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ONE
PENNY

The Outlook

AUSTRALIAN INHUMANITY.

A vessel laden with oil, hailing from Singapore, when almost within our harbour entrance, struck upon a treacherous reef, and be-

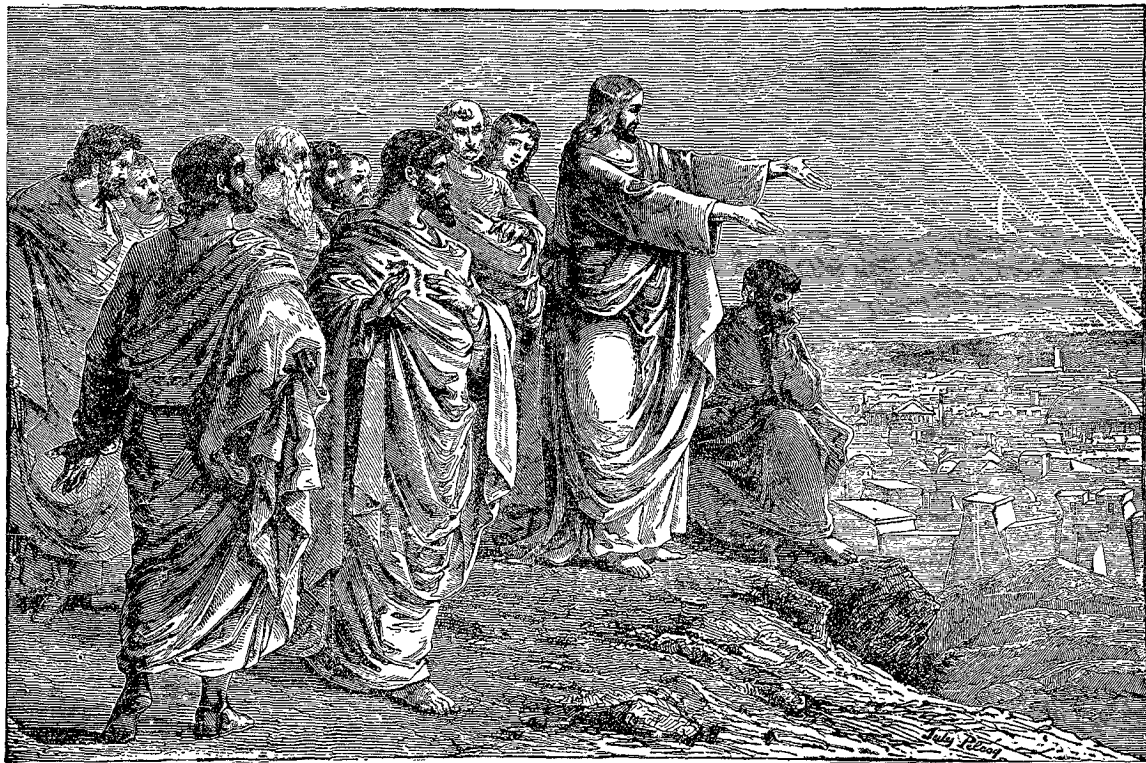
this manifestation of inhumanity, have commented as follows:—

"I feel utterly ashamed to think that we, as a British community, are content to allow so gross and inhuman a procedure to obtain as that which prohibits the landing upon our shores of a number of men, who, through no fault of their own, were obliged to seek shelter amongst us. Had a British crew been similarly cast away in any part of the world, they would have been taken care of and comfortably housed, and even

ently we treat poor storm-flung seamen because they happen to be coloured men."

"The announcement that shipwrecked sailors, sailing under the British flag, have been refused a landing in a British community must come as a shock to all. The Australian Commonwealth is in that respect in a greater state of barbarity than the wild Arabs in the Red Sea, who recently showed hospitality to shipwrecked Frenchmen."

This barbarous and inhuman



"O Jerusalem, Jerusalem. . . . How often would I have gathered thy children together, . . . and ye would not."

came a total wreck. Her crew, consisting largely of coolies and Malays, could not be landed on our shores owing to the operation of the Immigrants Restriction Act. Various persons, writing on

semi-civilised tribes would have treated them hospitably. Here in white Australia we treat men rescued from a wrecked vessel shamefully."

"Many Australians were captured by the Boers during the fighting, and every one spoke of the kindness of the enemy while they were in captivity. How differ-

treatment of fellow beings, who happened to have been born in Asia, is a significant testimony to the selfishness and exclusiveness which is manifesting itself in our young community.

The Immigration Restriction Act would bar out Jesus Christ and His apostles because they were Asiatics. What a blessed thing it is that Jesus Christ will not close the gates of His everlasting kingdom against Australians because they were not born in Asia. In His kingdom race counts for nothing. He reckons all men to be of "one blood." Race or pedigree or earthly position will neither secure special privileges nor deny them to any man be he white, black, brown, yellow, or red. Faith in the atoning work of Jesus Christ alone will determine his fitness for an entrance into that eternal kingdom; and the invitation is offered, "WHO SOEVER WILL, MAY COME."

WITHOUT NATURAL AFFECTION.

The grave lack of natural affection is startling. Day after day the press records some unnatural act of one person towards another whose blood relationship ought to make such things impossible. Not only are the actions of people an indication of this growing evil, but there seems to be a frequent exhibition of callousness altogether beyond comprehension.

An instance of this just occurred in a northern suburb of Melbourne. A little girl, ten years of age, had fallen into a flooded stream, and, owing to the force of the torrent, was not rescued, notwithstanding heroic efforts that were made to do so. A brother, aged twelve, who witnessed the disaster, returned home, and said nothing whatever about his sister's tragic end. When questioned about her, he is reported to have said that she was "playing outside somewhere." It was not until a constable called at the house to report the death of the child to the mother that she learned the awful truth. Nature emotions, one would think, should have sent that boy home broken-hearted over the bereavement which had so suddenly and tragically befallen his family; but an unnatural silence takes the place of the natural emotions, and even when questioned upon the matter he failed to exhibit those outward manifestations of grief which the loss of his sister would naturally call forth.

A few months ago it will be remembered a young girl allowed two youths to take a little child which was her own offspring, to the same creek, where they left it to perish like a kitten, without apparently any active remonstrance on her part.

This lack of natural affection is manifested in all parts of the world, and is becoming a marked characteristic of our day and generation. From Hungary there comes the cabled report that an extraordinary epidemic of husband poisoning has broken out. Five widows are reported to have confessed to this fearful crime, while in another district no less than one hundred cases of husband murder have been reported.

What is the world coming to, that woman, made to be a help-meet for man, is developing in so many cases to be his murderer? If these things bring a shock to us who live in a world of sin, how must the heavenly intelligences veil their faces when such dreadful deeds are perpetrated. Verily the earth is rapidly filling up its cup of iniquity, and soon will be fully ripe for the destruction which will burst upon it when the angel of mercy leaves it never to return.

THE GATHERING FOR ARMAGEDDON.

BY W. A. SPICER.

All the world is watching the unfolding of events in the East. Yet few see in the daily record a fulfilment of prophecy. So it has ever been. Blind to the true significance of events, deaf to the solemn warnings of the prophets, the great mass have never known the time of their visitation in any crisis that has come upon the world.

Statesmen and men of affairs are to-day unconsciously bearing witness to the fulfilment of the words of the prophets. Let us place side by side some of the utterances of the prophets of old and the writings of public men to-day concerning this Eastern question that marks the final crisis of history.

One of the leading journals of the world, one that speaks more authoritatively on the political

situation than any other, perhaps, the London "Contemporary Review," says:—

"Odd things are happening everywhere. . . . Russia, Germany, England—these are great names; they palpitate with great ideas; they have vast destinies before them, and millions of armed men in their pay, ALL AWAITING ARMAGEDDON.

