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ONE PENNY

A Page from History.

One of the darkest periods of European history is located between the years 1337 and 1360 A.D., Europe being at that time plunged in the gloom of the Dark Ages. The prophetic period of Daniel 7 : 25, the 1,260 years in which the papal church dominated things and persecuted the people of God, these dreary years of inquisition, bloodshed, fire, faggot, and prison were passing slowly and awfully onward, each year as it passed handing its blood-stained record to its successor; leaving behind them in their train a lurid landscape of ruined homes, wasted fields, wars, desolations, tumults, strifes, accompanied with superstition, bigotry, fanaticism, tyranny, and cruelty in its superfine excesses.

These years of papal supremacy commenced with the year 538 A.D., and ended with 1798 A.D., a year which was made eventful by the stirring events of the French Revolution, perhaps a fit ending to a long and dreary period of persecution, and through which a slight retribution fell upon the Papacy in the deadly wound which was given to it, in the dethronement and exile of the pope, accomplished by the soldiers of France in the days of Buonaparte in fulfilment of Rev. 13 : 3.

But to return to the period of 1337 to 1360 A.D. This was a trying period to Europe. She had reached that hour when the intense darkness apparently heralded the

dawn. Religious superstition had reached its lowest ebb; the Papacy had transferred the seat of its government from Rome to Avignon in France, in the year A.D. 1309, from whence it returned to the city of Rome in 1368 A.D., and during this period Catholic Europe was entertained by a diversity of popes, sometimes to the number of three, each hurling bulls of excommunication at the other. Demoralising influences, both in State, church, and country, had brought Europe to the verge of complete degradation. In the words of Menzel, the German historian—

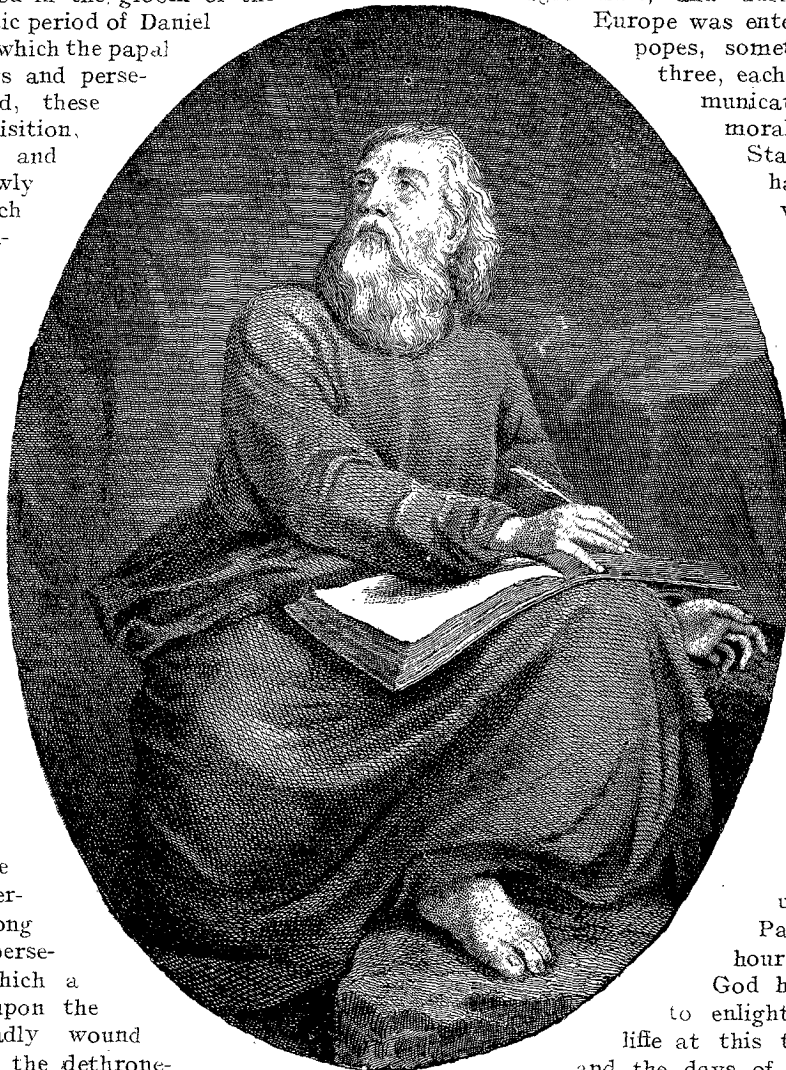
"Clement V. dwelt in his French palace like a Turk in his harem surrounded by his mistresses."

Germany had been convulsed by continual intestine strifes: murder, pillage, and rapine pervaded the land. Robber nobles infested strongholds and castles, and immorality, crime, and chaos reigned everywhere.

At that period the world had an exhibition of what it could become under the rule of the Papacy. It was a dark hour indeed for Europe, still God had instruments at hand to enlighten that darkness. Wycliffe at this time was a young man,

and the days of John Huss and Jerome were in the near prospective. Heralds of the

morning were approaching; there was a break in the clouds which heralded the Reformation, and Rome was yet to turn her energies by fire, sword, and torture to suppress the zeal of Reformers, which, a century or so later, culminated in the days of Luther, when the torch



The Seer of Patmos.

lit by the teachings of Wycliffe and Huss should burst forth into a mighty flame.

The Europe of 1337 A.D., however, was visited by fearful, natural visitations and signs. As if in wrath, God sent severe judgments upon the people of that time. Men had almost entirely forgotten Him, and a series of unexceptional severities fell upon them. A great comet appeared in 1337; this harbinger of evil was followed for the next three years by clouds of locusts, which devoured everything. In 1348 a great earthquake occurred which devastated Cypress, Greece, Italy, the Alpine Valleys as far as Basle. Mountains were split, villages and towns were destroyed. The Tower of Villach was reduced to ruins; the air became thick, even pestilential and stifling; wine fermented in the casks; meteors flashed across the heavens, while a gigantic pillar of flame hovered over the papal palace at Avignon, an indication, no doubt, of God's displeasure. A second earthquake destroyed the whole of Basle; then came that dreadful visitation, the Black Death, a devastating scourge and terror. Thousands died in the streets. It appeared in China, traversed Asia, and scourged Europe. Thousands fell in Germany. Whole cities were depopulated; in one town only seven married couples remained unseparated by death. Green says it was the most terrible plague that the world ever witnessed. It devastated Europe from the Mediterranean to the Baltic, and in 1348 swooped upon Britain, one-half of the population being swept away, 2,000,000 souls perishing in that country alone. 50,000 corpses were interred near the Charter House, London; 60,000 perished at Norwich. Bristol could not bury its dead; death pervaded everywhere; labour ceased; cattle roamed uncared for; food rose in price; harvests rotted; lawlessness abounded, and absolute misery ensued. Europe thought that the end of the world was coming. France suffered likewise; she had a foreign enemy in her kingdom, civil war in the capital, and the plague ravaging her territory, disbanded soldiers attacked the pope in Avignon, and extorted from the pontiff a ransom of 40,000 crowns; distress and oppression maddened the peasants, and the fearful insurrection of the Jacquerie ensued.

