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ONE PENNY

Blessed is the Nation Whose God is the Lord

PSALM 33

REJOICE in the Lord, O ye righteous:
Praise is comely for the upright.
Give thanks unto the Lord with harp:
Sing praises unto Him with the psaltery of ten strings.
Sing unto Him a new song;
Play skilfully with a loud noise.
For the word of the Lord is right;
And all His work is done in faithfulness.
He loveth righteousness and judgment:
The earth is full of the lovingkindness of the Lord.
By the word of the Lord were the heavens made;
And all the host of them by the breath of His mouth.
He gathereth the waters of the sea together as an heap:
He layeth up the deeps in storehouses.
Let all the earth fear the Lord:
Let all the inhabitants of the world stand in awe of Him.
For He spake and it was done;
He commanded, and it stood fast.
The Lord bringeth the counsel of the nations to nought:
He maketh the thoughts of the peoples to be of none effect.
The counsel of the Lord standeth fast for ever,

The thoughts of His heart to all generations.
Blessed is the nation whose God is the Lord;
The people whom He hath chosen for His own inheritance.

The Lord looketh from heaven;
He beholdeth all the sons of men;
From the place of His habitation He looketh forth

Upon all the inhabitants of the earth;
He that fashioneth the hearts of them all,
That considereth all their works.
There is no king save by the multitude of an host:

A mighty man is not delivered by great strength.

An horse is a vain thing for safety:
Neither shall he deliver any by his great power.

Behold, the eye of the Lord is upon them that fear Him,

Upon them that hope in His mercy;
To deliver their soul from death,
And to keep them alive in famine.
Our soul hath waited for the Lord:
He is our help and our shield.
For our heart shall rejoice in Him,
Because we have trusted in His holy name.
Let Thy mercy, O Lord, be upon us,
According as we have hoped in Thee.



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, NOVEMBER 20, 1905.

The Revelation of Jesus Christ.—No. 44.**Rome in Prophecy.—Continued.**

However unbelievers may scoff at the Scriptures, there is one characteristic feature about the Bible which should completely silence all attempts to discount its authenticity, viz., the marvellous predictions which the inspired writers have made concerning historic events hundreds, nay, thousands of years before these word pictures have materialised into actual facts. By no flight of imagination could a mere human brain, uninfluenced by the Spirit of divinity, delineate the actual historical events of succeeding ages with the accuracy with which, for instance, the character, the work, the pretensions, the world-wide influence, and the actual length of time during which the Papacy would occupy a pre-eminent position, have been set forth by the sacred writers. The most astute politician of to-day would not venture to predict the relative positions which the great nations of Europe will occupy in five years from date. Who would have thought two years ago that Russia, "the great colossus of the north," would be driven from Port Arthur, and her naval power be destroyed, by the Japanese, and that her strategic railways in Manchuria, built at enormous expense, would become the property of the little brown men of the "sunrise kingdom"? Who would have thought ten years ago that an Asiatic race would take her place in the counsels of the nations, and that the greatest empire which the world has ever seen, would find it to her interest to enter into an alliance with an Oriental government; and that by its alliance with the new empire of the East all the world would recognise that the great empire of the West had immensely strengthened her world-wide influence? No one would have dared to have predicted, even three months ago, that the victorious Japanese would waive all their claims against Russia for an indemnity and sign a peace treaty.

Human efforts to 'lift the veil of the future' always meet with poor success. Many are too ready to think they can divine the future, but when an attempt is made to exhibit such powers, how widely the prognostications differ from the actual occurrences. Not so, however, with the inspired utterances of the prophets of Jehovah. "Heaven and earth shall pass away, but My words shall not pass away," saith the Lord. One verse of Scripture has more force in it than the combined armies of the nations. When God speaks, who can say to Him, Nay? In His boundless mercy and love, the Lord has outlined for His people all the events of the future which it would be a blessing for them to know, and it is of this the apostle speaks when he says: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise

in your hearts." 2 Peter 1:19. Let us, therefore, receive the admonition, and take heed to that prophetic word which will bring light into our minds and comfort to our souls.

Period of Roman Supremacy.

In our last issue there were two specifications concerning the beast of Rev. 13 which, for lack of space, were left for consideration until this week, viz., the time he was given to do his work, and the wars which he waged against the people of God. Says John—

"And power was given unto him to continue forty and two months."

We must remember that we are dealing in symbolic or metaphorical language, and, therefore, this period of time should not be understood as forty-two literal months. Evidently this period is identical with that mentioned in the twelfth chapter, "A thousand two hundred and threescore days." Verse 6. In verse 14, the same period is again spoken of in connection with the same historical events, as "a time, and times, and half a time." In Dan. 4:16, Nebuchadnezzar was warned in a dream of that judgment which befell him, whereby he became as a beast of the field till "seven times" passed over him. These seven times were seven years, therefore "a time" is equivalent to one year; "times," to two years; and "half a time," to six months; making in all three years and six months, or forty-two months exactly. In the seventh chapter of Daniel, verse 25, the same power is also spoken of, and there we find he was to "wear out the saints of the Most High," and they were to be given into his hands until "a time, and times, and the dividing of time." It is evident, therefore, that the prophetic period, "forty-two months," is identical with the time, times, and half a time, or the 1260 days, the various expressions being but different modes of expressing the same idea. Furthermore, if the reader will look up each of the texts quoted, he will find the same kind of work was to be done by a power answering the same description during this period; and, therefore, it is quite safe to conclude that each of these scriptures has reference to the same work performed by the same power during the same period of time.

