly Christian world. Those who have the form of godliness without the power will rank under Satan's banner, and will display their zeal in making void

the law of God. The whole world will have the opportunity of choosing between Christ and Barabbas. Men who have perverted truth, misapplied Scripture, and who have become blinded by resisting the word which is truth, form the great apostate power of the last days. It belongs to the same order as the power which the Lord Jesus revealed to John as drunken with the blood of the saints. It pursues the same line of action, determined to rule or ruin.

The crisis is right upon us, and many will be deceived. Men who have all their life had opportunity to learn of Christ, but who have tenaciously clung to their own habits and practices, unwilling to change their whole course of action and walk in the light, will act like blind men. They will accept everything that will coincide with their own ideas.

There are thousands upon thousands, millions upon millions, who are now making their decision for eternal life or eternal death. The man who is wholly absorbed in his counting-room, the man who finds pleasure at the gambling table, the man who loves to indulge perverted appetite, the amusement lover, the frequenters of the theatre and the ball-room, put eternity out of their reckoning. The whole burden of their life is, What shall we eat? What shall we drink? And where-withal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and will with him be destroyed, both root and branch.

#### Shall Believers be Intensely In Earnest?

No man stumbles into heaven. No man goes there blindfold. If he will take time to consider, every man may know whether he is in the straight and narrow path, or in the broad road that leads to death and hell. Let every soul inquire, Is my heart renewed by the grace of Christ? Is it transformed by the Holy Spirit? Have I repented of my sins and confessed them? Are my sins forgiven? Am I a new creature in Christ Jesus? Do I count all things but loss for the excellency of the knowledge of Jesus Christ? Am I willing to make an entire consecration of every hour that

remains to do service for the Saviour? He gave His life for me; He is risen from the dead, and has brought life and immortality to light, that I may be a partaker of the Divine nature. Will I purify my soul by obeying the truth, and becoming complete in Him?

I beseech you not to risk your hope of heaven on a possibility or a probability. You have now an opportunity to make your calling and election sure. The question for you to settle is, Am I willing to keep the way of the Lord? The path He marks out is not for women and children alone, but for man, the youth, the middle aged, and the aged. It is a narrow, self-denying path. To enter that path and press on through all obstacles and discouragements, requires men who are more than weaklings. It requires those who have moral courage, firmness, perseverance, and faith. These will have heavenly intelligences as their companions. Will you live as for God? Will you humble your heart before God, and at every step inquire, Is this the way of the Lord? Will you teach your family to keep the way of the Lord to do justice and judgment? Oh, take the Saviour as your pattern. Follow the Lamb whithersoever He goeth.

### AN OMINOUS WAR CLOUD.

BY S. M. COBB.

The dark and threatening war-cloud that now hangs over Europe and all the world, and that is bringing trouble and perplexity to men and nations, is not only a fulfilment of prophecy (Luke 21: 25, 26; Joel 3: 9-14), but it is a sure omen of the last great conflict among the nations, as shown in the following texts of Scripture: Jer. 4: 19-25 and 25: 31-33; Rev. 11: 15, 18 and 16: 13-16; Dan. 12: 1. It foretells the coming of the Lord in the clouds of heaven (Luke 21: 25-27), and the end of all earthly things.

That there will be a calamitous and universal war in which all of earth's nations will be engaged during the closing scenes of human history, is clearly set forth in the texts of scripture

above given. It is, then, only natural to ask, Is there any danger at present of such a war, and what is the outlook?

A brief review of past and present movements of some of the great nations of to-day may be sufficient to enable us to see the trend of things relative to this great question.

For many years Russia's ambition to extend her territory, and to obtain sea frontage and harbours in a warmer climate than the shores of the Baltic, has been a menace to the peace of the world.

At the close of the "Crimean war," in 1856, England, France, and Austria required Russia to sign a treaty which forbade her carrying out her aggressive policy lest she should again trouble Turkey, and seize Constantinople, or obtain commanding positions along the frontiers of China, India, or Persia. But in 1870, when the nations of Europe were too busily engaged in the Franko-Prussian war to give attention to Russia, she announced to the world that she would no longer regard the stipulations of the treaty signed in 1856.

Since then Russia has been silently grasping valuable and commanding positions, which places her on vantage ground with other nations, and with her one hundred and twenty-nine millions population, and vast resources, with the long cherished dream of becoming a leading world power, she becomes a formidable foe. She has already attempted to occupy strategic positions in Asia which would eventually enable her to annex the four hundred millions of China, and the two hundred and eighty millions of India, and the eight millions of Persia, until she is ready to attack not China alone, but every nation contiguous to her entire frontier line in Asia.

Speaking of Russia the "Cosmopolitan" says:—

"In the event of war only the most supreme exertions by England, France, Austria, and Italy, re-inforced by the United States of America, can stop the Cossack advance. Such is Russia, with war already declared with Japan, and Germany having entered into compact with Russia, renders the situation one of extreme danger and of great difficulty."

No one can be so blind as to doubt Russia's plan. The lines

are clearly drawn. If she continues long to contend for Korea and Manchuria, the nations of Europe will interfere, the United States of America might be drawn in to the conflict, and then what would the end be? What do these things mean? Are they not the mutterings of the coming storm that will soon burst upon the world in all its fury?

"And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth, they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Jer. 25:23. The game upon the great European "chess-board" will soon be in active operation. There will soon be no Sultan on the Bosphorus. The mighty nations will then engage in a deadly final combat over the division of his territories. "The kingdoms of this world" will then become "the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15.