A plague of locusts appeared at the same time in Austria and Bavaria, and ravished with great fury. It spread nine miles in breadth, and more miles in length than the most rapid horse could gallop in a day. These plagues were attributed to the Jews, and thousands of these unfortunates were slain. This slaughter spread over Switzerland and Germany. Casimir of Poland offered protection to the Hebrews. Like Ahasuerus of old, he loved Esther, a beautiful Jewess, and Poland to this day has swarmed with Jews. A third part of the world was devastated by these plagues.

Reader, this is only a page of history. Men had forgotten God. Millions of the human race perished. Man is a helpless being when God's visitations and calamities are in the land. This was as severe a visitation that this world has ever seen; but severe as that visitation was, it can not be compared to the picture of the coming devastation, as presented in Revelation the 16th chapter, and which, upon the close of probation, will undoubtedly cover the final years of human history. This unbelieving generation is approaching a crisis, the like of which the world has never yet seen, and our only hope for safety is in Jesus Christ.—J. B.

Chaplain Prays that Roosevelt be Delivered from the Paws of the Lion and Bear.

Is it right for a man to ask God for protection while deliberately and needlessly exposing himself to danger? This question naturally arises in the mind when such a circumstance as the following, which appeared under the above heading in the St. Louis "Republican," of April 12, 1905, comes under notice:—

"Springfield, Ill., April 11.—Chaplain Bradford devoted almost his entire opening prayer in the House to-day to a supplication for the safety of President Roosevelt, now on his hunting trip through the west and south-west. He drew a picture of the dangers into which the President was going, and prayed for his safe return. In his prayer the chaplain asked that whether the 'monsters of the mountain' flee from the President in fear or fly at him in fury, he may find himself 'protected by the shield of the Almighty; so that upon his return to his home in peace and safety, like Thy servant David of old, he can testify to the people that "the Lord delivered him out of the paw of the lion and out of the paw of the bear, and let all the people praise Thee."'"

It seems little short of presumption for a man to deliberately attack wild animals in their favourite haunts, and yet expect the power of God to be exerted in such a manner that those wild animals will tamely permit themselves and their offspring to be murdered just for sport. It should be remembered, David, whose experience with the lion and the bear was used as a plea by the United States chaplain, also uttered this prayer: "Keep back Thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from much transgression." Ps. 19 : 13.

The Effect of Light upon the Human System.

There is no doubt that active exercise in the open air, with the smallest amount of clothing consistent with modesty and comfort, constitutes a most powerful tonic. The belief that the direct rays of the sun, or even light itself, exercise a powerful effect to cleanse the tissues by hastening the processes of disassimilation and excretion, has taken deep root in the minds of people everywhere. Karl Mann, the champion walker of Continental Europe, once remarked to the writer that he owed his endurance in large part to his habit of wearing a very small amount of extremely porous white clothing when making his famous world's record. He believes that he won the race not only because of his vegetarian principles, but because he let nothing come between him and a plentiful supply of light. He stated among other things that he distinctly felt the rejuvenating effect of the first rays of the sun, when, after a night of struggling with deluging rain, wind, and mud, the day broke fair and smiling, and he is sure that the sun's rays came as a sort of balm to tired muscles, and gave him a new impetus to make a world's record indeed.—P. A. DeForest, M.D.

"Those who are intended to do any eminent service for God are always emptied of self, and led to see their unfitness for the undertaking; then they trust simply on God's wisdom and power."



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, JULY 31, 1905.

The Revelation of Jesus Christ. — No. 29.**The Judgment.—The Books of Heaven.**

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. 20:12.

In his vision of the judgment scene the seer of Patmos had a view of the books of heaven, which contain the records of the lives of men. By those records men are to be judged. Day by day and hour by hour God is keeping an accurate record of the lives of the children of men. None can escape from the searching gaze of the all-seeing eye of the Creator. David recognised this when he penned those memorable words in the one hundred and thirty-ninth Psalm:—

“O Lord, Thou hast searched me, and known me.

Thou knowest my downsitting and mine uprising,

Thou understandest my thought afar off.

Thou searchest out my path and my lying down,

And art acquainted with all my ways.

For there is not a word in my tongue,

But, lo, O Lord, Thou knowest it altogether.

Thou hast beset me behind and before,

And laid Thine hand upon me.

Such knowledge is too wonderful for me;

It is high, I cannot attain unto it.

Whither shall I go from Thy Spirit?

Or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou art there;

If I make my bed in Sheol, behold, Thou art there.

If I take the wings of the morning,

And dwell in the uttermost parts of the sea;

Even there shall Thy hand lead me,

And Thy right hand shall hold me.

If I say, Surely the darkness shall overwhelm me,

And the light about me shall be night;

Even the darkness hideth not from Thee,

But the night shineth as the day;

The darkness and the light are both alike to Thee.”

To Jeremiah, the Lord made known the reason for which He submits the hearts of men to such scrutiny. He says: “I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” Jer. 17:10.

What an infinite power is made known in these few words of Scripture. Who can search the heart, read the inmost thoughts, weigh the motives of man but God only? As David mused upon the marvellous fact that all his ways were known to God, is it any wonder he exclaimed, “Such knowledge is too wonderful for me; it is high, I cannot attain unto it.”

We are well aware that many learned men in these enlightened days scoff at the idea of a judgment, wherein the actions of men will be reviewed in the light of those records which are being written by the heavenly book-

keepers in the courts of heaven. For our part we prefer to accept the statements of such notable men as Moses, David, Daniel, Isaiah, Ezekiel, Malachi, John, and Paul, all of whom speak definitely of the existence of these heavenly records. Further than this we have the positive statement of the Saviour in Luke 10:20. “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” In these days when so many are seeking for power to perform miracles this exhortation of the Saviour is timely. That our names are written in heaven, should cause us far more rejoicing than the ability to perform miracles. Men will make heroic sacrifices, do daring deeds, risk life and limb for the sake of some earthly honour, or to make their name famous; they may win the highest encomiums amongst men, and yet miss the greatest honour which has been placed within the reach of mortals. What earthly honour can be compared with the privilege of having our names enrolled in “the general assembly and church of the first-born, which are written in heaven” upon those imperishable records. The names of the greatest characters that have ever lived upon this earth are enrolled therein, and you, dear reader, have the inestimable privilege of having your name engraved on that immortal honour-list. Paul, in his letter to the church at Philippi, recognised this great fact when he declared that the names of Clement and others of his fellow-labourers were in the book of life. Phil. 4:3.

