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ONE
PENNY

The Outlook

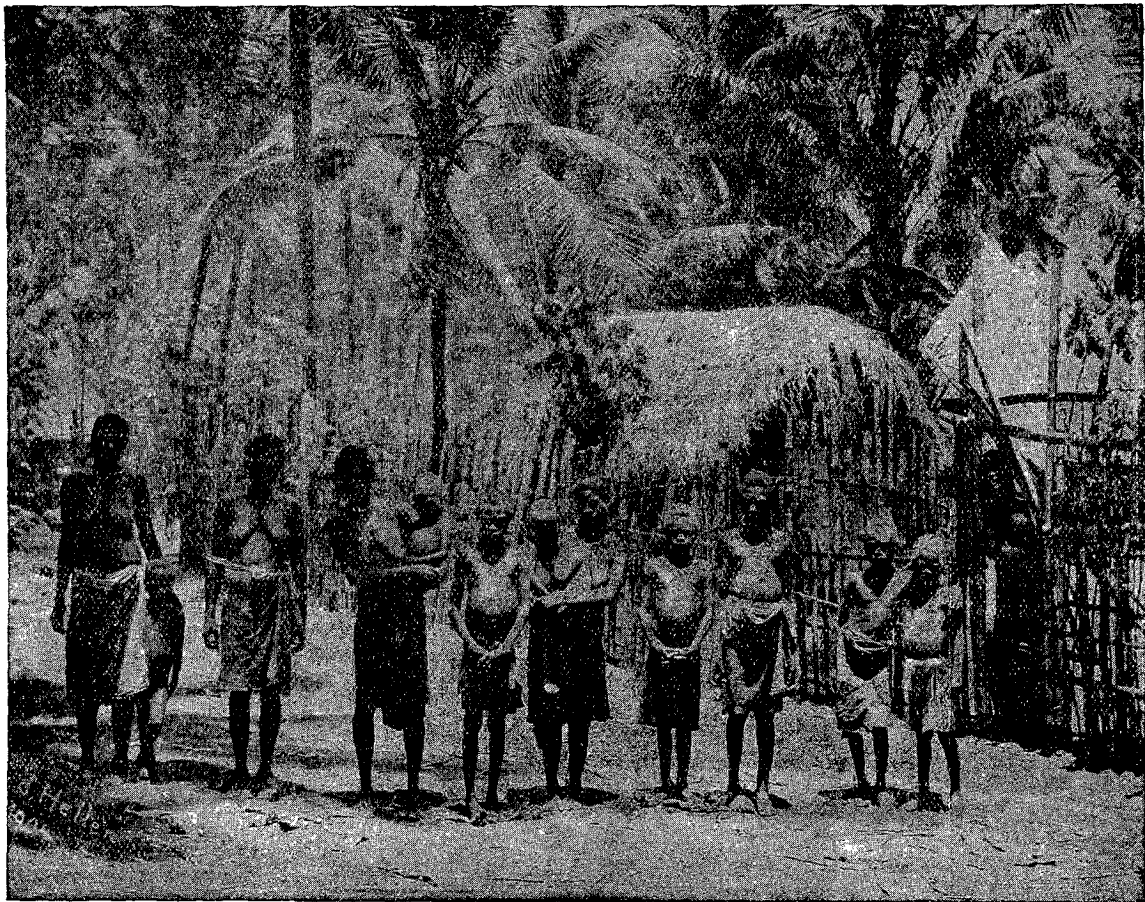
WHERE IS THE LIBERALITY?

Referring to the amount contributed to foreign missions by

on the same subject, said: "It is due to the liberality of our people that I should correct this error."

As the total donations contributed annually to foreign missions by the large Protestant churches in Victoria only equals 6d. per capita, we fail to see where

The mere statement of the paltry financial result of the many urgent appeals which are made from time to time for foreign missions should send a thrill of shame throughout the entire Christian community. We feel confident that more money is



A Field for Australian Missionary Enterprise. New Britain Women and Boys.—See Page 9.

one of the largest Protestant denominations in Victoria, one of the leading clergymen of Melbourne, in writing to a religious journal to correct an error which he had made in a public utterance

the liberality comes in. Fancy an average of $\frac{1}{2}$ d. per capita per month contributed by the rich Protestant churches of Victoria to be put down to the liberality (?) of the people.

expended in Australia every month for lollies than is contributed annually to foreign missions; therefore it should be a small matter for the Protestant community to raise a sum of money each week

equal to that which is now contributed annually. Were such a plan adopted, what an impetus would be given to the work of evangelising the heathen. From the Protestant churches of Australia there would flow into the treasuries of the Foreign Missionary Societies the magnificent sum of £3,510,000 annually.

Why is it that our contributions to foreign missions are so paltry? Is it not because religion is losing its hold upon the community? Men seem to have no adequate idea of their responsibilities.

Is it any wonder that there is such a dearth of spirituality, when those who have taken on themselves the name of Christ, and have united themselves with His visible church on earth, should be so indifferent to His claims on their banking accounts? We feel confident that individuals could be found in the Protestant churches who annually pay more money in public taxes on their real estate and income than is represented by the total annual contributions to foreign missions of either of the largest denominations in Victoria. This they do because the laws of the State demand it, and failure to meet the obligation would assuredly be followed by compulsion.

In God's work, however, there is no compulsion. God loves a cheerful giver, but this is no reason why men should trifle with His claims upon them. While, so far as this life is concerned, men may hoard up their resources to the hindrance of God's work, their responsibility for thus hindering the proclamation of the gospel to the heathen will have to be met in the judgment. It should never be forgotten that God has laid upon His people the responsibility of warning the world. Says the Lord through the prophet Ezekiel:—

"If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 33: 8, 9.

