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ONE PENNY

The Midnight Apparition.

What It Means.

Spiritism is an agency of Satanic origin that, like a tidal wave, is sweeping over the peoples of the earth. There can be no mistaking its origin or its teachings, and we need not stand in any doubt as to where all who follow its deceptions will finally end. Amid the whole network of its evolutions, there is no path that leads

truth and foundation that Christ Jesus is the Saviour of the world.

Spiritualism makes the death of Christ as the Saviour for man, and upon which the Christian's hopes depend for eternal life, a non-effective expiation and offering. By it death, and death only, is presented as an opening to the eternal realm beyond, instead of Christ, and Christ only, being the way to life. Never mind the diversity of its teachings and the multiplicity



The Colosseum, Rome.

to heaven, to eternal life, to the throne of God, although its pretensions purport to intimate an eternal existence. It is unmistakably the work of the devil, accompanied by the assistance of the angels who were cast out of heaven with Satan. By the combined efforts of legions of devils, working day and night, this influence is spreading. It bids fair to capture every person whose feet are not firmly placed upon the word of God, and whose hope is not securely based upon the solid

of its forms as they exist amongst men, the whole of its proteges entirely and uniformly agree with this position, and the devil and his numerous emissaries are busily engaged palming off this delusion by transforming their Satanic beings into apparitions of the dead, well knowing, as they do, that this well-practised and skilfully played deception will carry the millions into the current with the velocity of a tidal wave.

Apparitions, purporting to be dead relatives and

friends who have passed away, are now appearing to thousands in the night watches in the various parts of the earth. This is spiritism, and it is covering the earth like a flood. Thousands wish to have it so. They are being deceived into imagining that they have discovered an avenue of communication with the other world, by means of which they may enjoy a conversation and visitation from a departed friend or relative whom they loved and respected when alive. But, unfortunately for their comfort, the apparition is a devil; yes, and a devil every time. Satan was a liar from the beginning, and he has not changed an atom in the present century. He is the chief of liars still, and all his accompanying angels are liars also; and having educated the world to reject truth, millions are ready for the reception of this delusion. The time has fully come for Satan to play his last adroit and skilfully studied plan for a wholesale deception upon the multitudes. This he is doing now, and the agency he employs is known by the scientific and religious world as Spiritualism.

This drama of deception is to-day of world-wide dimensions; it has a multiplicity of operations, but the author is the same every time, viz., Satan. He is in the knocking, the healing, the clairvoyancy, the mesmerism, the seance, the miracle, the apparition, the communication, the message, the medium, the trance, the divining, the calling of spirits, the trance oration. The hand of the great deceiver is in it all, and it is as foreign in its operations to the work of Christ as night is to day.

Paul the apostle pointed out this present work in its full operation, and his words fall due now. "Even him whose coming is after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

The fulfilment of this scripture falls due just before the coming of Christ. The generation of people now living will reach that mighty event. That great and important crisis is not many years ahead of present affairs, so that in modern Spiritualism, which is now covering the earth, we have the realisation of the "lying wonders" spoken of by Paul. The midnight apparition is a lying wonder, and all the apparent communication with the dead and its coterie of mysterious accompaniments, signs, and visitations all combine to testify to the absolute truth of Paul's prophecy. Millions are being duped by the agency of Spiritualism to-day; for the Bible, the word of God, proclaims that "the dead know not anything." But what the dead do not know, the devil has presumed to supply, and according to the demand made for information. The devil and his angels have a busy and accommodating occupation on hand. His wonders are no less lying on account of the skill, perfection, and duplicity employed in the deceptions. He will deceive a king as soon as a peasant, a philosopher as an illiterate person, and a higher critic as one in the lower strata of society, whose notions, however, may be far nearer the truth than his compatriot whose soaring proclivities, in the way of reasoning and expounding the word of God, make the most extravagant contortions of simple truths. Man has an inherent immortal soul, say thousands of theologians of the present day. They doubt the Bible fact that immortality is the gift of Christ, and from Him only can it be received, and it is by adhering to the doctrine of inherent immortality

that the minds of millions have been educated to receive the devil's last move, viz., Spiritualism. Through its meshes of deception men of all classes, stations, occupations, and beliefs hold converse with the supposed departed dead, and are thereby lured on to eternal destruction, by the able acting and operating of the devil and his assistants.

The devil has his hands full in this generation in catering to the multitudes who, throughout the earth, apply to the dead for information, and the final result of it all will be that like Saul of old, they will finally find themselves forsaken of God; for the whole thing, as far as He is concerned, is a wholesale going over to the enemy, and a complete fulfilment of the Scriptures, which speak expressly concerning the falling away to seducing spirits and doctrines of devils. That time has now fully arrived, and Spiritualism is one of the devil's most seducing influences ever put into operation. Shun it! The Bible's teaching is that men, redeemed by the blood of Jesus Christ, are the only ones who receive the gift of immortality. This is a gift conferred at the resurrection, and not at death, as the devil, through Spiritualism, would have us believe.—J. B.

Owing to the failure of the crops in many parts of Russia, it is feared that the troubles through which that unhappy country is now passing will be added to by a famine.

