

SIGNS OF THE TIMES

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ONE PENNY.

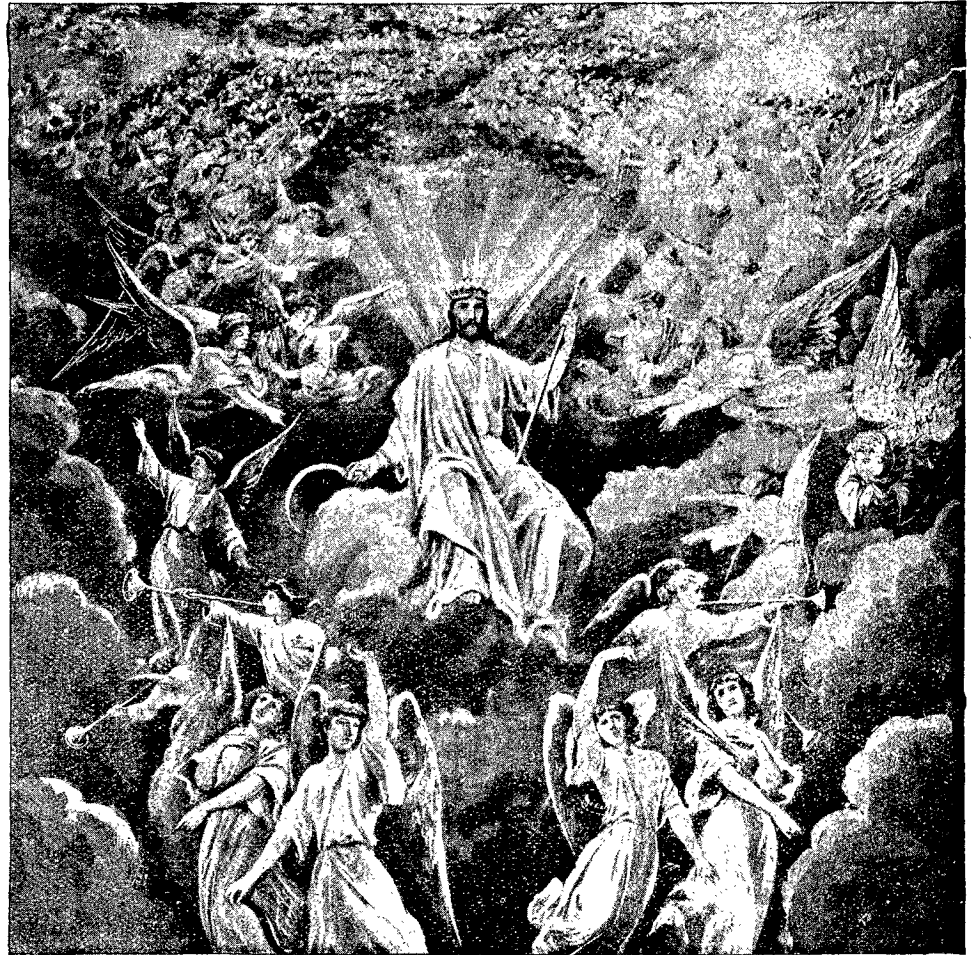
Our Opportunities.

The opportunities and privileges of another year have gone, never to return. How have we used them? Unseen by mortal eyes, heavenly beings have accurately recorded all our actions. Even every idle word spoken thoughtlessly or rashly has been registered in the books of heaven. Our inmost thoughts, hidden away in the deepest recesses of the mind, are all known to the Infinite Being who has created all things for His own glory. Nothing is sufficiently opaque to resist the intensity of the searchlight of God, unto whose canopy of light no man can approach.

Contemplation of the ineffable glories, the infinite power, the all-seeing providence of Jehovah, should fill us with awe and reverence. He knows the end from the beginning, and speaks of those things which are not as though they were. Nothing is too minute to escape His gaze, nothing too great for His comprehension. At the thunder of His voice the earth is shaken, and to His command all nature is obedient. In all the universe of God the rebellious creatures of this sin-cursed earth alone refuse to heed His commandments. Arrayed against the heavenly host is Satan and his legions. In which army have you enlisted? Under whose banner do you serve? Would it not be wise to first settle this question in the dawning of the year 1905 before entering upon its multifarious duties?

Who can tell what awaits us in the near future? The outlook before the world is not hopeful. The anger of the nations, held in check by unseen hands, is manifested by the eagerness which each displays to rival its neighbour in naval and military preparations for the time of conflict just before us.

In the commercial world, perplexity stamps itself upon the faces of buyer and seller. Uncertainty has taken hold of almost everything upon this mundane sphere, and "men's hearts are failing them for fear, and for looking after those things which are coming on the earth." Luke 21 : 26.



"Behold He cometh with clouds."

Amid the storm and tempest one thing, however, can be relied upon. No force can crush, no power can destroy, no upheaval can shake the foundations of righteousness and truth. "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

to "honour all men," which, of necessity, includes coloured men. How much honour do Australians, through the "White Australian policy," pay to coloured men? They cannot legitimately gain an entrance into this continent, and should a few of them be shipwrecked on our coasts they must be deported by the first available ship. How would Australians take such treatment were they to be placed in a similar position? Would they consider they were being honoured as men and equals?—Certainly not. They would expect the British Government to forcibly demand from the nation which dared to offer such an insult to British citizens a full and immediate reparation and apology. Because we have the power to insult the coloured races of men this does not give us the right to do so, and we must be prepared in the future to defend or relinquish this selfish policy when the power of the coloured men becomes effectively organised.

The Russian giant Machnow, who has been exhibiting in London, stands nine feet eight inches high, and weighs thirty-two stone.

The activity of Mt. Vesuvius continues. The desire of tourists to approach the crater, notwithstanding the danger, is so urgent that extra guards have been stationed to prevent their passage. Detonations from the volcano are heard a long distance.

Work has already commenced upon the Canadian Grand Trunk Pacific Railway, which will traverse the Dominion from the Atlantic to the Pacific, a distance of 3,715 miles. It is estimated this new line will cost between £12,000,000 and £15,000,000.

Severe earthquake shocks have been reported from many places during the last few days. In Wales the flow of the Llangollen River was interrupted by the disturbance of its bed, and the flood waters threatened to overwhelm the farm-houses on its banks.

The romantic story is told that when Maxim Gorky was imprisoned in the St. Peter and St. Paul fortress last month, Grand Duke Constantine "threatened to leave Russia with his wife and children forever if any harm were done to his protegee, whom he declared to be famous throughout the world as a glory of Russian letters." The threat caused his release. Constantine is the literary member of the house of Holstein-Gottorp, president of the Imperial Academy of Sciences, translator of Shakespeare into Russian, and author of several volumes of poems.

The repairs ordered by the Italian government last December on the basilica of St. Mark's Cathedral have begun. A closer examination has disclosed a greater weakness than was supposed to exist. The corner of the statue of St. Alipio is almost entirely disconnected from the main building, and leans at such an angle that the ancient sun-dial does not mark time correctly. The clock standing in the minaret is also displaced, and is not running. These defects will be righted, and those having in hand the work of restoration will strengthen the foundations, and straighten the walls of the edifice. This latter work will require some demolition, and the detachment of mosaics, but these can be easily replaced without damage.



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, MAY 22, 1905.

The Revelation of Jesus Christ.—No. 19.

The Third Trumpet.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Rev. 8: 10, 11.

While the "great mountain burning with fire" was destroying the naval power of Rome, "the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters." As we have already seen, "the great mountain burning with fire" is the prophetic symbol used to describe the ravages of the Vandals upon the naval power of Rome. But what is this next symbol, a great burning star falling upon the rivers and fountains of waters? History furnishes the answer.

