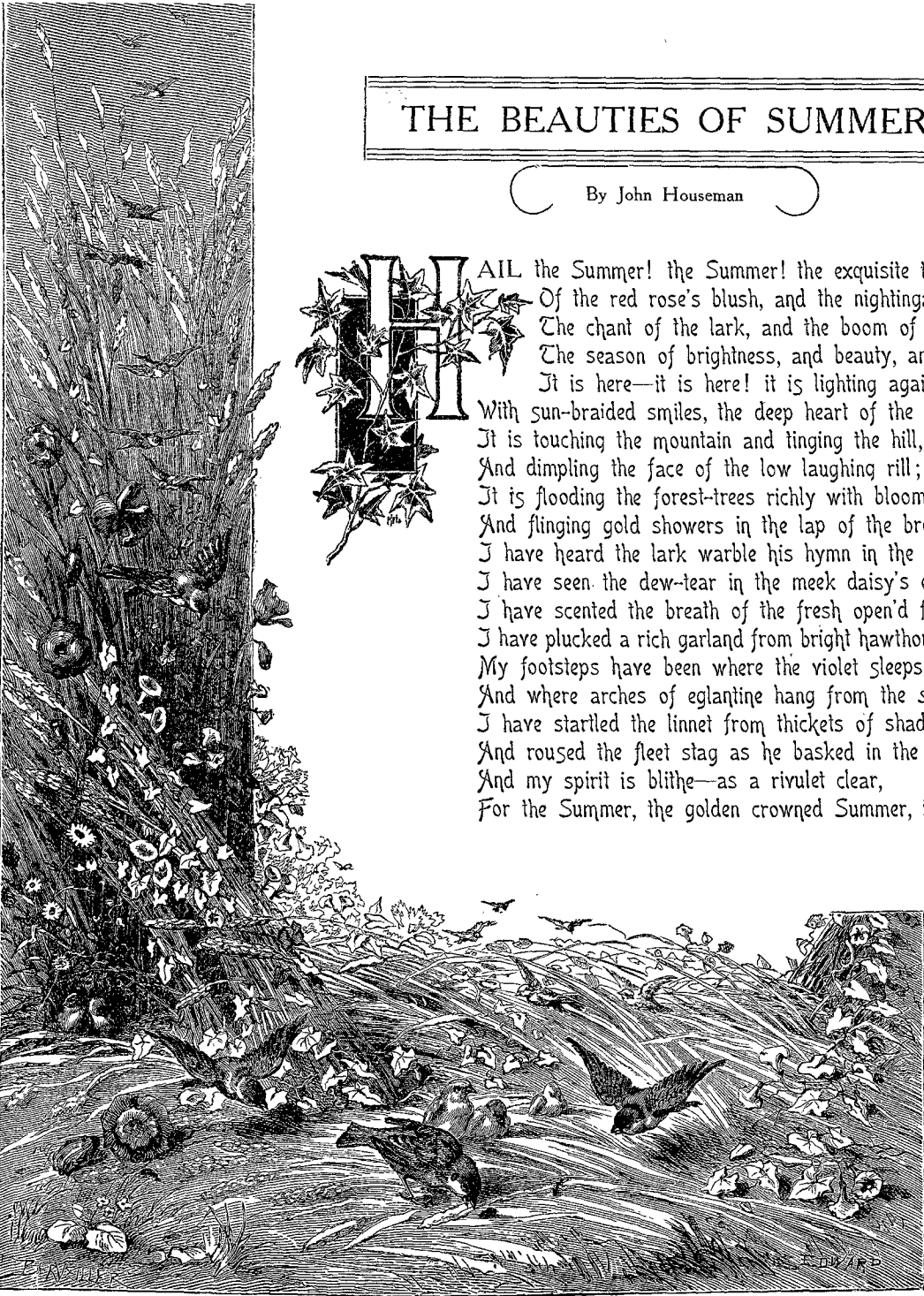


Signs of the Times

THE BEAUTIES OF SUMMER

By John Houseman



HAIL the Summer! the Summer! the exquisite time
Of the red rose's blush, and the nightingale's chime;
The chant of the lark, and the boom of the bee—
The season of brightness, and beauty, and glee!
It is here—it is here! it is lighting again,
With sun-braided smiles, the deep heart of the glen;
It is touching the mountain and tinging the hill,
And dimpling the face of the low laughing rill;
It is flooding the forest-trees richly with bloom;
And flinging gold showers in the lap of the broom.
I have heard the lark warble his hymn in the sky;
I have seen the dew-tear in the meek daisy's eye;
I have scented the breath of the fresh open'd flowers;
I have plucked a rich garland from bright hawthorn bowers;
My footsteps have been where the violet sleeps;
And where arches of eglantine hang from the steeps;
I have startled the linnet from thickets of shade;
And roused the fleet stag as he basked in the glade;
And my spirit is blithe—as a rivulet clear,
For the Summer, the golden crowned Summer, is here!

Xmas
Number
1904

(December 19)

A "Feast of Good Things" for the New Year

Ever on the alert to make our excellent missionary paper "as good as the best," the publishers are again planning on some important improvements in the "Signs of the Times" for the New Year, which, we feel confident, will meet with the hearty approval of our readers. A better grade of paper will be furnished, better illustrations and type used, new department headings will be prepared, and the general style of the paper changed throughout.



Outlook Department

Under this heading we will continue to discuss the important social, political, and natural events of the day throughout the world as related to the fulfilment of prophecy, showing that signs are multiplying on every hand which point to the rapid closing of this world's history and the glorious coming of the Saviour.

Our Correspondents

We have just received for the New Year an excellent series of articles from Mr. R. Hare, entitled, "The Second Coming of Christ." The different phases of this most important event are presented in a clear and concise manner. "I Will Come Again," "Prophetic Epochs," "Signs of His Coming," are some of the divisions of the study.

We can also promise from the pens of our large list of correspondents many other good studies on various vital topics.

Editorial Department

In the year to come the "SIGNS OF THE TIMES" will present to its readers an exposition of the various lines of prophecies contained in the Book of Revelation. Special effort will be put forth to make the comprehensiveness and scope of this grand Book more vivid, its beauties more impressive, and its great meaning more plain. Following are some of the subjects which will be treated:—The Millennium, Seven Churches, Seven Seals, Seven Trumpets, Seven Plagues, The Sealing of the Elect, The Two Witnesses, etc.

There is no book in all the Bible so filled with the special truth for this generation as the Revelation. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." The "Signs of the Times" will materially assist in the study of these wonderful symbolic prophecies.

World-Wide Field

Reports from our missionaries throughout the world will be furnished from time to time, showing the progress being made by the gospel in heathen lands. These will be full of interest to those who are anxious that the glorious message of salvation shall go to every kindred, tongue and people.

Home and Health

We are pleased to state that we have in hand quite a number of articles yet to appear from the pen of Mr. A. W. Semmens, of the Adelaide Hospital, under the title of "Art Thou in Health, My Brother?" If you desire valuable information as to the cause of different diseases, and rational suggestions which will enable you to obtain and retain good health, you will certainly be much interested in this department.

Dr. D. H. Kress, Medical Superintendent of the Sydney Sanitarium, and other able writers, will also furnish articles containing excellent advice and instruction on health, temperance, and hygienic principles.

Children's Department

This, as our readers know, is always filled with bright, cheery, and helpful matter. But we are pleased to say that we have something extra good for this year. We know that the children and youth everywhere will be delighted to know that we have just arranged for a most interesting and instructive series of illustrated articles to appear throughout the year. These will be furnished by "Uncle Ben," the author of "Uncle Ben's Cobblestones," an advertisement of which appears in this issue. We can, therefore, as above stated, promise our young folks something exceptionally good during 1905.



YOUR SUBSCRIPTION—We are sure that you will wish to have a share in this "feast of good things" which we have prepared for the new year, and in order that you may not miss any one of the valuable articles referred to above, we would suggest that you forward your subscription at once, so that it will commence with the first number of the new volume. Each issue throughout the year will be brim full of gospel truth. Twelve pages weekly.

Subscription Price—One year 4/6, six months 2/6, three months 1/6, post paid to any address in the Commonwealth.

New Zealand—One year 6/6, six months 3/6, three months 2/-, post free.