Proceedings have been instituted against the American Beef Trust by the State of Pennsylvania for using chemical preservatives on the meat offered for sale by the "Trust." It is alleged that poisonous dyes have been used to colour meat in order to give it a fresh appearance.

"It appears to me that the police have nothing else to do than see a Chinaman isn't working overtime," remarked a municipal councillor of Hawthorn the other day. This remark was called forth by the report of frequent garden thefts in the district. Crimes are being committed with impunity, the burglar or thief knowing what a small risk of capture he is running. But let a Chinaman work in his laundry after hours or water his garden on Sunday, and there is but a small chance that he will miss a prosecution. Why is this?

An outcry was raised in Melbourne by certain philanthropic persons calling attention to the need which they thought existed for supplying free meals to children attending State schools. The Premier at once visited five large metropolitan schools, in order to ascertain for himself the circumstances of the scholars. Out of the thousands of children attending these schools he only found twenty cases of children who received insufficient food. He thereupon decided it was unnecessary to establish a system of free meals, but has made arrangements with the ladies' benevolent societies to see these needy children shall receive sufficient sustenance in their own homes. While it is sad to think that any children should lack food in this land of plenty, yet we are thankful to know that the numbers of cases of extreme poverty are not so great as it was supposed.



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, AUGUST 21, 1905.

The Revelation of Jesus Christ. — No. 32.**The wrath of God.**

"And Thy wrath is come." Rev. 11 : 18.

While much is being said and written of the mercy of God, very little mention is now being made of His wrath. The love and mercy of God present inexhaustible themes, and their contemplation is much more pleasant to a race of sinners than the retribution of an angry God. That God is a God of love is eternally true, and even when He finally pours out His wrath upon a rebellious people it is an act of love, for His mercy has been extended to all until there is no remedy. He will not force any to obey His laws. Those who will not obey Him in response to His merciful solicitations, are permitted to fill up their cup of iniquity, but the time must come when the festering mass of corruption, which is the result of sin, must be eradicated. Men everywhere recognise that a remedy for existing evils is needed. By all kinds of methods these evils are sought to be overcome, but of all that have been tried only the divine plan can be called successful.

Salvation from sin can never be brought about by legal enactments, socialism, communism, or any other ism. Man by nature is selfish; to overcome his selfishness nothing short of a new nature will be found sufficient. This is exactly what is offered through the gospel of Jesus Christ, but men turn from the only source of help to seek the amelioration of their woes by schemes of their own devising. Their efforts may be likened to a man who should seek to stop the flow of a river by placing a few large rocks in its bed. The obstruction only causes the water to spread a little further, and, perchance, to cut for itself a new channel.

For thousands of years sin has reigned supreme in the unregenerate hearts of men, and a deaf ear has been turned by the great majority to all the entreaties of God. Shall this condition of things always be allowed to continue?—Nay; for as God blotted out the antediluvian race with a flood of waters, so He will blot out this succeeding race with a tempest of fire. "The heavens and the earth which are now . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the

heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3 : 7, 9-12.

Peter here speaks of the great conflagration which God will kindle when the time comes to wipe out sin from the universe. When He destroyed the sinful antediluvian world with a flood of waters, only a few people who had accepted the warning and had prepared an ark of safety, were preserved alive. So it will be when God cleanses this world by fire. Only those who accept the warning, and enter the ark of safety, Jesus Christ, while there is opportunity will be saved; all others will be lost.

This generation must accept one of two things—salvation or destruction. We are living "in the days of the voice of the seventh angel" (Rev. 10 : 7), and among the many stirring events which John was shown would take place in these last days, the wrath of God is certainly the one which will carry the most far-reaching consequences to the sinner who is unprepared for it.

Although John wrote in the present tense, it should be clearly understood that while he was writing of things that were shown to him in vision, these things which were pictured before his mind were but a revelation of things yet future which he was inspired to write for the instruction of the church of God. He was, as it were, taken to a mighty eminence, from which he was given, by Him who knows the end from the beginning, a view of events then future. The great epochs of history were laid before him as a panorama in which he could clearly discern the stupendous struggles of the powers of darkness to withstand the onward march of the gospel, resulting finally in the overthrow of the former and the triumph of the latter. The book of Revelation is a pen-picture of this bird's-eye view of the future which was given to John in Patmos. With the pen of inspiration John traced the stirring events of the future as they were caused to pass before him, and he wrote of them as though they had actually happened, or were in course of fulfilment. In reading the Apocalypse, this should be kept clearly in mind. When John penned the words, "Thy wrath is come," he was relating the events which would occur during the sounding of the seventh trumpet; therefore, although he wrote in the present tense, we are to locate the fulfilment of the text at the point of time to which his mind was directed when he was writing, viz., the last period of the world's history.

A Warning Message.

