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ONE PENNY

The Unfortunate Jew.

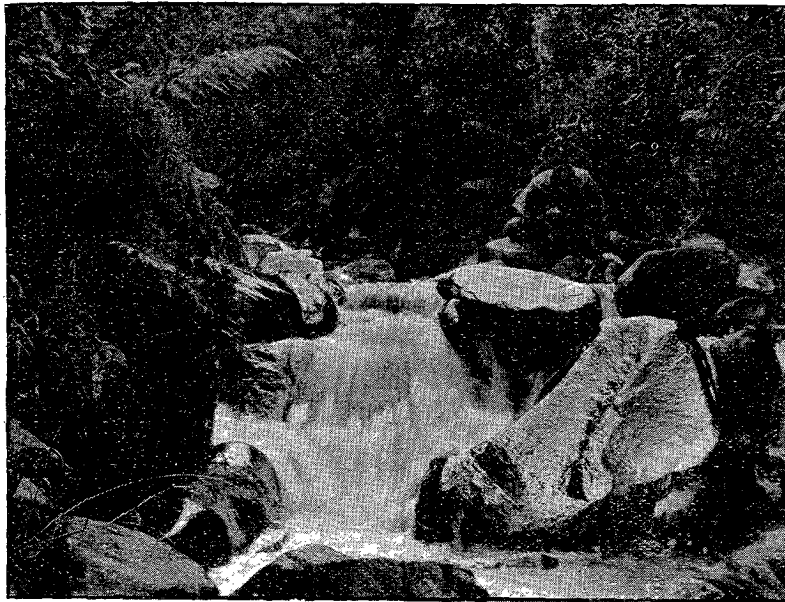
The sanguinary manner in which the unfortunate Jews have been treated in Russia, that land of autocracy and despotism, is certainly a disgrace to any civilised government, or to any nation pretending to follow humane principles, or to possess the cords of a common feeling which should control men everywhere, whom God has made of the same flesh and the same blood. Recently the world has been shocked by the perpetration of a series of atrocious, lurid massacres, in which hordes of unfortunate Hebrews have been presented for death like sheep in the shambles. Anyone who reads our daily newspapers knows this to be too true. Massacre has followed massacre, and mob vengeance has fallen upon the head of the Jew in various parts of the Russian Empire, and in many instances these massacres have been winked at by the authorities. Even the life of the dog in the street has been more respected than the life of the unfortunate Jew. The world may pride itself upon the high stage of civilisation upon which it stands, yet we are forced to face repeated acts of barbarity which overshadow many of the deeds of the Dark Ages.

Since the day when the Roman legions overthrew ill-fated Jerusalem, about forty years after the crucifixion of Christ, the Jew has been an unfortunate and an alien amongst the nations—"a nation scattered and peeled, whose land the rivers have spoiled;" exiled, trodden down, homeless; an alien race, having a home nowhere, and an heritage of blood as a perpetual legacy. What a cry of woe has gone up from Jewish throats since that day in every nation. Under many and various pretexts they have been persecuted in every country whence they fled, and Holy Russia to-day continues the crusade. These recent wholesale atrocities have reached the hearts of

that alien race everywhere, and according to daily reports there is a world-wide movement being inaugurated amongst their co-religionists to raise sufficient money to remove every Jew out of Russia, with the ultimate object of replacing them in Palestine, their ancient home. This great movement indicates at what period we, as a people, are located in history. There are moves which will be made in the near future that will astonish the world as they come along. Those statesmen who are playing upon the chess boards of the various nations, and who are watching affairs with all the self-interest they possess on behalf of their own nations, have now a game in hand which requires constant watchfulness; but,

notwithstanding all the alertness they may display, the game itself will prove too difficult for the skill of the players. Play it as they like, they will lose. Influences outside of the jurisdiction of man are now gradually combining for a great and awful crisis. Patch up present affairs with the most skilfully prepared treaties, yet those treaties will fail.

Recently Great Britain has formed a treaty with Japan, a clasping of hands across the sea, and according to a host of anticipators, "a century of peace is there-



A Mountain Stream, Warburton, Vic.

by guaranteed to the world." Future events will reveal this to be both an error and a delusion. According to the Scriptures, the very proclamation of an established peace is only a forerunner of a sudden destruction, and those who read and believe God's word may see in the many signs that are to be seen around them anything but an era of peace for the future.

"Give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces." Isa. 8 : 9. By girding themselves together by their alliances, the nations of the world are fulfilling this scripture to-day. In the face of God's word will their alliances stand?—No; how

can they? The years which remain to this generation will be years of perplexity, trouble, and trial to all. England's treaty with Japan, skilfully delineated as it is, and with all the diplomacy displayed in its construction, will never hinder the Turk, when the predicted time comes, from evacuating Constantinople, and planting his tabernacles at Jerusalem. Dan. 11:45. This event is out of the control of either Great Britain or Japan. The drying up of the Ottoman Empire is an event predicted by both the prophets Daniel and John, and when that event reaches its crisis, every treaty guaranteeing an universal peace will break like a useless cable, and the whole world will assemble for Armageddon. Whilst peace in the Far East is apparently guaranteed by a coalition of two great nations, the Near East, the most critical place in Europe, is left to the spasmodic gasps of a potentate who reigns over a nation that is fast approaching dissolution. To the student of prophecy, the complete dissolution of Turkey means the crisis in human history. If anyone doubts it, let him read the following scripture:—

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 11:45; 12:1, 2.

Before the end comes thousands of Jews, assisted by co-religionists, and especially England, may seek Palestine as a home, but what guarantee have this unfortunate people that a single remnant of peace will be found under the shadows of Lebanon, on the slopes of Carmel, in the valley of Sharon, or on the plains of Esdraelon, seeing that the plains, summits, and mountains of Palestine will reverberate, tremble, and shake with the cannon of the world's final battle—Armageddon. Safety for both Jew and Gentile to-day lies in the full acceptance of the offers of mercy, pardon, and protection presented to us by Christ, the Saviour of man.—J. B.