The bold achievements of the terrible Genseric, king of the Vandals, were not carried to a successful issue by his prowess alone, his subtlety and cunning contributing in no small degree to his success. During the time he was engaged in building up his empire in Africa, the power of the Huns was increasing rapidly in the region of the Danube and the Volga. Genseric enticed Attila, king of the Huns, to make war upon Theodosius, emperor of the eastern division of the Roman Empire, who had sent troops to Sicily against Genseric. This strategic move on the part of the Vandal king compelled Theodosius to withdraw his troops from Sicily in order to defend Constantinople. Later on, Genseric was threatened with danger from another quarter. His eldest son had married a daughter of Theodoric, king of the Visigoths. Suspecting his daughter-in-law of conspiring to poison him, Genseric punished her by amputating her nose and ears, and in that deformed condition sent her to the court of her father at Toulouse. Burning with revenge Theodoric, backed up by his neighbours, prepared to make war upon the terrible Genseric. The Vandals were, therefore, in a difficult situation, for Rome was also determined to break their power. As in the former instance, when threatened with too many foes, Genseric again defeated the plans of his enemies by strategy. By "rich gifts and pressing solicitations" he succeeded by inflaming the ambition of Attila to induce him to invade Gaul. At the head of seven hundred thousand men the barbarian king commenced his memorable march of seven or eight hundred miles to the Rhine. From thence he entered Gaul and besieged Orleans. After overcoming this city, and just when the Huns were entering it, Aetius, the Roman general, and Theodoric, the king of the Visigoths, with an immense army, appeared in sight. Attila prudently resolved to beat a hasty retreat, preferring to meet his allied enemies on the plain of Chalons,

A Study of the War.

A remarkable study of the war and its problems, by M. Petrousskevitch, a well-known writer, appears in the "Paravo," a St. Petersburg weekly paper. M. Petrousskevitch boldly maintains that Russia's reverses are due to the restriction placed on the liberties of the nation, declaring that whatever the outcome of the struggle with Japan, Russia will win a victory for constitutionalism. He adds: "The war has glaringly revealed the cause of the evil, and has showed the hopeless condition to which a great nation may be brought by the deprivation of all freedom of thought, feeling, and action. The bureaucracy possessing all the strings of irresponsible power keeps the people under a tutelage, which has never attained such proportions, has never with such arbitrary methods flouted the law, and never made the country feel its power so painfully as during the past few years." Such out-spoken criticism would never have been possible under the Von Plehve regime. The newspapers which discuss the article have not a word in defence of bureaucracy, but they do not indorse the prospects of a constitution, the Sviet pointing out that Emperor Nicholas's manifesto formally declared his intention of upholding autocracy, and that Interior Minister Sviatopolk-Mirsky is pledged to the manifesto.—Springfield Republican.

Women Used for Ploughing.

Some of the Berber tribes of North Africa yoke their women to the plough with their oxen, and thus make them work in the field. Even aged grandmothers and great-grandmothers are treated in this manner, but they trudge along the furrow with amazing cheerfulness. They do not feel any degradation, because they have never been used to anything else. A Berber chieftain who was remonstrated with for putting his own aunt, a woman over ninety, to work in the fields, replied, calmly: "Women are bestowed by Allah for pleasure and profit. When they grow too old and ill-favoured to give pleasure we turn them to profit." This is the prevailing sentiment throughout North Africa, except with some of the Bedouin and Kabyle tribes, among whom there is a more chivalrous feeling toward women.—Selected.

Commenting on larrikinism in Sydney, a Melbourne religious journal sums up thus: "This type of youth, brutal and irreligious, is one of the hateful by-products of a materialistic civilisation. These represent the natural consequence of secularism in school and adult life." Surely the writer must have overlooked the fact that the scholars of the Sydney State schools receive religious instruction. As far as can be ascertained, there is no more larrikinism found in those States which do not teach religion in the State schools than in those which do. The reason for the growing depravity and immorality of the youth of the rising generation, which is characteristic of all countries, may be found in the lax discipline in the home, and the poor training which children as a general rule now receive. No amount of State religion or education will compensate for the failure of parents to do their duty in the home training.

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GENERAL ARTICLES

FROM OUR CONTRIBUTORS

He Prayed for Me.

By S. M. Cobb.

The day was gently fading in that distant land of yore,
The fishman's boat was anchored on that Galilean shore,
The shepherd's flocks were folded as the day drew to its close,
The peasant wandered homeward to rest in sweet repose.
The priests and Jewish rabbis who'd gathered 'neath the dome
Of that sacred stately temple, their way were wending home;
And the weary, worn disciples, who with Master all the day,
Had laboured hard for others, had found a place to stay.
Thus man and beast and nature reposed in peaceful rest,
As the silver beams of moonlight shone in the distant west;
But 'mid the evening stillness a form of kingly mien
Passed streets and lanes of city, and fields of vernal green,
To reach Mount Olivet's summit, to meet His Father there,
Where no curious ear could listen to His deep, effectual prayer.

'Twas there my blessed Saviour, in tones of tenderest love,
Sent up that great petition to the Father's throne above,
'I pray not for these only, who now My followers be,
But for those who in the future through their word believe on Me.'

I fancy now I see Him, His form is bending low,
In words of love and pity He speaks of human woe.
He prays, "O Heavenly Father, assist Thy Son to keep
Within the fold of mercy those wayward, wandering sheep."
He pleads a Father's mercy, and then while kneeling there,
Renews that precious promise, the sins of men to bear.
I see His visage changing as my sins were on Him laid,
And in tones of pitying tenderness, most earnestly He prayed,
Of sins and shameful failures, like mine that He should bear,
To win us wayward wanderers to His loving fold of care.
'Twas thus upon the mountain, in forest, field, and plain,
On Galilean waters, and in the Gethsemane,
The prayer of Christ my Saviour was offered up for me,
Through whose atoning merits I feel that I am free.

The Warfare Between Good and Evil.

By Mrs. E. G. White.

Satan is the originator of sin. In heaven he resolved to live to himself. He resolved to be leader. He determined to make himself a centre of influence. If he could not be the highest authority in heaven, he would be the highest authority in rebellion against the government of heaven. Head he would be, to control, not to be controlled.

When Satan made this choice, when he ceased to co-operate with God in His plans for the universal good, he became by his own choice the leader in rebellion, and his influence was exerted solely to injure God. When Satan refused to exert his influence on the side of truth, heaven must no longer be his home. He gathered with him in rebellion an army of angels who had swerved from their allegiance. With these sympathisers he was cast out of heaven.

Satan was dependent on God for his life. He resolved to ignore this dependence, but he could not destroy the fact. He could cease to be loyal and true,

cease to be the means of communicating hallowed influences, but he could never be the centre of influence.

Satan separated himself from God, and selfishness became the law of those who placed themselves under his leadership. He came to this earth and entered upon the work of conforming all things to himself. He sought in every way to deface the divine image in man, and to place his principles where the principles of heaven should be.

To a large degree Satan has succeeded in the execution of his plans. Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on Adam to sin. Thus at its very source human nature was corrupted. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin.

Satan has succeeded in turning the world from God. The blessings provided in God's love and mercy he has turned into a deadly curse. He has filled men with a craving for liquor and tobacco. This appetite, which has no foundation in nature, has destroyed its millions, yet it is indulged in by high and low, rich and poor. Too often those who are appointed to guard the interests of the people are under the power of this appetite.

Not only is the evil of intemperance allowed and sanctioned in Christian lands; the curse is carried to heathen nations; poor, unenlightened savages, ignorant of God, are taught to ask for liquor. So hardened have professing Christians become that they care not that the liquor curse is introduced into the dark regions of idolatry.

Satan wages an untiring warfare against the law of God. And so completely has he deceived men that his insinuations against this law are repeated from professedly Christian pulpits. Men, women, and children have been taught to believe them, and as a result, look at the world to-day. Satan is its god. Nations have become workers of iniquity. Evil has lifted up itself against good. Men say, it does not matter what God's law says; the laws of the nations must be obeyed. Despotic power shows itself strong. Man-made laws are climbing higher and still higher, to displace and make void the law of God, to take the consciences of men under their control, and defy God to His face. Satan is gathering the powers of evil, to give them back to a lawless world, under the solemn names of law and religion.

The world is nearing the time of its destruction. Every generation takes up some phase of evil in advance of the one which preceded it, moving onward in the march of impenitence and rebellion. Professing Christians are joining hands with the man of sin, to make void the law of God.

Soon the world is to be called to appear at the bar of God. John writes:—

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 11, 12.

The arm of Omnipotence alone can cleanse the earth from the evil which Satan has brought into it. This

He will do by destroying the world by fire, even as He destroyed the old world by a flood.