As we have already stated, this prophetic period should not be interpreted to mean a period of forty-two literal months, or one thousand two hundred and sixty literal days, but is symbolic of the actual length of time during which the symbolic beast was to exercise power over the people of God. There is no need to speculate over this matter, for the Bible is its own interpreter. To illustrate the periods during which Israel and Judah lapsed into national idolatry, the prophet Ezekiel was told to lie upon his side for certain days that he might bear their iniquity; "for," says the Lord, "I have laid upon thee the years of their iniquity, according to the number of the days. . . . I have appointed thee each day for a year." Eze. 4:4-6.

Here we have a solution of the problem of symbolic time in the Scriptures; and it is remarkable how accurately this "year-day principle" works out when applied to symbolic periods of prophetic time, as we shall see when we apply it to this period of "forty-two months," or twelve hundred and sixty days. On this principle of interpretation, we may regard these days as years, and that being so, we must now look, not only for an ecclesiastical power which would arise and exercise a

world-wide influence, having "power . . . over all kindreds, and tongues, and nations;" but we must also see if that power retained its influence through the greater part of thirteen centuries, and used its position in the world to persecute, or "wear out," the people of God. History answers with one accord; there is only one power which claimed the worship and adoration of the whole world, and won for itself such a dominant position in the affairs of the world that it could compel the consciences of all nations, from the king on the throne to the most humble peasant. That power was the Papacy, and true to the prophetic word, it maintained its supremacy for twelve hundred and sixty years. It must not be supposed that this period of time was to cover the whole history of this power; for the Scriptures do not teach such an idea; but he was to do a certain, specific work during that period, viz., to "wear out the saints of the Most High." In order for an ecclesiastical power to make war upon the people of God it would be essential that it should exercise control over the civil power, and so we read they were to be given into his hand until "a time, and times, and half a time," or twelve hundred and sixty literal years.

As the city of Rome declined in importance, it would naturally be concluded that the influence of the bishop of that city would also diminish, and when the city fell her bishop would fall with it; but the master-mind who was controlling the destinies of the Papacy led these ecclesiastical dignities to adopt a policy which set them over the thrones of kings, and placed them in the position of gods. "In the middle of the fifth century, we find the fundamental dogma of the Papacy, that the church is founded on Peter, and that the popes are his representatives, proclaimed by the papal legate in the midst of the Council of Chalcedon." As the pope's letter was read in the Council, the fathers shouted, "Peter speaks in Leo." Hilary, the successor of Leo, accepted as a title, to which he had unquestionable right, the appellation, "Vicar of Peter, to whom, since the resurrection of Christ, belonged the keys of the kingdom."—"Bishop's Letter to Pope Hilary, Harduin," Vol. II., p. 787. Pope Gelasius, Bishop of Rome from A.D. 492 to 496, asserted that "it became kings to learn their duty from bishops, but especially from the Vicar of the blessed Peter."—*Ibid.*, Vol. II., p. 886. In a Roman Council in 495 A.D., the session was concluded with a shout of acclamation to Gelasius: "In thee we behold Christ's Vicar." At the beginning of the sixth century, in a council convoked by Theodoric to investigate charges alleged against Pope Symmachus, exception was taken to discuss the charges on the ground, "that the Pope, as God's Vicar, was the judge of all, and could himself be judged by no one."—"Mosheim," cent. VI., part II., chap. II. On this astounding claim Mosheim remarks, "The reader will perceive that the foundations of that enormous power, which the popes of Rome afterwards acquired, were now laid."

Establishment of a State Religion.

In the early years of the sixth century, the Emperor Justin and his son Justinian, who were zealous Catholics, determined to rid their dominions of heretics. The Catholics in Rome availed themselves of the opportunity thus created to persecute the Jews in that city, burning their synagogues, and abusing and robbing them. Theodoric, the Gothic king, sought to punish the leaders of this outrage, but they could not be discovered. He,

thereupon, "levied a tax upon the whole community of the guilty cities, with which to settle the damages. Some of the Catholics refused to pay the tax. They were punished. This at once brought a cry from the Catholics everywhere, that they were persecuted. Those who had been punished were glorified as confessors of the faith, and three hundred pulpits deplored the persecution of the church."—"Ecclesiastical Empire." In 532 A.D. Justinian, who had succeeded five years before to the throne of his father Justin, issued an edict declaring his intention "to unite all men in one faith." Jews, pagans, or Christians who did not profess the Catholic faith within three months were "declared infamous, and, as such, excluded from all employments, both civil and military; rendered incapable of leaving anything by will, and all their estates confiscated, whether real or personal." The proclamation of this edict was followed by much suffering on the part of thousands of inoffensive citizens of the empire, but the sufferings of heretics are matters of very little concern to men whose power and influence are being used for the purpose of creating or exalting a State religion. Never can there be peace in the realm of any ruler who does not recognise the principle of religious liberty. How true are the words which the noble Goth, Theodoric, addressed to the Emperor Justin:—

"To pretend to a dominion over the conscience is to usurp the prerogative of God. By the nature of things, the power of sovereigns is confined to political government. They have no right of punishment but over those who disturb the public peace. The most dangerous heresy is that of a sovereign who separates himself from part of his subjects, because they believe not according to his belief."—Milman's "History of Latin Christianity," book III., chap. III.

Justin was not prevented, however, by this noble statement of Theodoric, from carrying into effect his determination to unite all of the citizens of his empire in one church. His reply was characteristic of a man who was devoted to such an intolerant project:—

"I pretend to no authority over men's consciences, but it is my prerogative to intrust the public offices to those in whom I have confidence; and public order demanding uniformity of worship, I have full right to command the churches to be open to those alone who shall conform to the religion of the State."—*Ibid.*

Kingdoms Fall Before the Papacy.

