

SIGNS OF THE TIMES

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ONE PENNY

"Is the Red Flag Unfurling?"

The empire of Russia is not in any better state to-day than France was before the Revolution of 1789. The same elements are at work. France was dissatisfied with her legislation and her legislators, and events under the pressure of many causes eventuated finally in that mighty upheaval which overthrew the French Monarchy, astounded Europe, and brought that fearful "Reign of Terror" which drained France of her nobility, her treasure, and her blood. There is always a seething of discontent even under the best regulated governments. There is always an element that opposes established authority, and in every community there are bands of discontented agitators who rail at existing circumstances, although to the great majority of a nation those circumstances may be agreeably supportable. No one under ordinary, peaceful, and liberal circumstances takes any notice of these agitators, or pays special heed to their extravagant propositions, ruthless denunciations, and violent harangues, although Lord Brougham, in speaking of Robespierre, gives the following warning against this class of agitators. He says:—

"Think not that this spectacle (that is, the French Revolution) has been exhibited by Providence for no purpose, and without any use! It may serve as a warning against giving way to our scorn of creatures that seem harmless because of the disproportion between their mischievous propensities and their powers to injure, and against suffering them to breathe and to crawl till they begin to ascend into regions where they may be more noxious than in their congenial dunghill or native dust."

These are the words of Lord Brougham on such a man and character as Robespierre, a man who, when the time fully came, proved himself to be not so harmless as he looked; for his declamations which, in ordinary circumstances, fell upon disinterested ears, when the red flag of anarchy and revolution was fully extended, this orator by his orations guided a nation in revolutionary madness, and into excesses which drenched France in blood, and which caused such a sensation that Europe was involved in a time of perplexity, agitation, and war.

There are thousands of men upon the earth to-day

who emulate Robespierre; their voices are being heard in every nation. These men are the heroes of their special cliques, and they are the champions of their various organisations; and when the time is fully ripe these agitating and violent spirits will be in their element when mob rule predominates, and scenes of chaos and confusion abound. Each one will prove a Robespierre in his own peculiar realm. If the signs of the present times mean anything, which they certainly do, they mean that in the near future there will be voices many and factions many; and what at the present time, under existing cir-



A Street Scene in China.

cumstances, appears to be only violent harangues against authority, will then certainly fulfil every specification in the sphere, realm, and object for which the devil has launched them, viz., active agencies in the fields of anarchy, bloodshed, and sanguinary revolution.

There were thousands of people in France moderate in their desires who revolted at the atrocities committed in that Revolution, but they were incapable of arresting the current which, like a ruthless wave, surged over France. One of the primary causes of that Revolution consisted in the power consolidated in the various clubs

presided over by the different agitators—clubs, where men met to discuss the topics of the day. The National Assembly became the object at which their attacks were principally and formidably made, and the time quickly arrived when the clubs over-awed the Assembly. The National Assembly, instead of being the ruling body, became the body that was ruled. The clubs felt and ascertained the power which they wielded over the Assembly until at last they forged into the open, unfurled their banners, and led out in the fiery scenes of revolution. The Jacobins appealed to the people. The club of '89 influenced the Assembly. The Royalists had a club, "The Monarchique," which agitated the Parisians, and was closed by the police. A club named the Feuillans was formed, an offshoot of the Jacobins. Then violent agitators, such as Danton, Camille, Desmoulins brought the Vieux Cordeliers into action. National events played into the hands of the various agitators. The revenue being insufficient to defray the expenditure, a deficit of fifty millions was added to the public debt. This situation was a powerful lever in the hands of the authors of the Revolution. The church and the nobles held two-thirds of the land of France, and only one-third of the country belonged to the people.

Here were the principal secrets and causes of the Revolution, which shook the French Monarchy to its foundations, and which overthrew the dynasty of the Bourbons. The church had a revenue of £5,000,000 from tithes alone. No wonder that France, under such an education and religious training, writhing in penury under the yoke of a religious system that was draining her life-blood in taxes and tithes, raised finally the cry of the infidel, and exalted the Goddess of Reason. When a nation was confronted with a Christianity such as this, is there any wonder that it broke out in the cry of Revolution! Revolution!

The position which the Roman Hierarchy held in France had much to do with that mighty crisis, the French Revolution. There is as much difference between true Christianity and the Romanism in France in 1789 as there was between the prince of the Vatican and the lowly Nazarene who had not where to lay His head, and who, as the Saviour of the world, died upon Calvary. The teachings of Christ and the example which He gave to posterity will never cause a revolution. Never! Christ fed the multitude; He did not rob them. What a false representation of true Christianity has been presented to the world, and the same world staggers under it to-day, and when a universal presentation of a misrepresented Christ is again made to the world by "Mystery, Babylon the Great, and the Mother of Harlots," in an illicit connection with the kings of the earth, what can we expect but a repetition of the scenes which occurred in France, and the cry again of Revolution! Revolution!

"Coming events cast their shadows before," and the question might be asked, and asked seriously, what better is the Russia of to-day than the France of 1789? Who own the lands and misrepresent Christ? The answer comes, The Grand Dukes and the Church. The people have for their portion the taxes, the knout, and Siberia. If we read the daily news aright, such headings as "Anarchy and Chaos," "The Verge of Revolution," "Active Revolution," tell us where that nation stands.

These positions and practical experiences should make

men everywhere think, and fully realise where they are in history. We are certainly now in the end of the "time of the end," and the crisis of the ages approaches.

When national affairs became warm, fevered, and excited in France, a famine in the provinces drove the people in on Paris; then fury led the populace, and history heralds that bloody and tragic revolution to posterity. 7,000 titles were obliterated, and estates were confiscated and sold, from the proceeds of which £700,000,000 went into the French treasury. The Napoleonic wars ensued, millions bled, and France, sunny France, emerged like a leviathan from the depths of tribulation, bloodshed, and sorrow, with the cry of "Vive la Republique! Vive la Republique!"