Order from Our Agents, or from Echo Publishing Co., Ltd., North Fitzroy, Victoria, Australia

AUSTRALASIAN SIGNS OF THE TIMES

Vol. 19, No. 51

Melbourne, Vic., Aust., December 19, 1904

[Registered at the G.P.O., Melb., for
transmission by Post as a Newspaper]ONE
PENNY

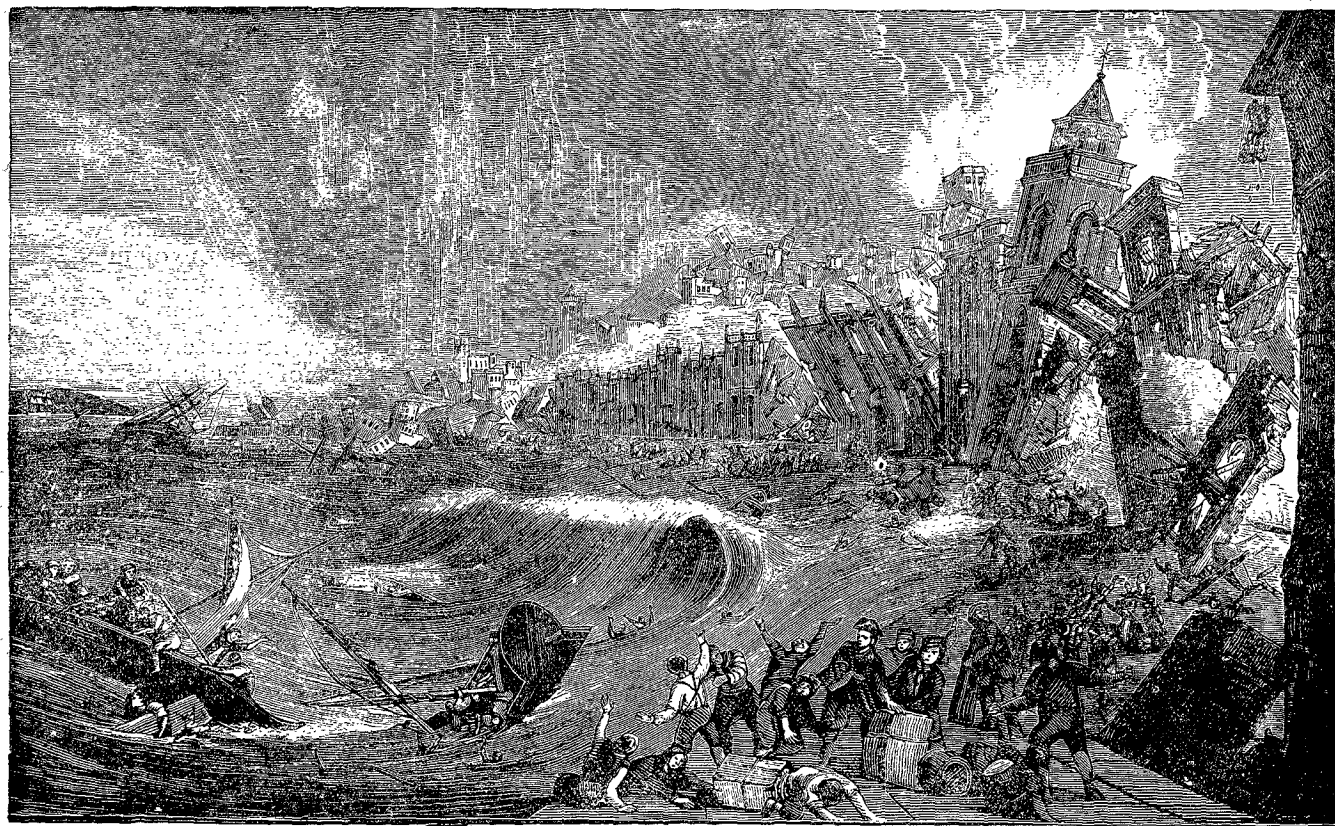
The Outlook

A DIVINE JUDGMENT.

John, in relating the opening of the sixth seal, expresses himself thus: "And, lo, there was a great

territory, let the bolt of its shock be felt principally in Portugal, Lisbon, its capital, being devastated by the occurrence, and thousands meeting their death in its visitation, the question might be asked, especially as this earthquake was a divine occurrence, why was Portugal the place

years. The Reformation, which had broken the power of Rome in many other countries, had done little for Portugal, and it was still under the dark sway of the Jesuits, and completely terrorised by these opponents of truth, liberty, and the progress of any principle which emancipates men



Lisbon: The Centre of the "Great Earthquake."

earthquake." Rev. 6:12. This great event prophesied by John met its realisation in history in the great earthquake of Lisbon in the year 1755 A. D. And as this prophetic event, although experienced over a vast extent of

where the bolt fell so heavily? The reason is obvious for many reasons: Portugal at that time was one of the darkest places of the earth, and as late as 1755 its Inquisition, under the Satanic rule of the Jesuits, had held sway for

and makes them worthy citizens of a nation of true worshippers of God. Portugal was a complete hornet's nest of this fraternity, which held Loyola for a father. When God started the Reformation with Luther, Satan opposed it with Loyola,

and history, alas, reveals how this sect only too well succeeded in cunning, subterfuge, and Inquisitorial practices. When Joseph Emanuel succeeded to the throne of Portugal, about 1750 A. D., things were in a terrible condition. He sent the Marquis of Pombal throughout his kingdom to report on affairs. Pombal found that all the wealth of the country was in the possession of the Jesuits. Nobility and clergy oppressed the people; decay and ruin were everywhere; the streets were dirty, filthy, and disagreeable, the filth of the houses being thrown out in putrefying heaps into the channels; and cats and dogs, snarling and snapping, held possession at night; but the churches and convents possessed wealth in abundance; and last but not least, auto-da-fes were the common occurrences on holidays, where those accused of heresy by the tribunal of the Inquisition were to suffer death; and this in a time when England enjoyed the freedom of Protestantism, and George II. sat on the throne! Is there any wonder, then, the shock of God's displeasure struck Lisbon so forcibly and overwhelmed Portugal in a national calamity? It was Portugal's turn in 1755 A. D., but God has still a reserved store for the place known in Scripture as the seat of the beast. Rev. 16: 10. When the Englishman of the eighteenth century could enjoy his holiday on the Thames, or enjoy the freedom which was socially his, the Portuguese resorted to the festival provided him by Rome. Thousands of people poured down the streets of Lisbon to the city square—to see a bull fight?—No. To contest at a race?—No. To view a tournament?—No; but to see a group of persons accused of heresy burned to death, provided them by their purveyors, the Jesuits; and this they did amid universal rejoicing, songs, and dances, as if celebrating a marriage. Can anyone wonder why the earthquake from God shook Lisbon, and that one of the first places demolished was the Inquisition? This was the Lisbon of 1755 A. D.

We are glad to relate that Pombal, with the aid of the soldiers, stopped this Satanic amusement so long enjoyed by the Inquisitors, and that he turned the Jesuits like carrion out of the

country; but the earthquake of 1755 A. D. finished his work with an overthrow. It was the feast of all saints. The churches were crowded; it was ten o'clock, the earth heaved and trembled; walls fell, houses collapsed, churches toppled over, convents fell in ruins, the Inquisition with its torture chambers, its cells, and its vaults—this immense chamber of iniquity, of cruelty, darkness, rapine, and oppression—went down amid the groans of thousands. This horrible den of corruption was the first to fall, and thousands believed that the finger of God especially directed its overthrow. Fires burst out, waves rose, and amid convulsions, fires, waves, and smoke, terrified humanity realised that an overwhelming disaster had happened.

John in his prophecy calls this a great earthquake. So it was. But what will it be when Great Babylon comes in for her portion, and God arises to finally shake the earth? God will do this when the nations by a universal decree decide to celebrate their last auto-da-fe.—J.B.

THE CHURCH IN COMPETITION WITH THE WORLD.

—A Somerset parish has found a new way of raising funds for local purposes. This time it is a "Blackberry Service." "Offerings of blackberries and apples were invited, and the ladies of the parish were further asked to volunteer, on condition of sugar being provided for them, to turn the contributed fruit into jam. The jam is to be sold for the benefit of the Church Restoration Fund." A paper commenting on the event well says that blackberry jam is a sorry foundation on which to base a restored church.

A "Blackberry Service" is on a par with the effort of an American minister to fill his church. As a special attraction he had announced "An Illustrated Sermon" for a certain Sunday evening. A local newspaper gave the following report on Monday morning:—

"An altar and pulpit adorned with a billiard cue and ball, a pack of cards, a bowling ball, a gun, a football, a fishing-rod, a baseball and bat, a dice-box and a croquet mallet was the unusual

sign—presented at the Congregational Church last night to the largest crowd that has gathered in a—church for many months. The reverend gentleman took the position that there was absolutely no harm in billiard playing, and illustrated his remarks with cue and ball, cannoning from the croquet holder to the altar Bible, and making masse shots without tearing the altar cloth. He shuffled and cut a pack of cards with expert hand, and vowed that whist was most intellectual, and that all card games were beneficial."

And yet the clergy wonder at the growing carelessness and even contempt for religion on the part of the world at large! They complain not only that their pews are empty, but that it is becoming almost impossible to recruit their congregations from men of the world. A statement directly to this point was made only the other day by the principal of a well-known Bradford college, who said that there is a "growing reluctance, especially on the part of the more vigorous minds, to become church members in the usual way." How is this condition met?—"Various ways of meeting the difficulty had been tried; only the vaguest questions were asked at the admission of members, the responsibility being left with the individual conscience."

How accurately this fulfils the words of Paul: "The time will come when they will not endure sound doctrine." 2 Tim. 4: 3. But instead of being led and pointed to Christ by a zealous gospel ministry, the churches of to-day have heaped "to themselves teachers, having itching ears," who "shall turn away their ears from the truth, and shall be turned unto fables." Verses 3, 4. In fact, the Christian flock to-day are "as sheep not having a shepherd." Mark 6: 34.—*Present Truth.*

A novel farm is found in England. Half an acre of land has been planted with shrubs and trees for the purpose of providing home and food for thousands of butterflies of all varieties. Scientific men from all parts of the world are supplied with specimens from this farm.

BLESSING THE FLAGS.

