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ONE
PENNY

The Outlook

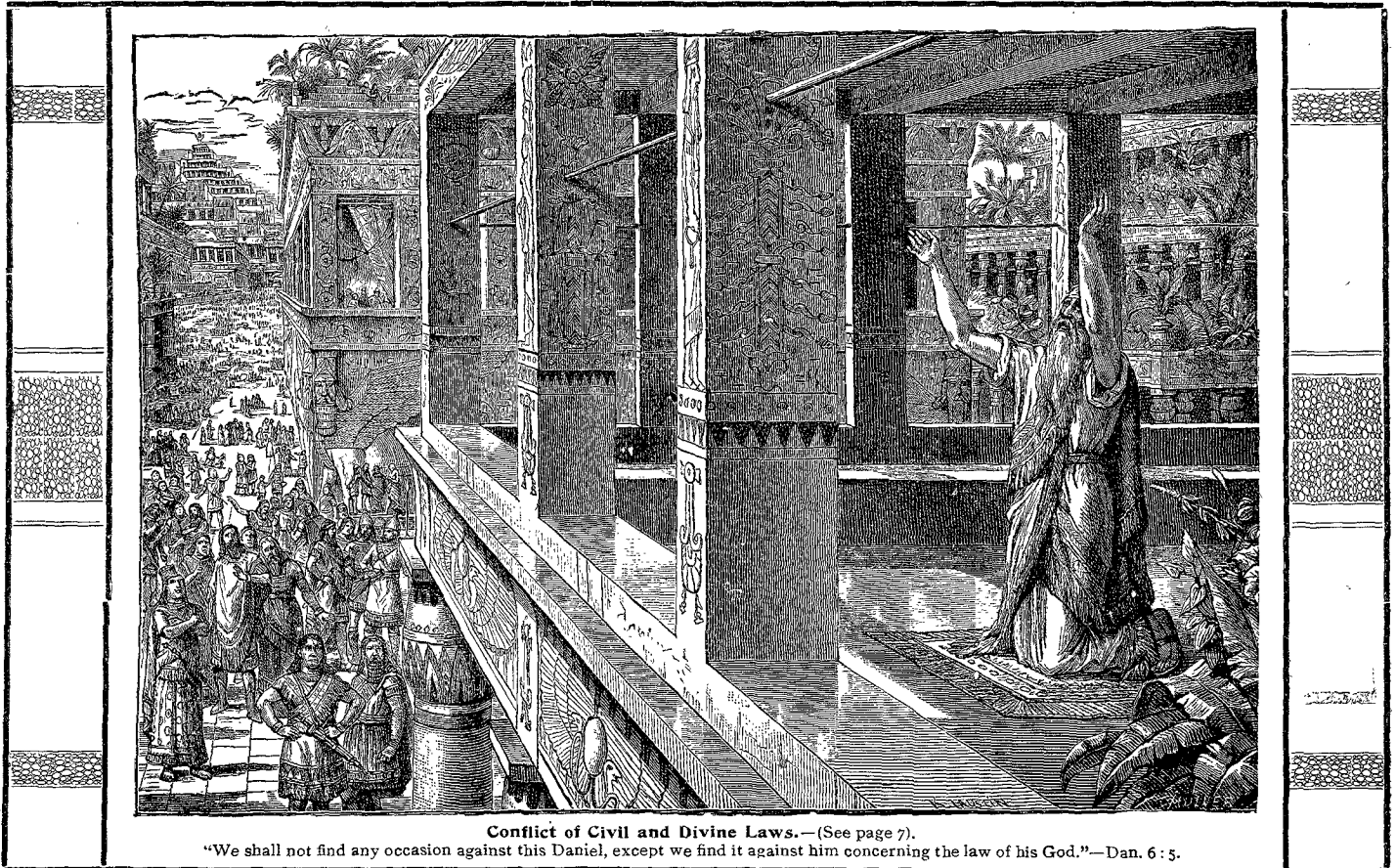
RELIGIOUS INSTRUCTION IN STATE SCHOOLS.

There is manifestly an increasing sentiment throughout

introduction of religious teaching in schools supported by the State, it must tend to a union of Church and State. The various religious denominations will inevitably be drawn into endless disputes in the selection and determination of the doctrines which shall be

State in the public dissemination of its doctrines, and the training of the youth to become applicants for admission into her fold.

It is undoubtedly true that the importance of parental religious training for children and youth is becoming more and more lost to



Conflict of Civil and Divine Laws.—(See page 7).

"We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."—Dan. 6:5.

the world in favour of combining religious instruction with secular teaching in public educational institutions, and of making this religious instruction comprehensive of the doctrines of Christianity. In so far as this results in the

taught as pertaining to the Christian religion. A wide field would thus unavoidably be opened up for denominational controversy; and the most powerful church or combination of churches would receive the support of the

public view. The family, the church, and the denominational school are the only proper institutions for imparting religious instruction; and of these the family is not the least. The parental and family influence is

incomparably greater over the youth than is that of the church or the school. Religious training should begin with the child as soon as it is old enough to understand religious ideas and principles, and for the purpose of such training the Bible, in the hands of the parents, stands pre-eminent. It is the home influence that makes or mars the character. The person who in early youth contends with an adverse influence at home, struggles against great odds. The parents stand to the young child in the place of God, and their place cannot be taken by any others. This is fixed by the natural relations between the parties. To parents is entrusted by God the training of their children for usefulness in life, and no part of this training is of such importance as that which affects their moral nature, and, sets forth their relation to God. If parents evade this responsibility or shift it to other hands, they neglect a sacred trust.

Where parents are not competent to train their children in religious knowledge, this work should be done by the church and the denominational school. In many instances this will be the case; but no parent is released from obligation in this respect. What is now most needed, is an agitation which will set before parents their duty to diligently instruct their children in religious knowledge as revealed in the word of God, and not an agitation which tends to lessen their perceptions of personal responsibility in this respect.

"FAREWELL TO STAMBOUL."

BY J. B.

Anyone who reads the daily newspapers with interest and has any knowledge of prophecy, must see that God's word is rapidly fulfilling, and that we are in the time of the end. According to recent cable news, Abdul Hamid, the Sultan of Turkey, is seriously concerned over the prospects of war with Macedonia. So alarmed has he become over the impending troubles and the international complications which threaten him, that he has sent the most of his valuable jewellery from Constantinople across the Marmora to Brusa, on the Asia Minor side;

and from the cable we learn that if war breaks out he will follow his jewellery.

Well, says one, what has that to do with prophecy?—A very great deal. The impending desertion of Constantinople by the Turk will mark a crisis in the history of the world, for the prophecy of Daniel marks the retreat of the Asiatic from Europe as the epoch and time for the standing up of Christ, the close of probation, and the time of trouble, accompanied by the scenes which close this world's history. Read Dan. 11:45 and 12:1. Abdul Hamid has anything but a comfortable position, surrounded by continual dangers, with rumours of rebellion, conspiracy and disruption on every side of him, and the continual threats of coercion by foreign powers. Add to this the demands of Russia on his exhausted treasury and a constant dread of assassination.