Events to-day are transpiring in Russia upon similar lines to those which actuated France, and they have arisen from similar causes and conditions. The clubs are active; moderation is quelled; the Robespierres and Dantons, St. Justs, Marats, and Camilles are developing. The Czar is ready for flight; the nobility are terrified; and a famine is pressing the mobs in on St. Petersburg. What will the result be? Will the angels of God stop the winds? Let us hope that they may. Or will Russia in a few weeks be hurled into the tornado of revolution? This remains for the future to say. God Himself only knows the actual train of the incidents and circumstances which will mark the end. But there is more than sufficient evidence to inform us where we are. Germany is putting on her coat of mail. The Sultan is arming. France is prepared; America smells a war cloud; and Great Britain is looking towards her cubs, and the cubs are looking towards the old lion with the aspect of solicitation; and the national outlook everywhere, and in every nation, seems to whisper the ominous word, Armageddon! Armageddon!—J. B.

Church and State in France.

In an article in the latest issue of the "Independent Review," the late French Premier, M. Combes, states a clear case. He argues, bluntly, that the state is based on reason, the Romish Church on authority, and they cannot be related, much less reconciled. It is the clash of submission to an authority that cannot prove its right to rule. When a church is made the established church of any country the Government which pays it makes itself responsible for its teaching. And an enlightened France does not believe in Romanism, and so refuses to pay for it. As to the denunciation of the Concordat, he says, the church has constantly broken the provisions of the Concordat. Referring to the dangerous and hurtful element Romanism has been in French politics, he says, the Catholic pulpit has denounced all measures taken in the interests of liberty and progress as so many public misdeeds, as so many outrages on religion, as so many proofs of the most impious perversity. "Not one law submitted to our legislative bodies during the last thirty years has, during the parliamentary debates, escaped the assault of the entire clerical clique, and failed to be represented to the faithful as being the work of the Evil One."—"The Spectator."

No man's right of private property in land can be so sacred as every man's right to standing-room on the face of the earth.—Washington Gladden.



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, NOVEMBER 13, 1905.

The Revelation of Jesus Christ.—No. 43**Rome in Prophecy.—Continued.**

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him."

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven."

"And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear." Rev. 13:3-9

Seated upon the highest pinnacle of worldly eminence, exercising almost unlimited power over the kings of the earth, the Papacy used its position, its influence, and its power with the one object of exalting itself. Ostensibly this organisation existed for the promotion of the worship of God, but in point of fact its whole energies were devoted to leading men to worship itself. But there were some whose names were written in heaven in the Lamb's book of life who would not render that worship which alone belonged to God to an ecclesiastical power. The wickedness of the clergy, their profligacy, their immorality, their blasphemies, their ignorance of the Scriptures, their intemperate habits, their pride, and love of pomp and show, all bore witness to the character of their unholy religion.

It is an axiom that a man becomes like the God he worships. If a man worships the meek and lowly Nazarene, and sets the only perfect life before him as a standard, he will become changed into the likeness of Jesus Christ. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." 2 Cor. 3:18. In like manner, if a man devotes his religious ardour to the worship of Satan, the god of this world, then he will assuredly exhibit the same evil traits—exaltation of self, unholy ambition, which would put self in the place of God; untruthfulness and blasphemy, which caused Satan's expulsion from heaven.

With unmatched cunning the arch-deceiver gradually directed the minds of church leaders along the road he had travelled over himself, and by prompting men to assert that they had been commissioned to act in the place of God, to forgive sins, to declare wrong right, to command men's consciences, to call upon the civil powers to compel men and women to worship at their shrines, he brought into subjection to himself that great ecclesiastical organisation which has more than any other power persecuted the people of God, waged war

upon the Scriptures, and dragged the banner of truth in the mire. Its hypocritical pretensions and its public exhibitions of religious zeal and sincerity, only make it the more dangerous. Its teachings are pagan, and not Christian, and should never be acknowledged as such; yet, notwithstanding the character of the organisation as an organisation, there are noble men and women who are worshipping at its shrines in blissful ignorance of the true character and origin of its dogmas; and who, when the truth of God calls them out, will fearlessly and boldly step into the light. Oh, that God would hasten the time when the whole earth will be lightened with the glory of the message which is declaring to the world: "Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2. Oh that men would accept the invitation which John heard coming from heaven, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

Those who have followed our exposition of this chapter thus far will recognise the papal power as the one which has fulfilled to the letter the specifications of the prophecy, but there yet remain other points of identification which also clearly prove the apocalyptic beast to be synonymous with the Papacy. These are (1) "The great things and blasphemies" which were spoken by the mouth of the beast; (2) the time he was given to do his work; and (3) the wars which he waged against the saints. Let us inquire if the Papacy has fulfilled these conditions. Has that power spoken great things and blasphemies? We will quote some of its assertions and claims, and allow the reader to decide.

ASTOUNDING CLAIMS.

Augustus Triumphus, a Roman Catholic author, used the following expressions:—

"The pope's power is infinite.

"The pope is all in all, and above all, so that God Himself and the pope, the vicar of God, are but one consistory."

A canon of Pope Gregory VII. says:—

"All princes should kiss the feet of the pope. . . . To him it belongs to dethrone emperors. His sentence none may oppose, but he alone may annul the judgment of all mankind. The pope cannot be judged by any man. The Roman Church never erred, and never can err."—"Baronius' Annals," 1076; Hildebrand, Epist. 55.

Pope Martin V. wrote in the dispatches with which he furnished his ambassador to Constantinople:—

"The most holy and most happy, who is the arbiter of heaven and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the Master of the universe, the Father of kings, the light of the world."—"Giustianni's Rome As It Is," p. 181.

ROME AND THE BIBLE.