In China alone a million a month are dying in their sins. Will the blood of these souls be required at the hands of the professing Christian church, which

can find more money for lollies than for foreign missions? Contiguous to the northern shores of Australia there is a group of islands peopled with 50,000,000 inhabitants, for whom little or nothing has been done by the Christian church. An effort is now being made to reach some of these people with the everlasting gospel. If the Spirit of God has touched your heart as you have read these lines, pointing out your personal responsibility in the matter, and has prompted you to fulfil your duty as far as you are able, by contributing of your means, we shall be pleased to receive and acknowledge such contributions, and hand the same to those who are opening up this good work in what is practically an unentered field.

TOO THIN.

The anti-Chinese Society of Sydney is succeeding in making itself a complete laughing-stock. Its application to the civil authorities to bring into operation an old obsolete act of one of the George's to compel Chinese workers to cease working on Sunday is as childish as it is futile. In the first place, why should Chinese and not other workers be made to cease toiling on Sunday? and if gardeners and cabinet makers, why not engineers, porters, bakers, and slaughtermen, etc.? Besides, Sabbath keeping, if it is anything, must be regarded as a moral obligation, and as such is not a legal duty to be placed within the control of human legislation. The civil magistrate may shut up a man's shop, or turn the key on his garden and factory, but it cannot make him keep the Sabbath. The exercise of even this civil power is to be resented as it may lead to a direct interference with the liberty of a man's conscience.—*Murray Independent*.

THE WAR SPIRIT.

Many times we have called the attention of our readers to the growth of the military spirit, which is becoming more manifest as time rolls on. Mere children are being taught the use of the rifle and bandolier, and are being trained in the art of war; and even some of the churches are

catching the spirit, and establishing naval brigades. Dr. Geil, the well known missionary, who visited Melbourne recently, and who is said to have travelled over 100,000 miles, and to have visited a greater number of savage tribes than any living man, has noticed this military spirit working in all parts of the world; and in an article to the "Christian," he said:—

"While going from place to place where there were mission stations, I saw many things that had not as yet been recognised either in England or America. One of these was the marvellous exertions of the authorities to raise a race of soldiers. Even the children in kindergarten schools were being trained in the tactics of war; and the practice of the towns had permeated the most remote rural districts, girls as well as boys being instructed in the elements of military movement. It was obvious that the spirit of heroic days had re-awakened, and that, in due time, men and women alike would be warriors, prepared to defend their country, or to meet formidable foes on the field of battle. The whole country seemed greedy for education, also alert for the latest thing in the cruel art of war."

LIBERTY AND PERSECUTION.

Religion must be viewed, not as a monopoly of priests, ministers, or sects; not as conferring on any man a right to dictate to his fellow-beings; not as an instrument by which the few may awe the many; not as bestowing on one a prerogative which is not enjoyed by all; but as the property of every human being, and as the great subject for every human mind. It must be regarded as the revelation of a common Father, to whom all have equal access, who invites all to the like immediate communion; who has no favourites; who has appointed no infallible expounders of His will; who opens His works and word to every eye, and calls upon all to read for themselves, and to follow fearlessly the best convictions of their own understandings. Let religion be seized on by individuals or sects as their special province; let them clothe themselves with God's prerogative of judgment; let them succeed in enforcing their creed by penalties of law or penalties of opinion; let them succeed in fixing a brand on virtuous men whose only crime is free investigation, and religion becomes the most blighting tyranny which can establish itself over the mind.—*Dr. Channing*.

Recent seismic disturbances, which have caused noticeable changes in the earth's surface, are reported from Tacoma, Wash., U. S. A. Several landslips have occurred, the level has been lowered in two Washington lakes, and in one of the lakes two small islands have been formed.

A radical change in the nature of the marriage contract is advocated by a well-known English novelist, George Meredith. He predicts that the marriage contract of the future will be so drawn as to expire by limitation, being terminable not only by death, but by the mere lapse of a fixed period of time, say ten years. Such ideas are indicative of the moral laxity of the times.

As quoted in a Topeka, Kan., paper, Bishop C. C. McCabe (Methodist) "favours a modern crusade against Turkey in the interest of religious freedom," which he thinks should be undertaken by the United States and England. He is quoted thus:—

"I think that the time has come when the whole Christian world should rise and compel the Turk to grant religious liberty to the Armenians.

"I would be pleased, minister as I am, if the battle-ships would steam up the Bosphorus and demand of the Sultan not only that he grant the indemnity asked for by the United States, but that a demand for religious liberty should be made at the same time, and if the Sultan refused, he should be forced to concede it.

"I think the time has come when the United States and Great Britain should unite to demand religious liberty all over the world."

The Christian world, if it is truly Christian, cannot compel the Turk or any other power in such a way as the bishop suggests. The power of Christianity cannot be brought to bear on any person or nation through battle-ships and armies. It can be applied only through spiritual agencies. There is great confusion on this point in the minds of many Christian people to-day. When the church forgets that the weapons of Christian warfare are not carnal, and when the Christian people in a nation lead the nation to undertake with its army and navy results that can be accomplished only by the missionary work of the church, great harm is done to the cause of Christianity in non-Christian lands, and throughout the world.—*L. A. Smith.*

An institution of religion can never be a proper subject of human legislation.

The more you compel an individual to "respect the Sabbath," the more disrespect he has for it in his heart.

The mysterious phenomenon of immense waves without wind is exciting the wonder of people on the coast of southern California. The disturbance has continued for several days, and considerable damage has been done to wharves and other structures within reach of the water. By some the phenomenon is accounted for on the supposition of submarine earthquakes, and by others it is thought to be due to some far-away storm of great severity.

A Japanese mother, on hearing that her son was exempted from military service on the ground that she was dependent upon his earnings, took a dagger and plunged it into her own heart, and, giving the dagger to her son, told him that now he was free to fight for the fatherland. He immediately volunteered for the service. Parents who stand in the way of their children's going into the mission field may learn a lesson from this woman. Her love of country did for her what the love of Christ has not done for them.—*Selected.*

The sale of patent medicines in New Zealand will evidently be considerably curtailed, if not caused to cease altogether, by the new regulations which are to come into force in June next. This new law demands "that all patent medicines imported into or sold or offered for sale in the colony shall be required to have the contents, with their exact proportions, legibly set out in English upon a label affixed to the bottle, box, or container." Where such medicines contain one or more poisons the words "This contains poison," must be marked in clear medium-sized block type on the label. It is hardly to be expected that the manufacturers of patent medicines will comply with these drastic conditions, but that will certainly be no loss to the general public.