The proposal to consecrate certain regimental flags in St. Paul's, Melbourne, was summarily sat upon by the Minister of Defence as a distinct violation of the spirit of national neutrality in matters of religion. Another proposal was that chaplains of all denominations should take part in the national blessing, which suggestion seems to have been acted upon. But why consecrate these things at all? They represent the energies of war. They spell death, ruin, and devastation. The genius of Christianity is not in them. They stand for everything to which Christ is opposed, and a consecration service can be nothing short of irreverence and hypocrisy. Imagine Christ solemnly standing forth and taking these "banners of blood" in His hands, and mumbling priestly benedictions on these emblems of hate. The thought is

horrible, and the deed done in His name is not less, but infinitely more so. These men might as well consecrate the gallows and the hangman's rope, or the trap-door to the pit. Certainly in this case Christianity is presented as nothing better than a white-washed barbarism. But on other grounds the act is a blunder. A religious precedent has been made which will cause sorry trouble in the future.—*Murray Independent.*

Creeds are to the Scriptures
what rush-lights are to the sun.

Pope Pius is said to devote several hours a day to the study of European politics.

The engines of the first steamship to cross the Atlantic have been recovered, off the coast of Cork, after having been in the water more than fifty years.

At the Perth (W. A.) Anglican Synod it was resolved: "That this Synod expresses its disapproval of dancing, balls, and amusements of a similar character, as a means of raising money for church purposes, and any other indirect means by which money for church purposes may be raised."

The very fact that such a resolution should find a place in the discussions of a church conference is strong evidence of the deplorable drift towards worldliness which has set in. It is gratifying to note that some, at least, of the clergy are anxious to divert the energies of their parishioners into better channels. One clergyman, however, declared that he was proud of the well conducted dances in his parish. We sincerely hope there are not many ministers who thus lightly regard dancing for the purpose of raising money for the church.

A BEAUTIFUL PRESENT

"Uncle Ben's Cobblesstones"

IF YOU HAVE NOT READ IT,

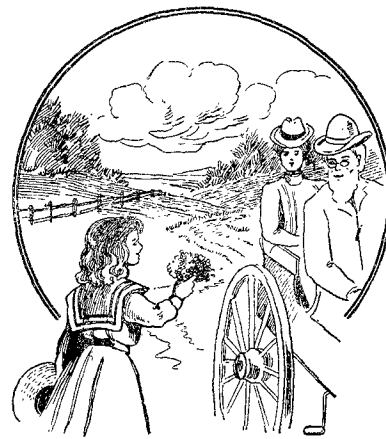
There is a treat in store for you



Size, 6½ x 9 inches.

UNCLE BEN has certainly prepared a splendid book for children, it being written and printed in such a familiar, attractive way that the boys and girls delight to read it over and over again. It tells about scores of common things such as coal, fire, salt, paper, glass, etc., and weaves into the information given many valuable spiritual lessons.

There is an interesting little story running through the book about Uncle Ben, Tom, Little Maggie, and other characters which maintains the interest throughout, and the story itself also culminates in a splendid example of "what a little child can do for the Master."



"See my beauties"

A competent critic writes:—"Uncle Ben's Cobblesstones' beautifully demonstrates in one brief, unique little volume, how common things of life may become more useful than even acres of diamonds." "There is a ray of sunshine streaming throughout the entire volume." "Observation and application . . . are taught on every page in the book. No child can escape their meaning. And with these lessons there is a moral fragrance that cannot fail to please every true parent."

One Christian mother says:—"Please send 'Cobblesstones' to my little daughter Emma. These stories are worth printing, for while they are interesting and instructive, they also draw the reader to Christ. May God bless them in their work for the children"

Attractively bound with three colour cover page, and with hundreds of illustrations. 200 pages (postage 6d. extra)

2/6

The Children's Favourite Collection of True Stories.
Brim Full of Interest, Instruction, and Spiritual Truth.

Order from Our Agents, or from ECHO PUBLISHING COMPANY, LTD., Best St., North Fitzroy, Victoria.

...OUR... CORRESPONDENTS

OH! FOR A PERFECT TRUST.

"Thou wilt keep him in perfect peace,
whose mind is stayed on Thee; because
he trusteth in Thee." Isa. 26:3.

Oh! for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith, that never doubts
Thou choosest best for me.

Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be scant;
In Thee I have enough.

Best, though my health and strength be
gone;
Though weary days be mine;
Shut out from much that others have;
Not my will, Lord, but Thine!

And e'en though disappointments come,
They, too, are best for me,
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust,
That looks away from all;
That sees Thy hand in everything,
In great events or small;

That hears Thy voice—a Father's voice—
Directing for the best:—

Oh! for the peace of a perfect trust,
A heart with Thee at rest! —G.H.T.

FALSE IMPRESSIONS CON- CERNING EXPERIENCE.

BY MRS. E. G. WHITE.

Experience is said to be the best teacher. Genuine experience is indeed superior to mere theoretical knowledge, but many have an erroneous idea as to what constitutes experience. Real experience is gained by a variety of careful experiments, made with the mind free from prejudice, uncontrolled by previously established opinions and habits. The results are marked with careful solicitude, and an anxious desire to learn, to improve, and to reform on every point that is not in harmony with physical and moral laws.

That which many term experience is not experience at all; it has resulted from mere habit, or from a course of indulgence, thoughtlessly and often ignorantly followed. There has not been a fair trial by actual experiment and thorough investigation, with

a knowledge of the principles involved in the action. Experience which is opposed to natural law, —which is in conflict with the unchangeable principles of nature,—is not to be relied upon. Superstition arising from a diseased imagination is often arrayed in opposition to reason and to scientific principles. To many a person, the idea that others may gainsay what he has learned by experience, seems folly, and even cruelty itself. But there are more errors received and held through false ideas of experience than from any other cause. There are many invalids to-day who will ever remain such because they cannot be convinced that their experience is not to be relied upon.

Erroneous habits and customs gird men and women as with iron bands, and they too often justify themselves in these customs by what they term experience. Many of the grossest habits are cherished under this plea. Many fail to reach that physical, mental, and moral development to which they might attain, because they cling to an experience that is opposed to the plainest revealed facts. Men and women whose wrong habits have destroyed their health, and broken down their constitution, will be found recommending their experience as safe for others to follow, when it is this very experience that has robbed them of health and vitality. When you seek to instruct them, they defend their course by referring to their experience.

Here is where we have met the greatest difficulties in religious matters. The plainest facts may be presented, the clearest truths, sustained by the word of God, may be brought before the mind; but the ear and the heart are closed, and the all-convincing argument is, "my experience." Some will say, "The Lord has blessed me in believing and doing as I have; therefore I cannot be in error." "My experience" is clung to, and the most elevating, sanctifying truths of the Bible are rejected.

Balaam inquired of God if he might curse Israel. He was anxious that the permission might be given, because he had the promise of great reward. But God said, "Thou shalt not go." Balaam was urged the second time, by messengers more honourable than

the first, and greater inducements were offered. He had been shown the will of the Lord in this matter, but he was so eager for the reward that he ventured to ask God a second time, and the Lord permitted him to go. Then he had a wonderful experience; but who would wish to have such an experience?

Many examples might be given to show how people have been deceived by relying upon what they supposed to be their experience.

CLEANSING THE SANCTUARY.

No. 2.

BY G. E. TEASDALE.

The first part of the ninth chapter of the book of Daniel contains one of the most remarkable prayers recorded in the Bible. In eloquent simplicity the aged prophet confesses his sins, and the sins of his people Israel. He fervently petitions the Lord to redeem His promise to His people, and deliver them from their long captivity. But the burden of his prayer is for the "holy mountain of my God," that God would cause His face to shine upon His sanctuary. Verse 17. Undoubtedly Daniel had in mind the unexplained part of the vision, recorded in chapter eight. God had in that vision revealed to him that the sanctuary would be trodden under foot by the nations of the earth, and that it would be cleansed at the end of 2,300 days. Dan. 8:14. What that meant had not yet been made known to him, although an angel had been specially commissioned to reveal the meaning to him. That the vision was true, was all the heavenly messenger had said in reference to the time when the sanctuary should be cleansed. Dan 8:26.

The latter part of chapter nine contains Daniel's account of God's response to his prayer:—

"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. Verses 21-23.

After informing Daniel how he was regarded in heaven, the angel

immediately proceeded to complete the explanation of the previous vision, left unfinished by him on his former visit. Verse fourteen of chapter eight contains the unexplained part of the vision:—

"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

In continuing the explanation, Gabriel begins just where he had previously left off, by saying:—

"Seventy weeks are determined [cut off] upon thy people and upon thy holy city." Dan. 9:24.

The only time mentioned from which this could be cut off is the 2,300 days, at the end of which the sanctuary was to be cleansed. This establishes beyond a question the fact that Gabriel's present visit was made to give further information in regard to the time when the sanctuary should be cleansed.

The ram, the goat, and the little horn of the vision in chapter eight are symbolic. The Bible, in dealing with symbols, frequently uses a day to represent a year. Num. 14:34. It is, therefore, reasonable to conclude that the 2,300 days of that vision are also symbolic. When we find that every detail given in connection with them falls into its place when we follow this year-day principle of interpretation, then we know positively that the days are symbolic, and that they represent 2,300 years of literal time. From this period seventy weeks, or 490 days (years) are cut off for the Jews and their city. The angel then proceeds to divide the seventy weeks into three periods.

7 weeks = 49 day-years were to witness the rebuilding of the street and wall of Jerusalem.

62 weeks = 434 day-years more were to extend to Messiah the Prince. Dan. 9:25.

1 week = 7 day-years were allotted to confirming the covenant;

70 weeks = 490 day-years, the midst of the week Messiah would be cut off. Vs. 26, 27.