A "Federation Epoch" and "Perpetual Peace."

By W. N. Glenn.

Professor Myers, the historian, in advancing the idea that perpetual peace is the destiny of our race, sets forth that it is to come through the federation of nations. He maintains that "we are inevitably passing from a nation epoch to a federal epoch." In further support of his theory, the professor says, "A United States of Europe is certain to come."

As to the federation idea, the learned historian is probably correct; everything seems to point that way. But it would seem that he is mistaken both as to the cause and the result. It is not the spirit of peace that is driving the governments of earth to seek some way to evade actual war. It is their nearness to bankruptcy, the fear that the race to sustain the greatest army and navy must soon close for want of funds, that impels them to seek some kind of compromise that will stave off the inevitable crash. And, though the confederacy

scheme succeed as to formality, it will not bring permanent peace. "For when they shall say, Peace and safety; then sudden destruction cometh upon them."

As to the "United States of Europe," which is "certain to come," the prophecy of Revelation 17 tells us of some such consummation. These are "ten kings" which in John's day had "received no kingdom as yet; but receive power as kings one hour with the beast [the restored Papacy]. These have one mind [a federation], and shall give their power and strength unto the beast." The true character of these "United States of Europe," in connection with "the beast," is shown in that they "shall make war with the Lamb;" but "the Lamb shall overcome them," and then there will be a reaction against the apostate church by whose siren teaching these things have come. The great victory of restoration to former power, with government support, will be of short duration, as expressed by the term "one hour." Then the "ten horns" shall hate the harlot that has committed fornication with them, and "shall make her desolate and naked."

Chapter 18 gives more detail of the downfall of "Babylon," because of her fornication with the kings of earth, by which means—church and state union—she "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

Immediately after this (in chapter 19) we have brought to view the coming of our Lord, and the execution of His judgment. Then will be heard the glorious cry, "Alleluia; salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are His judgments."

It is this great consummation that will bring about universal and perpetual peace. The great federation of human governments, from which so much good is expected, can only hasten their own destruction, together with the destruction of the power that is now seeking to become the "arbiter of nations," that it may the more surely control them. Of this power, the Lord says: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." The Lord has people who are yet connected with that body, and others who are yet so far deceived as to advocate religious and political principles pertaining to that body; will they heed the warning voice, and come out? The only safe stand in these "perilous times" is on "the commandments of God, and the faith of Jesus."

"True Christianity will never seek to entrench itself in civil law; and true democracy will never uphold or support a religion or church which seeks support from the State."

The British government has determined to make Singapore the great naval base in Eastern waters. Now that the situation in the Far East has become so changed by the result of the Russo-Japanese war, it is evidently not considered essential to maintain a strongly fortified base at Wei-hai-wei, in Shantung. Japan, England's ally, is well able to control matters in that part of the world, therefore Singapore, on account of its strategic position, being the "key of the East," and its proximity to Australia, will, doubtless, become the Gibraltar of the Oriental world.

Religious Education in State Schools.

The State is made up of the people, and the State schools are "of the people, by the people, and for the people." They are neither by nor for Protestants, Roman Catholics, or Free-thinkers, as such, but are for all the people without reference to religion. It is perfectly plain that the education given in these schools must be of a character that will not be of profit to some of the citizens, to the loss or disadvantage of others. All persons are agreed that such studies as reading, writing, grammar, arithmetic, geography, and history, with the various arts and sciences, should be taught in these schools. From among properly qualified persons teachers are selected, without reference to their religious belief, and put in charge of these various branches of learning.

In our present school system dogmatic religion forms no part of the curriculum, neither does it in any way antagonise religion. Our schools should not be spoken of as "godless" any more than a church should be looked upon as a traitor, because it does not teach military tactics, representative government, or civil engineering. In teaching the secular branches of education the State is attending to its legitimate business, just as truly as the church is attending to hers while fulfilling her divine commission. The State can well attend to its work, but as a teacher of religion it has been a disastrous failure. It is wholly unqualified both in point of origin and object to do this work.

While it is true that many of the people here are, at least, outwardly favourable to religion, there are some who neither practise nor favour it. These certainly would not want their children taught religion in the State schools.

We are often told that it is not the purpose of anybody to teach the particular tenets of any denomination, but only the general principles of religious belief which all sects hold in common. "Simply the fundamental and non-sectarian principles of Christianity." But this apparently liberal measure would discriminate against the Jews and other classes who are not Christians, leaving them no alternative but that of joining the ranks of its opponents. This same distinction would also be invariably made among teachers and pupils.

All rate-payers and supporters of our schools have equal rights to the benefits derived from these institutions. To ignore this right is an injustice to which no Christian will subject his fellow-man, for he is the first to fulfil the injunction, "Whatsoever ye would that men should do to you, do ye even so to them."

If the Mohammedans were in the majority in this country, and they proposed to set apart a portion of the school hours for the propagation of their idea of morality and religion, would we be slow to understand that that would be an injustice to us, or an infringement on our rights? If they were to tell us, however, that they would provide a conscience clause assuring us the privilege, upon our written request, of taking our children from school during religious instruction hour, would we not say, "Mr. Mohammedan, you are misapplying our rates"?

Some of the patrons of our schools are firm believers in the Christian religion, and in the divine inspiration of the Old and New Testaments. A teacher who looks upon the Bible in any other way could never teach religion to the satisfaction of such patrons. Even if par-

ents and teachers believed the whole Bible, still a grave difficulty would remain; for all do not cherish the same doctrines, and what a man really believes he will teach. Who has not heard of the dismissal of Sunday-school teachers, notwithstanding the fact that the prepared denominational Sunday-school lesson had been placed in their hands?