Shorn of the European territorial domain, of the once powerful Ottoman Empire, now reduced to one or two discontented provinces, what has he to remain at Constantinople for? Asia is his home, and events will soon drive him across the Bosphorus, and God's word concerning him will be fulfilled.

Mighty events are facing the generation of to-day; the crisis of the ages is before us; moves are now taking place which will finally convulse the planet; and a day is approaching when the prestige of every nation will be trampled in the dust. It will take more than international alliances to fortify the nations, and the sagacity of an army of Bismarks will fail in diplomacy to equal the occasion.

The only men who will stand in the coming crisis are those who can say from the heart, "God is with us." There is a refuge in Jehovah that will stand the shock of ages. In accordance with the word of God, written centuries ago, the Turk is now preparing for his exit from Europe, and God's word is sure. The Sultan, when the time comes, will follow his jewellery, and the crescent which so long has floated over the minarets of Stamboul will finally fly from the turrets of Jerusalem; and the last groan of the Mussulman will expire

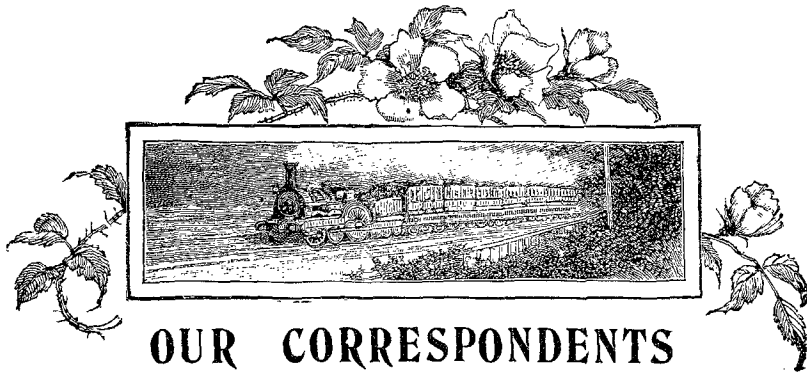
amid carnage and strife. "He shall come to his end." Dan 11:45.

It is time that men realised where they are and what confronts them, and the perils of the days wherein their lot is cast, for before long the kings of the earth, like so many Belshazzars, with the nations that they represent, may find that a hand which never errs has written a final decree against them which can never be revoked. God will not employ the Medes and the Persians this time to overthrow Babylon, but the armies of heaven. Rev. 19:11-16. The Euphrates (Turkey) is being dried up, and Babylon, mighty Babylon, is on the eve of her fall. "Come out of her, My people, says the Lord." Rev. 18:4. He who hath ears to hear, let him hear.

FRUITS OF ANTINOMIANISM.

A dispute which arose between the members of a church at Worcester, U. S. A., and their pastor over some commission on an oil stock venture, which, it was alleged by the church members, had been withheld from them by the minister, drew from the judge who tried the case strong denunciations. He characterised the oil stock deal "as one of the worst schemes of deliberate theft which had ever come to his attention," and said "he could scarcely find words to express his disgust at the whole transaction." In concluding his remarks, he quoted the words of the Saviour: "My house shall be called a house of prayer; but ye have made it a den of thieves."

That such a wretched piece of business should ever be possible in connection with a church which takes upon itself the name of Christ is, perhaps, the logical outcome of that fallacious teaching—The abolishment of the law of God, which holds such a prominent place in the preaching of the denomination to which the church under question pertained. The no-law theory is an absurdity, and the more widely the doctrine is circulated, the more licence is given for men to defraud each other, and to perpetrate all manner of evil. When religious teachers endeavour to show that the law of God is not binding on men to-day, it may be inferred that the "wish is father to the thought."



OUR CORRESPONDENTS

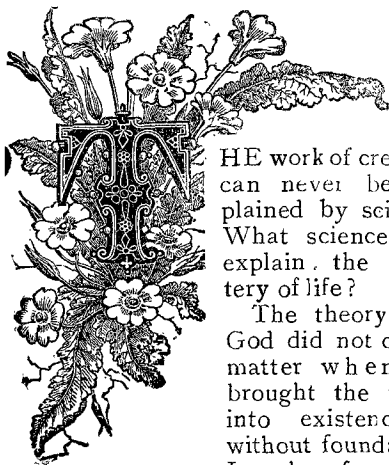
THE JUBILEE.

Tell it out among the nations that the Saviour reigns!
 Tell it out, tell it out!
 Tell it out among the heathen, bid them burst their chains!
 Tell it out, tell it out!
 Tell it out among the weeping ones that Jesus lives!
 Tell it out among the weary ones, what rest He gives;
 Tell it out among the sinners that He came to save;
 Tell it out among the dying, that He triumphed o'er the grave.
 Tell it out, tell it out!

—*Havergal.*

THE WORK OF CREATION.

BY MRS. E. G. WHITE.



THE work of creation can never be explained by science. What science can explain, the mystery of life?

The theory that God did not create matter when He brought the world into existence, is without foundation. In the formation

of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, are not only the work of His hand: they came into existence by the breath of His mouth.

"Through faith we understand that the worlds were framed by

the word of God; so that things which are seen were not made of things which do appear."

"By the word of the Lord were the heavens made;
 And all the host of them by the breath of His mouth.
 He spake, and it was:
 He commanded, and it stood fast."

Laws of Nature.

In dwelling upon the laws of matter and the laws of nature, many lose sight of, if they do not deny, the continual and direct agency of God. They convey the idea that nature acts independently of God, having in and of itself its own limits and its own powers wherewith to work. In their minds there is a marked distinction between the natural and the supernatural. The natural is ascribed to ordinary causes, unconnected with the power of God. Vital power is attributed to matter, and nature is made a deity. It is supposed that matter is placed in certain relations, and left to act from fixed laws, with which God Himself cannot interfere; that nature is endowed with certain properties, and placed subject to laws, and is then left to itself to obey these laws, and perform the work originally commanded.

This is false science; there is nothing in the word of God to sustain it. God does not annul His laws, but He is continually working through them, using them as His instruments. They are not self-working. God is perpetually at work in nature. She is His servant, directed as He pleases. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all His works according to His will. It is not by an original power inherent in nature that year by year the earth yields

its bounties, and continues its march around the sun. The hand of infinite power is perpetually at work guiding this planet. It is God's power momentarily exercised that keeps it in position in its rotation.

The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears, and every flower blooms. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us teach the lesson that nothing is beneath the notice of the infinite God, nothing is too small for His attention.

The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. Every breath, every throb of the heart, is a continual evidence of the power of an ever-present God.