To every nation, kindred, tongue, and people God is sending a warning message, urging them to enter the ark of safety that they might be protected when His judgments are poured out upon a guilty world. "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isa. 26 : 20, 21. The burden of the third angel's message of Rev. 14 : 9-12 is a warning to the last generation of men against the worship of the beast and his image; for those who are guilty of this sin "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." This wrath of God, promised to the worshippers of the beast and his image, is called in the 15th chapter of the Apoca-

lypse, "the seven last plagues." Seven angels were seen coming out of the temple, and to them were given seven golden vials full of the wrath of God. Then a great voice was heard issuing from the temple, saying to the seven angels, "Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Rev. 15:1, 6, 7; 16:1, 2.

How merciful God is! Before He sends His judgments upon His rebellious children who scoff at Him, mock His messengers, and are ready to worship anything and everything but their Saviour who died for them, He warns them of the certain result of disobedience, and offers them abundant opportunities to flee from the wrath to come. The "Signs of the Times" is a humble messenger of God to the people of this part of the world, warning them of their obligations to God, the nearness of the end, and the swift destruction which will surely fall upon the impenitent. Those who desire to escape the pitfalls which Satan has laid to entrap the unwary should prayerfully study their Bibles as never before. Not an opportunity to become better acquainted with the word of God should be missed, for we shall need all the spiritual armour we can get to defend ourselves against the deceptions and lying wonders of Satan. As the end draws near Satan increases his efforts to deceive humanity. "Woe to the inhabitants of the earth and of the sea! for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. Men who flee from the wrath of God will have to meet the wrath of Satan; but what of that? Christ our Captain is well able to defend His people. Has He not left us these exceeding great and precious promises?—

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

"They shall never perish, neither shall any pluck them out of My hand." John 10:28.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:9, 10.

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

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places, when it shall hail, coming down on the forest; and the city shall be utterly abased." Isa. 32:18, 19, margin. [Compare the seventh plague, Rev. 16:17-21.]

"Fear thou not; for I am with thee; be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish." Isa. 41:10, 11.

"Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

With such glorious promises the Christian need have no fear concerning the attacks of Satan; his wrath need cause no alarm to those who make God their refuge. "But who can abide the day of Christ's coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap." Mal. 3:20. Better risk all the machinations and threats of Satan than to meet the unmixed wrath of God which will certainly fall upon the impenitent.

Illuminated Christians.

We see very few illuminated Christians now. If every one of us was illuminated by the Spirit of God, how we could light up the churches! But to have a lantern without any light, that would be a nuisance. Many Christians carry along lanterns and say, "I wouldn't give up my religion for yours." They talk about religion. The religion that has no fire is like painted fire. They are artificial Christians. Do you belong to that class? You can tell. If you can't, your friends can.

There is a fable of an old lantern in a shed, which began to boast because it had heard its master say he didn't know what he would ever do without it. But the little candle within spoke up and said, "Yes, you'd be a great comfort if it wasn't for me! You are nothing; I'm the one that gives the light." We are nothing, but Christ is everything, and what we want is to keep in communion with Him, and let Christ dwell in us richly and shine forth through us.

I have a match box with a phosphorescent front. It draws in the rays of the sun during the day, and then throws them out in the dead hours of the night, so that I can always see it in the dark. Now, that is what we ought to be, constantly drawing in the rays of the Sun of Righteousness and then giving them out. Some one said to some young converts, "It is all moonshine being converted." They replied, "Thank you for the compliment. The moon borrows light from the sun, and so we borrow ours from the Sun of Righteousness." That is what takes place when we have this illumination.—D. L. Moody.

Young men, let no man deceive you. When you kneel in prayer you kneel in the company of the real men of the world—such men as Lord Shaftesbury, Wilberforce, Livingstone, Washington, Faraday, Sir Isaac Newton, Oliver Cromwell, William Penn, and a host of heroes beside. It is the scoffer, he who lounges at street corners laughing at religion, who is the mere shadow and unreality. For he is in company of the King Charleses, the Caligulas, the Pilates of mankind. Reality has its home in the religion of Jesus.—Rev. Dr. Newton H. Marshall.

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GENERAL ARTICLES

FROM OUR CONTRIBUTORS

Unconquered.

It may not be for me to win the height
To which my being and my soul aspire;
Life may not give to me the dear delight
Of granted heart's desire;
Yet though success for me may never spin
The golden thread of its sweet fellowship,
'Tis mine, when failure's cup is at my lip,
Still to deserve to win!

It may not be for me to win the love
Such as I fain would reap from passing years,
It may be only given me to prove
Sad harvestry of tears,
But never dourest fate may wrest from me
The sacred privilege to serve and wait;
Still it shall be my aspiration great
Worthy of love to be!

L. M. Montgomery.

Ezekiel's Visions Concerning God's Intentions towards Israel.—No. 2.

By G. E. Teasdale.

There are numerous theories advanced in regard to the promises made by God to the Israelites through the later prophets, endeavouring to account for their non-fulfilment. It is thought by many that that nation will yet occupy the high position it was once its privilege to occupy, because, it is said, God's word cannot fail. A careful consideration of the prophecies themselves reveals that it was intended they should be fulfilled prior to the first advent of Christ. Many of the details of the promises make their fulfilment impossible after that event.

God's Promises Conditional.

