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ONE PENNY

The Outlook

FORTUNE TELLING.

Recently the civil authorities in Melbourne have been prosecuting a number of persons who follow the calling of fortune-tellers. No less than fifteen individuals were charged in the Police

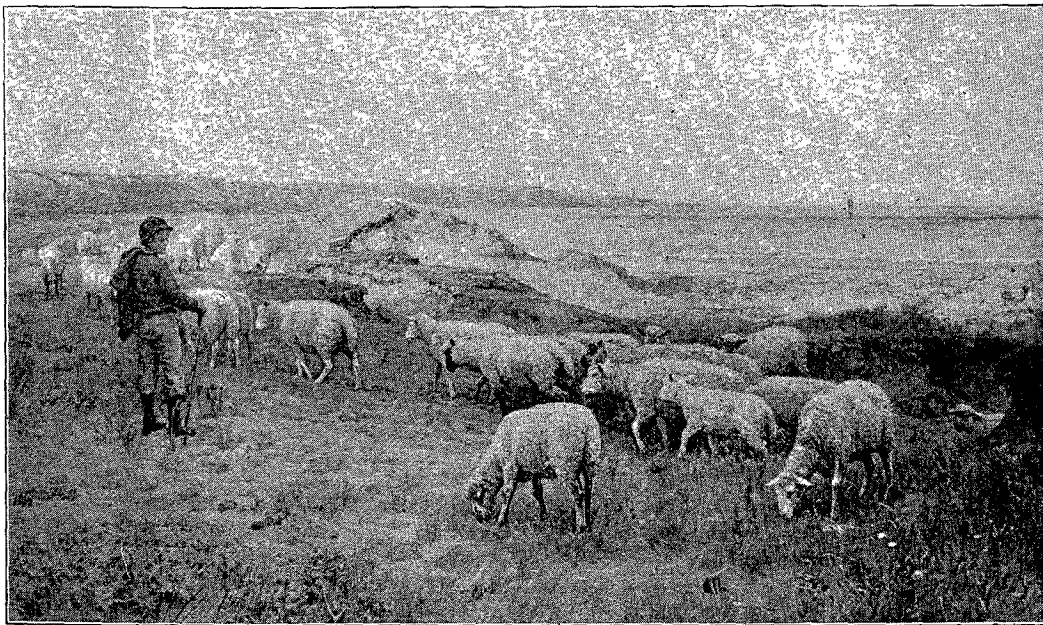
seems to thrive well. So long as such a large number of people desire to have the secrets of the future unlocked, just so long will unscrupulous persons be found ready to take advantage of this trait in human character, to their own financial advantage.

Within a short distance of this office numbers of persons, principally women and girls, may be

tive business will suffer much by the public exposure of their methods, so intensely do thousands of people crave a peep into the future.

Over seven centuries before Christ, the prophet Isaiah wrote of our time as follows:—

“And when they shall say unto you, Seek unto them that have



“The Sheep follow Him: for They Know His Voice.”

Court in one day with this offence, and fines were imposed ranging as high as £10 each. We understand that for a second offence of this nature, a person may be imprisoned for three months. But these heavy penalties do not seem to have a deterrent effect, for in all our cities the fortune teller

seen entering or leaving buildings occupied by fortune tellers at all hours of the day. Although the evidence of the detectives who worked up the cases went to show how utterly inconsistent with real facts were the prophecies of these parasites of society, we do not anticipate their lucra-

familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God?” Isa. 8 : 19.

Here a time is brought to view when the people of God will be looking and waiting for the Lord (verse 17), and one of the characteristics of that age will be

just what we see in the world today.—Men and women rushing hither and thither seeking for knowledge from anywhere else save the fountain of truth. "To the law and the testimony: if they speak not according to this word, it is because there is no light in them (verse 20).

The very atmosphere seems filled with the deceptions of Satan, "the deceiver of the whole world" (Rev. 12:9), and those who are not fortified with the truth of God will fall under them. Just prior to the Lord's coming, the apostle Paul tells us that there will be a great outbreaking of Satanic power among men. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; BECAUSE THEY RECEIVED NOT THE LOVE OF THE TRUTH, THAT THEY MIGHT BE SAVED. 2 Thess. 2:8-10. Everyone has the chance of embracing the truth. The everlasting gospel is being preached to every nation under heaven. But when men steel their hearts against the truth, and choose the pleasures (?) of the world in preference to the service of Jesus Christ, what more can God do for them? Man is a free moral agent, and God will not force any man into His kingdom; therefore if he refuses to accept the invitation he is left to the mercy of "the deceiver of the whole world." But a little time remains for men to repent of sin and embrace the offers of salvation. Delay is dangerous. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph. 6:11. "His truth shall be thy shield and buckler." Ps. 91:4.

A leading Russian newspaper asserts that the combined fleets of Russia and France are now able to dispute the naval supremacy of Great Britain. Furthermore, it is stated that, provided Russia is able to rely on the help of the French fleet at sea, "she is willing to shed torrents of blood to defend France on the land."

A DREADFUL STORM.

A most terrific hail-storm, which wrought terrible disaster to the crops, was experienced recently in the province of Shan-si, China. Mr. Dugald Lawson, one of the missionaries of the C.I.M., states that much of the hail that fell where he is stationed was larger than his fist, while a short distance from that place larger pieces fell. The fields, which were heavily laden with half-ripe grain of all kinds, were completely stripped in less than half an hour. Bricks lying on the ground were broken in two, and eight hundred tiles had to be replaced on the mission house and chapel. For the last three seasons the crops in this particular district have been destroyed by frost and hail, and this recent calamity brings them face to face with starvation.

"WHAT WOULD JESUS DO?"