"The great day of the Lord is near, and it hasteth greatly." Reader, are you ready?

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### "NOT UNDER THE LAW."

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BY DR. E. J. WAGGONER.

"What you say concerning the Sabbath as a law to be observed by Christians is not scriptural; for we are not under the law, but under grace."

This is but a sample of numerous communications that come to us, or of statements which we frequently hear. So general is the idea that we are not to keep the Sabbath of the fourth commandment, because the apostle says, "Ye are not under the law, but under grace," that it deserves special attention.

One strange thing is that we never hear that text applied to any other than the fourth commandment. But the fourth commandment is only a part of the law; and if the fact that we are not under the law absolves us from keeping the Sabbath, then it just as surely frees us from obedience to the other nine precepts of the law. Suppose, therefore, we make the application.

The eighth commandment says, "Thou shalt not steal." But

when the thief is reproved for his dishonest practices, and is told that he should live by labour, and not by fraud, he may retort, "Your argument is not Scriptural, for we are not under the law, but under grace."

#### Its Practical Working.

The violent man, whose hand is against every man, when told that hatred and violence are murder, and that the commandment says, "Thou shalt not kill," has as good a right to use the text to justify himself, as the man who uses it against the Sabbath. "We are not under the law, but under grace," he will say, as he makes an assault upon his neighbour.

Our friend sees a man who is going to the house of the woman whose "steps take hold on hell," and he admonishes him to turn back, quoting to him the commandment, "Thou shalt not commit adultery." But this man has heard our friend say that it is unscriptural to keep the fourth commandment, because we "are not under the law, but under grace," and so he says, "Have you forgotten your text so soon? Don't you know that we are not under the law, but under grace? Instead of reproving me, you had better come along with me; for surely so conscientious a man as you are does not want to be in opposition to Scripture." What can our friend reply?—Nothing whatever that will have any effect upon this man, unless he says, "I was mistaken; I made an unwarranted use of those words." Let us hope that he would do so.

#### "No Other Gods before Me."

Our friend goes as a missionary to China. He teaches the heathen that the Bible is the word of God, and to be obeyed; and an honest-minded heathen who has read the Bible for himself begins to keep the seventh-day Sabbath "according to the commandment." Our friend is shocked, and says, "That is not at all right; you must not keep the Sabbath; we are not under the law, but under grace." The poor Chinaman does not see it clearly; but since it is much more convenient not to keep the Sabbath than to keep it, he allows custom and convenience to make up for the obscurity, and yields to his new teacher.

But the next day our missionary friend is shocked to find his

new convert making obeisance to a hideous idol, and burning some strange-smelling stuff before it. "What!" he exclaims, "have you forgotten that the great God who created all things has said, 'Thou shalt have no other gods before Me,' and, 'Thou shalt not make unto thee any graven image, . . . thou shalt not bow down thyself to them?'" And the simple-minded man will reply, "Me no forget; me member your teaching velly well; not under law, under glace." By what arguments will our friend make it appear to him that the expression, "not under the law, but under grace," takes away the obligation to keep the fourth commandment, but does not in the least diminish our obligation to keep all the others?

We have not drawn a fanciful picture. Many hundred years ago the same argument was used that we have put into the mouth of our friend. Read in Jer. 7:8-10 the reproof which the Lord gave to Israel of old:—

"Behold, ye trust in lying words, that can not profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations?"

### Why Not Applied to All?

As a matter of fact the words, "not under the law, but under grace," are not now used, at least not to any great extent, to justify disobedience to any other command than the fourth. And why not?—Because the people who so use them declare with truth that they do not wish to steal, and murder, and commit adultery; that such things are abhorrent to them. Quite so; but that only proves that it is not the commandment of God that restrains them, but the impulse given them by their training and by public opinion. If it were popular to do those things, and they had been brought up to do them, they would plead the same excuse for them that they now do for not keeping the Sabbath.

Let us now consider what the Scripture really does say, and then we shall know what it means. The text is Rom. 6:12-15, and reads thus:—

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but

yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

Note these obvious facts:—

1. Those who are not under the law are those over whom sin has no dominion. But "sin is the transgression of the law." 1 John 3:4. Therefore,—

2. Those who are not under the law are the ones who are not transgressing the law, but who are keeping it.

3. It is not stated, as a universal fact, that all men are not under the law, but under grace. The words, "Ye are not under the law, but under grace," are addressed to those who have been "baptised into Jesus Christ," "in the likeness of His death," and have been made alive from the dead, "in the likeness of His resurrection." It is, therefore, not at all true of the transgressors of the law that they are "not under the law, but under grace." Such persons are still under the law.

4. But "the grace of God that bringeth salvation hath appeared to all men." Titus 2:11. Its object is to save men from sin—from the transgression of the law. Those who accept this grace are brought out from under the law, to walk in it without fault before God. For "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

Let us take heed not to trust in vain words that do not profit, but in the Lord Jesus Christ, whose delight it was to do the will of God, whose law was in His heart.

### COMPLETE SURRENDER.

The Rev. John McNeill, the popular missionary, recently said in an address:

"A French officer, whose ship had been taken by Nelson, was brought on board Nelson's vessel, and he walked up to the great admiral and gave him his hand.

"'No,' said Nelson, 'your sword first, please.'

"That is the gospel. Many people would take Christ's hand and say He is a noble character. Give up your rebellious will first, admit your guilt, then Christ will take your hand and never let go."

—Selected.

