

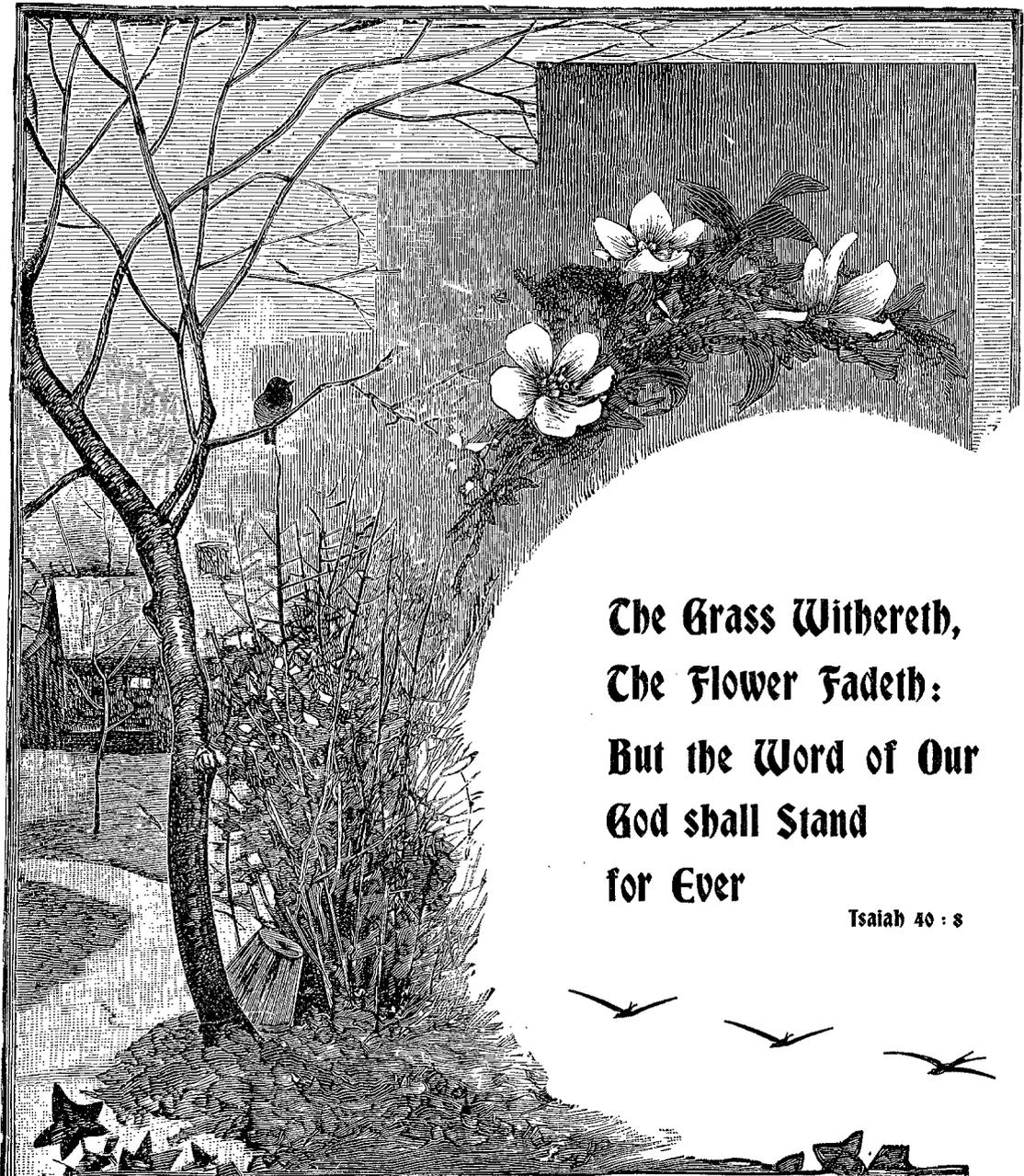
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ONE
PENNY



The Grass Withereth,
The Flower Fadeth:
But the Word of Our
God shall Stand
for Ever

Tsaiah 40 : 8

The Outlook

"ALL FLESH IS GRASS."

"The voice said, Cry, and he said, What shall I cry?" Then the answer came, "All flesh is grass." Isa. 40:6. This was part of the message of John the Baptist, that great preacher, as he made straight in the desert a highway for Christ. Let us reflect, upon the mission of this great prophet as he finished his work with the words, "Behold the Lamb of God who taketh away the sins of the world." John had a decided message. He knew his work; he fulfilled the object for which he was born; he prepared the way for Christ, and with Christ's public entrance on His work John's work was accomplished. Like a brilliant meteor he flashes upon the world, but declines when Christ the Sun of Righteousness comes upon the stage of action as the Messiah.

Generation after generation has passed away since the days of John. All the goodness thereof has been like the flower of the field. As the years rolled by they have been laid in the grave. Nations have risen, and empires have fallen. Death like a reaper has mown them down. "Their goodness has perished." Where is Rome to-day — that empire which blazed forth in all her glory in the days of Caesar Augustus; that epoch of splendour and age of learning, when she became the empress of the world? — She is gone, submerged, decayed, forgotten; even the very stones of her palaces have crumbled into sand. But listen to the words of God, as He compares the evanescent character of earthly things with the changeless and abiding character of the word of God. How striking the contrast. The prophet says, "The grass withereth, the flower fadeth, but the word of our God shall stand for ever." Isa. 40:8. Is 'this true? — Yes. Babylon, Media Persia, Græcia, and Rome, have gone into oblivion, but the word of God is with us to-day. It has lost none of its brilliancy. Age has not weakened it; it has not grown old, and it is as powerful in its course, and as vigorous as it was

in the day when God first created Adam. It shall stand for ever.

But men do not believe this. Thousands to-day deify nature, and the land is full of idols, — idols of silver and gold, — things that perish; miserable apologies for stability. Here we are close upon the end, with the breath of eternity blowing in our faces, and the angels of God fast closing up the work of salvation.