Not only the names of Christ's people are entered into the books of heaven, but a record is kept of even the birthplace, for in the eighty-seventh psalm we read: “The Lord shall count when He writeth up the people that this man was born there.” While this text may refer to the spiritual birthplace, yet God takes into account the whole surrounding circumstances of a man's life. The infinite mind of God comprehends all things. He is acquainted with the entire history of each and every individual; yea, even the hairs of our head are all numbered. David said, “Thine eyes did see mine unperfect substance, and in Thy book were all my members written, which day by day were fashioned, when as yet there was none of them.” Ps. 139:16. So God's knowledge of us does not commence at birth, but He was perfectly acquainted with us even before we opened our eyes to the light. As a man's character is weighed in the balances of the sanctuary, all his antecedents, his hereditary traits, his opportunities, his whole environment is taken into account, and “to whomsoever much is given, of the same much will be required.” “God will render to every man according to his deeds, to them who by patient continuance in well-doing seek for glory and honour and immortality,—eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness,—indignation and wrath, tribulation and anguish.” Rom. 2:6-9.

The sorrows of men will not pass unnoticed, and this was a source of comfort to the sweet singer of Israel. When he was oppressed and harassed by his enemies, he said, “Thou tellest my wanderings; put Thou my tears into Thy bottle; are they not in Thy book?” Ps. 56:8. The mutual exhortations and acknowledgments of God's goodness by His people are all noted. “They that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance

was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16.

All thoughtless conversation, all unjust and unkind criticisms, all back-biting is registered in the books of heaven. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. "The record of wasted moments and unimproved opportunities must be met when the judgment shall sit, and the books shall be opened, and every one shall be judged according to the things written in the books." Who dares face such a record? Who could meet without a shudder the black record of past sins? What a blessed thing it is to know that although our sins should be as scarlet, yet they can be washed as white as snow in the blood of Jesus. "Repent, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

Upon the retention of our names in the Lamb's book of life depends our entrance into the kingdom of heaven, for "there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie, but only they which are written in the Lamb's book of life." Rev. 21:27. How earnestly should we seek to order our lives so that our names may not be blotted out when our record is examined. The work of blotting out, as we have seen in the two previous studies, is now proceeding in the heavenly courts. If our sins are not blotted out, then our names will be blotted out, and if our names shall be blotted out we cannot enter the glorious city which Jesus has gone to prepare. Unless we repent of sin, the record of those sins stands against us. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:8, 9. Do you desire to have your name retained in the book of life, the way is clear; seek forgiveness by confession. Eternal life is the gift of God, and we shall only obtain it by "patient continuance in well doing." "He that overcometh, the same shall be clothed in white raiment; and [says Jesus] I will not blot his name out of the book of life." Rev. 3:5.

Whether our names or our sins are blotted out depends entirely upon ourselves, but the final decision we make is irrevocable. The Lamb of God is waiting to bear away your sins. Will you permit Him to do so, and receive from Him in exchange for the filthy rags of your own righteousness, a spotless garment of light woven in the loom of heaven, or will you follow your own devices? To choose the latter course will ensure the dreadful penalty pronounced in Rev. 20:15. "And whosoever was not found written in the book of life was cast into the lake of fire."

"It has been asked what would have been the result if the two men on the Emmaus road had been talking about the sheep-market down at Jerusalem, or the price of olive-oil, or doves, or young pigeons. Probably Christ would not have joined their company. The failure of religious conversation is one of the reasons why our hearts are not oftener made glad by Christ's presence."

A Starting Point.

By H. C. Balsbaugh.

Consider that God's existence reaches into the past and future further than thought can carry us, and that the extent of His dominions is beyond our reach of thought. Being Creator of all things, and perfect, He is of necessity fully acquainted with all things in the whole universe. The Bible consistently records this truth, giving also such a diversified portrait of good and evil throughout all the centuries since creation, that man, God's highest endowed creature upon earth, may know that God knows all good and evil.

From this it is evident, that as perfect knowledge and power pertain to God, He looks and speaks from the standpoint of a perfect comprehension of all things. Note, then, how incapable, of himself, man is to see as God sees. As a father's view of life is so much larger than a child's, so is the Creator's view incomparably larger than the creature's. Isa. 46:5, 10.

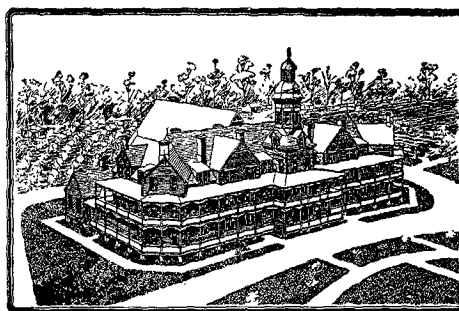
Therefore the difference of view-point is the difference between the limited knowledge of man and the unlimited knowledge of God. Though we may be honest, this explains how our minds naturally are at variance with God's mind, for, consider how the few years of earthly life, though well spent in gathering knowledge and wisdom, is not a drop in the bucket compared with the knowledge and wisdom of God from all eternity.

With God's perfect knowledge is connected a holy and righteous character, and these attributes together furnish the foundation for an implicit faith in Him. And by faith it is possible, and for the reasons given, reasonable, to see from the view-point of God through belief of His word, His word being evident truth.

God's character is holy, which establishes the truth that He estimates all things at their true worth, thereby rendering righteous judgment always. Isa. 57:15; Gen. 18:25.

Those who only partly believe the Bible, and honestly find it difficult to believe all of it, will find in a sober consideration of the important truth of view-point one of their greatest stumbling-blocks removed.

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GENERAL ARTICLES

FROM OUR CONTRIBUTORS

A Deed and a Word.

A little stream had lost its way
Amid the grass and fern;
A passing stranger scooped a well
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that all might drink.
He passed again, and lo! the well,
By summer never dried,
Had cooled ten thousand parching tongues,
And saved a life besides.

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last.

—Charles Mackay.