It is God that causes the sun to rise in the heavens. He opens the windows of heaven and gives rain. He causes the grass to grow upon the mountains. "He giveth snow like wool; He scattereth the hoar-frost like ashes." "When He uttereth His voice, there is a multitude of waters in the heavens. . . . He maketh lightnings with rain, and bringeth forth the wind out of His treasures."

The Lord is constantly employed in upholding and using as His servants the things that He has made. Said Christ, "My Father worketh hitherto, and I work."

Mysteries of Divine Power.

Men of the greatest intellect cannot understand the mysteries of Jehovah as revealed in nature. Divine inspiration asks many questions which the most profound scholar cannot answer. These questions were not asked that we might answer them, but to call our attention to the deep mysteries of God, and to teach us that our wisdom is limited; that in the surroundings of our daily life there are many things

beyond the comprehension of finite minds; that the judgment and purposes of God are past finding out. His wisdom is unsearchable.

Skeptics refuse to believe in God, because with their finite minds they cannot comprehend the infinite power by which He reveals Himself to men. But God is to be acknowledged more from what He does not reveal of Himself, than from that which is open to our limited comprehension. Both in divine revelation and in nature, God has given to men mysteries to command their faith. This must be so. We may be ever searching, ever inquiring, ever learning, and yet there is an infinity beyond.

PRESENT TRUTH; OR GOD'S LAST MESSAGE TO THE WORLD.—No. 4.

BY E. HILLIARD.

In previous articles we have seen some of the characteristics of present truth; its saving and condemning power, its unpopularity, and the blessing in store for its despised adherents. Now with much interest we inquire, what is present truth for our time? Where are we living in the world's history? Is there any great event pending? If so, what are the conditions by which we can escape?

Let us see if we cannot, by searching the prophetic writings, find the message for this generation. The Scriptures teach most conclusively that the second coming of Christ is near at hand. Now, can we consistently believe that God would warn the antediluvian world of the coming flood, the cities of Sodom and Gomorrah of their fiery doom, Nineveh of its destruction, give a special message through John the Baptist of Christ's first advent, then steal in upon the world at His second advent without a breath of warning?—No, no, never. All previous events appear small compared with the second coming of Christ. When this event takes place all the righteous dead are raised, the righteous living changed, the living wicked destroyed by the brightness of His coming, and the

earth made desolate. 1 Thess. 4 : 16-18; 2 Thess, 2 : 8; Jer. 25 : 32; Jer. 4 : 23-26; Rev. 16 : 16-21.

Where then is the warning message? What conditions are imposed? The inspired answer is found in Rev. 14 : 9-12. It reads: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

That this message is due just prior to the second advent of our blessed Lord, is evident from the 14th verse of this same chapter, which reads, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

This third angel's message has stood upon record for 1800 years. God has guarded it through these centuries, the same as He did the message of John the Baptist. No one has proclaimed it to the world, until this generation. God in His providence has raised up a people, who for a number of years have been giving this warning message to the world. It is not a false warning, a huge counterfeit; for God has never yet allowed the counterfeit to go before the genuine. Christ, whose blood is invested in the souls of men, would never allow this message to be given out of season. It is true that people have arisen from time to time who have fixed the date for Christ's coming, and have failed over and over again. But not once have they used the message in Rev. 14 : 9-12 penned by the seer on Patmos Isle.

(To be Continued.)

THE WORLD'S NEED.

BY W. R. CARSWELL.

"For I determined not to know anything among you save Jesus and Him crucified."

The apostle Paul determined not to make known to the Corinthians anything but Jesus, crucified and risen. They needed no more than that knowledge, and we need no more to-day, for in Him are hid "all the treasures of wisdom and knowledge." Col. 2 : 3. Jesus in the beauty of His holiness, in the tenderness of His love, in the grandeur of His might, alone can save men. It is not a theory of the truth we need, but a Person,—Christ in us "the hope of glory." Col. 1 : 27. "Thou shalt call His name Jesus, for He shall save His people from their sins." Matt. 1 : 21. Till we know Christ as the one who saves and keeps from sin, we do not know Him, for Jesus means Saviour.

In order to know Him as a personal Saviour we must first know "Him crucified" for our sins. Thus we learn that sin is so abhorrent to God that even His spotless Son must die when made sin for us. 2 Cor. 5 : 21. Every sin is a transgression of one of the precepts of that law which is "holy, and just, and good" (1 John 3 : 4; Rom. 7 : 12), and God desires to save us from every transgression.

Looking on Jesus crucified we realise that the old sinful nature must die. We choose to have it destroyed that we may no longer serve sin. Rom. 6 : 6. With hearts broken for sin (like our blessed Saviour's) we offer the sacrifice that God can accept. Ps. 69 : 20; 51 : 17. Having known something of Christ's suffering we are prepared to receive His resurrection power. "Buried with Him in baptism," through faith a new life is begun. Col. 2 : 12.

The resurrection power of the risen Christ is revealed in us only when He is in us, for we are saved by His life. Rom. 5 : 10. But that life must be lived in our mortal flesh. 2 Cor. 4 : 10, 11. "Know ye not . . . that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13 : 5. The Holy Spirit, Christ's representative, writes in our hearts the divine law as it was written in

the heart of Christ. Heb. 8 : 10; 2 Cor. 3 : 3; Ps. 40 : 7, 8. We thus become partakers of the divine nature, and Christ is revealed in human flesh.

The one who thus receives Christ will become a living epistle, a message from God to the world. Every act will be noted, and men will learn to love Jesus as they see His life in His dear children. The world is perishing to-day in sin because so few of His professed children reveal Christ. May God help us to be crucified indeed, that Christ may live in us. Gal. 2 : 20.

In order to reveal Christ we must first know Him in His perfect obedience to His Father. "And hereby we do know that we know Him, if we keep His commandments." 1 John 2 : 3. The man who rejects God's law while professing to love Him becomes a false representative of Christ to the world. He reveals the carnal mind, which is enmity against God, and so cannot please Him. Rom. 8 : 7, 8.

Eternal life depends on the knowledge of God (John 17 : 3), and we cannot know Him without obedience. Many of God's people will be destroyed for lack of this knowledge (Hosea 4 : 6), although He has given us a sign by which we may know Him. "Hallow My Sabbaths," says Jehovah, "and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20 : 12. Many to-day refuse to receive the sign of God's love and power. But those who hunger and thirst after God will gladly receive His sign, and rejoice to know Him as their God.

The Sabbath of the Lord observed by His children will also be a sign to the world that those who keep it are His servants, His own property. It will be as the label on the box or bag, which tells who is the owner. More than this (if kept in spirit and truth) it reveals the destination to which we are bound. The Lord will take those who have His name upon them to His home. He will not leave His property here. Rev. 14 : 1; 7 : 3. Who then will receive God's sign, and live Christ here in Sabbath observance? Those who will are blessed, for God has said it.

"Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56 : 1, 2.