In March, 1901, the "National Council of Evangelical Free Churches," in its meeting at Cardiff, was addressed by the Rev. Dr. Munro Gibson on the matter of "Teachers and the Bible." While this was spoken concerning Sunday-schools, it is equally applicable to the teaching of religion in any school. He said: "They were confronted with a difficult and delicate question as to what must be the attitude of our Sunday-schools towards this burning question of the day. It should be laid down as a maxim to start with, that only those who firmly believed in the divine authority of both Testaments had the right to be Sunday-school teachers at all. (Cheers.) A man who had no message of God to declare, but only doubts of his own to ventilate, was quite out of place in the pulpit, or in the chair of a teacher. Those who were themselves wandering in mist and darkness were no proper guides for others—least of all for the children; . . . but if their doubts touched the great question whether God had really spoken to man and given Himself for our salvation, then must the doubter be silent; or if he must speak, let it be under the banner of infidelity, not under the flag of Christ. (Hear, hear.)"

"The teacher must be honest. If a teacher believe that the Pentateuch was a composite production he must not teach his scholars that Moses wrote it all as his own original composition. He took this as an illustration. . . . A man must either teach what he believes or not teach at all."

In view of the foregoing, the Christian should be the last man to ask the State to teach religion in the schools. Grant spoke wisely when he said: "Leave the matter of religion to the family altar, the church, and the private school, supported by private contribution."

—H.

Long Burning Fires.

Some in England which have not been out for Centuries.

There are domestic fires burning in Yorkshire, England, to-day which have never been out for hundreds of years. At the old-fashioned farmhouses in the dales of Yorkshire peat is still burned. The fuel is obtained from the moors, and stacks of it are kept by the farmers in their stack garths.

The country round about is noted for its "girdle cakes," which are made from dough baked in quaint pans suspended from the peat fires. These fires are kept glowing from generation to generation, and the son warms himself at the fire which warmed his sire and his grandsire, and his grandsire's sire.

There is a fire at Castleton, in the Whitby district, which has been burning for over 200 years. The record probably is held by a farmhouse at Osmotherly, in the same district. The fire has been burning for 500 years, and there are records to show that it has not been out during the last three centuries.—"St. Louis Post-Dispatch."



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, OCTOBER 16, 1905.

The Revelation of Jesus Christ.—No. 40.**The Reformation.**

And the serpent [the devil] cast out of his mouth water as a flood after the woman [the Church], that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Revelation 12 : 15, 16.

While the church was being "nourished" (Rev. 12 : 14) in the hiding place which God had prepared for her that she might escape the persecution of her enemies, the Satanic powers were busily engaged in developing their plans for a mighty effort to exterminate the faithful remnant which yet revered the name of Jehovah, and sought to do His will as revealed in His word. By a gradual process the civil rulers of the great nations of the world became mere tools of the ecclesiastical potentate at the Vatican, and so completely did the astute Roman pontiffs obtain the mastery that but few could be found who dared to disobey their commands. But while the wicked spirits were making their preparations for their great coup, God was also preparing His people to meet it. The faithful followers of Christ had fortified themselves so strongly with the word of God that when the mighty forces of evil swept against them like a flood the church withstood the test, not by resisting by armed forces, but by their willingness to submit to torture and death rather than yield true principles. By the diligence of the Waldenses and other faithful followers of Christ in teaching the word of God, principles of truth had permeated society to such an extent that many secret friends of the church in influential circumstances were to be found scattered about in various places.

This faithful work counted immensely at those periods when a crisis came. The characters of the martyrs stood out before the world in striking contrast against those of their persecutors. Frequently the martyrdom of one of God's people led to the greater dissemination of the truth, and the very means which Satan employed to stamp out the truth attracted the attention of thinking people to examine the character of the teaching for which men and women were willing to submit to unnameable tortures rather than desist in its dissemination. It is owing entirely to the faithfulness and courage of such reformers as Wycliffe, Huss, Jerome, Luther, Zwingle, Calvin, Knox, and others that the world to-day owes what liberty it possesses. Six centuries ago the torch of liberty was lighted in England by John Wycliffe, and from thence it has shed its beneficent rays far and wide. Says Dr. Wylie in his "History of Protestantism":—

"If we can speak of one centre where the light which is spreading over the earth, and which is destined one day to illuminate it all, originally arose, that centre is England. And if to one man the honour of beginning that movement, which is renewing the world, can be as-

cribed, that man is Wycliffe. He came out of the darkness of the Middle Ages—a sort of Melchisedek, without father or mother. He had no predecessor from whom he borrowed his plan of church reform, and he had no successor in his office when he died; for it was not till more than 100 years that any other stood up in England to resume the work broken off by his death. Wycliffe stands apart, distinctly marked off from all Christendom. Bursting suddenly upon a dark age, he stands before it in a light not borrowed from the schools, nor from the doctors of the church, but from the Bible. . . . With his rise the night of Christendom came to an end, and the day broke which has ever since continued to brighten." "It was under Wycliffe that English liberty had its beginning. It is not the political constitution which has come out of the Magna Charter of King John and the barons, but the moral constitution which came out of that Divine Magna Charter that Wycliffe gave her in the fourteenth century, which has been the sheet-anchor of England."

Of this man of God another writer has said: "In giving the Bible to his countrymen, he had done more to break the fetters of ignorance and vice, more to liberate and elevate his country, than was ever achieved by the most brilliant victories on fields of battle."—"Great Controversy Between Christ and Satan." When brought before the highest ecclesiastical tribunal in his old age to be judged for heresy, he boldly charged his judges with teaching error for the sake of gain, and concluded with this characteristic remark: "With whom, think you, are you contending? With an old man on the brink of the grave?—No! with truth—truth which is stronger than you, and will overcome you."