Through the prophet Jeremiah the Lord makes known a principle which obtains in God's dealings with the nations, and which makes quite clear the reason why the promises to Israel were not fulfilled. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good wherewith I said I would benefit them." Jer. 18: 7-10. An illustration of the first half of this principle is seen in God's dealings with the Ninevites. By the prophet Jonah the people were warned of their impending doom. The record says, "The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." "And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said He would do unto them; and He did it not." Jonah 2: 5, 10.

The sad history of the apostasy of the Israelitish nation after their return from the Babylonish captivity, and their consequent rejection, evidences that God is no respecter of persons, nor of nations. Instead of occupying an exalted position at the head of nations, their kingdom is possessed by the heathen, and they are compelled to obtain begrudged hospitality in foreign lands. An examination of the promises made through Ezekiel shows that God's intentions were all conditional. "Now let them put away their whoredoms, and the carcasses of their kings [hero worship], far from Me, and I will dwell in the midst of them for ever. . . . And if they be ashamed of all that they have done, show them the form of the house," etc. Eze. 43: 9-11. It was upon the condition that they would cease from evil and do that which was right that He would dwell among them, and establish their temple and city and nation. "And it shall come to pass, if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever. . . . But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17: 24-27.

The book of Malachi, the only book in the Old Testament written after the return from Babylon, tells of their apostasies and whoredoms. The service of God became a weariness to them, "And ye have snuffed at it, saith the Lord of hosts." The priests departed out of the right way, and caused many to stumble at the law. "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god." "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied Him? When ye say, Everyone that doeth evil is good in the sight of the Lord, and He delighteth in them; or, Where is the God of judgment?" Mal. 1: 6-14; 2. They knew not their day of visitation, but despised His words, misused His servants, and finally sealed their doom by rejecting and crucifying the One through whom alone they could obtain a fulfilment of the promises. "For all the promises of God in Him are yea, and in Him, Amen." Instead of the expected blessing they received His curse. "Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine; thus will I accomplish My fury upon them." Eze. 5: 11, 12. Fearful was their doom, and terrible the calamities that overtook them. At the destruction of Jerusalem thousands perished.

Because of unbelief they were broken off, and in their stead a spiritual Israel is being grafted into the Abrahamic stock. Gracious promises are made to this spiritual Israel, but these promises are also conditional.

Faith and obedience are required of all who would inherit the eternal kingdom promised to Abraham and all who are Israelites by virtue of being in Christ Jesus. Let us not be high-minded, but fear; for if God spared not the natural Israel, neither will He spare us if we neglect to comply with the conditions upon which His promises are established.

The Sin of Dishonesty.

By Mrs. E. G. White.

"The love of money is the root of all evil." Some who profess the truth do not withstand temptation on this point. Among worldlings in this generation the greatest crimes are perpetrated through the love of money. If wealth cannot be secured by honest industry, men will resort to fraud, deception, and crime in order to obtain it. The cup of iniquity is nearly filled, and the retributive justice of God is about to descend upon the guilty. Widows are robbed of their scanty pittance by lawyers and professedly interested friends, and poor men are made to suffer for the necessities of life, because of the dishonesty which is practised in order to gratify extravagance. The terrible record of crime in our world is enough to chill the blood and fill the soul with horror; but the fact that even among those who profess to believe the truth the same evils are creeping in, the same sins indulged to a greater or less degree, calls for deep humiliation of soul.

A man who sincerely fears God would rather toil day and night, suffer privation, and eat the bread of poverty, than to indulge a passion for gain which would oppress the widow and the fatherless, or turn the stranger from his right. The crimes that are committed through love of display and love of money, constitute this world a den of thieves and robbers, and cause angels to weep. But Christians are professedly not dwellers upon the earth; they are in a strange country, stopping, as it were, only for a night. Our home is in the mansions which Jesus has gone to prepare for us. This life is but a vapour, which passes away.

The acquisition of property becomes a mania with some. Every time the golden rule is violated, Christ is abused in the person of His saints. Every advantage that is taken of fellow-mortals, be they saints or sinners, will stand as fraud in the ledger of Heaven. God designed that our lives should represent the life of our great Pattern in doing good to others, and in acting a holy part in the elevation of man. About this work there hovers a true dignity, and a glory which may never be seen and realised in this life, but which will be fully appreciated in the future life. The record of kindly deeds and generous actions will reach into eternity. Just to the extent that man would advantage himself at the disadvantage of his fellow-man will his soul become caloused to the influence of the Spirit of God. Gain obtained thus is a fearful loss.

The custom of over-reaching in trade, which exists in the world, is no example for Christians. They should not deviate from perfect integrity, even in small matters. To sell an article for more than it is worth, taking advantage of the ignorance of purchasers, is fraud. Unlawful gains, petty tricks of trade, exaggeration, competition, underselling a brother who is seeking to

pursue an honest business—these things are corrupting the purity of the church, and are ruinous to her spirituality.