Through the intrigues of the clerical party, and the willingness of the emperor to exalt the Papacy, the Ostrogoths were overthrown by Justinian's general, Belisarius, in the year 538 A.D., and the removal of that Arian power made way for the Papacy to step into the place from which it could wield the enormous influence for which its leading dignitaries had been seeking for centuries. According to the prophecy of Daniel, the papal power (the little horn) was to pluck up three of the other horns by the roots, which is explained by Daniel to mean, "he shall subdue three kings." Dan. 7: 8, 24. The Heruli, the Vandals, and the Ostrogoths had each fallen before the rising power of the Papacy. Until their overthrow, the Papacy was an ecclesiastical power only, but by their removal the development of the papal policy of world-wide dominion could proceed with little hindrance. The consciences of men were now intrusted to the keeping of the pope, and for centuries intolerance and injustice made Europe a den of infamy. Justin thought "uniformity of worship" would conserve public order, but the facts of history all prove that to be a most erroneous idea. Under the policy of Theo-

doric, whose high principles of religious liberty might well be copied by statesmen throughout the world to-day, Italy had peace; but when he was overthrown, and the church and state united their forces to bring in a uniform religion, the country was devastated, and the streets of the cities ran with blood. Of this, however, we shall have more to say in our next issue.

Scripture tells us that this power was to "continue for forty-two months," which we have shown to be equivalent to 1260 years. When did this power secure the seat of the dragon?—In 538 A.D. Twelve hundred and sixty years from 538 A.D. brings us to 1798. In that year the pope of Rome was taken prisoner by the French, and under an escort of cavalry was conveyed to France, where he died in exile; and, says Croly, "the papal independence was abolished, . . . and the son of Napoleon was declared king of Rome. One year earlier Napoleon Bonaparte had been sent by the French Republic to destroy the papal government, but on his own authority he concluded a peace with the helpless pontiff, and on his return to Paris another general was intrusted with the task which Bonaparte had declined to execute. Why was it that Bonaparte did not carry out the instructions of his government? There can be but one reason, for the pope was just as helpless to defend his territories in 1797 as in 1798, and Bonaparte was the ablest general living. The French government was, in seeking to destroy the papal independence, unconsciously fulfilling prophecy, and the time had not come. There lacked one year of the forty-two months, and as "the Scriptures cannot be broken" Bonaparte mysteriously failed to fulfil his mission, and another man was sent the following year to carry out the instructions which have been given to Bonaparte one year too soon.

Such a fulfilment of prophecy usually is regarded as remarkable, but the fact is, there is nothing remarkable about the fulfilment of prophecy, for the word of God has always been fulfilled at the time appointed, and the unfulfilled prophecies will, likewise, meet their fulfilment when they are due. As we see the signs of Christ's second advent coming to pass just as the word of God has pointed out, our confidence in the Bible should grow, and we should be prepared to accept its statements even before the evidences of our own senses, which, in these days of doubt, delusion, and trickery, are very liable to be deceived.

A World-Wide Sign.

By W. N. Glenn.

In a recent report by the Massachusetts Insurance Commissioner, there occurs this significant allusion:—

"On the whole, how serenely and beautifully, to all outward appearances, has the business of life insurance by old line companies been progressing for the past twenty-five years. Money has been rolling into their treasuries in broad streams. Some have become exceedingly rich and powerful. Look at the results: Four hundred million assets held by a single company, and a surplus of eighty millions; and over one billion by three companies almost within earshot of each other in a single city."

This same report notes the many other vast aggregations of wealth in the hands of a comparatively few manipulators. Thus men of all classes witness and comment upon the heaping together of treasures, and the wickedness and unrest connected therewith; but only

one here and there seems to realise that God has long ago pointed to this very condition as a sign of the "last days," an unfailling evidence that "the coming of the Lord draweth nigh." These things were written by inspiration of God, for the very purpose that, when men should see the predicted conditions, they might know that probation was about to end, and be warned, and prepare to meet their God in the judgment.

Shall the plain warning be in vain?—It verily seems as though it would; for this also was foretold by our Lord, and the conditions in the time of Noah and of Lot are given as illustrations. Luke 17:26-30. Men see the sign plainly manifested on all hands, yet deliberately ignore the momentous event which the sign was given to impress upon their minds.

Men of all classes are endeavouring to obliterate the sign—some by counter schemes of a like nature, some by political manoeuvring, others by onslaught of religious tirade, and still others, as foretold by the prophecy, through acts of violence. Would it not be better to heed the divine warning, and prepare for the meaning of these things? The menace of mere human indignation will not better the situation; for many of the professed reformers stand ready to do the same things they condemn, whenever opportunity offers.

Surely those who profess to believe God's word will be without excuse if they fail to benefit by the striking events so conspicuous in the world, if they fail to "discern the signs of the times." Instead of endeavouring to combat current political and business corruptions in the futile strength of some ways of the world, it is better to follow the counsel of the divine word: "Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8. The Lord's message for to-day is the proclamation of the "gospel of the kingdom," of the near approach of which the ever-increasing corruptions in every department of life are a specific world-wide sign given by the Lord Himself. For this very reason now is a most appropriate time to carry the message to all parts of the world.

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GENERAL ARTICLES

FROM OUR CONTRIBUTORS

He Ruleth Well.

By R. Hare.

The God of empires ruleth well,
Who can His sceptre stay?
The dust of ruined kingdoms mark
Where last His judgments lay;
And from their ruins whispers yet—
"Be wise to know," lest we forget.

The God of empires ruleth still,
Though kingdoms rise and fall,
The bloodless hand is yet supreme
That wrote on Babylon's wall.
Oh, God of empires, guide us yet
Till time is past, lest we forget.

The God of empires ruleth all;
He curbs the angry might
Of boastful arrogance that tramples down
The helpless in His sight.
Oh, God of destinies, show mercy yet,
Redeem from wrong, lest we forget.

The God of empires ruleth long,
As earthly kingdoms stand;
He points the dial-hand of doom,
And marks each border-land.
Oh, God of destiny, lead onward yet,
In peace and hope, lest we forget.