Recent files from America report a remarkable story of a revivalist who in a fit of unbridled rage hurled a burning gasoline lamp at some lads who had annoyed him by tapping on the windows of a mission building, and throwing pebbles into the room. The revivalist, after enduring these pranks for a while, announced to the audience that if it happened again he would make an example of the offenders. He was not kept waiting very long for an opportunity of putting his threat into action, for the boys returned to the attack during prayer time. Without waiting to finish his prayer, he sprang from the pulpit and dashed down the aisle and into the street in pursuit of the offenders. Wrenching a burning gasoline lamp from its fastening in the front of the door, the revivalist hurled it at the crowd of retreating lads, one of whom received it full in the face. The impact caused the lamp to explode, and in a twinkling the youth was enveloped in flames. Everything was done to save the young fellow from severe injury, but without success, for the doctors who attended him at the hospital believe he will die. The minister was arrested, and could

not obtain bail, but is to remain in prison awaiting the result of the injuries he was the cause of inflicting.

Such deeds bring the religion of Jesus Christ into contempt, and open the way for unbelievers to question the power of the gospel to save a man from sin. "The Son of man came not to destroy men's lives, but to save them." Luke 9:56. "He that saith he abideth in Him ought himself also so to walk even as He walked. 1 John 2:6.

Three times France has lowered the standard of height in her armies. Scientific men who have given the matter impartial investigation declare that the use of tobacco is one of the chief causes.

Much concern is being caused by the discovery of a disease in the potato crop in the district of Malmsbury, Victoria. The root is attacked by a grub or worm, in appearance very like a codlin moth. Tomatoes are also affected to such an extent that the crop has been in some cases a total failure.

New York telegrams report that a fire, resulting in considerable loss of life, has occurred at the town of Cedar Rapids, in the State of Iowa. Owing to the fusion of electric wires in the basement of the Clifton Hotel, the large building was quickly in flames, and was completely destroyed. Twenty of the inmates were killed, while forty others were injured. Many of the victims were delegates to a conference of the Young Men's Christian Association being held at Cedar Rapids.

President Roosevelt, who recently voiced loudly his aspirations for the creation of a powerful American navy, now proposes to make the United States a really military power also. The President, in laying the foundation of the Army College at Washington, said that America, having now become a world power with responsibilities in both the Occident and the Orient, she must possess an army of the very highest efficiency.

....OUR....
CORRESPONDENTS

O! BRING US HOME.

O! bring us home at last,
Thou who didst guide us when our
morn was bright:
Darkness is falling fast,
Gather Thy children home before the
night.

O! bring us home at last.
The evening mists steal o'er us damp
and chill,
While autumn's moaning blast
Sweeps in sad music over vale and hill.

O! bring us home at last,
Have we much farther through the
night to go?
Have we not almost pass'd
The wilderness? Thou wilt not leave
us so.

O! bring us home at last,
Our Father! Bid our weary wander-
ings cease;
Uplift the veil o'er-cast
Between our spirits and the home of
peace.

—Selected.

THE LAW OF GOD.

BY C. P. MICHAELS.

The law was placed in the ark. It was the central figure of the whole of the tabernacle service. It was not made to beautify the sanctuary, but the sanctuary was built to shelter the ark containing the law. It was the presence of that law that made the "Ark of the Testament" necessary. It was the presence of the ark containing the law that made the elaborately finished tent, the "Tabernacle of the Testimony," necessary.

The law of God was written on two tables of stone. Would not any similar stone do? Could not men construct two tables like those, and chisel words on them? There might be a flaw. The words must be cut by the finger of God. He only is acquainted with the exact law, and He wrote it with His finger in unerring characters. It was impossible for man to put the sacred character of the law upon anything that he made, for his hands were defiled with sin.

The second temple contained no law. It contained no ark be-

cause they had no law to put in it. They could easily have manufactured the ark, but without the law it was valueless. If there had been any possibility of manufacturing the tables of the law, they would have done so. They spent millions on the construction of the temple, but no effort was made to reproduce the law. Man dared not attempt such holy work.

There came a time when a separation between the ark of God and the tabernacle of God took place. Hophni and Phinehas brought the ark into the camp of Israel. The Philistines secured it, and placed it in the house of Dagon their god. What made Dagon fall before the golden ark? Was it the golden lid, the mercy-seat, with the figures of cherubim on it? The law was there. God was there. The Shekinah did not remain in the tabernacle at Shiloh. It accompanied the ark. That heathen temple was now the dwelling-place of the God of Israel. And no other god could stand in the presence of Jehovah.

The Philistines were out of harmony with that law, and it brought death to them. They respected its sacred character. They did not attempt to look into the ark. They put it in the most sacred place they had, but it brought death and destruction. Yet it was only a gold-covered box containing two tables of stone. But wherever that box was carried the presence of God was manifested.

His presence always accompanied the tables of stone. Heathenism was not in harmony with that law, and it brought death. The men were stricken with a plague. The land was overrun with mice. They said, Who can stand before this Holy Lord God? Finally they decided to free themselves from its presence. They would return it to Israel. But how could they know that it was the sacred presence of Jehovah that had produced these calamities? They would test the matter. They would put the ark on a new cart. They would take two young cows, and yoke them to the cart. They would not attempt to guide the vehicle, but if the cows went, contrary to nature, away from their calves; if they took the road to Palestine,

then they would know that the mysterious, invisible presence of God had accompanied the ark, and brought these calamities. And the cows took the road to Bethshemesh, and went along the high way, lowing as they went, and turned not aside to the right hand nor the left, and the lords of the Philistines went after them, unto the border of Bethshemesh. 1 Sam. 6:12.

Was it by chance that these cows went, contrary to nature, away from their calves, which were shut up at home? Was it by chance that they took the right road, which led to the main road to Bethshemesh? Did the Philistines recognise that the God of Israel was guiding that ark? Why did they place that golden box, with jewels of gold in it, by the side of the ark, and allow it to fall into the hands of their enemy Israel? "Ye shall make images of your emerods and images of your mice that mar the land, and ye shall give glory unto the God of Israel." 1 Sam. 6:5. It was not to the ark, but it was to the God of Israel who accompanied that ark, that they were making the offering. "The Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone; and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day unto the Lord." 1 Sam. 6:15.