The business world does not lie outside the limits of God's government. Christianity is not to be merely paraded on the Sabbath, and displayed in the sanctuary; it is for every day in the week, and for every place. Its claims must be recognised and obeyed in the workshop, at home, and in business transactions with brethren and with the world. With many, an absorbing worldliness eclipses the true sense of Christian obligation. The religion of Christ will have such an influence upon the heart that it will control the life. Men possessing the genuine article of true religion will in all their business transactions show as clear a perception of right as when offering their supplications at the throne of grace. The life, with all its capabilities, belongs to God, and should be used to promote His glory, instead of being perverted to the service of Satan in defrauding our fellow-men.

Satan offers to men the kingdoms of the world if they will yield to him the supremacy. Many do this, and sacrifice Heaven. It is better to die than to sin; better to want than to defraud; better to hunger than to lie. Let all who are tempted, meet Satan with these words: "Blessed is every one that feareth the Lord, that walketh in His ways. For thou shalt meet the labour of thine hands; happy shalt thou be, and it shall be well with thee." Here is a condition and a promise which will be unmistakably realised. Happiness and prosperity will be the result of serving the Lord.

Baptism : Its Meaning and How Perverted.

By W. A. Spicer.

A grave between the new man and the old life—that is what baptism means. The sinful past is buried, thank God. Now comes strength from heaven for the new life.

The word of the Lord says, "We are buried with Him [Christ] by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 4.

The very word "baptism," as the evangelists used it by inspiration, signifies a burial. It is the confession of faith in Christ, who went into the grave and rose again to life. And it is the great object lesson left for all time to teach that the Christian must die to sin and the world and have a resurrection by the power of God to a life of obedience. Symbolical though the ordinance be, it is the symbol of reality and of actual experience.

The perversion of the ordinance into the sprinkling of the candidate, and that, too, very generally in infancy, takes away the divinely appointed object lesson and substitutes ceremonialism for experience, inasmuch as the innocent babe can have no experience of repentance and faith, which are the conditions of baptism as Christ left the commission to His church. Dean Stanley, the famous English churchman and historian, puts the historical facts in a few words: "Immersion was the invariable practice of the primitive church. It was the

almost universal practice of Christians for thirteen centuries."

It is easy to see how the perversion came about. As formalism crept in, men left out the experience of which baptism was but a symbol and open confession, and assigned to the water of baptism the merit that washed away the sin. Then in the case of a dying person, unable to be taken to the river side or public baptistry, it was readily suggested that the water be brought and sprinkled upon the person, in order that the merit residing in it might be imparted. And if the sprinkling of the water in such a case could have so transforming an effect as to insure eternal life, why should not the child at birth be sprinkled with the regenerating waters and so its future salvation be assured?

All this is foreign to the gospel presentation of the Christian life as an actual experience and not a profession or a conformity to ceremonial observances. The voice of Jesus rings through the ages: "The kingdom of God is at hand; repent ye, and believe the gospel." "He that believeth and is baptised shall be saved." So simple and plain are the steps into life eternal.

Let us follow the Master's own example and command in this matter also.

Thoughts on Giving.

By L. A. Smith.

It is just as essential to have an outlet for the blessings of God as to have an inlet. If we close up the outlet, the flow of blessings through the inlet must also cease. If we keep open the outlet, God will keep open the inlet.

The blessings of God can no more be hoarded than could the manna. Hoarded blessings turn to curses.

Giving is not so necessary to the welfare of the recipient of the gift as to that of the giver. Giving is the law of life, and to cease to give means death.

The more we give, the more we increase our capacity for receiving.

God could rain money down from heaven, but it would be contrary to His plan, because it would not flow through the channel of our consecration.

So long as we give to God, He will not forget to give to us. We can always afford to exchange gifts with God.

It is as foolish for the poor man to hoard his little in the last days as for the rich man to heap together treasures for that time.

Running water purifies itself. If we become active in the cause of God, His Spirit will cleanse the evil out of our hearts.

The bank of heaven is still open to receive deposits, but the hour of closing is at hand, and "only a moment of time, as it were, yet remains."

"Whosoever will save his life [and] how much more his wealth] shall lose it."

"It is not always easy to understand why people who may live where they list deliberately choose the town in preference to the country. They fancy, no doubt, that they could not be happy away from the streets; but the fault is in them, not in the way of life which they despise."—James Penderel-Brodhurst.

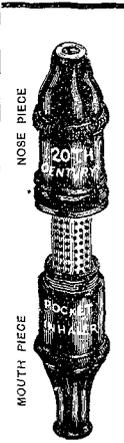
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The Influence Wielded in Rome by the Catholic Church.

Several months ago we decided to enlarge our work at Rome by renting a larger and more centrally located hall. And with this object in view we began to search for a suitable location. It was several months, however, before we were able to find a person that was willing to let his building for church purposes. After many days of diligent searching to find a building that was suitable for meeting purposes, if we were fortunate enough to find such a place we were generally met with an out and out refusal on the part of the proprietor when he learned for what purpose we wished to rent the building.