Verse twenty-five gives the starting point from which to compute these periods of time:—

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

In Daniel's time Jerusalem lay desolate. Its walls were broken down, and its buildings destroyed. A few years later the work of restoring Jerusalem was begun by Cyrus, king of Persia. This was carried forward by Darius, and completed by Artaxerxes. The three did the one work. Ezra 6:14. The seventh chapter of Ezra contains the final decree providing for the completion of the work, given by Artaxerxes. The marginal date of the issuing of this decree is B. C. 457. This date is according to Ptolemy's Canon, and its accuracy is demonstrated by the concurrent agreement of more than twenty eclipses. The year was half over by the time the decree was published in Jerusalem, leaving 456½ full years before Christ. Ezra 7:9.

Beginning with B. C. 457, forty-nine years cover the period occupied in restoring Jerusalem and rebuilding its walls. This work was completed in B. C. 408. — *Prideaux's Connection*. Following that, four hundred and thirty-four years more reach to Messiah the Prince. Messiah is the Hebrew and Christ the Greek equivalent of the English "Anointed One." John 1:41, margin. Reckoning from B. C. 408, 434 years bring us twenty-six years into the Christian era, or to the year A. D. 27. In that year, in exact accordance with prophecy, Jesus was baptised by John in Jordan, and was anointed by the Holy Ghost. He there, and at that time, became the Messiah, or the Anointed One. Luke 3:21, 22, see marginal date; Acts 10:38; John 4:18. Seven years more remain of the 490 allotted to the Jews. During these years the covenant is to be confirmed with many, and in the midst of them Messiah is to be cut off. Dan. 9:26, 27. The ministry of Christ continued just three and one half years. In A. D. 31 He was crucified; and three and one half years later, A. D. 34, the disciples, by reason of persecution, turned to the Gentiles. Acts 8:3-5. On that date the seventy weeks, or 490 years specially devoted to the Jewish nation, came to an end. They seal the vision. Every detail given in regard to them has come true. We know, therefore, that what is said in regard to the remaining years of the 2,300 will also be true.

With the seventy weeks we are now done; but there remains a longer period, and other important events to be considered. The seventy weeks are but the first 490 years of the 2,300. Take 490 from 2300 and there remains 1810. The 490, as we have seen, ended in A. D. 34. If to this we add the remaining 1810 years we find the 2,300 days end in 1844. Therefore in 1844 the cleansing of the sanctuary began. Not the earthly; that was cleansed once a year, and had long since been destroyed. In other words, the great closing work of Christ for the world, the atonement, or investigative judgment, at that time commenced. The typical day of atonement for Israel occupied but one day in a year. This may occupy but a correspondingly short time. Already the work has been going on sixty years, and must soon close. Who is ready to meet its decision?

Continued next week in an article entitled "The Judgment."

CONFUSION CONFOUNDED.

BY S. W. NELLIS

It is indeed pitiful to see the contradictory and self-stultifying statements of the leading pastors of the most prominent churches, in reference to the obligations of the fourth commandment. This in itself is enough to convince any candid, thinking man that "Babylon is fallen;" and confusion is the result.

I will offer some evidence from a Methodist standpoint: E. P. Whallon, pastor of a prominent Methodist church in Indianapolis, U. S. A., in presenting a paper on the obligations of Christians to recognise the tithing system, presents the perpetuity of the Sabbath as a basis of proof that the tithing system is equally binding at the present day. Here is a portion of his argument:—

"A great many thoughtful and excellent people, however, stumble right here, and say, 'But there is no enactment of the tithe in the New Testament, and a different rule is laid down. We are to give from gratitude, willingly, lovingly. We are to give as prospered. To say that we are to pay a tithe is to be enslaved to the letter instead of being free under the Spirit.' The Hebrews were under the same law of love. But, my brother, did you never hear any one speak in that way in reference to the Sabbath? Did you never hear anyone say that all time and every day is holy to the Lord under the New Testament?"

And there is no enactment of the old, literal Sabbath in the dispensation under which we live? Have you not said, many a time, that an Old Testament institution, not abrogated, passes over into the New, and that the Sabbath thus does? And shall we not reason thus in regard to the tithe? It did not originate in Jewish law, even as the Sabbath did not. But, like the Sabbath, it passes through successive dispensations, never abrogated in any. The tithe has the Saviour's approval, 'This ought ye to have done.' It was all right. So He approves the Sabbath."

Alongside of this I give a quotation from a sermon preached by James Miller, Pastor of Marshfield Avenue Methodist Church, one of the leading churches in the city of Chicago, U. S. A. Speaking of the seventh-day Sabbath, he states:—

"Then, again, if this ancient Sabbath law is still in force, it is still good for the day as well as for the manner of its observance, but we Christians have changed the day, and have decreed that the first, and not the seventh, day shall be observed as the Sabbath, and we have done this without any pretense of authority from either the Old or New Testament, except that which is strained and forced to meet the emergency of an argument."—*From Chicago Herald, May 22, 1893.*

Everything considered, Mr. Miller's statement of facts concerning the unscriptural grounds on which Sunday observance rests is deeply significant. Historically, "We Christians" means the Roman Catholic Church, against whom Methodists are not slow to bring grave charges, because they pervert the truth by false traditions. Taking Mr. Miller's words, as reported by the "Herald," and the charges of perversion lies against the Methodists with pertinent sharpness.

The reply of Father O'Keefe, Catholic, of Baltimore, to Rev. J. F. Heisse, Methodist, as published in the "Baltimore Mirror," Nov. 30, 1895, is to the point at this juncture:—

"Let me, Rev. Sirs, remonstrate still further. Are you not aware that you have, by keeping Sunday, apostatised from the uniform and consistent teachings of your own and only avowed and cherished teacher, the Bible, and enrolled yourselves beneath the polluted banner of 'the scarlet lady'—the mother of abominations."

This same rebuke will apply with equal pertinency to the Rev. James Miller, of Chicago.

Now let us see how the Baptists stand in regard to the matter.

From the "Baptist Church Manual," Art. 12, p. 55, I quote the following:—

"We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church."

I now quote from an argument in the "Pacific Baptist," published in Portland, Or., Feb. 15, 1888:—

"The ten commandments, especially, are clung to with great tenacity, and we presume some of our readers will be somewhat shocked when we say that these commandments are no more a part of the laws of the Christian dispensation than are the commandments to be circumcised and keep the Jewish passover. . . . But is not mischief often done by making so much of the ten commandments, and presenting them in Sunday schools and elsewhere, in such a way that the children receive the impression that these commandments are still in force? These commandments printed on large charts, and sometimes hung on the walls of Sunday-school rooms, they are committed to memory by the children. They are printed on illuminated cards, and in various ways are made prominent in Christian teaching. This, we contend, is wrong, and has evil results. It is giving undue prominence to something that is 'done away.' Further, such a course is calculated to cause much perplexity on the Sabbath question, of which we have spoken, and is preparing the way for the Seventh-day Adventists (who are great for the commandments) to make converts to their theory. The fourth command plainly requires the observance of the seventh day, and if these commandments are regarded as still in force it requires a great deal of ingenuity to show that the same day should not be observed."

Amidst all this confusion the real point at issue may be readily discerned. The Sabbath, the fourth command, is regarded as the black sheep in the decalogue. No further comment is necessary to show the inconsistency of these teachers. There is a conspiracy of her prophets. Eze. 22:25. Her priests have violated My law, . . . and have hid their eyes from My Sabbaths, and I am profaned among them. Verse 26.

If we did but know how little some enjoy the great things they possess, there would not be much envy in the world.

A DAILY RELIGION.

A great many of you keep your religion where you keep your best clothes: putting it on on Sunday and locking it away on the Sunday night in a wardrobe because it is not the dress that you go to work in. And some of you keep your religion in your pew, and lock it up in the little box where you put your hymn books and your Bibles, which you read only once a week, devoting yourselves to ledgers or novels and newspapers for the rest of your time. We want a religion that will go all through our life; and if there is anything in our life that will not stand its presence, the sooner we get rid of that element the better. A mountain road has generally a living brooklet leaping and flashing by the side of it. So our lives will be dusty and dead and cold and poor and prosaic unless that river runs along by the roadside and makes music for us as it flows. Take your religion wherever you go. If you cannot take it in to any scenes or company, stop you outside.

If you do not do little things, as Christian men and women, and under the influence of Christian principle, pray, what are you going to do under the influence of Christian principle? If you are keeping your religion to influence the crises of your lives, and are content to let the trifles be ruled by the devil or the world and yourselves, you will find out, when you come to the end, that there were perhaps three or four crises in your experience, and that all the rest of life was made of trifles, and that when the crises came you could not lay your hand on the religious principle that would have enabled you to deal with them. The sword had got so rusty in its scabbard because it had never been drawn for long years, that it could not be readily drawn in the moment of sudden peril; and if you could have drawn it, you would have found its edge blunted. Use your religion on the trifles, or you will not be able to make much of it in the crises. "He that is faithful in that which is least is faithful also in much." The worship of every day is the preparation for the work of that day. — *Alexander MacLaren.*

THE SOUL—WHAT IS IT?

BY C. HALLAM.

Every nation, both civilised and uncivilised, has its own particular idea regarding the soul. The Hindus believe in the transmigration of souls, that is, of constantly passing from one existence to another. The series of births is practically endless; they say it goes to eight millions four hundred thousand! According to the merit or demerit of a man he is born afresh into the body of a man or beast or bird or fish or plant or stone.