Mr. Arnold White, one of the leading political journalists of the day, the London correspondent of "Harper's Weekly," says:—

"The preparations of the universal world for a great killing were never more complete. Amity or Armageddon—which is the end?—Armageddon, notwithstanding the open door in China is a necessity of existence. Millions of unborn English children will either live comfortably on the product of trade with the future inhabitants of the teeming Yangtse Valley, or they will be compelled to draw on a joyless, hungry existence.

MEN WILL FIGHT BEFORE THEY WILL FAMISH.

If Britain were ousted from Persia and China, the present generation would immediately feel the blow. But since men will fight rather than famish, the certainty of a collision between Russia and England for the mastery of Asia does not hang on the opinions of ministers, or the decisions of the monarch, but on the bread and butter question, which is the dominant factor, in social problems."

Thus men who know the pulse of international affairs see just before us a world-conflict, which they describe as the Armageddon of the nations. Whence do they get this phrase?—From the prophets of old, as we shall see, who wrote concerning these very issues.

A few weeks ago there died an aged statesman who has had more to do with the affairs of Europe than any other man in our day. In one of his last Mansion House speeches—an occasion when the heads of cabinets are wont to declare their most serious convictions as to the national and international outlook—the late Lord Salisbury called the attention of the older men in the audience to the fact that the chief characteristic of this time, the great change that had come over the affairs of nations since the older of them were young men, was the great growth of armaments, the preparations for war. Men may cry, Peace, peace, but the world knows that the forces are all the time gathering for a mighty struggle. In one of his last speeches in the British House of Lords, speaking in de-

fense of the financial budget providing extra millions for naval and military increase, Lord Salisbury said:—

"The tendency to extravagance is increasing. We have had no choice. We have had to protect ourselves, and must pay the cost. For years public opinion was in favour of a pacific policy, but now that state of opinion has passed away. The tide has turned, and who am I, and who are we, that we should attempt to stem the tide? If the tide has turned, we shall have to go with it. We are in the presence of forces far larger than we can wield."

What are these forces against which the best intentioned statesmen struggle in vain, this flowing tide of strife which sweeps all before it? God's word answers. In vision of the last days the prophet John saw the working of the very forces that the statesman describes:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16 : 13, 14.

A WORLD CONFLICT.

Statesmen find themselves in the presence of a force which they cannot control. Two thousand years ago God's prophet described this power coming up from beneath, in this last generation. Men of affairs see the gathering of the nations to mighty conflict. The sure word of prophecy says that it is the gathering to the battle of the last great day.

The prophet further describes the gathering—and here is where writers and speakers get the word that sums up the final conflict of the nations:—

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Verses 15, 16.

This is the issue which faces us. That which the prophet of God long centuries ago described, the modern journalist and statesmen bear witness to. With express speed the world is rushing on to the great Armageddon. This place, Armageddon, is in Syria, the great battle plain of nations. Two thousand years ago God's prophet declared that this would be the storm-centre in the last days. And so it is to-day.

Whatever the situation in the far East, all the world recognises the near East as the pivotal point.

Not long ago the "Fortnightly Review," of London, discussed the political significance of Palestine and its relation to the three great railway projects, that from the Cape to Cairo, through Africa, that from Constantinople down the Euphrates Valley to India, and the great Siberian system. The "Fortnightly" said:—

"With the Siberian railway we have nothing to do now; with regard to the other two this is to be noted; they both of them meet in Palestine. Palestine is the great centre, the meeting of the roads. whoever holds Palestine commands the great lines of communication, not only by land, but also by sea; not only would the power in Syria control the railways, but would be master of the Suez Canal, and, in addition, would dominate Egypt; with a modern power like France or Germany firmly established in Syria, the British could only remain in Egypt on tolerance. Syria, with its mountain ranges, is easy to defend, and hard to conquer; in the case of Egypt, the reverse is true.

Thus does the modern writer point out the pivotal centre in the very region named by the voice of prophecy. Shall not the certainty of the complete fulfilment of the prophecy stir every believing soul into instant and tireless activity? For what follows?—The voice from the Throne cries, "It is done!" It is the end of the world. The cities of the nations fall; and great Babylon comes into remembrance before God.

Before our very eyes the prophecy is fulfilling. Men of the world bear witness to it. The rest will surely come, and the time is near at hand.

THE CRISIS IN TURKEY.

Again in the Turkish crisis, men are daily witnessing the fulfilment of prophecy uttered twenty-five hundred years ago through Daniel the prophet. Then it was declared of the "time of the end" that the "king of the north"—Turkey, as every specification in the eleventh chapter of Daniel plainly shows—would come to his end, none helping him. Again and again Turkey has reached a point in this generation when only the helping hand of other powers has held off the expulsion from Europe. At the last, none will help him. Day by day the public press of the world is crying out against this policy of helping Turkey, and sentiment has largely changed within the

past few years. The change indicated by the prophecy is now taking place before our eyes.

Now let us place side by side the utterance of the modern statesman and the ancient prophet concerning the consequences to the world involved in the destiny of the Turkish power. In a Mansion House speech, when the press of Britain was crying out for a change of policy, and a crusade against Turkey, Lord Salisbury said:—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman empire should stand. . . . The danger, if the Ottoman empire fall, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should involve all that is most powerful and civilised in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman empire a matter of European treaty, AND THAT IS A DANGER WHICH HAS NOT PASSED AWAY."

It is Armageddon that the statesman sees must follow the fall of Turkey—world-wide conflagration such as never has been before. And this is exactly what the angel told Daniel, twenty-five centuries ago:—

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

Here, too, the great conflict of the nations, the Armageddon of the great day of God, is shown to mark the very end. Truly God has not left this generation without witness, and the end is at hand.

"Among the many public evils of modern life demanding the attention of physicians and legislators alike, few are of such far-reaching importance to the welfare of the race as the growing habit of indulgence in alcoholic liquors by young married women."

... OUR ...
CORRESPONDENTS

MY LEADER.

Sing we with morning's opening ray—
The Lord will lead me forth to-day;
His presence mark the path I go
And shield my soul from every foe.
Whether I walk o'er arid sand,
Or through a fat and fertile land,
My joy, my boasts, my songs shall be
Of God who bears me company.

—Rev. H. Reid.

THE SERMON ON THE MOUNT.

BY MRS. E. G. WHITE.

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul to keep him from sinning.

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God.

The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life. Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man; yet He was the blameless Son of God. He was God in the flesh. His character is to be ours. The Lord says of those who believe in Him, "I will dwell in them, and walk in them; and I

will be their God, and they shall be My people."

Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made "in the likeness of sinful flesh," He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our "Father which is in heaven is perfect."

Jesus had shown in what righteousness consists, and had pointed to God as its source. Now He turned to practical duties. In almsgiving, in prayer, in fasting, He said, let nothing be done to attract attention or win praise to self. Give in sincerity, for the benefit of the suffering poor. In prayer, let the soul commune with God. In fasting, go not with the head bowed down, and heart filled with thoughts of self. The heart of the Pharisee is a barren and profitless soil, in which no seeds of divine life can flourish. It is he who yields himself most unreservedly to God that will render Him the most acceptable service. For through fellowship with God men become workers together with Him in presenting His character in humanity.

The service rendered in sincerity of heart has great recompense. "Thy Father which seeth in secret, Himself shall reward thee openly." By the life we live through the grace of Christ, the character is formed. The original loveliness begins to be restored to the soul. The attributes of the character of Christ are imparted, and the image of the Divine begins to shine forth. The faces of men and women who walk and work with God, express the peace of heaven. They are surrounded with the atmosphere of heaven. For these souls the kingdom of God has begun. They have Christ's joy, the joy of being a blessing to humanity. They have the honour of being accepted for the Master's

use; they are trusted to do His work in His name.

"No man can serve two masters." We cannot serve God with a divided heart. Bible religion is not one influence among many others; its influence is to be supreme, pervading and controlling every other. It is not to be like a dash of colour brushed here and there upon the canvas, but it is to pervade the whole life, as if the canvas were dipped into the colour, until every thread of the fabric were dyed a deep, unfading hue.