"Blessed are they that do His commandments." Rev. 22 : 14. The one who does this will reveal Jesus, and give the world the light it needs. Who, then, will receive Christ and let Him live in human flesh, revealing once more to the world His glorious truth?

FORGETTING INJURIES.

BY G. B. THOMPSON.

Paul admonishes us to forget the things which are behind, and press on toward the prize which is before us. Certainly this is wise counsel concerning injuries, either supposed or real, which others may have inflicted upon us. Many have darkened their souls by brooding long over fancied injuries. They have nursed with care some old grievance, and mourned at the same time over their waning spirituality. Precious time which should have been spent in prayer and labour for lost souls has been employed in imagining that somebody has slighted them, and their worldly selfish dignity lies in the dust, grovelling under the supposed insult. Like a canker, these things have gnawed at the heart-strings of their spiritual life until all the gentle graces of the Holy Spirit have been eradicated from the soul, and they find themselves cold and spiritually dead.

All this unspeakable anguish and sorrow of heart is caused by selfishness. The old man is not dead, but lives and reigns. Suppose, some one has done us an injury. It may have been unintentional, and with tears he may have repented before the Lord. And if the insult was intended, the injury is really greater to the one who did it than to the one who received it; for the God who weighs actions will ask some day for an account to be rendered.

Let the thing alone. Forget it, and the wound will heal. Cease talking it over, and reviewing it, for "by beholding we be-

come changed." A writer gives this sensible advice:—

"A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody; and, after it has been bound up, I am taking off the bandage constantly and examining the depth of the wound, and making it fester; is there a person in the world who would not call me a fool? However, such a fool is he, who, by dwelling upon little injuries or insults, causes them to agitate and influence his mind. How much better were it to put a bandage on the wound, and never look to it again."

Have you been removing bandages from wounds, and tearing them open afresh to see how deep they are? If so, do so no more, but remember that it is written, "Dearly beloved, avenge not yourselves: but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord." Rom. 12 : 19. It is certain we cannot take any hatred, envy, or jealousy to heaven with us when Jesus comes. Every one of these wicked things must be cleaned from the heart, or we shall be lost.

TRUE VALOR.

During the American Civil War two men left their homes to help maintain the unity of the nation. One, a tender-hearted, affectionate man mourned almost constantly over his absent loved ones. The other, a coarse braggart, taunted him, with what seemed to him his very unsoldierly conduct. But one day the rebels made their appearance. The soldier full of braggadocio sought refuge in a hollow log. The other, at great peril to himself, succeeded in capturing a rebel. As he lifted him by main force over the pickets, he called to his comrades, "Why didn't each one of you do as I have done? What a number of rebels we would have captured had you done so!"

This little episode reminds us of John's words, "My little children let us not love in word, but in deed and in truth." One soldier loved in word. The other loved in deed and in truth. God measures our love not by what we profess, but by what we endure.—*Selected.*



A. W. ANDERSON EDITOR.

LESSONS FROM THE PAST.

No. 5.

Reformation in Egypt.

In previous articles we have shown on the clearest evidence that the moral laws of God, including the Sabbath, and the ceremonial laws which typified the mediatorial work of the Saviour, were well known by the people of God in ancient times before Israel went into Egyptian bondage.

Under the cruel and exacting **Rameses II.** the children of Israel were made "to serve with rigour, and their lives were made bitter with hard bondage." Unrighteous laws were enacted which required them to destroy their infant male children, but in spite of Pharaoh's determination to restrict the natural increase of the Hebrew population, "the people multiplied and waxed very mighty."

Then, by a wonderful and mysterious way, God made a home for the future deliverer of His people, in the household of the king of that ancient empire. After learning all the wisdom and military skill of Egypt, and becoming mighty in words and deeds, Moses "supposed his brethren would have understood how that God by his hand would deliver them" (Acts 7 : 25); for it is evident he expected that the Hebrews would obtain their freedom by force of arms, and that his military knowledge would one day be directed against the armies of Egypt. His early training by his faithful and God-fearing mother made him proof against all the temptations to forsake the worship of Jehovah which surrounded him in the royal courts of Egypt.

"When he was come to years he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. 11 : 24-26.

How few there are who are ready to sacrifice worldly prosperity and social position that they "might win Christ and be found in Him." When God's

claims are presented to them they close their eyes to the evidences which He gives them, and when He says to them, "This is the way, walk ye in it," they turn a deaf ear to the appeal.

In his zeal to deliver his brethren from their bondage, Moses fell into the same error so often committed by his fathers, of taking into their own hands the work that God had promised to do. "It was not God's will to deliver His people by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone."

Moses had other more important lessons to learn before he could lead the people of God out of their bondage. He had yet to learn lessons of faith amid the loneliness of the mountains before he could be fitted to impart a knowledge of Jehovah to others. The impressions he had received amid the ease and luxury of Egypt could only be removed by a long residence amid the grandeur of God's works.

It is a wonderful lesson, and one that must be learned, that God's work is carried on, "Not by might, nor by power, but by My Spirit." God does not depend upon a man's learning or ability for the accomplishment of His purposes; these He can impart as occasion requires, for He is the source of all wisdom and knowledge and power. It is the man who is willing to do, or be anything in the work of God whom the Lord will use. In His sight willingness and humility are the highest credentials for service. Let us examine ourselves on these points, for these are essentials. Willingness to make God's work first in everything draws in its train every other blessing. All things are added to those who seek first the kingdom of God and His righteousness.

After a sojourn of forty years in the wilderness of Midian, Moses was called to his great work. But the burden he had been so ready to lift at forty years of age, on account of his great military skill and learning, he now hesitates to accept; for after years of separation from the pomp and glitter of earthly power, he had learned the weakness of human flesh.

On his return to Egypt, he and his brother Aaron gathered the elders of the children of Israel together, and explained the work God had commissioned them to do. Then they commenced their work of reformation, and taught the people their obligation to God and the observance of His Sabbath, for their Egyptian taskmasters had made it almost impossible for them to observe the Sabbath of Jehovah. As the people ceased from their toils on the Sabbath, this roused the ire of Pharaoh, and he accused Moses and Aaron of making "the people rest [sabbatize] from their burdens." Ex. 5 : 5. Therefore he laid heavier burdens upon them, intending to rob them of their God-given right, to publicly worship Jehovah. This act on the part of a tyrannical monarch was but a manifestation of the hatred which Satan is always ready to put into the hearts of his servants, against the law of God. Whenever and wherever men have had their attention called to their obligations to God, Satan has incited some tyrant to hinder the work, and the character of the great dragon has not changed one wit. He is just as active to-day as ever he was, and will never lose an opportunity of inciting men to enact unjust laws which will make it difficult for the faithful children of God to keep His commandments. The only commandment relating to time and labour (two things which enter largely into a man's relationship to the State and the community), has been the constant object of Satan's special hatred from earliest times. God's people are living in an enemy's country, amid foes, strong and many, and they never need expect to find a manifestation of friendliness on the part of the world towards the work of God.