Cardinal Hosius, President of the Council of Trent, declared that "were it not for the authority of the church, the Scriptures would have no more weight than the fables of Æsop."—"Bayle's Dictionary," art. Hosius. Christ taught men to search the Scriptures, and the Protestant rule of faith is the Bible, and the Bible only, but Romanists place tradition above the Bible. In Keenan's "Controversial Catechism" the following questions and answers are given:—

"Has tradition any connection with the rule of faith?"

"Yes; because it is a part of God's revealed Word—properly called the unwritten Word, as the Scripture is called the written Word.

"Are we obliged to believe what tradition teaches, equally with what is taught in Scripture?"

"Yes; we are obliged to believe the one as firmly as the other."—"Rule of Faith," chap. VI.

So much estimation is placed upon tradition by some Roman teachers that they assert "that the Scriptures are now unnecessary, seeing the church has determined all truth."—"History of the Papacy," Wylie, p. 171. "To the Scripture the Roman Catholic adds, first, the Apocrypha; second, traditions; third, acts and decisions of the church, embracing numerous volumes of the pope's bulls, ten folio volumes of decretals, thirty-one folio volumes of acts of councils, fifty-one folio volumes of the Acta Sanctorum, or the doings and sayings of the saints; fourth, add to these at least thirty-five volumes of the Greek and Latin Fathers, in which, he says, is to be found the *unanimous consent* of the fathers; fifth, to all these one hundred and thirty-five folio volumes add the chaos of unwritten traditions, which have floated down to us from the apostolic times. But we must not stop here; for the expositions of every priest and bishop must be added. The truth is, such a rule is no rule; unless an endless and contradictory mass of uncertainties could be a rule. No Romanist can soberly *believe*, much less *learn* his own rule of faith."—"Elliott's Delineation of Romanism," p. 13.

Mariolatry.

Not only has the Papacy exalted himself above all that is called God, or that is worshipped; not only did that power succeed in bringing into subjection to itself the thrones of Europe, but to all this must be added the blasphemous adoration of Mary, who is regarded as queen of heaven and earth. Catholics are taught that the virgin is on an equality with Christ, for, says St. Arnold, "If the flesh of Mary is one with that of Jesus, how can the mother be deprived of the sovereignty of the Son. Then we ought to regard the glory of royalty which the mother and the Son enjoy, not only as common, but the same."—"The Glories of Mary," p. 81.

How different is such teaching from that of the apostle Paul, who exhorts us to consider Christ above all else, the Father alone being excepted. God gave unto Jesus Christ, His well-beloved Son, "the name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11. But such men as Jerome, Epiphanius, and Antonine have taught that church, which claims that it never has erred, and never can err, that "the great name" of Mary, which was given to the divine mother, was not found on earth, nor invented by men, as are the names which are given to all others; it descended from heaven, and was given to the Virgin by the ordination of God."

Mary Equal with Christ.

Having accepted the doctrine of the equality of Mary with Jesus the Son of God, it is easy to ascribe honours to her which alone belong to the Son. For instance, the Virgin is exalted to receive honours which God has reserved for Christ, it being taught that "at the mention of her name every knee should bend, in heaven, on earth, and in hell." St. Bernard says that "she is the promised land that was to flow with milk and honey." St. Bonaventure exclaims: "Oh, happy they who acquire favour of Mary! they shall be recognised as companions by the saints in heaven, and they

who wear the badge of servant of Mary shall be written in the book of life."

Mary More Compassionate than God.

The psalmist says, "If I regard iniquity in my heart, the Lord will not hear" (Ps. 66:18), but the worshippers of the Virgin are taught that she is more compassionate than God, for St. Bernard says: "When a man goes to recommend himself to her mercy, she does not begin to examine his merits, or whether he deserves to be heard or not, but listens to the prayers of all, and obtains succour for all."

Mary the Ladder of Heaven.

Christ, according to the Scriptures, is the only way into heaven; He is the only door, for there is no other name given among men than His whereby we may be saved; yet Mary is held up before the people as "the ladder of heaven," St. Peter Damian reasoning thus: "Through Mary God has descended from heaven to earth, that through her men might merit to ascend from earth to heaven." St. Bernard calls the Virgin "the vehicle to heaven," and St. Bonaventure exclaims: "Happy they who know thee, O mother of God! For, to know thee is the road to a life of immortality, and to preach thy virtues is the way to eternal salvation. Such shocking instances of the blasphemous teaching of Romanists could be adduced almost ad infinitum, but we will allow one more to suffice for the present, which we will quote from the Catholic work, "The Glories of Mary," from which we have quoted most of the above extracts. "In the Franciscan Chronicles it is related of Brother Leo that he once saw in a vision two ladders. One of them was red, at its summit stood Jesus Christ; the other was white, at its top he saw the Virgin Mary. He saw that some, who twice attempted to ascend the red ladder, fell back. They were then exhorted to ascend the white ladder. The Blessed Virgin stretched out her hand to them, and they securely ascended to Paradise."—p. 339.

Surely no more blasphemous assumptions have been made by any ecclesiastical power than by the Papacy. Surely no greater words have been spoken, and no greater claims to pre-eminence have been made by any other organisation. How wonderfully, therefore, does this power fulfil the specifications of prophecy—"There was given to him a mouth speaking great things and blasphemies."

Further consideration of this prophecy and its fulfilment must be held over until our next issue.

"Enter not into the path of the wicked, and go not in the way of evil men." Prov. 4:14.

Some time ago an English butcher discovered that the teeth of some sheep's carcasses, imported from Australia, had a coating of gold over them, and a great demand for sheep's heads ensued. Many people in Australia, however, regarded the matter with no little doubt, but the occurrence of a similar incident in Melbourne will, doubtless, convince any who are still inclined to be sceptical on the question. A lady recently purchased at a suburban shop two sheep's heads, all the teeth of which were encased with gold. To set all doubts at rest a local jeweller was requested to test the mineral, which proved to be the coveted metal.

