

# AUSTRALASIAN SIGNS OF THE TIMES

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ONE  
PENNY

## The Outlook

### PLEASURE-LOVING AUSTRALIA.

Notwithstanding the fact that the Australian Commonwealth is suffering from the effects of one of

greatest difficulty in making the national ledger balance, provisions may reach almost famine prices, but the racing carnival, the gala, the cricket, football, tennis bowling and golf matches are held with unerring regularity, and the man who can excel in

physical effort, receives little or no public recognition whatever.

Referring to the arrival in Melbourne of a man, who, by his literary and other abilities, has won for himself the distinguished post of special correspondent of the "London Times," at Peking,



"Let Us Run with Patience the Race that is set before Us."

the most disastrous droughts which has visited this continent since it came under the dominion of the white man, yet, pleasure-loving, the characteristic feature of this young community, shows no diminution.

Trade may be dull, thousands may be seeking for employment, the Government may find the

these things, or who can display the greatest powers of endurance on the cycle track, is made a hero of. To such an extent has this trait developed in our national character that whilst all the honours that can be given by a pleasure-loving public are paid to the man of sport, one whose fame has been gained by mental rather than

one of the Melbourne dailies, makes the following pointed comments:—

Apart from the leading personages on the political stage, it is safe to say that no Australian has won such world-wide reputation as Dr. Morrison, of Peking. His cabled opinions on matters diplomatic in the Far East have, on numerous occasions, been adopted by the Imperial Cabinet as the basis for

action, and it was probably of the late de Blowitz and Dr. Morrison that Lord Curzon was thinking, when he described the "special correspondent" as an "intelligent anticipator" of events. Certain it is that time after time Dr. Morrison has placed the British nation in possession of information of the first importance long before it has come to the ears of the British diplomatic corps at the Chinese capital. And yet, in spite of the distinction which Dr. Morrison has reflected upon Australia by winning such a high and honourable position in the great world, he would—were it not for the press—have returned to Australia unheralded and (officially) unwelcomed. Had Dr. Morrison been a successful cricketer, cyclist, or book-maker his arrival would have been signalled by official receptions by high and responsible dignitaries. *As, however, it is to brain and not to brawn that he owes his fame, he was met at the railway station only by his relatives and some private friends.*

The records of the past reveal the fact that ease and pleasure-loving brought ruin to nations who now live only in history. The iniquity of Sodom was "pride, fulness of bread, and abundance of idleness, . . . neither did she strengthen the hand of the poor and needy." Eze. 16 : 49. Of Babylon, she was given to pleasures, and dwelt carelessly. Isa. 47 : 8.

In the parable of the sower we read, some of the seed "fell among thorns; and the thorns sprang up and choked it." Luke 8 : 7. The Saviour explained this in the 14th verse: "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with the cares and riches and pleasures of this life, and bring no fruit to perfection."

The gospel seed often falls among thorns and noxious weeds; and if there is not a moral transformation in the human heart, if old habits and practices and the former life of sin are not left behind, if the attributes of Satan are not expelled from the soul, the wheat crop will be choked. The thorns will come to be the crop, and will kill out the wheat. The thorns of sin will grow in any soil; they need no cultivation. If the heart is not kept under the control of God, the old habits will reveal themselves in the life.

Did the pleasure-lover think of the serious fact that his pleasure-seeking hours will come to an end; did he have correct views of life, endless life with God, how quickly

would he turn from a life of pleasure and sin! How quickly would he change his company, and turn the strength of his affection to God and heavenly things. As glorious and eternal things opened before him, how resolutely he would seek the kingdom of God.

God's word reveals the fact that we are now living in the time of the end. The perils of the last days are upon us, and the genuineness of our faith will be proved. The world is going to ruin. Pride, vanity, and pleasure-seeking are bringing a harvest of woe upon the earth from which we can escape only by obedience to the call of God. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

#### A MENACE TO HEALTH.

A serious outbreak of anthrax has been reported from Braybrook, a grazing district lying about seven miles from Melbourne.

Nine cows, in various parts of the district, were reported to have succumbed to a disease, the symptoms of which are similar in each case. As soon as the authorities were made cognisant of the matter, an inspector made a post mortem examination of one of the carcasses, and a bacteriological examination of the diseased parts was made at the Melbourne University. The results reveal the fact that the cause of death was anthrax. Flesh cut from the carcass of another of the diseased animals was given to four dogs, all of which died shortly afterwards.

Every precaution is being taken by the authorities to prevent the spread of this dread disease. Thousands of acres of grazing land are said to be infected, and the outlook is very serious for the farmers, as they are prohibited from selling either milk or butter.

Permission, however, is granted to them to feed pigs with the milk after it has been boiled. What effect will this have upon those who eat the pigs?

Gold to the amount of £459,494,071 was raised in Australasia up to the end of 1901.

The contributions from Australasia to the China Inland Mission for the year 1902 amounted to £3,848.

During the first eight months of last year it is reported that the British and Foreign Bible Society issued from their Chinese depot at Shanghai 21,800 Bibles and 40,300 Testaments.

The splendid fleet of the Union Steamship Company of New Zealand is to have another addition. A sister ship to the "Moeraki" is to be constructed by a Clyde shipbuilding firm.

In addition to the two third-class cruisers which are to be constructed, one at Palmer's Shipbuilding and Iron Company, at Jarrow, Newcastle-on-Tyne, and the other by Laird Bros., of Birkenhead, the Admiralty have ordered a first-class cruiser from the Armstrong works.

In twenty years the number of establishments in the United States making electrical machinery and supplies has increased from 26 to 580. The annual output, says "Success," has increased from £520,000 to £18,260,000. The capital invested in the business is £16,600,000.

In response to an intimation from the British War Office that war medals would be presented to members of irregular corps raised in South Africa during the recent war, over six hundred applications were received by the authorities in Victoria alone. The applicants represented forty-eight different corps.