Another revolution is reported from South America. This time it is Brazil that is in trouble, the cause of the strife being laid at the door of recent legislation, which makes vaccination compulsory. The revolutionaries cut off the water supply of Rio de Janeiro, the capital, and also made an attempt to destroy the gas works. In a conflict with the troops seven persons were killed and thirty wounded.

Thomas Easton, the noted English physician, says: "The dictum of science on the subject of moderate drinking is by no means ambiguous. Science does not support the plea that alcohol is a harmless, pleasant beverage. It cannot support the plea of the moderate drinker that alcohol is an aid to health. But it does support the position of the total abstainer with an emphasis which it is culpable to disregard. It shows that the abstainer can do more and better work, live longer, and be healthier than the moderate drinker. Science, in short, shows that the abstainer lives the normal life, while the moderate drinker lives the abnormal."

Japan may rank below England in the scale of civilisation, but in her treatment of the opium question she leads the way. "Opium-smoking and dealing in opium is a crime for which Japanese citizens are punished with penal servitude of varying degrees. The Government, controlling the supply of opium, doles it out through licensed agents to licensed smokers, and the police watch with the greatest vigilance that the circle of opium smokers does not get enlarged. At the same time, moral pressure is brought to bear. All doctors have constantly to point out the evils of opium-smoking to the grown up, and all school teachers have to warn the children against the injurious and demoralising effects of the opium habit."

Statistics show that opium-smoking, under these conditions, is decreasing, and although this means a loss of revenue to Japan, the Japanese Government prefers to make up the loss in directions that are not injurious to her people.

...OUR... CORRESPONDENTS

LOVE IS POWER.

BY MRS. E. G. WHITE.

Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else than good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God regards more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly origin, which lives and flourishes only where Christ reigns.

Love cannot live without action, and every act increases, strengthens, and extends it. Love will gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labour of love. It is diffusive in its nature, and quiet in its operation, yet strong, mighty, to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, or of force is employed, and love is not manifestly present, the affections and will of those whom we seek to reach assume a defensive, repelling position, and their strength of resistance is increased. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to Himself. Wisdom and strength He could command, but the means He employed with which to overcome evil were the wisdom and strength of love. . . .

"Whatsoever ye would that men should do to you, do ye even

so to them." Blessed results would appear as the fruit of such a course. "With what measure ye mete, it shall be measured to you again." Matt. 7:12, 2. Here are strong motives which should constrain us to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all His actions. We are not commanded to do to ourselves what we wish others to do unto us; we are to do unto others what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence, and the desire for the esteem of others may produce a well-ordered life, and, frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in an outward manner, yet the motives may be deceptive and impure; the actions that flow from such a heart may be destitute of the savour of life and the fruits of true holiness, being destitute of the principles of pure love. Love should be cherished and cultivated; for its influence is divine.

THE PAST AND PRESENT APOSTASY.

BY F. E. LYNDON.

The apostle Paul declared that the Lord would not come until "there came a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped.

This is a prophecy of the declension of the "early church," and of the rise of the papal power. The fierce temptations hurled by Satan through wicked men in the first centuries caused many to lose their grasp of God, and forsake the cause they once loved. The apostle John, on Patmos, forewarned the disciples of these fierce attacks of the adversary, in the words, "Woe to the inhabitants of the earth, and of the sea, for the devil is come down unto you having great wrath, because he

knoweth that he hath but a short time."

Persecution began in the days of the tyrant Nero. The followers of Christ were falsely accused of crimes, and their holy profession was held to be the cause of earthquakes, famines, and pestilences. Many suffered in the arena by being torn by dogs and devoured by wild beasts; others were burnt to death in the sight of multitudes, who delighted to hear their dying groans. "They were afflicted and tormented; they wandered in deserts, and in mountains, and in the dens and caves of the earth; and these all obtained a good report through faith." The Lord has designated the church at this period by the name of Smyrna, which means a sweet-smelling savour.

Persecution was not a successful means to extirpate the Christian sect, as numbers accepted the faith in all parts of the Roman world, and instead of lessening their forces, it was rather a means of increasing them.

A Fatal Mistake.

Failing under this policy, Satan withdrew the hand of persecution, and adopted another scheme to defeat the power of Christianity. Just before the children of Israel entered the promised land, Balaam, failing to find words to curse, but only those to bless, enticed the people into sin by inviting them to eat, drink, and dance, etc., with their heathen neighbours. The result was that 24,000 of them died by the judgments of God. The compromise seemed a small thing to begin with, but it developed into great wickedness. At this period of the Christian church a compromise was planned by the arch deceiver. Worldly inducements were placed before the Christians—honour, riches, and positions of trust. They were asked to modify some of the features of their faith, and come down from their pinnacle on to a lower platform, so that all could unite in the "belief of Christ." On the other hand the pagans were invited to give up the worship of idols, and receive in their place the images of them, and become Christians. The plan was successful. A union was formed between paganism and Christianity. The majority of Christians conceded and united on the so-called broad platform. The

pagans by the thousand walked into the church. The Christians entered the arena, and engaged with the pagans in the festivities of chariot races and bull fights. The pagans brought with them base and iniquitous practices of a heathen religion and showy ceremonies. In the compromise the second commandment was struck out from the decalogue, and the tenth divided to preserve the number "ten." The Sunday festival of the pagans was made the chief worship day of the new religion, and the Sabbath of the commandment sank into insignificance. The result of this union was the development of the Papacy, in which was revealed the "man of sin," who ruled over nations, and peoples, and the consciences of men for over a thousand years, till the close of the eighteenth century. Apart and distinct from the "mixture" God has recognised His faithful people all through the ages.