Why did they not go to Shiloh? The tabernacle was empty. God was not there. His glory was not now seen there. The law was gone. When the Philistines took the ark the wife of Phinehas gave birth to a child, which she named "Ichabod," saying, "The glory is departed from Israel." "And she said the glory is departed from Israel, for the ark of God is taken." 1 Sam. 4:21, 22. Yes, with the ark went the glory; with the law went the presence of God; and for one hundred years the tabernacle was empty and unused until the law was returned again to it. Shortly after the loss of the ark, the tabernacle was taken down, and was not apparently re-erected until David brought the ark again to Zion. 2 Sam. 6:17. And again the

tabernacle became the dwelling-place of the Most High.

Can any man have the presence of the living God in his heart if that law is not written there? "I will put My laws into their minds and write them in their hearts, and I will be to them a God, and they shall be to me a people." Heb. 8 : 10. A man-made law in the heart is a useless thing. It must be written there by the finger of God in all its fulness. No man can write it there. God must write it Himself. Then the Shekinah will be seen again. The presence of God will be manifested.

TO-DAY'S WORK.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think that we cannot carry this load until we are threescore and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours until it becomes to-day, we have nothing whatever to do with it but to pass it down a fair and good inheritance in to-day's work well done, and to-day's life well lived.—*British Weekly*.

THE INSPIRATION OF THE AGES.

BY T. H. CRADDOCK.

Down the long, dark, weary journey of the centuries, the one thing above all others which has gladdened the sorrows, and inspired hope in the hearts of the faithful, has been the hope of Christ's second coming.

Driven from Eden with the curse ringing in his ears, Adam's heart was gladdened as Enoch, viewing the consummation, "prophesied saying: Behold the Lord cometh with ten thousands of His saints."

The patriarch Job, harassed by his would-be comforters, and crushed by Satan's cruel hand, exclaimed: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the

earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

Peter, exhorting the church to faithfulness, pointed to that glad day, and said: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Paul, in his first letter to the church at Thessalonica, after giving a thrilling and graphic description of the sounding of the Archangel's trumpet, the waking of the dead, and the translation of the living, said: "Wherefore comfort one another with these words." To Titus, as an incentive to fidelity and faithfulness, the same glad prospect is held out to his view: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

At His first advent, our Saviour frequently spoke of His second advent. On one occasion He said: "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Yes, when that trumpet-voice shall sound, the millions of faithful ones who have fallen asleep in Jesus, since righteous Abel fell a victim to Cain's murderous hand, will respond to the call of the Prince of life.

His voice will echo to earth's remotest bounds. It will pierce the caverns of the deep, and resound among the rocks and caves of the earth. It will be heard in the dungeons and prison cells, and locks, bolts, and bars will be powerless to retain the "called of God." When the Archangel's trump shall sound, representatives of every generation of men will hear and obey; for it will be the voice of command, and "all the ends of the earth shall see the salvation of our God."

Kind reader, in view of the nearness of that greatest of all events,—for a thousand tokens point to the proximity of His coming—how do you feel? Does the prospect gladden your soul? Do you sense the solemnity of the hour? Do you realise that these are the last days, and that soon the very last day will be upon us?

Have you made your calling and election sure? For six thousand years the Life-giver's voice has been calling, not in command, but in invitation, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Have you heard that call, and have you responded to it? Remember, it is only those who respond now, who will hear with gladness then. Soon the gospel call will cease, and the invitation to sinners will be no more. "Behold, now is the accepted time, behold, now is the day of salvation."

"Oh, hear His tender pleading,
Come, sinner, come!
Come, and receive the blessing!
Come, sinner, come!
While Jesus whispers to you,
Come, sinner come!
While mercy lingers for you,
Come, sinner, come!"

A BREACH.

BY GEO. TEASDALE.

The prophet Isaiah describes professed Christians in the last days as "a rebellious people, . . . children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." Speaking further, he likens this rejection of God's law to "a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." Isa. 30 : 8-13. That only a part, and not the whole law, is rejected is evident from the illustration. Only a part of the wall is broken down. A breach is made in it.

Through the same prophet the Lord tells us that the violation of the fourth commandment constitutes the breach in the wall. He says, "Thou shalt be called the repairer of the breach, . . . if thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable." Isa. 58 : 12, 13. He sought for a man among these law-breakers "that should make up the hedge, and stand in the gap," but He found none. He

says that even the "priests (ministers) have violated My law, and have profaned Mine holy things: they have put no difference between the holy and the profane (common), . . . and have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22 : 26.

The seventh day was blessed, sanctified and hallowed at creation by the Creator, and established by Him as a memorial of His creative power. The other days of the week were pronounced good, but no special blessings were attached to them.

Nowhere has the Lord given man the liberty to substitute the first day (Sunday) for the seventh day (Saturday), and say that it makes no difference, that all days are alike. He who tries to make or sustain such a change hides his eyes from the true Sabbath, its import, its blessings, and thus profanes the Lord.

Arguments adduced to justify such a change are likened by the Scriptures to "untempered mortar;" and untempered mortar is explained to represent vanity and lies, and "saying, Thus saith the Lord God, when the Lord hath not spoken." Eze. 22 : 26-30.

The breach is again mentioned in the thirteenth chapter of Ezekiel. Verse ten says that an attempt will be made to mend it by one, who will build a slight wall, and others, who will daub this slight wall with untempered mortar. If keeping the Sabbath day holy constitutes the repairing of the breach (Isa. 58 : 12), then to keep any other day in the place of the Sabbath will be but a sham repair, or a slight wall built in the gap. The text says "one built up a slight wall" (margin). Through the prophet Daniel the Lord foretells who that one is. History has recorded the attempts of that one to build up the wall, i.e., to substitute Sunday keeping for Sabbath keeping. And that one himself boastfully asserts that he has done it. In the mouth of three witnesses—prophecy, history, and himself,—that one is the Papacy.

Others have added to this slight wall, and by using untempered mortar, i.e., by saying, "The Lord saith: and the Lord hath not sent them" (verse 6),

they have endeavoured to give it the same appearance as the rest of the wall. Who can the others be but the various Protestant denominations? They have taken the first day of the week, and have tried to give it the appearance of the Sabbath by quoting Scripture, and saying the Lord has changed the day, when the Lord has not spoken. When people become alarmed at the weakness of the slight wall they say, "Peace, peace," and thus quiet their fears. Verse 10.