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

Great in the Kingdom.

If Christ be Guide for living,
Life has a plan divine,
Whose purpose is self-giving,
Whose theme is "Thine," not "Mine;"
This method tends
To highest ends.
"He who would greatest be,
Must here serve faithfully."

My life—is it unfolding
According to God's plan?
Or is it vainly holding
To lesser schemes of man?
Who serves, Christ owns;
The cross He crowns.
Awards alone await
Him whom the Lord calls great.

—Alice Armstrong, in "S.S. Times."

Try the Spirits.

By G. E. Teasdale.

Christ has bestowed upon His accredited church "gifts of the Spirit," which are to continue until the people of God have come to the "unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:8-13. Five of these gifts—apostles, prophets, evangelists, pastors, and teachers—were bestowed upon His followers at His ascension; but others, to the number of ten or more, are also specially mentioned. 1 Cor. 12. That all the gifts are necessary for the well-being of the church is indubitable; otherwise they would not have been given. If one gift be rejected, then, in principle, all are rejected, for they all emanate from the same Spirit.

Satan from the first has been earnestly engaged in endeavouring to deprive the church of the benefits of the gifts, by leading her to reject them, or to accept his counterfeits and substitutes in place of the genuine and the real. Successful in this, the completion of his work is rendered comparatively easy.

Of all the gifts, the gift of prophecy is most to be desired. 1 Cor. 14:1. By it the church would be saved from schisms (1 Cor. 12:25), and its members from destruction. Prov. 29:18. With that gift rejected, or a false one accepted in its place, the work of and the benefits derived from the other gifts are also much diminished, or rendered entirely nugatory. Prophecy is especially for the church. 1 Cor. 14:22. By it she can be instructed in regard to all other alleged manifestations of the Spirit, whether they be true or false. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

The reason for Satan's determined attack upon this gift is obvious to all. The church, deceived in regard

to it, lies almost helpless in his power. He, therefore, uses all his masterful energies to beguile the church into rejecting the gift; and, despite the warning to "despise not prophesyings" (1 Thess. 5:20), the helpless confusion which exists among the Christian denominations to-day, testifies to his almost complete success. Some, however, realising that the gift is necessary, have been deluded into accepting a "false prophet," and are, if possible, in still greater danger of being "taken captive by him [Satan] at his will." With much confidence they listen to the words of their prophet, forgetting the divine injunction which says, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4:1.

An Infallible Test.

"There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. How, then, can we know what to believe? Shall we reject them all because many are false? That would advantage the purpose of Satan. Yet to accept a counterfeit would place our eternal welfare in greater jeopardy. Therefore, as we value our souls, we must have the true. How, then, can we know for absolute certainty? Ability to perform miracles, and to do other wonderful and supernatural things, is not sufficient guarantee. Even the correct prediction of future events does not constitute a sure sign. Deut. 13:1-3. To do good deeds and speak benign words can not be relied upon, "for Satan himself is transformed into an angel of light." But, "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. That is the only infallible test. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams. . . . Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him." Deut. 13:1-4.

Asseverations such as, "The church to which I belong has the gifts, and is, therefore, the true church," are absolutely worthless unless it can be shown that the manifestations are in perfect conformity to the law. The Spirit, when instructing the church, which it does through the gift of prophecy, must speak in exact accordance with the word of God, otherwise it cannot be the Spirit of God. The law is a test which can be applied with absolute certainty to everything that pertains to the gospel. The whole plan of salvation is in harmony with every jot and tittle of it; and Christ Himself died in order that man might be brought back into conformity to its precepts. Rom. 8:4.

Many think that since the days of the apostles the gift of prophecy has not been exercised in the church. Of the church in the last days the Bible says: "The dragon [Satan, verse 9] was wroth with the woman [church], and went to make war with the remnant of her seed [last end of the church], which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. The "testimony of Jesus," according to the same witness, is the "spirit of prophecy."

Rev. 19:10. From this we learn that the special objects of attack in the true church of God in the last days are the commandments and the gift of prophecy. The two go together. If the commandments be rejected, then the "prophets also find no vision from the Lord." Lam. 2:9. "Where there is no vision, the people perish; but he that keepeth the law, happy is he." Prov. 29:18. In the light of these scriptures we can understand why the "spiritual gifts" are conspicuously absent in the majority of the professed Christian churches. They persistently oppose the commandments of God; while others, who maintain the same antagonism toward the law, have been led to accept another spirit which makes itself manifest through a counterfeit "gift of prophecy," by which the church is encouraged in its unlawful ways.

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, "Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11.

Satan Came Also.

Has there ever been a time or place on the earth entirely free from the intrusion of the evil one? He often enters into the church in our day, and this is nothing new. Of old when the sons of God came together Satan came also. Was he not found among the disciples whom Jesus first selected? "I have chosen you, and one of you is a devil." This was a hard saying. It would be a hard saying if some discerners of spirits should look into one of our prayer-meetings and say, "One of you is a devil."

The history of the church is not all bright. There are some very dark chapters which have given the enemies occasion to blaspheme. When infidels hold up these chapters in the light of the sun and flaunt them in our faces, what can we do but put our hands on our mouths and our mouths in the dust?

Satan appears to be both prompt and regular in his attendance upon the means of grace. Neither heat nor cold nor rain nor snow can hinder him. He is not afraid of draughts nor of crowds nor of small congregations. Dry sermons, poor singing, long prayers, and bad ventilation cannot avail to keep him away.

He stands by the preacher in the pulpit and pours out his spirit on the man whom the church has chosen and ordained to preach the everlasting gospel. It is a spirit of pride and vanity and worldly ambition. What minister has not felt the movings of this spirit while standing before a congregation in the sanctuary? Too often the preacher is moved by the evil spirit more than by the good. No preacher can escape this peril unless he shall watch and fight and pray.