The light which was lit in England soon shed its rays over other countries. Zealously did the followers of Wycliffe labour that others might obtain a knowledge of the word of God, and by diligence and perseverance copies of the Bible were multiplied. Two travellers from England carried the light into Bohemia, and from thence it extended into Germany, where, in process of time, through the labours of Luther, the power of Rome received a mighty blow, from which it has never fully recovered. There the principle of religious liberty was enunciated by many of the princes of the German states, and when Rome sought to hinder the work of the Reformation by prescribing, that liberty of conscience should only be permitted in those provinces whose rulers had accepted the Protestant faith, many noblemen took their stand on the side of the reformers, and denied the right of civil rulers to legislate in matters between the soul and God, declaring, in the words of the apostle, "We ought to obey God rather than man." Thus "the earth helped the woman [the church], and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Rev. 12 : 16.

The power of the Reformation lay in the determination of the Reformers to make the word of God the foundation of all their teaching. The Bible, and the Bible only, was their rule of faith. Their firm faith in God's word won their battles, discomfited their enemies, strengthened and encouraged their followers, and begat in the minds of many who, although not accepting their doctrines, were fair-minded men, the greatest respect. If faith in God's word secured such a mighty victory for the church during the time when the serpent cast out of his mouth a mighty flood with which he designed to overthrow it, surely it would be worse than

folly for the church to neglect to use such a powerful weapon. Yet that is just what is being done in our day and generation. Men who hold high positions in the professed church of God, instead of teaching the Bible as the inspired word of God, disgrace their calling by impeaching its veracity. To-day the church needs to heed the warning of the apostle when he said, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

We plead for a more diligent study of the word of God, and a child-like faith in its teaching, for "whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10:15. As the Bible brought light and liberty to the people in the Reformation, so it will continue to give both light and liberty to the people to-day, and the attempts, which are being made in many quarters, to show that the statements of the Bible are in conflict with the discoveries of science, or the records of history, are but the subtle working of the dragon to overthrow the faith of the church. The animosity of Satan against the church is as great, nay, greater, than ever it was; but, circumstances having changed, his methods of attack have been changed likewise; but because they are not so open as formerly, are they not the more dangerous? Never was it more necessary for the church of Jesus Christ to be on its guard than now. "The price of liberty is eternal vigilance."

The Promise of the Flowers.

Every beautiful thing in nature bears some message from God, and is a part of His gospel. The flowers, with their charming hues and fragrant perfumes, bring a renewed assurance that "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61:11. The flowers bring us afresh this spring-time the promise of righteousness.

As we look upon their wonderful beauty, and contemplate the rich colouring of the rose, the modest grace of the violet, the stainless purity of the lily, each is a promise from God that the beauty of His character shall be revealed in us, and we shall be called the "planting of the Lord, that He may be glorified." Isa. 61:3. So as we thank God for the beautiful flowers, and take pleasure in their sweetness, let us also thank Him for the promise that He will so beautify us with His salvation that He can take pleasure in the work of His hands.—Selected.

"The greatest good of the greatest number" is often used by good men in an utter meaningless or pernicious way. It is an end sought, an object aimed at; and in this way it is wholly selfish. There has not been any oppressive system under the sun but what its devotees hoped sometime to have the greatest number, and for their own they have sought the greatest good. The only true purpose in the State is the jealous guarding of the rights of the minority, of the poorest, the weakest. The conservation of the rights of the one means the conservation of the rights of all, and its inevitable fruitage—result, outworking—is the greatest good to the greatest number.—M. C. Wilcox.

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

The Brook from the Hills.

The brook from the hills,
In the sweet summer-time,
Trickles through the long grass
In the shade of the pine;
Bubbles over the stones,
Where the reeds over-tip;
Through patches of sun,
Where dragon-flies flit;
Through lily-stem wickets
And arrow-head thickets,
It gurgles and trills,
This brook from the hills.

Laughing and singing through all the long day,
Among rocks and rushes that lie in the way,—
Working, but laughing and singing in glee,
"This is the way to get down to the sea!"
—Minnie Rosilla Stevens.

The Unspeakable Gift—No. 7

By R. Hare.

The Wisdom of God.

"If any of you lack wisdom, let him ask of God who giveth to all men liberally, . . . and it shall be given him." But all the wisdom that comes from above must come through Jesus Christ, for all the "treasures of wisdom are hidden in Him." God has made Him unto us both "wisdom, sanctification, and redemption."

"Whence hath this man this wisdom?" was the question asked by the Pharisees of old concerning Christ. He had not passed through their institutions or schools of learning, and they supposed that He could not obtain wisdom in any other way. But the Teacher of Nazareth possessed a higher wisdom than any of their schools could impart. He was Himself the wisdom of God, and by the gift of wisdom given through Him God designs and desires to make all men wise.

Whatever wisdom there is among men that does not lead to Jesus Christ, and cannot be found in Him, is of little value to the child of God. The world in its wisdom has not known God, and the man who walks in the wisdom of God may often be esteemed foolish by the wisdom of the world.

Wisdom is that gift by which man is enabled to use knowledge aright. Without wisdom from God man must constantly err. There is a wisdom from below that leads in earthly paths. It is sensual and selfish, but the wisdom from above is pure, peaceable, and full of good fruits. It is a wisdom that makes man God-like.

Christ sent forth His disciples with the warning, "Be ye wise as serpents, and harmless as doves." Much of the serpent's wisdom consists in keeping self out of sight while seeking for its prey. So in all his work for Jehovah the child of God needs a wisdom that will keep self out of sight, that men may see "Jesus only."

