

# SIGNS OF THE TIMES

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ONE PENNY.

## The Agitation for Sunday Laws.

State Parliaments have taken upon themselves the responsibility of compelling citizens to duly observe the first day of the week, commonly called Sunday, as a Sabbath, although no sacredness whatever has been attached to that day by the Lord of the Sabbath. During the early centuries of the Christian era, Sunday gradually supplanted the Sabbath of the Lord. There is a multiplicity of historical evidence available to abundantly and conclusively prove this assertion. Sunday-keeping has for its observance no Bible authority; not one word; and even if it had, Christ's whole teaching is against coercing the conscience by the compelling force of legal enactments and the political machinery of civil law. Man is responsible to God, and to Him only as to how he keeps the Sabbath; and to his own Master he stands or falls in this matter; and the State only exhibits itself in a false light when it attempts thus to interfere with the prerogatives of God, which it certainly does when it dictates how and when the Sabbath should or should not be kept. The best the civil powers can do in religious matters is only to force an outward conformity upon men. Such means cannot but fail absolutely in doing anything towards the regeneration of the heart, which can be done by God alone.

The regeneration of the heart, and the controlling power of man's spiritual nature, God has never placed in the care of any civil government; and it is rather late in the world's history to presume that He will do it now. Religious laws, which are brought to bear upon men, serve to make men hypocrites, and not Christians. God invites men to honour Him from the principle of love, and not from compulsion. Love is born of God, and the State cannot possibly have any jurisdiction over this emotion. In trying to compel an obedience which is due only to God, and not to man, the State is entirely out of its course, but the church is much more out of its element when it approaches the State with petitions to enforce the ideas of a church upon a people of all shades of religious belief; yet this is a frequent occurrence. If the church were to simply preach the gospel, and let the State alone, it would very

much better fulfil the purpose for which it was called into being. But this it appears unwilling to do, for instead of depending upon the power of God in the proclamation of His message, it seeks the help of State laws, to herd the people in church buildings, bar them up, and surround with legal enactments, in order that it might compel them, under the threats of legal penalties, to listen to their discourses, and assimilate the theological notions which higher critics and a diversity of theologians have prescribed for the masses. Everyone should be free to go where he is best suited, that is the privilege of each. There are thousands who wish to spend Sunday as they please, and who rightly maintain that they have a perfect right to this liberty, so long as they do not infringe upon the civil rights of others. Religion should be forced upon no one. The present agitations for stricter Sunday laws are a menace to the liberties of the people, and it is for this reason we lift our voice against them. We desire to draw attention to the tendency of these movements, and to show in a correct light the dangerous ground which is being approached. Already many organisations

are in operation to force Sunday keeping upon the people by the agency of State laws. The motive power behind the State machinery is rapidly increasing, and when the time is fully ripe, Satan will supply the steam for the final conflict. That time is now approaching, but we are glad to say that God will care for His own.

A few days ago a Melbourne municipal council received a communication from the local Methodist Church, protesting against confectioners being permitted to trade on Sunday in defiance of the law, thus placing temptation in the way of Sunday-school children entrusted with contributions for school and missionary work. It was feared the money might go into the confectioners' pockets instead of into the church collection box. Evidently the lollies of the confectioners were too much for the moral susceptibilities of the children. If Sunday-school children cannot be trusted to pass the confectioners' shops, and place their money in the place designed for it, there is surely a sad future for the rising generation. Such fears concerning the morality of the children do



Daniel 7:10.

not speak well for the ideas which the youth have concerning the law of God.

Sunday was a working day in the times of Christ, all shops were open on that day, and as far as God is concerned, it is still a working day. It is only tradition that has associated any sacredness with the day. A man-made element surrounds it, and, as a sacred day, it is at best a pious imposition. Rev. 14:9-12. The observance of Sunday is in direct opposition to the fourth commandment, which enjoins the keeping of the seventh day, and not the first. Yet this institution is enforced upon the people, and under the fostering care of church and State it is hedged in, not as a civil institution, but as a sacred ordinance of God. God is well able to vindicate His own laws, and to maintain His authority. He says to all, "Remember the Sabbath day to keep it holy." He says also that the wages of sin is death. And He is the authority who can pay such wages to the transgressor. He does not want either the help of church or State, or both combined, to take His place in this matter. The State's legitimate estate is its civil realm. The church's sphere is to preach the gospel; and God, the supreme Monarch of the universe, is powerful enough, without the aid of any, to deal with those who break a divine law.

The manner in which a person observes the Sabbath is not a matter for man to adjudicate upon, so long as there is no interference with the civil rights of others. Worship is an obligation due to God, and not to man.—J. B.

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### **The Confusion of "Sunday" and "Sabbath."**

By W. N. Glenn.

A contributor to the "Christian Statesman," in endeavouring to persuade men that they ought to use the name "Sabbath" instead of "Sunday" in speaking of the first day of the week, presents some really boomerang arguments. Some of his contentions lay bare the false claim of the first-day institution in a most remarkable manner. For instance, he says:—

"We have no specific Bible record of when, how, or why the seventh-day Sabbath was discarded for the first-day Sabbath."

To claim divine origin for a Sabbath of which the Lord has said nothing, is about as bold an assumption as any one could make. When the Lord did make a Sabbath day, He left a very plain record of when, how, and why it was instituted. The fact that He has left no such record of a change of the day is the best of evidence that He never made such change. For "surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

Another assertion, which is without a shadow of authority in the Scriptures, is this:—

"The Christian world has simply perpetuated what the apostles did in recognising the first day of the week as the Christian Sabbath."

Apostolic authority is Rome's stock argument for all her unscriptural dogmas, and there is as much ground for her claims concerning any of her other institutions as there is for apostolic example in the matter of Sunday observance. Admit her claim in the absence of

Scripture proof in one point, and one is logically bound to accept the entire Roman Catholic creed. There is no escape from it, and that is to-day the conspicuous trend of the professed Protestant churches that maintain the Sunday institution. The locking arms with Catholicism is more and more marked as the years go by.

Another stultifying proposition, that no one would dream of advancing except in a desperate emergency, is the following:—

"It was not requisite that six secular days should always intervene between Sabbaths. It would appear that when a fixed feast-day sabbath fell upon any intervening day of the cycle of seven, a new starting point for the weekly cycle was recognised."