The Voice of the Stars.

By R. Hare.

The star-worlds that forever roll and shine in the deep blue above have a message—a great message—for man.

With vision dimmed by earthly darkness, and heart saddened by sinful surroundings, man has failed to discern the might, or appreciate the glory of his great Creator. But the King eternal has not left Himself without witness, for while the earth, with its buds and blossoms, its flowers and fruits, speaks of His praise, the heavens also "declare His glory."

Things terrestrial speak eloquently of the Infinite Ruler on high. Towering mountains and waving forests, foaming seas and sparkling fountains, whispering zephyrs, and echoing thunders, all witness to His majesty. But the rising suns and rolling stars, the flashing meteors and gilded worlds, that obey in the upper heavens, speak in still deeper tones of inspiration concerning the hand that holds all nature up.

The silvery moon that floats through the silent sky is but a reflector of borrowed glory. So each star, rising in the stupendous magnitudes of their distant orbits, reflects something of the glory that belongs to yet greater worlds and still more distant suns. But with a deeper meaning and truer speech each of the silent, shining, numberless host above whispers of Him whose greatness is too great for the mind of man to measure.

In the "Book of God" we are invited to "look up and behold who hath created these things!" We look up, and the far-away sentinels, that march by the outposts

of eternity and guard the gateways of the upper skies, proclaim to the inquiring heart, "Lo, these are parts of His ways."

But whence all that shining multitude of worlds that forever keep time to the angelic harmonies of heaven? The hand of the Omnipotent formed them, for thus it is written: "He made the stars also."

Whence the order displayed in all the movements of the celestial suns that forever sweep down the immensity?—The voice of Jehovah "calleth them out by number."

Whence the changeless beauty of those shining orbs that light the watch-fires of eternity, yet never grow dim, or forget their splendours?—The Creator is strong, and because "He is strong in power, not one of them faileth." Isa. 40:26.

The planet on which we dwell is a great world, though but one of the smallest of the heavenly host. It measures 8,000 miles across, and weighs 6,069,000,000,000,000,000,000 tons. What an amount of power would be necessary to move even this little world that appears as a speck in the universe of God. The arms of all its inhabitants united in one gigantic effort could not move the earth one foot in a thousand years. Yet at the bidding of its Creator it rolls on its ceaseless march at the rate of nineteen miles in every second of time.

The sun, the star that gives us light, measures 887,000 miles across, with a circumference of more than 2,785,400 miles. In bulk it represents 1,500,000 earths. But that great star is urging its ceaseless flight at a velocity that measures 33,350,000 miles every year, as it circles round its centre sun—Alcyone—in the group of the Pleiades.

Alcyone is a still greater star. Its glory is 12,000 times brighter than that of our sun, but it is distant twenty-five million times 190,000,000 of miles away. In that great distance its brightness grows dim to human vision. Round this celestial centre the sun, with all its retinue of planets, is revolving, but it will require 18,200,000 years to complete one revolution round its grand centre, and so complete one year in the history of the stars.

Human thought cannot measure the power necessary to move this little world of ours, what then must be the might of the greatness of the power that upholds and moves all the infinite host of heaven? How strong must be the hand of Deity that sustains, and how potent the will of the Omnipotent that guides all these clustering suns. Without collision or clashing, without decay or change, without decrepitude or age, without rebellion or perverseness, the mighty army of the silent heaven moves on in perfect submission to the mandates of Him who has ordered all things after the counsel of His own will.

One hundred million blazing suns shine in the milky-way, and 4,000 other such systems are known to the astronomer. How great, then, the kingdom of God must be! How infinite its proportions, and how numberless its inhabitants! Formed for His glory, each shining world reveals the greatness and wisdom of its Creator. Each rolling sun speaks of His praise, and points the faithless child to the Hand that holds and guides the star-clusters and star-worlds of the heavens above. Speaking to man in their silent language, they invite the child of clay to learn their story, and so to "worship Him who made heaven and earth and the sea and the fountains of waters."

It is Not Done that Way.

By T. H. Craddock.

One of the greatest delusions of the present day is in trying to save men by force. As well try to pull yourself up to heaven by your bootlaces, but you can't get to heaven that way. The only way to get into heaven is through Christ the living way. "I am the Way," said the Saviour, "no man cometh unto the Father but by Me." "He that climbeth by another way, the same is a thief and a robber." How, then, can men who claim to be ambassadors for Christ try to drag men into the kingdom of heaven through the gateway of an earthly law court? It is mistaken zeal, and will lead to many issues, as is testified by over fifty millions of martyrs in the Dark Ages. Some of the darkest deeds that have ever been perpetrated have been done in the name and for Jesus Christ. Think you that Christ was in the Spanish Inquisition? In pointing to those sad days the Master said:—

"They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me." John 16 : 2, 3.

The Christian's God does not coerce men into service, and whoever engages in that kind of work has a wrong conception of the gospel. Jesus said of them: "They have not known the Father nor Me."

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Rom. 1 : 16, 17.

The power of God is creative power. That power is vested in Jesus Christ—

"For by Him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him; and by Him all things consist." Col. 1 : 16, 17.

Writing to the Corinthians, the apostle Paul said:—

"Wherefore, if any man is in Christ, there is a new creation; the old things are passed away; behold, they are become new." 2 Cor. 5 : 17, R.V., margin.

Is this process brought about by the human hand through an earthly law court?—No, kind friend, by no means—

"For we are His workmanship, created in Jesus Christ unto good works, which God hath before ordained that we should walk in them." Eph. 2 : 10.

And again—

"Now ye are clean through the word which I have spoken unto you." John 15 : 3.

Clearly the only way to save sinful man is to bring him in touch with the life-giving Word. How is this to be done? By Act of Parliament?—No, no, it is not done that way; but by way of Mount Sinai, and thence past Mount Calvary. Said the beloved John—

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3 : 4.

Then, fellow-worker for Christ, be no longer deluded by supposing it possible to save men by governmental enactment. It is not done that way, but rather, lead him to the foot of Mount Sinai; let him listen to its thunders; let him watch its lightnings, and see its quakings; until he himself quakes with a realisation of the fact that, "the wages of sin is death;" and then, as he cries for mercy, saying, "Lord, save me, or I perish,"

point him to the Lamb of God that taketh away the sins of the world."

Oh, I am so glad that, in leading men to Jesus Christ, I do not get my credentials from an earthly government! I am so glad that the gospel—the good-story, the God-story,—is still the power of God unto salvation to every one that believeth."

"Except a man be-born again, he cannot see the kingdom of God."