As the end of all things draws near we may therefore look for a great outburst of Satanic hatred and animosity against those who "keep the commandments of God and the faith of Jesus." Rev. 14 : 12. But we have the assurance—

"God is our refuge and strength, a very present help in time of trouble. Therefore will not we fear though the earth be removed, and though the mountains be cast into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46 : 1-3.

AN ANCIENT CONFLICT.

BY E. W. FARNSWORTH.

On the night of Belshazzar's feast Daniel had been clothed with scarlet, a chain of gold was hung about his neck, and he was made the third ruler in the kingdom. When Darius the Median and Cyrus the Persian—his general—inquired into the affairs of Babylon for the purpose of establishing order and system in the kingdom, they found Daniel in his royal robe, wearing the insignia of the highest office; and when they made inquiries about the affairs of the kingdom, its revenue, etc., they found him to be so able and so thoroughly informed, that they took him into their council, and gave him the chief office in the kingdom.

"And it pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." Dan. 6:1-3.

It must not be forgotten that one principal object God had in placing His people in the land of Canaan was that they might give a knowledge of the true God and of His works through the world; and as they failed to do this in their own land, God caused them to be carried into all other lands, so that the people there might learn the knowledge of God.

A new people had now come upon the stage of action. Another kingdom and other rulers were now called by the Most High, and given a charge concerning the rulership of the world. These must be taught the knowledge of the true God, and the principles of His truth. God would now further use His captive people to extend to all peoples, nations, and languages the knowledge of God. He would make the wrath of man to praise Him.

When the presidents and princes saw that Daniel was preferred before them they were jealous. This was not unnatural, for Daniel was a Jew, and to place him over them all was something they could not endure, and so they proposed to overthrow him.

"Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him." Verse 4.

With all their prejudicial care and jealous scrutiny, they could find neither fault nor error in his work. This was indeed a most wonderful acknowledgment. With the cares and perplexities of an empire like that of the Medes and Persians resting upon him, it was indeed wonderful that his enemies, after such a careful scrutiny, should bear such testimony concerning him. But if there were really no "occasion," they would make one. There was one last resource which they might employ. They knew that Daniel feared God. They knew that his service of the Lord was actuated by such motives that he would not dodge nor compromise in the least upon any issue that might be raised. They said, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." What an admission! and yet it was true.

The enemies of God hate His law. There is to be another great test over the same law, for we read, "And the dragon [the devil] was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. So we see that in the last church, the remnant church, there is to be a great conflict between it and its enemies over the same law and commandments that were the occasion of test in Daniel's day.

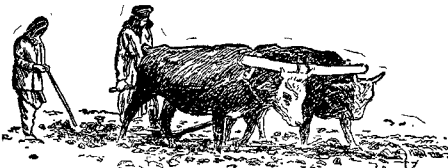
"Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree."

He who reads with care the foregoing will readily see the malignity and hatred in it all. First they lied. They said that all the presidents were agreed in

the request; but Daniel, the chief of all, was not consulted, for had they consulted him about such a decree he would have been decidedly opposed to it. They pretended that this was for the public good, their loyalty to the crown, and devotion to the king was the motive. But their only motive was the ruin of Daniel. The whole scheme was born in hypocrisy and jealousy. They would stop short of no method or means to accomplish their wicked purposes. In the last great conflict just before us will be acted over again in principle every feature of this history. Even now in some countries the arguments used then are familiar now to secure religious legislation. "It is for the public good," we are told. "The moral health of the community demands it." "For the protection of society," etc., etc. The argument is as old as the book of Daniel, and as false as the presidents who made it.

"When Daniel knew the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God."

Daniel knew the writing was signed. He knew it was contrary to the law of the realm to pray to God, and yet he did. Did he do right?—Certainly he did. The truth of the matter is this: No king or parliament has the right to enact any law of any kind touching religion. The realm of the State is confined to the civil, the secular, and when a State over-reaches, or steps over into the religious realm, it is out of its sphere. It has no jurisdiction over the consciences of men. Daniel knew perfectly well that no law of the Medes and Persians, nor of any other earthly power, could ever, of right, have anything to say or do with any man's service to God. Daniel went on just as he had before, because, practically, and in principle, all things were just as before, as far as they concerned the conduct of the man who feared God. Any law on that subject was no more than no law at all on that subject.



WORLD-WIDE FIELD.

THE NEED IN THE DARK CONTINENT.

BY W. S. HYATT.

I have long felt that the needs of the African field are not realised by our brethren, and I do not wonder at this, for they have known but little about the great work there is to be done here before the message closes. At present we have five little missions, started in Africa, and some of these are scarcely in running order, hence able to accomplish but very little. The facts are that we have scarcely made a beginning, even in South Africa, and the millions of Africa are still beyond, and nothing is being done to give them the last warning message. Thank God, He has sent godly men into these fields who are giving the Bible to the people, and preparing the way before us.

We are constantly saying, "There shall be delay no longer." I firmly believe that the time has come for the last message to go to the world with power; but one question constantly arises in my mind, and that is, Are we going forward with the message? I wonder how it is that more people do not have a burden to work for souls, and to enter these benighted fields. O, how very few seem to think that God wants them to take up this work! Even here in Africa, where men speak the language and know the native and his needs, very few can be found who will labour for the souls of the people who are in such great blindness. May the Lord awaken His people.

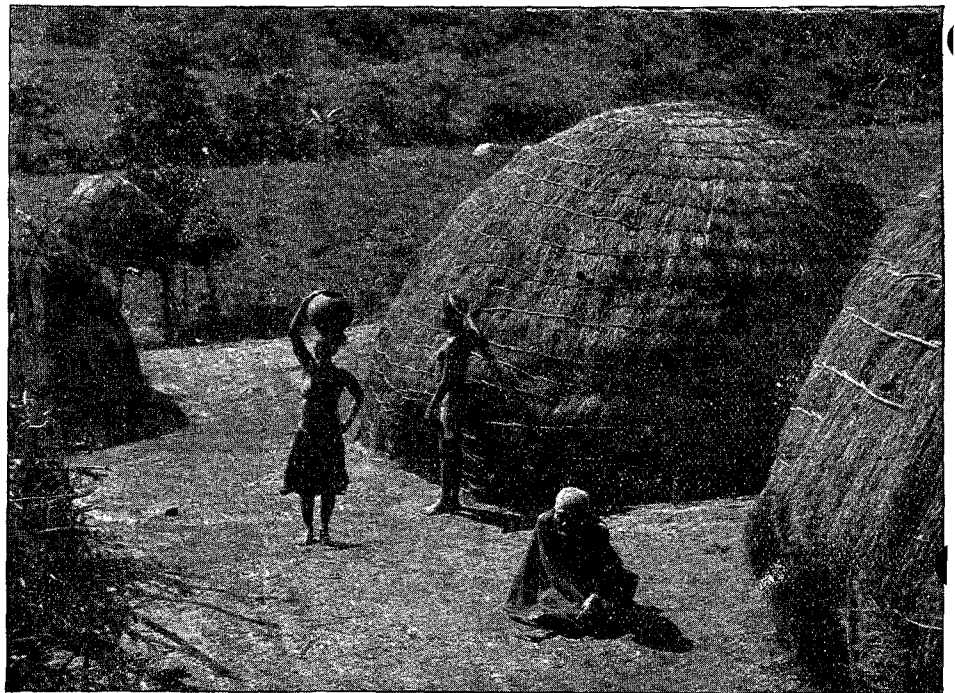
Let us consider the needs that are staring us in the face to-day. It is nearly fourteen hundred miles to the mission farm from Cape Town. There is absolutely nothing being done for the natives between here and there. Bechuanaland has stood with open doors, inviting us to enter, ever since we