The Lord's Day.

By T. C. O'Donnell.

It is with remarkable assurance that Rev. 1:10 is appealed to by friends of the Sunday Sabbath. Here is direct evidence, they say, that the first day was considered as the Lord's day, and hence the Sabbath day, at the time the Revelation was written. The passage reads:

"I was in the Spirit on the Lord's day."

John does not inform us what day he considered the Lord's day, but a study of the original Greek term proves that only one day could he have had in mind. Grammatically, the word Lord's is an adjective but twice used in the New Testament, and formed from the word "kurios," "Lord,"—the word used by the Saviour when He said, "The Son of man is Lord also of the Sabbath." Mark 2:28. Here the Lord plainly established the identity of His day. It was the Sabbath as then kept, the seventh day.

Then coming to substantially the same expression in Rev. 1:10, we fail to see why its application should be changed from the seventh to the first day of the week. The only other use of the adjective is one by Paul in 1 Cor. 11:20, when the apostle applies it to the Lord's supper. The Lord's supper does not mean a supper introduced and sanctioned by the Lord after His resurrection. The term has direct reference to the ordinance instituted before His resurrection. This cannot be said for the first day of the week; its most zealous assertors do not go back of the resurrection evening to establish its sanctity as the Sabbath.

Too, if John applied the term to a day that since the resurrection had been familiar to the church as the Sabbath, he undoubtedly used a term that was in common use. But the phrase "was certainly in John's time not in common use. It was first introduced by him; perhaps, the Lord's day was formed after the Lord's supper in 1 Cor. 11:20."—"Hengstenberg." Concerning John's thought in the verse referred to, a few lines from Sir William Domville are to the point:—

"None of the Fathers of the church, as I believe, and certainly none of the most ancient of them, attribute that intention (reference to the first day of the week) to the writer; and the prevalent disposition in our times to assume that he had that intention, seems to arise solely from the fact that habit has familiarised us to the use of the phrase as a name for the first day of the week; and, in consequence, most persons come to the perusal of the book of Revelation so strongly impressed with the modern meaning of the phrase, as to be thereby completely prevented from reflecting and exercising their judgment upon the question, what might be that of the writer, who it is in the highest degree probable had some other and different meaning."

The conclusion is inevitable from the evidence we have presented, that the phrase, the "Lord's day," refers not to a new Sabbath established after the resurrection, but to the same Sabbath referred to by Christ when He used practically the same term.

Epistles of Clement and Barnabas.

There are extant two epistles which are claimed to have been written prior to the Revelation, and which are confidently pointed to as conclusive proof that Sunday was kept by the apostolic church. They are the Epistles of Clement, Bishop of Rome, and of Barnabas, the missionary companion of Paul. The passage quoted from Clement's epistle is as follows:—

"We ought to do all things in order, whatsoever the Lord hath commanded to be done; and particularly that we perform offerings and public religious duties at their appointed seasons; for thus He has commanded to be done, not casually and without order, but at certain appointed times and seasons. . . . They, therefore, who make their offerings at the appointed times are happy and accepted, because that, obeying the commands of the Lord, they are free from sin."

The reader will seek in vain for a reference to Sunday observance in this passage. It proves nothing more than that offerings and religious duties were performed at appointed times; but we cannot know that Sunday was one of these "certain times," nor that the writer had in mind the religious duty of Sabbath-keeping, for the keeping of God's rest ceases to be a duty in the pleasure that it should bring to the weary mind and heart.

From the so-called Epistle of Barnabas this extract is quoted in favour of the idea that first-day keeping was prevalent before the writing of Revelation:—

"We keep the eighth day as a joyful holy day."

It is a fact, however, that the word "holy" was inserted by a translator too anxious to prove the holiness attached to Sunday-keeping, and does not appear in the original. More than this, the epistle loses its authoritativeness by coming to be quite generally discredited as the work of Barnabas. The case against it is thus summed up in McClintock and Strong's "Cyclopædia":—

"Though the exact date of the death of Barnabas cannot be ascertained, yet . . . it is highly probable that that event took place before the martyrdom of Paul, A.D., 64. But a passage in the epistle speaks of the temple at Jerusalem as already destroyed. It was consequently written after the year 70."

And every evidence points to a date far later than

70 for its authorship. It is probable that it was not written until well along in the second century. It was then that the church, without the restraining influence of the apostles, began to introduce into its writings those childish fancies and mystic interpretations that render the early Greek Fathers so unreliable as a court of appeal in matters of faith. Of these follies the Epistle of Barnabas is full. This, we say, is plain evidence that it was written in the second century when, the last of the immediate disciples of the Saviour gone, the light of the gospel began to grow dim and to shine with an uncertain light. As an example of the many puerilities in the Epistle we might refer to its treatment of Gen. 17 : 23. Going back to Gen. 14 : 14, it finds that Abraham's servants numbered 318 men. Ignoring the fact that the event of Gen. 17 : 23 took place fifteen years later, it still makes Abraham in possession of 318 servants, whom he circumcises, and mystically accounts for the number 318 thus :—

"Abraham, who was the first that brought in circumcision, looking forward in the Spirit to Jesus circumcised, having received the mystery of three letters; for the Scripture says that Abraham circumcised 318 men of His house [which as we noticed above, it does not]. But what, therefore, was the mystery that was made known unto him? Mark, first, the eighteen, and next the three hundred; for the numerical letters of 10 and 8 are I. H., and these denote Jesus; and because the cross was that by which we were to find grace, therefore he adds 300, the note of which is T (the figure of His cross); wherefore, by two letters He has given Jesus, and by the third His cross."

We have quoted this passage, first to show that it belongs not to the first century when such foolishness was unknown, but to the second century when mystic exposition began to arise, and second, to show to what straits those who seek to establish Sunday sacredness are driven when they accept the products of so childish a mind as their authority.