In the United States "from a bushel of corn (maize) the distiller gets four gallons of whisky, which retails at £3 14s. The farmer gets 1/-. The government gets 18/-. The railroad company gets 4/-. The manufacturer gets 16/-. The drayman gets 7d. The retailer gets £1 4s. The customer gets drunk. The wife gets hunger and abuse. The children get ragged and disgrace. The politician gets office."

....OUR....  
CORRESPONDENTS

## SAVING HELP.

When wounded sore the stricken soul  
Lies bleeding and unbound,  
One only hand, a pierced hand,  
Can heal the sinner's wound.

When sorrow swell the laden breast,  
And tears of anguish flow,  
One only heart, a broken heart,  
Can feel the sinner's woe.

When penitence has wept in vain  
Over some foul, dark spot,  
One only stream, a stream of blood,  
Can wash away the blot.

'Tis Jesus' blood that washes white,  
His hand that brings relief,  
His heart that's touched with all our  
joys,  
And feels for all our grief.

Lift up Thy bleeding hand, O Lord;  
Unseal that cleansing tide;  
We have no shelter from our sin,  
But in Thy wounded side.

—Mrs. C. P. Alexander.

WHY ISRAEL WAS CALLED  
OUT OF EGYPT.

BY J. E. FULTON.

The reason Israel was called out of Egypt was not that they might be freed from their arduous physical labours. That was the smaller consideration. They were called out that they might obey God's law. "He brought forth His people with joy, . . . that they might observe His statutes and keep His laws." Ps. 105 : 43, 45. It is evident that Israel in Egypt had fallen into idolatry. Their proneness to worship false gods stands out very conspicuously in their history. "They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass." Ps. 106 : 19, 20. And repeatedly after this experience at Horeb we find Israel joined to idols. Where had they learned the false worship?—In Egypt. A deliverance from Egypt meant a separation from all idolatry.

Egypt stands for idolatry and false doctrine. Scarcely a false doctrine that has blighted the world but what it finds its cradle

in Egypt. Let us recount some of them: Polytheism, or the doctrine of the plurality of gods was one. Out of this grew many evils. With the worship of these gods were connected many mysteries, and with these mysteries many obscene practices. While they claimed as a foundation of their religion an original faith in the unity of the Supreme Being, this was "perverted into polytheism by the impersonation of His attributes." "They worshipped and served the creature more than the Creator." They turned to the things created, and worshipped them, and forgot their Creator. What strange infatuation! The primitive and principal god was the sun. They had at least eight deities that were connected with sun-worship. Says Prof. Rawlinson:—

No part of the Egyptian religion was so much developed, and so multiplex as their sun worship. Besides Ra and Osiris, there were at least six other deities who had a distinctly solar character.—"Religions of the Ancient World," p. 21.

The king also was an object of worship both before and after death. The familiar name of the Egyptian kings, Pharaoh, is connected with sun-worship. He was said to have descended from Ra, the sun god; hence the name pha-ra-oh. Says Philip Smith:—

Ra—whose name constantly enters into the royal titles, and is combined in that of the great god of Thebes, Amun-ra—represents the sun in its meridian splendour.—"History of the East," p. 127 (footnote).

The Israelites must have been familiar with this form of worship. We see evidence of it in the name of one of the cities that they built for the Egyptians, Raamses, which means the "son of the sun." This is a name of a line of kings also. So we see that whether the kings are known under the name of Pharaoh, or Rameses, they, being the representatives of their principal deity, the sun, have the name of their god preserved in their own.

One of the most popular deities of Egypt was the sun god Osiris, the incarnation of which was the sacred bull, Apis.

When a sacred bull was discovered, and there were certain well defined marks by which he was known, he was conducted in state to the temple, and for forty days was attended by nude women. When the reader remembers that this animal was the representative

of the sun, and the sun as the great generative power in nature, he will readily see that Egyptian sun-worship must have been a religion of licentiousness.

The calf made by Aaron in the wilderness was in imitation of that god. We find, therefore, that the Israelites were sun-worshippers. They had no doubt engaged in lascivious orgies in the wilderness; for we read that they "had corrupted themselves," and were sacrificing to their god the calf. Ex. 32 : 7, 8. From this terrible idolatry God had called His people from Egypt. But it had become deeply rooted in their hearts, and it was not until they had many years of instruction that they rid themselves of every vestige of this licentious worship.

Intimately connected with the worship of the sun-god Osiris is the doctrine of the immortality of the soul.

The whole worship of Osiris was connected with the doctrine, always firmly held in Egypt, of the immortality of the soul. . . . Hence the practice of embalment, which was accompanied with mystic ceremonies for the preservation of the vital germ in the uncorrupted body—"Smith's History of the East," p. 128.

Belief in the transmigration of souls is also responsible for this doctrine. Connected with this was a sort of purification of souls through a long series of ordeals, labours, and conflicts, passing through Ker-netter, the Egyptian Hades, and it could then share the bliss of Osiris. Here we have the Catholic doctrine of purgatory. See "History of the East," pp. 128, 129.

Closely connected with all this is Spiritism and Theosophy, relics of Egyptian darkness and bondage. Similar beliefs are found in the far East in Hinduism, Zoroastrianism, and Animism, all being more or less grounded on the doctrine of the immortality of the soul. All these religions are cold and lifeless. Their light, like the moon, shines with a borrowed light. They may glitter, but, like the icicle, are found to be of frozen substance.

From all this darkness and Egyptian bondage the Lord is calling His people now. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me." The world is in

bondage now. Millions bow down to gods of gold and silver, the works of men's hands. The false doctrines of Egypt are still cherished instead of the truth. How few are really out of Egypt!

## WHERE ROME HAS NOT HELD POWER.

BY R. HARE.

Among those nations and tribes where Rome has not held power, there is often to be seen evidence that the law of Jehovah has remained binding upon the conscience.