"If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." Purity and steadfastness of purpose are the conditions of receiving light from God. He who desires to know the truth, must be willing to accept all that it reveals. He can make no compromise with error. To be wavering and half-hearted in allegiance to truth, is to choose the darkness of error and Satanic delusion.

Worldly policy and the undeviating principles of righteousness, do not blend into each other imperceptibly, like the colours of the rainbow. Between the two a broad, clear line is drawn by the eternal God. The likeness of Christ stands out as distinct from that of Satan as midday in contrast with midnight. And only those who live the life of Christ are His co-workers. If one sin is cherished in the soul, or one wrong practice retained in the life, the whole being is contaminated. The man becomes an instrument of unrighteousness.

(Concluded next week).

IT CAN NOT BE DONE.

BY M. C. WILCOX.

One of the greatest griefs to the true Christian is that he cannot make the one who does not know Christ understand the sweetness, the satisfaction, the rest of soul there is in His companionship and service. He can describe to that one a landscape, a person, a picture, a pudding, and he gets a fairly good idea of each, because he knows more or less about all the elements which enter into each.

But not so with Christ. Knowledge of Him is like nothing else. This is well illustrated by the case of the little blind boy who was successfully operated upon by a skilful oculist. When the cure was complete, his mother led him out-of-doors, bandages were removed, and he obtained his first view of God's glorious sunshine and sky and flowers. "O mother," he exclaimed, "why did you never tell me it was so beautiful?" The tears started to her eyes as she replied, "I tried to, my dear, but you could not understand me." Even in this Christ-life on earth is this scripture true: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." "O taste, and see that the Lord is good."

Christian, look up; be of good cheer;
The day of peace and rest is near;
A few more weeks of hope and fears,
Of light and darkness, joy and tears,
And we with all the blest shall come
To our reward, our crown, our home.
— Selected

THE SABBATH A BLESSING.

"The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. The Pharisees had laid down rigid rules as to how the Sabbath should be kept. There was no allowance for difference in circumstances; but these rules were to be carried out by everybody on every occasion. Being only human rules, they could not be adapted to the conditions of men. With them, the Sabbath of their own making, not the Sabbath of the Lord, was everything, and man was nothing. It was far better in their eyes to let a man die than to do anything for his relief on the Sabbath day. Thus they made the Sabbath a burden, whereas God gave it to man for a blessing.

The Saviour's statement that the Sabbath was made for man does not at all convey the idea that it is a plaything for man; that man can do as he pleases with it; but it does show that it is designed for man's welfare. Man's welfare is the great con-

sideration with God. It is man that God cares for. He has not made institutions and arbitrarily commanded man to keep them, so that it makes no difference what the man may suffer, if only the institution be preserved intact. God is not a tyrant. It is true that He has made institutions, the Sabbath among them, and that He designs that they shall be kept; but only because the keeping of them is beneficial for man. God in His wisdom has devised such institutions that the observing of them just as He has commanded, is the only way in which man can attain the highest good, and experience the richest blessings.

"The Sabbath was made for man." Mark well the fact that this statement by the Saviour did not introduce a new order of things. He did not say that the Sabbath which God gave in the beginning had been a hard yoke, and He had come to modify it, so that men might do with it as they chose, keeping it if it were convenient, and dispensing with it if they saw fit. No; "the Sabbath was made for man." When God gave it to man in Eden, as well as when He spoke the fourth commandment upon Mount Sinai, it was designed as a blessing for mankind. God, who made man, knew what he needed, and in the Sabbath He gave him that which would lift him to the highest possible place.

It is true that Christ did tear away from the Sabbath the senseless and burdensome restrictions which the Jews had placed upon it, by which the Sabbath was broken instead of kept; but in so doing He merely let the institution shine forth just as God gave it. He did not in the least remove any of the sanctions which had been thrown around it by the Lord; for Christ "came not to destroy." Man cannot make a rule so broad and comprehensive that it can cover every possible case; in every law of man there must be exceptions or else someone must suffer. But not so with God's law. He knew how to make laws and institutions that would be applicable in every case, and yet work injustice to none. There cannot be any circumstance in which it is not the duty of man to keep the Sabbath day; yet in

no case will the keeping of it work injury to anyone. On the contrary, it is only in the keeping of the Sabbath that the greatest blessings come to man.—*Present Truth.*

PREVAILING PRAYER.

For an illustration of the power of intercessory prayer, read James 5:15-18. When Melancthon was at the point of death, Luther came into his chamber and poured out his soul in an agony of prayer for the life of his friend. "Dear Luther," said Melancthon, "why will you not let me depart in peace?" "No, no," said Luther, "we cannot spare you yet, Philip." He continued to intercede, until he felt assured that Melancthon was given back to him. And when it was seen that Melancthon was indeed recovering, Luther went home and said joyfully to his wife, "God has given me my brother Melancthon in direct answer to my prayers."

A remarkable instance occurred in one of our cities not many years ago. A steamer was wrecked off the coast of Ireland. The telegraphic report stated that all the passengers had been drowned. A clergyman, who saw the report, called on the wife of one of the passengers to break the sad news to her. To his surprise she immediately informed him that he was mistaken, and stated that while engaged in earnest prayer for her husband's safety, some time before, she had received assurance of his preservation in the midst of great danger. A few hours afterward another telegram was received, announcing that the husband of this lady was the only person saved from the wreck.

Abraham's intercession faintly typifies the heavenly intercession of Christ. Abraham ceased at last to plead for Sodom; Christ ever liveth to make intercession for us. In His intercession there is no trace of human weakness or error; holy and merciful, He stands alone as the mediator between God and men. "Let us therefore come boldly unto the throne of grace," imitating Him in pleading for others, and with

full confidence that our prayers for things agreeable to His will will be heard and answered.—S. S. *Times*.

COMMUNION WITH GOD.

If I were asked what is the thing which the devil and the world and the flesh try hardest to prevent Christians from getting, I should reply, "Conversation with Christ." I say this from my own experience, and from observation of all the Christians I have ever known. A quiet, unhurried speaking to Jesus alone, and hearing His replies,—that is what every Christian needs every day, and what many get only once a month, or more seldom still, or never. When did you last so talk with Christ? Do stop and answer this question to yourself before you read on.

It is so easy to go to services, and to listen to prayers, and to join in them. It is easy to sing to Him, or to pray to Him with others, or to think that we are doing so because we "feel refreshed" by it. But what if it should turn out that we were really only talking or singing for other people and ourselves to hear? Communion services are not necessarily conversations with Christ, not is preaching or teaching or working for Him. You may be a most religious person, busy all day long about God's matters; you may give time, money, and thought to Him, and yet be assured of the fact that if you never converse with Him alone for some time, perhaps an hour each day, you will certainly get thoroughly wrong, and that when you and He meet, you will see all your work crumble away, and suddenly wake up to the fact that you and your Saviour are strangers.

It will be a horrible surprise to you that nothing should remain of all the work on which you spent your life; for "without Me ye can do nothing" had been forgotten by you. He meant that you should have talked to Him continually about everything you did, and should have always been conscious of His sympathy and oversight; but instead of that you talk only to men and women, and

make shift with their sympathy, advice, and help. He meant you to have asked His counsel about that money trouble. He would have arranged it all; but you only asked your lawyer, and it turned out badly. He meant you to have told Him your anxieties about your son, and He would have ended them; but you only consulted your friend, and matters got worse. He meant you to have asked Him for light about that doctrine which you could not understand; but you went to a book to get it explained, and you became more uncertain than before. He would have satisfied you. He meant you to have confessed to Him that secret sin, and He would have forgiven and cleansed you; but you confessed it to your clergyman or minister, and it torments you to this hour. He meant you to have asked Him how much money you were to give away; but you settled that yourself, and settled it wrong. He would have been your counsellor about the profession you chose, the situation you accepted, the servant you engaged, the books you read, the friendships you formed; but you chose other counsellors, and all has been a failure. May the Holy Spirit strike the scales from your eyes now, and may you take Christ now as your personal Friend and Counsellor.—*Edward Clifford*.