Again the question might be asked, What shall we cry? and the answer again comes, cry, "All flesh is grass." If there ever was a time for that cry to be repeated, it is now. A preparatory message for the coming King is now due — "Make straight in the desert a highway for our God." Let us cry it when we look upon the great structures being built, as if intended to stand the shock of ages. Let us cry it against the great combines which are made to scoop the gold into pools. Let us tell those who talk of the glory of the future generations that this one is grass, — stubble fully dry. Tell those who vaunt on the impregnability and stability of nations that these will become as chaff before the wind. Note the red-coated soldier, hieing to battle, and tell him he is going to Armageddon. Point to the change of our seasons, and say that nature is out of her course. Tell everybody in every place that "all flesh is grass." Point to the steeples of Babylon, and say that a greater than Cyrus is coming. Join in the cry of the second angel (Rev. 14:8), and say, "Babylon is fallen, is fallen." "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven." Rev. 18:4, 5. Point sinners in all lands to the word of God, the word that has stood for ages. Cry aloud that "all flesh is grass," but that the word of God standeth for ever. And let him that is athirst come and drink of the water of life freely. — J. B.

It is said that the Mohammedans purpose erecting a mosque in London. It has been planned by the Pan-Islamic Society, and will possess nine gates set apart for the different sections of Moslems.

Lake Baikal is 3,100 feet deep, and, excepting Victoria Nyanza in Africa, is the largest lake in the eastern hemisphere.

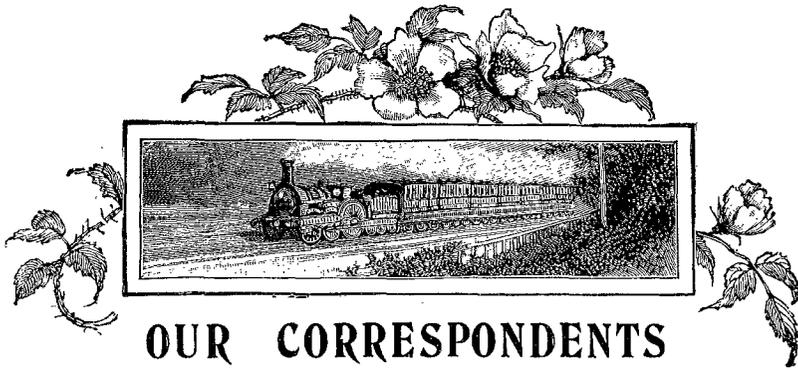
Many lives have been lost and much property damaged by hurricanes and floods in America. Buildings were entirely demolished, and by the destruction of the telegraph wires towns were cut off from all outside communication. A blizzard, the worst for some years, has visited Manitoba.

The Bessorabian Russians are accusing the Jews of causing the Russo-Japanese war, and looting their homes as a protest. Cosacks looked on as the mob killed six Jews at Bender. Their commander filled in the time by telegraphing to, head-quarters to ask what he should do. Meanwhile the mob looted.

Experiments have been made in England, under reliable conditions, which suggest that the advent of the motor may mean a healthy increase in the farmer's profits. A balance-sheet has been furnished, showing the comparative cost of harvesting and threshing ten acres. The cost by ordinary methods comes out at 17s. 2d. per acre, and by motor-harvester at only 9s. 4d. per acre. — *Messenger*.

The "National Waifs' Magazine" for the month of April is deeply interesting. In it, the Headmaster of Harrow contributes a very important testimony to the national value of the Homes founded by Dr. Barnardo, and still directed by him, in which over 7,300 orphan and waif children of the destitute class are now maintained. Already 15,200 of these have, after training, been sent to the colonies, where they have done excellently; and the April issue of the Magazine contains important references to the value of well-organised emigration for the young.

No thoughtful person can arise from the perusal of this statement of actual facts without realising the immense value of the work that is being done throughout the United Kingdom by Dr. Barnardo's Homes.



OUR CORRESPONDENTS

A TRUTHFUL TABLET.

"Thus speaketh Christ, our Lord, to us—
Ye call Me Master, and obey Me not ;
Ye call Me Light, and see Me not ;
Ye call Me Way, and walk Me not ;
Ye call Me Life, and desire Me not ;
Ye call Me Wise, and follow Me not ;
Ye call Me Rich, and ask Me not ;
Ye call Me Eternal, and seek Me not ;
Ye call Me Just, and fear Me not ;
If I condemn you, blame Me not."

A PERSONAL GOD.

BY MRS. E. G. WHITE.



HE mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a spirit; yet He is a personal being, for man was made in His image.

Nature is not God

God's handiwork in nature is not God Himself in nature. The things of nature are an expression of God's character; by them we may understand His love, His power, and His glory; but we are not to regard nature as God. The artistic skill of human beings produces very beautiful workmanship, things that delight the eye, and these things give us something of the idea of the designer; but the thing made is not the man. It is not the work but the workman, that is counted worthy of honour. So, while nature is an expression of God's thought, it is not nature but the God of nature that is to be exalted.

"The gods that have not made the heavens and the earth,
These shall perish from the earth, and from under the heavens."
"The portion of Jacob is not like these;
For He is the former of all things."

"He hath made the earth by His power,
He hath established the world by His wisdom,
And by His understanding hath He stretched
out the heavens."

"Seek Him that maketh the Pleiades and Orion,
And turneth the shadow of death into the
morning,
And maketh the day dark with night;
That calleth for the waters of the sea,
And poureth them out upon the face of the
earth;
Jehovah is His name!"

A Personal God Created Man.

In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human organism were put in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the perceptions of the mind,—all began their work, and all were placed under law. Man became a living soul. Through Jesus Christ, a personal God created man, and endowed him with intelligence and power.

Our substance was not hid from Him when we were made in secret. His eyes saw our substance, yet being imperfect; and in His book all our members were written, when as yet there were none of them.

Above all lower orders of being, God designed that man, the crowning work of His creation, should express His thought and reveal His glory. But man is not to exalt himself as God.

God Revealed in Christ.

As a personal being, God has revealed Himself in His Son.

Jesus, the outshining of the Father's glory, "and the express image of His person," was on earth found in fashion as a man. As a personal Saviour He came to the world. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God, in our behalf ministers "One like unto the Son of man."

Christ, the light of the world, veiled the dazzling splendour of His divinity, and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. No man has seen God at any time, except as He is revealed through Christ.

"I and My Father are one," Christ declared. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. But not from the stars or the ocean or the cataract can we learn of the personality of God as it is revealed in Christ.

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to reveal, as far as could be endured by human sight, the nature and the attributes of the invisible God.

Had God desired to be represented as dwelling personally in the things of nature,—in the flower, the tree, the spire of grass,—would not Christ have spoken of this to His disciples when He was on the earth? But never in the teaching of Christ is God thus spoken of. Christ and the apostles taught clearly the truth of the existence of a personal God.