No man liveth to himself. Consciously or unconsciously he is influencing others, either for good or evil. If for evil, his influence accumulates evil; if for good, it strengthens good. Not only do those human beings who give themselves up to work evil breathe the deadly infection of the time preceding their time; they add to the deadly influence their own disease, to the injury of those who come after them. But when men are guided and controlled by the power of the Holy Spirit, there goes out from them an influence which is a savour of life unto life.

Judgment Scenes.

By G. E. Teasdale.

"Surely the Lord will do nothing, but He revealeth His secret unto His servants the prophets." Ainos 3 : 7.

In kindness to the human race He makes known to us His purposes concerning us. No great event has ever occurred without warning being given of its approach, and an appeal being made to the people to prepare for it. Noah, for over a century, warned the antediluvian world of its impending doom. Lot preached to the wicked Sodomites. Nineveh, by heeding the message of Jonah, averted a threatened destruction. John heralded the first advent of Christ.

In view of the promise quoted above, and a knowledge of His ways in times past, we know that such an important event as the judgment will not be allowed to take place without some warning being given, which will include a call to repentance and preparation. Such a warning was given prior to 1844, and is still being given to-day. At that time special attention was called to the book of Daniel and the book of Revelation. From prophecies in the eighth and ninth chapters of Daniel it was found that the cleansing of the sanctuary began in 1844. The news spread, it is said, to every mission station in the world. A great religious awakening followed. Attention was called to the judgment scene described in the seventh of Daniel.

"I beheld till the thrones were cast down [placed], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened." Verses 9, 10.

A Present Warning.

That the world would be warned of this event is foretold in the book of Revelation.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Chap. 14 : 6, 7.

Unlike the words of the apostle Paul, who reasoned with Felix of a judgment "to come," here is a message to be given which speaks of a judgment that "is come." This day is this prophecy fulfilled in our ears. The importance of the warning is indicated by its universality. It is to go "to every nation, and kindred, and tongue, and people."

"Fear God, and give glory to Him." Wherein have

we failed to render to Him that which is His due? The warning continues, "And worship Him that made heaven, and earth, and the sea, and the fountains of waters." His creatorship has been denied, and we have not feared to reject His claims upon us. The prediction has come true which says—

"For this they willingly are ignorant of, that by the word of God the heavens were [i. e., created] of old, and the earth standing out of the water and in the water." 2 Peter 3 : 5.

Evolutionary theories, discrediting the account of creation, as described in the book of Genesis, are now almost unanimously accepted and taught. Creation week is regarded as mythical, and the Sabbath, which was instituted at its close, as an everlasting memorial of the creative power of God's word, is well nigh forgotten in the church. Another day, which has no reference to creation, has been allowed to take its place. The claims of the fourth commandment, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it," are denied. The call is definite. "Worship Him that made heaven and earth." Says Finney, "Obedience is the highest kind of worship."

A determination to diligently observe God's law will certainly possess the man who realises that he is facing the most solemn event of his existence. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2 : 12. It is the standard to which we must endeavour, by the grace of God, to make our lives conform; for by it we shall be judged. "Fear God, and keep His commandments, for this is the whole duty of man."

The Angels.

Around the judgment throne are "ten thousand times ten thousand," and "thousand thousands" of angels. These heavenly beings since the fall are engaged in ministering to those persons who have manifested a desire to obtain eternal life. Heb. 1 : 14. They are now called upon to witness concerning the faithfulness, or unfaithfulness, of those whom they have attended. Says the wise man—

"Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error."

They are silent auditors to every conversation, and witnesses of every act. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

When the sinner repents, they are the bearers of the good news to the courts above. "There is joy in the presence of the angels of God over one sinner that repenteth." There will be no mis-carriage of justice in that court. No opportunity for the wicked to bribe the Judge or witnesses; no risk of a righteous one being overlooked, it matters not how obscure he may be. "Shall not the Judge of all the earth do right?"

"O sinner! What an Advocate hast thou!"

Secure His services ere it be too late. He offers them to thee. Thy heart is all He asks as His retaining fee. He will plead thy cause, for it is His. Success is certain. The Father cannot deny Him. Make Him thy hope.



THE SECOND COMING OF CHRIST

BY ROBERT HARE.



"I Will Come Again."—No. 1

Of all the exceeding great and precious promises given in the word of God there is none that means more to the homeward bound pilgrim at the present time than that spoken by the Man of Nazareth: "I will come again."

Down over the hill-tops of history and across the valleys of pain the echoes of that promise have ever fallen sweet as the vesper chimes, and cheering as the breath of springtime when the winter is done. Courage and inspiration have been given to the hand of the toiling ones through its power, and from its heavenly radiance light has flashed across the weary path that leads down the dark valley till Jesus comes.

To the tear-dimmed eyes that look for the Redeemer, that coming means tears all wiped away! To the heart bowed long under its sorrow it means fulness of joy forever more. To the tired soul, spent with its long vigil, it means rest in the joy of its Lord. And to the pilgrim, friendless and alone, it means home and inheritance forever. Next to the marvellous promise, "They shall see His face," the promise, "I will come again," means most to the child of God to-day.

Prophetic Epochs

In human history there are many great epochs round which ordinary events arrange themselves like satellites round some mighty sun. But in prophetic history there are but two such epochs, and round these all other events gather, and from them borrow their glory. The first and second advent of Jesus Christ form the two great prophetic hill-tops from which all other prophetic landmarks measure.

To the ancient church the prophets wrote of the first advent. The woman's Seed, the star out of Jacob, and Daniel's measuring line of seventy weeks, were all messages that pointed onward to the time when the Messiah would be revealed, while the announcement made by the angelic host to the Judean shepherds, and the call of the Wise Men from the East, left the Jewish church without excuse. A thousand prophetic fingers pointed to the first advent as the great hill-top of ancient history, but the church was in darkness, so did not prepare for that great decisive point. When the Messiah appeared He found them in darkness, for the God-given light had been disregarded. In the deepness of that darkness the glory of that ancient church disappeared forever.

Both before and after the first advent the prophets spoke of the glory that would attend the second appearing of the Lord from heaven. Enoch, the seventh from Adam prophesied of the time when the Lord would come with His holy ones to "execute judgment." But Enoch spent over 200 years of his life with Adam. So the first

man who lost all heard the promise concerning the coming of the second Adam, who would regain all.

From the days of Enoch on down to the time of the Patmos seer, all the prophets pointed over the ages to that second great historic event, when the opening heavens would reveal the Son of God. Do not wonder, then, that longing eyes have grown dim in looking for that appearing, or that anxious hearts have ever waited for the revelation that must banish pain forever. The first promise made by God in Eden concerning the woman's Seed told of Christ's first coming, while the first prophecy ever made through inspired lips told of His second coming. Gen. 3:15; Jude 14, 15.

The Hope of His Coming.

Sixty-five times in his epistles Paul, the great prophetic apostle, tells of the second coming of the Lord from heaven. He sets it forth as the incentive to godliness and the development of all Christian character. That event was to him "the glorious appearing, and the 'blessed hope.'"

We expectantly wait for that for which we hope, and in this waiting we naturally prepare ourselves to receive that for which we hope. Hope thus becomes an active element in the mind that works with transforming and renewing power. So John writes, "When He shall appear we shall be like Him. . . . And every one that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.

Christ will not receive a people who are unprepared. This vile body, or rather, "the body of our humiliation," is to be changed and made like unto His glorious body, by the miracle-working power of Jehovah. But we must become like Him in character; and this can only be obtained in active, individual life. Hence the need of the purifying hope that must cleanse and purify the soul that waits expectantly for Him.

The church of present-day Christianity has largely lost this hope. Because of this she has failed to reach the standard that God requires. The corruptions that have marred church history in the past, and the lack of spiritual power at the present time, are due, in no small degree, to the absence of this inspiring hope. Darkness and lack of spiritual power must also mark the individual life that is separated from this "blessed hope."

Temptations are a file which rub off much of the rust of self-confidence.

The greatest truths are the simplest; so are the greatest men.

People seldom improve when they have no other model but themselves to copy after.

The Millennium.—No. 1.

By C. A. Paap.

This is a subject of vital importance, and one which, when correctly understood, helps materially in arriving at right conclusions in the study of many other doctrinal questions taught in the word of God.