The church of Abyssinia—the church that remained hidden for over one thousand years—came to light in the early part of the sixteenth century as a church of Sabbath-keepers. Rome stepped in, and Sunday was substituted for the Sabbath, but, after a time, there was war, and Rome was vanquished, and then the people of Abyssinia returned to the observance of the seventh day. This observance they still maintain.

In New Zealand there is a tribe of natives inhabiting the interior of the North Island who observe the seventh day as the Sabbath. This practice they obtained by reading the Bible left behind by missionaries who had to leave that part of the country because of the hostile attitude of some of the tribes. This tribe numbers over 2,000, and it is one of the most industrious tribes on the Island.

The following statement, which we copy from the Melbourne "Argus," of Feb. 7, reveals the same interesting fact about a tribe of natives in Western Australia:—

A recent number of the "Jewish Chronicle," the most influential organ of the race in England, publishes an account by Sidney Klein of the discovery of a tribe of black Jews in the interior of Western Australia.

Klein is a London Jew, who emigrated some years ago to Western Australia and engaged in business. From there he went to Coolgardie, and afterwards explored the interior of the country.

About 1,000 miles beyond the Leopold Range he came upon a new tribe of blacks. They received the travellers hospitably, and offered them wild apples and goat's milk. Their habits were remarkably clean, and they were taller than the other tribes. Klein witnessed

the rite of circumcision performed on an infant with a piece of sharp flint. The tribe made burnt offerings of goats and birds, but never hunted food on Saturdays, which they observed as a sacred holiday.

Klein showed them a Hebrew prayer-book, a word or two of which they understood. One very old man said it was an extinct language which their forefathers used to speak. He could read parts of it. The men of this peculiar tribe married only women of their own race, and kept strictly aloof from the other blacks. In Klein's opinion they were undoubtedly Jews.

So where Rome does not hold power the Sabbath that sets forth the power of Jehovah will always remain in the minds of the people.

Rome is the power that the prophet speaks of as "thinking to change times and laws." In this sacrilegious work her strongest efforts have been used against the Sabbath. The Protestant world has accepted her false doctrine, and the nations have been made drunken with the wine of her fornication. But the time has come when the eyes of God's people must again be turned to Him who made heaven and earth, so that of them it may be truthfully said, "Here are they that keep the commandments of God, and the faith of Jesus."

## THAT BLESSED HOPE.

As when the weary traveller gains  
The height of some commanding hill,  
His heart revives, if o'er the plains,  
He sees his home, though distant still,  
So when the Christian pilgrim views,  
By faith, his mansion in the skies,  
The sight his fainting strength renews,  
And wings his speed to reach the prize.

The hope of heaven his spirit cheers,  
No more he grieves for troubles past;  
Nor any future trial fears,  
So he may safe arrive at last.  
'Tis there, he says, I am to dwell,  
With Jesus in the realms of day;  
Then I shall bid my cares farewell,  
And He shall wipe my tears away.

—Advent Review.

## ONE GLORIOUS EMPIRE.

BY C. HALLAM.

"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." John 3:16.

This verse is one of the most familiar in the Bible. There are men, women, and children in almost every nation who can repeat

it. Sermons innumerable have been preached from it. The writer has before him a little book in which it is printed in more than three hundred and twenty different languages and dialects. It is truly a wonderful text, for in it is a study for a life-time. The thoughts it contains cannot be exhausted.

God's universe contains millions of worlds, the majority of which are many times larger than the earth, and yet God so loved this little atom of a world that He gave His only begotten Son, not as a loan, but a gift. What wondrous love, to give "the first-born of every creature" (Col. 1:13-15), His only Son, that we might not perish, but have everlasting life."

Dr. Barnes, in commenting on Eph. 1:10, says:—

In the dispensation of the fulness of times, God will gather together in one all things in Christ, both which are in the heavens [margin], and which are on earth; even in Him.

The earth has been separated from other worlds by rebellion. It has gone off into apostasy and sin. It refuses to acknowledge the Great Head to which other worlds are subject. But the design of God is to restore harmony in the universe, between the holy inhabitants of other worlds and the redeemed on earth, the plan of salvation being for that purpose, so as to produce out of all one great and united kingdom, on glorious empire.

Another writer in commenting on the parable of the lost sheep, says:—

The rabbi understood Christ's parable as applying to the publicans and sinners; but it has also had a wider meaning. By the lost sheep Christ represents not only the individual sinner, but the one world that has apostatised, and has been ruined by sin. This world is but an atom in the vast dominions over which God presides; yet this little fallen world—the one lost sheep—is more precious in His sight than are the ninety and nine that went not astray from the fold. Christ, the loved Commander in the heavenly courts, stooped from His high estate, laid aside the glory that He had with the Father, in order to save the one lost world.

No wonder that the angels are deeply concerned, and greatly interested in this little spot (1 Peter 1:12), and watch the effect of the striving of the Holy Spirit upon the hearts of its inhabitants.

Although this planet is now ranked as a fallen world, yet there will be a time when it will rank as the most exalted. It will be the star of the universe, and instead of being inhabited by beings who grovel in sin and wickedness, it will contain sinless, immortal beings. It will be the capital of the whole universe, for God and His throne will be in it, and He will dwell with His people, and there will be no more curse. Rev. 21 : 1-3 ; 22 : 3.

May we appreciate, as never before, the love that God has for us, when He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life; so that in the fulness of time He might again bring into harmony that which is now in discord, and so have one great united kingdom. Until then our constant prayer should be, "Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. . . . Forgive us our sins. . . . For Thine is the kingdom, the power, and the glory, for ever. Amen."

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### PRINCIPLE VERSUS POLICY.

BY GEO. A. SNYDER.

We are living in an age when many people think more of policy than they do of principle. Instead of studying to know and follow right principles even into the fiery furnace or the lions' den, they try to frame a policy that will make a favourable impression on the great men of earth. It was a stroke of policy when Hezekiah showed the Babylonian visitors the magnificence of the temple, and all his treasures. He wanted to make an impression, and he was so successful that the Babylonian army came down later on, and carried everything away captive, even the people themselves. Policy will carry the Lord's people into Babylonian captivity every time.