### THE COMING CRISIS.

The crisis presses on us; face to face with us it stands,  
With solemn lips of question, like the sphinx in Egypt's sands!  
This day we fashion destiny, our web of fate we spin;  
This day for all hereafter choose we holiness or sin;  
Even now from starry Gerizim, or Ebal's cloudy crown,  
We call the dews of blessing or the bolts of cursing down;  
By all for which the martyrs bore their agony and shame;  
By all the warning words of truth with which the prophets came;  
By the future which awaits us; by all the hopes which cast  
Their faint and trembling beams across the blackness of the past;  
And by the blessed thought of Him who for earth's freedom died,  
O my people! O my brothers! let us choose the righteous side.

—Whittier.

### TRUE CONSECRATION.

We need to get the matter of consecration down out of cloud-land into the region of actual, common, daily living. We sing about it, and pray for it, and talk of it in our religious meetings, oftentimes in glowing mood, as if it were some exalted state with which earth's life of toil, struggle, and care had nothing whatever to do. But the consecration suggested by the living sacrifice is one that walks on the earth, that meets life's actual duties, struggles, temptations, and sorrows, and that falters not in obedience, fidelity, or submission, but follows Christ with love and joy wherever He leads. No other consecration pleases God.—J. R. Miller.

"We do not want the faith that comes by seeing, but the seeing that comes by faith."



## World-Wide .... Field ....

### CHANGE OF LOCATION.

The Pacific Press Publishing Company, a Seventh-day Adventist institution, which began its work in Oakland, California, over twenty-five years ago, has decided to move its plant to Mountain View, thirty-nine miles distant from San Francisco. The town has excellent railway and shipping facilities, and the citizens of the place raised money with which they purchased five acres of land fronting on the Southern Pacific Railway, and donated it to the Pacific Press Publishing Company. They will also give an allotment on which a church building is to be erected.

To further show their good will the Board of Trade in Mountain View sent a letter, which we quote as follows:—

PACIFIC PRESS PUBLISHING COMPANY,  
OAKLAND, CALIFORNIA.

"Dear Sirs,—The Board of Trade of Mountain View desires to express to you its pleasure in the knowledge of the fact that your publishing plant is to be removed to Mountain View in the near future, and that you are to become permanent residents of our thriving town. At its regular meeting, held Thursday evening, January 21, the following resolutions were unanimously adopted:—

"Whereas, The Pacific Press Publishing Company, of Oakland, has decided to move its entire publishing plant to this city,—

"Be It Resolved, That we hereby extend to them a cordial welcome as members of our community, that we shall at all times be ready and willing to extend to them every courtesy and consideration, collectively and individually.

"That the secretary be instructed to mail a copy of these resolutions to the Pacific Press Publishing Company.

"Respectfully yours,

"(Signed) H. G. COPELAND,  
"Secretary."

Buildings will be erected, and the work of transfer will be completed as soon as possible. The company hope to move to their new location in July or August of the present year.

Pastor W. H. Wakeham hopes to soon publish a paper in the English and Arabic languages in Egypt,—four pages in English and twelve in Arabic.

### "AMITY OR ARMAGEDDON?"

There was a good attendance at the Seventh-day Adventist Mission tent, pitched on a vacant allotment in Wilson Street, Burnie, Tasmania, to listen to Pastor G. E. Teasdale deliver an address on affairs in the near and in the Far East in the light of prophecy.

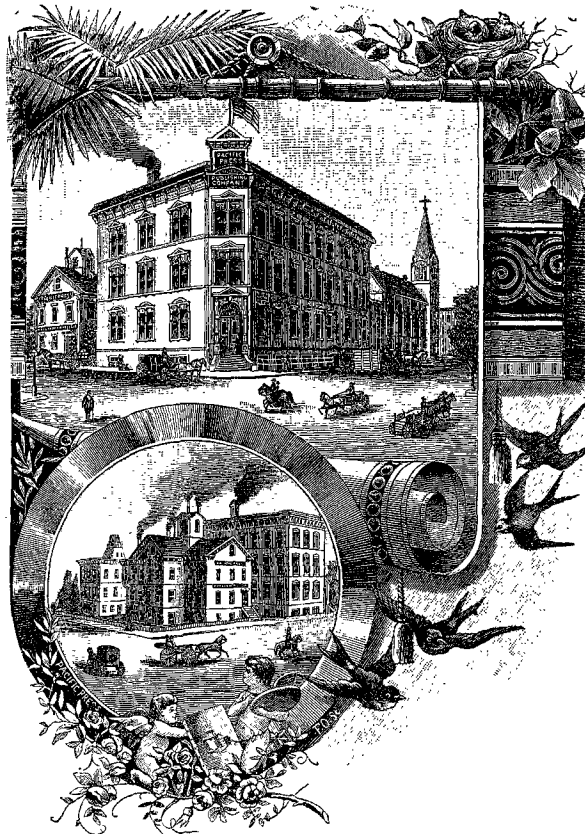
Mr. Teasdale prefaced his remarks with a brief review of the breaking up of the western and eastern divisions of the Roman Empire, as foretold by Scripture in the prophecy of the seven trumpets. Rev. 8 : 9, 11. Dealing more

things in Europe, must feel that there is hanging over us a war-cloud greater than any that has hung over Europe before. It means that when it bursts, and burst it surely will, as surely as the sun will rise to-morrow, it means, not as in former days a contest between two highly-trained armies, but a war of extinction, of devastation, between great nations, whose populations are armed and trained to fight."