GET, SAVE, AND GIVE.

A farmer once went to hear John Wesley preach. The preacher said he would take up three topics of thought; he was talking chiefly about money.

His first head was "Get all you can." The farmer nudged his neighbour and said:—"That man has got something in him; it is admirable preaching."

Wesley reached his second division, "Save all you can." The farmer became quite excited. "Was there ever anything like this?" he said.

The preacher denounced thriftlessness and waste, and the farmer rubbed his hands as he thought, "And all this have I been taught from my youth up." What with getting and with hoarding, it

seemed to him that "salvation" had come to his house.

But Wesley advanced to his third head, which was, "Give all you can." "Oh, dear! oh, dear!" said the farmer, "he has gone and spoiled it all."—*Selected*.

PATIENCE.

"In patience and faith let our hearts
be still
'Neath the toils of each passing day;
Let our Father teach us what lessons He
will,
In His loving and merciful way,
Thus sitting in meekness at Jesus' feet,
As slowly we learn each line,
The bitter and dark will be clear and
sweet,
Made plain by a light divine."
—*Selected*.

THEY WILL NOT UNDER- STAND.

BY A. O. TAIT.

In the prophecy of Daniel is the interesting statement that "many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:10.

It is not an arbitrary decree that "none of the wicked shall understand." God supplies both wisdom and understanding. "The fear of the Lord is the beginning of wisdom. A good understanding have all they that do His commandments; His praise endureth forever." Ps. 111:10. Another scripture says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Now if a person will not accept these words of the Lord,—if he will not acknowledge this source of wisdom,—he places himself where the heavenly Father cannot help him. The wisdom and understanding so kindly offered to all must be accepted and acted upon, if we would receive the benefits that He is seeking to bestow upon us.

This verse in Daniel which tells us that "none of the wicked shall understand" is toward the close of a most wonderfully interesting and important book of prophecy. The rise and fall of kingdoms has been most vividly depicted, and the

sublimity of the closing moments of time and of the judgment day has been presented. It is in connection with these topics of absorbing interest that we find this statement of divine truth, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

These words of the Lord do not tell of something that may possibly occur; they utter a truth that is based upon a divine law that is as positive in its action as the law of gravity. If we would be wise enough to forsake wickedness and all its consequences and penalties, there must be a positive laying hold on the word of God. This word reveals sin and all its deceptions; and it not only reveals the sin, but it puts us in contact with the power to overcome it.

THE GRACE OF GIVING.

BY W. N. GLENN.

There is nothing too great or too good for God to give. He "so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." And "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." Rom. 8 : 32. But the most striking feature of God's greatest gift is that it is a gift to His enemies. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Chap. 5 : 8.

The Son of God also has manifested His love in giving. He gave Himself. He says, "I am the good Shepherd; the good shepherd giveth his life for the sheep." "Therefore doth My Father love Me because I lay down My life, that I might take it again." John 10 : 11, 17.

Does Christ then say, "That is all I can do for you?"—No! it is His nature to give, and He loves to have His creatures ask Him to give. "Ask, and ye shall receive." The Father and the Son are glorified when they are asked to give. " whatsoever ye shall ask in My name, that will I do, that the

Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John 14 : 13, 14.

In the spirit of unselfish giving we have the Spirit of Christ. In the spirit of unstinted, unreserved, continual giving we have the Spirit of Christ. And "if any man have not the Spirit of Christ, He is none of His." Rom. 8 : 9. The injunction of the Master is, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6 : 38.

STEPPING ON A SHADOW.

One dark night a man who was about to leave a steamboat, saw what he supposed to be a gang-plank, but it was only a shadow. He stepped out upon it, and of course fell into the water below. He thought he was taking the right way, but his thinking so could not make any difference in the result, so long as he really did not take it. Just so in matters of far greater importance. You must be right, not merely suppose you are right, if you are to avoid the evil consequences of wrong-doing. This man might have put it to the proof whether it was the gang-plank or not, before trusting himself upon it. Do not be like him, but test your beliefs, and see if they are all well grounded. Many a man has followed his own notions of what is right, instead of taking God's word as a guide, and has found, when too late, that he had stepped on a shadow and fallen.—*Exchange.*

NOT WHAT YOU SAY.

Not what you say, or wish, or hope, While through the darkness here you grope,

But what you do, and what you are, In heart and thought and character— This only makes you great, and this, If clothed in Jesus' righteousness, Will open heaven's gate.

—*Selected.*

A great part of the happiness of life consists not in fighting battles, but in avoiding them. A masterly retreat is in itself a victory.

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World-Wide Field

THE COMING OF OUR LORD.

Sermon preached at the Royal Park, Melbourne Camp-Meeting, by Pastor E. W. Farnsworth, and stenographically reported for "Australasian Signs of the Times" by Mr. H. Stockton and Miss E. Jones.

It is my purpose this afternoon to give a few of the Bible reasons why we, as a people, think that the second advent of Christ is near at hand. Of course with such a large subject as this we cannot expect that we can touch more than a few points; but there are a few facts that I think can be made conclusive even in a brief consideration of the subject.

I am glad, dear friends, that we are far enough along in time so that the great fact of the second coming of Christ is not especially the property or the belief of one class or denomination; but there are a great many of God's people throughout all the churches and denominations of the country who believe that Christ's coming is near at hand, and I am glad that the number is increasing more and more, for I believe that it is a great and salutary truth. The fact is, if a man really and sincerely believes that Christ's coming is near at hand, that great truth will colour every plan of his life, and will affect all his actions. The man who thoroughly believes that Christ will come in a little while will be less inclined to build a house costing a million pounds, and greatly enlarging his bank account, than he would if he expected to live here a hundred years.

God has made known through His word some of the signs that would precede His second coming. To prove this I will take as the foundation of what I have to say this afternoon the twenty-fourth chapter of Matthew as the basis of my remarks, as that is the theme of that chapter.

In the last verses of the twenty-third chapter, the Saviour ends His discourse this way:—

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often

would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Verses 37-39.

Those were the last words of the Saviour in the temple as a teacher. He spoke a few words when He was on trial, but as the great Teacher of the people, these were the last words that He uttered, "Your house is left unto you desolate." When He left the temple that day He left it forever, and any temple without the Saviour is a desolate place, is it not? When He departed, the light went out, the glory of God departed, and it was left a desolate and silent place.

HOW COULD IT BE?

Proceeding to the top of the Mount of Olives, east of Jerusalem, and while seated there overlooking the city, the disciples came to the Saviour and asked Him to explain more particularly concerning these things. In the twenty-fourth chapter of Matthew we read:—

"And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Verse 2.

Apparently they thought that what He had said was almost incredible. As they looked at the massive stones which formed the foundation of the temple, it seemed an impossibility for them to be overthrown; so they came to convince Him that He had made a mistake.

"And as He sat upon the Mount of Olives, the disciples came to Him privately, saying: Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Verse 3.

Now do you see, kind friends, that they ask what is really two distinct questions: Tell us when shall the city and the temple be overthrown? When will it come to pass that one stone shall not be left upon another? and, further, Tell us what shall be the sign of Thy coming and of the end of the world. You see one question relates to the destruction of Jerusalem, and the other to the destruction of the world at the end of the Christian age. Thus you see two distinct questions were asked by the disciples, and it

seems reasonable to expect that these two questions will be answered by the Saviour, and I understand that they were. Christ does tell them when the city will be overthrown, and He also tells them when they might expect the return of their Lord.

I will read hastily, and consider very briefly, the following verses. In answer to their inquiries Christ first takes a general survey of the whole Christian dispensation,—what might be expected in a general way. Then, after that, He takes up the destruction of Jerusalem, and then the signs of His second coming:

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in My name, saying, I am Christ, and shall deceive many." Verses 4, 5.