It has been said that "honesty is the best policy," but he that is honest merely as a matter of policy, will cease to be honest when the policy runs out. Honesty is not a policy at all. It is a principle that keeps men true to

each other and to God even in the midst of the fire. Policy sits in an easy chair, but principle rides in a fiery chariot. Policy sometimes makes a fair show, but when it gets into the fire, it goes up in smoke. Principle is not very showy, but it is fire proof. It passes through the furnace, and comes out without the smell of fire upon it. Policy is temporal, but principle is eternal, and will "tower above the wrecks of time" when earthly policy is a thing of the past.

Principle may be derided,  
Crucified upon a cross,  
Buried in a cold sepulchre,  
While we mourn our fearful loss;  
But the day is fast approaching  
When true principle shall rise  
Over policy triumphant,  
And be taken to the skies.

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### LOVE AND OBEDIENCE.

BY W. EDWARDS.

It is impossible for any one to truly love the Lord and yet refuse to obey Him. Love and obedience are inseparable. The child who really loves his mother is always willing to obey and please her. It is just the same with the children of God. For "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18 : 3.

Jesus says, "If ye love Me keep My commandments." We must show our love by our obedience. And yet there are many Christians (?) who profess great love for the Lord, and still refuse to obey Him and keep His commandments. Of what value is such love? It is like a spoiled child telling his mother how much he loves her, but is too selfish or obstinate to obey her.

God's word says: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2 : 4. "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5 : 3.

Notwithstanding these plain words, many say that the commandments are a "yoke of bondage," and were abolished by Christ on the cross. But Jesus

says: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5 : 17, 18. The psalmist declares: "I will walk at liberty; for I seek Thy precepts." James 2 : 12. To obey God means liberty from sin's cruel bondage and death's dark gloom. What God calls a "law of liberty," let no man call a "yoke of bondage."

It is impossible to keep the law in our own strength. Naturally we are in bondage to sin—"the transgression of the law" (1 John 3 : 4), but we need not remain so. Because of our sin the law condemned us to "death." But the Lord Jesus in His great love came and suffered death in our stead, and if we accept Him as our substitute we are freed from sin and condemnation: "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8 : 1. But not only are we pardoned and freed from sin through Christ Jesus, He is also able to keep us from falling again into sin. But we should ever remember that there can be no true love without obedience, and no true obedience without love; for "love is the fulfilling of the law."

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### OUR REFUGE.

It is said that in the Eiffel Tower there is an aerial chamber in which one might sit, with the lightning playing on every side. But the chamber is so constructed that one within it would remain unscathed. In the centre of commotion, circled by the electric blaze,—there, where all the storm is raging,—he would be safer than in the most sheltered retreat. In the midst of this tumultuous and perilous world, the Christian has an impenetrable refuge. Unscathed, unalarmed, in Christ we are secure.—*Dr. Horton.*

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"It is a perilous thing to allow an unchristian trait to live in the heart."

## World-Wide ..... Field.....

### THE SKODSBORG, DENMARK, SANITARIUM.

Pastor O. A. Olsen writes in retrospective vein, after spending a few weeks at this institution, and gives some interesting information concerning its past work as follows:—

“As we look back over the four years during which this institution has been running, the guiding hand of the Lord is most plainly seen all the way along. The success that the work has achieved not only in the way of relieving physical suffering, but in bringing the great principles of gospel truth before the world, and through these winning the respect of prominent people, is truly a marvel. Persons of high standing in society, and men of science have found themselves compelled to speak in the highest terms of the work done at this institution. To illustrate: At the time of the opening of the sanitarium there was a doctor in Copenhagen by the name of Ottesen. He found it necessary to insert a notice in the leading journals of the country to the effect that his name must not be confounded with that of Dr. Ottosen, the head of the Skodsborg Sanitarium, as he had no sympathy with that fanatical movement. He explained that his name could be distinguished from the other, as it was spelled with an ‘e.’ Well, at the time I was at the sanitarium, this very doctor sent his wife for a short stay at the institution, not because she was ill, but to learn the principles there advocated, and he himself spent as much time there as his duties would allow, and no one showed more interest than he in learning about the preparation of the various dishes that were served on the table.

“Another instance was that of one of the foremost medical men in Denmark, the head of their medical organisation. Meeting Dr. Ottosen one day, he said, ‘I

must compliment and congratulate you on the success that your institution at Skodsborg has achieved in this short time; it is indeed phenomenal. When you first began work here, we all thought that it was one of the wildest fanatical moves we had ever seen, and could only end in a most ignominious failure; but instead of this, you have achieved a most marvellous success, and I hear your work spoken of in the very highest terms all over the country.’

“The preceding are only a few of many instances that might be cited, and I refer to them as an illustration of the manner in which the Lord has blessed the work undertaken in weakness and amid much difficulty. During my own stay at the sanitarium, I met people daily who spoke most feelingly concerning the spirit that prevailed everywhere about the institution, and they made many inquiries about the principles that underlie this work; ‘for,’ said they, ‘this is so different from any place that we have been in before.’ Then they would call for Bible studies, and we had some very precious seasons answering their queries, and opening to them the word of truth.

“Now what has contributed most to all this? and who has given the work this character and standing? It is not great and imposing buildings, for the quarters occupied are very humble indeed; neither is it the superior ability and skill of the physicians and nurses above all other people in the country. Not that we would belittle their ability; still this is not the main reason for the success achieved. No, the institution owes what it is to-day to the fact that those connected with it have been sitting low at the feet of the great Teacher; and nothing has been more helpful in bringing this about than the very trials and troubles that have rested so heavily on them from the very first.