Satan pours out his spirit copiously on the congregation. It is a spirit of fault-finding and criticism. We hear much about the Higher Criticism. From what some thoughtful people are saying, it must be a dangerous thing. But there is greater danger from the lower criticism. When laymen who are never satisfied with the pastor for more than twelve months at a time try to break down his influence in the congregation by criticising him in the presence of the young people and the children and those who are without, Satan is usually the

chief inspirer of the attacks. The Higher Criticism is tame and harmless when compared with this.

One is amazed when he sees what a great matter a little fire kindleth. Out of nothing Satan can awaken a strife that will rend a church in twain, and send a score of souls down to perdition. If a new church is to be built, or an old church repaired, Satan is on hand with suggestions. He can make a mighty tempest about the question whether the carpet shall be green or red. He can create heart-burning which no waters can quench over the fact that the chairman of the committee was not consulted about some small matter.

The marks of his cloven foot may be seen almost everywhere. He is doing his deadliest work among Christian ministers. When jealousy and strife creep into the ministerial ranks there can be no doubt that Satan is at the bottom of the evil business. All Christians should love one another. "By this shall all men know that ye are My disciples, if ye have love one toward another." This sign should be manifest among ministers especially. If ministers bite and devour one another they will surely be consumed one of another. It is a shame that it is, so, but love of the brethren is not so manifest and constant as it should be. Little is said about it, and it is well. But the existence of strife and contention among the leaders of the flock of God is too well known to be wholly ignored. It is of the evil one. It is vain to extenuate the matter. Satan has his way with us too often.

This is a time for self-examination and humiliation. This kind goeth not out but by fasting and prayer.—"Christian Advocate."

The Unspeakable Gift—No. 11

By R. Hare.

Christ All In All.

In the gift of His Son, God has provided for man all things that pertain to life and godliness. And these things of which we have spoken, the gift of life, of righteousness, of wisdom, of peace, and of power, are the very essentials of the Christian's heritage. With these characteristics in actual possession the life of the believer must appear before the world as a true copy, yes, a veritable facsimile of the Christ-life.

In the resurrection of Jesus Christ God gave to Him an endless life in place of the life that He had given up for man's sake. Sinless in His own life and character, death had no claim upon Him. God, therefore, raised Him from the dead, gave Him a name that is above every name, and made Him higher than the kings of the earth. The treasures of eternity, renounced by the Son of God so that He might take man's place, were given by the divine Father to the victorious Son of man. When that Son of man ascended on high He gave gifts unto men, and "of His fulness have we all received."

So, in every step of the way, from eternity even to eternity, it must be the gift—the gift of God! And whether of things present, or things to come, it is written, "All are yours, and ye are Christ's, and Christ is God's."

Then let the thought of God's "Unspeakable Gift" enter into your life and make it beautiful. Think of its heavenly ideals, study its noble unselfishness, try to measure its immeasurable heights and depths, ponder

over its perfectness, gaze upon its loveliness, and read its story over and over. Then the divinity found in contemplating that great gift will fill your life with thankfulness and praise "unto Him who hath called us out of darkness into His marvellous light," and "unto Him who hath loved us and washed us from our sins in His own blood."

Not only here and now, but also in the life that is to come,—that life that is to reach through the long years of an endless eternity,—the redeemed will live because of God's great bounty in the gift of a bountiful Saviour.

The story of that gift and of that love will never grow old. It will echo forever through the great universe of God as the science and song of eternity!

"Thanks be unto God for His Unspeakable Gift."

A Prophetic Song.

By Walter Edwards.

A study of Psalm 46 will show that it is a beautiful song of confidence and trust in God, a song that will be sung by the saints, amid the awful scenes that the Bible says will precede the glorious coming of our Lord and Saviour Jesus Christ. Let us compare some of its thoughts with prophecies relating to the last days.

"God is our refuge and strength, a very present help in trouble." Verse 1.

Daniel the prophet tells us that when "the great Prince" (Christ) stands up to reign, there will 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." Dan. 12:1. This "time of trouble" corresponds with what John describes in Revelation, chapter 16, as "the seven last plagues," which will soon be poured out on a rebellious world. And through it all the saints can sing: "God is our refuge," for as sure as the Bible is the truth, "every one" shall be delivered.

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof. Selah." Verses 2, 3.

Under the sixth seal John says: "The heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6:14. Isaiah foresaw this time: "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. 24:20.

Among other "signs" of His coming our Saviour said, "the sea and the waves" would "be roaring," and "men's hearts failing them for fear." Luke 21:25, 26. But how different the experience of the saints. Such is their trust that they do not fear, though the earth be removed.

The next verse speaks of the "river" of life, which makes "glad the city of God," where the saints soon expect to be. For there their treasure is, and there their thoughts are also.

"The heathen raged, the kingdoms were moved; He uttered His voice, the earth melted." Verse 6.

Just prior to the great day when "the dead" are "judged," the heathen will indeed "rage," for John says "the nations were angry." Rev. 11:18. It is at this

time that Satan will gather all nations to the battle of the great day of God Almighty—the battle of "Armageddon." Rev. 16:14, 16. Then it is that earth's "kingdoms" will be "moved" to make room for the kingdom that the God of heaven will set up, which shall stand forever. Dan. 2:44, 45. Then it is that the Lord will utter "His voice," He "shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake." Joel 3:16. It is with the voice of the "Archangel" (1 Thess. 4:16) that the Lord descends in the glory of His coming.

"The earth melted." Yes, this old earth will "melt with fervent heat," and be entirely remodelled into "a new earth," where the righteous shall dwell. See Peter 3:10-13.

"Come, behold the works of the Lord, what desolations He hath made in the earth." Verse 8.