Having pointed out from a glance at the past the dreadful results that came about from compromising with the world, the great principles that underlie the Christian faith, how careful we should be in our own time not to encourage anything that speaks of "union" and modification of Christian principles" to suit a "broad platform."

The Standard Lowered.

This spirit of indifference and compromise exists to-day to an alarming extent in the Protestant world, so that the great pillars of the Protestant faith are again being undermined by the artifices of Satan. The absence of God's blessing, sensational revivals, and the great amount of formality and worldliness in the church are not without a cause. The idea is becoming quite prevalent among the professed followers of Christ that the mere belief in Jesus as the Son of God, His death and resurrection, is all that is sufficient for salvation, while other doctrines are counted as non-essential; and no burden is felt for repentance, change of character, and for walking in God's commandments. The standard of Christianity as exemplified in the law of God is lowered by Christian teachers, so that the frequenter of the theatre and the ball-room, the tobacco user, and the moderate drinker, or,

in short, the lover of this world, is encouraged to think that all is well with him so long as he attends church regularly, and gives something towards its support. Do we not see the same thing approaching as existed in the days of the past apostasy—the church and the world united?

When this union is cemented again by a civil decree, then we shall have before us a real image of the papal power, as predicted would come before the coming of Christ. In Rev. 14:9, we read: "If any man worship the beast [Papacy] and his image" (apostate Protestantism), he will receive the unmingled wrath of God. Following this warning, verse 14 of the same chapter shows the coming of Christ and the end of the world.

The standard of Christianity has always been high, and requires self-sacrifice to meet its demands. The Saviour says in answer to the question, "Are there few that be saved?" "Many I say unto you will seek to enter in and shall not be able." The faithful few of every generation who have washed their robes in the blood of Christ, and have made a clean-cut distinction between right and wrong, will be finally gathered when the Saviour comes to make up His jewels, and will make up that "great multitude, which no man could number." Through Christ's saving power from sin we may be delivered from the present and coming apostasy, and have a part among the overcomers.

CLEANSING THE SANCTUARY.

No. 1.

BY G. E. TEASDALE.

During the reign of Belshazzar, king of Babylon, Daniel, while at the king's palace in the province of Elam, had a vision. In this vision he saw:—

1. A ram with two horns. One horn was higher than the other, and the higher came up last. The ram did according to his will, and became great.

2. An he-goat with a notable horn between his eyes. The goat came to the ram and smote him, and brake his two horns and stamped upon him, and became very great. After a time the horn between his eyes was broken, and in its place sprang up four not-

able horns "toward the four winds of heaven."

3. A little horn, which came forth out of one of the four notable horns, and which waxed exceeding great. It became great especially against the host of Heaven; against the Prince of the host; and against the truth.

4. The sanctuary trodden underfoot, and its cleansing at the end of 2,300 days.

While Daniel was wondering what this remarkable vision meant, he heard a voice say, "Gabriel, make this man to understand the vision." So the angel came near to Daniel and said to him, "Understand, O son of man: for at the time of the end shall be the vision." "Behold, I will make thee know what shall be in the last end of the indignation." Dan. 8:1-19. Although this vision was given to Daniel, who lived in the sixth century B. C., yet it is evident that its fulfilment has a special bearing upon the time of the end; and was given mainly for those who would be living at that time.

The explanation of the first three parts of the vision is given in a few short sentences. Said the angel, "The ram which thou sawest having two horns are the kings of Media and Persia." Dan. 8:20. The two horns represent the two nationalities of which that empire consisted. The higher came up last. The Persians at first were only allies to the Medes, but subsequently they became the dominant element in the empire. Of the second symbol the angel said, "And the rough goat is the king [or kingdom] of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verses 21, 22. Alexander was the first king. When he died the kingdom passed into the hands of his generals, and was divided into four parts. Cassander ruled over the western division, Lysimachus the northern, Seleucus the eastern, and Ptolemy the southern. The third symbol is a little horn, described as coming forth out of one of the four divisions of Alexander's empire. That this horn represents the next great world power, viz., Rome, is clearly

shown by the details given in regard to it. Rome became connected with the people of God by the famous Jewish league as early as the second century B. C. By its diplomacy and conquests it gradually extended its power until, in the days of Christ, the Roman emperor ruled the world. Luke. 2 : 1. The angel in describing it to Daniel, said, "He shall also stand up against the Prince of princes." Dan. 8 : 25. It was a Roman governor who passed the sentence of death upon our Saviour, and Roman soldiers executed the sentence.

"And he shall destroy wonderfully, . . . and shall destroy the mighty and the holy people." Verse 24. Following the death of Christ for 1,500 years the Roman power—first pagan, then papal—directed its persecutions against the followers of Christ, and stayed not its hand until millions of martyrs had sealed their faith with their blood. "But he shall be broken without hands." This power will not be brought to its end by the hand of any other earthly power, but will continue until He comes who will break the kingdoms of the earth by the word of His mouth. "The Lord shall roar from on high, and utter His voice from His holy habitation. . . . And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." The Roman power still exists. True, in accordance with the prophetic word (See Dan. 2 : 41), its territory is divided; but it is still exceeding great, and does according to its will.

So far the angel has faithfully fulfilled his commission. There remains but one point more of the vision to be explained—the cleansing of the sanctuary at the end of the 2,300 days. Of this he said, "The vision of the evening and the morning [days] which was told is true." Verse 26. Daniel could bear no more. The knowledge that the Son of God should be put to death, and the people of God be persecuted for centuries, was too painful for him. "And I Daniel fainted, and was sick certain days." He was astonished at the vision, but did not completely understand it. Further instruction was deferred to a future time.

(To be Continued.)

PRINCIPLES OF BIBLE INTERPRETATION.