The fallacy of this assumption is proved by the Sabbath commandment, "Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." It is further proved by the falling of the manna for forty years in the wilderness. The command was, "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." If the intervening of a feast-day sabbath during the week had marked the beginning of a new week there would have been no "sixth day" on which to gather the double quantity of manna, according to the commandment in Ex. 16:29. "God is not the author of confusion," but such confusion of the ceremonial or typical sabbaths with God's memorial weekly Sabbath, which is "perpetual" in its character (Ex. 31:16, 17; Isa. 66:22, 23), would cause an interminable confusion not only of weeks, but of months and years. Suppose we apply it to our own time. It would work just as well with Sunday and the other holidays. When we run against another holiday in the middle of the week, suppose we begin counting another week. This will give us some idea of the confusion it would cause. Then take it in Mexico, where one-fourth or more of all the days in the year are holidays, and we have the system more fully illustrated. But men who want to argue for Sunday observance, always evade the logic of their arguments against the Sabbath of the Lord. This unwarranted confounding of the weekly Sabbath, sanctified in Eden for all time, with the temporary sabbaths of the ceremonial system of worship, is a latter-day scheme for confusing the minds of the people with regard to the law of God.

But the last proposition in the article to which we have referred recoils, if possible, more forcibly than any of the others upon the Sunday institution. We give it as an instance of smiting Sunday observance in the house of its friends. We do the italicising:—

*The Sabbath—its very name—was intended to be, and is, a sign. (Eze. 20:12). Those who call it Sabbath signify their regard for it, and those who try to keep it holy signify that they desire to keep the commandments. "Sunday," on the contrary, is not a sign of anything. The more secular and irreligious a man is the more certain he is to say "Sunday" instead of "Sabbath." To re-write the Fourth Commandment and insert "Sunday" for "Sabbath," would surely make a grotesque reading and would inevitably create a grotesque feeling in the reader's mind, yet it would be better to do this than to keep up a distinction, which produces the "confusion" which certainly exists.*

Yes, the Sabbath is "a sign." God so calls it Himself. He says, "It is a sign between Me and the children of Israel forever." God's covenants and promises are all with the true "Israel;" for they are all yea and amen in Christ. The Sabbath to which He refers in Exodus 31 and Ezekiel 20 is, of course, the Sabbath of the com-

mandment. As to Sunday's being "not a sign of anything," that depends upon the standpoint from which it is viewed. God never gave it as a sign of anything, but the name is a sign that in heathen worship it was dedicated to the sun, as other days were named in a similar way; but Sunday was a pre-eminent holiday, and for that reason was admitted into the church, some time after the apostolic age, in rivalry of the true Sabbath. Sunday as an institution is a sign sad to contemplate. It is a sign of the fulfilment of a prophecy, given through a vision to Daniel, that a certain blasphemous power would arise that would "speak great words against the Most High," and would "wear out the saints of the Most High," and even "think to change the times and the law." Dan. 7: 25, R.V. And that power to-day holds up the Sunday institution as a sign that it has changed the law of God, and that it has the power to do so at will. Yes, "Sunday" is a sign of something, but it is not a God-given sign.

As to re-writing the fourth commandment with "Sunday" inserted instead of "Sabbath," it would indeed "make grotesque reading." But why would it be any more grotesque than to write "first-day" instead of "seventh day." And this would certainly be legitimate if the alleged change had been duly authorised. But no observer of the Sunday-sabbath has ever yet dared to so write or print the fourth commandment. By some means the line has been drawn at that point. In lieu of it, however, men are trying to make it appear that Sunday is the seventh day of the week. But here again they stultify their position. For Sunday observers quite generally claim that they keep the day because Christ rose from the dead on the first day of the week. So every attempt to overthrow the commandment of God ends in confusion.

Be thou the first true merit to defend.  
His praise is lost who stays till all commend.—Pope.

### A Vital Error.

As soon as force is brought to bear upon any individual for religious reasons, there is an invasion of human rights for which there is no warrant in the word of God—an invasion as repugnant to elemental justice as the invasion of a home by the despoiler of morals or the prowling thief. Morality that goes no deeper than outward observance of a law against immorality is worth nothing to the individual who practices it; and conformity to the forms and ceremonies and observances of a law-made religion is of no more value to the soul than the chaff of the wheat is to the future harvest. Such religion is but an empty shell, and can not preserve the life of the soul. Backing a divine ordinance by a human law is like propping a mountain with a reed. Worship must be as spontaneous as love, for it is but the expression of love and adoration. You can not make a flower bloom by opening its petals with fingers ever so delicate, you can not lift a soul to God on the point of a bayonet, nor scourge one thither by flame or knout. Religion must be from the heart, or it is only mockery; religion that is forced is never from the heart; religious observances enforced by law are always and everywhere a mockery and a disaster, a stumbling-block to vital religion. Of such a character are all the Sunday laws that are now being enacted and enforced throughout the world.—M. C. Wilcox.

Seventeen titled women of London have begun a personal house-to-house canvass against mixed dancing and the stage. Mr. Torrey, who seems to be the prime mover in this crusade, says: "I have seen a great deal of society on both sides of the Atlantic, and I know more about dancing in the upper classes than most people. I was once regarded as the finest waltzer in my set in America. I have also had the management of charity balls, and I assert that there are many moral lepers among dancing men."

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# SIGNS OF THE TIMES

A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, JULY 24, 1905.

## The Revelation of Jesus Christ. — No. 28.

### The Judgment.

Revelation 11 : 18.