When Jesus gathers His people from the four corners of the earth, and they are caught up "to meet the Lord in the air" (1 Thess. 4:17), this earth will be desolate; for the wicked will be destroyed by the brightness of His coming. Compare 2 Thess. 2:8; Rev. 19:21; 20:5; Isa. 24:1. It is by this utter destruction of the wicked that the Lord—

"Maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen; I will be exalted in the earth." Verses 9, 10.

Yes, the day of God's wrath is coming, when "the lofty looks of man shall be humbled, . . . and the Lord alone shall be exalted in that day." Isa. 2:11.

Happy is he who can sing this song of perfect trust in these days of unbelief; for these are the last days. We are nearing the time when the heavens will depart "as a scroll," when this old earth will be utterly wrecked and ruined in the last fearful conflict between the powers of good and evil. These are the days when "perilous times" were to come. 2 Tim. 3:1. "Evil men and seducers" are waxing "worse and worse" (2 Tim. 3:13), and "scoffers" are multiplying. 2 Peter 3:3. Note the great preparations for war, the getting ready for Armageddon. Yet, amid all these gigantic preparations, they cry, "Peace and safety," and what follows this cry but "sudden destruction"? 1 Thess. 5:3. Witness the unprecedented piling up of treasures and gold. James 5:1-9. Study any line of prophecy in God's word, and the conclusion is the same—"The coming of the Lord draweth nigh." We are on the very borders of the eternal world. Happy are they who can say, "The God of Jacob is our refuge."

Idle Foot was Tired.

A lady was watching a potter at his work whose one foot was kept with never-slackening speed turning his swift wheel round, while the other rested patiently on the ground. When the lady said to him in a sympathetic tone, "How tired your foot must be," the man raised his eyes and said: "No, ma'am; it isn't the foot that works that's tired; it's the foot that stands! That's it."

If you want to keep your strength, use it. If you want to get tired, do nothing. As a matter of fact, we all know that the last man to offer a helping hand for any new undertaking is the man who has plenty of time on his hands.—Selected.

World-Wide Field

Burma.

By H. H. Votaw.

Since coming to Burma, we have met some hard conditions; but, on the whole, the work has been most encouraging. Insein is a quiet suburb, away from noise and dirt. We could sleep but half as soundly as we needed to sleep in Rangoon, because of the distracting sounds caused by natives singing in their mournful, minor key, all night long. Their songs are always pitched about two octaves higher than the natural voice will reach, necessitating a change to a falsetto; and the full opening of the "tremulo," added to this, gives a hideous combination of sounds. It can not be imagined; it must be heard to be understood; yet nothing has given me more desire to help these poor souls. With no more real hope than they possess, how could their music be different? I long to tell the love of Jesus with such power that they will be able to join speedily in the glad songs of Zion.

Brother Myers had always held meeting in the house in which he lived, and when we left that house, we were without a place to hold services. Rents are so high in Rangoon as to be almost prohibitive. After about a month, we secured a hall formerly occupied by the English Baptists. The providential manner by which we came into possession of this place removed all doubt in regard to what we should do.

Brother Hansen and I called upon the landlord, a very prominent barrister, left our card, but received no encouragement. He said that the Baptists had not given notice of vacating yet. Immediately after we left, government officials came to secure the place for a branch post-office. The manager of the Y.M.C.A. and four others also applied. But, notwithstanding the fact that the gentleman had lost our card, and knew no way of locating us, he reserved the room for us. He has very kindly deducted five rupees a month from the rent.

Since coming into the new hall, we have had a marked increase in Burmese attendance, as well as an encouraging gain in English. Brother Maung Maung occupies half the place as a residence, and I believe this makes the natives feel more at home with us.

Recently Brother Maung Maung was suffering most severely with an ulcerated tooth. He was in bed, and had hot applications to the jaw, but was suffering intensely. During the day some Burmese inquirers came, and the chance to talk present truth appealed so strongly to him, that, regardless of pain, he dressed, and began to teach them. God answered his love by healing the tooth as soon as he began to talk. He has not been afflicted since. He has translated a number of tracts, and printed them. A large portion of the money used for printing has been raised among native friends. Brother Maung Maung is anxious to make the work self-supporting. He seeks to avoid taking anything from the mission funds for printing.

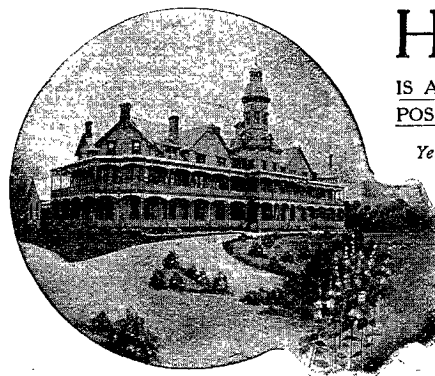
We find a liberal spirit among the people here. Although the rent upon our church is about £4 a month, we have been enabled to raise a large part of it by subscription, and we believe that it will all be met in a short time.

Mrs. Votaw is teaching one of our servants English. He has gone through the primer, and is just ready for the second book. He attends her native Sabbath-school, and has stopped painting his forehead, since she told him God was not thus honoured. This man is decidedly a superior native. He is clean and neat in appearance. He has learned to pray, and says that as soon as he can read the Bible, he wishes to go and tell his people about the true God. He shows most encouraging evidences of a real work going on in his heart.

Is the Key in Your Pocket.

Did you ever hear a man remind the Lord of His promise in Mal. 3:10? I have many a time. I have heard men really demand the Lord to open the windows of heaven and pour out a blessing. It would seem as if they would actually force them open; but the windows did not open, the blessing did not come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets, and did not use it.

How does the promise read? Look sharp: "Bring ye all the tithes [tenth of your income] into the storehouse, that there may be meat in Mine house, and prove Me now herewith [that is, with the tenth], saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The tenth is the key to the windows. Apply the key. Bring that tenth into the storehouse. Take it out of your pocket, and give it to the Lord. Then what will happen? Why, He says He will open the windows and pour out a blessing. You can't keep the key in your pocket, and get the blessing. How much noise is wasted over this text, and it is called prayer. Fulfil the condition, and God will fulfil the promise.—Selected.