In considering the question of Bible interpretation, and the best way of searching the Scriptures, we are met with different methods; and the seeker after truth is sometimes at a loss to know which is right, and what method of Bible study will bring the best returns. On one hand are spiritualisers who cut away the literal teaching of the Bible, and on the other are materialists who refuse an interpretation that gives fair allowance for the many figures and symbols used by Bible writers.

There are, no doubt, certain rules of Bible interpretation, which, if followed, will save from either extreme. And it is safe to say that such rules are based largely upon the good judgment and common sense given to man as a reasoning being.

In reading the life of Wm. Miller we chanced to come across his rules for Bible study, which have so much the element of sound sense in them that we give them in toto. Mr. Miller was, without question, one of the greatest Bible students of the last century, and probably did more in the good work of unfolding the prophecies of Daniel and the Revelation than any other man. In the great religious movement in America in 1840-44, which had its counterpart in other countries, he, by the blessing of God, was its leader, and a study of his life and methods of Bible interpretation, reveal the secret of his power.

Rules of Interpretation.

1. Every word must have its proper bearing on the subject presented in the Bible. Proof, Matt. 5 : 18.

2. All Scripture is necessary, and may be understood by a diligent application and study. Proof, 2 Tim. 3 : 15-17.

3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering. Proof, Deut. 29 : 29; Matt. 10 : 26, 27; 1 Cor. 2 : 10; Phil. 3 : 15; Isa. 45 : 11; Matt. 21 : 22; John 14 : 13, 14; 15 : 7; James 1 : 5, 6; 1 John 5 : 13-15.

4. To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error. Proof, Isa. 28 : 7-29; 35 : 8; Prov. 19 : 27; Luke 24 : 27, 44, 45; Rom. 16 : 26; James 5 : 19; 2 Peter 1 : 19, 20.

5. Scripture must be its own expositor, since it is a rule of itself. If I

depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom, and not the Bible, is my rule. Proof, Ps. 19 : 7-11; 119 : 97-105; Matt. 28 : 8-10; 1 Cor. 2 : 12-16; Eze. 34 : 18, 19; Luke 11 : 53; Matt. 2 : 7, 8.

6. God has revealed things to come, by visions, in figures, and parables; and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Proof, Ps. 89 : 11; Hosea 12 : 10; Hab. 2 : 2; Acts 2 : 17; 1 Cor. 10 : 6; Heb. 9 : 9, 24; Ps. 78 : 2; Matt. 13 : 13, 34; Gen. 41 : 1-32; Can. 2nd, 7th, and 8th; Acts 10 : 9-16.

7. Visions are always mentioned as such. 2 Cor. 12 : 1.

8. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times, and events—such as mountains, meaning governments, Dan. 2 : 35, 44; beasts, meaning kingdoms, Dan. 7 : 8, 17; waters, meaning people, Rev. 17 : 1, 14; day, meaning year, etc., Eze. 4 : 6.

9. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible. Mark 4 : 13.

10. Figures sometimes have two or more significations, as day is used in a figurative sense to represent three different periods of time, namely, first, indefinite; Eccl. 7 : 14; second, definite, a day for a year; Eze. 4 : 6; and third, a day for a thousand years. 2 Peter 3 : 8. The right construction will harmonise with the Bible, and make good sense; other construction will not.

11. If a word makes good sense as it stands, and does no violence to the simple laws of nature, it is to be understood literally; if not, figuratively. Rev. 12 : 1, 2; 17 : 3-7.

12. To learn the meaning of a figure, trace the word through your Bible, and when you find it explained, substitute the good explanation for the word used; and if it make good sense, you need not look further; if not, look again.

13. To know if we have the historical event for the fulfilment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event; but if one word lacks a fulfilment, then you must look for another event, or wait its future development; for God takes care that history and prophecy shall agree, so that the true believing children of God may never be ashamed. Ps. 22 : 5; Isa. 45 : 17-19; 1 Peter 2 : 6; Rev. 17 : 17; Acts 3 : 18.

14. The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, —character, living, occupation, friends, home, comforts, and worldly honours. If any of these should hinder our believing any part of God's word, it would show our faith to be vain.—*Oriental Watchman.*

AUSTRALASIAN SIGNS OF THE TIMES

And THE BIBLE ECHO.

A. W. ANDERSON - - EDITOR.

GOD'S LAST MESSAGE.—No 3.

"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." Rev. 14 : 9-12.

This awful warning is uttered against the worship of "the beast and his image," and the reception of "his mark." In our previous articles we have shown what is "the beast," and what is "his image," now we shall invite the reader to a consideration of "his mark." In the thirteenth chapter of Revelation John records a scene which was shown him in vision, which, if carefully studied, should elucidate this important question. He said :—

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13 : 11-17.

A few thoughts might be in place here respecting the period when this work of forcing a

"mark" upon the people is to be done, also the power through whose instrumentality it will be done, before we seek to ascertain the character of the "mark" itself. The first ten verses of this same chapter (Rev. 13) bring to view the work of the "first beast," the Papacy. The tenth verse speaks of that time when the Papacy fell before the French army, under Berthier, in the year 1790, when Pope Pius VI. was taken into captivity. Upon the tomb of this prelate was inscribed these memorable words :—

"He died in captivity, an exile from his home and his friends."

As John saw the representative of that power which was symbolised by the "first beast" go into captivity, his attention was called to "another beast" coming up out of the earth.

Writing on this Scripture in the year 1754, Mr. Wesley said :—

"He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."

What power came into prominence at the close of the eighteenth century?—The United States of America.*

This second beast was seen "coming up out of the earth." The first beast rose up "out of the sea." As the sea is a symbol of "peoples, multitudes, nations, and tongues" (Rev. 17 : 15), it may be safely inferred that the earth would symbolise a sparsely populated region. All the other great powers spoken of in prophetic symbols arose amid "seas" of people and "winds" of strife and commotion. Compare Dan. 7 : 2, 3. But this last power was seen "coming up out of the earth," that is its environment, and the conditions under which it came into prominence, were the reverse of all the preceding powers. This power also had two horns like a lamb, signifying its youthful character. Upon these horns no crowns appeared, while upon each of the horns of the first beast these symbols of monarchy were seen. In America there is no crowned head. Notwithstanding its lamb-like appearance, the second beast "spake as a dragon."