A special blessing is pronounced upon him who will repair the breach, by placing the Sabbath of creation back in its rightful position. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56 : 2.

But to those who will persist in trying to mend the breach by keeping Sunday, that trust to the slight wall held together by untempered mortar, He says, "I will even rend it with a stormy wind in My fury; and there shall be an overflowing shower in mine anger, and great hailstones in My fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, . . . and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord." Eze. 13 : 10-14.

BY FAITH.

BY E. PARKINSON.

"For we walk by faith, not by sight."
2 Cor. 5 : 7.

By faith all sin is washed away. We do not see the washing, we do not feel the cleansing, but by faith we look to Calvary, and believe that the unlit cross cleanses from sin. Many look to the cross, but not by faith.

A Christian does not walk by sight. If he did, he would stumble every day, but whatever comes, he can say, "Though He slay me, yet will I trust in Him." A child has faith and trust in his earthly father. The father takes his hand and says, "Come with me." The child is not afraid. He does not

say, "I am frightened, father; it is dark down the road." No, he trusts his father to lead him safely. In the same way we are to trust God.

"I do not ask to walk by sight,
I only need to grasp
The wounded hand of Christ my Lord,
And feel His loving clasp,
Altho' my eyes may darkened be,
I'll walk by faith, I will not ask to see."

THE SUN.

BY EMILY S. MILLS.

"In them hath He set a tabernacle for the sun. . . . His going forth is from the end of the heaven, and his circuit unto the ends of it." Ps. 19 : 4, 6.

In days not long since past, unbelievers were wont to ridicule the Scriptures, because they taught that the sun had a path of its own in the heavens, whereas both its diurnal and annual progress are only apparent motions.

But the advancement of science has deprived scepticism of this foothold. It is now proved the sun has his own proper orbit, and that he is on a long journey around a far-off centre. Thus the weapon which the infidel drew from Psalm 19, has fallen from his hand to be wielded by the believer, as many others have been; for God is bringing to light hidden things year by year as time rolls on, to testify to the truth of His holy word.

How vast and incomprehensible it seems to us, that our beautiful golden orb, which we see day by day, should be speeding with such tremendous velocity through its heavenly pathway. Our finite minds cannot grasp such facts; but to the great God who is infinite, it is only in the perfect order of His wonderful planetary system that our sun should be speeding on his way through space to his far-off centre, and the psalmist says truly of him, that "he rejoiceth as a strong man to run a race." Psalm 19 : 5.

"If you feel that you can not be improved you are in a sad condition—you are afflicted with that which will cause you to become stunted and practically useless."

World-Wide Field.....

MY TRIP TO THE LAND OF THE PHARAOHS.

Pastor L. R. Conradi thus continues the account of his visit in Egypt:—

"After spending several days longer in counsel in Cairo, Pastor Wakeham, Brethren Passebois and Bezirdjian and I went to Alexandria, to visit our company in that city.

"I might say in this connection, that travelling in Egypt is very cheap, as the government gives missionaries half-fare on the railroad. We had to pay only 2s. 6d. for a third-class ticket from Cairo to Alexandria on the fast train, the distance between the two cities being about one hundred and twenty-five miles. We had two Armenian brethren there; and since my last visit, one of them had finally succeeded in securing the proper permission for his wife to leave Asia Minor and come to him in Egypt (I baptised his wife in Asia Minor); but the other brother has not been so fortunate, for the Turkish government has so far refused his wife the necessary permission to go to Egypt. In Alexandria there is also one of our Armenian sisters, with her son, whose acquaintance I formed in Bulgaria; so there is now a company of five holding up the light of the truth in this city. We held meetings with them Friday evening and Sabbath, and they seemed glad that there were prospects that the work would be pushed forward with greater vigour.

"Late Sabbath afternoon, the steamer "Cleopatra," of the Austrian Lloyd, sailed for Europe. I had secured passage on it, and arranged to share the cabin of one of the mates. Sunday morning we entered a terrible storm, and one wave after another dashed over the prow of the boat. But next day the sun shone bright and clear, as we sailed along the shores of Greece, whose mountains were covered with snow. We

hope that the day may soon come when Greece, also, shall have some workers.

"Upon reaching Triest, we had to pass a severe examination at the hands of a physician, to ascertain whether we were free from disease. During the two days of my stay, we called on several interested families, and had Bible studies with them. One Bible study was given in a leading vegetarian restaurant in the heart of the city, where two hundred and fifty dine daily. I was sorry I could not accept an invitation to lecture before the Theosophic Society, as the appointment had been given out for several days later. I myself attended one lecture, where several hundred intelligent people composed the audience.

"I stopped one day in Dresden, the beautiful capital of Saxony. After Brother Perk had been sent out of the country by the authorities, we moved Brother Sinz thither. He is one of our licentiates, and a citizen of Saxony. I was agreeably surprised to find that the hall we have there was literally packed on Sunday night, about one hundred and twenty people being present. We have every reason to believe that the work there will prosper.

I reached my home in Hamburg, Germany, in December, grateful to God for His protecting care while travelling over 7,000 miles.

SANITARIUM IN ENGLAND.

For some time there has been a call for the establishment of a sanitarium in England. While visiting Denmark, Queen Alexandra visited our sanitarium, and while there inquired if there was a similar institution in England.

Recently property has been purchased for this purpose in Caterham, a place of about 9,000 inhabitants. It can be reached by train from Charing Cross, Waterloo, Cannon Street, or London Bridge, and the express trains make the trip in a little more than half an hour. The "Missionary Worker" gives this description of the property:—

"Caterham is in the Caterham valley, which is well known for its

beautiful scenery. The house is now being used as a hydropathic institution, and is known as the Surrey Hills Hydro. It is within seventeen miles of Westminster Bridge, London, and consequently has free delivery of goods from the city. Although it is away from the smoke and fog of the city it is near enough at hand to be easily accessible.