"The Lord giveth wisdom." It is the very gift of God, therefore get wisdom. It is the divine purpose

that the word of Christ shall dwell in His people in "all wisdom." Thus supplied from the treasury of heaven, drinking of His fulness, and living by His life, man may learn to more fully appreciate the Unspeakable Gift that is able to make them wise unto salvation.

But the wisdom that God bestows cannot be given to man irrespective of conditions. When Daniel and his companions refused to defile themselves with the king's meat, God was able to make them ten times wiser than all the wise men of Babylon. But God could not have done this had they defiled themselves with unholy things.

David declares, "Thou, through Thy commandments, hast made me wiser than all my enemies. . . . I understand more than the ancients, because I keep Thy precepts."

The wisdom that comes from above can be found only in the path of obedience—that path in which there blossoms every promise of God. In the beginning Satan promised man wisdom through disobedience, but instead of becoming wise, the life of the disobedient will finally go out in madness. See Luke 13 : 28; Ps. 112 : 10.

The "weeping and gnashing" of teeth here mentioned result from the dreadful sense of loss sustained, but these are signs of madness. Satan has thus led the human family to seek after a wisdom that is sensual and unholy, with the promise of "being like God." But when evil is destroyed, the unholy and their wisdom must go with it.

Then, in the kingdom of God, through the long ages of an unclouded eternity, the "wise" shall shine as the stars forever. Seek, then, the wisdom of God that comes through Jesus Christ, for it leads to that which is eternal.

Thoughts on the Ten Commandments in General, and the Fourth Commandment in Particular.

By J. Aitken.

It is sometimes claimed that the law of God has been swept away, and is not binding upon the Christian—that the whole law terminated with the death of our Lord and Saviour Jesus Christ. More especially is this contention emphasised in regard to the observation of the Sabbath day, as enjoined in the fourth commandment. The practice of the Christian world to-day is to observe as a day of rest the first day of the week, the aid of the civil governments being enlisted to enforce this ordinance upon all and sundry. This serves to show, not an abolition, but a change. If the law of the Sabbath has been swept away, why enforce a substitute? And if not swept away, who has changed the law which God has made? "Why do ye, also transgress the commandment of God by your tradition. . . . teaching for doctrines the commandments of men." Matt. 15 : 3, 9.

Let us inquire how we stand, as Christians, regarding the ten commandments. And to what better authority can we go than to God Himself? Have we not His word? Then let us search the Scriptures. Of the godly man it is said: "His delight is in the law of the Lord, and in His law doth he meditate day and night." Ps. 1 : 2. "The works of His hands are verity and judgment; all His commandments are sure. They

stand fast for ever and ever, and are done in truth and uprightness." Ps. 111 : 7, 8. "So shall I keep Thy law for ever and ever." "All Thy commandments are faithfulness." "O how love I Thy law! it is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts. . . . Through Thy precepts I get understanding; therefore I hate every false way." "Thou art near, O Lord; and all Thy commandments are truth. . . . I have known of old that Thou hast founded them for ever." "Thy word is true from the beginning, and every one of Thy righteous judgments endureth for ever." "Seek Thy servant, for I do not forget Thy commandments." Ps. 119 : 44, 86, 97-104, 151, 152, 160, 176. We see by these texts the importance placed by the psalmist upon God's commandments, and the fact that "they stand fast for ever and ever," all of them—not one is singled out, in all God's word, for change.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24 : 5. "The word of our God shall stand forever." Isa. 40 : 8. "The Lord is well pleased for His righteousness' sake; He [Christ] will magnify the law, and make it honourable." Isa. 42 : 21. "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men." Isa. 51 : 7. So speaks God through His servant Isaiah regarding His law; and in chapter 66, wherein special reference is made to the Gentiles, it is said: "And it shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66 : 23. It is to be observed that God does not say "the Jews," but that "all flesh" shall worship Him on the Sabbath.

Now, let us turn from the Old Testament to the equally sacred pages of the New, and see what says the Saviour Himself about the commandments, as to whether they are temporary, to be abolished, swept away, or altered in any particular. In Matt. 5 : 17-19 Christ says: "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." These are the words of Jesus, and who will controvert them? Are they not for the Christian?

"After those days, saith the Lord, I will put My laws into their mind, and write them in their hearts." Heb. 9 : 10. Is this a sign of the transient? "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him. He that saith he abideth in Him, ought himself also so to walk, even as He walked." 1 John 2 : 3-6. Christ says: "I have kept My Father's commandments, and abide in His love." John 15 : 10.

That is, "as He walked," and He kept the fourth commandment as well as the other nine.

Enough has been said in this short article to show that we have God's own word that His law still stands as from the beginning; that Christ has forbidden any alteration; yet text upon text could be added to this testimony. And of the time when the harvest of the world is ripe for the Reaper, is it not said: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus"? Rev. 14:12.

"I have been recently in a room that was somewhat strange to me for one very significant thing; that the occupants of that room could not stand a single ray of sunlight. The trouble was not with the light; the trouble was that that was a department in a hospital where the inmates were treated for disease of the eyes. There was no fault in the world with the light; the trouble was with the eyes of the occupants of that room. Jesus Christ hardly went anywhere during His sojourn in this world but what He created trouble. He was the frictional element. He was the element of confusion wherever He went in this great sinful world. The reason is not that there is anything objectionable in Jesus Christ, the Son of God, any more than there is anything objectionable in a pure beam of light from the sun in the heavens. The trouble has been with human hearts, as the trouble has been with diseased eyes. So Jesus Christ in His sojourn in the world has always created friction and confusion, and has been a painful object to those with whom He associated, so far as they were unregenerate."—Rev. Dr. J. A. Gordon.

The Gospel.

I challenge any man to show me anything better, anything more suited to man and his wants, than the gospel of Christ. It is better than philosophy. Philosophy can only disclose, only describe and classify. It can not heal—it can not cure. It is like a physician who knows the disease, but has no remedy; while the gospel of Christ not only lays bare the malady, but prescribes an infallible and universal cure.