“Had they not been in such financial distress, and other difficulties which followed in the wake of the same, they would in all probability not have felt the need of seeking the Lord so earnestly and so continuously; but being pressed with their troubles, not just for a moment, but days,

weeks, months, and years, they have continued at the foot of the cross, and there, as in the case of Jacob of old, the battle has been fought, and the victory won. This spirit has permeated the whole institution, from the head physician to the most humble helper, and has given it its special character, and caused its phenomenal success. Yes, truly the Lord has led, and to-day, instead of looking with regret over the difficulties that have met us, we give praise, honour, and glory to the name of our God, who is ‘wonderful in counsel, and excellent in working.’

“In the trying experiences in connection with the Skodsborg Sanitarium, there have been many wonderful answers to prayer. Many a time when the outlook was dark and threatening, the workers in this institution have fasted and prayed for days. They would continue all night waiting on the Lord till they knew their request was answered, and God did hear and deliver. Yes, these are the experiences that have entered into the very heart of the institution, and have been the real cause of its success.”

### THE MELBOURNE HELPING HAND MISSION.

A very satisfactory report was presented by the business manager at the regular monthly meeting of the Board of Management of this Mission. It was shown that the work done by the Mission was being more and more appreciated. Altogether, 8,451 vegetarian dishes had been supplied during the month, and 1,976 beds. Assistance had been rendered to individuals and families to the value of £22 10s. 8d. As a result of the evangelistic work of the month seven persons had professed conversion.

In response to the appeal in the papers for help to replace the broken windows, the sum of £2 8s. had so far been received. Some of this came in small sums from the other states. One letter received contained 20/-. It stated that “the Lord gave us a desire to help to replace the broken glass in the windows. We have made up the sum of one pound for the

purpose. Part of this amount was contributed by a little girl who had been given money to buy bananas for herself."

The Mission Board appreciates the self-denial manifested in this case, and feel sure that the sacrifice will not pass unrewarded. The committee are very anxious that these broken windows shall be replaced before the winter begins, but a very much larger sum will be required before this can be done, as the Mission is now being conducted on a cash basis.

Accounts to the value of £56 10s. 8½d. were passed for payment. The Treasurer reported that the Lord had greatly blessed in monetary matters during the month, so that after the payment of all the regular accounts and the wages, there was still a small sum left in hand. It was resolved to expend this money in the purchase of sheeting, towels, and nightshirts, which were badly required to replace those in use.

A considerable sum has been received from the sale of the pamphlet, "Christ and His Righteousness." This would be applied to the reduction of the overdraft, the only debt now owing by the Mission. It was hoped that before the end of the financial year (June 30), this indebtedness would be paid off, leaving the Mission free from debt. When this was accomplished, much more charitable and benevolent work could be undertaken, and the usefulness of the Mission extended. The committee expressed their gratitude to God for the prosperity which has so far attended the Mission, notwithstanding the hard times and general distress.

### THE NEW ZEALAND CAMP-MEETING.

This meeting was held according to appointment in Dunedin, January 15-26. The camp was located on a beautiful piece of ground in North-East Valley, opposite the Botanical Gardens. There were twenty-two tents pitched beside the large pavilion in which the meetings were held, and the book tent.

Dunedin is somewhat noted for its frequent rains and cool

weather, and we did not wholly escape these during the meeting. The first day or two was quite uncomfortable, on account of rain and sleet; but after this the weather was pleasant till the last two days, when cold, driving rains rendered the ground unpleasant again. Yet all the campers seemed to enjoy their surroundings. We heard no words of murmuring or complaint.

Dunedin is nearly 500 miles south from where most of our people reside. Naturally we expected the meeting would be small. There were about eighty encamped upon the ground. A camp-meeting was something of a curiosity to the people in that community. We suppose this was the first one ever held in the city of Dunedin, and to many, no doubt, it seemed somewhat strange.

But curiosity soon passed away, and a genuine interest took its place. As the meetings continued, the interest deepened and extended, and the congregations increased in size. When the appointed time came for the meeting to close, the large congregation present unanimously voted to have the evening services continued, and this request was granted. Pastors Baker, Paap, and Wantzlick, are still carrying on the work, and a good interest is maintained.

What the final results of the meeting will be, of course cannot now be told. We understand that a goodly number have already accepted the truth for this time. Many others are not only convinced but convicted, and many are investigating.

The New Zealand conference held its thirteenth annual session in connection with the camp-meeting. The officers elected were chiefly those that had served the previous year.

Reports were given showing the work that had been done in the missionary, medical, and evangelical lines. The Sabbath-school work also received its share of attention.

The meeting was blessed of God. The people were refreshed, and felt that it had been good to be there.

### ... Notes ...

A Burmese brother has given up a government position in India that he might keep the Sabbath.

In Leeds, England, there are twenty-five or thirty new Sabbath-keepers. Nearly half this number are working with "Present Truth," selling over 400 copies each week.

During one week recently Miss Mary Owen sold 600 copies of "Australasian Signs of the Times," and 100 copies of "Good Health." We wait to hear from the person who can show a better record.

Brother J. Johanson has recently returned to Melbourne from his visit to New Zealand. He had an encouraging experience during his recent trip. He first attended the camp-meeting at Dunedin, and afterward visited Wellington and Palmerston North.

Brother Anderson in Matabeleland, Africa, writes:—"We feel very anxious about Barotseland. The king is back from attending the coronation in England, and is asking for missionaries. He wants industrial missions established. We ought to be ready to enter that field next April."

Brother J. L. Shaw writes from India:—"The work in this field is growing, and we as workers are being severely taxed to meet the demands made upon us. We have reached the point where we shall have to narrow down our work, or have more help. As workers I believe our hearts are being drawn more and more to this field. Between three and four thousand rupees (£200 or £275) have been pledged by the workers toward a school for natives, and without pressure some have pledged all they have. For my own part, my heart is wrapped up in this field, and I feel to offer my salary for the coming year to the Mission Board, providing they will send us help to circulate our literature through this country among the English-speaking people."



And THE BIBLE ECHO.