Shortly after commencing our search we found a very favourable location, and it seemed quite certain that we would obtain the place. But when the proprietor, a widow, learned that it was for a Protestant church, nothing could induce her to grant us the hall. She said that for her own part she was not so strongly opposed to granting us the store, although her husband had been an official in the Vatican, but she was afraid on account of her neighbours, for on the one side of them was a convent of friars and on the other a convent of monks. Her mother who lived with her told us that she was afraid that the monks might break through the wall and do them some bodily harm if they should do anything to displease them. And the lady herself said that they would take advantage of her when she was out to injure her if she did not concede to their wishes. Then they both said that we could not imagine the terrible things that they had suffered at the hands of the priests. Now these were intelligent people and strong Catholics, and yet they were held in this bondage of fear, and subjected to such abuses. This only illustrates the bitter persecuting spirit that permeates the Catholic Church within and without.

Some idea of the number of convents there are in Rome may be gathered from the fact that within the space of the block where this lady lives there are five of them.

After considerable looking around we again found a favourable location for our meetings, only to discover that it belonged to a nephew of Cardinal Antonelli, the famous papal secretary of state under Pius IX. Sister Chiollini called upon Count Antonelli, the Cardinal's nephew, to see if she could induce him to let us have the place. But a life-sized painting of the Cardinal in the richly adorned parlour did not inspire her with much hope, and, as might be expected, the Count refused to let us have the hall.

The next place we found seemed well adapted in so many ways for giving the message, and we had great hopes of obtaining it. But when we came to inquire about the proprietor of the house, we found that it belonged to a Colonel of the Swiss Guard. Now the

Swiss Guard is the private bodyguard of the Pope, and, consequently, we could not expect to rent a hall from almost the Holy See itself.

We might mention many more experiences that we had in searching for a hall, but this will suffice to show how thoroughly impregnated Rome is with clericalism.

The great majority of the people are bound to the Church of Rome by the strongest of ties. Some have relatives in the priesthood, others are employed in the Vatican, still others are pensioned by the papal power, and a great many more are bound to the church by commercial ties.

We finally succeeded in obtaining a splendid hall, large and well located, near one of the most memorable spots in Rome. Every night on our way to meeting we have a view of the mighty Colosseum where so many thousands of Christians were cast to the wild beasts and tormented during the days of pagan Rome. And so the last great message of mercy is being proclaimed on the very ground where Christianity, in its infancy, won so many mighty victories by the sacrifice of an army of martyrs.—Chas. T. Everson, Rome.

A "Buried" Jerusalem.

Thoughtless men have walked over the "land of the Bible," and boldly disputed the authenticity and truthfulness of the Scripture records, little knowing that underneath their very feet there were hidden evidences in writing which would turn their boasted wisdom into folly, when God got ready to bring them forth.

A hill in the centre of the city of Jerusalem was an obstacle to the continuation of streets and erection of buildings. "Dig it down," was the order, "and make the street level." So down it came. Imagine the surprise when underneath were found the remains of an arched street of some former Jerusalem. I went in at the opening, and walked down under the buried archway. All along were doorways for shops and places of business where thousands of human beings of several generations bartered goods and haggled over "mites and measures."

These "buried cities" and "treasures" speak volumes. Jerusalem, Babylon, Nineveh, are yielding information which throws much added light on the short Bible narratives. Napoleon's general, Boussard, found the Rosetta stone in Egypt, and learned fresh facts concerning early life along the Nile. George Smith uncovered a 30,000 volume library at Nineveh belonging to Assyria's last great king, Ashurbanipal. Henry C. Rawlinson learned new items about Darius from the wedge-shaped characters on the high rocks of the Zagros Mountains in Persia. Mr. Taylor unearthed Ur of the Chaldees, the early home of Abraham. Rev. F. Klein discovered the "Moabite Stone" at Dibon, from which have been gathered historic accounts of the reigns of Omri, Ahab, and the king of Moab. It is said that six times as much material has been deciphered and printed from these old languages as is contained in the entire thirty-nine books of the Old Testament. In this day, when men are battling with their doubts and crying, "Lord, I believe, help Thou mine unbelief," these evidences from buried historic records are a timely stimulus.—Selected.

HOME AND HEALTH

A Great Reformatory Movement.

By E. C. Chapman.

At the recent World's Conference of Seventh-day Adventists, held in Washington, D.C., U.S.A., the following important resolution was duly considered and passed. Plans were presented for carrying it out in a vigorous manner.

"Whereas, there is great need on the part of our people, and the world as well, of fuller knowledge of the principles of healthful living; therefore,—

We recommend, That there be inaugurated a vigorous health and temperance campaign throughout the world."

One who is capable of speaking intelligently upon this subject bears the following testimony:—

"We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar-house, filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realise their responsibility to impart these truths. Those who have been enlightened by the truth are to be light-bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people to-day is, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'

"On every hand we see those who have had much light and knowledge deliberately choosing evil in the place of good. Making no attempt to reform, they are growing worse and worse. But the people of God are not to walk in darkness. They are to walk in the light, for they are reformers."