Twenty-four persons professed to be the Messiah within a few years after the crucifixion of Christ. The Saviour saw what would come when He said, "Let no man deceive you." I do not suppose that He confined His prophecy to the years just after His return to heaven. Many have claimed that they were the Messiah, and that the second coming of the Lord was seen in them. I think the enemy designs by this means to throw contempt on the idea that the Lord Himself will ever return. He wishes to deceive the people. That is his business. He would turn their minds from the true coming of the Messiah.

RUMOURS OF WAR.

"And ye shall hear of wars and rumours of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet." Verse 6.

All through the Christian dispensation there would be wars and rumours of war. War, strife, and commotion have abounded. "But the end is not yet." The disciples were not to think that as soon as they heard of a war that it was a sign of the Lord's second coming. "The end is not by and by," according to Luke. All those things would be seen more or less all through the Christian dispensation; but because an earthquake shook the earth, or a plague occurred, Christians were not to think from that alone that Christ's coming was near at hand.

"For nation shall rise against nation, and kingdom against kingdom;

and there shall be famines, and pestilences, and earthquakes in divers places." Verse 7.

"All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." Verses 8-10.

That was to be the lot of His people all through the Christian dispensation. Not a very encouraging picture, for that would be the lot of His people all through the ages.

"And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all the nations, and then shall the end come." Verses 11-14.

Now down to the last verse, the fourteenth, we have a general survey, a panoramic picture, of how things would be all through this age of the world. Having given a general idea of what we might expect, He then takes up the first question concerning the destruction of Jerusalem, and answers that very clearly.

(Continued next week.)

ASTONISHING PROGRESS IN LEARNING TO READ.

Pastor W. S. Hyatt reports a visit to Gwelo, Matabeleland, Africa, where Brother F. Armitage is working with the natives. He has about thirty-five in attendance at his school, and of this number twenty-six stay in his home. Quite a number of the pupils are full-grown young men. They desired to find a school where the teacher taught that it was wrong to drink or smoke. After a long hunt they found this little mission. They then went to get some of their friends, and brought back three with them. In four months these young men have learned to read the bible, and to write a fairly good hand. They are anxious to return as missionaries to their people. No one can doubt, while listening to the words of thankfulness these boys utter, that God has done great things

for them. At the close of one of Pastor Hyatt's meetings one of the larger boys arose, and with tears streaming down his face, thanked the Lord that when they were in darkness and their hearts as hard as stone, that He sent the mission to them.

A GRATEFUL PATIENT.

Dr. D. H. Kress, of the Sydney Sanitarium, sends us a copy of a letter received from a gentleman who had recently left the Sanitarium. He writes as follows:—

"It is with feelings of the deepest gratitude that I enclose a cheque for £5 5s. as a small donation to be used as you think best in the interests of your splendid institution, which, thanks to your careful and constant attention, and the blessing of God, has been the means of my complete restoration to health and strength. I am at the present time more thankful than words can express. Life seems to have opened anew for me, and I thank you from the bottom of my heart. Our lovely home is at present simply perfect; I never saw it looking so well. Needless to say my wife and child were delighted to see me on Saturday last, which I unhesitatingly say was one of the most truly happy meetings in my whole life. It is our intention to pay a visit to your sanitarium, where I derived such great benefit."

Concerning this patient Dr. Kress says:—

"When this gentleman came to us he was apparently in a hopeless condition. He had been travelling for six months trying to shake off his terrible feelings of depression. He was unable to speak for any length of time without weeping, and frequently spoke of committing suicide. It was with difficulty I kept him here during the first week. After being with us two or three weeks he began to improve. At the end of six weeks he went home a new man. He is a wealthy gentleman, and is well known. No doubt this will help to bring into prominence the principles of truth we are advocating."

Since the martyrdom of James Chalmers in New Guinea, reports have been received of unusual progress in the missionary work. Rev. Mr. Abel, of Kwato, reports that ten men and women have been admitted to the church at Logea, and that twenty-five men and women came from another place for the express purpose of seeking admission to the church.—*Review and Herald.*

...Notes...

A sanitarium has been opened by our medical workers in Kobe, Japan. They are meeting with good success, and expect to soon publish a health magazine.

"His Glorious Appearing" has been translated into the Italian language for circulation in Italy. A health tract has also been prepared for the same purpose.

Professor C. B. Hughes, for several years Principal of the Avondale School for Christian Workers, has been chosen as Principal of the Keene Academy, a position he held before coming to Australia.

Brother Alexander Ritchie has been holding meetings in Kirkcaldy, Scotland. As a result twenty-four have decided to keep the Sabbath of the fourth commandment. Brother Ritchie says:—"I never saw a place so stirred by the message as this town is. On the streets, in the workshops, and factories, every body seems to be talking about the Sabbath. The newspapers have given us considerable space, which we have filled. We are all of good courage in the Lord."

An estate of two thousand acres has been secured for the establishment of a Seventh-day Adventist Mission in British East Central Africa. Much of the land is covered with timber, scrub, and grass that grows eight or nine feet high. This forms the hiding place of lions, hyenas, leopards, etc. One day a leopard was seen lying by the spring which supplies the mission workers with water. The only means of travel is to go on foot, or by "machilla." The "machilla" is a hammock suspended from a pole which is carried on the shoulders of two natives. Yet, notwithstanding the numerous difficulties which must be met and conquered, the workers report that they are "of splendid courage, and enjoying their work with the people."



E. W. FARNSWORTH - - EDITOR.

IS INFIDELITY INCREASING IN THE COLLEGES?

Many people are becoming alarmed at the increase of atheism in the popular schools and colleges of to-day. That it is increasing is shown by many statements which appear in the public press. Following the Free Methodist Conference held in Chicago not long ago, this report appeared in the "Inter Ocean":—

"Our Universities Breed Atheism"

"The modern university is poisoning the minds of the young men of the present generation. Skepticism and atheism are being instilled in their minds through the teachings of our professors, and the situation is one that is most alarming to the church people of to-day. . . . It is impossible to expect any young man preparing for the ministry to attend the large universities, and not have his mind filled with poisonous teachings. The influence that the professors possess we cannot deny, and we must act if we hope to eliminate or counteract it. We should counteract it by taking a greater interest in our schools and their teachings."

In reply to the query at the head of this article, President Harper, of the University of Chicago, where thousands of young people are educated, said:—

"What is the situation to-day? Is it true that there has been a remarkable decrease in the actual teaching of Christian truth, while a large and growing emphasis has been placed upon the teaching of branches altogether devoid of religious character?"

"Yes

"Is it true that of the students who enter college, very few indeed look forward to Christian service of any kind, the larger number having, as a matter of fact, only the slightest possible interest in religious matters?"

"Yes.

"Is it also true that many college men who might otherwise enter the ministry, turn aside to teaching, or to business, or perhaps to some other line of work, because of the influence of the purely technical instruction given in the colleges?"

"Yes.

"Is it certainly a fact that many men and women who entered college as Christian workers in their home churches, take little or no active part in church

life after they have completed their college work?"

"Yes.

"If now, all this is true, or even half of it, one need not be surprised to find the feeling frequently expressed throughout the religious world that college education is tending to decrease Christian faith, and that institutions founded and conducted for distinctly Christian ends are, in fact, educating their students away from the church; in a word, that religious infidelity is increasing in our colleges. Is this conclusion to be accepted? I answer: Yes, and No."

The reason assigned by President Harper why college education increases the tendency toward infidelity, is this:—

"The scientific attitude of mind cultivated in most colleges, as well as universities, distinctly opposes the acceptance of truth on the basis of another person's authority. The college student passes through an evolution both intellectual and moral. He is taught to question everything. He is brought into contact with men who are investigating problems in every line of thought supposed by the rank and file of humanity to be settled, or problems of the very existence of which the ordinary man is wholly ignorant.