That there will be a judgment in the which "every secret thing, whether it be good or whether it be evil," shall be brought into the light of day; yea, and even every idle word shall be called into account, is a fact upon which the Scriptures speak with no uncertain sound. As Christ will bring every man's reward with Him when He comes in the clouds of heaven, it is evident that the merits of every case must be considered before the coming of the Lord. When the heavens depart as a scroll, and reveal to a trembling world the face of Him that sitteth upon the throne, the voice of the Archangel will be heard by the sleeping saints in their dusty beds, but only the dead in Christ shall arise. Before the trump of God is sounded the case of every individual will be decided in the courts of heaven, and the decisions are irrevocable. All who are to share in the triumph of the first resurrection, and who are to put on immortality, will be changed from corruption to incorruption "in a moment, in the twinkling of an eye, at the last trump;" yet while this mighty overthrow of the dominion of death is proceeding, the wicked sleep on unconscious of the joy which the saints are experiencing, as families and friends, long separated by the cruel hand of death, are united once more. From all the thousands of millions of souls who have lived in the past ages God gathers His faithful children, and confers upon them the gift of eternal life in a moment. What a beautiful thought there is in this glorious revelation of the truth of the resurrection. If men would be satisfied to accept the Scriptures as they are, how much better would the great facts of the plan of salvation be understood. Through the disobedience of Adam, the life of every son of Adam has been forfeited, but through the righteousness of Jesus Christ, the second Adam, the life of every man has been redeemed. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5 : 12, 18. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the firstfruits; afterward they that are Christ's at His coming." 1 Cor. 15 : 22, 23.

From other scriptures we learn that the resurrection of the just, "the first resurrection," is followed by a resurrection of the unjust. Acts 24 : 15. The first resurrection is the "resurrection of life," the second resurrection is "the resurrection of damnation." John 5 : 29. A period of one thousand years intervenes between the first and second resurrections. Rev. 20 : 5-8.

We have placed before the reader these brief facts con-

cerning the resurrection in order to prove that of necessity a judgment, which we may call the investigative judgment, must necessarily precede the first resurrection, and as the first resurrection takes place at the second coming of Christ, then it follows that the cases of all individuals must be irrevocably decided before that great event, in order to determine who shall participate in the glorious triumph of the first resurrection, and who shall be condemned to remain for one thousand years longer in the land of the enemy, and, finally, receive the wrath of God at the second resurrection.

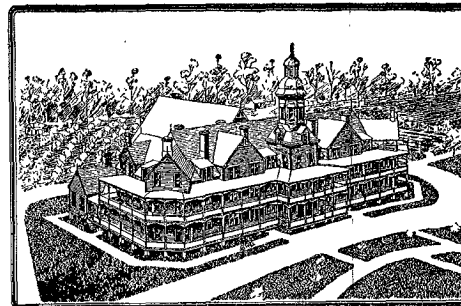
In our study of the cleansing of the heavenly sanctuary last week it was clearly shown that this work was a work of judgment. It was also shown from the prophecies of Daniel that this judgment was now in session in the heavenly courts, and no one could tell how soon the case of every individual would be eternally sealed.

Of the solemn events now transpiring in the courts of heaven, Daniel had a glimpse. He says : "I beheld till thrones were cast down, 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." Dan. 7 : 9, 10.

These books, and what they contain, will furnish food for meditation in our next study.

"There are non-conductors of electricity in the world, and in the very midst of an electrical field a man standing upon a glass stool is unaffected by the current. So men living in the very centre of the grace of God derive no benefits from its power except as they avail themselves of those means of grace which experience has proved to be transmissive of its power. A man who never reads the Bible, never engages in prayer, never confesses his Saviour, never takes part in the sacraments, may be surrounded by the play of all divine forces, yet remain untouched by them. He must get into relation with the grace of God before it becomes to him a source of blessing."

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## GENERAL ARTICLES

FROM OUR CONTRIBUTORS

### *The Light of Truth.*

By W. R. Carswell.

Day is dawning in the east,  
Light is shining from above,  
Soon will come the glorious feast,  
Soon will come the day of love.  
On the souls that weep and sigh  
For the sins that they have done,  
Shines the Day-Star from on high,  
Soon will rise the conqu'ring Sun.

Hasten on, O truth divine,  
Shed thy beams of light around;  
On each soul in darkness shine;  
In each place where man is found,  
Till the gospel message done;  
In His beauty comes the King,  
Gath'ring those His love has won  
To His glorious home to bring.

Are you ready, O my soul,  
For the coming of the King?  
Does He ever power control?  
Can you of His coming sing?  
Brothers, sisters, all prepare,  
Time is short, the day is near;  
Yield your all, give Him thy care,  
Soon in glory He'll appear.

### *A Contrast.*

By Mrs. E. G. White.

Adam became a law to himself, and discord and unhappiness came into his life. A separation was made between him and God.

Christ's life was one of perfect obedience. Constantly He followed the pathway of obedience that He might set an example that all could follow.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; . . . even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Think of what Christ's obedience means to us. It means that in His strength we too, may obey. He came to this world to show us what God can do for us, and what we can do in co-operation with God. In human flesh He went into the wilderness to be tempted by the enemy. He knows what it is to hunger and thirst. He knows the weakness and the infirmities of the flesh. He was tempted in all points like as we are tempted, yet without sin.

#### *Ransomed from Sin.*

Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our divine example, our all-powerful helper. We have been bought with a price that it is impossible to compute. Who can measure the goodness and mercy of redeeming love?

Those who are indeed adopted into the family of God are transformed by His Spirit. Self-indulgence and love for self is changed for self-denial and supreme love for God. No man inherits holiness of character by nature, nor can any man, in his own strength, become loyal to God. "Without Me," Christ says, "ye can do nothing." Human righteousness is as "filthy rags." But with God all things are possible. In the strength of the Redeemer, weak, erring man can be made more than a conqueror over the evil that besets him.

#### *Christ Our Only Hope.*

As we see the condition of mankind to-day, the question arises in the minds of some, Is man by nature totally and wholly depraved? Is he hopelessly ruined?

Men have sold themselves to the enemy of all righteousness. They can not redeem themselves. Of themselves they can do no good thing. But there is a way of escape. When man sinned, Christ offered to stand as his substitute and surety, in order to provide a way whereby the guilty race might return to loyalty. He took humanity, and passed over the ground where Adam stumbled and fell. Without swerving from His allegiance, He met the temptations wherewith man is beset.

Only by accepting Christ as a personal Saviour can human beings be uplifted. Beware of any theory that would lead men to look for salvation from any other source than that pointed out in the word. Only through Christ can men sunken in sin and degradation be led to a higher life. Theories that do not recognise the atonement that has been made for sin, and the work that the Holy Spirit is to do in the hearts of human beings, are powerless to save.