Every large idol in China has soul. In order that the reader may know what an idol's soul is like, one has been photographed, and may be seen in the accompanying picture. The soul represented is made of pure silver, and consists of several very thin plates of silver joined together by silver chains or wire. Upon the silver plate is stamped the Chinese name of some internal part of the body, such as the heart, the liver, etc.

The use of the soul is very interesting. The Chinese take the soul and fold it into a ball, and place it on a piece of cotton wool about four inches square. They then catch a fly, or any small living insect, and place it with the soul, and then quickly wrap both up in the wool and tie it up with silk, so that the insect cannot escape. Every idol has a hole in its back just between the shoulders, which is prepared as a receptacle for the soul. In this the soul is placed, and a small wooden door is fixed over it to keep it from falling out. The door is then plastered over, and gilt like the rest of the idol. The little fly dies, and in dying gives its life to the soul, so that the soul becomes a living soul. The living soul placed in the dead god imparts its life to it, so that the dead god becomes a living god on account of the living soul within it.

In civilised countries the most popular beliefs are, that the soul on the death of that which surrounds it, viz., the body, goes immediately to heaven, hell or purgatory.

These are but a few of the numerous ideas which the human mind has concocted in trying to answer the question, What is the soul?

Is it possible for man to know without a shadow of doubt the answer to this question?

If the reader will study with an unbiassed mind the following texts from the infinite word of God, that mysterious something which seems to envelop the very word "soul" will vanish.

The phrase, "living soul," in Gen. 2 : 7, is translated from the Hebrew "nephesh chayah," and the very same words in the original are translated in Gen. 1 : 20, "hath life;" verse 21, "living creature;" verse 24, "living creature;" verse 30, "life." Look at the passages again:—

Gen. 1 : 20, The moving creature that hath "nephesh chayah."

Gen. 1 : 21, And every "nephesh chayah" that moveth.

Gen. 1 : 29, Let the earth bring forth the "nephesh chayah."

Gen. 1 : 30, Everything that creepeth . . . wherein there is "nephesh chayah."

Gen. 2 : 7, And man became a "nephesh chayah."



The Soul of a Chinese God.

To a believer in the holy Scriptures there need be doubt no longer, for the few texts quoted above are in harmony with all other texts from Genesis to Revelation, and they emphatically declare the "soul" to be "the life" which God breathed into all living creatures.

If we claim an immortal soul for man, in all reason we must be consistent, and allow that the lower creation also have immortal souls.

But this cannot be so, for we have the statement in 1 Tim. 6 : 15, that the "only Potentate, the

King of kings, and Lord of lords," is the only One who hath immortality.

In Eccl. 3 : 19 we have a text which shows how beautifully the Scriptures harmonise in referring to man and beast. It says: "As the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast."

Again we read in Eze. 18 : 20, "The soul that sinneth it shall die." How, then, can it be immortal?

In the history of Egypt, by Herodotus, written in the "Historical Educator," this record is given: "The Egyptians were the first people who maintained that the soul of man was immortal; that when the body perishes the soul always enters the body of some animal." But it was believed that these transmigrations only began when the body was destroyed. If the body was kept together for three thousand years, they believed the soul would return to it again, without going through the humiliating ordeal of entering an animal. This belief accounts for the extreme care the Egyptians took in preserving the bodies of their dead by embalming them, etc.

Man is not immortal; but if he complies with God's conditions, God will bestow immortality upon him at the second coming of Christ. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we [which are alive, 1 Thess. 4 : 15] shall be changed. . . . For this mortal must put on immortality." When this takes place we have it written, "Death is swallowed up in victory." 1 Cor. 15 : 52-54.

May our prayer always be, "Let my soul die the death of the righteous."

A friend is one with whom you can walk for hours, perfectly happy and content, yet not speak a word.

Better for a minister to preach in barns or the open air, where he may speak the truth from the fullness of his soul, than to lift up in cathedrals, amidst pomp and wealth, a voice which is not true to his inward thoughts.—Selected.



And THE BIBLE ECHO.

A. W. ANDERSON - - - EDITOR.

THE DECAY OF RELIGION.

Many people are being exercised concerning the utter indifference with which the masses now regard religion. That there is cause for alarm for the future in the attitude which men are showing toward the church must be conceded by all whose attention has been called to this growing evil. The question, "Why don't men go to church?" is asked by many, but the answers which are given are doubtless much more varied than the causes which have contributed to the present condition of the religious world.

Numerous plans have been tried to remedy this evil, but in vain. Great revivals have been inaugurated and carried on with all the zeal and energy one could ask for, but the results of these awakenings have proved in too many cases unstable.

Surely there must be a reason for this failure on the part of the church to retain its hold upon men and women, and the cause should certainly be sought for. Some are, however, disposed to cover up this lack of power by pointing to the magnificent buildings which have been and are being erected by the church, and also to the various noble institutions and the charitable and missionary organisations which are carried on under its auspices. These, they say, are sufficient evidence that the church wields a mighty influence. But are they? That is the question. Buildings are by no means a reliable testimony of the possession of spiritual power, which certainly should be the only kind of power which the church should deign to covet. Social or political power may be all very well for the politician, but such weapons should find no place in the Christian church, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places. Wherefore take unto you

the whole armour of God, that ye may be able to withstand in the evil day, and having overcome all, to stand." Eph. 6:12, 13, margin.

The battle in which the Christian is engaged is not one against flesh and blood, but against forces of evil, which, to overcome, require a spiritual equipment. The apostle follows his exhortation by specifying the armour that is necessary to enable a Christian to overcome all. Six requisites are mentioned, each and all of which are essential, if the Christian would be an overcomer. Probably a careful examination of this scripture may reveal some defects in the accoutrements of Christians which will satisfactorily account for the evident lack of power which is manifested by the church to-day. Let it be noted first that five portions of the armour are for defence:—

1. A girdle of truth.
2. A breastplate of righteousness.
3. Sandals of the gospel of peace.
4. A shield of faith.
5. A helmet of salvation.

Only one weapon is given, which is the sword of the Spirit, the word of God. Having been provided with the necessary armour, the Christian is further exhorted to pray always, and to watch with all perseverance.

It will not be necessary to study each and every part of this armour just now, for to be lacking in any one particular would certainly present a vulnerable point of attack for the enemy. One thing, however, is singled out by the apostle as most important: "Above all," he says, "taking the shield of faith;" and to the man who heeds this admonition the promise is given: "Ye shall be able to quench all the fiery darts of the wicked." Then to be lacking a shield of faith is to present an easy target for the enemy.

What is Faith?

"Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Faith is a living, active principle, which produces in the life of its possessor works of righteousness.

In the eleventh chapter of Hebrews we have what may be termed a treatise on faith, in which the apostle, after defining what faith is, and declaring that by it the elders obtained a good

report, takes the mind back to the record of creation as a test of faith.

A Test of Faith.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

If this test were applied to much of the popular theology of to-day it would be condemned. It is deplorable that the fundamental truth that the worlds were framed by the word of God is disputed, not alone by men of science, but even by those who minister to the people from the pulpits. Science cannot understand that "the things which are seen were not made of things which do appear," but faith can. Many professing Christians, and some in high positions in the church, fail at the very first test to which their faith is put, and while they may preach "believe," "believe," "believe," to others, they cannot expect their followers to manifest any larger faith than they exhibit themselves. In the teaching of the church to-day faith is giving place to doubt.

Having rejected the first proposition in God's text book, viz., the account of the creation, men have embarked upon a voyage of discovery into the realm of the unseen, with their confidence considerably shaken in the divine inspiration and infallibility of the Holy Scriptures. Speculating and surmising, they drift on and on amid an ocean of doubt, "ever learning, and never able to come to the knowledge of the truth:" finally becoming "men of corrupt minds, of no judgment concerning the faith." 2 Tim. 3:7, 8, margin.

True faith always produces works. "Faith, if it hath not works is dead." Says James, "Show me thy faith without thy works, and I will show thee my faith by my works." James 2:17-18. Mere assent to the statements of the Bible as historical facts is not genuine faith, for many men believe as a matter of history that Jesus of Nazareth was a great teacher, but their faith does not lay hold of the Saviour of the world as the propitiation for their sins. It is of such that the apostle speaks when he says, "Thou believest that there is one God; thou doest well; the devils also believe, and tremble."

Faith an Active Principle.

The writer of the epistle to the Hebrews has compiled a long catalogue of illustrations which demonstrate faith to be an active principle. Abel's more excellent sacrifice was a fruit of his faith, and his unquestioning obedience to the exact requirements of God witnessed to his righteousness, while Cain's disregard of the explicit command of God testified to the rebellion and self-will of his heart. Enoch manifested his faith by walking in the commandments and ordinances of God, and by faith entered into his rest without tasting death. Noah's faith in a coming flood led him to make the necessary preparation for the escape of himself and his family, and his outward manifestation of a faith, which was a living, active principle within him, condemned the unbelief of the world. Abraham's faith caused him to obey God in spite of the unfavourable circumstances by which he was surrounded in an idolatrous home, and when God called him to leave his country, "he went out not knowing whither he went." Not all the treasures of Egypt could tempt Moses to act contrary to the living, active principle of faith, which prompted him to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

These and many other characters are held before us by the apostle as men of faith, but mark it well, in each and every instance their faith is proved by some specific act of their lives. Not a word is said concerning what they said, but the chapter is devoted to the doings of those truly great and noble men of the past, "of whom the world was not worthy." Their faith made them peculiar in their generation, just as faith makes a man peculiar to-day. Enoch doubtless was regarded as a very peculiar man in his day, and had he lived in this generation he would certainly have likewise been regarded as peculiar, for was he not one of those strange men who believed in a literal coming of the Lord; and did he not prophesy concerning the matter?