"This same questioning attitude will inevitably include matters of religion. Difficulties are certain to arise, unless during this period the young man or woman is brought under proper and appreciative influences; and unless the right kind of assistance is given, skepticism is very liable to pass over into infidelity. The question of miracles, which to many minds presents no difficulty, to the young man or woman under the influence of scientific study becomes a matter of very serious importance. Unless such students are helped to see the true relation of the Biblical narratives to Christianity, it is almost an invariable rule that they pass through a period of great religious depression and uncertainty, which in some cases results in either religious indifference or a half-cynical contempt for the teachings of the church."

In a new book entitled "Education," some of the causes of the increase of infidelity are set forth. The author says:—

"What are the works on which, throughout the most susceptible years of life, the minds of the youth are led to dwell? In the study of language and literature, from what fountains are the youth taught to drink?—From the wells of paganism; from springs fed by the corruptions of ancient heathendom. They are bidden to study authors, of whom, without dispute, it is declared that they have no regard for the principles of morality.

"And of how many modern authors also might the same be said! With how many are grace and beauty of language but a disguise for principles that in their real deformity would repel the reader! Beside these there is a multitude of fiction-writers luring to pleasant dreams in palaces of ease. These writers may not be open to the charge of im-

morality, yet their work is no less really fraught with evil. . . .

"In the study of science, as generally pursued, there are dangers equally great. Evolution and its kindred errors are taught in schools of every grade, from the kindergarten to the college. Thus the study of science which should impart a knowledge of God, is so mingled with the speculations and theories of men that it tends to infidelity.

"Even Bible study, as too often conducted in the schools, is robbing the world of the priceless treasure of the word of God. The work of 'higher criticism,' in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation; it is robbing God's word of power to control, uplift, and inspire human lives.

"As the youth go out into the world to encounter its allurements to sin,—the passion for money-getting, for amusement and indulgence, for display, luxury, and extravagance, the overreaching, fraud, robbery, and ruin,—what are the teachings there to be met?"

"Spiritualism asserts that men are unfallen demigods, that 'each mind will judge itself;' that 'true knowledge places men above all law;' that 'all sins committed are innocent;' for 'whatever is, is right,' and 'God doth not condemn.' The basest of human beings it represents as in heaven, and highly exalted there. Thus it declares to all men, 'It matters not what you do; live as you please, heaven is your home.' Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.

"With such teaching given at the very outset of life, when impulse is strongest, and the demand for self-restraint and purity is most urgent, where are the safeguards of virtue? What is to prevent the world from becoming a second Sodom?"

Concerning the influence the Bible should exert in forming character, the author truthfully declares:—

"It is one thing to treat the Bible as a book of good moral instruction, to be heeded so far as is consistent with the spirit of the times and our position in the world; it is another thing to regard it as it really is—the word of the living God,—the word that is our life, the word that is to mould our actions, our words, and our thoughts. To hold God's word as anything less than this is to reject it. And this rejection by those who profess to believe it, is foremost among the causes of skepticism and infidelity in the youth."

While looking down the ages to our own time the Saviour exclaimed, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" His words indicate that prior to His return skepticism and unbelief would be well nigh universal, and truly the time has come when "the world by wisdom knows not God."

SPRINKLING V. BAPTISM.

The following bit of history may be interesting. It is from the "Edinburgh Encyclopedia," edited by Sir David Brewster (Free Churchman), article "Baptism," contributed by a minister of the Church of Scotland, and therefore not from a prejudiced source:—

"The first law for sprinkling was obtained in the following manner: Pope Stephen II., being driven from Rome by Astolphus, king of the Lombards, in 753, fled to Pepin, who a short time before had usurped the crown of France. While he remained there, the monks of Cressy, in Brittany, consulted him whether, in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact should be allowed, which, however, some Catholics deny, yet pouring or sprinkling was admitted only in cases of necessity. It was not till the year 1311 that the Legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country [Scotland], however, sprinkling was never practised in ordinary cases till after the Reformation; and in England, even in the reign of Edward VI., immersion was commonly observed. But during the persecution of Mary, many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556 a book was published at that place, approved by the famous and godly learned man, John Calvin, in which the administrator is enjoined to take water in his hand and lay it on the child's forehead. These Scottish exiles who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin; and, returning to their own country with John Knox at their head, in 1559 established sprinkling in Scotland. From Scotland the practice made its way into England in the reign of Elizabeth, but was not authorised by the Established Church."

BANK NOTES.

Scripture promises are real bank notes of heaven, and the true riches of believers, who do not live on stock-in-hand, but traffic with this paper currency. Where Divine faith is found it takes the notes to Christ's bank, and receives the cash. But human faith cannot traffic with this paper; it reads the notes, and owns them good, but dares not take them to the skies for payment. No faith can truly act on God but that which comes from God.—*John Beveridge.*

Australasian Signs of the Times

14, 16, 18 Beut Street,
Nth. Fitzroy, Victoria.

Dear Reader,

You will remember, perhaps, that we called your attention, in our last week's issue, to our outline of proposed subjects for 1904. Doubtless you are interested in one or more of these themes, and are desirous of reading all that our various contributors shall write upon them.

In order that you may not miss a number, and so perhaps fail to receive the very issue that may most interest you, would it not be advisable to arrange to have the paper posted to your home every week? This may be done by forwarding the small sum of 4/6, which pays for fifty-two numbers and the postage. If you send a postal note now, we will date your subscription to commence on receipt of your order, and to expire Dec. 31, 1904.

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HOME AND HEALTH

HOME.

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath
buildd!

Home! go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there's one to love!
Home is where there's one to love us;

Home's not merely roof and room,
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it!

What is home with none to meet,
None to welcome, none to greet us?
Home is sweet—and only sweet—
When there's one we love to meet us.

—Charles Swain.

“WARRANTED TO KEEP.”

Two ladies who had not met for several years, were visiting on a shady verandah one summer afternoon.

“I have greatly changed since our schooldays, Agnes,” said the visitor. “Contact with the world has taught me that if I don't look out for my own interests, no one will, and I have grown very selfish.”

The speaker sighed as if the “world” were all at fault, and she had been sorely misused.

Agnes looked up brightly, and said, with seeming irrelevancy, “I have noticed, Marion, on the boxes of the matches we use, a little printed label which says they are ‘warranted to keep in all climates.’”

“I declare, Agnes, you are quite the same after all these years,” laughed the first speaker. “I never saw such a person. You always have an illustration for the case in hand.”

Then the conversation turned to other matters; but the words suggest a lesson.

“Warranted to keep in all climates.” Ah! in all climates. Anyone can keep sunny and sweet-tempered when the wheels of this work-a-day life run without fric-

tion,—when, in short, we feel that it is “joy enough to be alive.”

But the days when the clouds are heavy and black, when a dampness that penetrates the very soul oppresses us, when the dark side of life will hardly bear “polishing up,”—these are the times that test us whether we will “keep.”

What a bright thread in the web of life is a person who is the same “in all climates!” With what pleasure we welcome him to our homes! His cheery, helpful words and smiles are a certain panacea for those fits of dejection we term “the blues.” With what satisfaction we speak of such a one! “He can be relied upon! He is always the same.” There is always a demand for such people. They are “wanted” in every vocation of life; specially are they needed in the “select inner circle” of the home. There is at least one certain road to success in this direction. Would you know the secret? “Sunlight in the heart” will never fail to make sunshine in the home, in the street, in the office, in the shop, everywhere. One who is supplied with this sunlight may safely be “warranted to keep in all climates.”—*Youth's Instructor.*

KEEP STILL.

Keep still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion and wrote a long letter; but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look over it without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

Time works wonders. Wait till you can speak calmly, and then you will not need to speak, it may be. Silence is the most massive thing

conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—*World's Crisis.*

DON'T STEP THERE.

A man started out for church one icy Sabbath morning, and presently came to a place where a little boy was standing, who, with choked voice, said:—

“Please don't step there.”

“Why not?”

“Because I stepped there and fell down,” sobbed the little fellow, who had thus taken it upon himself to warn the unwary passer-by of the danger into which he had fallen.