Christ revealed all of God that sinful human beings could bear without being destroyed. He is the divine Teacher, the Enlightener. Had God thought us in need of revelations other than those made through Christ, and in His written word, He would have given them.

**PRESENT TRUTH; OR GOD'S
LAST MESSAGE TO THE
WORLD.—No. 6.**

BY E. HILLIARD.

Last Message.

Having now learned from Revelation what constitutes the beast, his image, and his mark, are we ready to turn from the mandates of the papal power, to reject his mark (the unscriptural rest-day), to the keeping of the commandments of God, the fourth of which so clearly enjoins the observance of the seventh day? Obedience is the highest form of worship. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." I Sam. 15 : 22.

This is present truth; this is the issue for our day. Shall we obey the beast and his image and receive his mark; or shall we obey the King of Glory by keeping, through the faith of Jesus, the commandments of God?

Those who obey the royal law of heaven become eternal victors in the kingdom of God. Says the inspired prophet, "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15 : 2.

Through Christ they overcame the powers of darkness, washed their robes in their Saviour's blood, and stand at last on the sea of glass, where no papal dogma or unscriptural tenet of faith can be enforced upon them.

But what is to become of those who despise the warning, worship the beast and his image, receive his mark, and reject the commandments of God? The voice from the holy temple which fell on the Revelator's ear told the fate that awaits them. Listen! "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

The second angel pours out his vial of wrath upon the sea, and

it is turned into blood. The other angels follow in quick succession, turning the rivers into blood, causing the sun to scorch men with fire, and great hailstones to fall from heaven. Rev. 16 : 1-21.

Reader, heed the last message of warning the world will ever hear. Refuse to obey the beast and his image or to receive his mark. Grasp the faith of Jesus, and join the company of whom the message declares, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

Which will you obey, the commandments of men or the commandments of God? Remember, your decision is for eternity.

(Concluded.)

HOPE FOR ALL.

BY W. A. COLCORD.

The difference between the saved and the unsaved at last will not be that one class have sinned and the other have not, but that one have repented of their sins, and through Christ made peace with God, and the other have not. All who are saved will be sinners saved by grace. Therefore, there is hope for all. While it is true that "all have sinned," it is equally true that "Christ died for all."

It matters not then where one may be; he can find God where he is. God's promises are sure. He says, "If thou seek Him, He will be found of thee." I Chron. 28 : 9. Prison walls and prison bars cannot shut out God. From whatever place the humble, repentant soul sends up his cries to heaven, he will be heard. The light of God's presence may be enjoyed in the darkest cell. Forgiveness may be experienced under the direst condemnation. The case of the thief on the cross is positive proof of this. Jesus came to seek and to save the lost. Through Him all may find peace and pardon. Through Him every sin-stain may be washed away. In Him the vilest sinner may stand complete, robed in His righteousness.

On the walls of a cell in which a poor man had been confined for long, weary years, after his death,

it is said, were found written with chalk the following beautiful words :—

"Could we with ink the ocean fill,
And were the skies of parchment made;
Were every blade of grass a quill,
And every man a scribe by trade—
To write the love of God abroad
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though spread from sky to sky."

Surely the man who wrote those lines knew something of God and of His infinite love and mercy. Yes, God may be found within prison walls. There is hope for all.

**WHAT CHRISTIANITY
REALLY IS.**

BY A. T. JONES.

It is entirely too much supposed that Christianity has to do with a sort of etherialised existence, apart from the real occupations and practical things of the every day life. But this is the farthest possible from the truth.

Christianity belongs in the deepest and widest sense as a vital working force in all that can ever rightly go to make up the sum of the daily human life upon the earth. Christians are true to their name and profession when their practical conduct in all affairs of the daily life demonstrate the all pervading presence and power of the Spirit in uprightness, righteousness, and truth.

It cannot be denied that the life of Christ in the flesh on earth is the demonstration of Christianity. His was the normal Christian life, the demonstration of what it is easy for every Christian to be. Christ in human flesh put Himself in vital connection with every true and right relationship of human life on the earth. He grew up from infancy to manhood as the children of men grow; He met all that human beings in this world meet as they grow up, "for in all things it behoved Him to be made like His brethren." "He was touched with the feeling of our infirmities." He experienced human suffering, for "He was a man of sorrows and acquainted with grief." "He was in all points tempted like as we are, so that in that He suffered being tempted He might also succour

them that are tempted." Nor was it in the spiritual life alone that He met and identified Himself with the daily experience of human life. He worked daily as a carpenter all through the days of His youth and early manhood. This work as a carpenter brought Him into vital connection with mankind in the practical, material things that make up the daily life of the common people. He was just as truly the Saviour of the world when He was sawing boards as He was when preaching the sermon on the mount or walking on the sea. This simply demonstrates that Christianity just as truly and vitally enters into the mechanical or other physical things of daily life as it does into the divinest sermon that was ever preached.

All this was for our sake—for us. He did it to show to us how we are to do it; to show to us exactly what Christianity is; how all-embracing is the life of faith, and how entirely it sanctifies every occupation as well as every thought of the daily life. It is the daily life of the Christian or else it is nothing to him.

Such was the Christianity of Christ, and that is the only true kind. Every soul can have it, and every Christian must have it, for only that is what Christianity really is.

CONSIDER THE LILIES.

BY A. W. GEORGE, M.D.

Of all the flowers the lily is most famous for its beauty. The Lord Himself said, "Solomon in all his glory was not arrayed like one of these," and tells us to "consider the lilies how they grow." The sum of its beauty is in its pure whiteness. It is white because it reflects all the rays of light. Objects which reflect to our eyes all the rays of light are white; those which absorb all the light are black.

The lily does not have desirable surroundings. It grows in some marsh surrounded with reeds and rushes, yet it does not repine because it must draw its nourishment from the mud and slime, but eagerly catches every ray of sunshine only to send it forth again to delight the eye and cheer the heart of humanity. The lily is continually emitting light, yet is always full of light.

Are you separated from Christ, knowing not the light of His presence, full of hopelessness, then "consider the lilies." Are you wondering why your life is so empty of the Spirit of your Lord? "Consider the lilies." If the principal thought of your life is to get gain for yourself, the harvest will be a fruitless, selfish life.