began work in Matabeleland, but it remains untouched. It was in this country that Dr. Livingstone began his work for Africa. Kahlma's country is a portion of this section, and we have talked of entering it, but it remains untouched. The Transvaal and Orange River colonies have their thousands of natives, for whom we have never lifted our finger. Natal and Zululand teem with natives who are partly civilised and Christianised, for whom we have done nothing.

But let us come a little nearer home. The Kaffir tribe, or more properly the Amaxosa people, are found in this colony, especially in the eastern portion. Perhaps

this way they have saved the lives of their men of experience, and the work has advanced equally as fast.

But I want to bring you to Cape Town, and see what a field we have at the very doors of our work. Go where you will, it is hard to find a more healthy spot, and one that offers more advantages and comforts than Cape Town. There is a location in one of the suburbs of this city where there are thousands of natives living. These men are those who perform the work in the city and at the docks. Labour has brought these people right to our doors, where we can work for them and have every comfort, but nothing



Kaffir Houses.

there are no natives in South Africa who are better educated, and have had more done for them, but we have not yet opened work among them. The country in which they live is healthy, and is largely settled by white people, hence almost every convenience can be had. The land is generally good. Fruit and vegetables of all kinds can be grown. Other denominations have opened missions among this people, and have educated natives whom they have sent into the interior to labour for their own people, the white missionary visiting them only in the winter seasons, when there is but little danger of the fever. In

has been done. How long are we to pass by on the other side, and leave these people in darkness?

We have some things for which to thank the Lord. One of our brethren here gave us two lots of land in Johannesburg, which are to be sold, and the proceeds devoted to the native work. These are worth about £400. We should enter Kafraria and open a mission, and this will require at least £500. Brother Moko, an educated native, is now working for his people, and would be good help to a man who might take up this work. These are healthy fields, where work can be done, and at the same time the benefits of civ-

ilisation may be enjoyed. I ask, Is it not time that we begin work in this field?

The hearts of all are sad at the dreadful news of the death of Pastor Watson, our missionary to Nyassaland. Once more the banner has dropped from the hands of a brave Christian man, and now who is the one to pick it up and bear it onward? The message must go, and God has the men to bear it along. Because a warrior drops in the field, the work of God will not stop. The burden rests upon some heart who will take up the work and go forward till the Father sees that His work is finished. He may as well drop in Africa as in any other part of the world.

Shall we as a people rally around our standard, "The commandments of God and the faith of Jesus," and bear it onward to every land? Shall we by word and deed say, "There shall be delay no longer?" Shall we give our lives and our all to the promulgation of this message? I know it will triumph gloriously, and there will be a people who will go through to victory with it. From the shores of Africa, God will have a people whom He will gather into the kingdom, to join in the song of redeeming love. There will be a people to whom He will say, Well done, good and faithful servants, because they have been faithful to Him. May the Lord awaken His people and arouse them to act while the day lasts, for soon the time will come when no man can work.

A CHRISTIAN'S BUSINESS.

A professor of chemistry who should devote his time in the class-room to lecturing upon the solar system would not be regarded as much of a teacher of chemistry. But his behaviour would be consistency itself compared with the preacher of the gospel who wastes his grave opportunity by orating to sinful, dying men on the theory of evolution or any other mundane theme. "The Jews require a sign," wrote Paul, "and the Greeks seek after wisdom; but we preach Christ crucified," and His example is a wise one to follow.—*Examiner.*



CHILDREN'S

... CORNER ...

HAPPY'S ORPHAN HOME.

A TRUE STORY BY M. C. WARNER.

Over in the meadows,
Near the old big pine,
Lived a mother chicky-biddy,
And her chickies nine.
"Cluck!" said the mother;
"We cluck," said the nine;
So they clucked and they scratched
Near the old big pine.

Mother Biddy felt very proud
of her nine babies, and how those

little boy named her Happy.

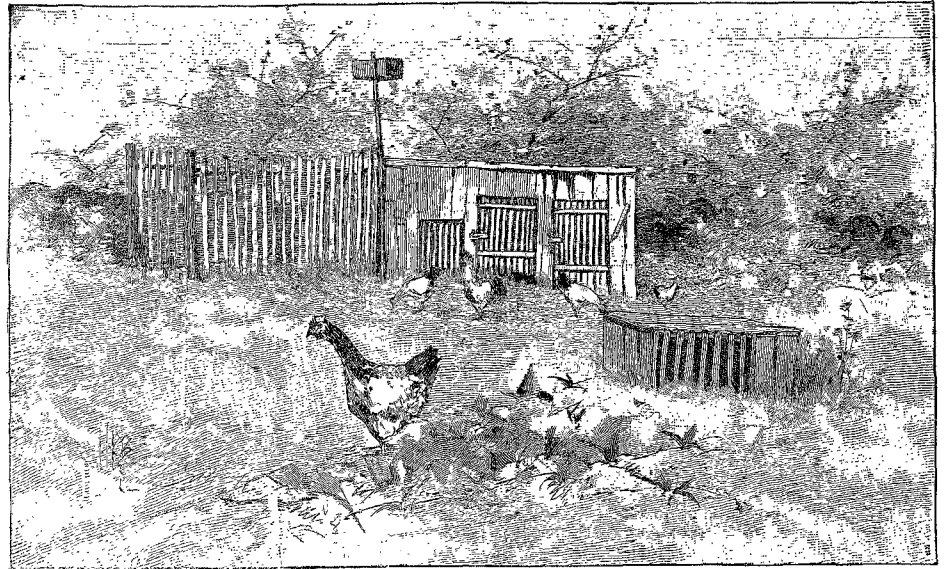
It seemed as though she had additions to her family every day.

One night I watched her put her children to bed. One house wouldn't hold them all, so she rented another.

She would take what chickens she could into one house, and talk to them till they were fast asleep. Then she would carefully go out, and take the rest of the peeping children into the other house and put them to bed.

Papa carefully counted her children to see just how many she really did have. How many do you think? I don't believe one of you could guess right. Happy had forty-one children.