Mr Teasdale expressed the opinion that these immense preparations for the war as the result of the bitter jealousy and hatred existing between the nations "are most certainly indications that we are living in the days of the sounding of the seventh trumpet in connection with which the kingdom of Christ is "established." "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

Turning to the eleventh chapter of Daniel the preacher called attention to the origin of the terms, king of the north and king of the south, which, he said, referred to the Turks and Egyptians respectively. Verse 44 predicted a war between Turkey and a power north of it—Russia. This was fulfilled in the Crimean War of 1853. The next verse applied to the future. It foretold the expulsion of the Turk from Europe, and the establishment of his capital in Jerusalem "between the two seas"—the Mediterranean and the Dead Seas—in the glorious holy mountain—Mount Zion. "Yet he shall come to his end, and none shall help him."

"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." This was the time of international trouble long looked for and



Front and Rear View of Main Buildings owned and occupied by the Pacific Press Publishing Co., Oakland, Cal.

particularly with the seventh trumpet, he called attention to the statement that one of the conditions during the time this trumpet was sounding was that the "nations were angry." This was never more true of any time than of to-day. The Sydney "Daily Telegraph" recently declared:—

"There has seldom, within the memory of those now living, been a time with less prospect in it of future peace."

He quoted Lord Wolseley as saying:—

"Those who study the map of Europe at the present moment, and note the condition of

dreaded by statesmen, expected by the Turks, and foretold by prophets. The European Mohammedans, in anticipation of soon having to move to Asia, are, and have been for several years past, burying their dead across the Hellespont. Alonzo T. Jones, author of "The Great Empires of Prophecy," said:—

"In Constantinople, in September and October, 1895, I met a reliable Christian man, who told me that in a conversation that he had with a Turkish judge, the judge told him that they expected as the outcome of the dealings with the Powers that they would be dispossessed of Constantinople; that after that their capital would be Jerusalem; that against them there at last they expected the Christian nations to come to fight, and that then Messiah and Mahomet would come."

The terrible scramble which would take place for the territory of the Turk would "involve all that is most powerful and civilised in Europe in a dangerous and calamitous contest." And not only would it involve the civilised nations of the earth, but the drying up of the "great river Euphrates"—an ancient symbol representing the empire through which that river runs, which at present is Turkey—would affect the kings of the east and of the whole world.

Speaking of this great battle the prophet Joel said, "Assemble yourselves, and come all ye heathen. . . . Let the heathen be awakened and come up to the valley of Jehoshaphat." Surely the present policy of the European Powers was such as would waken the heathen. Said a writer to the "London Daily Express":—

"Wealthy men sitting in armchairs in European capitals, have deliberately swelled their banking accounts by filling China with the most costly and the most deadly modern weapons which our civilisation, our somewhat over-rated civilisation, has produced. European Governments have encouraged all this because it was commerce. We know how Britain has armed India; we are learning how Europe has armed China; some of us are aware of the startling manner in which Europe is arming the myriads of sworn tried followers of Mahomet with weapons of precision. . . . Truly, we are likely to pay a long and bitter price for our shop-keeping enterprise, we children of western civilisation. . . . 'With Kitchener to Khartoum' had been a vastly different story if the absolutely fearless hordes he had to face in the Soudan had been armed with Lee-Metfords or Mausers. Needful and inevitable as it was, the mowing down by machinery of acres of Arabs was a terrible business. How if English, Scotch, and Irish, lacking the Mahomedans' sure passport to Paradise, had been swept into eternity by platoons in the same manner? Civilisation could not stand such catastrophes. Life-destroying capabilities being absolutely

equal on both sides, mere numerical superiority must win. If that day of mechanical equalisation is to come, it is going to be a mighty bad day for Western civilisation; a day of great and bloody victory for Islam, for savagery, and for the semi-savagedom of the Orient."

The world to-day, continued the preacher, saw the effect of the awakening of Japan. That a heathen, semi-civilised nation of forty years ago was able, as the result of the training of the west, to strike a telling blow at the great European colossus, even if she did no more, indicated what may happen when China awakes to its potentialities, and sets its house in order, as Japan has done. Than General Gordon no European ever knew more intimately the Chinese. And while acknowledging their defects, he held them in high esteem. The latent possibilities of the 400,000,000 of China, he declared, were illimitable.

"They will take," said Lord Wolseley to an interviewer a few years ago, "to the profession of arms, and then will hurl themselves upon the Russian Empire. Before the Chinese armies—as they possess every military virtue, are stolidly indifferent to death, and capable of inexhaustible endurance—the Russians will go down. Then the Chinese armies will march westward. They will overrun India, sweeping us into the sea. Asia will belong to them, and then at last English, Americans, Australians will have to rally for a last desperate conflict. So certain do I regard this that I think one fixed point of our policy should be to strain every nerve and make every sacrifice to keep on good terms with China. China is the coming Power."

While, of course, these exact predictions might by no means take place, yet it was interesting, in the light of present events and of prophecy, to watch the processes by which the heathen were being wakened to participate in the forth-coming, great struggle, for which the Powers were feverishly preparing and waiting. Said the "Contemporary Review" of the nations of Europe: "They have millions of armed men in their pay all awaiting Armageddon," and "Harper's Weekly" opined:—

"The preparations for a great killing were never more complete. Amity or Armageddon—which was the end? Armageddon, notwithstanding the open-door in China, was a necessity of existence."

Surely Armageddon it would be. For the Bible said the kings of the east, and the kings of the earth, and the whole world, would be gathered together to the battle of that great day. "And He gathered them together into a

place called in the Hebrew tongue Armageddon,"—that ancient battle-ground of empires, in the valley of Jehoshaphat, in Palestine, at present under Turkish rule. "Thus saith the Lord, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be as dung upon the ground."—*Burnie Newspaper*.