Education can only call out and develop what is in fallen man; but the gospel recreates man's heart and nature, and then lifts him up to the fullness of the stature of Christ. Education stops at the surface; the gospel, which is the power of God unto salvation, penetrates the centre of man's necessities.

It is better than morality. Morality is conformity to law. When perfect it is a star rolling on in its God-appointed orbit. But man has broken law—the star has swerved from its orbit. Morality can not bring it back and keep it in its course. The gospel can. It brings man back to God—gives man a new start, and keeps him safe in his heavenward course.

The gospel is better than philanthropy. Philanthropy is the love of man as man for man. Christianity is the love of man for God, and the love of God in man. The one would better man's condition here; the other would not only save man now, but would lift him to where he belongs—to heaven and to God.—Rev. F. A. Noble.

"He who believes in true religious liberty believes it primarily not for himself, but for the other man."



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פֶּשַׁע בִּיעֶקֶב
נֶאֱחָם יְהוּדָה
יִשְׁעִיהָ נִמָּן פֶּסוּקִים.

אֵלֶּיךָ עֹלְמוֹתֵינוּ וְאַל קִסְמוֹן אֵין צִיּוֹן אֶחָד־מִמֶּנּוּ
יִהְיֶה מִן יַעֲקֹב הָאֵל נִקְרָאֵם יְהוּדָה יִשְׁעִיהָ נִמָּן פֶּסֶק.



AND THE REDEEMER SHALL COME TO ZION, AND TURN
AWAY TRANSGRESSION IN JACOB, SAITH JEHOVAH.

Isaiah 59:20. Hebrew Translation.

World-Wide Field

Native Education in South Africa.

By W. S. Hyatt.

The great question before us is how to reach the many tribes and tongues with the message that is to prepare some of all nations for the Lord's coming. We feel sure that this work must be done largely by Christian natives, who know the people, their ways, and their languages. These men can go from village to village, eating and sleeping among them, and teaching them the word of God. But they must receive a training before they can do their work, or be entrusted with its responsibilities; hence the need of training-schools, where the same work can be done that Jesus did for the twelve.

I feel sure that God has guided our brethren in the starting of our native work. I have visited many missions, but have never seen any methods adopted by them that I consider better than those adopted by us for the education and training of our native labourers. At each of our missions we have gathered about us a company of young people, and these we are keeping with us, as far as possible, till they are prepared to go out into the work. While receiving their training, a portion of their time is devoted to teaching village schools and labouring for their people. In this way they are gaining a valuable experience while obtaining an education.

In our schools we first teach them to read and write their own language; and, after one or two years, we begin to teach them English, and continue the study of their own tongue. The Bible becomes the reading and spelling book of both languages, just as soon as they are far enough advanced, and we endeavour to press home to their hearts the truth of God. Some have questioned the advisability of teaching the native the English language, fearing that this knowledge might encourage him to go out from us and seek employment where he can get large wages. It is possible that this instruction opens a door of temptation; but it also opens an avenue whereby the native workers can become intelligent. When we give them the English language, we open to them all the treasures of wisdom and knowledge of that language, while their own language offers opportunities which are very limited. Some may go out from us, but this proves that they were not of us.

We have long felt the need of intelligent native teachers. We need young men who can assist us in translating into their own language. If our native teachers can interpret for us, then any of our labourers who visit the country can instruct them, and at the same time be able to reach the natives through them. Those who understand the English can read our books, and be filled with the message, the same as other workers. We can not hope to be able to print all these books in each of the native languages, but being able to get these truths in the English, they can give them to the people in their own tongue.

But our teaching does not stop with giving them an education mentally and morally. We realise that if they are to be well-balanced, the physical part must not be neglected. Accordingly, we teach these young men that labour is honourable, and that they never reach a position where honest labour is a disgrace. Every boy and girl has a part to act in the work of the mission, and we try to train them to do all kinds of work we have to do, whether it be caring for crops and cattle, or the making of brick and the building of houses. We are only sorry that we are not prepared to do more for them, that they may be fitted for usefulness. Undoubtedly, here is where many missions have failed. They have developed the mental and moral faculties, but have neglected the physical, and the result is that these young men are unbalanced; hence the great amount of complaint against native education.

At the present time we have fully four hundred and fifty boys and girls in our four mission and ten village schools. We thank God that so many are under the influence of the truth of God. But this is only a drop in the bucket, as it were. Other centres should be sought out, and consecrated teachers should go there and begin their work of training natives, so that God can put His Spirit upon them, and send them forth to the work of giving the "loud cry" by and by.

Russia.

The reign of terror is still continuing in different parts of the Caucasus, as well as in Russia. It seems to be the sole aim of the authorities to arouse the nationalities to arms against the Armenians, especially the Mohammedan element—Turks and Persians—distributing arms (of course, secretly), and disguising the Russian Cossacks in Persian dress, to carry on the slaughtering, burning, and pillaging among the Armenian communities. I can not tell how soon the evil will be let loose on Tiflis, but should not be surprised if it comes ere long. We have been told by reliable persons that some preparation is already being carried on.

The Armenians have also been arming themselves for self-protection. We believe the Lord will give us a sign to flee from the city. There are German colonies near by, where we can find safety.

Tiflis seems to have become like Sodom and Gomorrah; and if once the protecting hand of the Lord be removed, it will be a very bad place in which to be.

We hope the Lord will give us a little period of time in which to cause this land to hear the witness for the third angel's message. Hasten the day, O Lord; hasten it, is our prayer.