"The building stands in about an acre and a half of ground, freehold property. The main building consists of four floors, the basement, the ground floor, the first floor, and the second floor. In the basement are to be found the bath and treatment rooms, which are nicely equipped, and in use at the present time. There is a general bathroom containing two porcelain tubs, and a hot and cold spray, sitz baths, a vapour bath, etc.; a wash and a shampoo room provided with hot and cold spray, and two marble slabs, and in addition two Turkish rooms. The drainage of the bathrooms is in perfect order. The walls are all of glazed brick, and the ceiling is about ten feet high. The rooms are well lighted. Besides this there are six or seven dressing rooms, each provided with a horsehair couch, as well as electrical apparatus. The kitchen is also in the basement, and is equipped with an excellent kitchener, as well as a gas range. There are besides all the usual offices.

"The ground floor is entered by steps from a small porch. The hall is wide and well lighted. On the left is a drawing-room extending across the building, and lighted from two sides. It is well-furnished, and nicely decorated, and contains a first-class piano. The furniture is substantial and in good condition. On the right is an office, and a smaller drawing-room, or sitting-room, and a hall leads into a dining-room, which is provided with one large table, and six smaller tables, and adjoining is a private dining-room. The dining-room is capable of seating thirty guests at one time. It is served from a pantry, which is provided with a gas range, and is conveniently situated. The rooms are all well-lighted, attractively furnished, and in good condition. On the east side is a large billiard room, which would serve admirably as a gymnasium.

"On the first floor are nine bedrooms of ample size, and well furnished, a number of them in use, together with a private bathroom, a large clothes press and linen room, as well as lavatories, and a housemaid's sink.

"On the second floor are eleven bedrooms, varying in size, all well furnished, and all opening into the main hall.

"Besides this building, which is furnished throughout, a villa with seven rooms, with kitchen, scullery, bathroom, and offices, is included in the property, and attached to the main building. The villa is also freehold.

"The building faces east and west, thus giving sunshine to all the rooms, either in the forenoon or the afternoon of the day. Half of the main building was built four years ago, and is in perfect condition. The other half is older, but is in fairly good condition. The institution was started about three years ago, but the one in charge died within a year, and since then it has been run by those who knew little or nothing of hydrotherapy, and they are anxious to sell the place. With the villa it is able to accommodate from forty to fifty patients. Without the villa they have had as many as thirty-five at one time during the summer. It is within five minutes' walk of the railway station, at the highest part of the town, and over four hundred feet above the level of the sea. The surroundings are beautiful, and all that could be desired, and I need not say anything about the picturesque beauty of the hills of Surrey."

SOUTH AFRICA.

Brother J. V. Willson gives some encouraging items in reference to the work in Kimberley: "Many times the work here has looked as if it would go down on account of financial difficulties, but the prospect now is the best it has ever been since we arrived here three years ago. Our bath and treatment rooms are rebuilt, at a cost of about £2,000. A large share of the expense is paid, and the debt of £1,200 has also been paid. With our new treatment rooms comes an increased

patronage from a better class of people. Our income for the past few months has been about £120 a month.

But what gives us great joy is that the medical side of our work is coming up rapidly. Calls are coming for medical treatment. Seven physicians are sending us patients. The great De Beers Company has voted to authorise its physicians to send its employees here for treatment, at the expense of the company. Openings are being made with the Cape police and the post-office clerks for our treatments at government expense. We have seen many remarkable cures lately. We are called to the homes of some of the best and most influential people, to give treatments; among these are government officials, members of the legislative assembly, merchants, and mine managers.

Our health remains good, although the summer heat is very trying. We are deeply interested in our work, and rejoice to see it extend. There is no other place so attractive to us as our field of labour.

CHURCH FINANCE.

Pastor G. A. Snyder, in an article relating to New South Wales church finances, truly says:

"The earth is the Lord's, and the fulness thereof.' He is the great Landed Proprietor, and we are His tenants. He owns all the land and everything else, and allows us to occupy His land, and use all His blessings for only one-tenth of the proceeds. The Egyptians after a seven years' famine, during which they had mortgaged their lands and themselves to the crown, were only too glad to give Pharaoh a double tithe of their entire income in recognition of his ownership. The Lord has a far better claim on us than Pharaoh had on the Egyptians. We have been redeemed by the precious blood of Jesus, and all we have and are is His by right of creation and redemption. How glad we ought to be to return a tenth of all in recognition of His ownership.

"We would hardly expect to live year after year on another

man's property, and give him only a tenth of what we had left above all expenses. We would not think it too bad to give him a fifth of the entire crop, and pay all expenses besides. The Israelites used to round up their sheep after they had been to the expense of raising them, and drive them along a narrow passage, marking every tenth sheep for the Lord. This is the true principle of an honest tithe, and if we are solid on the principle, the Lord will help us to adjust all minor details with a clear conscience."

... Notes ...

There has been an encouraging increase in our church membership in France the past year, about one hundred and twenty having accepted the truth.

In Glasgow, Scotland, a commodious hall has been secured for public meetings, and a number of cottage meetings are held each week in the city and surrounding districts. Over 3,000 copies of "Present Truth" are circulated by the workers every week.

Brother Joseph Brandt of England, writing of the religious situation there, says:—"We observe that this nation is fast following in the paths of Romanism. The Church of England has about as many members as all other churches combined. Some belong to the ritualistic or high church, and others to the low church. In the high church they have their time for confessions, mass, candle burning, the crucifix, to which they bow, prayers for the dead, and many other Catholic traditions."

Brother Sweaney, who is labouring in Barbadoes, West Indies, writes that there have been 1,400 cases of small-pox in the island, and over one hundred deaths. While the workers have met difficulties on account of this epidemic, yet quite a number have begun to obey the truth. The church where services are held is not only filled, but many surround the building Sunday evening who are unable to gain admittance. Twelve have been baptised.



E. W. FARNSWORTH - - EDITOR.

A QUERY ANSWERED.

An inquirer asks what application we make of 1 Tim. 4 : 1-4.

We may not be able to make the text as clear as the friend would desire, but we would suggest the following :—

1. This Scripture has its application in "latter times." Verse 1. During these latter times "some shall depart from the faith," and, as a consequence, they will give heed "to seducing spirits and doctrines of devils." Among other things, they "will forbid to marry." We think this has its fulfilment in the celibacy of the Roman priesthood, and the perpetual virginity of the sisters and nuns.