How is this done? By earthly enactments?—No, no, it is not done that way.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1 : 23. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4 : 12.

Whenever, then, we see the church asking help of the government, it is a confession of weakness. It is a confession that the "power of God" is not with them; for the power of God is as high above earthly governments as the heaven is above the earth. And "the gospel is the power of God."

This idea of forcing men into the kingdom of God is no new thing. It was under a like delusion that the Roman and Spanish Inquisitions were established. Under its delusion martyrs' fires were kindled; by it the rack, the jibbet, and guillotine were set up. And do not forget, kind reader, that principles never change. Like cause will produce like effect. "The time cometh," said the Master, "that whosoever killeth you will think that he doeth God service."

Religious liberty means civil liberty, for civil liberty springs from religious freedom. Christ's words to the Pharisees "who took counsel how they might entangle Him in His talk," were:—

"Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Matt. 22 : 21.

These words forever draw a dividing line between the church and civil power. Therefore, in the name of Christ I say: Do not try to span the breach in the hope of saving men by governmental force, for "it is not done that way."

God's Ways.

Hear what God says: "One of you shall chase a thousand, and two put ten thousand to flight." That is God's arithmetic. Twice one thousand is two thousand in our mathematics, but in God's arithmetic twice one thousand is ten thousand. God is sublimely indifferent to numbers. It is not quantity, but quality, for which God cares; He would rather have one consecrated man or woman than a thousand who are half-hearted in His service; and so He keeps sifting down, and down, and down, just as He did Gideon's great multitude, till He gets the choice "three hundred" with whom He can do mighty works. Will you be one of the "three hundred"?—Arthur T. Pierson.

"Just as a thin sheet of oiled paper will stop the strongest electrical current, so the films of unbelief, self-love, and sin will stop the operation of the Spirit of God in a man."

Body or Temple Building.

By D. H. Kress, M.D.

Very little thought or intelligence is given to body building. Men, women, and children eat and drink, they know not why. Sometimes for mere amusement. Yet it is possible, and our duty, to go about the work of body building just as intelligently as the carpenter or mason goes about the work of house-building. The quality of the materials used in either case determines the quality of the structure erected. Man is composed of that which is furnished the organs of digestion, just as truly as a building is composed of the material furnished the carpenter and other workmen. No special transformation takes place in the material in either case, the food furnished for body building is merely dissolved by the digestive juices, or converted into liquid, so that it may be absorbed. Then it is built up into bone, muscle, nerve, and brain. The old German proverb is, therefore, true, and applies to both body and mind. "As a man eateth, so is he." Mentally we are what the mind feeds upon, physically we are what we eat. The physiological chemist, Bunge, demonstrated this. He once experimented upon a dog, feeding him upon sheep's fat for six weeks, at the expiration of this period he killed the animal, and in analysing his fat found it was not dog's fat as one would suppose, but sheep's fat. The sheep's fat had undergone no change, it was stored up as sheep's fat in the animal. Some careful observer has said, "There is either a good deal of human nature in the pig, or a good deal of pig in human nature." The latter is probably the truth, and accords with the statement made by another: "He who eats pig becomes pigified." Certainly a gross diet tends to produce a grossness of body, mind, and morals. This being so, it becomes doubly important to exercise care in the selection of material out of which to build the body. Especially should care be exercised by the one who recognises that he is erecting a temple for God to dwell in.

Anciently, when Solomon erected the temple he said: "Behold, I purpose to build an house unto the name of the Lord my God." In its erection only the choicest and best material available was employed, for he was erecting a habitation for the Lord. The stately cedars were brought at great expense from Lebanon, and costly stones from afar. The floors and ceilings, and, in fact, the "whole house, he overlaid with gold." When it was completed, he said, "I have built an house of habitation for Thee and a place for Thy dwelling forever." Then the ark, composed of the choicest wood and overlaid with pure gold, containing the law of God, the principles of divine covenant, was brought into the temple, and the glory of the Lord filled the house.

The aim of every body builder should be to so build day by day, using only the best food available, that he may say it is "a place for Thy dwelling forever." This is what the command means, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Each evening the body builder should be able to say, "I have been building a house of habitation for Thee" to-day. Everyone who purposes to build a habitation for God, will purpose with Daniel not to defile it with the meat and wine of Babylon, that is, with the ordinary food or building material used in the world. Should Solomon have erected the temple with inferior or decayed timbers, and other rubbish lying about, merely

because convenient, or to pass away time, he certainly could not have expected the glory of the Lord ever to fill the place. There are many who eat and drink anything and everything that is placed before them—pork, pigs' feet, sausage, cheese, pepper, mustard, pickles, and other inferior food; then they are surprised at their leanness of soul, and wonder why the glory of the Lord does not fill the temple. How can we even invite the Lord to dwell in such a habitation.

The Lord says, "Eat ye that which is good, and let your soul delight itself in fatness." This is the remedy for leanness of soul. But even though the greatest care is exercised in the selection of food for the body, more than this is necessary. The law of God, the principles of the divine government, must daily be placed into that sacred casket, the mind. But the mind, like the ark, should be built of the choicest material—for "out of the mind are the issues of life." There the Lord said, "I will commune with thee." Upon it are to be written the principles of the kingdom of heaven. As this is done day by day, day by day the glory of the Lord will fill the place. As long as the mind is fed upon novels, works of fiction, mental puddings, pastries, and condiments, the glory of the Lord can never fill the place, no matter how much care may be exercised in the selection of food for the body. For "man liveth not by bread only, but by every word that proceedeth out of the mouth of God." Body building is important, but is of little value if the mind is not built up with the living bread. When the law is brought into the temple, then, and not until then, will the house be filled with His presence.

The Plague of Novel-Reading.

One of the most noteworthy sights of the present day, and, to my mind, one of the most ominous, is to be seen daily as we travel to and from town by train or car, writes A. T. Story, in the "Daily Mail."

Whether in the morning, travelling by the business trains, or returning home in the evening, the same thing strikes one, the number of girls and young fellows reading. On the first view one would think, what a studious generation! But on a closer examination, how the scales drop from our eyes, for in nine cases out of ten, nay, in nineteen cases out of twenty, the books read are, what? Novels—nothing but novels. . . .

For those whose observations go back a matter of twenty or twenty-five years—nay, a much shorter time than that—such a spectacle as one sees to-day would have been an impossibility. And why?—Because the free libraries had not then obtained such vogue as they have now—because, in short, the Passmore Edwardses and the Carnegies had not yet taken to turning out their purses.