E. W. FARNSWORTH - - EDITOR.

## DISCOURAGEMENT.

Discouragement is always the fault of the one who is discouraged. It is simply one form of selfishness. Of Christ it is written: "He shall not fail nor be discouraged, till He have set judgment in the earth." Well, if He is not going to be discouraged, surely we should not be. If He lives in us His life, Christ in us will not be discouraged. It must be another spirit which produces that state.

One of the most striking examples of discouragement on record is that of the ten spies who came back big-eyed and garrulous from Canaan with their frightful stories of Anakites, Amalekites, Hittites, Jebusites, and all the other Ites, and by repeating the difficulties their own discouragement increased, and they also "discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them." Discouragement in them grew into murmuring, rebellion, and defeat. It will produce the same results in us.

But Caleb and Joshua did not propose to get discouraged. They "had another spirit." The discouragement of their brethren acted as a stimulant to them, and they were ready to move into the promised land at once. In the dangerous foes to be conquered they saw food and supplies. They got the things they believed for. The others received what their unbelief foretold would be their portion.

If "that faint feeling" takes possession of the soul, search out some one more discouraged than yourself, and try to help them. Do not talk of difficulties, but of victories. Walk in the light, and keep well nourished with the bread of life, and you will overcome every form of discouragement.

## THE SABBATH IN THE OLD TESTAMENT.

The Saviour said, "The Sabbath was made for man." That is, it was made for all mankind, the human race. It was not national, local, or dispensational. "It was made for man," and whenever or wherever man lives, the Sabbath was made for him.

The seventh day was set apart and sanctified as the Sabbath by Christ in the beginning. The Sabbath being "made," there must have been a time when it was made, and someone must have made it. The Holy Ghost said of Christ that "All things were made by Him, and without Him was not anything made that was made." John 1:3. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible. . . . All things were created by Him, and for Him." This being true it follows also that Jesus Christ made the Sabbath at creation. He rested upon it. He blessed and sanctified it, and so He could truthfully say, "The Son of man is Lord even of the Sabbath day" (Matt. 12:8), and hence, the Sabbath day, the seventh day, is the "Lord's day."

### THE SABBATH IN THE JEWISH AGE.

There is no uncertainty connected with the Sabbath during this period. Some weeks before the hosts of Israel came to Mount Sinai, the Lord tested them upon this point. Ex. 16:4-5; 22-30. The Lord said, "I will prove them whether they will walk in My law or no," and He told them that on the sixth day (Friday) they should prepare the manna they had gathered, "and it shall be twice as much as they gather daily." And the Lord said, "Tomorrow [that would be Saturday] is the rest of the holy Sabbath;" and on the Sabbath Moses said, "Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Read the whole narrative to verse 30.

About a month after this the Lord Jesus Christ proclaimed the

law from Mount Sinai. It has already been shown that Christ created all things, and that He is the One who spoke the law is evident from the testimony of Nehemiah 9:6, 9, 12-15.

Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein; and Thou preservest them all; and the host of heaven worshippeth Thee. . . . And Thou didst see the affliction of our fathers in Egypt, and heardest their cry by the Red Sea. . . . Moreover, Thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes, and commandments; and madest known unto them Thy holy Sabbath, and commanded them precepts, statutes, and laws by the hand of Moses Thy servant.

The apostle Paul, commenting on this experience, says:—

They "did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed [went with] them, and that Rock was Christ." 1 Cor. 10:3, 4.

This proves beyond question that the Lord Jesus Christ, the One who in the beginning made the Sabbath by resting upon it, sanctifying, and blessing it, is the One who proclaimed the law from Mount Sinai. How fitting, therefore, is the command of Christ in the New Testament, "If ye love Me, keep My commandments!"

All through the Old Testament this same truth is repeated: "Six days thou shalt do thy work, and on the seventh day thou shalt rest." Ex. 23:12. In harmony with this, we find the first day of the week called a working day. "Thus saith the Lord God: The gate of the inner court shall be shut the six working days; but on the Sabbath it shall be opened." Eze. 46:1. Here it is seen that the Lord calls the first day, in common with other days, a "working day," and when He calls it such it is a working day, for "it is impossible for God to lie."

"A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday."



## CHILDREN'S ...CORNER...

### ALWAYS BE KIND.

One little act of kindness done,  
One little kind word spoken,  
Has power to make a thrill of joy,  
And heal a heart that's broken.  
Then let us watch these little things,  
And so regard each other,  
That not a word, nor look, nor tone  
Shall wound a friend or brother.

—Selected.

### "ASHAMED TO TELL MOTHER."

Such was a little boy's reply to his comrades, who were trying to tempt him to do wrong.

"But you need not tell her; no one will know anything about it."

"I would know all about it myself, and I'd feel very mean if I could not tell mother."

"It's a pity you are not a girl. The idea of a boy's running and telling his mother every little thing!"

"You may laugh if you want to," said the noble boy, "but I've made up my mind as long as I live not to do anything I would be ashamed to tell mother."

Noble resolve! and one which will make any life true and useful. Let it be the rule of every boy and girl to do nothing of which they would be ashamed to tell their mother.—Selected.

### SOLDIER AND THISTLE.

Minnie, in her eagerness after flowers, had wounded her hand on a sharp, prickly thistle. This made her cry with pain at first and pout with vexation afterward.

"I do wish there was no such a thing as a thistle in the world," she said pettishly.

"And yet the Scottish nation think so much of it they engrave it on the national arms," said her mother.

"It is the last flower that I should pick out," said Minnie. "I am sure they might have found a

great many nicer ones, even among the weeds."

"But the thistle did them such good service once," said her mother, "they learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make a night attack on a sleeping garrison. So they crept along barefooted as still as possible, until they were almost on the spot. Just at that moment a barefooted soldier stepped on a great thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound awoke the sleepers, and each man sprang to his arms. They fought with great bravery, and the invaders were driven back with much loss. So, you see, the thistle saved Scotland, and ever since it has been placed on their seal as their national flower."