V. Pampaian.

The American Baptist missionaries at Kengtung, North Burma, have come in contact with some tribes who have a tradition that men from the West will come and teach them the true religion. There seems to be an extraordinary movement toward Christianity among one of these tribes—the Muhsos. Rev. Mr. Young has baptised seven hundred and twelve converts in that tribe, and word is going into all the north country, and on into Southwest China, that the men of the West are teaching the true religion at Kengtung, and every village must send its head men to learn.—Selected.

HOME AND HEALTH

A Fellow's Mother.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and his merry eyes,
"Knows what to do if a fellow gets hurt
By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,
Rags and buttons, and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care, not much, I mean,
If a fellow's face is not always clean,
And if your trousers are torn at the knee
She can put in a patch that you'd never see.

"A fellow's mother is never mad,
But only sorry if you are bad;
And I tell you this, if you're only true,
She'll always forgive whatever you do.

"I'm sure of this," said Fred the wise,
With a manly look in his laughing eyes,
"I'll mind my mother, quick, every day,
A fellow's a baby that don't obey."

—M. E. Sangster.

Eat Filberts for Muscle Building.

This name for one of the best of the hazel nuts is obtained from that of St. Philibert. As this saint's day fell in nutting-time, his name became attached to the nuts, hence our word "filbert." They are Lambert's nuts in Germany, as their season fell about St. Lambert's day.

St. Philibert's nuts at table fill up dishes very well after dinner. Cob-nuts may look better, as they are of larger size, but they have not so dainty a flavour as filberts. In the case of the cob, showiness and size are more in evidence than delicacy of flavour, yet cob-nuts are not at all to be despised by nut-lovers. They are round, while the filberts are long, the latter having, of course, the more graceful shape.

There is a square filbert—the Downton—which makes an agreeable mixture in a dish of nuts with the oblong Cosford filberts and the sturdy, strong-looking cobs.

The shell of the Cosford filbert is very thin, so that these nuts crack readily. They are, in this matter, a contrast to cobs with their very compact, strong shells, that seem especially designed to protect the kernel from injury.

The real hazel nuts are Barcelonas, the best, of course, coming from Spain, and verifying their name. White-fleshed filberts and pink-fleshed ones are English types, very dainty, very nourishing also, and very worthy companions of the rich Barcelonas.

When one is provided with a good digestion, then filberts are most excellent nuts to eat. Otherwise, they are not so good, as their flesh is so compact in texture and so rich that its very closeness and its oily nature becomes a bar to easy digestion.

Eaten, however, for dessert after one has dined, the

nut-meat finely divided by the teeth, will mix aright with other foods, and then it will prove of good nourishment.

Nut-food sounds scant and poor diet to the uninitiated. Savage races have found it otherwise. One has but to consider the actual food-stuff of which the nut-flesh is made up in order to understand why nuts alone may prove a life-staff. They can indeed feed a man well and give him all he needs if, like the black races which find them sufficient, he be of active habits. To those of sedentary habits nuts would cause digestive derangement.

Taking a whole filbert, fully seven parts out of ten into which it may be divided would be purest oil. This amount is more than may be found in any other nuts. Even the walnut, a very oily nut, does not attain to this amount. And the oil is the finest nut-oil, much sought after by artists, and of use for many purposes. To the body of the nut-eater this oil gives force, vitality, energy.

Filberts have very nearly as much vegetable casein as lean meat contains of albumen. This casein is, of course, albumen in another form. Its mission is muscle-building, flesh-making, body-renewal. Beef has eighteen parts in the hundred of fibrin, while filberts have sixteen per cent. of casein.

The nuts have nine per cent. of mixed starch, gum, and sugar. The sweeter the nut is, the more has the ripening process changed the gum and starch into glucose or fruit-sugar. Meat never contains these allied substances. When meat is eaten, either bread or potatoes have to be resorted to in order to give the requisite starch to make a proper, well-balanced food. It will be noted that nuts, then, are as good as bread and meat. The nuts have two per cent. of saline matters, which render them anti-scorbutic. The chief salt is potash, which is excellent for the blood. Filberts, however, have less salts than either almonds or walnuts.—M. E. F. Hyland.

"When the task thou performest is irksome and long,
Or thy brain is perplexed by doubt or by fear,
Fling open the window, and let in the song
God hath taught to the birds for thy cheer."

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God Wants the Boys.

"God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys—
God wants the boys, with all their joys,
That He as gold may make them pure,
And teach them trials to endure;
His heroes brave
He'll have them be,
Fighting for truth
And purity.
God wants the boys."



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By Agnes Bell.

Chapter XI.

NEXT morning groups of girls were standing at one end of the school ground earnestly talking, and there appeared to be much excitement, to judge from the way that things looked.

There seemed to be a difference of opinion amongst them, but one especially was loud in her talk, and that was Alice Meek.

"It is not a bit of good you talking, girls," she was saying, "I saw her with my own eyes stealing the answers from her book under the table. She thought I was watching her, and she kept her eye on me, but I looked at the ceiling as if I were thinking, and she had another peep, and she did that three or four times. I tell you, girls, she cheated to get that prize, and I don't care who knows it."

"Oh, Alice, hush, you must not say such things," said one of the girls; "it is not like Marie Langley to do that."

"Is it not like Marie Langley to do that? She is just a little thief," said Alice in anger, and there was a look of hatred and revenge on her face.

"I will be even with her yet, and I told her so. She knows I saw her."

"Well, if you saw her you ought to have stopped her at the time," said one, "and then she would not have received the prize."

"Perhaps I ought," Alice answered, "but I did not, you see."

"Well, I think," remarked another, "that the principal should be told."

"I intend to tell her," said Alice, "don't you fear," although she had no such intention.

"Oh, Alice, be careful what you are about," said the girl who had taken Marie's part before; "I am sure you are mistaken, for Marie Langley is honest."