2. They command "to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth." Verse 4. The word "meats" in the text does not refer to flesh meats, but it is a generic word signifying foods. The "Twentieth Century New Testament" renders the whole text as follows :—

But the Spirit distinctly says that in later times there will be some who will fall away from the faith. They will give their attention to misleading spirits, and to the teaching of evil beings who will make use of hypocrisy of lying teachers. These men's consciences are seared, and they discourage marriage, and enjoin abstinence from certain kinds of food. Yet God created these foods to be enjoyed thankfully by those who have accepted the faith and are fully acquainted with the truth. Everything God created is good, and there is nothing that need be rejected—provided only that it is received thankfully ; for it is consecrated by God's blessing and by prayer.

These men with hard hearts and seared consciences, not only discourage marriage, but enjoin abstinence from certain kinds of foods "which God hath created to be received with thankfulness." And these foods God has set apart for this purpose.

Now what foods has God consecrated for man ? "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and

every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat," or food. Gen. 1 : 29. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Gen. 2 : 9. "And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat." Verse 16. Here are the foods that God consecrated in the beginning, and gave permission to the man that he might eat freely of them. It will be noticed that they are the fruits and grains of the earth. These are the foods that have been "sanctified by the word of God and prayer." Verse 5. These are the things that God designed man should live upon, and none question but that he would have lived upon them had sin not existed ; but sin having entered, and also because of the hardness of men's hearts, He suffered them to do many things which He did not intend they should do in the beginning.

Now, as this text shows that in the latter times there would be gross, sensual men, who would teach that the good foods which God consecrated in the beginning were not good, and that other foods not so consecrated are better, it shows that there would be those on the other hand who would call attention to the fact that the foods that God ordained in the beginning are the best for man now, and always ; and, as a result of this agitation on the food question, these "lying hypocrites," with "seared consciences," would maintain that flesh foods, alcoholic drinks, tobacco, tea and coffee, and other hurtful things, are better than the things that God created to be received with thanksgiving.

"For every creature of God is good" (verse 4); or, as another translation renders it, "Everything created by God is good, and nothing to be refused." It does not say that everything that God created is good for food. The thought evidently is that everything that God created for food is good used in that way ; or everything that God created is good for the purpose for which it was created. Surely God did not design that man should eat everything that He created, but all the

things that He created to be used as food are good for food. Of them we may freely eat, and they will be best for us physically, mentally, and spiritually.

THE BIBLE IN CHINA.

When Dr. Moseley, on March 7, 1798, issued his Circular, which originated the first efforts in favour of the translation of the Holy Scriptures into Chinese, he was assured by one of the Directors of the East India Company, a learned and good man, that "The undertaking was a practical impossibility." Others were of the same opinion, but Dr. Moseley having "from his youth been naturally inclined to devote his attention to the accomplishment of supposed impossibilities," devoted himself the more to this undertaking, because as he himself says : "This translation presented greater difficulties than any other." Six years later to the very day, the British and Foreign Bible Society was formed, and copies of Dr. Moseley's Circular having been previously placed in the hands of the gentlemen with whom the Society originated, it is interesting to note "that the first translation of the Holy Scriptures, to which the British and Foreign Bible Society directed its attention, was a translation of the New Testament into the Chinese language."—*China's Millions.*

FAITH AND WORKS.

BY W. A. SPICER.

We do not live in a heroic age. Somehow the world expects to hear the church talk about the coming of the Lord, and about going to heaven, and then to see it planning as though to live indefinitely in the world. But nothing so arrests the attention of practical men as the spectacle of believers actually investing life and family and all in the promise of the Lord's second advent in our time, just as the man of the world invests his surplus in securities to make provision for the future.

CHILDREN'S ...CORNER...

LITTLE ONES IN THE CHILDREN'S HOME.

The very little ones in the children's home were going to bed. When all were robed in their little white gowns, Elsie said, "Come, children, and say your prayers."

At once ten little boys knelt side by side, around one little bed,



their hands folded to begin the prayer, when the baby in his crib reached up his arms, and said, "I say prayer; I, too, say prayer." So Elsie lifted him from the crib, and he knelt with the others.

Then eleven pairs of hands were folded, and all eyes were closed, and every little voice joined in repeating the nursery prayer, "Now I lay me down to sleep." To see the little bowed heads was a touching sight. It was beautiful to see them all so trustingly lisping their prayer, as Elsie led them.

These little ones attend, also, the morning worship, where they

sit listening quietly to the reading of the Bible story, the songs, and the prayers, till at its close they all join in repeating the Lord's Prayer. The little ones follow in this, joining their voices in broken sentences.

The prayer ended, every child stands in its place around the table. Again the little heads are bowed, the eyes are closed, and the little voices join sweetly in singing, "Praise God from whom all blessings flow."

There is a simple, trusting, reverent attitude in these little children that is wanting in the prayers and songs of many that are older than they, and they re-

mind us that we can yet learn lessons from the little ones.—
Union Signal.

COLTS AND BOYS.

I overheard a conversation between Karl and his mother. She had work for him to do, which interfered with some of his plans for enjoyment; and, though Karl obeyed her, it was not without a great deal of grumbling. He had much to say about never being allowed to do as he pleased, and that it would be time enough for him to settle down to

work when he was older. While the sense of injury was strong upon him, I came out on the piazza beside him, and said, "Karl, why do you try to break that colt of yours?"

The boy looked up in surprise. "Why, I want him to be good for something."

"But he likes his own way," I objected. "Why shouldn't he have it?"

By this time Karl was staring at me in perplexity. "I'd like to know the good of a horse that always has his own way?" he said, as if rather indignant at my lack of common sense.

"And as for working," I went on, "I should think there was time enough for that when he gets to be an old horse."

"Why don't you see, if he doesn't learn when he's a colt," Karl began; then he stopped, blushed, and looked at me rather appealingly. I heard no more complaints from him that day.—
Church Record.

THE BOY AND THE SPARROW.

Once a sweet boy sat and swung on a limb;
On the ground stood a sparrow-bird looking at him.
Now the boy he was good, but the sparrow was bad;
So it shied a big stone at the head of the lad,
And it killed the poor boy, and the sparrow was glad.