The word "millennium" is not found in the Bible, but is a compound of two Latin words—mille and annus—which mean one thousand years. The common idea that the "millennium" is a time of righteousness and peace on this earth is not implied in the word itself, nor supported by the Bible.

Perhaps there is no better way of teaching the truth on this question than by grouping together the leading events which usher in the millennium and those events which mark its close. We will, therefore, call attention to six leading events, which, as a chain of circumstances, introduce the definite period of one thousand years mentioned in the twentieth chapter of Revelation. Taking them in the order in which they appear on the accompanying diagram.

1. "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years." Rev. 20 : 4.

This, it will be noticed, is the mention of the "first resurrection," and it is timed to take place at the beginning of the thousand years. This is the resurrection spoken of by the apostle Paul, when he says, "The dead in Christ shall rise first." Therefore the resurrection of the righteous dead marks the beginning of the millennium.

2. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4 : 16.

In this scripture the second advent is associated with the first resurrection, and so takes place at the same time; therefore, both these events take place at the beginning of the millennium.

3. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4 : 17.

Paul sees the people of God caught up from the earth into the clouds, and John the Revelator in vision beholding them a little later, says, "I heard a great voice of much people in heaven." Rev. 19 : 1. And Christ foretold this same time and event when, as recorded in John 14 : 1-3, He said, "I go to prepare a place for you, and . . . I will come again and receive you unto myself; that where I am, there ye may be also." This third event is associated with and takes place at the same time as the first resurrection and second advent. And, therefore, these three events take place at the beginning of the millennium.

4. "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried." Jer. 25 : 30-33.

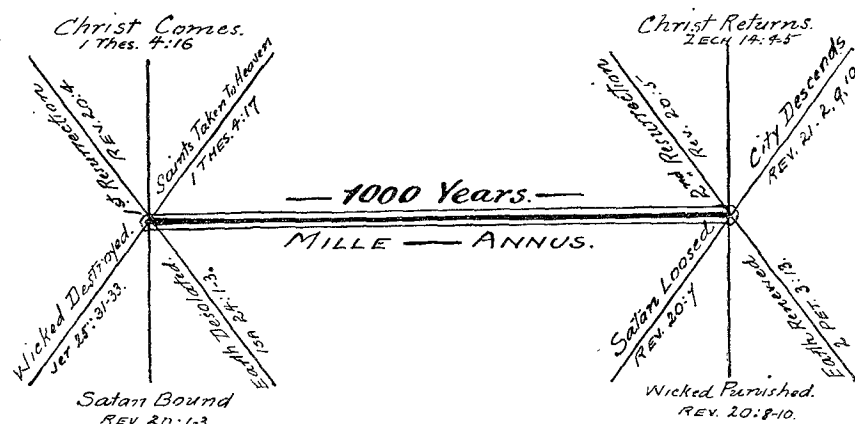
The reason why there will be no one to lament, gather, nor bury the wicked is quite apparent, for with all the people of God gone home to live and reign with

Christ 1,000 years, and all the wicked dead, there is no one left alive on the earth to shed tears and dig graves. And this event takes place at the same time the first three do. Therefore, it also takes place at the beginning of the millennium.

5. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand." Rev. 20 : 1-3.

"And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." A brief review of the foregoing events will throw light on these statements. This claim by which Satan is bound is a chain of circumstances, for with all the wicked dead, and all the righteous in heaven, Satan, by force of his surroundings, can truly be spoken of as bound; he has nothing to do; no one on whom to practise his cunning and deceptions, and so for 1,000 years he roams over the broken surface of the earth, strewn with the bodies of the wicked dead. This event, with the others, takes place at the beginning of the millennium.

6. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isa. 24 : 1-3.



"The whole land shall be spoiled and emptied at the presence of the Lord." Jer. 4 : 19-27.

Thus the Scriptures picture the earth during the millennium as lying desolate, the wicked all dead, the righteous in heaven, and Satan bound in this bottomless pit,—a doleful picture indeed!

What a contrast this is to the idea so commonly taught in the religious world regarding the millennium. Disaster upon disaster will be experienced instead of peace and safety, peace and safety. Those who wait till that time to accept the Lord and His salvation will have waited too long. They who look to that time for the reign of Christ on earth as a temporal King will look for something which will never take place. If the Jews are taught to look for a Messiah to come and reign over them at that time, they will be eternally disappointed, and so will all who fasten their faith to such unscriptural doctrines of men.

The aim of education should be to teach us rather how to think than what to think.

If we only knew how little some enjoy the riches they possess, there would not be so much envy in the world.



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, JANUARY 2, 1905.

The Revelation of Jesus Christ.—No. 7.

The last book of the Bible, miscalled by the translators "The Revelation of St. John the Divine," but which, as may be seen in the opening sentence of the book itself, is "The Revelation of Jesus Christ," has been fitly described as a "panorama of the glory of Christ." For obvious reasons this book has been placed at the end of the Bible. In Genesis, the first book of the Bible, we have a graphic description of the fall of man, followed by his exclusion from Paradise and the tree of life, and the introduction of the curse because of sin. In the concluding chapter of the Revelation, the last book, is presented a view of man's restoration to Paradise and the tree of life, and the abolishment of the curse. In Genesis we read of man being overcome by Satan. In the Revelation we find Satan brought to nought, and cast into the lake of fire. In Genesis is given the first promise of a Saviour. In the Revelation the most beautiful imagery is used to describe the final triumph of the Saviour and the glory of His completed work. This sublime book opens before the mind vistas of the glories of the unseen world in language which no pen held by merely human hands could trace.

Strange as it may appear, there are large numbers of people, who never give any study to this wonderful book. Notwithstanding its title, which is indicative of its character, there are many religious teachers who regard the book of Revelation as a "sealed book." John was distinctly instructed to "seal not the sayings of the prophecy of this book." Rev. 22:10. It was given to Jesus Christ by God "to show unto His servants things which must, shortly come to pass." Rev. 1:1. Little attention is given to the book of Revelation in the churches, yet listen to what Jesus Christ, Himself says concerning it:—

"I Jesus have sent Mine angel to testify unto you these things IN THE CHURCHES." Rev. 22:16.

So subtle are the insinuations of the great deceiver that he has caused the church to neglect that very portion of Scripture which Christ regards of sufficient importance to commission a special angel to testify in the churches. In this book so much is said concerning the final overthrow of Satan that we may be quite sure the enemy of all truth, "that old serpent, called the devil, and Satan, which deceiveth the whole world" (Rev. 12:9), would do all in his power to lead men, to reject it.

As early as 386 A.D., Cyril, of Jerusalem, in enumerating the New Testament Scriptures to be read privately, as well as publicly, omitted the Apocalypse. Judging by the manner in which this, the most sublime book of the New Testament, is treated to-day in many churches, it would seem the influence of Cyril of Jerusalem, in this respect at least, had not quite vanished.

We may, however, feel the utmost confidence in a scripture, the Author of which is declared by Jesus Christ to be God Himself.

It is not our purpose in this series of articles to give an exhaustive interpretation of the book of Revelation, verse by verse. To attempt such in the limited space which we can devote to it would, perhaps, be unwise. Our articles will, as a general rule, deal suggestively with the leading topics which are presented in the book, leaving the reader to dig for himself further into the realm of truth. However, we shall always endeavour to treat each and every part of the various topics we shall consider as clearly as may be in the brief space at our disposal. We trust that the Spirit of God will enable us to make these things so plain that our readers may be able to obtain a well-defined and comprehensive grasp of the Apocalyptic Scriptures.

To those who enter upon the study of this prophecy a benediction is pronounced.

"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." Rev. 1:3.

A Book of Sevens.

The book of Revelation may be divided into seven principal parts. It is a book of sevens. There are seven churches, seven spirits of God, seven golden candlesticks, seven stars, seven seals, a Lamb with seven horns and seven eyes, seven trumpets, seven thunders, and seven last plagues. Seven is the number of perfection. For instance, the seven churches do not represent seven literal churches only, but the whole church. As we proceed in our study we shall find that the seven seals, the seven trumpets, and the seven last plagues are each a distinct and complete line of prophecy.

Concerning the use of numbers by the sacred writers, Auberlen observes:—

"The history of salvation is mysteriously governed by holy numbers. They are the scaffolding of the organic edifice. They are not merely outward indications of time, but indications of nature and essence." Not only nature, but history is based on numbers. Scripture and antiquity put numbers as the fundamental forms of things where we put ideas."