"Am I mistaken?" she answered. "I will believe my own eyes anyway. She will look very foolish when she has to hand the prize back, won't she, girls?" and Alice laughed a revengeful laugh as she moved away.

There was a division amongst the girls, many of them sided with Alice Meek, as the result of her wicked and hurtful story.

At this time Marie was on her way to school. It was a lovely morning; a gentle breeze was softly blowing, and nature was in her best of moods; the dew drops were sparkling in the meadows; the hedges were full of wild roses, and the birds were singing and chirping in the trees.

Marie thought what a beautiful world she lived in. Everything seemed to point to the goodness of the Creator, and Marie was full of peace as she wended her way to school that morning, little knowing of the trouble that awaited her.

But while she was so peaceful, an enemy was busily sowing tares amongst the wheat, the bitter results of which Marie was yet to reap in the harvest.



The Play-Ground.

This morning she was feeling quiet and content, and having kindly feelings in her heart towards everyone.

"I hope Alice will not trouble me to-day," she said to herself.

"Now I come to think about it, she said when I passed her to get my prize last night that I cheated to

get it. I forgot that in my excitement. Surely she will not carry her jealousy so far as to say that to others."

When Marie arrived at school, she seemed to feel by the looks that were cast at her that all was not right.

"I am afraid Alice has been doing mischief," she said to herself. "The girls seem to keep away from me."

They were gathered together in little groups talking, and Marie noticed that side-long glances were given her from time to time, and she felt that she was the object of their conversation.

At length the girl who had taken Marie's part before, Corin Mahew, left the others in the school yard, and came over to where Marie was standing, and putting her arm within that of Marie's, said,—

"Come into the school-room, Marie, I wish to speak with you."

"What is it, Corin?" asked Marie, "has something happened? things seem to be strange."

"It is just this, Marie," she said, as they entered the school-room, "Alice has been telling all that you copied some of your answers to the examination questions from your book, and that she saw you do it, and that you gained the prize dishonestly."

The flush of indignation spread over the countenance of Marie, and a feeling of anger rose in her breast that such an unjust report should have been spread in the school about her.

"Oh, Corin," said Marie, with reproach in her voice, "surely you don't believe that. I thought at least I had one friend in this school," and tears sprang to Marie's eyes.

"I don't believe it, Marie, and I have said so over and over again; but I thought you ought to know what she is saying about you."

"It is all because she is jealous of you taking the

prize, and she says she is going to tell the principal; but, rest content, she will take care that she does no such thing.

"Cheer up, Marie, and never mind," she said, as the bell rang for them to go to their classes.

At this time the girls and their teachers were gathering into the school-room; so Marie brushed away her tears, and quietly took her seat amongst the others.



Marie on Her Way to School.

A Saw of Contention.

"O Frank, come and see how hot my saw gets when I rub it! When I draw it through the board, it's almost hot enough to set fire to it."

"That's the friction," said Frank, with all the superior wisdom of a boy two or more years older than Eddie.

"Yes," said sister Mary, who was passing, "it's the friction; but do you know what it makes me think of?"

"No! what?" asked both the boys at once.

"Of two little boys who were quarrelling over a trifle this morning, and the more they talked the hotter their tempers grew, until there is no knowing what might have happened if mother had not thrown cold water on the fire by sending them into separate rooms."

The boys hung their heads, and Mary went on,—

"There is an old proverb which says: 'The longer the saw of contention is drawn the hotter it grows.'"—Selected.

The boy who tries to do a certain thing and fails is strengthened by the effort, but he who is unwilling to try can not help feeling a humiliating sense of defeat.—

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A remarkable case of resuscitation of a person in whose body life was extinct is described in a recent press telegram from Des Moines, Iowa. An Italian named Veil had been attacked by a negro armed with a razor, and so severely cut that at Mercy Hospital, to which institution he was taken, all the physicians present pronounced him dead. The body was placed on a slab preparatory to a post-mortem examination. The report says:—

"Every one pronounced the man dead. Without discussing the matter with any one, Dr. Conkling thrust his hand into an unsewed wound in the chest cavity until he found the heart, and pinched it. He then withdrew his hand, and stood silently watching the form before him. In two minutes colour began coming into the pale face, and the veins and arteries to dilate with blood. In three minutes more the man was breathing normally. Two women nurses used to hospital scenes fainted at the astounding spectacle, while the other physicians gave Dr. Conkling their hearty congratulations. This afternoon Veil's wounds were sewed, and there is every indication that the man will live."

From the standpoint of popular theology, an interesting and pertinent question would be, Was this man's "immortal soul," the conscious entity which is declared to survive the death of the body, recalled from the place to which it had gone when life became extinct, by this act of the physician which restored the beating of the heart? Will this Italian be able to tell of the experience of being conscious at the moment of death?

No one whose body has become reanimated after the functions upon which life depends had ceased, has ever spoken of being conscious in death. From the case of Lazarus and others raised from the dead by Christ and the apostles, down to the cases of this day where life has ceased under conditions which admit of a re-establishment of the life functions, as in a case of drowning, all are silent concerning any such

experience. They only know that they passed into a state of total unconsciousness.

Why should people cling to the theory of an immortal soul dwelling in the human body, in the face of revelation, reason, and all the facts of human experience to the contrary?—"Review and Herald."

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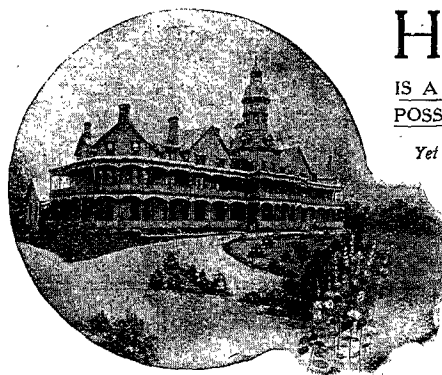


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