"Well, I never thought that so small a thing could save a nation," said Minnie thoughtfully.—*The Young Churchman.*

### WORMS, THEIR USEFULNESS TO MAN.

Earth worms, though in appearance a small and despicable link in the chain of nature, yet, if lost, would make a lamentable chasm. Worms seem to be the great promoters of vegetation, which would proceed but tamely without them, by boring, perforating, and loosening the soil and rendering it pervious to rains, and the fibres of plants; by drawing straws and twigs into it; and, most of all, by throwing up such infinite numbers of lumps of earth, called worm-casts, which, being their excrement, is a fine manure for grain and grass. Worms probably provide new soil for hills and slopes when the rain washes the earth away.

Earth without worms would soon become cold, hard-bound, and void of fermentation, and consequently sterile.—*Famines of the World.*

The little girl who was disappointed because her name could not be found in the Bible, said, "Never mind! I will be such a good girl that if ever another Bible is written, my name will go into it."

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Where is it to be found? How may it be obtained? The natural outgrowth of finding Christ, and being justified and living by faith in Him, is righteousness, or right doing. The gates of righteousness are open for all, but how few are entering in. This tract tells the way to enter, and the blessedness within. "My soul shall be joyful in God, for He hath covered me with the robe of righteousness." 8 pages.

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# HOME AND HEALTH

## DUTY'S PATH.

Out from the harbour of youth's bay  
There leads the path of-pleasure ;  
With eager steps we walk that way  
To bring joy's largest measure.  
But when with morn's departing beam  
Goes youth's last precious minute,  
We sigh, 'Twas but a fevered dream—  
There's nothing in it."

Then on our vision dawns afar  
The goal of glory gleaming,  
Like some great radiant solar star,  
And sets us longing, dreaming,  
Forgetting all things left behind,  
We strain each nerve to win it,  
And when 'tis ours—alas we find  
There's nothing in it.

We turn our sad reluctant gaze  
Upon the path of duty ;  
Its barren, uninviting ways  
Are void of bloom and beauty.  
Yet in that road, though dark and cold,  
It seems as we begin it,  
As we press on—lo ! we behold  
There's heaven in it.

—*Ella Wheeler Wilcox.*

## THE INFLUENCE OF CHEERFULNESS.

BY MRS. E. G. WHITE.

Are you sick at times ? If so, do not let a gloomy expression come over your countenance. Such an expression hurts not only yourself, but also those who are with you. Bear good fruit by showing that the power of Christ enables you to endure uncomplainingly the afflictions that sometimes must be endured in the home-life.

Let us keep ourselves in a cheerful frame of mind. It is our privilege, through faith, to have the mind of Christ, and to abide in Him. I especially beseech mothers to remember that it is their privilege to have the mind of Christ. Never lose control of your temper. You cannot afford to do this ; for thus you would sow in the hearts of your children seed that, sooner or later, would produce the fruits of unrighteousness. Such seed-sowing is represented as laying wood, hay, and stubble upon the foundation stone. How much better it is to use gold, silver, and precious stones in the

character-building, by being compassionate, considerate, charitable, and long-suffering in every word and deed ! When you have learned to control yourself, it will be easy for you to bind your children to you with the silken cord of love. This is true religion. Thus you give a true representation of Christ. Thus you can take your children with you in the way of righteousness, following Christ at every step.

## DISCIPLINE IN THE HOME.

BY G. C. TENNEY.

One of the most essential features of true home-life is order. A disorderly house is not a home. The influence of disorder drives far away every good principle, and banishes sacred memories or associations. It prevents the development of every desirable trait of character. The difference between a pig sty and a real true home is the absence and presence of order. The difference between Bedlam and heaven is the same as in the other case.

Order is summed up as being, "A place for everything, and everything in its place." The definition needs to be expanded so as to include individuals as well as things. The father has his place, the mother has her place, the eldest boy, the eldest girl, each child, even the baby—each one has a place in the family, appointed of Heaven, where order originates. To secure order it is only necessary to occupy those places.

First, of course, is the places to be occupied by the parents. While by the divine ordinance of marriage they are one flesh, still, as different members of one body, they have different duties to perform. To the husband pertains the responsibility of working and planning for the support and well-being of his little flock. Not only so, he is also to be the head of authority in the home. The Bible is quite clear on that point. It is usual now-a-days for brides to object to that phrase in the marriage ceremony that involves a promise on their part to "obey" their husbands. That this is scriptural is true. That it is shamefully abused by some men is more painfully true. And this is

the cause of the objection. If husbands loved their wives as the Lord loves His bride, the church, then wives could safely promise to obey their husbands as the church obeys Christ. On that condition only are they required to obey. Let the husband stand at the head of the family in the same way in which Christ heads his church, and then it will be well and safe to submit to his wishes ; for they will always be unselfish, and designed only for the good and happiness of his family.

Now we often see tyranny exercised by a petty despot. Everybody must hustle for the comfort of the man of the home. He may fill the house with tobacco smoke. He may scold and threaten, and perhaps swear. He may claim the best and most of everything. He may beat the poor children, abuse his wife, talk all sorts of mean things ; and spend the money that belongs to wife and children for his own gratification ; and who is going to protest ? He is lord of that domicile, and what right has any one to question his will ? Oh, what a picture ! and yet how true ! The original of that picture may be found in thousands of places that are wont to be called homes.

As Christ cherishes His people, as He cares for the lambs of His flock, as He pities and labours constantly for His own, so let the husband care for those for whose well-being God holds him responsible.

There are other fathers and husbands, many of them too, not abusive and cruel in their attitude to the family, but who decline to bear their share in the order and discipline of the home. They cross the threshold as honoured and privileged boarders, but leave their cares and burdens outside the gate. The wife must correct every fault if it is corrected, must hear every grievance, must direct and instruct the children, must oversee their education, and carry the burden of every detail of the home life. This should not be so. Thoughtful consideration on the part of the husband, will do much to preserve the bloom of youth on the cheek of the wife. The law of Christ, which requires us to bear one another's burdens, should be observed by husband and wife.