Far be it from me to run amok against the free libraries. They are calculated, if rightly handled, to do a noble and beneficent work; but not, I am bold to say, if they are going to deluge the country with the insidious novel. That way corruption lies. If we go into any public free library we shall find that the novels are out of all proportion to any other class of literature, and each volume of fiction is read on an average twenty times where a work on a general subject is read, or taken out, once.—Selected.

World-Wide Field

Notes from Switzerland.

By P. A. Deforest, M.D.

So much has been written of the beautiful Swiss scenery and of the increasing favour with which the country is regarded as an all-round health resort that it would be superfluous for me to try to add anything thereto. One can not live a decade in a land, however, without arriving at conclusions as to what really constitutes its attractive features.

To those who love nature the whole earth furnishes lessons or the most profound study and meditation. In almost every land are to be found natural phenomena which justly merit admiration. In America the broad prairies and the inland seas excite our wonder, and Niagara leaves an impression of stupendous power that is never forgotten. The Yellowstone National Park with its hot springs, its paint bowls, and its curious rock formations; the Yosemite Valley with its precipices and giant trees, excite the wonder of visitors. Africa, also, can boast of inland seas, and of forests of gigantic trees which cover thousands of square miles of territory. It can boast of the Zambesi Falls, which are several times the size of Niagara; and the Ruwenzori Mountains are so picturesque that they remind the traveller of Swiss Alpine scenery. Do you wish to see mountains that are almost boundless in extent and really massive in proportions? Then you must visit the Himalayas or the Andes. If you wish to make an ocean voyage which will place you among mountains without the need of leaving the boat, then take a trip to the coast of Norway and Sweden. Thus I might speak of almost every country; but there is one little country which seems to have had allotted to it more than its share of mountains, hills, valleys, lakes, springs, cataracts, and waterfalls, glaciers, and hot and cold mineral springs, and that country is Switzerland.

According to statistics, the hotels alone received eight million pounds from travellers last year. This gives an idea of the attractiveness of the country. The fact that by far the greatest number visit us in the warm months shows that real pleasure is not found in the heat and dust of crowded cities, but away up near the snow-line, far from the crowded centres of civilisation. Yes, Switzerland is attractive, not only because one is introduced to beautiful and varied scenery, but because he is brought into close contact with the best of all tonics—cold air, snow, and ice.

The almost continual battle fought between the system and the elements—rain, cold winds, snow, frost, and ice—is what makes the mountaineers' such a hardy lot of people.

Many of us know by experience the invigorating effect of a cold mitten friction or a plunge in the cold pool, or the waking up of the vital forces by the cold affusion, the Scotch douche, or the ice rub to the spine. This cold treatment that makes one exercise to keep

warm is given "en gros" (wholesale) here without any other establishment than the blue dome of heaven, the mountain precipices for walls, and the glaciers and eternal snows furnish all the ice and cold water and air douches for the millions. These, with the scenery as a matter of consequence, constitute the wealth of attraction of Helvetia.

There are hundreds of glaciers in the Upper Alpine regions, some of which are miles long and hundreds of feet in depth. These cool the air for hundreds of miles around, so that as soon as the sun's rays no longer warm the valley, a cool breath from the hills reminds one that there is a refrigerator of no mean capacity not far away. This cool wave is not the natural result of altitude alone, but is felt for great distances around the Alps, down to within a few hundred feet of sea level. This alteration of heat and cold produces revulsive effects of the most exhilarating kind, and that without fomentation or ice compress. All one needs to do is to dress seasonably and live out of doors. The beautiful adaptation of Switzerland's topography and climate to the present needs of clothed and house-coddled humanity is understood when we remember that here among the mountains one must go either up hill or down dale to make progress; that the finest scenes are viewed from the tops of the mountains; that one is tempted sorely on account of the beautiful and ever-varying scenery to remain night and day out of doors; and that the warm days followed suddenly by cool nights keep one from becoming relaxed. Exercise, pure, fresh, cold air, and a simple fare are first-class hygienic agents which the ambitious tourist is compelled to adopt.

The first Seventh-day Adventist Church in Cuba was organised at Havana last February, with thirteen members.

During the first nine months of 1904 there was a gain of one thousand and fifty Sabbath-keepers in the European field.

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HOME AND HEALTH

The Dignity of Labour.

The man who has money might rest if he would,
And the man who has none, he might rest if he could;
But never, till manhood has gone out of style,
Will the man who's a man want to rest all the while.
H. H. Wilson.

Flesh Foods Not Necessary for Man.

Modern training for athletic feats in England proceeded upon the assumption that animal flesh, mixed with other foods, is the best foundation, but the extraordinary, as well as the ordinary, performances of vigorites have entirely disproved the necessity of that diet. Of many instances I may give the following:—

The champion amateur lawn tennis and racquet player of All-England is a non-flesh-eater. Olley, the cyclist, is said to hold every amateur record for every mile from 101 to 277 miles, and every hour from four to thirteen. He won the Dibble Shield in August, 1902. He rode 151 miles 1,705 yards in six hours, and a little later 196 miles in twelve hours. His sustenance on the journey was wholemeal sandwiches and unfermented grape-juice. At Whitsuntide he covered on the track 31 miles 858 yards in one hour. Miss Rosa Symon cycled 1,860 miles in nineteen days across England and Scotland. George Allen lately walked from Leicester to London, 97¾ miles, in 22 hours 22 minutes. On the journey his diet was wholemeal biscuits, melons, grapes, and pears. About the same time, in September, A. Wadler walked from London to Portsmouth in 16 hours 22 minutes. His fare for the journey was figs, muscatels, and almonds.

In Germany there are few well-to-do non-flesh-eaters, but among these few the most remarkable feats of strength and endurance have been recorded. In 1898 the Berlin Cycling Club arranged a long-distance walking match. The distance, 70 miles, was to be walked within eighteen hours. Of the twenty-three competitors, eight were vigorites. The winner's time was 14 hours 11 minutes. He was a vigorite. Next came five other fruit or grain eaters, and last of the successful walkers came a flesh-eater.

On Whitsunday, 1902, another long-distance race was walked, and won by the same man who was successful in 1898, Karl Mann. The distance, 127½ miles, was to be walked within 45 hours. Mann soon passed the champion walker of Germany, who gave up the contest on finding that Mann had done 31 miles in 4 hours 58 minutes, beating the world's record. The whole distance of 127½ miles was actually walked in 26 hours 52 minutes. Next came five fruit-eaters in order, then two flesh-eaters (34 and 35 hours), then four fruit-eaters, and last a flesh-eater. Thus, out of thirteen to fulfil the conditions of success, ten were fruit-eaters. The first six men trained on the natural food system, excluding

all such products as eggs and butter. Mann himself excluded flesh, fowl, alcohol, tea, coffee, cocoa, and every other stimulant, and in the last few months excluded eggs, milk, butter, and pulse. His food was porridge, fresh and dried fruit, a little bread and biscuit, cooked vegetables, nut butter, and fruit juice called weinmost. He has two meals a day.