The dragon was represented in the twelfth chapter as the persecutor of the people of God, and so

we may expect the free and independent government of the United States to assume in the future the role of persecutor. We know the Constitution of the great American Republic forbids Congress to make any laws "respecting the establishment of religion, or prohibiting the free exercise thereof," but the lamb-like, innocent features which characterised that power in its youthful period when the Constitution was adopted are yet to become changed into the characteristics of the dragon. What one says, is an indication of the promptings of the mind, for "out of the abundance of the heart the mouth speaketh."

For many years there has been a movement on foot to secure a change in the Constitution of the United States which seeks to "declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that it is a Christian nation; and place all the Christian laws, institutions and usages of the Government on an undeniable legal basis in the fundamental law of the land." It is the cherished desire of many of the ecclesiastical leaders in America that the State shall rescind its action in granting freedom to worship or not to worship, and to lay its hand on those who do not conform to the popular ideas concerning the Christian religion.

This peculiarity was noticed by John, as the developments of this last great earthly power passed in review before him on the isle of Patmos. After stating that he spake as a dragon, he said, "He exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

The power of the first beast (the Papacy) extended over the civilised world; so we may conclude that the power of the great Protestant Republic will be felt throughout the world, and will be exerted on behalf of the establishment of a universal rest-day, for that is the only way in which the earth can worship. See Lev. 25 : 2, 4, 5 ; 2 Chron. 36 : 21. This power is also to do great wonders and perform miracles, which shall deceive the nations of the world; and by creating a union of Church

* For an extensive and conclusive argument on this interpretation, we refer the reader to the late Uriah Smith's work, "Thoughts on Daniel and Revelation."

and State will create an "image to the beast."

Preparation is now being made for the fulfilment of all of these specifications, and it behoves the child of God to look well to his anchorage, that he may be prepared for the fury of the storm which is gathering, and which will soon rage with untold power and intensity.

So rapidly are the preparations being made in all lands for the establishment of a universal rest-day, and so zealous and enthusiastic are the supporters of this movement, that we do not anticipate we shall be kept very long in suspense before we shall see their ambitions fully realised. When the "image to the beast" is set up it will cause those who will not worship it to be put to death. It will also enforce a mark upon all classes of people, and declare a universal boycott against those who refuse the mark of the beast, or the name of the beast, or the number of his name.

It is against this crowning act of iniquity that the third angel utters his awful threats, and, therefore, to neglect to heed the warning is sheer folly.

Here is the situation which is presented before the generation now living, and we must take our stand on the side of God or on the side of Satan. God is warning the entire world against yielding to an apostate religious organisation which demands from all men the acceptance of a religious institution which conflicts with the law of God; and as a result of this warning message a people are being gathered out, of whom it is said: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

That the "mark of the beast" is a religious institution no one can deny, because it is associated all through the Scriptures under consideration with worship. That it is a rest-day cannot be denied, because not only the people, but the earth also, is to be compelled to worship the first beast (the Papacy), and the only way the earth could be said to worship is by the cessation of all industry.

Agitations to compel the State to establish a weekly rest-day are becoming more pronounced every year. Sunday is the day univers-

ally acknowledged as the Sabbath, yet, strange to say, the observance of that day finds no warrant in the Scriptures. Search the Bible through and through and no command for the observance of the first day of the week can be found therein. How comes it, then, that the great ecclesiastical bodies universally declare in favour of this day? Sunday is an institution of the Papacy, and by exalting this child of the Papacy, Protestants are unconsciously worshipping that apostate power, being largely influenced in this direction by the second beast, who is "to cause the earth and them which dwell therein to worship the first beast." In a Catholic work entitled "Doctrinal Catechism," the following questions and answers appear:—

Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

Ques.—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith?—do they find this permission clearly laid down in the Sacred Volume?

Ans.—On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which He has never clearly abrogated,—“Remember that thou keep holy the Sabbath day.”

Some may urge the plea, and rightly, too, that God has in the past blessed the work of the gospel, which has been conducted on the first day of the week. Men like Luther, Wesley, and other reformers, passed off the stage of action before the time came for the third angel to proclaim his message. Their attention was, however, called to other necessary reforms, and they faithfully heeded the call of God, and separated themselves from the apostasy of their generation. Their noble example in this respect should be followed now by those who desire to serve God, by walking in all the light God has given. It is to the last generation of men that the warning against the worship and mark of the beast is uttered, for the very next scene which appeared to John was the coming of the Son of man in the clouds of heaven. Rev. 14: 14. As the Scriptures have been opened up to

the minds of men light has increased, so it is unreasonable to point back to previous generations, and seek to regulate all our actions by what they did. Had Luther taken such a position no Reformation under his leadership would have been possible. He could have quietened his conscience by soliloquising on the customs of monks for ages in the past, had he been satisfied to mould his actions by their example. The Christian should seek no other chart than the Bible, and copy no other pattern than Jesus Christ. His life should be regulated by the law and the testimony. Tradition and custom should not have any weight when the claims of God are set before him, for he should seek first the kingdom of God and His righteousness. Those who regulate their actions in harmony with God's word will not yield to the threats of the apostate powers when they attempt to compel his obedience to a counterfeit religious institution, but will prefer to heed the warning of God, and unite with those who keep the commandments of God and the faith of Jesus.

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Sow on, though in tears ye sow,
Scatter seed with the dawn of morning,
Scatter seed wheresoe'er you go;
The rain will come, the blade will spring,
The grain will surely grow.