HEALTH

IS A PRICELESS TREASURE
POSSESSED BY A FEW.

*Yet it is the wish of the Creator that
all should be in health.*

Many have discovered that health cannot be obtained by the use of drugs or patent medicines. All these can ever do is to change or remove the symptoms. Nature alone heals. We may assist her friendly efforts by removing the cause of disease, and by aiding her in the elimination of uric acid and other disease

products. This in brief is the principle that underlies the Sanitarium treatments, and is responsible for the marked success attained in the treatment of disease.

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HOME AND HEALTH

Perfect Through Suffering.

God never would send you the darkness,
If He thought you could bear the light;
But you would not cling to His guiding hand,
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all,
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to His feet—
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing if you can as you go;
Your song may cheer someone behind you,
Whose courage is sinking low.
And—well if your lips do quiver—
God will love you better so.

—Selected.

Practical Advice on Diet.

By Mrs. E. G. White.

It is a mistake to suppose that muscular strength depends on the use of animal food. The needs of the system can be better supplied, and more vigorous health can be enjoyed, without its use. The grains, with fruits, nuts, and vegetables, contain all the nutritive properties necessary to make good blood. These elements are not so well or so fully supplied by a flesh diet. Had the use of flesh been essential to health and strength, animal food would have been included in the diet appointed man in the beginning.

Yet it might not be best to discard flesh food under all circumstances. In certain cases of illness and exhaustion—as when persons are dying of tuberculosis, or when incurable tumors are wasting the life forces—it may be thought best to use flesh food in small quantities. But great care should be taken to secure the flesh of healthy animals. The danger of contracting disease by eating flesh is increasing. It is a very serious question whether there is safety in using animal food at all. It would be better to discard it under all circumstances than to use that which is diseased.

When the use of flesh food is discontinued, there is often a sense of weakness, a lack of vigour. Many urge this as evidence that flesh food is essential; but it is because foods of this class are stimulating, because they fever the blood and excite the nerves, that they are so missed. Some will find it as difficult to leave off flesh eating as it is for the drunkard to give up his dram; but they will be the better for the change.

When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits, that will be both nourishing and appetising. This is especially necessary in the case of those who are weak, or who are taxed with continuous labour. In some countries, where poverty abounds, flesh is the cheapest food. Under these circumstances the change will be made with greater difficulty; but it can be effected. We should, however, consider the situation of the people, and the power of life-long habit, and should be careful not to urge even right ideas unduly. None should be urged to make the change abruptly. The place of meat should be supplied with wholesome foods that are inexpensive. In this matter very much depends on the cook. With care and skill, dishes may be prepared that will be both nutritious and appetising, and will, to a great degree, take the place of flesh food. But if the cooking is done by one whose main dependence is meat, she can encourage its use to an almost unlimited extent.

Educate the conscience, enlist the will, supply good, wholesome food, and the change will be readily made, and the demand for flesh will soon cease.

To clean saucepans or any enamelled ware so they will look like new, fill the vessel with water, add, say, two tablespoons chlorid of lime, and boil for about two hours. Rinse and wash with soda water to remove the smell.

All Books and Tracts

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The Cow Tree.

One of Nature's Greatest Wonders.

In Peru, near the foot of the Andes Mountains, which traverse the western coast of South America, is a stretch of barren rock where hardly a plant seems to grow. Yet here lives a tall and graceful tree whose leaves are of the colour of leather, and whose roots scarcely do more than take hold of the rock on which it grows. Of what use, thought I, can this tree be? Surely its foliage cannot give shelter to animals such as the puna, or mountain lion. Early in the morning, just after sunrise, the sky being of a deep blue intermingled with a rich pinkish colour, I thought I would make a study of the tree and its habits. While carefully engaged in my study some Indians came toward me, carrying with them hatchets and bowls which aroused my curiosity as to what they were about to do.

One of the Indians began to chop a small cavity in the side of the tree, and soon a stream of liquid poured forth which seemed to be as thin as water, but as white as milk.

Asking a native who happened to pass what the name of the tree was that the Indians were tapping, he answered in Spanish that the tree was known as the cow tree, and that the substance which ran out tasted exactly like milk. This famous tree became known to Europeans through the renowned naturalist, Humboldt, who speaks of it as the greatest wonder of nature.

What an extreme blessing, thought I, such a tree in this locality, where nothing but rocks abound, and no cattle within miles of the place. How would the little Indian fare, or the young of the natives survive, were it not for this blessing of nature?—Selected.

A Touch of the Whip.

I noticed once when riding on the top of a stage-coach, that the driver, at certain points on the road, gave one of the forward horses a slight touch of the whip, and, as the horses were going at a fair pace, I asked him why he did it. He replied that the horse had been in the habit of starting and sheering at something seen or imagined at that place in the road, and a touch of the whip just before arriving there gave him something to think of, so that he passed by without noticing what had before startled him.

And is it too much to believe that He who is conducting many sons and daughters to glory, notices all the perilous points they pass, and when the case requires it, He directs their thoughts and purposes from dangerous directions, by giving them such things to think of as will break the force of temptation, and secure them from wandering? A sad bereavement, a bitter disappointment, a serious illness, a pecuniary loss, as the hour of temptation is at hand, is the touch of the whip. It awakens serious thought. It drives the soul to prayer, dims the false brightness of things earthly, and gives fresh vividness and power to things heavenly and eternal; so that under such spiritual influences, the points of danger are safely passed, and the rest of life's journey is travelled all the more safely, and the prospects of heaven are made all the brighter.—"Congregationalist."

Lime-Water.