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that

are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

At all times the mental balance of prophets has been regarded with considerable suspicion by a scoffing and unbelieving world, particularly any who have dared to predict anything concerning a coming Saviour, who will execute judgment. Faithful men of God, who have dared to speak of the wickedness and corruption by which they were surrounded, have always brought upon themselves the animosity and hatred of the lovers of the world. Think of the ridicule which would be hurled at Noah for building a ship inland, with no prospect of ever floating it, except a promise of a flood, which he had probably received in a dream. How his unbelieving neighbours would whisper to each other of the unfortunate delusion which had taken possession of their hitherto respected neighbour.

A Faithless Generation.

How much the men of to-day resemble those antediluvians. Messages of warning concerning the second coming of Jesus Christ are resounding far and wide. Evidences that we are now living in the last days are being multiplied on every hand. Every prophetic period has run out, and the most convincing Scriptural proof can be given that we are living in the last of the last days, and all history attests the accuracy of the predictions of the men of God, who, under the inspiration of the Holy Spirit, wrote the prophecies. What further evidence do men require? Some say they want the evidences of their own senses. They say, we will wait and see, for "where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." Millions will wait until the heavens roll back and reveal the Judge of the world sitting in the clouds of heaven, with all the holy angels with Him. But to wait until that awful event takes place is only to court disaster; for that sight will impel those who are unprepared to meet the Lord to hide in the dens and in the rocks of the mountains, praying that these may fall on them, and hide them from the face of Him that sitteth on the throne,

and from the wrath of the Lamb. Rev. 6: 14-17.

The indifference of the professing Christian world to-day to the positive declarations of God's word is the most convincing testimony that men are not armed with the shield of faith. They have permitted false teachers to instil into their minds the Satanic element of doubt instead of the divine principle of faith, and, therefore, it is impossible for them to resist the darts of the enemy. When men cast away the Bible they have nothing in their possession which will produce faith, for faith cometh by hearing, and hearing by the word of God. The Scriptures teach that faith is an active principle, which is begotten in the heart of man by the mental assimilation of the word of God; and without this faith it is impossible to please God; therefore the doubt upon the authenticity and the inspiration of the Scriptures, which is so marked a feature of our day and generation, may be regarded as one of the principal contributing causes to the decay of religion. Other causes will be considered in our next issue.

Have you been Wanting a

COLLEGE EDUCATION?

Do You Want One Still? Then
READ OUR OFFER

We will give you a free scholarship of one year, including board, room, and tuition, in the AVONDALE SCHOOL FOR CHRISTIAN WORKERS,....

upon the condition that you secure for us a certain number of yearly subscriptions for the AUSTRALASIAN GOOD HEALTH, at 2/6 each.

The number of subscriptions required to entitle you to a scholarship in the Avondale School is 400. Should you fail to secure 400 subscriptions, 135 subscriptions will entitle you to one school term of three months.

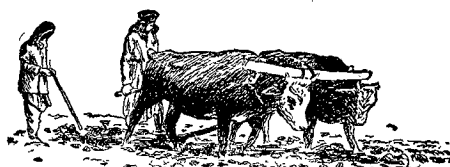
If you are interested in securing an education without financial expense to yourself, write us for

PARTICULARS AND INSTRUCTIONS.

We are making you an offer of great intrinsic value the acceptance of which will materially enhance your future usefulness whatever your field of labour. Write us at once, in order that you may begin work without delay.

Address:

AUSTRALASIAN GOOD HEALTH
Cooanbong, N. S. W.



WORLD-WIDE FIELD.

STRATFORD, NEW ZEALAND.

Since our last report, the church in New Plymouth has been built, and now stands completed. The total cost was about two hundred and fifty pounds. Most of this has been paid, and we expect the remainder will be soon.

We have provided all the requisites for a church school, which we expect to see organised immediately after Christmas.

As a result of the effort in New Plymouth there are eighteen Sabbath keepers; some of these are now too far away to regularly attend the meetings. We are waiting for the president of the conference to organise this church.

We extend our gratitude to those who by their means and prayers assisted in the erection of this memorial to the truth of God.

One week ago we moved to this town, which is thirty miles south of New Plymouth, and joined Brother Frank Lyndon and his family, who had moved here several weeks before. Without delay we pitched the meeting tent on a site close to the centre of the town. Our tent is a new one, with three centre poles, and seats about ninety persons. Anything but a good tent, well secured, would long since have been blown down in this town. We experience little else from the weather in this town but strong winds from Mount Egmont, which is close by, with torrents of rain and heavy hail storms.

Our series of meetings began on the 13th ult., and we were encouraged by seeing the tent well filled with interested listeners. We held our second meeting in a real "Taranaki" rain storm, yet under such unfavourable conditions the tent was again half full of interested faces, some of those present having walked over two miles to be present. There are many evidences in this place which lead us to expect a good and successful mission in this town. We are sure

the Lord led us here, and that there are some souls waiting to lay hold of this precious truth. We request those who read these few lines to remember this place and its people at the throne of grace.—*C. A. Paap.*

THE WORK IN FIJI.

Fiji with its eighty inhabited islands presents an interesting field for missionary effort. Not only for Fijians is it an important centre, but as there are so many Polynesians here, it is sure to become an important training centre. The Lord has signally helped in getting the work established among the natives of this group, and we believe that God will choose young men from among our natives who can be entrusted with the work in the regions beyond Fiji. It has been decided that we should have a good training-school in Fiji to work toward this end. We hope to enlist the sympathy of our brethren who are far away in behalf of our work here.

Not far west are many millions in terrible darkness. Some are in abject heathenism, and we must carry the gospel of Christ to them, and warn them of the events just before us in the closing up of earth's history. We all feel anxious here to see the work advance, and we hope that some whose interest is aroused will aid us in doing so. To start this school we will need some means to build some good native buildings and a comfortable home for a teacher. We ought to have three hundred pounds to start this school. I believe that amount could not be better expended in any other work. Who will help us? We ask your prayers in our behalf that we may have wisdom, and that God will sustain us in health. We ask in behalf of the cause here, that you will assist by some of the means God has been pleased to place in your hands.

There are many points of interest concerning the work in different islands of the Fiji group where the truth has entered and where souls have accepted it, which we must leave for future reports.—*J. E. Fulton, Suva Vau, Fiji.*

Notes.

For every person in China who has a Bible, there are about two thousand who have none; for every person who has a New Testament, there are two hundred and fifty who have none; for every person who has a single copy of the Gospels, or other small portion of Scripture, there are forty who have none.—*Selected.*

Pastor G. A. Irwin left Newcastle (N. S. W.), Dec. 1, by the S. S. "Guthrie," on an extensive tour through Malaysia, in the interests of the missionary efforts which are being entered upon in that needy field. En route he will visit Samarai, Port Moresby, Batavia, Singapore, Manila, and Hong Kong, from whence he will take an American line for San Francisco in order to attend the General Conference of Seventh-day Adventists, which is appointed to meet at Washington, D. C., in May next.

In some parts of China Buddhism is showing a marked decline. Many fine temples are being allowed to fall into decay, and some are even being pulled to pieces by the residents, who are using the materials thus obtained for their own houses.

The gospel is making many changes in that country, and the people are showing a better disposition to listen to the missionaries than was the case four or five years ago.

One of the early Moravian missionaries to South Africa started a school among the Bushmen. When the Dutch Government found that his converts were learning to read and write and to lead intelligent Christian lives, they sent the missionary home. But every day of his life for over forty years he prayed for his beloved Bushmen, and was at last found, like Livingstone, dead upon his knees. But his prayers were answered; for when the Moravian Church resumed the work half a century afterward, they found some faithful converts of the pioneer missionary.—*Via Christi.*

HOME AND HEALTH

ART THOU IN HEALTH, MY
BROTHER?—No. 3.

BY A. W. SEMMENS.

In previous articles we found the primary cause of sickness was sin; that wherever sin was manifest it worked itself out finally in disease and death. We also learned that the definition of sin was violation of law. God has written His law on every nerve and muscle of the human body, and the "law of God is perfect." Ps. 19: 7. So, then, every portion of the body must have been perfect; no piece of machinery that has ever been invented can surpass the delicate mechanism of the human body.