After a few days, the largest ran away, others soon followed, until Happy was left childless.



A Childless Hen.

chickens did grow! It was only a short time before they were large enough to take care of themselves. But Mother Biddy didn't think so; and although other mother biddies were leaving their families, she still was true to hers.

One night Mother Biddy heard a "peep, peep," at her door. On looking out she saw six little orphan chickens. What should she do? Her house was small, but her heart large. So she took them in and put them to bed with her own children.

In a few days she had nineteen, then twenty-four. They looked so pretty following her around.

She looked so perfectly contented with her family, that our

Poor Happy! Don't you suppose she was lonesome?

GOD SEES ME.

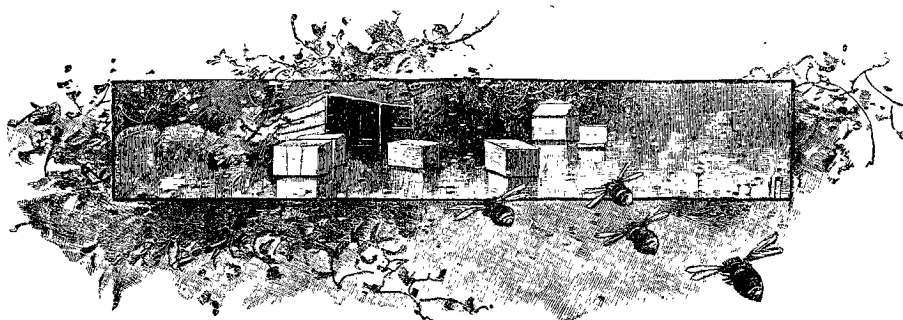
BY W. R. CARSWELL.

Under Jehovah's tender care
I dwell, no matter when or where;
When I sit down, when up I rise,
His loving hand each want supplies.

Like as a father tends his child
He guards me still, though oft reviled;
He keeps me when I sleeping lie,
And doth my daily needs supply.

He leads me in the way of truth,
While in the happy days of youth;
He knows when I that pathway leave,
And I His Holy Spirit grieve.

Yet still He loves; and until death
Shall take from me my latest breath,
Or till to meet my Lord I rise,
I'll ne'er escape His watchful eyes.



HOME AND HEALTH

AN EXPERIMENT.

BY KATHLEEN L. GREIG.



SEVERAL years ago, three travellers who were crossing the Brunig Pass, in the heart of the Bernese Oberland of Switzerland, were discussing the subject that lay nearest the heart of each—their chronic ill health. They passed the first part of their journey exchanging views on the many different remedies tried by each without success, and reciting their woes with such eloquence that tears of self-pity often blotted out the landscape that lay below them like a bit of paradise, upon which they, like the peri, might only look through "closed gates," for walking, climbing, and the like, was not for such as they.

They represented three different nations. The French woman, who was pitifully emaciated, told the others that the air of the Alps was her last hope. Food could not build her up—this she knew, for she had tried the most nourishing diet, consisting of a large piece of rare beefsteak and a cup of warm cream for breakfast, rich soup and an abundance of meat for luncheon, and a full course dinner at night.

The German listened with polite interest, but was forced to admit that mere loss of vitality would seem like bliss to her, who had borne for years the tortures of a deranged liver. What could be worse than seeing one's beauty spoilt by a sallow complexion, and feeling that constant, hopeless depression and eternal weariness.

"There is something worse still," interrupted the American pie-eater; "it is to know that every morsel your hunger prompts you to eat is going to cause you an agony as exquisite as any ever produced by the implements of torture we saw exhibited in the Tower of London."

Then a silence fell upon them. The train had come to a sudden stop at a lonely Alpine station, and the three martyrs, gazing out of the car window with gloomy eyes, looked straight into the shining brown health-illumined orbs of a mountain goat that was munching her frugal meal of wilting grass in serene content, never dreaming of the unconscious envy that shone in the eyes of the three watchers.

"What perfect health that happy creature has," said one, and sighed softly.

"And never took the least bit of care of it," said another.

At that moment a plan was born in the brain of the third. A long discussion began, and the outcome of it was that the next day the three were not installed in the fashionable hotel to which their baggage had been directed, but in a humble little Alpine hut that could not boast of a single luxury, save perfect cleanliness. And then began the new life of these three, who, at the beginning, kept on with the experiment only because pride forbade each from being the first to give up.

The owner of the Alpine hut—a sturdy, health-radiating peasant—supplied them with well-baked, wholesome bread, and the milk and butter of a healthy cow that lived out her happy life knee-deep in Alpine grass and flowers.

The little garden furnished them with crisp vegetables, while a few fruits and berries were

bought in the valley. This constituted their entire bill of fare.

At first each in heart regretted having tried the experiment. There were moments when the lady of France wondered if it were possible to sustain life on such a meagre diet, when the most bountiful supply of food had barely sufficed. She of Germany often sighed for the flesh-pots of Egypt; while the American was filled with a nameless longing for just one good big mince pie, and a dozen or so of doughnuts. But as the days went by, over-pampered nature got a chance to readjust itself, and the world took on a different tone.

One day the German, whose complexion was now like alabaster and roses, waved aloft a bunch of the fragrant vegetables that had been an important part of our diet so long, crying, "These should be the subject of song; look at me now!" and the lady of the land of chivalry, who was just returning from a five-mile tramp, laughed joyously. The American pondered a moment; "I am thinking," she said, "of a story I once read of a little boy who, when asked by his father's dyspeptic friend, 'Have you ever had dyspepsia?' asked, 'What is dyspepsia, Pa?' I, too, feel as if I did not know the meaning of the word, it is so long since I have felt its pangs."

That autumn, when the cold mists began to creep down from the hills, three joyous, healthy, life-giving wanderers travelled back over the Brunig Pass. How different the world seemed! The miracle of happiness was wrought in them by simple living, exercise, and fresh air. And one of them has lost all craving for unnatural food; in fact, I would not eat the best mince pie ever made, if it stood before me at this moment.

The British Museum has set apart a shelf a quarter of a mile long for new books issued in England during the past year. The production of new books in America is keeping pace with that of England, so we may safely conclude that during last year new books were issued in the English language to the extent of half a mile.

TRADING GOOD BEHAVIOUR.

BY MARY MARTIN MORSE.

"I'm going to town." Queenie's eyes shone with an unmistakable light. There was an air of finality; the entire face wore a beyond-controversy expression.

Mama.—"Not this time. You can stay with grandma."

Queenie.—"You told me I could go to town ve next time you and papa went, and this is ve next time." (She had been told that promises when made must be kept.)

Mama.—"I thought you liked to stay with grandma."

Queenie.—"I haven't been to town wungst (once) for a long time. I'm going to town."

Mama.—"If you'll be good, and stay at home, I'll get you some candy."

Queenie.—"Umph, papa gets me candy every time he goes to town."