Lime-water is a very convenient thing to have in the kitchen. It may be made at very small expense. Put, say, a pound of lime in a fruit-jar, fill with water, cover tightly, and allow to stand for a day or two. Pour off the upper part of the water without disturbing the sediment, and strain it through several thicknesses of cheese-cloth. Keep it tightly corked, otherwise it will deteriorate. The same lime can be used over and over again. When lime-water is taken from the fruit-jar, replace it with fresh water, and it will be ready the next time it is needed. Keep the fruit-jar well stoppered. Lime-water will sweeten vessels which soap and water fail to cleanse. It is of especial value in cleansing milk vessels. A third of a cup of lime-water will often enable a baby to drink milk when otherwise it disagrees.

"Prophetic Lights"

If you are interested in the subject of prophecy and its fulfilment, you would appreciate a copy of the above volume by E. J. Waggoner.

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Children's Department

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A gentle boy, a manly boy,
Is the boy I love to see;
An honest boy, an upright boy,
Is the boy of boys for me.

The gentle boy guards well his lips,
Lest words that fall may grieve;
The manly boy will never stoop
To meanness, nor deceive.

An honest boy clings to the right
Through seasons foul and fair;
An upright boy will faithful be
When trusted anywhere.

The gentle boy, the manly boy,
Upright and honest, too,
Will always find a host of friends
Among the good and true.

He reaps reward in doing good,
Finds joy in giving joy;
And earns the right to bear the name—
"A gentlemanly boy."

—Selected.

Animal World Sextons.

Beetles are called the sextons of the animal world because they are always at work burying the dead bodies of other insects and the smaller animals. Although they are very small themselves, they are able to bury bodies three or four times their own size, and a beetle has even been known to bury a whole rabbit. A scientist once watched four beetles for fifty days, and found that during that time they buried four frogs, four birds, two fish, a mole, and some grasshoppers, besides some smaller insects. These beetles are more generally found in temperate climates, as things decay more slowly than in warmer places, and there is more work for them to do.—Brooklyn "Eagle."

Pet Marmosets.

Two small marmosets less than a year old have satisfied a lady, whose pets they are, that some monkeys possess not only intelligence and affection, but also something akin to a conscience.

They are full of mischievous, playful ways, and are great sources of amusement. They will steal all the hairpins and knick-knacks from their mistress's dressing-table. Then the lady calls forth a pretty display of conscience on the part of her pets.

Upon discovering their pilfering she puts her hands to her face and shows signs of grief. The marmosets watch her for a minute, and seem disturbed; then they apparently consult together, and finally one goes to their hiding-place and brings back a hairpin and lays it down.

The lady receives it, but still keeps her face covered and seems to weep. Then the other monkey will bring in several more things. They climb up to her in the prettiest way, and try to pull her fingers from her eyes, to see if this has had the desired effect. But no, she weeps harder than ever, and in an agony of contrition the marmosets race off and fetch in all their booty, whimpering softly and doing all they know how to do to make amends.

Then the lady smiles upon them, and praises them, and the little creatures caper with delight, and climb up and caress their mistress with their tiny paws. After this they are on their good behaviour for several days.—Selected.

The Boy Who Tried.

Many years ago a boy lived in the west of England. He was poor. One day, during the play-hour, he did not go forth with the other lads to sport, but sat down under a tree by a little brook. He put his head upon his hand, and began thinking. What about? He said to himself: "How strange it is! All this land used to belong to our family. Yonder fields and that house, and all the houses round, were once ours. Now we don't own any of this land, and the houses are not ours any longer. Oh, if I could but get all this property back!" He then whispered the words, "I'll try."

He went back to school that afternoon to begin to try. He was soon removed to a superior school, where he did the same. By and by he entered the army, and eventually went to India as an officer. His abilities, but still more his energy and determination, secured promotion. He became a man of mark. At last he rose to the highest post which a person could occupy in that land; he was made governor-general. In twenty years he came back to England, and bought all the property which had once belonged to his family. The poor West-of-England boy had become the renowned Warren Hastings.—Selected.

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your wealth at the ex-
pense of health

You are poor indeed

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One day's cable charges at the Wentworth Hotel, where the Russian and Japanese plenipotentiaries were entertained, amounted to £2,000; but this was a trivial amount compared to the cost of the war, and a much more humane expenditure of the money.

New Home for the Signs of the Times.

Notwithstanding the very unreasonable weather which we have had during the last few days, which has hindered us somewhat, the work on our buildings is making satisfactory progress; but with the advent of finer weather, which we may reasonably expect soon to put in an appearance, our factory should be ready for occupation early in the new year. We mention this that our friends may see the necessity of remitting any donations which they may desire to make towards this enterprise, as early as possible.

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Obituary.

GOODHART.—On the 19th Aug. at the Keene Sanitarium, U.S.A., Brother Goodhart fell asleep, and was laid to rest in the Keene Cemetery to wait the voice of the Life-giver. He accepted present truth in 1897, when he gave up a good situation and salary to keep the Sabbath. He left Australia and went to Battle Creek, Michigan, to study medicine, hoping in that way to do good work for the cause he loved so well. He had a large place in the affection and confidence of all who knew him. He was true to the right under all circumstances, and carefully conscientious in all things. We know that he will be among the redeemed, for his life showed it. He gave up home and much loved relatives to work for the Master, and he trusted in Christ's promise that He would give him eternal life. For the last year he has been in the South, doing a good work amongst the coloured people, many of whom he was the means in the Lord's hands of helping to a better life. The students in Battle Creek write: "We, too, have met with an invaluable loss in him, but know that the Lord has blessed him in giving him rest. He has ever stood before us as an unswerving, loving, Christ-like man. We have never seen him fail. God's Spirit was with him in rich measure. He let Him work through himself continually. His life has been an example to us." Brother Goodhart's sorrowing relatives have obtained consolation from a merciful Father, of whose purpose to save them and their loved ones they have no doubt. They look forward with joyful hope to a glorious resurrection.

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