Writing on this interesting feature of the Apocalypse the Rev. A. R. Fausset says:—

"As number is the regulator of the relations and proportions of the natural world, so does it enter most frequently into the revelations of the Apocalypse; which sets forth the harmonies of the supernatural, the immediately divine."

It will be found, therefore, that the number seven is expressive of totality, or perfection, and in studying the book of Revelation this should not be lost sight of. The entire book is dedicated to the seven churches, but by comparing some expressions in the first chapter with one in the last, it will be seen that the prophecy is not restricted exclusively to the seven churches in Roman Asia. Compare Rev. 1:4, 11 with chap. 22:18. Furthermore, John saw seven golden candlesticks, in the midst of which he also saw the glorified Jesus, holding in His right hand seven stars. Christ revealed to him the mystery of the candlesticks and the stars. He said—

"The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." Rev. 1:20.

Did Christ walk only in the midst of the seven literal churches in Asia Minor whose names are given, and did He hold in His right hand only the seven ministers of

those seven churches? Nay! He has declared that He is present even where two or three may be gathered together in His name, and has He not also promised that His presence shall continue with the church till the end of the world?

We invite the reader to study carefully and prayerfully the thoughts of God as revealed to His people in this book as we shall endeavour in future issues to present them.

Remember.

By T. C. Olsen.

It is said of a Greek general that he knew every individual in Athens; and we read of a certain Roman orator who could spend a whole day at an auction, and at its close give from memory the names of all the articles sold, their prices, and the names of purchasers. Before the days of reporting in Parliament, a Mr. Woodfall would sit in the gallery of the Commons and listen to the speeches, afterward writing them out word for word from memory. Lord Macaulay once stated that if "Paradise Lost" were to be by some means destroyed, he could write out the whole of it.

Everyone to some extent is gifted with memory. Yet how hard it is for us to remember a simple command which our heavenly Father gives us: "REMEMBER the Sabbath day to keep it holy: . . . the seventh day is the Sabbath of the Lord thy God." Ex. 20:8-10.

The Lord has never forgotten His people: "He hath remembered His covenant for ever." Ps. 108:5. He asks, "Can a woman forget her sucking child? . . . Yea, they may forget, yet will I not forget thee." Speaking to His disciples of the Father's care for His created works, the Saviour said, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?" Matt. 6:26. And David, thinking of all his failures and the love of God, which "is broader than the measure of man's mind," declared, "He knoweth our frame; He remembereth that we are dust." Ps. 103:14.

Yet when God asks us to remember His precept our faculties fail us, and we forget that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day," and that therefore "the Lord blessed the Sabbath day and hallowed it." Ex. 20:11.

"Sin is the transgression of the law" (1 John 3:4); or in other words, transgression of the law is sin. When we break the Sabbath by doing our own will on the "hallowed" seventh day, we transgress the law and thereby commit sin. These sins the Lord will remember, as well as His mercies and His covenants, for He says, "They have deeply corrupted themselves, as in the days of Gibeah; therefore He will remember their iniquity," and then showing the end of those who persist in their iniquities, He adds, "He will visit their sins." Hosea 9:9.

Shall we not recall to our memory the Lord's fourth commandment, so that God will be able to remember our obedience and not our transgression?

What Famous Men Say About the Bible.

Every institution in which the studies carried on lead to a relaxed consideration of the word of God, must prove corrupting.—Luther.

All that I have taught of art, whatever I have written, whatever greatness there has been in any thought of mine, is simply due to the fact that when I was a child my mother daily read with me a part of the Bible, and made me learn a part of it by heart.—Ruskin.

In response to the query, "What do I owe to the Bible?" my short reply would be "Everything." My longer reply, to be sufficiently serious and comprehensive, would run to reams of paper. But if I am addressed as a man of letters, I will simply say that I owe my education as a writer more to the Bible than to any other hundred books that could be named.—Sir Edwin Arnold.

In the poorest cottage is one Book wherein for several thousands of years the spirit of man has found light and nourishment, and an interpreting response to whatever is deepest in him, wherein still to this day, for the eye that will look well, the mystery of existence reflects itself, if not resolved, yet revealed and prophetically emblemed, if not to the satisfying of the outward sense, yet to the opening of the inward sense, which is the far grander result.—Carlyle.

Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, has based that life-work largely upon the teachings of the Bible. You may look through the Bible, from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. We plead for a closer and wider, and deeper study of the Bible, so that our people may be in fact as well as theory "doers of the word, and not hearers only."—President Roosevelt.

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World-Wide Field

An Interesting City.

By A. W. George, M.D.

As one passes over the coast of the low mountain range which runs along the southern shore of the Sea of Marmora, there comes into view the beautiful snow-capped Olympus, a mountain rising seven thousand feet above the broad valley at our feet.

On the side of the mountain nature has levelled a wide terrace and watered it well with springs and rivulets. Here among acacia, cypress, and ancient sycamore trees is the city of Brussa, founded in 185 B.C. This city acquired no great importance until it became, nearly 600 years ago, the capital of Turkey. It now has a population of about 100,000, more than half of which is Greek and Armenian, although Turkish is the language spoken by all.

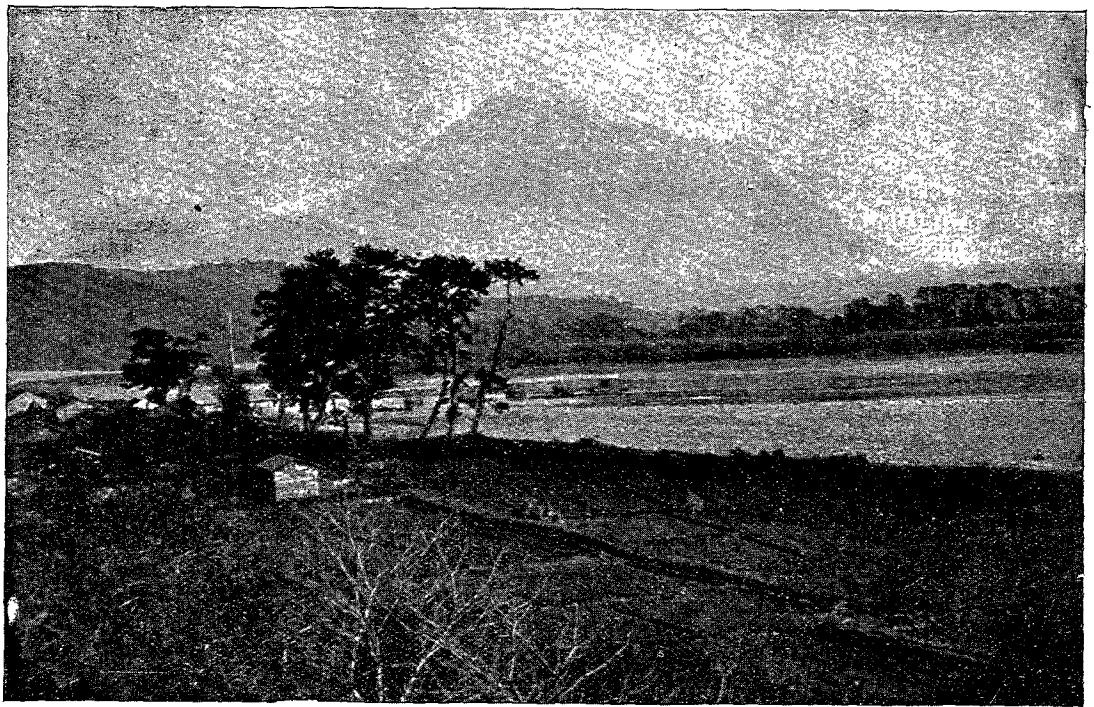
We may go a short distance up the mountain-side into the park, from which we get a good view of the city and of the plain beyond. The most striking feature of the view is the forest of white minarets. Nowhere are they so numerous as in Brussa. It is in the little balconies which encircle the minarets near their tops that the priests stand and call the people to prayers.