Man's pride would lead him to seek for salvation in some other way than that devised by God. He is unwilling to be accounted as nothing, unwilling to recognise Christ as the only One who can save to the uttermost. To this pride Satan appealed in the temptation that he brought to our first parents. "Ye shall not surely die; . . . ye shall be as gods," he said. And by belief of his words, they placed themselves on his side.

Of Christ it is written: "There is none other name under heaven given among men, whereby we must be saved." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

### *Christ's Coming is Near.*

Should we not consider the present "peace-and-safety" cry a portentous sign of His immediate coming? The universality of the "peace and safety" cry and temporal millennium dream can not be questioned. The application of the prophecy of the coming of Christ and the sudden destruction of the wicked (1 Thess. 5:3) to this condition is unmistakable.

At the very time that Secretary Hay was addressing the Boston Peace Parliament, declaring the time had come when the war drums should throb no longer, Lord Lansdowne was telling the British people the same thing. The Czar, King Christian, the Pope of Rome, President Roosevelt, and Count Tolstoi, are united in the cries for

peace. The nations and the creeds are as one in the vast movement for international arbitration and the abolition of war. Senator Depew says that "a court of arbitration will throttle war, and be a step forward toward the millennium."

We have arbitration societies, annual peace conferences, and a constant stream of literature upon the subject. The United States Government has taken the initial step, and concluded a peace treaty with the French. Press and pulpit are thundering forth the cry of "peace and a universal good time coming," while legislative halls are not silent upon the subject; but statesmen and diplomats vie with one another to declare that "tomorrow shall be as this day, and much more abundant."

Emily Crawford, in her "Everybody's Magazine," article, "The United States of Europe," states that "a universal impulse in favour of peace may be felt everywhere on this [the European] continent." The Buffalo "Express" says: "At no time in history has there been such an intelligent striving for universal peace as at present." Thus we see a complete unanimity of opinion, universality of idea. So Isa. 2:3, 4 is literally fulfilled; and Joel 3:9-14 must be as literally fulfilled, and the destruction seen by Jeremiah, and the reappearing portrayed in Paul's pertinent letter to the Thessalonians must surely come to pass.

The "peace which passeth understanding" is not, and never has been, a matter of legislation or international treaty. It depends upon the transformation of the individual, and its best advocates and exemplars, instead of holding conventions and seeking the aid of the secular arm, have addressed themselves to the character and conscience of man, satisfied that the era of peace was conditioned upon the conversion of the individual.

The proposition to eradicate war by agreement is about as impracticable and futile an abstraction as ever occupied the mind of well-meaning men. Czar Nicholas proposes the Tribunal of the Hague, and the same Czar Nicholas refuses to submit the consideration of the Russo-Japan War to the tribunal. Hence the futility of the whole movement.

Then what does it all mean? Simply a fulfilment of prophecy! "Peace, peace, when there is no peace." The universal-peace cry is simply a sign of the nearness of the end. "As it was in the days of Noah." Do we accept the sign with faith? Can we see, with the eye of faith, that the sudden destruction is nigh at hand? We see the prophecy fulfilled here and now; will not the destruction swiftly follow as declared?—Verily, it will!

Reader, seeing that this startlingly significant sign is appearing upon a grand scale, believing that the whirlwind of destruction must swiftly come, what is the duty of the hour? What about the "multitudes, multitudes in the valley of decision," and who shall warn them of the approaching storm? In view of all these things, are you ready for the crisis of all the ages? In a word, have you made the righteousness of Christ your very own by living faith, that you may be able to stand in that solemn hour when all the world will be tried? Rev. 3:10. God forbid that we should now number ourselves among those who shall say, "My Lord delayeth His coming," for "when they shall say, Peace and safety; then sudden destruction cometh."

"Behold, He cometh!"—John S. Wightman, in New York "Indicator."

## "That Woman Jezebel, Which Calleth Herself a Prophetess."

By G. E. Teasdale.

Every detail in God's wonderful plan of redemption has been assailed by a subtle foe, in order to destroy its efficacy. Counterfeit and substitute have, insidiously or violently, taken the places of the genuine and the real. Satan has let no means of grace pass unchallenged. He has persistently endeavoured to corrupt by apathy or fanaticism, by culpable ignorance or worldly wisdom, every saving truth revealed by God to man.

But no one need be deceived. A wise Providence has, with wonderful accuracy, pre-declared the false. And more, He has "hall-marked," as it were, the true. His people are written with His name, and His church bears His insignia in many ways. Speaking of the church, He says, "There is one body." Of this body He is the head. Eph. 1:22, 23. To its members, at His ascension, He gave spiritual gifts for a certain purpose, and which are to continue until the church is perfect. "When He ascended up on high, He led captivity captive, and gave gifts to men. . . . And He

Gave	{	some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
For	{	the perfecting of the saints, the work of the ministry, the edifying of the body of Christ;
Till	{	we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:8-13.

The grand object of the gifts is unity of the faith—perfection. That the church is not yet in that condition is very obvious. Therefore, since there is no record of any of the gifts being withdrawn, the church still needs, and will have, them all. One gift rejected will declare her to be other than the church of Christ.

All the gifts were given, therefore all are necessary. The bank-note which lacks only one necessary sign is just as spurious as though it lacks them all, and all the more deceptive for being so nearly like the true. The gift of prophecy, of all the gifts, is least esteemed by the professed church. Yet its absence leaves the body lacking. In the true church this gift has a permanent place. "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body as it hath pleased Him." 1 Cor. 12:14-18. In the same unchangeable way in which He has put together the different parts of the human body, He has placed the gifts in the church, using the same word "set" in connection with both. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." Verse 28. As the natural body without a

limb or an eye is maimed, so is every spiritual body deficient, which lacks the gift of prophecy.

#### *A Valuable Gift.*

"Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer; for he that is now called a Prophet was beforetime called a Seer." 1 Sam. 9:9. A seer is one who sees (Isa. 30:10) in visions, or in dreams. Num. 12:6; 24:4. Says the apostle: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." 2 Peter 1:16. The gift of prophecy, then, is to the church what the organ of sight (seer) is to man. By it the right way may be discerned and dangers avoided. Without it, blindness is happened unto the church. If the blind lead the blind both will go astray.