The prime object of life should be to give and to gain only that we may give. This is the secret of true happiness. Giving is the law of heaven, and God is the greatest Giver, "Who gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life," John 3:16. The lily is beautiful because it gives all it gets. Our lives may become beautiful in the same way.

Go, pluck a lily. Look into its face of perfect whiteness, and read the lesson that God has written there. As you behold, absorb the spirit of the lily, resolving to reflect all the blessings Heaven shines upon you; knowledge, skill, wealth, or whatever they may be, for the relief, salvation, and uplifting of your fellowmen.

THE PERFECTION OF THE LAW.

How true is that word, "The law of the Lord is perfect!" In a small compass, and in a most minute detail, it comprises everything that is calculated to instruct, direct, convince, correct, and fortify the mind of man. Whatever has a tendency to corrupt or injure man, that it forbids; whatever is calculated to comfort him, promote and secure his best interests, that it commands. It takes him in all possible states, views him in all connections, and provides for his present and eternal happiness.

As the human soul is polluted and tends to pollution, the great doctrine of the law is holiness to the Lord; this it keeps invariably in view in all its commands, precepts, ordinances, rites, and ceremonies. And how forcibly in all these does it say, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself!" This is the prominent doctrine of the preceding chapter, and this shall be fulfilled in all them who believe; for Christ is the end of the law for righteousness to them that believe. Reader, magnify

God for His law, for by it is the knowledge of sin; and magnify Him for His gospel, for by this is the cure of sin. Let the law be thy schoolmaster to bring thee to Christ, that thou mayest be justified by faith; and that the righteousness of the law may be fulfilled in thee, and that thou mayest walk, not after the flesh, but after the Spirit.—*Adam Clarke.*

LARGE PRICE FOR "EXPERIENCE."

A family of ignorant Siberian peasants recently arrived on foot, after travelling three thousand miles in six months, at Tomsk, Siberia, with a supposed fortune in gold. They found, on arrival at the mint, that the value of the treasure was two pounds. There are millions of people making a longer journey which will end with their lives, and they will find the treasure which they are carrying worth even less than that. Such are all they that obtain riches or public place or reputation in the church by violation of the law of God—not by right or pleasure. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—*New York Christian Advocate.*

SATAN LEADS ASTRAY

And then reproaches the poor sinner, so that hope is lost, and life goes out in despair.

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AUSTRALASIAN SIGNS OF THE TIMES

And THE BIBLE ECHO.

A. W. ANDERSON - - - EDITOR.

IS THE OLD TESTAMENT OBSOLETE?

It seems almost sacrilege to ask such a question; nevertheless, the above question was the subject of an article in a London daily, commenting on some remarkable statements which had been made by a clergyman of that city. One can hardly expect the secular press to defend the Bible when so many of the clergy are speaking and writing against the authenticity and divine inspiration of the Scriptures.

Probably it will come as a surprise to many of our readers to know that Canon Hensley Henson, a dignitary of the Church of England in Great Britain, regards the "present indiscriminate reading of the Bible in public as an exceedingly perilous proceeding." He holds that the inspiration of the Scriptures is already discounted, and that the Christian conscience takes objection to much that is recorded in the older books of the Bible.

If Canon Henson were alone in his ideas it would perhaps not call for more than passing comment, that a prominent clergyman should express such opinions, but, unfortunately for the future of the church, many of those holding prominent positions in theological halls and in the pulpits of England, America, and Germany, do not regard the Bible in the same light which theologians of past generations did.

Gradually the place of the Bible in the church is being filched by political, literary, and other mundane things. From time to time some rumblings have been heard of a coming tornado of doubt, which the enemy of revealed truth is seeking to hurl at the Bible in these last days.

What a mighty appeal should be heard ringing out from God's faithful children! Verily Satan is working "with all deceit of unrighteousness for them that are perishing, because they received

not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12, R. V.

The Saviour's testimony is, "Thy word is truth." John 17:17. The Psalmist's testimony is, "The beginning of Thy word is true." Ps. 119:160. (Margin.)

Are we to believe the assertions of modern theologians or Jesus Christ, who is "the truth"? Are we to reject the testimony of Moses, of the Psalmist, or of the prophets, and the apostles, just because some men, who have drunk deeper from the polluted streams of earthly knowledge than from the fountain of divine truth, make assertions which contradict the inspired statements of these holy men of God? "What hast thou to do in the way of Egypt, to drink the waters of Egypt? or what hast thou to do in the way of Assyria, to drink the waters of the river?" Jer. 2:18. The greatest danger to the church to-day lies in the fact that many of its leaders are neglecting to feed their flocks with the Bread of Life, and to lead them to fountains of living waters, while, in the place of these necessary elements of spiritual life they are drinking from the murky waters of Egyptian, Assyrian, and Greek mythology.

THE AIM OF THE GOSPEL.

The purpose of Christianity is not to get us to heaven, not to save us from punishment, but to make us like Christ. "Thou shalt call His name Jesus, for He shall save His people from their sins." Jesus cannot save His people in their sins; He can only save them from sins. For anyone to say that they can be in Christ and yet do as they like is sheer nonsense. Redemption is restoration. Man had fallen from the image in which he was created, and Jesus came to restore him to that image. Sinai, Bethlehem, Calvary, the Bible, the church, are all for one purpose—to make us like unto Christ in character.—J. G.

HISTORY IN SYMBOLS.

A Stenographic report of a sermon preached by E. W. Farnsworth, at the Bathurst Camp-Meeting.

(Continued.)

The Babylonian Lion.



"The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Dan. 7:4.

We have seen that this symbol was used to illustrate the characteristics of the Babylonian Empire.

The first was like a lion, and had eagle's wings. The supernatural wings represent the rapidity and swiftness with which the Babylonian kings made their conquests. The prophet beheld until the wings were plucked. When you come down in the history of Babylon to king Belshazzar, the last prince, we find the throne of that empire occupied by a cowardly prince, who did not have that bold, dashing temperament that characterised his predecessors. He gave himself over to drunkenness and debauchery, and allowed his enemies to come up and sweep away his territory. The Persians and Medes, under Cyrus the Great, laid siege to the city, and by stratagem turned the course of the river from under the walls of the city into artificial reservoirs which had been constructed. Cyrus was then able to march his army down the bed of the river, under the walls of the city. Once inside those mighty walls he lost no time in making his way to the king's court, where the king and his princes and lords were engaged in feasting. While their feast was in session, there appeared a hand writing on the wall, which greatly dismayed the king. Panic-stricken and bewildered, Belshazzar called Daniel in to interpret the writing. The words were interpreted, "Thou art weighed in the balances and art found wanting. Thy kingdom is divided and given to the Medes and Persians." That was in the year 538 B. C.