In the centre of the city is the "Big Mosque," curious for its roof of many little domes instead of the usual large one. If we go down to the mosque, remove our boots, and put on the slippers that are provided at the entrance, we may enter and walk about the carpeted floor, while the worshippers kneel or sit to read the Koran, or recite their prayers. The walls are richly decorated and covered with Arabic inscriptions, but there are no pictures. The Turks will not make "any likeness of anything that is in heaven above, or that is in the earth beneath." Consequently their architecture consists mainly of geometrical designs, relieved only by the characters of Arabic writing.

A visit to the Dervish temple is of interest. The Dervishes have many curious ceremonies which they ex-

ecute with an air of serious devotion; but to the visitors which gather round their arena they have the aspect of theatrical performers. The worship is a series of marchings and bowings and reciting prayers, and a lengthy reading from the gallery. Another interesting performance is the whirling march to a musical accompaniment by an orchestra. The worshippers, barefooted and clad in a white skirt, pass around the arena in a circle, while with arms extended, they spin around with great speed, causing their skirts to take the shape of cones. This performance continues for half an hour or more, when the dancers become exhausted and quietly retire.

Beyond the Big Mosque is the citadel, situated on an eminence overlooking the city. At one time the palace of the Sultan was here; but now all that remains of interest are the tombs of Othman I. and of his son, Orkhan. As we look through the window at the grave of the great Othman, our interest is renewed in a remark-



Fujiyama, Sacred Mountain of Japan.

able prophecy; and we remember that like Cyrus of old, this king was named by Inspiration long before he was born. The name given to him in Scripture, however, is not Othman, but Apollyon, or Destroyer. See Rev. 9: 11. And history shows that this name was well merited, as like a scourge he came upon the apostate church of the eastern Roman empire.

Japan.

Pastor F. W. Field writes from Ishinomaki:—

"We have had quite a hot summer in Japan this season. The thermometer never goes very high,—ninety to ninety-five degrees,—but the humidity makes the heat quite oppressive. We find that it is expensive to spend the summer at any of the regular resorts frequented by the missionaries, so until this season we have remained at Tokyo. But this summer we received a very kind invitation from a missionary acquaintance to spend a few weeks with her. We left Tokyo

the first of August, and will probably remain during the month. Our friend is very kind and unselfish, and we are having a pleasant time.

"Meanwhile, we are watching for opportunities to do what good we can, and are finding some. We already have had some interesting experiences. Last week I was asked to address an educational meeting at the conclusion of a summer school. I spoke on faith as the basis of education. I was asked to speak again the next evening, and talked on the relation between civilisation and morality of character.

"Yesterday I addressed a charitable society composed of ladies. I chose for my subject true benevolence, directing their minds to the benevolence of God in nature and in the plan of salvation. Then again in the evening I spoke before an association of students, on the true ideals of manhood, contrasting Alexander the Great and Abraham Lincoln, then presenting Christ as the perfect ideal. Especially at these meetings yesterday there was a good attendance of representative people, and I hope some good will result. Of course I spoke through an interpreter."

The Bible in the Frozen North.

At Norway House, on a certain occasion, says Mr. Egerton Young, missionary of the Canada Methodist Church there, a number of Indians came into my room, noiselessly, after their fashion, so that the room was filled with them before I knew it. When I became aware of their presence I asked whence they were. "From a journey of fourteen nights," they replied; for they reckon distance by the number of nights they are delayed to sleep. "We have got the Kessenaychen (the Great Book), but we don't understand it, although we can read it." I thought they were joking, for the Indians can not read unless some one has taught them, and I knew from their account they must live far away from any missionary; but I asked them: "From what missionary did you learn?" "We never saw a missionary nor a teacher." I took down from my shelf our Bible, printed in the beautiful syllabic character for the Cree language, and opened to Genesis; they read it with ease and correctness. I turned the pages, and they read in many places. I was amazed, and asked them again where they lived. They described it to me; it was far away, north of Hudson's Bay, hundreds of miles from any missionary. Their hunting grounds, it seems, adjoin those of some Christian Indians—they cover great distances in hunting—and, continued my visitors, "we visited your Indians and found that they had the Kessenaychen. We got them to read it, and then to teach it to us; and we were so pleased with it that we all learned to read it during the winter." Every soul in a village of three hundred population had thus actually learned to read the Bible without ever having seen any white teacher; and having providentially come into possession of some copies that happened to be in the hands of the Hudson's Bay Company's agent, these heathen Indians had journeyed through the snows fourteen nights' distance that to them might be given instruction in the Book they had thus learned to love.

The British and Foreign Bible Society is sending many copies of portions of the Scriptures to Korea. It has been found that many of these books do not get into the hands of the Koreans, but are purchased by Japanese soldiers in that country as a help in learning the language.—Universalist Leader.

Our List Increasing.

In response to our request for the co-operation of our readers to assist in the special effort now being put forth to increase the circulation of the "Signs of the Times," we are pleased to state that we are receiving many orders for papers from all parts of the field. We give below a list of some of those who have recently subscribed, and the number of copies taken:—

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Mr. W. R. Carswell	24

This shows that the "Signs" is being appreciated. We feel sure that the improvements which have been made in the paper will meet with the approval of our readers everywhere, and will result in a rapid increase in circulation. We mean to make our issues during 1905 the best we have ever had.

Are there not many others who would like to take part in this special campaign to enlarge the circulation of the "Signs"? Write to us for special reductions in club rates.

"SIGNS OF THE TIMES,"

North Fitzroy, Victoria.

A great religious revival is reported from Wales.

We have just received news of the safe arrival in England of Pastor E. W. Farnsworth and wife, who left Melbourne in March last for the old country via America. After spending some months in the United States visiting various conferences and attending many important meetings they sailed from New York for Liverpool in the "Celtic" on Oct. 28, and after a voyage of nine days reached their new field of labour. Within less than one hour of landing, Mr. Farnsworth was preaching to the church at Birkenhead; and after a stay of two days with the brethren at that place, they entrained for London. Pastor Farnsworth is now conducting a series of meetings at Southsea, a suburb of Portsmouth.

Children's Department

The Two Kinds of Sport.

" 'Tis a beautiful morning," a sportsman said;
 "The world looks so happy let's each take a gun,
 Go out and kill something for pastime and fun,
 And proudest be him who counts the most dead."

They blotted out lives that were happy and good:
 Blinded eyes, and broke wings that delighted to soar.
 They killed for mere pleasure, and crippled and tore
 Regardless of aught but the hunger for blood.

" 'Tis a beautiful morning," a sportsman cried
 Who carried a kodak instead of a gun:
 "The world looks so happy, so golden the sun,
 I'll slip to the woods where the wild things hide."

The deer that he "shot" never dreamed of his aim,
 The bird that he "caught" went on with her song.
 Peace followed his footsteps, not slaughter and wrong,
 Yet rich were his "trophies," and varied his "game."

—Calla Harcourt.



(ALL RIGHTS RESERVED.)

By the Author of "Uncle Ben's Cobblestones."

Chapter 1.



Think of the fern gullies

WELL, if you could only see it, boys and girls, I am sure you would agree with Uncle Ben that the view from this old green hill that I am sitting on must be one of the great Artist's best pictures.

Away to the north is the Dividing Range, blue with distance; nearer, the hills show their dark green clothing of stately gum trees, with here and there a little spot of bright green, where some humble farmer has cleared his land "for action."

What peaceful little homes they must be to be sure, and what a fine time the farmers' little boys and girls must have all the day long! Think of the fern gullies to play hide and seek in, the grand old trees from the

tops of which the jackasses shout out their merry peals of laughter, and the magpies their wild Australian notes.

And then, on moonlight nights, what fun to see the 'possums scampering from limb to limb, or running up the tall trees with the greatest of ease.

Think, too, of the little mountain streams, dashing down among the ferns, and black-woods and mountain musk. How clear and cool they must be!

I must certainly take that boy Tom up those mountains one of these days. He's off for a walk at present, "hunting for gold," he says.

But you have not seen all of my picture yet. Nearer still, there are green fields of waving corn, dotted here and there with cosy farmhouses. What beautiful shades of green to be sure!

And what could look prettier than that little flock of drowsy sheep, quietly resting in that meadow over by the big gum trees?