"Before the true reformer, the medical missionary work will open many doors. No one need wait until called to some distant field before beginning to help others. Wherever you are you can begin at once. Take up the work for which you are held responsible—the work that shall be done in your home and in your

neighbourhood. Opportunities are within the reach of everyone. Wait not for others to urge you to action. In the fear of God go forward without delay, bearing in mind your individual responsibility to Him who gave His life for you. Act as if you heard Christ calling upon you personally to do your utmost in His service. Look not to see who else is ready. If you are truly consecrated, God will, through your instrumentality, bring into the truth others whom He can use as channels to convey light to many that are groping in darkness."

"Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these lines. These books deserve much more attention and appreciation than they have received. Much that is for the benefit of all to understand has been written for the special purpose of instruction in the principles of health. Those who study and practise these principles will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health will be a safeguard against many evils that are continually increasing.

"Many who desire to obtain knowledge in medical missionary lines have home duties that will sometimes prevent them from meeting with others for study. These may learn much in their own homes in regard to the expressed will of God concerning these lines of missionary work, thus increasing their ability to help others. Fathers and mothers, obtain all the help you can from the study of our books and publications. Read 'Good Health,' for it is full of valuable information."—Vol. 7, "Testimonies to the Church."

We cannot hope to be intelligent reformers without diligent study and painstaking effort, yet all this the Lord requires, and we are plainly admonished to "read 'Good Health.'" In order to read it and be benefited thereby we must have it in our homes. In this manner we will become channels of light to others.

"Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body."—"Healthful Living."

The September issue of the journal is to be a special number of great importance. It should be given a large circulation. A sample copy of the journal will be posted free, upon application, to anyone who has not seen the paper. Note terms in another column.

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Say, "I will!" and then stick to it—
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Tear the whole thing down again;
Fix the goal you wish to gain,
Then go at it heart and brain,
And, though clouds shut out the blue,
Do not dim your purpose true
With your sighing.
Stand erect, and like a man
Know "they can who think they can."
Keep a-trying. —Selected.



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By Agnes Bell.

Chapter III.



OW, I have given you some idea of what quicksands are like," said Aunt Lilian, as the children and she sat together after tea.

"Yes," answered Marie, "it must be a dreadful thing to get on to them, auntie; but I can't see yet how Fred was on them the other day."

"There are more kinds of quicksands, you remember as I told you, Marie, than those met with in the sea by the mariner," stated Aunt Lilian, "and are just as dangerous, too."

"Yes, I see," said Marie, "the quicksands you talk about swallow people instead of ships."

"Fred, the other day," continued their aunt, "gave way to sullen ill-temper just because his mamma said that he should not go out into the park near the boat in the pond, because it was a dangerous place for little boys, for other children had come to harm through playing there."

"Oh, auntie, is bad temper a quicksand?" asked Marie.

"Yes, dear, and one of the worst kind; for it swallows up all other good feelings which one may have, till

the obliging, courteous, smiling boy is hidden behind a black, sullen look, and mamma is caused to say, 'Dear me, where is my boy Fred!'

"Ill-temper and anger, you know, children, are two of Satan's weapons to destroy the soul. How often he has used them to work out his own plans; for many a life that might have been useful he has turned out of its true course by sowing the seeds of anger and discord in the heart.

"You remember what Satan got Cain to do to his brother Abel. He placed anger in his heart against his brother because Abel did that which was right in the sight of the Lord; and so Cain rose up and slew his brother, and left him dead upon the field.

"God says: 'Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.'

"Another text in the Bible says: 'He that is soon angry dealeth foolishly; and a man of wicked devices is hated.'

"We are told also 'to make no friendship with an angry man,' and God says 'with a furious man thou shalt not go.'

"So you see, children, anger is a very serious quicksand, and I hope Fred will do all he can to keep away from these dangerous places; for many a life which, like a noble vessel, might have kept afloat and gained the



Cain and Abel.



The Pond in the Park.

harbour of heaven, has been stranded, wrecked, and lost by giving way to anger."

"What other kind of quicksands are there?" said Fred, who wished to change the subject; for he, although determined to do better, felt that he was the boy in the story.

"There are many other quicksands," said Aunt Lillian, "and they lie in very secret places, too.

"In some of our rivers there are sand bars across the mouths, and it is only at high tide that certain vessels are able to go over these bars, and I have known of vessels that, in endeavouring to enter the river when the tide was too low, have been caught in the sands and been wrecked.

"You know, Fred, quicksands are not always seen from the surface, and that makes them all the more dangerous.

"So you see that a captain, in order to navigate his vessel safely, must be acquainted with his charts.

"Now, what is our chart? children."

"The Bible!" exclaimed both children at once.

"And who has told us all about the dangerous places?"

"Jesus," answered Marie.

"Yes, children, that is right, and remember that Satan knows where all the quicksands lie; and he is glad to see the children falling into the snares which he has laid for their feet."

"Oh, my, capital!" exclaimed Fred, "I know what I will do, auntie; I will get papa to bring me a large piece of card-board home from his warehouse, and I will print all the naughty things that I can think of on it, and will call them quicksands, and I will hang it up in my own room where I can see it every morning when I get up.

"Don't you think that will be a good plan, auntie?"