Mama.—"Well, I'll give you the black chicken." (A much coveted possession.)

Queenie.—"What else?"

Papa.—"You shall have the biggest duck." (The dearest duck of all.)

Queenie.—(Softly) "Goody." (Taking advantage of her royal prerogative): "If I stay at home I'll have something more." (Not a whine, not a whimper from the Dictator. No speculator on Wall Street ever watched the market with more nonchalance.)

Papa and Mama.—"What shall it be?"

Queenie.—"The big calf."

Papa.—"Very well; you shall have the big calf."

Queenie.—"All right: I'll stay."

Sometimes injury and insult are combined, and the "black chicken," the "biggest duck," and the "big calf" are disposed of without consulting the owner.

Did you ever wonder, when reading of the astounding frauds, bribery, etc., that are draining the life-blood of the nation, if the primary class in which the lessons were taken was not held within the precincts of the home?

How often the future good of the child is sacrificed to relieve the parent from present unpleasantness or inconvenience. How many a child has a life-long warfare to wage with pre-natal and post-natal characteristics for

which parents are either directly or indirectly responsible. The wisest and bravest, when they reach years of discretion, do not excuse themselves for hereditary tendencies, but try to understand them, and shape their life efforts accordingly, as they would take account of business assets if about to embark in some financial enterprise.

What artist at work on a painting where the dark shadows already predominated would think of using only black, simply because he had inherited several tons of black paint? Yet that is practically the treatment many a life canvas is receiving.

How lamentable to make the beds in which we must lie, of nettles and thistles, when better material is equally accessible.

TOBACCO KILLS.

BY DAVID PAULSON, M.D.

Years ago, when a student in Bellevue Hospital, New York City, I captured a large cat which was constantly creating a disturbance on the premises. I took a pinch of fine cut tobacco, soaked it in water for a time, and then, with a hypodermic syringe, injected a little of this tobacco juice under the cat's skin. In twenty minutes it died in convulsions—killed by a smaller quantity of tobacco than it takes to make a cigarette. What can kill a strong cat in twenty minutes can not be good for a growing child, and necessarily must be injurious to even a grown-up person.

A FEW BETTER THINGS.

Tact is better than talent.

Common sense is better than circumstance.

It is better to receive criticism than flattery.

It is better to be a good failure than a bad success.

An approving conscience is better than an applauding world.

It is better to overlook a wrong than to be suspicious of one.

A minute ahead of time is better than a second behind time.

It is better to tell people of their virtues than of their faults.

It is better to secure the con-

fidence than the advantage of others.

It is better to do with less than you can use than to want more than you need.

It is better to think of the blessings you have than of those you do not possess.—*Selected.*

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At a missionary convention held at Maramanu, India, an average of 20,000 persons attended daily.

Mrs. Carrie Nation, a vigorous American temperance reformer, writing in Professor Macfadden's physical culture magazine on the evils of the tobacco habit, says: "If I were a young woman I would say to the men who use tobacco, and who would wish to converse with me, 'Use a telephone; come no closer.'"

On the evils of cigarette smoking Dr. F. W. Gunsaulus, of Chicago, says: "I do not believe there is an agency more destructive of soul, mind, and body, or more subversive of good morals, than the cigarette. The fight against the cigarette is a fight for civilisation. This is my judgment as an educator."

"THE OTTOMAN'S LAST STAND."

Prophecy is rapidly fulfilling in regard to the decline and obliteration of the Turkish Empire. We learn from Rev. 16: 12 that "the Euphrates [Turkey] shall be dried up," and the decadence of that nation marks the great crisis that ushers in the final conflict of the nations. Let us briefly review the history of that nation. The Turk extended his conquests as far west as Vienna, Austria; he traversed Hungary, besieged Vienna in 1529, and menaced Germany. Hungary was conquered in 1526, Transylvania in 1552, Moldavia in 1529, Banat in 1584, Bosnia also; Servia fell to him in 1444, Bul-

garia in 1396, Roumelia also; Roumania, north of Bulgaria, was conquered in 1419, Albania in 1478, Macedonia in 1402, Greece 1473, while he had a footing in Adrianople in 1360. The Crimea belonged to him in 1475, while in Asia, Anatolia, Armenia, Kurdistan, Mesopotamia, Palestine, Syria, and Egypt, owned his sway. His possessions in Asia to-day, are considerable, bounded by Persia on the east, and part of Russia, north by the Black Sea, south by Arabia, west by the Mediterranean. The sites of some of the ancient great cities have been included in his territory, viz., Babylon, Nineveh, Palmyra, Damascus, and Jerusalem; so that at one time he was a powerful nation. But disruption began. Hungary became independent in 1599, Banat 1718, Moldavia 1829; Transylvania fell off; Roumania became independent 1878, Crimea 1783, Roumelia in 1878, joining Bulgaria. Bulgaria was liberated in 1878, Bosnia in 1878, Montenegro became independent 1878, Thessaly in 1881, Greece in 1830, so that now the Turk in Europe is confined to Albania, Macedonia, and Adrianople, territories which constitute a mere fragment of his former greatness, and, according to daily reports, Macedonia and Albania are groaning under the yoke of the Asiatic.

The peasant to-day scarcely ever pays for his purchases in cash, barter is the rule. Poverty is characteristic of the country, the result of the enormous taxes to which the people are subjected. Brigandage is increasing, and insurrections are rife. The Sick Man of the East is dying. A vast change has come over the Turk since the day when the ancestor of the present Sultan swore that he would feed his horse with oats on the altar of St. Peter's at Rome. Now, his exit from Europe is certain. Then what?—"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain" (Jerusalem). Dan. 11: 45. Will that new position sustain him?—No; "yet he shall come to his end, and none shall help him." Dan. 11: 45. There is no help for him any longer, or as the Revelator says: "The Euphrates shall be dried up." Rev. 16: 12. The Euphrates is symbolical of the Ottoman Empire. That river, in conjunction with the Tigris, drains Asiatic Turkey, and the term Euphrates, in its most minute signification, would mean the territory drained by that river, viz., Asiatic Turkey. Daniel states that the final stand of the Turk will be at Jerusalem (Dan. 11: 45); but although the Sultan is to place the seat of his government in that ancient city, the prophet adds, "Yet he shall come to his end." Dan. 11: 45. John adds his testimony correspondingly, viz., "That the Euphrates shall be dried up." This term would mean the whole Turkish Empire, but more strictly speaking, Asiatic Turkey. Are there any indications of this coming to pass?—Yes; the elements which compose Asiatic Turkey are exceedingly inflammable. The Armenian massacres by the Kurds and Turks are fresh in the memories of all. Deep-seated hatreds against each other saturate these Asiatic tribes, and the "drying up" would signify a great civil war, the fall of government, and complete extermination. The vacated territory of the Turks will then become the theatre of the great and final war—Armageddon, in which the vast armies of the world will meet their fate. J. B.

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