Then, close by, right down at the foot of this hill, is my brother Robert's comfortable old house, surrounded with cherry, pear, and apple trees, of the "good old kind;" and just beyond, skirting that little hill over there, and flowing away through the fields to the valley on the left, is the old Wattle Creek, where many a shy blackfish and slippery eel enjoy the cool shade of the drooping willows, now showing all their bright green glory.

And then there is the wattle blossom,—the beautiful, golden, fragrant wattle blossom,—Australia's pride and glory! You can follow the course of the creek for miles by the golden track it makes through meadow and field.

What a grand old world this is to be sure, and what a kind Father is ours!

Although we have lost the Garden of Eden, yet God, in His great love, has caused the earth to bring forth so much beauty that it is sometimes hard to find the thorns and the thistles.

And, as my dear old wife would say, that is the way with the great and good God always. If we will try to see His love in the things He has created, He will hide the curse.

Well, I declare, here comes Tom back from his "gold hunting," and he looks as pretty as a picture with his big armful of wattle blossoms. (Tom is a great boy for flowers and ferns, and my brother Robert and Mary—that's Robert's daughter, you know—think he's a wonderful boy.)

Those of my little friends who have read "Uncle Ben's Cobblestones" will remember that Tom is my nephew. His papa and mamma thought it would do him good to come over the ocean with me to visit my brother Robert, and I am going to tell you something



about the fine times we have been having in "the land of the gum trees."

"Well, Tom, my boy," said I, "have you found any gold yet?"

"Not yet, Uncle Ben," said he. "I hunted for a long time along the little gutters down by the creek, but I couldn't find a single speck. My, how I'd like to pick up a big nugget!" I could see that the boy was feeling a little bit disappointed. Like lots of other lads who live in the cities, he thought it would be no trouble at all to find plenty of gold if he could only get into a gold country.

"Do you think you would know gold if you saw it, Tom?" said I, looking at his pretty bunch of blossoms.

"Know it, uncle!" said he. "Why, what a question to ask a fellow! Of course I would."

"Well, I don't know," said I. "I once knew a boy who had a whole armful of gold, and didn't know it."

"Well, he must have been very foolish, that I'm sure, Uncle Ben."

"He didn't think so, Tom. In fact, I believe he thought he was a very clever boy indeed."

Tom looked at me with such a comical face that really I could not help laughing at him.

Tom always was a pretty sharp boy, you know, so he soon found out that I was talking about him.

"Oh, Uncle Ben," said he, "you don't mean that my wattle blossoms are gold? I didn't know that you were talking about *that*. I meant *real* gold, uncle; the kind that's worth lots of money."

"Come and sit down, my boy," said I; "I've got a story I want to tell you."

You can be sure Tom's face brightened up when I told him that. He's as eager as ever to hear Uncle Ben's stories.

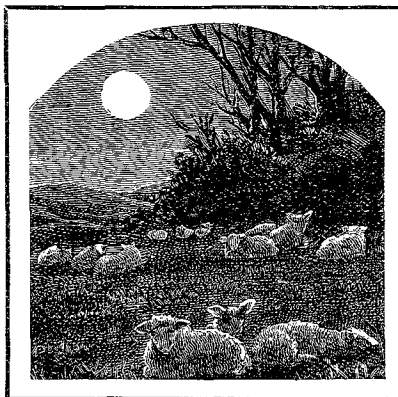
Well, boys and girls, we had a little talk about "real gold," as Tom

"That little flock of drowsy sheep"

called it, and I rather think that the boy agreed with me, before we got through, that there is a kind of gold which is worth more than any metal yet discovered.

But I'll have to wait till next week to tell you what my story was about.

UNCLE BEN.



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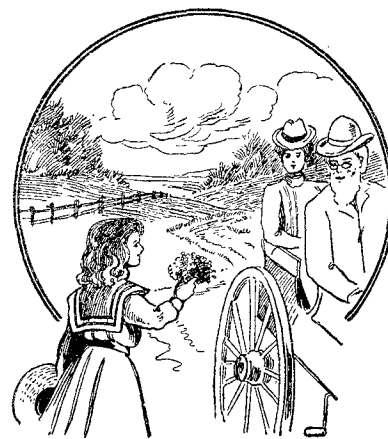
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HOME AND HEALTH

His Way.

By R. Hare.

I know not what the future holds
Of joy or pain;
I know not what the end may bring
Of loss or gain;
I leave the hidden things with God,
He knoweth best;
He gives the harvest golden grain,
The labourer rest.

But I would learn His will to-day,
As love would guide;
And follow where He leadeth me,
What e'er betide;
Content to know that in His hand
My path shall be,
A journey to the heavenly home,
His face to see.

If tears must fall o'er pain and loss,
His rainbow light
Will girt them round, and make the gloom
With promises bright.
Each sorrow-crested wave that rolls
With foam of snow
Holds something in its hidden depth
That we might know,
Could we but see with angel eyes,
But sight is dim;
Enough to know that it is there;
We wait for Him.

We wait, sometime within His sight
That wave of pain
Will cast upon the crystal sea
Our loss, in gain.
And from the mists of life will smile,
In beauty fair,
The image that His hand has traced
Through hours of care.
So I would walk with Him to-day,
He knoweth best,
In joy or pain, the upward way
Still leads to rest.

Art Thou in Health, My Brother.—No. 5.

By A. W. Semmens.

In order to have good blood we must breathe well. The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. One of the principal reasons why so many are invalids, is that the blood does not circulate freely, and the changes in the vital fluid which are necessary to life and health does not take place. If the body is not exercised and the lungs provided with food, which is pure, fresh air, it is impossible for the blood to be vitalised, and so it pursues its course sluggishly through the system.

What is fresh air?—Air is the free blessing of Heaven, calculated to electrify the whole system. It must be in constant circulation to be kept pure. Fresh air is un-

breathed, undefiled air, clean and new from nature's great purification works; and even in city offices it can usually be obtained by a little care and foresight.

The large majority of business men spend the greater portion of their lives in bed or in their offices. If a person does not get sufficient fresh air during these periods of work and rest under fixed conditions, he will suffer in one way or another, however much exercise he may get.

Offices, in many instances, are badly ventilated, and the air, becoming vitiated, these poisons are re-absorbed into the system, making the individual at times irritable and snappy, also lowering his vital resistance. If a window should be opened and a draught plays on him, he is liable to chill, all through the lowering of his vital forces by imperfect ventilation. Pure, fresh air would cleanse his blood from its filthiness,—the poisons absorbed.

By the process of breathing, the air is poisoned. Every time we breathe we spoil three cubic feet of air, and if we breathe seventeen times per minute that means fifty-one cubic feet of air spoiled. Suppose we were in a room 12 x 12 x 9; containing 1,296 cubic feet of air, how long would that last one person without being renewed? We spoil fifty-one cubic feet a minute; if we divide the 1,296 by 51 (the amount of air spoiled per minute), we shall get the length of time that amount of air will be sufficient for one person, without being renewed, viz., twenty-five minutes. Two persons would use it up in half the time. You see, then, how important it is to have a constant renewal of air; otherwise we shall be breathing air laden with poisons from our own body.

"Sleeping rooms especially should be well ventilated, and the atmosphere made healthy by light and air. Blinds should be left open several hours each day, the curtains put aside, and the room thoroughly aired. Those who have excluded the air from their sleeping rooms should commence to change their course immediately. They should let in air by degrees, and increase its circulation until they can bear it winter and summer, with no danger of taking cold. The lungs, in order to be healthy, must have pure air." If a healthy person needs 1,000 feet of air, the sick one needs 3,000, and it is imperative that they get it to assist nature in her efforts to restore the invalid to health.

Gas burners, gas stoves, lamps, and fire, use up air very rapidly. An average batwing gas burner uses up as much air in an hour as five people, and gives off a large amount of carbonic acid gas and other impurities. Gas stoves should always have the chimneys, or pipes, leading to the outside, as otherwise they contaminate the air very rapidly. Gas pipes need to be carefully looked after, since small leakages into bedroom or office, if long continued, may give rise to chronic ill health in the occupants.

How many in this land to-day, especially women, can enjoy the blessing of deep, full breathing?—Comparatively few. Their respiration is so hindered by tight fitting clothing and the deadly corset—"the relic of Egypt." Thousands who are in their graves would have been living to-day if this implement of torture had never seen the light of day. It is practically impossible for a woman who wears a corset to inhale a full and deep breath, because the breathing, in this case, is restricted to the upper portion of the lungs. Full, deep inhalations

have a wonderful influence over the liver, by increasing the circulation of the blood through it.