## ...Notes...

Pastor J. E. Fulton reports the baptism of eleven persons at Cooranbong, N. S. W., and that a number more will soon be baptised.

Pastor J. H. Watson of Nyasaland was recently stricken with fever, and died very suddenly. Thus Africa loses another faithful worker.

We learn from the "South African Sentinel" that Pastor H. J. Edmed has been elected president of the Natal-Transvaal Conference, and Brother J. H. Camp, formerly of Australia, secretary of the Tract and Missionary Society.

At a recent address in Chicago, Archbishop Quigley, of that city, took occasion to state the hopes entertained by the Papacy for the conquest of the Western Hemisphere. "The new world," he said, "was discovered by Catholics, and the cross was planted in the name of the church. We can not get it out of our heads that Catholics will yet claim the new world again."

Brother C. H. Parker who is labouring in Fiji reports that his own health and that of his family was never better than since they returned to their island field. The brethren at Lomaloma are preparing to build a native church with an iron roof. A four-ton cutter is being built at Suva, which, when completed, will enable the missionaries to visit other islands in the group.



E. W. FARNSWORTH - - EDITOR.

### GOOD FRIDAY—THE SABBATH— EASTER SUNDAY.

In the twenty-third chapter of Luke we have stated, in concise terms, the relation that these three days sustain to one another. First, concerning the day of the crucifixion we read: "That day was the preparation, and the Sabbath drew on." Verse 54. Mark speaks of the event as follows: "And now when the even was come, because it was the preparation, that is, the day before the Sabbath." Mark 15: 42.

The crucifixion, then, took place on Friday, called in these scriptures "the preparation day." In olden time when the manna fell God said to His people: "And it shall come to pass, that on the sixth day (Friday) they shall prepare that which they bring in;" and they were to "bake that which ye will bake to-day, and seethe (or boil) that which ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Ex. 16: 5, 22, 23. Ever after that the sixth day of the week, or Friday, was known and used as the preparation day for the Sabbath.

All the evangelists speak of this "preparation day" in connection with the crucifixion. Matt. 26: 62; Mark 15: 42; Luke 23: 54; John 19: 31. And all of them, directly or indirectly, show that the day was Friday, or the day before the Sabbath. Therefore, when Good Friday is celebrated in commemoration of the crucifixion of Christ, those who do this are right so far as the location of the day is concerned, for He was crucified on Friday.

Luke makes another fact very clear, and that is, that the day that followed Good Friday was the Sabbath, and the day that followed the Sabbath was what is now known as Easter Sunday.

The record is as follows:—

"And that day was the preparation, and the Sabbath drew on. And the women also,

which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23: 54-56; 24: 1.

Three days are spoken of in the narrative: first, the day of the crucifixion, now known as Good Friday. Second, the day following, or "the Sabbath according to the commandment." And, third, "the first day of the week, or what is regarded as Easter Sunday. According to this scripture, which day is the Sabbath? The following illustration will make it plain:—

Good		The Sabbath According		Easter
Friday		to the Commandment		Sunday

It will be seen at a glance that "the Sabbath according to the commandment" is the day that comes between Good Friday and Easter Sunday, and this scripture locates it there.

From the foregoing, it must be evident even to the careless reader that "the Sabbath according to the commandment" is Saturday, the seventh day of the week. It is not Friday, neither is it Sunday, but it is the day that follows Friday and that precedes Sunday,—namely, Saturday. That is the day that God rested upon. It is the day He blessed and sanctified, or set apart. It is the day the Saviour kept, and it is the day that He commands His children to keep.

### "THEY SHALL MINGLE THEM- SELVES WITH THE SEED OF MEN."

No language could more accurately describe the present condition of things among the ruling families of Europe than the above. The kingdoms of Europe as they now exist constitute Rome in its divided state. The prophecy indicates that after the division took place every effort would be made to unite the ten kingdoms again. Armed force, diplomacy, and every device known to man would be tried, all to no purpose. Then they would "mingle themselves with the seed of men." In other

words, the ruling houses would inter-marry, hoping to bring about union by this means.

Let the reader look over the ruling families of Europe to-day, and notice how they are related. Our own Queen is the daughter of the King and Queen of Denmark. Emperor William of Germany is a grandson of good Queen Victoria, and hence a nephew of King Edward VII. King George of Greece is a brother of Queen Alexandra, being a son of the King and Queen of Denmark. The Czar is cousin of Olga, Queen of Greece. The Czar's late Aunt Maria married the late Prince Alfred, Victoria's second son.

But time and space forbid following this interesting study further. The prophet said they would mingle themselves with the seed of men. What a wonderful fulfilment this prophecy has had in our own day! Who can doubt the application?

### REJECTING LIGHT.

When one rejects light, it is the inevitable law of nature that he shuts himself up in darkness; if he rejects truth, he binds himself in error; and this closes the door against further light and further truth. This is illustrated in the contention of Christ with the Pharisees concerning the baptism of John. Christ asked them whence it was, of heaven or of men. They reasoned, If we shall say, "Of heaven," we condemn ourselves for not receiving Him; and if we shall say, "Of men," we lose prestige with the people who hold John as a prophet. They thus showed that they had evidence enough that it was from heaven, but would not receive it, and so answered, "We cannot tell." Then Jesus answered, "Neither tell I you by what authority I do these things." Had they confessed the evidence they had, He would have given them more. This, then, is the law of the spiritual world. If we reject the light and the truth already given us, the answer of the Spirit must be, "Neither do I give you further light and truth; for you have closed the door through which they must come."—

*Review and Herald.*



## CHILDREN'S ...CORNER...

### DON'T DRINK, BOYS, DON'T!

Don't drink, boys, don't!