Speaking of Aaron the Lord said to Moses: "And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do; and he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Ex. 4:15, 16. "And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet." Ex. 7:1. From this instruction it is evident that a prophet is also one who speaks for another. A prophet of God, then, besides seeing, must tell of the things he sees, "saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21. By this means will the church be saved from schisms (1 Cor. 12:25), and its members from destruction. Prov. 29:18.

The question is often asked, "Why are there so many religious denominations antagonistic to each other in beliefs, and yet professing to obtain their inspiration and instruction from the same source?" The reason is apparent. The churches reject the spirit of prophecy. They "say to the seers, See not; and to the prophets, Prophecy not unto us right things; speak unto us smooth things; prophecy deceits." Isa. 30:8-10. As a result, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." Isa. 56:10. Rejecting the means of enabling them to secure right instruction, men walk in the light of their own fires, and in sparks of their own kindling. They turn away their ears from the truth, and are turned unto fables. Herein lies the cause of the many conflicting creeds and doctrines of Protestantism.

#### *A Cunning Counterfeit.*

The seventh chapter of the book of Daniel contains a comprehensive prophecy concerning the great nations, from the kingdom of Babylon to the time when the saints shall possess the earth. Passing down through the Medo-Persian, the Grecian, and the Roman empires to the kingdoms of Europe, a power is next specified which meets its fulfilment in the Papacy. The symbol used in the prophecy to represent this power is "a little horn," more stout than his fellows. He speaks great words against the Most High, and wears out the saints of the Most High, and opposes His law. Says the prophet: "Behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Eyes and mouth, figurative of the gift of prophecy. The

Papacy, being a counterfeit Christian church, the gift, perforce, is also counterfeit. Among the 300 million adherents to Catholicism, the Pope sets himself forth, and is accepted as being more than a prophet. A semblance of unity amongst them is the result. But it is a unity based upon superstition, ignorance, or fear. If the conflicting, mystifying sects of Protestantism would earnestly desire and seek for the genuine gift, and encourage its presence amongst them by heeding its admonitions, what a unity would be theirs—a unity based upon love, peace, joy. How majestically would the work of the ministry, and the edifying of the body of Christ, go on. What a quickening there would be amongst the apostles, and evangelists, and pastors, and teachers. For if "one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." Then might we expect something which would approach the long-desired millennium. Let the enemy no longer mislead you by blinding your eyes to this gift. "Despise not prophesyings." 2 Thess. 5:20. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20. Neither let him beguile you with a counterfeit. "That woman Jezebel, which calleth herself a prophetess," is ever ready to teach. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder; and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams. . . . Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him." Deut. 13:1-4.

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### **Now is the Appointed Time.**

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It is surprising the number of people one comes across who are going to enjoy themselves in the future. To-day they are engaged in grubbing for gold. Week in and week out they are busy in the same inglorious enterprise. Morning, noon, and night all their thought and all their effort is in the direction of material gain. But some time when they have made a fortune big enough, or when they are no longer able to work, they are going to enjoy themselves. Alas, for such people's hopes! When a man is too old for work he is too old for enjoyment. What is beauty to eyes that are too dim to see, or music to ears that have grown stone deaf?

The business of life is with to-day. That alone is ours—ours to use, to enjoy, to get all we can out of it, to crowd all we can into it. And just in proportion as we enrich to-day we enrich to-morrow. So prospect and retrospect can be filled full of pleasant dreams and pleasant memories.

Heaven is what we make for ourselves. Religion is not a "post mortem" affair; it is the consecration of the present to the highest service. And he alone is fit for heaven who has tried to make a heaven out of earth. —"Christian News."



### **Korean Sketches.**

*By F. W. Field.*

#### **Costumes of the People.**

Wealthy Koreans wear garments of rich and costly silks; but I prefer to describe the costume of the masses. The most marked peculiarity of the clothing worn is that almost every garment is white, or at least uncoloured, though it may not be bleached. However, small children are often dressed in very bright colours, with somewhat startling combinations. I have seen a small jacket with body and sleeves of pink, collar of greenish yellow, cuffs of bright blue, and a sash or tie of a rich red. The jackets worn by boys are often of a pale-pink colour. The long outer garments for men are sometimes black. The hats and jackets of the servants are black or some dark colour. Men and boys wear a loose-fitting jacket reaching to the waist. The sleeves are loose and rather short. The pantaloons are very loose and baggy, and are made with a wide band. They are confined about the waist by a cord, the upper part of the band hanging down over the cord. A sleeveless waistcoat or vest is sometimes worn over the jacket just as described. The feet are covered with socks made of white cloth, padded with cotton; these reach several inches above the ankles. The wide trouser legs are wrapped about the ankles, over the socks, and then tied with a cord or narrow band. Over the socks are worn slippers of white rawhide or slipper-like sandals, which so enclose the feet that they require no fastenings. The former are worn by well-to-do people.

This is the costume worn about home. But when a Korean gentleman goes abroad, he dons a long loose gown or coat, reaching almost to the ankles; and a hat with a small, tapering crown, and a stiff, straight rim. The material for summer clothing may be of cotton or linen, often very light and gauzy. Winter garments are made warm by being padded with cotton.

Women and girls wear a waist or jacket barely long enough to allow sleeves to be set in; an under garment very much like the pantaloons worn by the men; and over this a long, full skirt, with a wide band at the waist. This band covers the breast, and reaches to the short jacket, at least in the case of well-dressed and modest ladies. With the common people in their work-a-day clothes, the jacket falls considerably short of our ideas of modesty, leaving the breasts exposed. The footwear of women does not differ materially from that of men. The common head-dress worn by women is simply a wide piece of white cloth folded, and tied about the head with a single knot, the ends hanging down behind; or so starched and tied, that the ends project up-

ward behind the head. Arranged in this way, it looks very quaint and tasty.

A Korean has no pockets in his clothes; so his purse and tobacco pouch, and possibly a knife and a spectacle case, dangle from bright-coloured cords tied about his waist. His long-stemmed pipe, a constant companion, he usually carries in his hand.