Thus we reach the date of the writing of the Revelation, about 94 A.D., and fail to find the slightest indication that up to that time the first day was observed as the Sabbath.

Who Will be Saved ?

By T. H. Craddock.

Among the closing sentences in Christ's letter to Christendom will be found the answer to the above question :—

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.

Obedience is the test of fidelity. Yes, obedience is the price of life. And yet, in the very face of this, Satan is deluding thousands to-day into supposing that no moral obligations are resting on the child of God. What a delusion, to be sure ! Kind reader, let me remind you, and impress you with the fact that our redemption was purchased, not only by the death of the Saviour, but by His life of uncompromising obedience to the law of God. His words in the sermon on the mount were : "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil;" and, for the instruction of His followers to the end of time, He adds : "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5 : 17, 18.

The gospel commission, given after His resurrection, reads :—

"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28 : 19, 20.

From this it is clear that there is something for the Christian to "observe," "even unto the end of the world."

This "do nothing" doctrine is being largely preached throughout the Christian world to-day. "Have faith; have faith; have faith; only believe, and thou shalt be saved;" is the peace and safety cry with which many are rocked in the cradle of carnal security at this time. It is true that salvation is not of works, but James, the brother of our Lord, says : "Faith, if it hath not works is dead, being alone." And he adds : "Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." And further, the same apostle says : "Be ye doers of the word, and not hearers only, deceiving your own selves." James 2 : 17, 18 ; 1 : 22. Yes, saving faith always leads to good works. When Paul of Tarsus was converted to the Lord, his first cry was : "What shall I do, Lord?" And this is surely the cry of every truly converted man.

Be assured of this fact, kind reader, character, and character alone, will be the passport through the pearly gates. And a man's character is determined not alone by what he believes, but by what he does. "If ye love Me, keep My commandments," were the words of the Master. Many to-day flatter themselves that they love the Lord, at the same time openly declaring that His commandments are done away. What a delusion ! Listen to the beloved disciple : "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." 1 John 2 : 3-5.

This is strong language, dear friend, but remember, they are not my words, but the words of Holy Writ. The words of the angel to Joseph were : "Thou shalt call His name Jesus; for He shall save His people from their sins." Not in their sins, mark you, but from their sins. And this is the glory of the gospel; it will not only save a man from his sin, but from sinning. And what is sin ? Let the inspired book answer

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

Then it is clear that genuine Christianity is more than a sentiment. Yes, indeed; the true follower of the Nazarene is a doer of the word, a "living epistle—the gospel walking about—known and read of all men." Like his Master, the disciple of Christ will say : "I delight to do Thy will, O my God, yea, Thy law is within my heart."

Many to-day are trampling on Jehovah's law, and treat it as an unholy thing. What attitude, kind reader, are you taking in the matter ? Do you say with Paul, "The law is holy, and the commandment holy, and just, and good ? Can you, with the great apostle, say, "I delight in the law of God after the inward man" ? Can you with the Master say, "I delight to do Thy will, O my God" ? Remember that obedience is the test of fidelity. "If ye love Me," said the Master, "keep My commandments." "Let us hear the conclusion of the

whole matter," said Solomon the wise, "fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22: 14, 15.

Adverse Criticism.

It is necessary sometimes to criticise adversely the mechanical and brain work of employees and others. In doing this the critic unconsciously tests his own soul, reveals his own spirit, and lays open to the eyes of the world the nobility or the meanness of his own heart. He who with a ruthless hand tears into pieces that which another has constructed, and with biting sarcasm exposes the weak points of the product, exalting meanwhile his own superior wisdom, is doing a work over which the prince of darkness rejoices. On the other hand, he who faithfully, carefully, and conscientiously points out mistakes and errors, and in the spirit of love seeks to help the mechanic or author, is doing a work over which the angels smile, and God by His Spirit approves.

Many a soul has been thrust into the darkness of despair and utter failure by the harshness of self-conceited critics, while many a heart has been encouraged and strengthened to put forth greater and better efforts by the kind, suggestive criticisms of true friends. The Spirit of Christ will lead one to speak the truth in love. The world does its business regardless of the rights and feelings of others; but those who profess to follow the Master are expected to put self in the background, and to deal honestly and kindly with all men.—E. H. Merton.

Christian Zeal.

There is a noisy zeal, without aim or purpose, which is not according to knowledge, which is blind in its operations and destructive in its results. This is not Christian zeal. Christian zeal is controlled by principle, and is not spasmodic. It is earnest, deep, and strong, engaging the whole soul, and arousing to exercise the moral sensibilities. The salvation of souls and the interests of the kingdom of God are matters of the highest importance. What object is there that calls for greater earnestness than the salvation of souls and the glory of God? There are considerations here which cannot be lightly regarded. They are as weighty as eternity. Eternal destinies are at stake. Men and women are deciding for weal or woe.

Christian zeal will not exhaust itself in talk, but will feel and act with vigour and efficiency. Yet Christian zeal will not act for the sake of being seen. Humility will characterise every effort, and be seen in every work. Christian zeal will lead to earnest prayer, and to faithfulness in home duties.—Mrs. E. G. White.

The Gate to Heaven.

By T. Whittle.

A strait, narrow gateway was fashioned of old,
It stood on the edge of the plain,
Where the world held its shows, and its vanity fairs,
And counted its golden gain.

In the world there was merriment, laughter, and song;
At the gate there was weeping and sighs;
It led to a pure and a holy land,
'Twas the gateway to Paradise.

So low was its arch, and so narrow its sides,
Its entrance cost many a groan,
Its way was bedewed with bitterest tears,
The true penitent came there to moan.