In that night of drunken carousal, the king Belshazzar was slain, and the Medes and Persians took the kingdom. Dan 5:30, 31. Then the lion passed off the stage, and the bear, the Medes and Persians, came into action.

The Medo-Persian Bear.

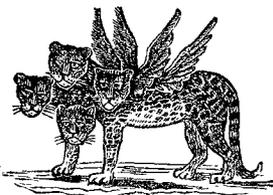
"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it, and they said thus unto it: Arise, devour much flesh." Verse 7.



The three ribs in its mouth represent the three provinces that the Medes and Persians especially oppressed, Macedonia, Lybia, and Egypt.

The Grecian Leopard.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it."



This is a very striking representation. This beast represents the Grecian empire, with Alexander the Great at its head. This beast had four wings instead of two, as had the lion. This represents the rapidity and swiftness with which Alexander moved his troops and made his conquests. History tells how Alexander marched his army from Greece through Asia Minor and Babylon right across to the River Indus, and had marked success all along the way. After conquering the world he held a great banquet, in which he drank wine with his lords and his generals to such an extent that Herodotus says that Alexander drank the great cup of Hercules three times. He was seized with a fever, and on being asked to whom he bequeathed his kingdom, he replied, "To the strongest." And this mighty conqueror passed away at the age of thirty-two years and eight months. After his death his generals engaged in years of strife among themselves until the

Grecian empire was finally divided into four parts.

You will notice how rapidly we are coming down in the history of the world. This leopard beast brings us down to a little more than one hundred years before Christ.

The Roman Ten-Horned Beast.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." V. 7, 8.

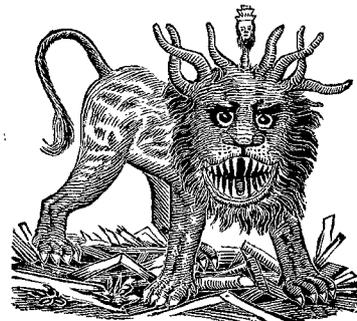
This great unnamed monster, the angel explained, represents the fourth great universal kingdom. Following Babylon and Medo-Persia and Greece, what kingdom came next? Every schoolboy knows that Rome was next. In the days of Christ, what nation ruled the world? We all say, Rome. Let us read a statement from the New Testament on this point. Luke 2:1. "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." The margin reads "enrolled." Who was Caesar Augustus?—He was the Roman Emperor. Here it says that there went out a decree from him that all the world should be enrolled. Now the power to enrol the world implies the power to rule the world. The power to tax implies also the power to rule. No sovereign can gather taxes where he does not rule. We may therefore understand from the passage just referred to that Rome then ruled the world. All nations acknowledged her supremacy and her authority.

The fourth beast represents the great empire of Rome, coming on the stage of action as a great universal empire in the second century before Christ, and continuing in its career and colossal might until the fifth century after Christ.

Now let us look carefully at a few features of this nation as depicted in this interesting part of the prophecy. The symbol was diverse from all those which had preceded it, and it had ten horns. The prophet, looking at the sym-

bol, sees it as a great power, carrying everything before it. Thus he said:—

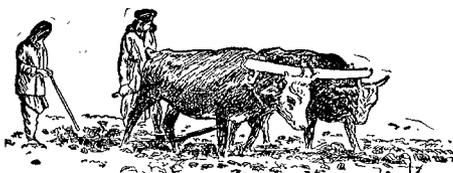
"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." V. 23.



How much does he say it would devour?—He would devour the whole world.

The ten horns spoken of are the ten kingdoms into which Rome was divided. They are ten kings or kingdoms which should arise. Now it is an historical fact that ten kingdoms did arise and occupy the territory of pagan Rome when it went down. This is an interesting prediction, because the prophet Daniel made this prediction in the fifth century before Christ; but Rome was not divided until the fourth and fifth centuries after Christ. About the year 356 A. D., the Ostrogoths, one of the tribes of northern Europe, entered the north of Italy and captured the city of Rome. Another tribe known as the Alemanni, the ancestors of the Germans, took a portion of the Roman kingdom, in the southern part of Germany. The Franks took Gaul, now known as France. The Visigoths settled in Spain; the Suevi occupied Portugal; the Lombards, territory in Central Europe; the Vandals settled in Spain, and crossed the Mediterranean, and took the territory held by Rome in northern Africa. The Heruli occupied part of Italy; the Burgundians Switzerland, and the Saxons established a kingdom in Britain.

These nations have been known since that time as the ten kingdoms of Western Rome. With boundaries somewhat changed, they still hold the territories of ancient Rome, and represent it in its divided state.



WORLD-WIDE FIELD.

FROM MELBOURNE TO NEW YORK. No. 3.

BY H. E. SIMKIN.

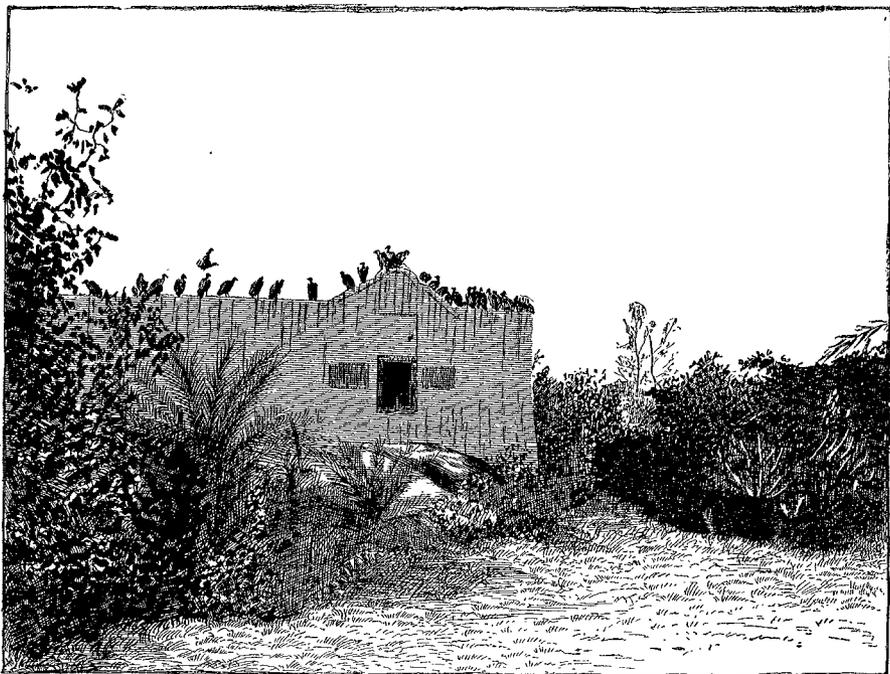
We reached Bombay about noon, March 22. The city is a great manufacturing centre, being quite a rival to Manchester in the production of cotton goods. It is situated on an island which is now connected with the mainland by a causeway, on which is built a railway and waggon road. The water between forms an excellent harbour. The number of large boats in the docks was so great that at first we could not go in, so dropped anchor in the bay. In two hours the order was given to enter the Victoria docks. Our pilot, an Englishman, who came aboard when we first sighted the city, was in command on the bridge.