Toil on, in the noonday heat,
Toil on, through its sultry air,
Looking up when your steps would falter,

Looking up to the Lord in prayer;
On Him your heavy burden cast
Who knows your every care.

Toil on for the Master's sake,
Toil on till the Master come;
Labour on, till ye see the sunlight
Coming out from the azure dome;
Then go to reap eternal joy,
And shout the harvest home.

—Selected.

AMONG THE ISLANDS.

BY G. F. JONES.

It is too true that one half the world knows nothing, or very little, at any rate, and cares less of the other half, even though this is the enlightened twentieth century in which we live and boast of; yet only a few days' sailing from Australia will bring us to lands of the darkest and vilest, where treachery and cannibalism are revelling. Those who sing so lustily that well known hymn, "All Hail the Power of Jesus' Name," should be more energetic in revealing it; then there would be less to say of the little that is known of the horrible deeds of savagery, perpetrated by the poor, ignorant heathen, within an easy sailing distance from our church doors. We were able to observe a little of the conditions and needs of the cannibal race as we touched at several places in New Guinea, New Britain, etc., on our way to the East Indies.

Cannibalism is practised a great deal with one tribe preying upon another. We asked them which they preferred to eat, the white man or the native? to which they replied in pidgin-English, "White man he kaikai, no good," giving us to understand that his

flesh is salt and tough, while the native flesh was of a better quality. Physiologists would say that this condition of the white man's flesh is caused by his partaking too freely of alcohol; and this may not be untrue of many of the traders among the islands, and who occasionally become victims of the hungry cannibals' greed for flesh. Their method, when practicable, is not to kill outright, but to eat their captive piece by piece while living. Thus, for one meal a limb is cut off, and for the next meal the other, and so on. Birds and animals are invariably cooked alive. It would not be wise nor justifiable here to misquote the Scripture, "Whatsoever is set before you eat." It is best and safe in all lands to eat only that which is "sanctified by the word of God."

The following is an instance of the uncertainty of life among the natives: A planter made a contract with a native tribe to work for him, and brought 138 with him, but after reaching his plantation 130 disappeared to return to their native village; but not one ever got there, being all captured and eaten by other tribes.

Only a few weeks ago the natives had planned to massacre every white person at Frederick William's Haven, German New Guinea, but the plot was discovered five minutes before putting their plans into action. When the steamer arrived they had decided to capture her and massacre all on board. There is no time when a white man feels safe; yet he prefers to make this his home, a land of malaria and cannibalism; and is constantly on the alert to protect his life—a very poor compensation indeed for the profits of trade. There are, though, a few conscientious missionaries at work, who are loved by the natives, and so pass unmolested. But out of every three sent by the German Protestant Mission, two have died of malaria, twenty having died out of thirty who came.

We were only a few miles from the place of the recent massacre of the Catholic missionaries in New Britain. The natives here are a very degraded lot. The German Government has shot a number of them. They say that no white man has ever yet penetrated twenty miles into the in-

terior. Here is a field to develop Livingstones and Patons. What glorious experiences of faith await the missionaries who are "not afraid to hazard their lives for the name of our Lord Jesus Christ" in this land. Many who are now doing nothing for the gospel message might deem it a privilege to go with the protection of Heaven to these savages. "Pray ye, therefore, the Lord of the harvest that He would send forth labourers into His harvest."

The white people consider they have hit upon an excellent plan for protection. As the native tribes are ever at war with each other, the traders import natives of other islands to work for and protect them; for although these are bad and treacherous in their own country, yet they are proud to unite with the white man and his gun in another land, and feel themselves superior to the other natives. They are glad for an opportunity to go out and kill. The gun is the traders' weapon of confidence. There is need here of men who know how to wield Christ's weapon of love, which is effective and enduring.

At the New York Tabernacle an appeal for missions was made by Mr. A. B. Simpson the evangelist, and nearly £14,000 was raised; one of the largest donations was paid in five \$1,000 bills.

"In China missionaries can go anywhere to the utmost limits of the Empire, and are in the main as safe in China as in the back blocks of Australia or in the slums of London." — *Rev. A. L. Greig, of China.*

"The Free Church of Scotland, the Methodist Church in England, and the Congregationalists of America added last year about two members per church. How long will it take at this rate to evangelise the world?" — *Dr. For- dyce.*

Pastor R. W. Munson writes from Padang, Sumatra: "After a year of teaching, seven Chinamen have asked for baptism, and ere-long I shall bury them in baptism with Christ. The outlook is encouraging, and the work is onward in this part of the field."

HOME AND HEALTH

ART THOU IN HEALTH, MY
BROTHER?—No. 2.

BY A. W. SEMMENS.

Man and the fallen angels commenced their downward career by sin, separating from the source of life and health. Sickness is the result of sin. Iniquity and sickness have a close affinity for each other, and are inseparable. The Psalmist said, "Who forgiveth thine iniquities; who healeth all thy diseases." The Saviour makes this point clear in Mark 2 : 9, 10. Which is easier, to say to this paralytic, "Your sins are pardoned," or to say, "Arise, take up your mat and walk"? But that you may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy), To you, I say, "Arise, take up your mat and go home."—*Weymouth's Translation*. Also this incident recorded in John 5 : 14 : Afterwards Jesus found him in the temple, and said unto him, "You are now restored to health. Sin no more, lest a worse thing come upon you."

These statements clearly show that sickness is the result of sin, and that sickness will never cease out of the land so long as the germ of sin exists. As the years have rolled on the gulf has been widening. The great arch rebel, Satan, has so infatuated the human mind through appetite and passion, that the human family are led captive by his will; "promising them life," but at the same time plunging them into a flood of disease and death. The disease existing throughout the human race is appalling; there is no respecter of persons with it, old and young alike suffer in one form or another. About one infant in every six dies before it reaches the age of one year. Consumption claims one-seventh of the people. Out of every twenty-seven deaths, one is the result of cancer. Imbeciles and epileptics during the last fifty years have increased nearly three hundred per cent; insanity is also on the increase. Where are healthy indi-

viduals to be found to fill the vacant places? Of every ten thousand convicts, one hundred and fifty-four are continually in the hospitals.