The world came to view, and smilingly asked,
Why all these sad tears and pains?
Why not widen the gate, admitting us all
To roam o'er the heavenly plains?

Then the ancient in judgment and prudence drew near
In counsel to help and advise;
They widened the gate, and lifted the arch
That led to Paradise.

Then the gateway resounded with hosannas loud,
No longer the deep "amen;"
It rang with the loud hallelujah now,
'Twas the pleading for mercy then.

And the world passed within with a jocund air,
The great, the rich, and the proud;
And the poor shrink away, and were lost to view
In the self-important crowd.

Inside the gateway they journeyed along,
And pressed on their way amain;
The sweet flowers bloomed, and the skies were blue,
No sighs, no tears, no pain.

At length the bright walls of the city arose
Transcendingly pure and fair,
Soft strains of heavenly melody breathed
On the clear celestial air.

Then the mightiest shout went up from the host
That had journeyed from every clime;
The city before them excels every dream
In glorious beauty sublime.

The gate leading into that beautiful home
Stands open, revealing within
More than language can tell, or heart can conceive,
In its glorious freedom from sin.

The music has ceased, and over the throng
Falls a silence of dread suspense,
A fearful foreboding that rent every heart
Of its wonted confidence.

For the gate of one pearl, on its glittering hinge,
Is closed by invisible hand;
And the children of earth, an unnumbered host,
Dismayed and excluded stand.

Then over the gateway in letters of light,
Flashing out from the crystalline wall,
The passport to heaven was plainly revealed
In words long familiar to all.

Only those who obey the commandments of God
Through the gates of the city shall go;
Only they shall partake of the fruit of the tree
That grows where life's pure waters flow.

Then darkness came down, and the long endless night
Of eternity gathered them in;
They had wandered away from the strait, narrow path,
On the broad road of folly and sin.

For "strait is the gate, and narrow the way,"
That leads to the home over there,
And few who by faithfully walking therein
In the saints' golden heritage share.

World-Wide Field

The Successful Operation of Missions.

By E. A. Sutherland.

Japan's experience has been a lesson to us in the education of youth and the preparation of a people for successful warfare. True, that is a temporal warfare, but the experience is applicable in many respects to the church. That is, the church which puts forth a corresponding effort in similar lines will accomplish in the religious world what the formerly weak and insignificant nation in the Orient has achieved in her combat with one of the most powerful adversaries.

There is another lesson we will do well to learn from this Eastern neighbour of ours. Japan has in China either a natural ally or a bitter antagonist according as China is turned for or against Japan. This Japan knows, and that diplomatic little nation has already adopted methods for gaining the support of China.

And what is her plan of operation?—Just this: Japanese farmers settle in China, and quietly instil Japanese ideas into the hearts of the community in which they live. Japanese teachers accept positions in China, and turn the hearts of Chinese children in favour of Japan. Japanese army officers train Chinese soldiers, using Japanese war tactics. Japanese merchants and Japanese monks, each in their realm, live with the people, work with the people, and gradually affect public sentiment in favour of Japan. Neither legislation nor war could accomplish what is thus being peacefully done to-day.

Now all this is for temporal advantage, but we have eternal interests at stake. As I read Japan's plans, I thought of a world to receive the gospel, and our own slow, bunglesome, undiplomatic way of attempting it. We send a few men into the field as missionaries while the masses remain at home practically inactive. This is not in harmony with the teachings of the Bible.

The early Christians attempted to follow this plan, but (Acts 8:1) we read that a terrible persecution fell upon them and scattered them everywhere. This persecution did not drive the ministers or apostles out of Jerusalem. They alone were left there, so the record states. But the lay members of the church were all driven out.

Is it because we have suffered no persecution that as church-members we abide at home while the world dies without Christ? Are you who have comfortable homes, you who hold remunerative positions, waiting for persecution to drive you out?

Suppose that hundreds of our people should be driven from their homes to-day. Where would they go, and what would they do? Those early Christians were a hardy people, capable of living in great simplicity, and each one in his youth had mastered some trade which enabled him to be self-supporting wherever he might go.

When such people were imbued with the Spirit on the day of Pentecost, and when a little later persecution scattered them over the face of the earth, they were able to teach the gospel which filled their hearts, and to live by the labour of their hands. Indeed, like Paul with Aquila, they could sit by the side of men at their work, and while working teach them of the Christ.

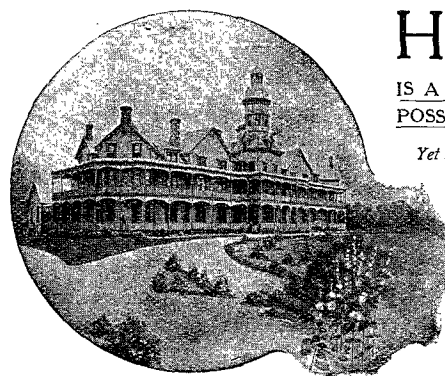
But if persecution came to us to-day, what would we do? Most of us, if driven, say, to South America, would find it necessary to send home for support if we wished to teach the heathen, or if that means of support was denied us, it would take our whole energy to make a living, and very little would the gospel be preached.

Undoubtedly, this is the reason persecution has been withheld. God is waiting for His people to learn how to work and teach at the same time. Better still, He would have us teach by our work.

We are nearing the close of earth's history. The time is coming when Christians can no longer live in the cities. Persecution will drive them out. They will be compelled to seek the country. Is it not better to begin activities in the country before compelled to?

Secret devotion is the very essence, evidence, and barometer of vital and experimental religion.—Spurgeon.

The Chinese mind, says the "Springfield Republican," is said to have at last been shocked into activity and recognition of the inferiority of Chinese things to the things of other nations, and one consequence is what is jocosely called the Japaning of China by Japanese influences. One of the consequences of the shock has been the acceptance of Christianity by the Chinese in such numbers as to revolutionise the outlook from what it was in the dark days five years ago. Even in places where there are no white missionaries the people are enrolling themselves as desirous of joining the native churches.