With our glasses we could see a stout, red-faced gentleman pacing up and down the pier, near the narrow entrance to the docks, followed continually by a native servant, who carried a great, white umbrella and an immense funnel-shaped speaking tube. The former he held over his master (when he could get a chance), and the latter he rested on the top of a tripod as often as a stop was made. There was no mistaking the nationality of the stout gentleman, as he was almost an exact facsimile of the familiar figure on packages of oatmeal so generally sold by grocers under the name of John Bull. His position, too, was soon revealed by his actions. He was the harbour master, and he took much pains to be sure that everyone should know it. As we slowly approached him he continually shouted his orders to the pilot through the big speaking-tube; and the latter obeyed with as much deference and terms of civility and servility as a coachman uses to his master or a drummer boy to his captain.

When we neared the pier, ropes

were made fast to the stationary capstans, by which we were to be drawn into the dock. These were operated by some power from below, the source of which we did not learn. Suddenly the master ordered the engines, which had been stopped, to be started and reversed, to stop our progress till the "Scindia," an English boat just leaving for home, could clear the entrance. It appeared that our engineers were taking advantage of the opportunity to do something to their engines, not expecting to be called upon to use them for a few minutes. The pilot shouted that they were temporarily unusable. This threw the harbour master into a violent passion. He demanded why this had not been told him before, and

We were berthed at two, passed the doctor at three, and went ashore. Then we saw Indian life in its natural state. At Colombo the natives were somewhat controlled by European manners and customs, but in Bombay a great surprise awaited us. One may read all that has been written on life in the East, but it must be seen by one's own eyes to be appreciated, and understood. Our walk for the first mile was through the thickest of the native section. After that we entered the European portion, and found some very nice buildings. Comparatively few white men were seen, and still fewer white women. They seemed very rare indeed. Next to the Indians the Parsees are the most numerous. They



The Tower of Silence.

said the boat could not come in. In a minute he realised that she must come in, as under the circumstances she could not go out again. He ordered the pilot to tell the captain to run up the signal that two tugs were wanted at once. This order was communicated, and the captain replied that the engines would be all right in a minute. A line from our stern was tightened, the other boat passed out, and the pilot called out that the engines were all right again. The tugs were not engaged. It was a case of getting excited too quickly, an experience common to many.

are nearly white, well educated, and very wealthy. Originally these people came from Persia. The French spelling of Persia is Perse.

The Victoria Gardens was the place to which we were taken the next morning by a cabby, whom we told to drive us to some interesting spot. He could not have selected a better place. Botanical and Zoological gardens were here united, plants and animals both being largely tropical. One of the oddest creatures we noticed was a huge turtle, about three feet high and six or seven feet long. He was out on

a lawn, unfastened. Later we saw the place where the Hindoos burn their dead, also the Tower of Silence, where the dead of the Parsees are placed for destruction. The bodies are laid on iron gratings in the upper story of a great stone building, which is built open to give easy access to the numerous scavenger birds that are continually flying around the place, awaiting new arrivals. These birds are something like vultures. They are protected and highly regarded by the people. When a Parsee dies the body is placed here, and the mourners wait near by to see if the birds remove the eyes of the dead at once, which is usually done. This is what is desired, as they believe that so long as the eyes remain the person is in purgatory, and the one who is fortunate enough to have his eyes picked out at once is supposed to enter Paradise immediately.

This building is near the top of Malabar Hill, a most beautiful residential section in the northern part of the city, about four miles from the docks. We took a carriage up the winding road to the top, where what are called the hanging gardens are located. We could really see no reason for this name, but they were wonderful and beautiful enough without hanging. On the way we passed the residence of the Governor of Bombay State. From the top of this hill we could see all over the great city of 822,000 inhabitants.

We went to Ghat Kopar, a little village out in the country about twelve miles. We dressed in our lightest clothing, and carried umbrellas, but found the sun very hot. While waiting for the train we met a white man who was connected with the railway management. He said he had been in India twelve years, but was, born in Melbourne. He advised us where to go to see the country. We heard so little of our native tongue, both on boat and on shore, that we were glad to find someone with whom we could converse without gestures of the hands and pigeon English.

From papers just received we learn that additions to our missionaries in India are being made, and the gospel work is being pushed forward. It is certainly a land where much must be done.

The people seem to sleep anywhere. We almost stepped on a baby one night that was sleeping in the middle of the foot path in the native section of the city. Its mother lay asleep near the wall, and it had probably lain with her but had rolled away while it slept. Both here and in Colombo we had to leave the path for the street many times to avoid stepping on persons who were sleeping in our way during the evening. We stayed in Bombay two days, and were glad to get away. Not but what we found much of interest, but we soon saw enough of so much sin, sorrow, and filth. After a rigid examination by the doctor on account of the plague in the place, we sailed for Aden, Thursday, March 24. Of Aden we will write in our next



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

A WEATHER RHYME

When the weather is wet
We must not fret;
When the weather is cold
We must not scold;
When the weather is dry
We must not cry;
When the weather is warm
We must not storm—
But be thankful together
Whatever the weather.

—Selected.

LITTLE ACTION AND MIGHTY RESULTS.

BY J. GIBSON.