**CHILDREN'S DRESS.**

BY LAURETTA KRESS, M.D.

Many children are destroyed by the foolish manner in which they are dressed. Children with bare arms and legs and low-necked dresses are commonly seen upon the streets.

Mothers or fathers similarly dressed would shiver with the cold and feel very uncomfortable.

The little tender infants suffer much more than older people. The moment the cold air strikes the bare arms and legs, the blood is driven back, causing congestion of the vital organs of the body. The result will be diarrhoea, dysentery, or cholera infantum, or it may result in inflammation of the lungs, or the brain. Convulsions may often be attributed to this as well. Mothers, clothe well the arms and legs of your children. It is less dangerous to expose the body than the arms and legs. Aside from improper feeding, improper dress is responsible for the high infantile mortality.

**THE TIRED OLD WOMAN.**

There was an old woman who always was tired,  
 She lived in a house where no help was hired,  
 Her last words on earth were, "Dear friends, I am going  
 Where churning ain't done, nor sweeping, nor sewing,  
 And everything there will be just to my wishes;  
 For where they don't eat, there's no washing of dishes.  
 Don't mourn for me now, and don't mourn for me never;  
 For I'm going to do nothing for ever and ever."  
 —Selected.

**POETIC DELUSION.**

In their reading and their thinking, young people should give attention to that which is real and practical. Day-dreaming is a most unfortunate habit of mind. It should not be indulged in.

This is a workaday world, filled with actualities. No one can ever afford to lose sight of this fact; much less the young, who have their life before them, and their record to make. Avoid, then, all unreal fancies and poetic

delusions. Be sure, when they are brought to your attention in reading or discourse, that you take them for what they are, and do not give them an undue place in your mind and thought. If these mental fantasies give you pleasure, be perfectly sure that you never for a moment invest them with the value of realities; for if you do, you are building a foundation for the work of your mind which is more treacherous than the sand. Better, far better, cultivate a keen appreciation and enjoyment of the beauties of the natural objects and scenes about you, which are real, and let them lead the mind, the thought, the imagination, on to picture the eternal beauties that the Creator has promised.

**FITTING NAMES.**

"Many a true word is spoken in jest." Standing the other day near the entrance of a large hotel at the seaside, we saw several young men pass in. As they stood at the bar, one said to another with a smile: "Nominate your poison." He had said a terribly true thing in joke. Yes, name your poison—just the word, and they swallowed the poison and went their way.

Soon another party went in. Said the leader to his companion as they leaned against the bar: "What is your family trouble?" meaning, "What will you drink?" "Family trouble!"—rightly named; for what has made such domestic misery as liquor? We walked away feeling that we had learned two new and strikingly appropriate names for liquor: "poison" and "family trouble."  
 —*Watchman and Reflector.*

The rock upon which a nation is built is the family. It depends upon men and women, parents and children, to stand together in families, for as soon as the marriage relation is overthrown or violated, just so soon does the nation begin to sink. The man who breaks the seventh commandment deals a deadly blow to the foundation of society.—*Kate C. Bushnell, M.D.*



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For all the encouraging words we are receiving, and for the earnest efforts of the many friends who are working to increase the circulation of our paper, we are truly grateful. We are glad to know that so many are becoming "labourers together with God," in proclaiming the "everlasting gospel."

Never swerve in conduct from your honest convictions. Decide because there is a reason for decision, and then act because you have decided. Let every course of action be brought to the test of God's word, and when duty points

out any path, even though it may lead to the lion's den or the fiery furnace, do not choose any other because of present inducements. "Whatsoever He saith unto you, do it."

It is possible to prohibit the liquor traffic if the people want it prohibited. In the city of Chicago there is a prohibition district covering over twelve square miles. It is estimated that if prohibition were removed, the value of property would depreciate at least £10,000,000.

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## THE DANGER NOT PAST.

BY C. M. SNOW.

A writer in a recent issue of a religious journal declares that—

"The world has nothing to fear from Romanism; its day of power is past; it is doomed by prophecy to decadence until that hour when it will feel the destructive power of our Lord's advent."

It is true that at our Lord's advent that power will be destroyed; but it can not be truly said that the world has nothing to fear from Romanism, or that the day of its power is past. The Bible does not so teach. That power is rather represented as accelerating than as diminishing, and that almost up to the very time of the advent. Rev. 17:12-17. This scripture indicates that the power of Romanism reaches its climax just before the Lord visits the

earth to cut off the wicked and reward the righteous. So great will be the increase of that power's influence, that the kings of the earth will give to it "their power and strength." For a short space of time they reign with that power over the people of earth. It is even declared that they will "give their kingdom unto the beast, until the words of God shall be fulfilled." Verse 17.

God declares of that power that "his deadly wound [the destruction of its temporal power] 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 all that dwell upon the earth shall worship him, whose names are not written in the book of life." Rev. 13:3-8.

This certainly does not show a decadence of the power and influence of that institution. With "all the world" wondering "after the beast," and all worshipping the beast except only those whose names are in the Lamb's book of life, it is very clear that the danger from that institution is very far from past; neither can the day of its power be truly said to be past. That danger is not past as long as that power is able to turn a single soul from the path that God approves, and can cause men to worship a power that is not of God.

To claim that the danger from that institution is past is to blind the eyes of men to the danger that lurks in the last great deception. Such a claim is one of the most dangerous peace-and-safety cries that has yet been given. The battle is on, and until the victory is complete, and the enemy bound, there can be no peace, no safety, no moment when we can rest on our arms, and declare the danger past. God's forces will triumph; but we will not share in the triumph, if we throw ourselves open to the deceptions of the enemy by declaring the danger past at a time when that enemy is working as he never worked before.

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