Then the little boy's mother flew over the trees;
"Tell me, where is my little boy, sparrow-bird, please?"
"He is safe in my pocket," the sparrow-bird said,
And another stone shied at the fond mother's head,
And she fell at the feet of the wicked bird, dead.

You imagine, no doubt, that the tale I have mixed,
But it wasn't by me that the story was fixed.
'Twas a dream a boy had after killing a bird,
And he dreamed it so loud that I heard every word,
And then jotted down just what I had heard.

—Selected.

"Mother," said a little boy, "I waked up thanking God." That is waking up beautifully. A child waking up so will never come down stairs cross or find fault with his breakfast.

HOME AND HEALTH

LOWLINESS.

The desert rose, though never seen by men,

Is nurtured with a care divinely good;
The ocean gem, though 'neath the rolling main,
Is ever brilliant in the sight of God.

Think not thy work and worth are all unknown,

Because no partial pensman paints thy praise;

Man may not see nor mind, but God will own

Thy worth and work, thy thoughts and words and ways.

—Selected.

SELF-DENIAL IN THE HOME.

BY MRS. E. G. WHITE.

Mothers, you have made a covenant with Jesus, and claim to be His children. Have you lived the Christ-life? Have you been seeking those things which are above? When you took your baptismal vows, were you dead to sin and to the world, or were you buried in baptism while you were still alive? It is an awful thing to be buried alive.

Those who are dead to sin and to the world are dead to fashion and pride. They are careful in the expenditure of means. When the gospel messengers enter new fields to carry the truth to those who have never heard it before, those who have died to the world contribute liberally for the support of these messengers. They give to this work every shilling that they can save. They spend nothing for selfish gratification or for the adornment of their children.

Christian parents, never allow your children to dress as worldlings dress. You may say, "My children do not profess to be converted, and therefore I can not refuse them;" but this reason does not excuse you. Let them understand that your money is the Lord's money, and must not be used in indulging them in the fashions and pleasures of the

world. Dress them neatly and tastefully, but refuse to sustain them in any effort to follow the fashions. Do not allow their minds to control yours.

As God-fearing parents, you should lead your children to give their hearts to God when very young. Tell them your desire to see them converted and baptised, and then work to this end.

Those in whom Christ is abiding will never neglect the duties that they owe to their children. Fathers, mothers, come to the foot of the cross, saying, "Lord, forgive me for failing to serve Thee and to render grateful praise to Thee for Thy loving-kindness to me. O Jesus, pardon me, and I will begin to live a new life, henceforth serving Thee alone."

Remember that your children are not your own, but that they, too, have been "bought with a price," and that they are to be prepared for a home in heaven. A crown of glory will be placed upon the head of every victorious parent and every victorious child. The gates of the beautiful city will be opened for the entrance of both faithful parents and obedient children. In that day it will be the privilege of faithful parents to say, "Behold I and the children which God hath given me."

PEACE WHEN THERE IS NO PEACE.

BY D. H. KRESS, M.D.

In the treatment of chronic diseases, when attention has been given to the removal of the causes, it frequently happens that at the very time when physician and friends look for improvement, and a removal of the disagreeable symptoms, they find the symptoms greatly aggravated, or much worse.

For instance, tea drinking is the cause of chronic nervousness and sick headaches. Remove the tea, and naturally we would expect a removal of the nervousness and headache; but instead of this the patient, for a time, becomes more nervous, and the headaches are intensified.

The use of morphine, cocaine, whisky, etc., create nervousness and other very disagreeable symp-

toms. All these are at first aggravated instead of removed by a withdrawal of the drugs which are responsible for them. For every chronic disease, for every disagreeable feeling there is a cause. The cause may be errors in eating, instead of drinking, or something else; but the removal of the cause, correcting the diet, etc., which is always indicated and necessary, may result in the patient having a more severe attack of his customary illness, and feeling much worse instead of better for some time. This frequently leads the patient to become discouraged, and lose the faith he should have in order to receive the greatest good from the methods employed in the restoration, the only methods that can heal and restore.

We have an illustration in the healing of the epileptic by Christ. He said, "Deaf and dumb spirit, it is I who command you, Come out from him, and never enter him again." But something unexpected took place, and no doubt it was, at the time, a source of disappointment to the friends and the anxious father; for, "With a loud cry, the spirit threw the boy into fit after fit," "and then came out of him." — *Twentieth Century New Testament.*

The removal of the drugs that are usually given in disease, act in the same way that the removal of tea does. Shall we conclude from this that we are employing the wrong methods?—By no means. "Shall we become weary in well doing?"—No, "for in due season we shall reap if we faint not."

It would be an easy matter (and it does not require much science or skill either) to give a cup of tea to the sufferer from headache, brought on by tea-drinking, and thus get rid of the headache for the time being, or to build up a reputation as a wonderful physician by administering a little caffeine (which is almost identical with the poison theine found in tea), with similar results, and thus quiet the patient and friends by saying, "Peace, when there is no peace;" while at the same time sudden destruction hangs over the head of the sick one.

The same principle applies to other diseases. Epileptic fits may

be checked by the use of the bromides, but bromides never cure. The patient always remains an epileptic. There are many who are chronic invalids. They are constantly lauding some new patent medicine or drug to the sky, and recommending them to their friends. They are constantly being cured, but are never well. They are ill, ever learning, but never coming to a knowledge of the truth. "Wine is a mocker." Not because it is wine, but because it contains the poison, alcohol. What is true of wine is true of all drink or food that contains poison. It is true of all poisons. Whether it be strychnine, nuxvomica, caffeine, theine, theobromine, whatever their name may be. The wise man adds, "He that is deceived thereby is not wise." They are deceptions at best. They make those under the influence of these poisons feel rich when they are poor, wise when they are ignorant, strong when they are actually weak, warm when they are cold, well when they are ill and on the point of death.

When Christ entered the temple at Jerusalem, things were turned upside down. Peace could not be spoken until after the temple was cleansed.