Perhaps some young reader is thinking, "I am far too young to work for Jesus." There is none too young to work for Him. The action may be small, yet He notices it. He rolls the mighty worlds along, yet He clothes the tiny flower. He is the God of small things as well as of the large. Again, some of the mightiest results have been caused by the least of actions. God's word says, "Out of the mouths of babes and sucklings [growing youths] hast Thou ordained

strength." Ps. 8 : 2. I will tell you a story I read, which will show you the mighty result of a tiny action :—

"The good John Wannamaker was a rich, yet devout American. In his early days the Sunday-school in which he taught, became too small, and, to build a larger, he asked the scholars to help. A poor, consumptive girl, Emma Burgess, did what she could; she collected bones from dust heaps, and so, in time, got as much as a dollar (fifty pence), which she brought to Mr. Wannamaker. As he knew how poor she was, he enquired how she came by such a sum, and on learning how, the tears ran down the cheeks of the good man.

"Not long after, this poor girl died, and at the funeral service the story of the dollar was told. 'A teacher wrote a poem about it,' says Dr. Pierson, 'and wherever that poem went it brought subscriptions to the hall, and so £12,000 was raised, out of which the new school was built!'"

Learn this, dear children, that life is made up of little actions, each of which has a mighty power for good or for evil.

JESUS, LOVER OF MY SOUL.

Wesley was sitting in his study writing with the window open. He looked out into the skies and observed a sparrow hawk chasing a sparrow. Nearer and nearer came the sparrow. Nearer and nearer came the hawk. The sparrow was becoming weak, and the hawk was fast gaining. They came just opposite the open window. Will the hawk now pounce upon it and devour it, was the question. Ah, the sparrow flies in at the open window, seeks refuge in Wesley's bosom, and nestles there in safety from the devouring foe.

Mr. Wesley was so impressed with the scene that he picked up his pen and wrote that beautiful hymn :—

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last."

—J. G.



HOME AND HEALTH

WHEN THE HEART SINGS.

How can a mortal help it when the heart bursts forth in song,
When the melody is tuggin' at his heart-strings all day long?
When the world is all in blossom and the grass is wet with dew,
And the bird-song seems to whisper, "Why aren't you a-singing too?"

My heart is full of gladness spite of all the cares and tears,
And I try to bury sadness and to sing the song that cheers;
But it comes in broken measure—jes' a stanza here and there—
For the heart is full of music, but the voice can't catch the air.

O, my heart goes out in pity to the life that plods along,
That never stops the sighin' to attempt a verse of song;
That never cheers the silence, nor when the night is black
Puts forth a single note of love to coax the sunshine back.

How can a mortal help it when the heart bursts forth in song,
When the melody is tuggin' at his heart-strings all day long?
When the world is all in blossom and the grass is wet with dew,
And the bird-song seems to whisper: "Why aren't you a-singing too?"

—*Hartford Times.*

HOW TO REST THE BRAIN.



HERE are five things to remember that help to rest an overtired brain:

1. A healthy indifference to wakefulness.
2. Concentration of the mind on simple things.
3. Relaxation of the body.
4. Gentle, rhythmic breathing of fresh air.
5. Regular nourishment.

If we do not lose courage, but keep on steadily night after night, with a healthy persistence in remembering and

practising these five things, we shall often find that what might have been a very long period of sleeplessness may be materially shortened, and that the sleep which follows the practise of the exercises is better, sounder, and more refreshing, than the sleep that came before. In many cases a long or short period of insomnia can be absolutely prevented by just these simple means.

Here is, perhaps, the place to say that all narcotics are, in such cases absolutely pernicious.—
Annie Payson Call.

HAVE YOU HAD YOUR PICTURE TAKEN?

BY MRS. DAVID PAULSON.

If you have, then you can remember how anxious you were that the expression of your face should be pleasant, that every feature should make you appear as handsome as possible. Probably you were going to send this picture out to some of your friends, and you were quite anxious that as they looked at it they should be favourably impressed.

Did it ever occur to you, that your picture is really being taken all the time in the world's great gallery? Your picture of character is being impressed on human hearts, which after all is much more enduring than the best platinum finish. Are you equally anxious that this picture shall be the very best possible? Are you taking as much pains to make it so as you did the other?

There is a still greater picture of yourself to which you are continually adding new touches. This is in God's great record book in heaven. That picture will decide

your eternal destiny. What importance are you attaching to it? Not only does your appearance, your dress, the expression of your face count in this picture, but also every word spoken, yea, even your very thoughts. It is your privilege in this picture to reflect the character of God. Are you bending every faculty of your being to do it? May God help you as you sit in God's great gallery that your final picture will be a perfect reflection of His glory.

MATERIALIZED PRAYERS.

A prayer meeting was once held at the house of a poorly-paid pastor of a country church. The good man was in trouble. Sickness had visited his family, and it was winter. The pastor was in financial straits. In this extremity the people of the church met at the pastor's house to offer prayers for the recovery of the sick member of the family, as well as for material blessings upon the household. One of the

Everybody Wants Good Health

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deacons was offering a fervent prayer, when there came a loud imperative, long-continued knocking at the door. When the door was opened, as it soon was, there stood a stout farmer's boy.

"What do you want, boy?" asked one of the elders.

"I've brought pa's prayers," replied the lad.

"What do you mean?" asked the elder, sharply. "You've brought your pa's prayers?"

"Yes," replied the boy. "I've brought his prayers. They're out in the waggon. Just help me a bit, and we'll get 'em in."

Sure enough, the boy was right. Investigation disclosed the fact that pa's prayers consisted of potatoes, flour, bacon, corn meal, turnips, apples, warm clothing, and some jellies for the invalid. The company had been praying for material blessings for their pastor. This member had sent his prayers already materialised!—*Selected.*

THE PRICE THAT WAS PAID.

The "Classmate" tells a story of a preacher of the gospel who had gone down into a coal mine during the noon hour to tell the miners about Jesus Christ. Meeting the foreman, he asked him what he thought of God's way of salvation.

"O, it is too cheap; I cannot believe in such a religion as that."

Without an immediate answer to his remark, the preacher asked: "How do you get out, of this place?"

"Simply by getting into the cage," was the reply.

"Well, that certainly is very easy and simple. But do you not need to help, raise yourself?" said the preacher.

"Of course not," replied the miner. "As I have said, you have nothing to do, but, get into the cage."

"But what about the people who sank the shaft and perfected all this arrangement; was there much labour about it?"

"Indeed, yes; the shaft is eighteen hundred feet deep, and it was sunk at great cost to the proprietor."