The Creator designed that the body should be His temple, or dwelling place. "Know ye not that ye are the temple of God? For the temple of God is holy, which temple ye are." Sin now events this from being wholly the case. When a man is born again and renewed by the grace of God in the inner man, and consents to be the temple of God, then He says, "I will dwell in them and walk in them." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We are to put on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof. It is in the flesh that disease manifests itself. The Lord tells us that we must cleanse ourselves from all filthiness of the flesh. He has left us something to do. He does not come in person, or send angels to wash and cleanse our bodies, or cook our food, or feed us with it, but He expects every individual to use the intelligence that is given him—"common sense" we often call it. Co-operate with heavenly intelligences in seeking for wisdom, and searching for her as for hid treasure. "Then shalt thou understand the fear of the Lord, and find knowledge of God, for the Lord giveth wisdom, and out of His mouth cometh knowledge and understanding." He again states,

"Where-with-all shall a young man cleanse his way? by taking heed thereto according to Thy word." Here, then, is the beginning of wisdom: "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Listen: "He sent forth His word and healed them;" that is, He has sent instruction in regard to the care of the body as well as the soul, because the one affects the other, so the body must have the most careful consideration in order that the mind shall render to God the most effective service. The Lord says, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye." All Scripture is given by inspiration, that is, God breathed, and it is profitable for correction and instruction in right doing. To the Bible, then, as our infallible teacher, we must go. The word of God does not go into all the details, but lays down certain principles, which, if we will follow, will lead us to the goal of health. God says, "My son, attend to My words, incline thine ear unto My sayings, let them not depart from thine eyes, keep them in the midst of thine heart, for they are life unto those who find them and health [margin, medicine] to all their flesh." Then if we will study the word of God, and "not lean on our own understanding," "for it is not in man that walketh to direct his steps, for the steps of a good man are ordered of the Lord." "If ye will diligently hearken to the voice of the Lord our God, and will do that which is right in His sight, and will give ear to His commandments, and keep all His statutes, I will put none of those diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee."

These, dear readers, are plain facts from the highest authority in heaven or earth, and shall "we stand in awe and sin not?" What a different state of affairs there would be in our world to-day if every human being would take God at His word, and remember that when God speaks, it is so.

There is power in that voice to "make the lame man leap as the hart," to open the eyes of the blind, to restore the withered arm. That is just as true to-day as it was eighteen hundred years ago. Obedience to His just requirements is the price. "Beware of Him and obey His voice, but if thou shalt indeed obey His voice, and do all that I speak, I will take sickness away from the midst of thee." The Lord says, "He is even touched with the feelings of our infirmities." How dear we must be to Him, "even as the apple of His eye." Health is all around us, but we fail to utilise or appreciate the divine blessings sent in the air, sunshine, and pure food. We too often live upon the husks, and throw away "the finest of the wheat" through lack of knowledge.

In this series we shall try to bring before the reader those things which are inimical to sound health.

DIAMOND KNIFE POLISHER.
Puts a mirror like finish on any steel knife in one minute, no matter how discoloured. The thing for cleaning knives, forks, squares, saws and all tools. A boon to every housekeeper. No more black soiled hands. Cheapest Knife Cleaner in the World. Price 1/6. Posted, 1/8. Stamps 2d. extra.

DIAMOND KNIFE SHARPENER
Puts a razor like edge on the dullest knife in ten seconds. Supersedes the old Steel. Only Sharpener upon which bevelled edged bread knives can be sharpened. Will last for years. Price 2/3. Posted, 2/5. Stamps 2d. extra.

DIAMOND SHEARS & SCISSORS SHARPENER
The Only Perfect Remedy for dull shears. Sharpens any size shears or scissors in ten seconds. For Barbers, Tailors, Dressmakers and every Woman in the land.

Price 2/3. Posted, 2/5. Stamps 2d. extra.
For 5/6, stamps 6/- will send above 3 useful little tools. post free. Agents wanted. Mention this paper
UNIVERSAL SUPPLY CO., 460 GEORGE-ST., SYDNEY, N.S.W.

USE
PEARSON'S SOAP
FOR SCRUBBING & CLEANING



CHILDREN'S ... CORNER ...

TO HIS GLORY.

BY W. R. CARSWELL.

1 Cor. 10:31.

I'll ask you to join in a temperance song,
It may not be great, and it may not be long,
But it bears a truth that will last through the years,
And if men receive it will dry many tears.

"Whether therefore ye eat or drink," says the word,
"Destroy not the temple" in which dwells the Lord.
"Whatever ye do," be sure it is done
To the glory of God, who in love gave His Son.

I ask you not only to sing this, but do,
For 'tis a commandment that's given to you,
It takes in the life, doth the motives behold,
And obeyed, will produce in each heart the pure gold.

Your body, remember, was never your own,
'Twas purchased by Jesus to be His alone;
Then do not despise it, and never defile,
For that means destruction to you in a while.

Eat that which is good, and be moderate too;
Abstain from the poisons, or yet you will rue;
Do all to His praise till your course has been run,
Then hear from the Master the welcome "Well done."

DOING THINGS WELL.

"There!" said Harry, throwing down the shoe brush, "that'll do. My shoes don't look very bright, but no matter. Who cares?"

"Whatever is worth doing, at all is worth doing well," said his father.

Harry blushed while his father continued: "My boy, your shoes look bad. Pick up the brush and make your shoes shine; when you have finished, come in."

As soon as Harry appeared with his well-polished shoes, his father said: "I have a little story to tell you. I once knew a poor

boy whose mother taught him the proverb which I repeated to you a few minutes ago. This boy went out to serve in a gentleman's family, and he took pains to do everything well, no matter how unimportant it seemed. His employer was pleased, and took him into his shop. He did his work well there, and when sent on errands he went quickly and was soon back in his place. So he advanced from step to step until he became clerk and then a partner in the business. He is now a rich man, and is anxious that his son Harry should practise the rule that made him prosper.

"Why, papa, were you a poor boy once?" asked Harry.

"Yes, my son, so poor that I had to go out to service, and black boots and wait at a table and do any service that was required of me. By doing things well I was soon trusted with more important ones."—*Our Boys and Girls.*

BE COURTEOUS.

Not long ago I attended church service in a city not far distant. I was a stranger to most of those present, but I shall not soon forget a young boy who sat near me. When the hymn was given out, he found it each time, and gracefully handed me his book. He was not tall enough to share it with me, so he gave it wholly for my use. As I took the book, I could but think, Here is a boy who is courteous; he has been well trained by a careful mother, who has taught him to be kind to strangers. His earnest face has often been in my thoughts since then, and my prayer is, "God bless him;" and as he grows in years, may he not forget to remember others, and seek to make them happy.

When a young girl, I was standing one afternoon with a group of young friends at the forks of a road, when a stranger rode up, and being undecided which road to take, asked the way. One girl gave him a pert answer, which would have misled him had he followed her direction. A quiet, plain-looking girl then stepped out from the group, and answered his question. With a smile he thanked her, and said, as he turned and rode away, "You

reflect credit upon your mother and on your home training." This incident made a deep impression on my mind, and led me to ask myself whether my conduct to others was such as to bring honour or dishonour upon my own dear mother; would people judge of my home training by my manners abroad? Have you ever thought of this? If you are rude and boisterous on the street, will it be said, "She has been brought up in a refined home"? "That boy has been gently trained?" Sometimes young people do not follow their good teaching; they get into bad company, and say and do things that they would be ashamed to let their parents know. Mother is not to blame for their rudeness, but some will condemn her, and she will have to bear the penalty of their ill-behaviour.—*Selected.*

A LESSON IN GIVING.

Nannie had a bright silver five shilling piece given her. She asked her papa to change it into sixpences.

"What is that for, dear?" he asked.

"So I can get the Lord's part out of it."

And when she got the smaller coins, she laid out one of the ten.

"There," she said, "I will keep that until Sabbath."

And when Sabbath came, she went to the box of offerings in the church and dropped in two sixpences.

"Why, said her father, as he heard the last one jingle in, "I thought you gave one-tenth to the Lord."

"I said one-tenth belongs to Him, and I can't give Him what is His own. So if I give Him anything, I have to give Him what is mine."—*Selected.*

"Ability never amounts to much until it acquires two more letters—stability."

PRINTING OUTFIT for 1/6

Post Free Everywhere. Hundreds Sold.

A fine little set of solid Rubber type, about 70 letters with ink, holder, tweezers, pad, instructions, &c., complete. With it you can print cards, envelopes, names, tickets, &c. Useful in many ways. A fine present for boy or girl, causing endless amusement and instruction. Sent post free to any address. This is a Christmas bargain. Send postal note to SPECIALTY PRESS, 288 Lonsdale St., Melbourne.

AUSTRALASIAN SIGNS OF THE TIMES

And THE BIBLE ECHO.

We send out no papers that have not been ordered, if persons receive the AUSTRALASIAN SIGNS OF THE TIMES without ordering, it is sent to them by some friend and they will not be called upon to pay.

We hear sometimes of subscribers not getting their papers. We shall take pleasure in promptly rectifying all such mistakes if you will call our attention to them.

PRICE, payable in advance:

For two months, post free in the Commonwealth, 4/6
 „ Six months, post free in the Commonwealth, 2/6
 „ Three months, post free in the Commonwealth, 1/6
 Five or more copies to one or five addresses, post free in the Commonwealth, 12 months, each 4/-
 Twelve or more copies to one or twelve addresses, post free in the Commonwealth, 12 months, each 3/6

Prices to New Zealand.

For twelve months, post free ... 6/6
 For six months, post free ... 3/6
 For three months, post free ... 2/-
 Five or more copies, 12 months ... each 4/6
 Twelve or more copies, 12 months ... each 3/6

All to be sent to one address.

To other countries in the Postal Union ... 8/6
 SINGLE COPIES, postage extra ... 1d.

All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

Address ECHO PUBLISHING Co., North Fitzroy, Victoria, Australia.

The State Board of Agriculture of Ohio asserts that the wheat crop of that country is smaller than any previous crop during the last twenty-five years.

The largest pier in New York harbour, together with immense quantities of valuable merchandise, four large steamships, and two lighters have been destroyed by fire. So rapidly did the flames spread that the crews of the vessels which were lying alongside the burning piers were compelled to jump overboard into the water in order to save their lives.