There is nothing of happiness, pleasure, or cheer

In brandy, or whisky, rum, gin, ale, or beer;  
If they cheer you when drank, you are certain to pay

In headaches and crossness the following day.  
Don't drink, boys, don't!

Boys, let it alone!

Turn your back on your deadliest enemy,  
drink!

An assassin disguised; nor for one moment think,

As some rashly say, that true women admire  
The man who can boast that he's playing with fire.

Boys, let it alone!

No, boys, don't drink!

If the habit's begun, stop now—stop to-day,  
Ere the spirit of thirst leads you on and away

Into vice, shame, and drunkenness, that is the goal

Where the spirit of thirst leads the slave to the bowl.

No, boys, don't drink!

—Ella Wheeler Wilcox.

### INTELLIGENCE OF THE ANT.

An interesting demonstration of the intelligence of the ant was made by a student in the biological department of the University of Pennsylvania.

The young man constructed a railway, two feet in length, of metal, and divided this into two parallel paths, separated by a high partition. One of the paths he painted red and the other blue, and at the end, in plain view, he put a morsel of rich cake. Then he set an ant at the beginning of the roadway.

The ant at once made for the cake over the red path, whereupon the student turned on a lamp under his mechanism, and heated the path to an uncomfortable degree. The ant kept on, and finally secured the cake, but on its return it must have told itself that it had a very uncomfortable journey.

Several hours later the student brought it out again, an-

other morsel of cake being set at the end of the roadway. The ant thought a moment and started for the cake over the blue path. It remembered that the red one had been hot.

To prove still more conclusively that it remembered, the student next blocked up the blue path, whereupon the ant did without the cake rather than venture after it by the red one.—*Selected.*

### ALFRED'S PRAYER.

"Mama," said Alfred one night as he was going to bed, "I prayed that God would keep us children from quarrelling, but He has not answered that yet, for sister Daisy and I quarrelled dreadfully to-day."

"Ah, dear boy, you will have to help the Lord answer your prayer."

"Help Him, mama? Can't He do everything?"

"He won't make you good against your will. If you choose to be a naughty boy, God will be sorry for you; and when Satan tempts you to quarrel, if you turn right to God for strength to resist him, and fight like a good little soldier to keep down the naughty temper, then God will give you the victory. But He won't do the work for you."

"O, I didn't understand," said Alfred.

"Yes, dear," continued mama, "you have something to do yourself, when you pray such a prayer, to help God to answer it. You must watch as well as pray, and fight against temptation; and if you do this, you will be able, by-and-by, to tell me that God has answered all your prayers."—*Kind Words.*

### A PERFECT GENTLEMAN.

"What is it to be a perfect gentleman?"

"It is to be honest, to be gentle, to be generous, to be brave, to be wise; and possessed of all these qualities, to exercise them in the most graceful manner.

"This is what it is to be a perfect gentleman."

### DO YOU KNOW?

Do you know that every cruelty inflicted on an animal in killing, or just before death, poisons, to a greater or less extent, its meat?

Do you know that every cruelty inflicted upon a cow poisons, to a greater or less extent, its milk?

Do you know that birds destroy millions of mosquitoes and harmful insects; that without the birds we could not live on the earth; and that every little insect-eating bird you may kill, and every egg you may take from its nest means one less bird to destroy insects?

Do you know that a check-rein which will not permit a horse to put his head where he wants to when going up a hill is a cruel torture to the horse?

Do you know that the mutilation of a horse by cutting off his tail compels him to suffer torture from flies and insects every summer as long as he lives?

Do you know that every kind act you do and every kind word you speak to a dumb animal will make not only the animal but yourself happier, and not only make you happier but also better?—*Geo. T. Angell, in "Our Dumb Animals."*

### THE TIME TO BEGIN.

Sometimes children think they can't do any good until they grow to be men and women. If you should say to your little right hand, "I'm not going to use you now while you are small; I'm going to wait and save all your strength till I grow up, and then I will use you a great deal," do you know what would happen? Why, the hand that hung at your side would not grow; it would get so weak and small that when you became a man, you couldn't use it at all. Something like that happens to our hearts when we think we can put off loving God and doing good until we grow up.

We must begin now to do what little we can, if we wish to be strong when grown up.—*Sunday-School Advocate.*

## HOME AND HEALTH

### CRITICISM.

My neighbour's life I regulate so well,  
Discerning duties he neglects to do,  
The qualities he patiently should woo;  
The faults he might so readily expel;  
The grace that in his heart at ease  
might dwell;  
The kind of character he should pursue;  
No magic either in this simple view;  
I wonder why he does not so excel?  
This is as clear as day for any sight;  
His words and ways pronounce his  
common lack;  
To perfect him would give my mind delight,  
And open out for other souls this  
track;  
Correct no doubt is what I plainly see,  
But not for him, the need belongs to  
me!

—William Brunton.

### THE PRISONER'S HOPE.

BY GEO. A. IRWIN.

During the great civil war in America, which raged from 1861 to 1865, it was my misfortune to be taken captive by the enemy, and confined in the Andersonville and other prisons for seven long months. During the time spent in Andersonville, there was an average of 30,000 prisoners confined upon fourteen acres of inhabitable ground, with no building or shelter other than such as was improvised by digging holes or caves in the ground or by sticking limbs in the ground, in two rows a few feet apart from each other at the bottom, and bringing them together at the top, and then tying smaller limbs across these at a distance of twelve or more inches apart. Along these rafters, beginning with the bottom, were tied pine boughs in close proximity to each other, so as to make a thatch, or covering, which would afford some protection from the hot sun and frequent showers of rain.