There are many men in the world who have good reasons for giving such warnings as this. The man who has trod the dark and slippery paths of intemperance, as he sees the young learning to take the first glass of spirits, or wine, or beer, has good reason to say to them, “Don't step there, for I stepped there and fell down.” The man who has indulged in gambling till he is despised by others and abhorred by himself, has good reason to say to the young when they are entering on the same course, “Don't step there, for I stepped there and fell down.”—*Selected.*

A FRENCHMAN IN ENGLISH DIFFICULTIES.

Frenchman.—“Ah, my good friend, I have met with one difficulty—one very strange word. What do you call h-o-u-g-h?”

Tutor.—“Huff.”

Frenchman.—“Very good—huff; and snuff you spell s-n-o-u-g-h. Ha!”

Tutor.—“O no, snuff is s-n-u-ff. The fact is, words ending in o-u-g-h are a little irregular.”

Frenchman.—“Ah, very good! It is one beautiful language. H-o-u-g-h is huff, I will remem-

ber, and c-o-u-g-h is cuff. I had one bad cuff. Ha!"

Tutor.—No, that is wrong. We say kauff, not cuff."

Frenchman.—"How—pardon—how you call d-o-u-g-h? Duff. Ha!"

Tutor.—"No; not duff."

Frenchman.—"Not duff! ah, I understand; it is dauff, hey?"

Tutor.—"No; d-o-u-g-h spells doe."

Frenchman.—"Doe! It is very fine, wonderful language; it is doe; and t-o-u-g-h is toe certainly. My beefsteak is toe."

Tutor.—"O no,no; you should say tuff."

Frenchman.—"Tuff! And the thing the farmer uses, how you call him p-l-o-u-g-h, pluff? Ha, you smile! I see I am wrong; it is plauff? No! Ah, then it is ploee, like doe; it is a beautiful language, very fine—ploee?"

Tutor.—"You are still wrong, my friend. It is plow."

Frenchman.—"Plow! Wonderful language! I shall understand very soon. One more: r-o-u-g-h is ruff, and b-o-u-g-h is buff."

Tutor.—"No; bow."

Frenchman.—"Ah, very simple—wonderful language; but I have had what you call e-n-o-u-g-h. Ha! what you call him?" — *Parish Magazine.*

TOO MUCH ATTENTION.

One of the advantages of a trained nurse is that she knows not only what to do, but also what not to do. The point is illustrated by a story from a United States Hospital, where the women nurses were not always trained ones. A soldier was lying in his cot, and to him came a nurse. "What can I do for you?" she asked. "Nothing, thank you," was the reply, "Not anything?" persisted the woman persuasively. "I don't think so," murmured the wounded man. "At least," she said, mildly but firmly, "I can wash your face." She fetched the necessary materials and scoured the man's rueful countenance. "Now you will feel nice and clean," she said, when the operation was completed. "I ought to," said the soldier, with a faint smile: "You're the ninth lady who has washed my face this morning." — *Selected.*

COME OUT IN THE SUNSHINE.

FANNIE E. BOLTON. "He that followeth me shall not walk in darkness; but shall have the light of life."—John 8:12. FANNIE E. BOLTON.

1. Come out in the sunshine! O gath-er its wealth! There's joy in the sunshine, And beauty and health. Why stay in the
 2. A flow'r in the shad-ow .Will lose its bright hue, I will weary and with-er, And so 'tis with you. We fade in the
 3. Come out in 'the sunshine! O hear Love's sweet voice! And all ho-ly spir-its With you will rejoice. You'll sing with the
 4. Live out in the sunshine, Till Jesus appears, Then share in his glory Thro' love's endless years. O dwell in his

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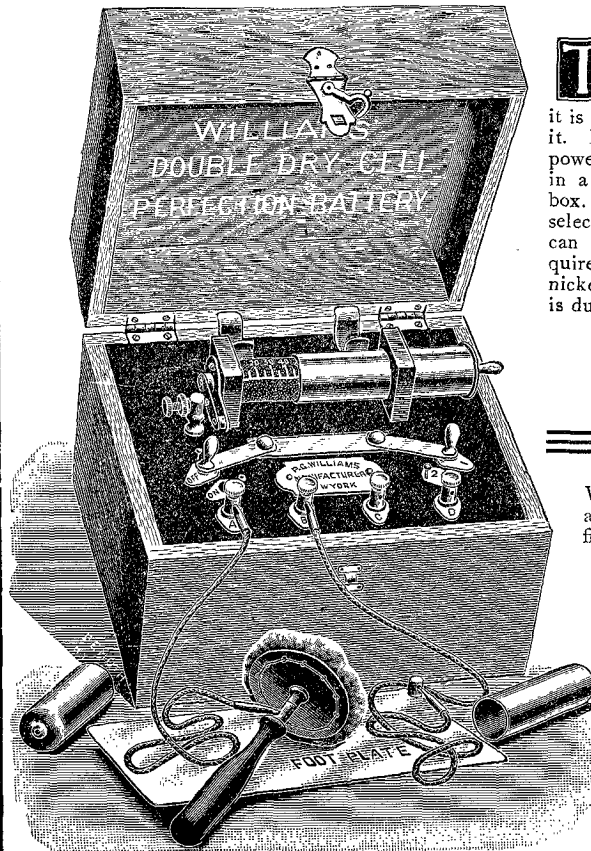
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CHILDREN'SCORNER....

"IF YOU PLEASE."

We've heard of an island far away,
Across the sunset seas,
Where we'll send to stay, for a year and
a day,
The folks who don't say "Please."

We'll pack them off, the ill and the hale,
In a well-manned ship togetaer,
And we'll hoist the sail on the date
without fail,
Regardless of the weather.

And when they come back they'll be so
polite,
They'll say, "How-d'ye-do?" on their
knees.
Won't it be a delight to behold the sight,
And to hear them in chorus cry
"Please"?

—Teacher.

SURGEON TO A WHITE BEAR.

"As a result of captivity," says Herr Carl Hagenbeck, "the nails and teeth of lions, tigers, and other inmates of menageries often get into a bad condition." One of his largest Bengal tigers was recently a great sufferer from toothache. The tooth troubled him for days, and at length ulcerated.

Herr Hagenbeck managed to extract it with a pair of pinchers; but the services of five strong men were required to hold the patient, and persuade him to open his mouth. The roar which he uttered when the tooth came out seemed likely to bring down the pavilion.

Herr Hagenbeck never saw but one living thing more touchy than a tiger with a toothache; that was a large white bear which he once had at Hamburg, five of whose great, curved toenails had grown abnormally long, and entered the flesh to such an extent that maturation had set in. Three of the paws were much inflamed, swollen, and very painful. His keeper realised then the full meaning of the old adage, "cross as a bear." It seemed as if the poor brute wished to annihilate the whole human family.

How to remove those ingrowing toenails proved to be a prob-

lem. Herr Hagenbeck devised various "slings" and "jackets" for confining the bear; but he was so big and savage that nothing would hold him.

At last a stratagem occurred to the showman. He ordered the bear's cage to be turned down upon the front side, so that the bars formed the bottom of it. Then a tackle was rigged, and the cage was hoisted to a height of seven feet, clear of the ground. All four of the bear's legs were then down between the bars, at full length. In that position he was bound with ropes, so that he could not raise himself and draw up his feet.

Herr Hagenbeck then got to work as a surgeon, underneath the cage, with his patient over his head. There was a beautiful opportunity to operate; and one by one all five of the troublesome claws were pulled out. Indeed, so badly matured had the toes become, that the nails came away without a great exertion of force. None the less, the running comments made by the patient were of the most blood-curdling character.

After the operation, a shallow tank full of cold water was placed underneath the cage, for the bear to stand in, in order to reduce the fever in his feet. He made a good recovery.—*Youth's Companion.*

A TALK ABOUT PRAYER.

Sometimes people think they have prayed because they have said the words of prayer, when they really did not mean what they said.

A boy once told his father that he had prayed in the young people's meeting that evening.

"For what did you pray?" asked his father.