"Yes, that will be a good plan, Fred," she said, "and every morning when you rise from your bed you should ask the Lord to keep you from giving way to any evil during the day, and ask Him to keep your feet on the solid Rock, which is Christ Jesus, you know."

"Oh, yes, auntie, I see, I see," said Marie; "all other ground is sinking sand.

"That's what our hymn said last Sabbath,—

"On Christ the solid Rock I stand,
All other ground is sinking sand."

"Yes, that is so," their aunt replied; "for there is a good deal of difference between a rock and shifting sands.

"Evil habits are easier learned than got rid of when once they have got a firm hold.

"So that is why I warn Fred concerning this temper which he at times exhibits, for unless he takes great care, it will get such a hold upon him that he will not be able to resist it, and Satan is ever on the watch to help one on to the sinking sands of wrong doing."

"I am so glad, Aunt Lillian," said Marie, "that you have been so good to explain to us the subject.

"I can see that God is good in giving us the Bible, and in pointing out all the dangerous places that we are likely to meet day by day."

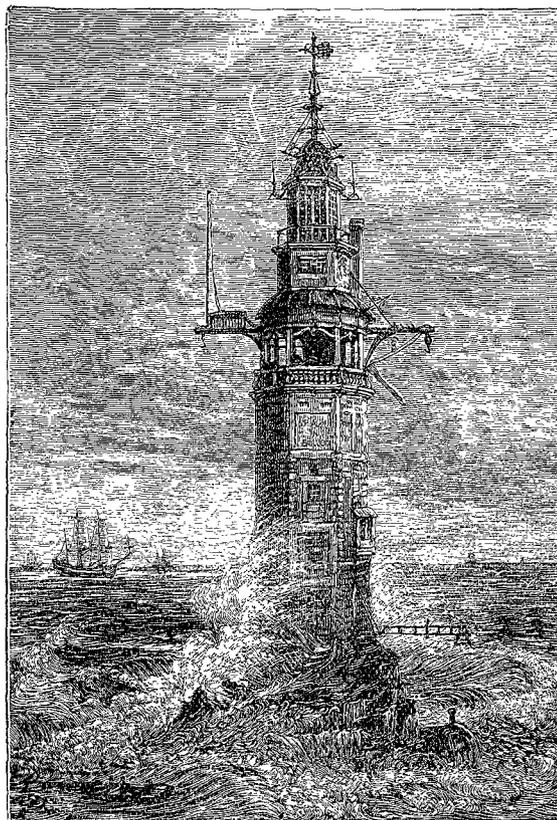
"Yes," said Fred, "some of the texts that Aunt Lillian spoke to us about 'anger' are light-houses."

"What do you know about light-houses?" questioned Marie; "for you have never seen one."

"Yes, I have," answered Fred.

"Where?" inquired Marie.

"Why, didn't I see one down at Cape Schanck," Fred replied; "and didn't I go up it? It is built on a high cliff overlooking the ocean, and it sends out its light brightly, and sailors can see it miles away."



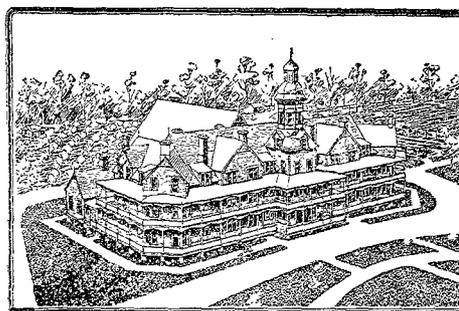
A Light to Guide the Mariner.

"Yes, Marie, Fred is quite right, the texts of Scripture ~~are~~ light-houses, and the Bible is full of them, and they send out their light to guide us safely into the harbour of peace.

"Now, children, good night," said Aunt Lillian rising.

"Good night," responded the children, and kissing Aunt Lillian they retired.

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Obituary

STEED, EDITH ALICE.—On the 23rd July it was our sad lot to lay aside one of our sisters of the Kensington church, S.A., to rest a short while till the voice of the great Life-giver shall resound through the earth, and call from the dust those who have availed themselves of the plan of salvation. Sister Steed was but 23 years of age. For the last seven years of her life she enjoyed a good Christian experience. Though never physically strong, her health was fairly good till about six weeks before her decease, when it became necessary to call in a physician, who stated that she was in an advanced stage of consumption. Though the doctor held out no hope of her recovery, she maintained a cheery and hopeful disposition, and manifested a firm trust in Jesus as her Saviour till the last. The funeral taking place on Sunday morning, a large number of friends and relatives gathered round her last earthly resting place. The service was conducted by the writer, who pointed out that the existence of disease and death in the earth was the result of the entrance of sin. In the new earth, "there will be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." We have deep sympathy with her husband, with whom she walked hand in hand for a little less than three years, and with the many relatives who mourn their loss. R. H. Constandt.

How the "Signs" is Appreciated.

The increase of the subscription list of any periodical is absolute proof of the appreciation of its readers. The following figures undoubtedly prove that the "Signs of the Times" is rapidly increasing its large family circle, and is being much appreciated by its readers:—

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Victoria	923	copies
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