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HOME AND HEALTH

Thoughts of God.

I think of Thee, my God, by night,
And talk of Thee by day;
Thy love my treasure and delight,
Thy truth my strength and stay.

The day is dark, the night is long,
Unblest with thoughts of Thee,
And dull to me the sweetest song
Unless its theme Thou be.

So all day long, and all the night,
Lord, let Thy presence be
Mine air, my breath, my shade, my light,
Myself absorbed in Thee.

—J. B. S. Monsell.

Two Ways: Right and Wrong.

By G. Stewart.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14 : 12 ; 16 : 25.

To illustrate the truth of this twice written proverb I write this short story.

Some years ago, on a cloudy morning in winter, two young men started out to visit a mine, which was situated at some distance from their home. On their way they had to pass through a thick wood some miles in extent. They had forgotten to take a compass, and as the sun was obscured, they did not go far before they got into an argument about the direction to take, so as to reach their desired destination. While talking it over they proceeded some distance, both feeling somewhat uneasy, because it appeared to them they were going a little astray. Finally the younger one stopped and said:

"I feel sure, Arthur, you are going too much to the right."

"Oh, nonsense," replied Arthur; "for the last mile or more, just to please you, I have been bearing to the left more than I think we ought. I believe if we do not keep more to the right we will miss the mine altogether."

"Well," said Bert, "it is no use for us to go on in this way, seeing we do not agree. I propose we separate; let each take his own road, and see which will come out right."

"Agreed," answered Arthur, and in a friendly spirit they parted, each feeling sure the other was mistaken.

"See that you don't get lost, or I may get tired waiting for you," said Bert, as he quickly disappeared among the thick scrub.

After separating, both hurried, in order to arrive at the mine first. Bert, after travelling some distance, felt that he must soon reach it, when suddenly, the clouds scattered, and the sun shone clearly.

What was his surprise to find that, instead of walking toward the sun, as they were when they started, he now

had his back toward it, and was going in quite a different direction. After taking his bearings as well as he could under the circumstances, he found that he was near to the place from whence he started. Knowing the sun could not be wrong, he turned around and began to retrace his steps. The sun, seemingly in kindness, continued to shine, and by its aid, after some hours, he reached the spot where they had planned to meet. It is needless to say he felt somewhat ashamed as Arthur saluted him with: "Where have you been all this time? I thought you said you would be here waiting for me; you must have been lost."

It was some time before Bert felt free to relate his experience; by which he learned a lesson which he never forgot. Afterwards, whenever he read this proverb, it always brought the incident to his mind. That day he took the way which seemed right to him, and had not He who is ever watching over us caused the sun to shine forth and point out his mistake, he might have become so confused that he could never have found his way out of the bush, and would have perished.

Young men, how many of you are travelling through the thick woods of life without the help of the compass which our Heavenly Father in kindness has provided? Without a knowledge of the Scriptures you will choose the path that seemeth right, but, remember, the end thereof are the ways of death. Isa. 55 : 8 reads thus: "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." If we would reach the heavenly home we must travel a way which does not seem right to us. There is One who has gone before us and reached His Father's throne. His message to us is found in 1 John 2 : 6: "He that saith He abideth in Him ought himself also so to walk, even as He walked." His path leads over mountains of difficulty, but the further we travel by it the nearer we approach His divine presence, and the golden streams of light issuing from the Sun of Righteousness pierce through the dark shadows that fall across our pathway. We have His blessed promise which says: "The path of the just is as a shining light, which shineth more and more unto the perfect day." Prov. 4 : 18.

The way which, to the human mind, seemeth to be right
Through this world of sin, of folly, and of strife,
Does not lead the weary traveller, where the future he would
spend,

When the dreary toils of earth are forever at an end.

The best way, the right way, the sure way to go,
Through the many trials which encompass one below,
Indeed is not the broad way, which millions daily choose;
Because it seems the smooth way, in which there's nought
to lose.

The way which our Saviour would have us all to take
Is clearly laid before us in the precious words He spake
When on the mount of Sinai His voice the earth did sway;
And all who gain an eternal home those precepts must obey.

Many persons are fighting big evils out in the world when there are smaller ones right at home that demand serious attention. For instance, there is the dish-cloth. Its owner would probably object forcibly if some one should wash the family clothing in germ-laden water. Yet she daily washes the dishes from which the family eat, with a cloth that is not only germ-laden, but sometimes quite filthy. This is a serious matter. Thoroughly scald and air the dish-cloth every time you use it.

—Benjamin Keech.

Our Christmas List

No. 1.

The reason for publishing this list thus early is that our readers in West Australia and New Zealand can secure their Christmas presents in plenty of time.

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Children's Department

O, to be out in the great, free wood,
 Away from the hurry, away from the care,
 Where the boughs of the trees weave a giant hood
 To cover the world when the world is bare.

There's a place out there 'neath a spreading tree
 That only the squirrels and I have known.
 I guess that I'm lazy, but, anyway,
 I want to be out in the great, free wood.

—Selected.

Sunshine and Rain.

The sun shone brightly in the sky. Sweet flowers everywhere held up their pretty petals towards it. Seeds in the gardens swelled out with delight, and sent forth roots and leaves to gladden the heart of old mother Nature. "Hurrah! we are actually growing," shouted they all together. "Come on, little Pansy, we'll leave you behind if you're not very quick," said some fast growing Sweet Peas; but the modest wee flower grew on contentedly, and bloomed sweetly in its own shady nook. The Peas, with their many colours made gay and showy the dingy trellis near by. How the Carnations and Larkspurs vied with them in spreading fragrance and gladness!