The boy thought a moment and then said he had repeated a Bible verse. "Well," said his father, "you asked for something or said something to the Lord, then, did you not? What was it?"

The boy looked down upon the ground, his cheeks growing red, as he slowly repeated the words: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God!"

"That is a beautiful prayer," said the father, "and means a great deal." Then he told about the hart, how it hunts and longs and pants for water in a dry and thirsty country, and what joy it shows when it finds a little brook.

Before he had finished, Charlie knew what the next question would be, "Is that the way you feel about God, Charlie?"

"No, sir," said Charlie in a low tone.

"Then, my dear boy, did you tell God the truth?"

Let us be sure when we speak to God that we tell Him the exact truth.—*Our Young Folks.*

JEWELS FROM THE LIPS.

As I was passing the park one day last week, I heard a company of schoolboys on the other side shouting across:—

"Ragged Dick, halloo! Ragged Dick, how's your father?"

Two boys were just before me, and I knew the shouts were meant for one of them. They were good little Willie Fernald and Richard Lane, ragged enough to be sure, poor boy. His father was a drunkard. As I went by them, I noticed that tears were falling from Richard's eyes; but jewels were dropping from William's lips.

These were the jewels: "Never mind, I love you. Don't you care about them nor mind what they say. We'll have a real good time up at my house. We can play in the yard; and then I've got a new book that my father gave me, full of pictures, and we can look it over together;" and I noticed that Dick wiped the tears away, and was comforted.

As the Master always had kind words for all, so we, having His Spirit, scatter the clouds by our words of sunshine and love.—*Gospel Banner.*

Bees are found in every country on the globe.

If you cannot do a kind deed, speak a kind word; if you cannot speak a kind word, think a kind thought.

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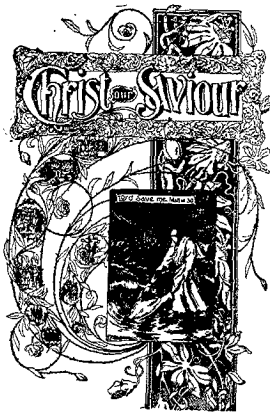
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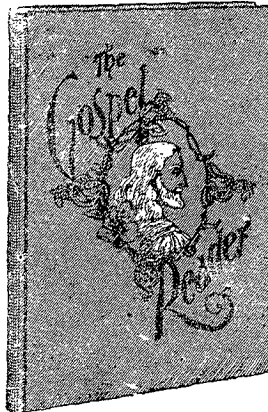
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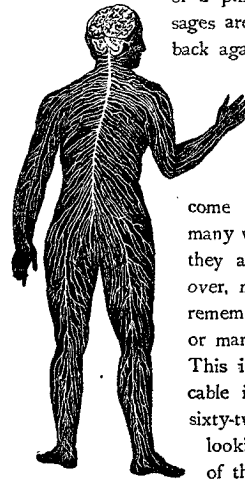
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64 *The House We Live In.*

thousands of little lines called *nerves*, reaching from the brain to every part of the body. They are made of matter like that in the brain, and they are so close together that you can touch no place on your body, even with the point of a pin, without touching a nerve. Messages are sent over them to the brain, and back again to the muscles. With the nerves we feel. We call it the sense of touch.



The nerves.

We might call the brain the "central office," from which messages are sent, and where they come back. In the city you have seen many wires stretched on poles. Sometimes they are bound up together and covered over, making a cable like a big rope. You remember I told you there is a spinal cord or marrow running through your backbone. This is made up of many nerves, as the cable is made of many wires. There are sixty-two branch lines coiled up in it. By looking at the bottom part of the picture of the brain you will see where this large cable enters the central office. Really, the top part of the cord is a little brain itself, with a long name, which we will not trouble now to learn.

ELMER: If all the nerves come from the backbone, how do any get to the face?

MOTHER: There are some little holes in the skull, and

(Facsimile of page 64, reduced to one-third the original size).

At this festive season of the year when so much money is spent upon things of no real worth, we ask you to consider what could be of more lasting benefit to those to whom you desire to make gifts than a good moral book. Any of the above we can confidently recommend to our numerous readers. If you wish to send a present to some youthful friend we will mail one of the above books to any address you send us, upon receipt of a postal note for the price, with the postage added.

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We give our readers four extra pages in this issue. Part of the space is taken up with special advertisements. Read them.

The article in our outlook department on "The Gathering for Armageddon," is worthy of special notice. While reading it you will see how statesmen are bearing witness to the truthfulness of the predictions of prophets, thus adding their testimony that the coming of the Lord is near.

Please notice the good things to be given the readers of this paper during the coming year as given on another page. You could not make a better holiday gift to your friend than to send him the "Australasian Signs of the Times." It will be new, fresh, and interesting every week during the entire year.

The "Signs of the Times," Oakland, California, U.S.A., of December 15, will be a Capital and Labour number. It is expected that one of the articles of this special issue will be written by Mr. Geo. F. Baer, representing capital, and another from Mr. Samuel Gompers will give his ideas to the solution of the labour problem. The paper will be beautifully illustrated, and the publishers are planning to circulate a million copies. We wish them success.

SPECIAL NOTICE.

Notice is hereby given that the annual meeting of the Sydney Sanitarium and Benevolent Association, Limited, will be held at the Sydney Sanitarium, near Wahroonga, New South Wales,—the main office of the company,—on December 29, 1903, at 12 o'clock, noon.

In addition to the election of five persons to fill the vacancies in the constituency, the election of a board of seven trustees, and the consideration of the profit and loss statement and balance sheet of the Association, an amendment to the Articles of Association of the Company will be submitted, to reduce the number of members necessary to form a quorum for the transaction of business, and also to change the date and place fixed for holding the annual meeting.

It is important that each member of the old constituency, as well as those recently nominated, be present.

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DR. FITCHETT'S NEW MAGAZINE.

The title of the new Australasian magazine, Dr. Fitchett, the author of "Deeds that Won the Empire," is to edit, in place of the "Review of Reviews for Australasia," from January 1, is announced. "Life": A Record for Busy Folk, is to be substituted for "The Busy Man," the title first chosen.

The outline of contents of the new magazine is particularly attractive. Eighty pages are devoted to special departments.

Each month will also appear sixteen well-illustrated pages of special original articles. The January number will contain "How I Prepare My Speeches," by the Hon. G. H. Reid; "A Governor-General's Day": by Lord Tennyson—being the first of a series of very human and unusual articles to appear under the head of "The Day's Work." The eighty pages of departments will cover the best that is appearing in the world's magazines, classified under such headings as "Notes on Affairs," "What the Man in the Street Wants to Know," "Books and Their Writers," "Imperial Affairs,"

"What the World is Thinking About," "New Things in Science," "The Art of Health," "How to Get on," etc.

The price of the new magazine is 6d. monthly, or 6s. 6d. per annum, posted to any address. It is published by T. Shaw Fitchett, 169 Queen Street, Melbourne.

NEW ZEALAND CAMP- MEETING.

The time appointed is January 14-31, 1904. It will be held at New Plymouth. A good, central position has been selected for the encampment, and it is hoped there will be a general attendance of the brethren and sisters from all the churches in New Zealand. This is the time of the annual conference, and all the churches should attend to the choosing of their delegates. Come to the camp-meeting at New Plymouth.

W. L. H. BAKER,

President New Zealand Conference.

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Short Business Notices will be published in this column at a minimum of 3/- per inch per issue, payable in advance.

A VISIT TO THE SYDNEY SANITARIUM.

It is not uncommon to hear the remark made by those who visit the Sydney Sanitarium, "I do not see how a person can long remain ill after arriving here, the surroundings are so delightful, and everyone about the place so cheerful and helpful. Health seems to be in the very atmosphere we breathe."

The aim of the Sydney Sanitarium is to cure the patient, and not merely to remove a few disagreeable symptoms. It furnishes a place where the sick may receive medical treatment by rational methods, and where invalids can, at the same time, be instructed in the principles of healthful living.

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