"Just so; and when God's word tells you that whosoever believeth on the Son of God hath everlasting life, you at once say: 'Too cheap! too cheap!' forgetting that God's work to bring you and others out of the pit of destruction and death was accomplished at a vast cost, the price being the death of His only Son. Men forget that the Lord Jesus Christ Himself purged our sins, and that their part is but to accept what has been done, and thank God for it."

CHOICE RECIPES

Bean Roast

Two cups beans (cooked), two cups bread crumbs, one small onion, one teaspoonful ground sage, and salt to taste.

Grate the onion over the bread, beans, sage, and salt, pour over all enough boiling water to make a stiff mass that can be handled with a spoon. Press into an oiled pan, bake in a hot oven until a light brown crust is formed all over the loaf. Serve with brown gravy.

Instead of baking, this mixture may be heated in a saucepan on the top of the stove, and lentils or peas may be used instead of the beans. Without the sage and onion, this combination of food materials, if well cooked, is more than a substitute for flesh-meat.

Brown Gravy

One pint water, one dessertspoonful scalded cream, salt to taste, two dessertspoonfuls browned flour.

Drop the cream into a hot saucepan, add salt, and stir rapidly until slightly brown, then add the browned flour, stirring constantly.

When nearly ready to scorch, pour in one cup of cold water to dissolve the crumbs of flour and cream. When smooth add one cup of hot water, and boil fast two or three minutes, and the gravy is ready to serve

Browned Flour

Browned flour is prepared by placing in a shallow pan, in a hot oven, good white flour, stirring occasionally until it is a creamy brown colour.

When cold, sift and put away in an air tight can or bottle, when it will be ready to use. Try it. We shall have more recipes containing browned flour.

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A flight of locusts in Bombay is said to have covered an area of 224 square miles,

A huge whale collided with a mine laid down by the Russians in Possiet Bay, and was killed by the explosion which ensued.

The British drink bill for last year was £179,500,000. This sum would pay the rents of all the houses and farms in the United Kingdom.

Dr. Robert Jones, medical superintendent of the London County Asylum, told the Society for the Study of Inebriates that women "were greatly responsible, owing to a lack of knowledge of cooking and selecting good and proper food, for men drinking to excess."

The value of the P.S.A. movement is often discussed. Mr. F. B. Meyer says of it: "The Pleasant Sunday Afternoon has in many cases fallen beneath the high standard designed by its founder, and which many of us have endeavoured to maintain. Too often it has become a mixed gathering of men and women for little else than a social meeting in which the moral and religious elements are overpowered by the solos, recitations, and other pleasantries. In my opinion these mixed P.S.A.'s have a serious defect in depleting the morning and evening congregations, and lowering the standard of religious worship." It is a dangerous policy to try to get the world to come to church by making the church a little more inviting to the worldly man. It never really helped the church yet.

WILL BULGARIA GO TO WAR WITH TURKEY?

Those who are familiar, from personal experience, with the situation in the Balkans, say that two things only prevented the conflict from beginning last spring. At that time Bulgaria hesitated to attack because she was unprepared for war, because she had neither arms nor ammunition enough for a campaign; and Turkey dared not attack through fear of Russia. Now, however, Bulgaria is ready. To the 200,000 rifles which she possessed last year she has added by purchase in Germany and France as many more, together with ammunition in proportion. With Russia busy in the Far East, Turkey's fear that the Bear may aid the Bulgar is removed, and so nothing seems more certain than that any day now may see the two antagonists at each others' throats. And, then, look out for the Macedonian and his bomb!

When on the war-path each Macedonian soldier carries two bombs, which occupy the ends of a long, narrow sack something like a stocking, which the fighting man wears about his neck, stole fashion. These are the warriors on the front of whose little caps is stamped a skull and cross-bones and the words "liberty or death," and each one of whom has sworn to die rather than surrender. The roving bands composed by them rarely number more than fifty, never more than 400, and among them are many women. Most of these women have lost all their relatives at the hands of the Turks; all of them wear trousers, and all are hardy and fearless. Each of the women carries two poisoned pills—they contain arsenic—to use rather than be captured alive by Turkish outragers. The men generally reserve their last cartridge for their own temples.—*Springfield Republican.*

THE SPIRIT WORLD.

That which is mysterious readily fascinates the mind and arouses curiosity. This desire to know is right. It is of God, and He has not only implanted the desire for knowledge, but it is evidently His desire that man should know, for Christ, "in whom are hid all the treasures of wisdom and knowledge," says, "All things that I have heard of My Father I have made known unto you." And He has told us all that can possibly be known of the truth of Spiritualism. It is the truth that saves; and one of the best things written of late presenting the truth upon this important subject in the light of the Scriptures is our new thirty-two page tract "Hereafter." Under such headings as

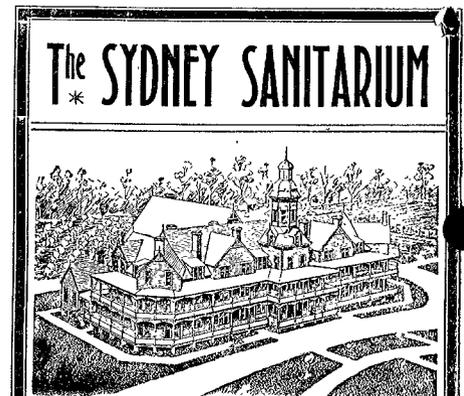
"Knowing the Unknown," "Forbidden Paths," "The Spirit World," etc., the author presents in a most interesting manner just what you want to know. You will not only benefit yourself by reading this tract, but it will enable you to help others. We give special rates for packets of one hundred.

A SIMPLE REMEDY

At this time, when acute colds and influenza abound, a simple remedy that will afford the advantage of giving timely treatment, and not in any way interfere with a person's ordinary occupation, is very much needed. That such remedy is found in the Twentieth Century Pocket Inhaler is evident from the following note written by a gentleman from Moonah Tasmania:—

"I received the Pocket Inhaler all right, and found great relief from it. Will you kindly send me two more by return post, as there are a great many people suffering from influenza here. I inclose ——. Please send me extra Balsam Inhalent instead of change."

This Inhaler relieves headache almost instantly. Slight attacks of cold or influenza are relieved in a few hours, and thus an attack that otherwise would cause both suffering and serious loss of time may be averted by the timely use of this simple and efficient remedy.—See advertisement on page 11.



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