It is difficult to avoid the conclusion from these and many other feats of strength and endurance, that, considering that the number of flesh-eaters able to enter into such contests must be vastly larger than the number of fruit-eaters, the primitive diet greatly increases human powers.

Adam Smith, the author of "The Wealth of Nations," gave his testimony more than a century ago that grain and other vegetables, with the help of milk, cheese, butter, or oil, affords the most plentiful, the most wholesome, the most nourishing, and the most invigorating diet. Doctor Edmund Parkes, in his standard work, "Practical Hygiene," of which I have the third edition, published in 1869, concludes that the flesh-eater and the man who lives on corn or pease and rice, are equally well nourished, equally strong, and equally capable of rapid action.

There is, indeed, a very large body of testimony of high quality from men of intellectual eminence in all historical ages of the world, pointing out the advantages of this diet, and exhorting against excess. Moderation increases the vitality and efficiency of the human being from childhood to old age. Great physicians affirm that a very large proportion of ill-health, at least half of all that exists in Great Britain, is a result of over-eating.—Hon. R. Russell.

Cigarette-Smoking and Juvenile Education.

The following paragraphs represent the opinions of three experienced educators on the subject of cigarette-smoking among the young:—

"I have had before me more than six hundred boys who were users of cigarettes, most of whom had become cigarette fiends—that is to say, they had been addicted to the habit so long that it had mastered them; and I have found that in nearly every case where the offence charged was of a grievous, criminal, or degrading and debasing nature, the defendant was a user of cigarettes. Never a week goes by, and sometimes scarcely a day passes, that boys are not brought before me who are cigarette fiends. I have taken the opinion of physicians, and have examined into the subject myself until I have become convinced that the insidious poison of the cigarette is at the bottom of most of the trouble."

"Out of six hundred boys admitted to this institution during the last three years, sixty per cent. were absolutely known to have been cigarette fiends, while less positive evidence at hand shows that ninety per cent. formed the habit that sapped their virtue and strength at an early age. During the year 1901 four boys died in our hospital whose deaths were attributed to the excessive use of cigarettes. One of the most agonising deaths I ever witnessed occurred in 1894, due entirely to cigarette-poisoning. Boys enter our school emaciated, blear-eyed, and nervous from the effects on their whole organism of the use of cigarettes. They are listless, and show no energy or ambition for work or school until they have been with us several months free from their former habits. We now have a boy with sunken chest caused from smoking from twenty to forty cigarettes a day."

"The boy who is addicted to the use of cigarettes is entirely out of harmony with his school and all of its purposes. He is frequently late and irregular in attendance. He is restless, and must be excused frequently. He does not like

to study, and by-and-by comes to the place where he tells the truth when he says he cannot study. His moral sense becomes so perverted that no dependence can be placed upon what he says. He does not know the truth from a falsehood. His moral standard is low in all respects. He is slouchy in his manner, his clothing, and his talk."

When boys are confronted on every side by such strong temptations to smoke as they are to-day, every parent ought to guard his children with jealous care.—
T. C. O'Donnell.

The Caterpillar and the Engineer.

As a business man was walking with a young locomotive engineer, a chance acquaintance, he saw a caterpillar on the walk near them—one of those fuzzy, velvety brown creatures that are so numerous on sunny autumn days—and touched it gently with the edge of his shoe to see it roll itself into a circle.

The young engineer noticed the movement, and said to his companion: "I had an odd little experience with one of those caterpillars the other day. I was at a station with my engine, all ready to pull out, but waiting for my orders, which were a little delayed.

"While I waited, I looked down at the track ahead of the engine, and caught sight of a caterpillar crawling on one of the ties. He soon reached the rail, and tried to climb it, but failed time after time. I thought of Bruce and the spider, and grew fascinated in watching him. Again and again he tried to mount the smooth steel, and after each attempt he failed.

"But at last his patience and persistence were rewarded, and he gained the top of the rail right in front of the engine, and—just then my orders came! But do you think I could start her up then? No, sir," and his tanned cheek took a tinge of red, and his voice held a note of embarrassment as he continued, "I had to jump down and help that little fellow off the rail, and then I let her go."—"Christian Endeavour World."

Let Us Stop to Think.

Let us stop to think of the good-by kiss. Better miss a car than leave a heartache.


Let us stop to think of the children. We, too, were children once, and loved to be remembered.

Let us stop to think of the aged. For us, too, the evening shadow will close at length, and we shall, perchance, be left at desolate hearthstones. We shall need to be remembered then.

Let us stop to think of the stranger. We, too, have been alone, and have needed the touch of a kindly hand upon our lives, and many a life has gone out in the blackness of darkness for the lack of such a touch as any one of us might have given.

Let us stop to think of God and the future. At best the time is short, and the end is near. And when it shall come, blessed will be he to whom the entrance upon another life will be but the realisation of familiar dreams, the consummation of a lifetime of longings. Let us stop to think.—Selected.

A Bright Light in a **Dark Place**

 The EVENTS which are taking place on every hand in the Religious, Social, and Political World, are DIRECT FULFILMENTS OF PROPHECY. Let us notice a few of them:—

RELIGIOUS

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. . . . Lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." —2 Tim. 3:1-5.

"Note particularly that the text says that those engaged in these sins of darkest hue, are at the same time 'having a form of godliness, but denying the power thereof.' . . . With this scripture before us, telling us so plainly that in the 'last days' 'godliness' will become a mere form among the great multitude, we have only to look about us to see the literal fulfilment."

SOCIAL

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure for the last days." —James 5:1-3.

"All are well aware of the fact that there is no subject to-day more widely discussed than the 'relation of capital to labour.' And why all this discussion? It is because colossal fortunes have been grasped, and are in the hands of a few, while a great multitude are suffering from pinching want. Everyone knows that this statement is a literal truth."

POLITICAL

"Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up." —Joel 3:9.

"The prophetic declaration is that the war spirit will prevail over the whole world; and what may be seen among the nations to-day? Does the outlook indicate a universal peace? Are not the greatest armies being hastily gathered, and the most war-vellous implements of war being forged, that could ever have been conceived in the wildest realm of imaginative fancy?"