But so many do not want to be disturbed. They want Him to enter their temples, but are disappointed, because they are called upon to cleanse themselves from all filthiness of the flesh and spirit, or correct their habits of living. They would rather have Him enter and say, Peace. But He will never say peace when there is no peace.

WHAT A LADY DOES NOT DO.

There are several things always absent in a true lady which girls will do well to notice and remember. A lady, for example, will never ignore little kindnesses. Conclude in a crowd that she has a right to push her way through. Consume the time of people who can ill spare it. Talk loudly in public places. Wear a torn glove when a needle and a few stitches would make it all right. Fail in answering letters or returning

visits, unless she is ill, or in trouble. Fret about the heat or the cold, the sun or the rain, the air, or the lack of it. Make an engagement, and then not be on time. Complain of her family, or discuss personal affairs with strangers. Always believe the worst rather than the best side of a story. A lady does not do any other than make the best of everything—the world, the weather, and herself. She believes in the golden rule, and endeavours, as far as possible, to live up to it; and that's what you and I ought to promise every morning, that we will try to do during the day.—*Ladies Home Journal.*

TRUSTING.

Be like the bird, that, halting in her flight
Awhile on boughs to light,
Feels them giving away beneath her and
yet sings,
Knowing that she hath wings.
—Victor Hugo.

SAVE YOURSELF.

Every step saved the busy house-wife is so much force saved for future necessity. The innumerable trips upstairs and down, to the wood-shed, tank, and well, exhaust the physical strength as much as anything she has to do, and very many of these could be taken by the children as well as herself. Little girls can fill the tea kettle, polish the silverware, sweep the rooms, dust the furniture and care for the baby. The boys can keep the wood box filled, carry the water, feed the chickens, and do many other things to save steps and strength. Let each one have something to do, and hold him responsible for the faithful performance of these simple tasks. Teach them to be neat, by insisting that every article of clothing shall be put in its proper place when it is taken off, instead of being thrown in a heap for mother to care for. They will soon learn to avoid unnecessary dirt and disorder, a lesson which will be valuable to them in after life.—*Selected.*

"Happiness is not the end of life: character is."

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We have received a series of four articles from Mrs. Georgia Burgess, a missionary in Calcutta, India, giving very valuable and interesting information in reference to the customs and needs of that country. These will be published shortly, and will be of special interest to our readers.

The "Sentinel of Christian Liberty" is a weekly magazine of neat, attractive appearance, containing short, stirring articles in reference to the relation of religion and the state. The publishers, the Pacific Press Publishing Company, 11 W. 20th Street, New York City, will gladly send sample copies free to anyone for examination.

The up-to-date little Japs have ordered some X-ray machines for a very novel use. They are to be placed in the Tokyo mint, and used on employees who are suspected of "swallowing newly-minted coins and carrying them away in their stomachs. The X-ray will reveal the coins, even though it may not disclose the spots of guilt on the conscience."

It is stated that in view of the desperate condition of the unemployed in London, Mr. Robert Wilson recently brought a resolution before the London County Council seeking statutory powers to purchase land, derelict farms, etc., so as to find employment for the "out-of-works," which shall prove remunerative alike to the council and to those employed. It appears from Mr. Rider Haggard's new book on "Rural England" that the depletion of the provincial districts in favour of the towns is something startling.

More than three-fourths of the population of England now live in towns.

IS IT PHILANTHROPY?

The gifts of rich men to educational and benevolent enterprises are heralded to the world through the press, and they are lauded and praised for their beneficence. But how is the money obtained which enables the donors to give so lavishly? A short time ago Mr. Rockefeller gave the Chicago University over £200,000. It is pointed out that his dividends in Standard Oil amounted to 45 per cent. for the year. But this gain did not satisfy the appetite for money; for, since September, kerosene oil has advanced a penny a gallon. At the very time when poverty abounded in different parts of the country, and many were obliged to use oil for fuel on account of the coal famine, the price was increased that Mr. Rockefeller might have money to give. Who gave the £200,000 to the Chicago University?

A LIVE QUESTION.

The race question is a very live one in America, and the strong feeling that exists really seems to need but little excitement to result in a civil war. A negro postmistress whom the President had appointed at a village in Mississippi was compelled to resign the position, on account of the bitter persecution to which she was subjected. The Cabinet, after a consultation, closed the post office. There is also strong opposition to the proposed appointment of a coloured man as collector of customs at Norfolk, Virginia. A leading paper in the South has stated that if the President persisted in appointing negroes to office they would be killed, and a general uprising against negro office-holders is threatened. When ministers of the gospel publicly defend the lynching of negroes, and the burning of them at the stake, it cannot be expected that the people of the South will acquiesce in negro appointments to office. It remains to be seen whether Mr. Roosevelt's well-known firmness will prevail in this matter, or whether, if he persists in maintaining the equality of all citizens before the law, the matter will be carried to the point of an uprising. Europe is not the only place where only a spark is needed to cause an explosion. — *Present Truth.*

A CHOSEN GENERATION.

BY D. H. KRESS, M.D.

The majority of mankind have no relish for truth, they love darkness rather than light because their deeds are evil. They will not come to the light lest their evils should be revealed. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God. He is desirous of seeing and correcting the habits which are wrong, therefore, welcomes light. But this class has always been, and still is in the minority. These are the chosen ones.

To reach the few the truth must be given to the many. Many are called, but few are chosen. The Saviour healed ten lepers at one time. Only one out of the number returned to give Him thanks, and he was a Samaritan. In order to reach the one that will appreciate light, it is necessary to work just as faithfully for the other nine. For we know not what shall prosper, this or that. It is enough for the worker to know that the Lord has His jewels buried amid the rubbish, and by faithful labour these will come to the surface.

Speaking of the new Drink Act, one of the leading London magistrates recently said: "If the effect of the Act is to diminish drunkenness as much as is hoped, the Act will be abundantly justified—because once you get rid of drunkenness you might almost close the police courts. It is surprising how, on analysis, drink is found at the bottom of most of the offences which come before a metropolitan magistrate."

BUSINESS NOTICES.

Short Business Notices will be published in this column at a minimum of 2/6 per inch per issue, payable in advance.

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