Shall we not, then, throw aside the shackles of fashion, these retarders of health, and let God's choicest blessing, air, have free access to every nook and corner of this temple of God—the body? "Life is a fortress; why throw obstacles in her way," and then blame an all-wise Providence, who is working with all power to keep us in health?

Living a Day at a Time.

The coming year will have three hundred and sixty-five days in its calendar, but really will have only one working day, and that is called "To-day." That is all you will be accountable for; none but a fool lives in to-morrow. Serve your Master by the day. Each four and twenty hours brings its own duties to be done, its own temptations to be conquered, its own loads to be carried, and its own progress to be made heavenward. There never was a Christian yet strong enough to carry to-day's duties with to-morrow's worries piled on the top of them. Take short views, and never try to climb walls until you get to them, or to cross a bridge until you reach it. Begin every day with Jesus Christ, and then, keeping step with Him, march on to duty over the roughest road that lies before you, and in the teeth of the hardest head wind you may encounter. "My times are in Thy hands," and they could not be in better hands. Our times are in our all-wise and all-loving Father's hands, both for control and for concealment. He takes care of us, and yet we cannot tell just what to-morrow or the next year will bring forth. For one, I am glad of it. So let us sing,—

"Keep thou my feet; I do not ask to see
The distant scene; one step's enough for me."
—Theodore L. Cuyler.

Why He Did Not Drink.

I read the other day of four young men riding in a Pullman car, chatting merrily together. At last one of them said, "Boys, I think it's time for drinks." Two of them consented; the other shook his head, and said, "No, I thank you." "What!" exclaimed his companion, "have you become pious? Are you going to

preach? Do you think you will become a missionary?"

"No, fellows," he replied, "I am not especially pious, and I may not become a missionary; but I have determined not to drink another drop, and I will tell you why: I had some business in Chicago with an old pawnbroker, and as I stood before his counter talking about it, there came in a young man about my age, and threw down upon the counter a little bundle. When the pawnbroker opened it, he found it was a pair of baby shoes, with the buttons a trifle worn. The old pawnbroker seemed to have some heart left in him, and he said, "Look here, you ought not to sell your baby's shoes for drink." "Never mind, Cohen; baby is at home dead, and does not need the shoes. Give me ten cents for a drink." Now, fellows, I have a wife and baby at home myself, and when I saw what liquor could do in degrading that husband and father, I made up my mind that, God helping me, not a drop of that stuff should ever pass my lips again.—Christian Guardian.

There is not a truth that we ought to know but the Spirit of God will guide us into it if we will let Him. If we will yield ourselves up to be directed by Him and let Him lead us, He will guide us into all truth. It would have saved us from a great many dark hours if we had only been willing to let the Spirit of God be our counsellor and guide. Lot never would have gone to Sodom if he had been guided by the Spirit of God. David never would have fallen into sin and had all that trouble with his family if he had been guided by the Spirit of God. There are many Lots and Davids now-a-days. The churches are full of them. Men and women are in total darkness, because they have not been willing to be guided by the Spirit.—D. L. Moody.

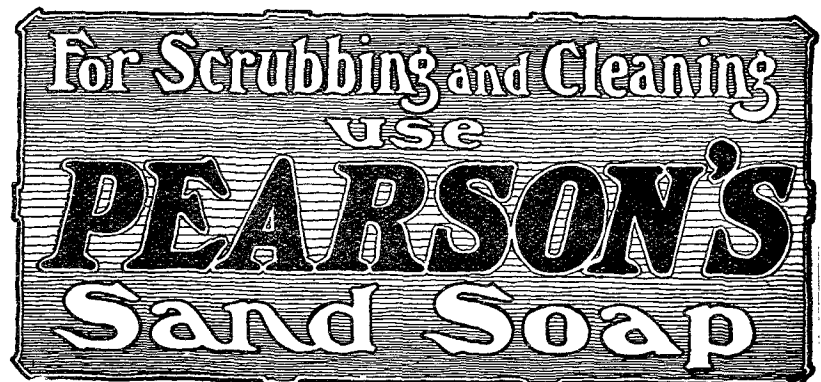
Love is always building up. It puts some line of beauty on every life it touches. It gives new hope to discouraged ones, new strength to the weak, new joys to the sorrowing, thus enabling them to go on in life's ways when, without the cheer, they must have sunk down in their disheartenment. Its words are benedictions. Its every breath is full of inspiration. It does good and never evil all its days. It is like God, whose name is love. It carries in its influence a perpetual revealing of God. It goes through the world like an angel of joy and peace, singing into human hearts the song of heaven, scattering everywhere good seeds which shall yield a harvest of righteousness.—Selected.

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Owing to pressure upon our space this week we have found it necessary to enlarge this issue by four pages. Notwithstanding the additional space, we have been reluctantly compelled to divide the article on the 'Millennium,' by C. Paap, into two parts, the second of which will appear in our next issue.

An arbitration treaty between Great Britain and America has been signed at Washington.

With this issue we commence the publication of a series of articles on the 'Second Coming of Christ,' by Pastor R. Hare. We are sure our subscribers will appreciate this excellent presentation of this glorious truth, which has been the hope of the church in all ages.

At a book auction held a few days ago £1,560 was given for the Family Bible of Robert Burns.

The children who have read 'Uncle Ben's Cobblestones,' we are sure, will be pleased to renew their acquaintance with Uncle Ben as he relates some interesting items about his 'Gold Mine,' the first chapter of which will be found on page 12.

Our next and succeeding issues will contain a continuation of the serial articles which commence with this number. We feel sure you will profit by following up the study of these interesting themes. That you may not miss a number you should subscribe now. Yes; 'Do it now.' Our subscription rates are published at the head of this column.

This issue of the 'Signs of the Times' is the first number of Vol. 20. Nineteen years have rolled by since this paper began first to herald forth the blessed news of the Saviour's return in the clouds of heaven. As we enter upon our twentieth birthday we are reminded of the words of the great apostle to the Gentiles, 'Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand.' Rom. 13: 11, 12.

A motor car savings bank is whirling through the little villages in northern France, and doing a big business. The car contains a little safe and a desk, and carries a cashier, two clerks, and a chauffeur. It visits the villages on regular days, and the peasants who cannot meet it in the centre of the towns have the bank go to their home and collect their money.

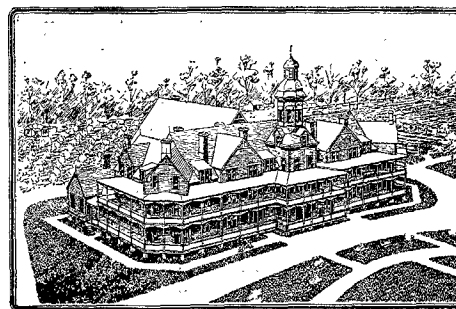
At a lecture delivered in Ballarat by the Rev. Canon Stephen, the chairman, in making some reference to the advocacy of the 'White Australia' policy by the lecturer, quoted the text, 'And hath made of one blood all nations of men for to dwell on all the face of the earth.' The lecturer, to the amusement of the audience, finished the quotation, 'and hath determined the bounds of their habitation.' The advocates of the 'White Australia' policy evidently believe the white man to have the sole right of fixing the location of national boundaries. America was a red man's country; New Zealand was a brown man's country; Australia was a black man's country; and yet the white man forcibly entered into possession of these lands which belonged to coloured men, and then enacted laws excluding the entrance of other nations. It is a case of might, and not of right.

Obituary

SMITH.—Died at Goulburn, N.S.W., Nov. 8, 1904. Brother Alfred Smith embraced the Sabbath and kindred truths about two years ago. Some years previously he met with an accident in the railway service, which incapacitated him for labour, and since has been a great sufferer. Under severe trial his life was a continuous witness to the abiding presence of the grace of God in the soul. He was ever kind and obliging to all, and to the last expressed his love and trust in the Saviour. Brother Smith leaves a wife and son to mourn their loss, but they sorrow not like those who have no hope, but look forward to meet again at the glorious resurrection morn.

W. J. MCGOWAN.

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