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Children's Department

A Young Crusader's Address.

I'm mamma's little darling,
I'm auntie's little joy;
I'm sister's little torment,
And papa's cunning boy.
I don't drink beer or whisky,
Some folks there are who do;
I'd rather have cold water,
I think it's best, don't you?

I do not use tobacco,
Cigars, or even snuff;
I don't intend to, either,
I do not like such stuff.
I think that I can travel
Life's journey all way through,
As well without as with them.
And if I can, can't you?

I am a Young Crusader,
I've signed the pledge for life;
And when in years I'm older,
Please count me in the strife
The good, the true, the noble,
Through life I would pursue;
I'd live to aid the erring,
And restore them, would not you?

—National Temperance Society.

The English Language as She is Broken Up.

English is said to be one of the most difficult languages in the world for a foreigner to learn. The verbs and prepositions are particularly puzzling. A professor in Columbia School of Mines, tells of the troubles of a Frenchman with the verb "to break."

"I begin to understand your language better," said my French friend, M. De Beauvoir to me, "but your verbs trouble me still. You mix them up so with prepositions."

"I saw your friend, Mrs. Berky, just now," he continued. "She said she intends to break down her school earlier than usual. Am I right there?"

"Break up her school, she must have said."

"Oh, yes, I remember; break up school."

"Why does she do that?" I asked.

"Because her health is broken into."

"Broken down."

"Broken down? Oh, yes. And, indeed, since fever has broken up in her town —"

"Broken out."

"She thinks she will leave it for a few weeks."

"Will she leave her house alone?"

"No; she is afraid it will be broken—broken—how do I say that?"

"Broken into."

"Certainly; it is what I meant to say."

"Is her son to be married soon?"

"No, that engagement is broken—broken—"

"Broken off."

"Ah, I had not heard of that."

"She is very sorry about it. Her son only broke the news down to her last week. Am I right? I am very anxious to speak English well."

"He merely broke the news; no preposition this time."

"It is hard to understand. That young man, her son, is a fine young fellow—a breaker, I think."

"A broker and a fine fellow. Good-day."

So much for the verb "break."—"The British Weekly."

Are You a Candidate?

"I've only been a member of the Academy Club a year, and now I'm a candidate for president," announced Roy to his family, with an air meant to be imposing.

"Anything for the president to do?" inquired Richard, teasingly.

"Enough to keep him busy," was the lofty reply. "He has to have his wits about him to preside. So many things come up to be settled that the chair has a time of it."

"Are you a candidate, a real candidate, my son?"

"Why, my name's been proposed for the office, and that makes me one, doesn't it, father?" asked Roy.

"I wondered whether you knew what the word candidate once meant," said Mr. Grayson. "It comes from the same root as 'candid,' which means 'glowing white,' and a candidate ought to be a person of candour, impartial, and in every way honest, clear as light. In old Roman times a candidate was known as a man in white. He was obliged to wear a white toga, if he sought office, and this was supposed to stand for his character."

"I guess candidates nowadays are not all of them men in white," said Richard, laughing.

"They should be," returned Mr. Grayson, with spirit. "So, boys, look out for yourselves; and if you want any good position, remember what the word means, and ask yourselves, each of you, 'Am I a candidate—a man in white?'" —Julia A. Johnston.

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.]

Here is part of a little letter from "Hillside Farm," Lilydale, Tasmania:—

Dear Uncle Ben,—I have been a long time thinking about writing to you. I like your stories very much, and am trying to find the "true gold." I am nine years old, and am in the third class. I go to the State School. There is no Sabbath School here, We have a Sabbath School by ourselves, and I go to Sunday School sometimes. Your little friend,

UNA MAGDALENE REEVES.

I am pleased to hear from you, Una. I am sure you must be happy among your dear ones on the "Hillside Farm." Think how much better off you are than the thousands of little boys and girls who are crowded in the great cities. The country is the very best place to find the "true gold." Uncle Ben hopes that you will keep on seeking for it as long as you live



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Antwerp is competing for the distinction of being the largest port in the world, and is planning to spend £10,000,000 on its docks.

It might be a good plan, says the "Springfield Republican," to put the word Christians in quotation marks when referring to the recent riots between the Christians and Jews in Russia.

The German Kaiser believes in efficiency, and all the drivers of his motor-cars, before their appointment, are required to bind themselves not to touch a drop of alcohol, whether on or off duty, so long as they are in his service.

From Berlin comes the news that in a successful operation for removing brain tumours the mistake was made of joining the auditory and visual nerves. The patient, it is said, now sees all sights as sounds, and all sounds as colours. A blue sky is a clear high note, and a locomotive whistle is violet.

The reports of threatened famine in Siberia call attention to the no doubt complete interruption of gold mining in this large and productive field, caused by the war. For many years more or less primitive work had been done in the small water courses, the sands of which, as in the Yukon district, contain much fine gold, although no Siberian Klondike has yet been found. There is a large area that does not pay for hand work, but which can be made to yield a fair return by the use of steam dredges of the New Zealand type, and a good deal of foreign capital was beginning to drift toward Siberia when the uncertainties of war interrupted the development of this field. But in years to come Siberia is likely to make some important additions to the world's supply of gold.

Next year, in Lent, theatre-goers in London are to have the opportunity of seeing a stage presentation of the life of Christ, from childhood to the betrayal. The theatre and the church have been drawing closer together for some years, so that this development is only another step in advance. Now the "lovers of pleasure more than lovers of God" will be able to follow their pleasure under the pretence of becoming better acquainted with God. Some church-members will see in this advance a reason for congratulating the church on its conquest of the stage, but there is good reason to fear that the conquest will be on the other side. Religious plays, like religious novels, are the most harmful of all, because most likely to seduce inexperienced Christians from the Way, the Truth, and the Life, into bypaths of error and artificiality.—"Present Truth."

The Underground Ocean.

The Brazilian government, convinced of the existence of immense supplies of underground water within its territories, proposes to organise a division of hydrology similar to that of the United States Geological Survey. Drilling outfits have already been purchased in the states. The colonial office of Bermuda has sought American expert advice in regard to obtaining a supply of water from underground sources in those islands, and there is a similar movement in Peru, where it is thought that water drawn from beneath the deserts may serve to irrigate the nearly rainless area along the coast. It is also pointed out that Arabia may be irrigated in this manner, as investigation has shown the existence of great underground water-beds there, one of which is said to extend 800 miles across the peninsula from the Hedjaz northeasterly toward the Euphrates.—"Youth's Companion."

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