"How very warm it feels to-day," sighed the Peas as they bowed their heads with fatigue. "How are you feeling little Pansy?" "Oh, I'm just a bit thirsty, but the big tree behind me keeps me nice and cool. Don't faint, my friends, for look at the big black clouds in the south. I heard an old gentleman say that is a sure sign of change in the weather; so may be, we are going to have some rain." "Do you really think it will rain?" eagerly exclaimed all the flowers of the garden at once. How lovely that would be! How cool and refreshing!

The sky grew dark and cloudy. The air became cool and damp, and towards evening the watery drops came pattering on the drooping plants. "Good night," they said to each other, "isn't it lovely?" All that night and the next day the rain fell in gentle showers, and when at last the sunbeams began to frolic over the earth, they found all the blossoms laughing and chattering together, shedding forth fragrance to the glory of God, who sends so many blessings upon the earth.—L. A. Brown.

Spiders and Tuning-Forks.

Most of us know something about what dogs do when they hear music. Other animals are affected by music, too. I am going to tell you some of the different things spiders will do when they hear or feel music.

On sounding an A tuning-fork and lightly touching with it any leaf or other support of a spider's web, or any of the web itself, the spider, if at the centre, will rapidly turn round so as to face the direction of the fork, feeling with its forefeet along which thread the vibration travels.

Having become satisfied on this point, it next darts along that thread till it reaches either the fork itself or a place where two or more threads cross each other, when it quickly picks out the right one.

If the fork is not removed when the spider reaches it, it seems to have the same charm as any fly. The spider seizes it, embraces it, and runs about on the legs of the fork as often as it is made to sound. It never seems to learn by experience, that other things may buzz besides its natural food.

The spider never leaves the centre of the web without a thread along which to travel back. If after enticing him out, we cut the thread, he seems unable to get back without doing considerable damage to the web, generally gumming together threads in groups of three or four.

By means of a tuning-fork, a spider may be made to eat what it would not otherwise. One time, a man took a fly that had been drowned in paraffin, put it into a spider's web, and then attracted the spider by touching the fly with a fork.

When the spider had found out that it was not good food, and was leaving it, the man touched the fly again. This had the same effect as before. As often as the spider began to leave the fly, the man would touch it with the fork, and in this way got the spider to eat a large portion of the fly.—Esther Carlsen.

Grumbling Comes Cheap.

No talent, no self-denial, no brains, no character, is required to set up in the grumbling business, but those who are moved by a genuine desire to do good have little time for murmuring or complaint.—"The Myrtle."

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One of the large typewriter factories has just produced its first machines with a Japanese keyboard, in filling an order from the Japanese government. It is pretty safe to predict that the writing machines for that country will soon be made at home, if they are not now produced there. The Japanese are preparing to enlist in all phases of the modern industrial race.

"The city of Nuremberg, in conjunction with the Society of German Clockmakers, has erected a monument by way of commemorating Peter Henlein, who, four hundred years ago, substituted springs for weights in clocks, and thus made watches a possibility. The statue, by the Berlin sculptor Meissner, represents Henlein at work in his shop, in shirt sleeves and apron."

During an interview with a newspaper correspondent, Professor Ogawa, of the Tokio University, made the astonishing statement that in Japan there are no divorce courts. The reason of this was, he said, that nothing in the world could ever induce a married Japanese lady to deceive her husband, the courts never yet having been called upon to adjudicate upon a case in which there was ever a suspicion of misconduct by the wife. In this respect at least pagan Japan can teach our so-called Christian nations a lesson upon social morality.

The Roman colonists were practically the first to introduce the manufacture of iron into Great Britain. They acquired the then known mineral resources of the country almost simultaneously with their invasion of the island. Their knowledge of smelting was somewhat crude when compared with the methods of to-day. The extensive cinder heaps found in the Forest of Dean show that their principal iron manufactures were carried on in that quarter. It is fairly well known that as far back as the year 120 the Romans had forges in the west of England. They also sent the metal to Bristol, where it was forged and made into weapons for the

use of their troops. In Derbyshire there may still be seen heaps of mining refuse left by them, and the country people of that part of England refer to these heaps as the "old man," or the "old man's work."

Floors made of paper are now being used in Germany. The new idea has many advantages over wooden floors. A rough board surface is first laid. Over this is spread a preparation of pulp which dries almost as hard as stone, with an absolutely even surface. It is then painted to resemble wood. The result is a floor capable of being kept clean easily, and the absence of cracks prevents warping. Best of all, it does not cost nearly so much as wood. For tenement houses especially, the new idea is a boon.

The peace agreement at Portsmouth, remarks the New York "Mail," closes a decade of almost continuous warfare. In the last ten years, says the "Mail," there have been five great conflicts. The empires of China, Great Britain, Japan, Russia, and Turkey, the kingdom of Spain, and the American republic have all tried the arbitrament of the sword. Out of a total population of about 1,400,000,000, war has been the portion of, perhaps, 1,130,000,000. Nearly 3,000,000 men have seen service in the field.



Our tract of land at Warburton has already taken on a much different appearance to that which it presented at the time we decided to purchase it. Although we have been working upon it but a few short months, and have had many drawbacks through the inclemency of the extraordinarily late winter, yet we have been able to accomplish a good deal of clearing. Some of our employees have already commenced to build their homes, while others have devoted more attention to clearing their land, fencing, and planting fruit trees, etc. With the various lines of work going forward at the same time, clearing, fencing, planting, excavating the reservoir and race, and the building of the factory and houses, the hillside, so recently covered with timber and undergrowth, presents quite an animated appearance. The following additional donations towards our new plant we herewith acknowledge with thanks :—

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Erratum :—In the list of donations acknowledged in last week's issue the name appearing as Mr. Reilson should be Mr. Neilson.

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