Korean women wear very few ornaments. Occasionally one sees a girl with ear-rings made simply of silver wire with the ends twisted together. Some women wear silver finger-rings, two on a finger, yet so thick and wide that they are removed when their owner has work to do. But if these people have few outward adornments, it may be all the easier to teach them how to possess "the ornament of a meek and quiet spirit."

### **A Native Worker for China.**

Some weeks ago we gave our readers some interesting news concerning the conversion of a native Chinese minister to the truth for these last days. Of this worker Bro. J. N. Anderson now writes as follows:—

"He is a man of excellent education and splendid natural ability. He was born of believing parents, was given the best education obtainable in a long-established mission, and has preached the gospel for nineteen of the thirty-eight years of his life. He is of strong, robust constitution, sterling character, and amiable disposition. He is an ordained minister, and was offered higher dignities if he would break with the truth and return to the fold. A merciless fire of opposition has been turned upon him, but through it all he has remained firm, and we found him steadfastly rejoicing in his new-found treasure.

"He had just finished a tract of eight thousand words on the Sabbath question. We went over the tract with him, finding it full of pointed Scripture, well arranged, and really original in argument. It will serve us an excellent purpose for circulation in China.

"I may add that Brother Keh also speaks the Mandarin language, which opens to him possibilities in a large stretch of territory in the north. With the addition of the Cantonese dialect, which he is now learning, he will become equipped for almost the universal Chinese Empire.

"Out in the country from Amoy is a large strip of territory where Brother Keh formerly occupied the pastorate over several churches, and preached in a great many villages. Now the news of his change has spread abroad, and invitations to give the message come to him from many quarters. In one of these places five heads of families declared at the time of our visit their intention to take their stand, and all along the way we found many interested persons—men of reliable character. In Amoy there are several undecided. Considerable money has been offered toward the erection of a church building. Brother Keh owns a substantial, new house in the foreign concession where he lives. At present he receives his inquirers and holds Sabbath meetings there. The prospect is that he will have ready trained preachers to assist him in this work in a short time. In any case intense agitation of this message has been awakened over a large tract of country."



## HOME AND HEALTH

### Keep Sweet.

Suppose a world of troubles do  
Annoy you day by day;  
Suppose that friends considered true  
Your trust in them betray;  
And rocks may bruise and thorns may tear  
Your worn and weary feet,  
And every day you meet a snare—  
Keep sweet.

A sour heart will make things worse,  
And harder still to bear,  
A merry heart destroys the curse,  
And makes the heavens fair.  
So I advise, whate'er your case,  
Whatever you may meet,  
Dwell on the good, forget the base—  
Keep sweet.

—“British Weekly.”

### A Single Soul.

“Ruth, I have tickets for the concert of the Bell-Ringers on Wednesday night. Can you go?” Alice said to a friend at her gate.

“It is prayer-meeting night.”

“I know; but they sail for Europe Friday night, and this is their last concert.”

“But I never stay away from prayer-meeting for anything.”

“But this is a sacred concert—and only once. We can worship just as well there.”

So, reluctantly, and against her convictions, Ruth consented.

That night the girl dreamed that an angel in shining raiment stood before her, and asked, gently, “Where are you going to-morrow night?”

And she answered, “I thought I would go to the concert.”

Then the angel said, sadly, “Have you so little appreciation of the value of a single soul?”

She decided she must take back her promise to attend the concert, and go to the prayer-meeting.

Ruth sat in the house of prayer with a strange joy in her soul, singing:—

“Plenteous grace with Thee is found,  
Grace to cover all my sin;  
Let the healing stream abound,  
Make and keep me pure within.  
Thou of life the fountain art,  
Freely let me take of Thee;  
Spring Thou up within my heart,  
Rise to all eternity.”

As the music ceased, the young girl sprang impulsively to her feet.

“I meant to hear the Bell-Ringers to-night,” she said, “but I decided I would rather come to prayer-meeting; and I am happier here than I should have been at the concert; and I am sure no music could be sweeter to me than the hymn we have just sung.”

As the hour for closing drew near, the pastor arose and invited any who would give themselves to Christ to come forward.

As he waited in silence, a lady in mourning walked slowly up the aisle, and kneeling, was shown the way of salvation.

When the service was ended, a friend came to Ruth and said: “The lady who went forward wishes to be introduced to you.”

Much astonished, the girl went to receive an introduction to Mrs. Walters.

“I wanted to tell you,” the lady said, “that I owe the fact of my being a Christian to-night to your testimony. I have not been inside a church for ten years. I came here to please a friend, and when you said you would give up a concert for a prayer-meeting, and no music could be sweeter to you than the hymn, ‘Jesus, Lover of My Soul,’ I thought to myself, ‘There must be something in religion, and I am going to have it.’ So, I wish to thank you that it is because of your testimony that I shall go home to-night a servant of the Lord Jesus Christ.”

Ruth held out her hand, and pressed gratefully that of her new friend.

She knew now the meaning of the angel’s message.

“I thank you for telling me this,” she answered; “I shall never forget it.”

Yet she little guessed what cause she would have to always remember it.

Ruth’s home was close beside the railroad track. About midnight she was awakened by a horrible crashing sound. Looking from the window, she could see where the midnight express and the 11:30 freight had collided. The cries of the frightened and the piercing shrieks of the wounded made her shudder. But she bravely put away all thought of self, and, calling her father, was soon ready to go with him to the rescue.

And the first face that looked into hers as she stood beside the burning train was that of Mrs. Walters. Pale and peaceful it was, though showing how intensely she suffered. She was extracted and borne to Ruth’s home. The power of speech was almost gone. She rallied a little as they laid her on Ruth’s couch.

Taking her hand and pressing it to her lips, she whispered feebly: “Child, I am going—it was my last chance—what if you had not spoken—what if I had not taken it?”

And kneeling there beside the dead, the tears raining down her face, Ruth promised her Father to always do her duty; always to give her testimony; always to appreciate the value of a single soul.—“Christian and Missionary Alliance.”