An interesting comparative table has been published, showing how the chief maritime powers of the world have, during the last ten years, increased their annual naval expenditure. Since 1894 the naval estimates of the powers have increased in the following proportion:—

France	26.13 per cent. increase
England	88
Russia	99
Germany	148
United States	185

A hundred deaths have been caused in New York by the drinking of poisonous imitations of whisky. A preliminary analysis of the whisky seized has disclosed the presence of several irritant poisons, any one of which would certainly cause a painful death. Wood alcohol is the predominant material. The Government inspectors searched the entire district without finding a single bottle of whisky which had ever seen a distillery; the stuff sold as whisky would not cost 16s. a barrel.

THE OLDEST CODE OF LAWS IN THE WORLD.

One year ago a French expedition, which has been exploring at Susa for years, disinterred a monument which is described by Assyriologists as one of the most important monuments in the history of the human race. This monument consists of a block of black diorite, nearly eight feet high, found in pieces, but readily rejoined. It contains on the obverse a very interesting representation of the King Hammurabi, king of Babylon, who reigned B.C. 2285-2242, receiving his laws from the seated sun-god Samas, "the judge of heaven and earth." Then follow, on the obverse, sixteen columns of writing with 1114 lines. On the reverse side are twenty-eight columns, with more than 2,500 lines of inscription.

These inscriptions are descriptive of the titles of King Hammurabi, his glory, his care for his subjects, his veneration of his gods, his territory, and many other interesting things. But what makes this monument of surpassing interest is the fact that it contains the code of Hammurabi, which is described by Mr. C. H. W. Johns, lecturer in Assyriology, Queen's College, Cambridge, as the oldest code of laws in the world. This code of laws is most comprehensive, providing penalties for all kinds of crimes, laws relating to property, to deceased estates, to rents, freight rates, wrecks, collisions, marriage, debts, breaches of contracts, drunkenness, leases of land and houses, and includes the rates of wages which were to be paid to boatmen, reapers, threshers, herdsmen, labourers, artisans, brickmakers, tailors, stone cutters, milkmen, carpenters. Dr. H. Winckler refers to the unearthing of this monument as "the most important Babylonian record which has thus far been brought to light."

SUBSCRIPTIONS RECEIVED.

Under this heading we will give a list of single cash subscriptions to the "Australasian Signs of the Times." When sending money, if your name, and the date when your subscription expires, does not appear within a reasonable time, please write to this office.

Mr. J. MacDonald, Heathcote, 14/-(3 copies), December 25, 1905. Mrs. T. Daisley, Mosman, N.S.W., 2/6, May 8, 1905. Mrs. S. Hubbard, Bourke's Flat, 2/6, April 4, 1905. Mrs. M. J. McCarthy, Foxton, N.Z., 6/6, May 15, 1905. Mr. W. Gray, Eugowra, N.S.W., 4/5, November 27, 1905. Mrs. Doyle, Warrandyte, 1/6, February 21, 1905. Mr. G. Ireland, Mt. Morgan, Q., 1/6, Feb. 14, 1905. Miss Evans, Yonnie, N.S.W., 1/6, February 21, 1905. Mrs. Wright,

Upper Huon, Tas., 5/6, "Signs" and "Good Health," Nov. 6, 1905. Mr. W. Jarrad, Millicent, S.A., 5/6, "Signs" and "Good Health," November 27, 1905. Mrs. F. P. Brown, Rylstone, N.S.W., 2/5, May 22, 1905.

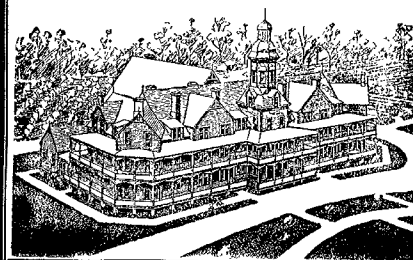
"THE VERY WORDS HER SOUL WAS LONGING FOR."

The following extract from a letter just received from one of our workers illustrates how the "Signs of the Times" is appreciated by those who have the opportunity of reading it each week:—

"For about six or eight years I have been taking four copies of the 'Australasian Signs of the Times' every week. Circumstances are such that I am unable to go out and sell them, so I send them by post to different people in and around the district. I received a letter from a lady to let me know how much she liked the paper. Another lady of influence told me that while on her way to an important meeting she felt very depressed, as if everything had been taken away from her, and she did not know how to address the meeting. Just then she remembered that she had taken a copy of the 'Signs' with her, and she began reading. She said how delighted she was to find that they were the very words her soul was longing for. She felt so very much encouraged and built up. She told them at the meeting what had happened, and thanked me for sending her the paper."

Dear reader, have you not friends to whom you could send copies of the "Signs of the Times," who would receive similar benefit?

The SYDNEY SANITARIUM



A HYDROPATHIC INSTITUTE.

Gives special attention to the treatment of

Rheumatism, Gout, Paralysis, Bright's Disease, Diabetes, Dyspepsia, Diseases of the Nervous System, Diseases of Women, etc.

The Remedies Principally relied on are Water, Massage, Electricity, Etc.

The aim of the Sanitarium is to cure the patient, and not merely to remove a few disagreeable symptoms. It furnishes a place where the sick may receive medical treatment by rational methods.

CORRESPONDENCE IS INVITED.

SYDNEY SANITARIUM
 WAHROONGA (NEAR SYDNEY) N.S.W.

Printed and published by the ECHO PUBLISHING COMPANY, LTD., 14, 16, and 18 Best St., North Fitzroy, and registered as a newspaper in Victoria.

CHRISTMAS 1904

What shall we buy for presents this year? What shall *we* do to help make a happy Christmas? Quite a perplexing question that almost everyone is called to answer once a year when the festive season approaches.

In order to save you hours of anxious thought, and to enable you to secure really valuable and attractive gifts for your friends and loved ones, we are pleased to announce that we have an excellent supply of presents suitable for children, young people, and adults.

THE RIGHT KIND OF STORY BOOK ::

The House We Live In

By MRS. V. J. FARNSWORTH.

A book of comparisons, illustrations, and object lessons, especially adapted to the children, written in a familiar, simple, and attractive manner.

It teaches the unknown from the known; the purposes of the various organs of the body from the uses of the different parts of a house.

That children love the story is shown by their having called for almost 15,000 copies during a little more than a year of its publication. It is everywhere enjoyed and valued.

It contains 218 pages, is filled with original illustrations, and is bound with cloth back and board covers, 2/6 (postage 5d. extra).

Cloth (post free), 4/6.

A TREAT FOR THE CHILDREN :: :: ::

Christ Our Saviour

This is a little book which tells, in simple and direct language, the life of Christ our Saviour from His birth to ascension.

It is printed in large, clear type, and is finely illustrated with 28 full-page and 39 smaller illustrations, made especially for the book.

The Presentation Edition is bound in two colours of cloth. Title embossed in gold, bevelled edges, gilt top (post free), 6/6.

In fine English cloth, embossed in aluminium, plain edges (post free), 4/6.

In cloth back, board covers in colours (postage 7d. extra), 2/6.

THE SONGS OF ZION :: :: :: ::

Christ in Song

Is full of excellent selections of sacred pieces, containing over 400 pages in four departments.

1. *Invitation and Repentance.*
2. *Consecration and Praise.*
3. *Work and Trust.*
4. *Home and Heaven.*

Many happy hours would be assured to your musical friend by the possession of one of these unusually choice selections.

Bound in cloth, with music, 5½x7½ inches, 2/6 (postage 4d. extra).

Words only, bound in limp cloth, 5½x4½ inches, 6d. (postage 1d. extra).

A STOREHOUSE FOR THE CHRISTIAN :: ::

Power for Witnessing

By A. F. BALLENGER.

Over 200 pages, treating upon the work of the Holy Spirit, how it may be received, and what it accomplishes when it is received.

Mr. Ballenger is a man who talks and lives powerfully. His book is a powerful book. It tells of real power over sin—common every-day sin, as well as the out-broken kind.

It tells how all may have this power in every detail of daily life.

Substantially bound in cloth, 3/ (postage 4d. extra.)

EDUCATION

By MRS. F. G. WHITE.

WHAT IS EDUCATION? The following extract is the key thought of this splendid work:—

"Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than a perusal of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—*Education*.

This is one of the most valuable books ever published on this subject, and is an INVALUABLE AID AND GUIDE TO PARENTS, STUDENTS, AND TEACHERS ALIKE.

Attractively bound in cloth, 321 pages, size 8x6 (post-paid), 5/6.

ECHO PUBLISHING CO., Ltd., Nth. Fitzroy, Vic.

VICTORIAN TRACT SOCIETY,
Oxford Chambers, 473-481 Bourke St., Melbourne.

QUEENSLAND TRACT SOCIETY,
185 Edward Street, Brisbane.

SOUTH AUSTRALIAN TRACT SOCIETY,
93 Franklin Street, Adelaide.

WEST AUSTRALIAN TRACT SOCIETY,
245 William Street, Perth.

N. S. WALES TRACT SOCIETY,
80 Hunter Street, Sydney.

N. QUEENSLAND TRACT SOCIETY,
Eyre Street, Nth. Ward, Townsville.

TASMANIAN TRACT SOCIETY,
131 St. John Street, Launceston.

NEW ZEALAND TRACT SOCIETY,
37 Taranaki Street, Wellington.