The wall surrounding the prison was made of pine logs, cut twenty feet in length and set up on end, one against another in a trench dug for the purpose.

Forty feet from the wall on the inside of this enclosure was a railing known as "The Dead Line." On top of the wall of the stockade, at close intervals, were guard boxes, in which sentries were stationed day and night, with instruction to shoot anyone who touched the "dead line" or made any effort to escape. On an elevated platform on the outside, at each corner of the stockade, was a large cannon, so mounted that all parts of the enclosure came within its range. Should any prisoner be so fortunate as to elude the vigilance of the guards and make his escape through the gate or by tunnelling under the wall, a pack of well trained and fierce blood hounds was at once put upon his trail, and he was soon overtaken and brought back, often more dead than alive from the rough treatment received from the dogs. After repeated failure, all efforts to escape were abandoned, and all hope centred in the coming of General Sherman to drive away or capture the guards, open the gates, and bid the captives go free. As the long weary days came and went, and disease and death were rapidly reducing their numbers, thousands of longing eyes were turned toward the north, and many heartfelt prayers were offered that a deliverer might quickly come. But thousands upon thousands of poor souls gave up in despair, and died before deliverance came.

As I ponder over this experience, and rejoice that I am one of the few that still live to tell the story, I am impressed with the striking analogy between this experience and the work of the enemy upon human souls at the present time. Countless thousands are to-day prisoners in the enemy's hands. Not all are inside enclosures where they are kept by sentinel or lock and key, but all are, to a greater or less extent, bound and seemingly compelled to do their captor's bidding. Drinking, smoking, the use of morphine and other stupefying and numbing drugs, licentious habits and practices, are some of the chains the devil uses to bind men and women to his chariot car, and hold them in prisons and penitentiaries. Every effort at escape has only dem-

onstrated human weakness and the power of evil habits. Turning from personal effort hope centres in a human deliverer, but, alas, this also proves futile, and the poor, struggling victim sinks down into despair to await death as a temporary relief.

But man's extremity is God's opportunity. For every prisoner there is hope, even though all human effort has failed. A Deliverer is at hand, one who is "mighty to save." "Thou shalt be to God who giveth us the victory through our Lord Jesus Christ." He has overcome your enemy. He has bound the strong man, and his victory is for you, so despair no longer. Come to Christ just as you are. Acknowledge your sinfulness, acknowledge your weakness and your many failures. Cast your helpless trembling soul at the Saviour's feet, and He will lift you up. Thousands as sinful as yourself have been rescued, and are to-day sitting at the feet of Jesus, clothed in their right mind, learning of Him. Why not you? So come to Christ. He is the prisoner's hope that will not fail. Instead of the prisoner's filthy rags, He will clothe you with the beautiful robe of His own righteousness. Instead of the starvation diet, He will feed you upon the bread of life. Instead of the poisonous liquids that have so nearly ruined your soul, He will cause you to slake your thirst at the fountain of salvation, and will give you His Spirit to be in you a well of water springing up into everlasting life.

"Then come to Christ, oh, come to-day,  
The Father, Son, and Spirit say;  
The Bride repeats the call;  
For He will cleanse your guilty stains,  
His love will soothe your weary pains,  
For Christ is all in all."

"To wear a cheerful face when the heart is aching is not deceit. When a good housekeeper cleans the front steps and verandah before she sets the house to rights, she does not mean to deceive passers-by; she merely shows some pride in her house, and some consideration for her neighbours. We conquer our heart-aches more quickly when we begin by considering the friends who are near us."

**MR. DOBSON'S IMAGINATION.**

Mr. Dobson looked across the table at his wife with a smile of irritating tolerance, "Now these headaches of yours, my dear," he said, "I can't help feeling that they are partly the result of imagination. You are a little prone, I fear, to exaggerate your sufferings. I think you should guard against that tendency, or you'll soon become one of those chronic invalids."

Mrs. Dobson's pale face flushed, but before she could reply her husband was apparently seized with a spasm of pain. He hastily left the table with his serviette pressed close to his mouth. Mrs. Dobson followed, and found him in the library anxiously regarding a small, greyish lump held in one hand.

"The filling has come out of that wisdom tooth," he muttered beneath the serviette. "The dentist said if the nerve was ever exposed again he feared ulceration; he was only able to put in a temporary filling last week. It is already jumping, and I must have a hot-water bottle and do up my face for the night, and go to the dentist the first thing in the morning."

Mrs. Dobson was all sympathy at once. She passed a wakeful night, keeping hot compresses on her husband's face, but he suffered agonies from the tooth in spite of all.

"It has begun to ulcerate, I know," he mumbled behind his swathing in the morning; and without waiting for breakfast Mrs. Dobson took him, weak from pain, to Dr. Brown's office.

"Your face hasn't swollen any yet," said Dr. Brown, with the cheerfulness born of long exercise of his profession. "Did you save the filling?"

Mrs. Dobson solemnly handed him a piece of paper, which he unrolled in silence.

"Did you have any tinned stuff for dinner?" he asked with apparent irrelevance.

"Yes we had tinned corn," said Mrs. Dobson.

"Well, this," said the dentist, indicating the grey lump, "appears to be a lump of solder; probably it came from the tin

that the corn was in. I don't think your tooth will ulcerate today, Mr. Dobson!"