### They Are Children!

Don’t expect too much of them, for it has taken you forty years; it may be, to make you what you are, with all your lessons of experience, and we dare say you are a faulty being at best. Above all, don’t expect judgment in a child or patience under trial. Sympathise in their mistakes and troubles; don’t ridicule them. Remember not to measure a child’s trial by your standard. “As one whom his mother comforteth,” says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman’s heart, the unfailing sympathy with all her chil-

dren's griefs. Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. It has often roused our indignation to see how carelessly their little plans were thwarted by older persons, when a very little trouble on their part would have given the child pleasure, the memory of which would last a life-time. Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children who seem to have been born thieves and liars, so early did they display these most undesirable traits of character, yet we have lived to see them become noble men and women, and ornaments in society. We must confess they had wise, affectionate parents. Whatever else you may be compelled, by your circumstances in life, to deny your child, give it what its most values, plenty of love.—"Golden Rule."

### Consumption Cured by Roughing It.

The Washington "Star" gives an account of the life of Galen Clark, who, at the age of ninety years, published a book descriptive of the Yosemite Indians.

Half a century ago, Mr. Clark left Massachusetts to seek, not gold, but health; for he was a victim of tuberculosis, supposedly beyond hope of cure.

At that time nothing was known of the open-air method of curing consumption, but Mr. Clark believed that a life close to nature in a genial climate might prolong his life. After reaching California, he made his way into the Sierra Nevada Mountains, where he spent the most of his later life.

He wore a hat when he first went to the mountains, but as his head was becoming bald, he discarded it, and went bareheaded in all kinds of weather. Living in the open air on simple food, having none of the debilitating practices incident to city life, Mr. Clark became robust, and had the satisfaction of having a new crop of hair. It is said that "when he was eighty years old, his iron-grey mane fell in wavy masses to below his shoulder-blades, and he could ride or walk the trails of Yosemite more easily than most men of half his years."

About this time the commissioners decided to put up guard-rails on the dangerous points of the cliffs, for the protection of visitors; and Galen Clark was the only one of the party whose nerves were steady enough to do the perilous work at the edge of the awful precipices. It is said that while he was doing the necessary work of marking the points at which the stanchions should be set, the others of the party stood back at a safe distance, shivering at the thought that he might make a misstep.

Galen Clark, once a hopeless consumptive, but now in sound health, building trails up the Yosemite at eighty, and publishing a book at ninety, is evidence of what nature will do for victims of the "great white plague" when they follow her ways.—"Life and Health."

Always rise from the table with an appetite, and you will never sit down without one.—Wm. Penn.

"Apple stains on the hands can be removed by rubbing with a little lemon-juice or the inside of the apple peel. Rinse in clear cold water."

### That Boy of Yours.

Has it ever occurred to you that there is a reason why so many boys go to the bad—boys who have good homes and everything that should, to all external appearances, contribute to their moral elevation? A recent issue of the Washington "Times" hits the nail on the head when it says:—

"We chaperon our girls and carefully guard them against unworthy boys, but we leave the boy to choose for himself his associates and his achievements.

"Girls are naturally winsome, gentle, companionable. They win their way in homes and hearts. But the boy, noisy, awkward, mischievous, is invited into few homes, and feels none too much at home in his own.

"He is hungry for companionship, and he will have it. You can't chain him away from it. He wants the companionship of boys, and nothing will take its place."

The wise parent will welcome the boy's companions into the home, realizing that if the home is made attractive to him, he will be much less likely to frequent places of questionable character. It may be a little easier on the nerves to have the boy out of sight and hearing now; but it will not a few years hence, when an abundant harvest of vice appears as the result of past indifference and want of forethought.—"Life and Health."

### A Sensible Printer.

A New Orleans paper tells of a printer who, when his fellow workmen went out to drink beer during working hours, put in the bank the exact amount which he would have spent if he had gone out to drink with them. He kept to his resolution for five years. He then examined his bank account, and found that he had on deposit £105. In the five years he had not lost a day from ill-health.

Four or five of his fellow workmen had, in the meantime, become drunkards, were worthless as workmen, and were discharged. The water drinker bought a printing-office, went on enlarging his business, and in twenty years from the time he began to put by his money, was worth £20,000.—Selected.

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your wealth at the ex-  
pense of health

**You are poor indeed**

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## Children's Department

### Bob's Enemy.

Bob didn't do this, and he failed to do that!  
Every day he forgot to wipe his shoes on the mat!  
His cap he forgot to hang up on the hook,  
He never remembered to take back a book!  
When his father wished help,—it has to be said,—  
Bob forgot till too late to jump out of bed!

Now one day his uncle said, "Bob, do you know  
You've a terrible enemy? Ah, but it's so!  
And unless you look out and get rid of him, boy,  
He'll injure you always—never cease to annoy!"  
"Who—who is it, uncle, that's so mean to me?"  
"'Tis the boy who forgets—'tis yourself, don't you see?"

—Adelaide F. Caldwell.

### A Solemn Warning.

An old man relates the following touching incident:  
"I took the pledge at the foot of the gallows, where I  
saw a young man hanged. The sheriff took out his  
watch and said, 'If you have anything to say, speak  
now; for you have only five minutes to live.' The young  
man burst into tears and said, 'I have to die. I had  
only one brother; he had beautiful blue eyes and flaxen  
hair; I loved him. But one day I got drunk, and coming  
home I found him gathering berries in the garden.  
I became angry without a cause, and killed him with  
one blow of a rake. Whisky has done it—it has ruined  
me. I have but one word to say, Never, never, never  
touch anything that can intoxicate.'"—India Watch-  
man."

### A Beautiful Home.

By Bertha S. Chaney.

There lives in a far-away country a wonderful King  
who rules over a great number of people. He is a very  
kind and loving Ruler, and makes all the people who be-  
long in His kingdom happy and peaceful.

But not all of His subjects are at home as yet. Some  
of His people are now living in a strange land where  
there are many things to make them sad and unhappy.  
For these He is now preparing homes in a beautiful city  
that are so lovely that if we could get into one of them  
we would never want to leave it.

Inside of the houses which the King is getting ready  
for His people will be found everything which those will  
need who are to occupy them. Around them are beauti-  
ful gardens in which grow trees and grass and flowers.  
The fruit on the trees and vines of these gardens does  
not decay; the flowers do not fade; and the grass is al-  
ways a living green.