At this rate (and this is no over-drawn picture), the vitality of the race can only be maintained by the strictest sanitary conditions; and even with all the vigorous efforts which have been put forth by sanitarians, the average length of life has only increased about three per cent. during the last ten or fifteen years, the average length of life being now about thirty-seven years. What a contrast! The beautiful image of the Creator is marred, alas, almost obliterated from man; the symmetry, the beauty, is gone, leaving little else but pain, suffering, and death.

Millions of money are being spent yearly to alleviate physical suffering, but still disease is on the increase, and we can never cure a much greater proportion of the sick until the patients have better bodies and souls. There is no prevention of disease without stifling the causes of disease. Wherever sin exists it works itself out finally in sickness and death. The man who says his sole duty is to cure disease, not to bother about sin or the state of society, is a bad physician and a poor citizen. In a hundred ways, besides what the text books call therapeutics, he can influence his neighbours and his nation to lessen disease and death. "The best therapeutics is to render therapeutics unnecessary."

It is not civilisation as such, or socialism, that will cure disease, but salvation through Jesus Christ, who saves from sin—from the transgression of God's laws. Oh, that mortals would discern this immortal truth. "Oh, that thou hadst hearkened to My com-

mandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." "Fools because of their transgression are afflicted." David says, "Before I was afflicted I went astray, but now have I kept Thy way; it was good for me that I had been afflicted, that I might learn Thy statutes." "Whatsoever we sow that shall we also reap."

To make plain, natural law, and obedience to it, is the work now. Soon the Life-giver will come; this body of sin must be destroyed; this vile body must be fashioned like unto His glorious body, and we shall, if faithful, be like Him, "for we shall see Him as He is." "We shall be changed in a moment, in the twinkling of an eye," and "this mortal shall put on immortality." Once more the Eden bloom of health will be seen and realised; "and the inhabitant shall not say I am sick; the people that dwell therein shall be forgiven their iniquity."

Sin and its originator will be finally destroyed; and the effects of sin will be forever annihilated, and will not be remembered or come into mind. We shall then be able to confidently answer in the affirmative the question, "Art thou in health, my brother?"

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He jes' sets and answers,
"Well, I ain't a-frettin'!"

Never's cold where Jim is—
None of us misdoubt it,
Seen' we're nigh frozen!
He "ain't thought about it."

Things that rile up others
Never seem to strike him!
"Trouble-proof," I call it,—
Wisht that I was like him!
—E. L. Sabin.

A CONCERT PRAYER FOR THE LITTLE ONES.

Few prayers are written for little children that are simple enough for their comprehension and yet that really say something. The following is one of the best I have found, though I do not know its author:—

"We fold our hands that we may be
From all our play and work set free;
We bow our heads as we draw near
The King of kings, our Father dear;
We close our eyes that we may see
Nothing to take our thoughts from Thee.

"Into our hearts we pray Thee come,
And may they each become Thy home.
Cast out the sin and make us free,
Pure like the Christ-child may we be.

"This is the prayer we bring to Thee.
Then raise our eyes Thy light to see,
Lift up our heads to praise Thee still,
Open our hands to do Thy will."

Every word of this can be made plain to the smallest, yet its meaning should be drawn out in the teaching so that the thought may be theirs, while at the same time they are taught reverence and the right idea of all prayer.

The attitude is the first consideration. First, I would have them see how little they can do in either play or work with their hands folded. We are to lay everything else aside when we come to talk to God.

Then, just as we bow our heads when we meet our friends, in order to be polite, so we show respect to God by bowing our heads and keeping them bowed all the time we are talking to Him. For He

is greater than the greatest person on earth, King over all earth's little kings and presidents. Yet how proud we should be that He is also "our Father dear," that we need not be afraid to ask His help and blessing.

But this is not all we should do. Our hands may be tight shut and our heads bowed low, yet when our eyes see the carpet, our neighbours' clothes, or even our own shoes, they make us think about these things; and while our lips may be praying our minds are not, they have forgotten, and are doing something else. So this prayer makes us shut the little mind-windows, keeping out other thoughts, and letting us be alone with God, no matter where we are or how many are around us.

With folded hands, bowed heads, and closed eyes, we are ready to ask God to come into our hearts and make them each His home. We know that wherever He lives, whether above the sky or in the smallest heart, there it is heaven. Then He will help us to "cast out the sin," and keep it out, to be "pure like the Christ-child," and to grow up to be Christ-men and Christ-women, or Christians, as we usually say.

This is the prayer we bring to Him. It is all we really need to ask for.

Then we "raise our eyes," that is, we lift up the eyelid curtains, and the light shines in just as the sunshine streams into a room when the window shades go up. We "lift up our heads to praise Him still." No bird sings with its head hanging down, neither can we. And then we must "open our hands" in order to get to work and do for Him the things that need doing.—Lee McCrae.

THE TREES OF THE GARDEN.

Our brief studies of the trees of our gardens naturally lead us to consider the origin of trees and gardens. So we read, "Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it;

for in the day thou eatest thereof thou shalt surely die." Gen. 2: 9, 16, 17.

Alas! for our first parents and all their posterity, they partook of the forbidden fruit, and death seized them. And the Lord God said, "Now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. . . . So He drove out the man; and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3: 22, 24.

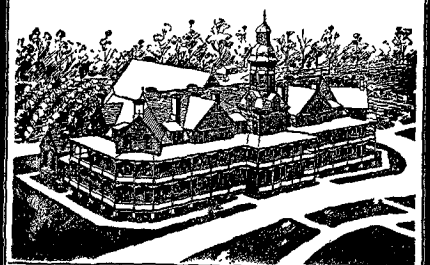
To all who truly seek the Lord Jesus Christ as God's appointed Way, the Truth, and the Life, this promise is given: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.—Anon.

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