Since then, when any guest mentions the word "imagination" at the Dobson's, the head of the family looks uneasily at his wife. — *North-Western Christian Advocate.*

**SEEING THE BRIGHT SIDE.**

The ability to see the bright side of things, to look forward hopefully and keep up courage and cheerfulness in spite of adverse circumstances, is one of the most helpful and most attractive qualities that anyone can possess. It is innate in many people but needs to be cultivated, and frequently dies out or becomes dormant for want of cultivation. On the other hand, it can be acquired, in some measure at least, by persons who by nature are more inclined to see only the dark side of things.

And it is as much our duty to cultivate hopefulness and cheerfulness in ourselves and others as it is to be true to our higher nature and to be helpful to others in any other way. Paul's remark that we are "saved by hope" applies primarily to the salvation which we need and can have in this life and for this life. Hope is the Great Physician's tonic for a sin-sick soul and also for a suffering body, a discouraged spirit and a gloomy mind. Discouragement is spiritual defeat, and disarms the man or woman who gives way to it.—*Selected.*

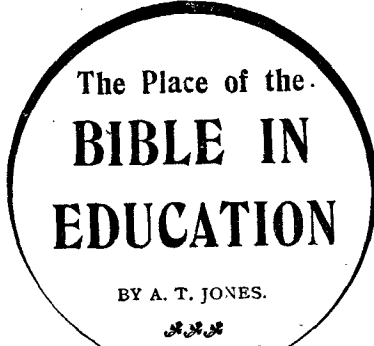
**GETTING RID OF RATS.**

Common green copperas, pulverised, and thrown quite plentifully about where rats travel and also in their holes, so they must walk over it, will effectually drive them away, where traps, poisons, and cats fail to dislodge the pests. The copperas makes their feet sore, and they will speedily leave. This remedy has proved so entirely successful that it is a pleasure to make it known. — *Country Gentleman.*

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New South Wales camp-meeting at Bathurst, April 1-10, 1904.

Call the attention of your acquaintances to the "Australasian Signs of the Times," and invite them to become subscribers.

We omit Dr. James' article this week to make room for other important matter. The next in his series, "Life Only in Christ," is one of the best that has yet been written. It will appear next week.

Before war was declared between Japan and Russia inquiries were made in diplomatic circles as to the attitude of the Powers, and that of the United States was regarded as particularly important. The Japanese minister is reported as saying: "The attitude of the United States will mean much. She has negotiated a treaty with China for the opening of three ports in Manchuria to the commerce of the world. These ports have been occupied by Russia, and thus her treaty rights have been violated."

According to United States Senator Depew, there are in that country one hundred thousand millionaires. Fifty years ago there were not one-tenth as many, and a man worth a million dollars was looked upon as a curiosity. "Now," says the Senator, "the million-dollar man has no rank or consideration in the ten-million class, and the ten-million chap is a little fellow in the fifty-million or hundred-million circle." How strikingly has been fulfilled the words of Inspiration, "Ye have heaped treasure together for the last days." James 5:3. It is at this time that "the coming of the Lord draweth nigh."

## A GREAT INSTITUTION.

On the seventh of this month the British and Foreign Bible Society completed the hundredth year of its work, and to mark the occasion centenary services were held on Sunday, March 6, all over the world. During its century of existence the society has circulated over 183,000,000 copies of the Bible in 370 distinct languages. The committee of the society is desirous that a special centenary fund of 250,000 guineas should be raised, and the offertories of the services were devoted to this purpose. In Victoria all the Protestant churches agreed to put aside the afternoon of March 6 for a Sunday-school centenary service, and a special order of service was prepared.

## WAR PREPARATIONS IN ENGLAND.

In an editorial "The Age" has this to say concerning the present outlook in the mother country:—

"Great Britain was never more vigilant than she is to-day concerning her navy. Her naval estimates for 1903 were nearly £36,000,000. Of that sum no less than £10,500,000 is to be spent in constructing new ships. The sum is nothing less than prodigious, and goes on increasing year by year without the Empire apparently nearing the limits of its possible expenditure.

"Every day the Empire spends £100,000 in the maintenance of its naval war dogs, and does so ungrudgingly. England has lost her trade supremacy to Germany and America, but her naval supremacy is guarded with a more jealous care than ever. What has come to be called her 'To-Power Standard' is now accepted as the national policy. Her fleet has to be maintained at a strength equal to any two of her possible foes.

"Great Britain has a merchant marine of 11,134 ships, of nearly 11,000,000 tons register. The world knows nothing else like it. Those fleets of trading ships are a large part of the means of paying for the country's £520,000,000 worth of imports. But they must be protected. Admiral Hornby calculates that Great Britain needs 186 fast cruisers to overtake the efficient protection of that enormous mercantile marine, and she has not at present more than 132.

"Germany is pushing the construction of her fleet with as much vigour as she is pushing her trade. The struggle is a Titanic one, and certainly Great Britain appears to be maintaining her part quite as easily as her neighbours sustain theirs. No man can see the ending of it. The waste of human effort in this necessary preparation for war is enough, if the money and men were otherwise directed, to turn the world into a rose garden. But it is the result of the accumulation of modern capital, and nothing more than a developed example of

'the strong man armed keeping his house.'

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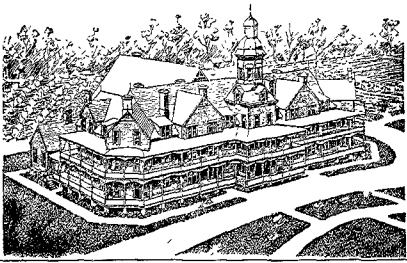
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