The city is laid out in a square, with streets running  
through it and crossing each other. Around the entire  
city is a wall, built of beautiful, precious stones, whose  
lovely colours shine in the clear light. At the end of  
the street there is a gate in the wall, through which the  
people may pass in and out, and these gates are made  
of pure pearl, and hung on glittering golden hinges.

Through the city runs a clear river of water, and on  
the banks of this stream grows a tree such as cannot be  
found anywhere else. It bears twelve kinds of fruit, in-  
stead of one, and those who eat of this fruit are never  
ill again, nor will they ever die. It is the tree of life,  
growing beside the river of life.

Nothing lovelier can be imagined than these homes in  
this city, and in order to keep them so the King has  
commanded that nothing impure or unclean or untrue in  
any way may be brought through the gates.

The people who are to occupy them are getting ready  
to do so soon. They have a certain work which the  
King has given them to do in the country where they  
are now living, and when it is finished, He Himself will  
come for them, and take them all together with Him to  
the city. After giving them garments to wear which  
are suitable to their new homes, they will have a supper,  
or feast, at the King's table, where He will serve them.

The sacred writer John has told us some things about  
these people and their future home in the last two chap-  
ters of Revelation.

### Uncle Ben's Letter Box.

[We will always be pleased to hear from our little readers, and will try to find room for a reply. Write neatly, and tell us about your home and Sabbath School and what you are doing for Jesus.]

Crummer Rd., Grey Lynn, Auckland, N.Z.

Dear Uncle Ben,—I go to Sunday School, and like it very much. I have a little sister, she is 19 months old, and a brother who is eight years old. I am ten years old. I am trying hard to search for some true gold, but I don't think I have found any yet. We have a garden, which I enjoy. My father works on the boats. I have a pair of guinea pigs. I was born in Dunedin, but we now live in Auckland. Your loving reader,

JAMES W. SPROUL.

Well, James, the old Book says, "Search and ye shall find." Now don't you think it is possible that you may already have a lot of "true gold" and not know it. That boy Tom didn't think there was any "real gold" in that fine bunch of wattle blossom that he found, but there *was*. If you "see God" in His great works you at once find "true gold." Keep on looking, James, and you will surely find, that I *know*

Elmsford, near Dandenong.

Dear Uncle Ben,—I want to be one of God's children. We have no proper Sabbath School here in Dandenong, but we have a little gathering every other Sabbath. The Sabbath we do not have the meeting in Dandenong, we have it at home amongst ourselves. My mother is our teacher. I have five brothers and four sisters. I like reading about "Uncle Ben's Gold Mine." I want to keep that motto in mind: "Seek and ye shall find." Your affectionate niece,

JANE GADSDEN.

You are just right, now, Jane. If you will always remember Mary's text, and keep on seeking all your life, you will find such big nuggets of "true gold" that you will soon begin to think that you are the richest little girl on earth. That I'm sure.

Hill End, Victoria.

Dear Uncle Ben,—I have found some of the "true gold." I have a sister (Wini), nearly seven. My father and mother keep the Sabbath. There is no Sabbath School here, but we have our lessons at home. I go to the State School, and am nine years old. There are a great many tree ferns and blackberries here. With love,

VICTOR WORTH.

That is good, Victor. If you have found the gold mine where the "true gold" is, you have made your fortune. What a "lucky" boy you are, to be sure! Don't you sell your shares in "Uncle Ben's Gold Mine" for any money,



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The instalation of a wireless telegraph station at Honolulu will be followed by experiments in wireless communication between Honolulu and San Francisco, a distance of 2,180 miles. It was but a year or two ago that a very expensive submarine cable was laid across the Pacific, by way of Hawaii, Guam, and the Philippines, and now the wireless is close on its heels. Within a decade the uselessness of the submarine cable may be so fully demonstrated that people will have forgotten its existence along the ocean floor.

The Quebec cantilever, now building over the St. Lawrence River, is to beat all the bridges in the world in having a single span of 1,800 feet. The Williamsburg suspension bridge over the East River has a span of 1,600 feet, only five feet greater than that of the Brooklyn bridge; and aside from suspension bridges, of which these are the greatest, there is the Forth railway bridge, with two spans of 1,710 feet each. This new bridge at Quebec is the only one over the St. Law-

rence River below Montreal, 130 nautical miles distant, and it will carry the Pacific coast trains of the Grand Trunk Railway from Moncton, N.B.

The second chamber of the States General at the Hague recently, by fifty-six to five votes, appropriated the sum of £56,000 to buy the ground on which to erect the palace of peace for which Andrew Carnegie gave £300,000. The opposition contended that the other Powers should co-operate in providing this sum, but the Premier, Dr. Kuyper, replied that the honour of the Netherlands and its gratitude to Mr. Carnegie demanded that the money to purchase the site be voted.

Why Weeds are Weeds.

Luther Burbank, famed in horticultural pursuits and a grafter of the fashions of grafting that brings forth good, and even better, fruits and flowers and vegetables, thus tells why weeds are weeds :-

"Weeds are weeds because they are jostled, crowded, cropped, trampled on, scorched by fierce heat, starved, or, perhaps, are suffering with cold, wet feet, tormented by insect pests, or a lack of nourishing food or sunshine. There is not a weed alive which will not, sooner or later, respond liberally to good cultivation and persistent selection."

Luther Burbank speaks as one having authority, and is possessed of knowledge that makes his authority well-nigh binding. It is easy to recall the one-time weeds that have, by study and cultivation, come to be the producers of flowers, and it is not much more than a generation when even the succulent and the delicious tomato was regarded as nothing but the product of a weed to be avoided, as it is to-day in many parts of Germany. The earth annually offers treasures of the field hidden in ugly weeds, and only needing the "good cultivation and persistent selection" recommended by Mr. Burbank to make of them useful servants to man, instead of noxious plants to be avoided.

The suggestion of Mr. Burbank might be applied to other things than weeds of the forest or of the field. There are weeds growing in the streets and in the slums and in the tenements of every city, noxious and growing to be dangerous to organised society, but which, with good cultivation and persistent selection, would come to a growth beneficial to themselves and to society. And the good cultivation and persistent selection that would bring forth good fruits from the weeds of the streets and alleys are equally applicable to the weeds gathered into penal institutions.—Selected.

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