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ONE
PENNY

The Outlook

THE END APPROACHING.

The continuous rioting and anarchy that is the daily programme in the Balkans has called forth a note of warning to the Porte. The Austrian Minister for Foreign Affairs says, "Turkey must change if she wishes to live. If she is unable to change herself, her interests must be managed for her." If Turkey continues to resist the demands of the Powers, he says, "there is nothing else for her but chaos and ruin."

But chaos and ruin to Turkey means chaos and ruin to the world; for the angel of the Lord told Daniel that when "he [Turkey] shall come to his end, and he shall help him, 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." Dan. 11 : 45; 12 : 1.

Who is this Michael who shall stand up? Michael means, He who is like God. Who is it that is like God? Of Christ, the writer of the epistle to the Hebrews, says, "He is the express image, of His person." Heb. 1 : 3. Or, as is conveyed by the literal meaning of the original, He is as much like the Father as the impression made in wax is like the seal which is used to make the impression.

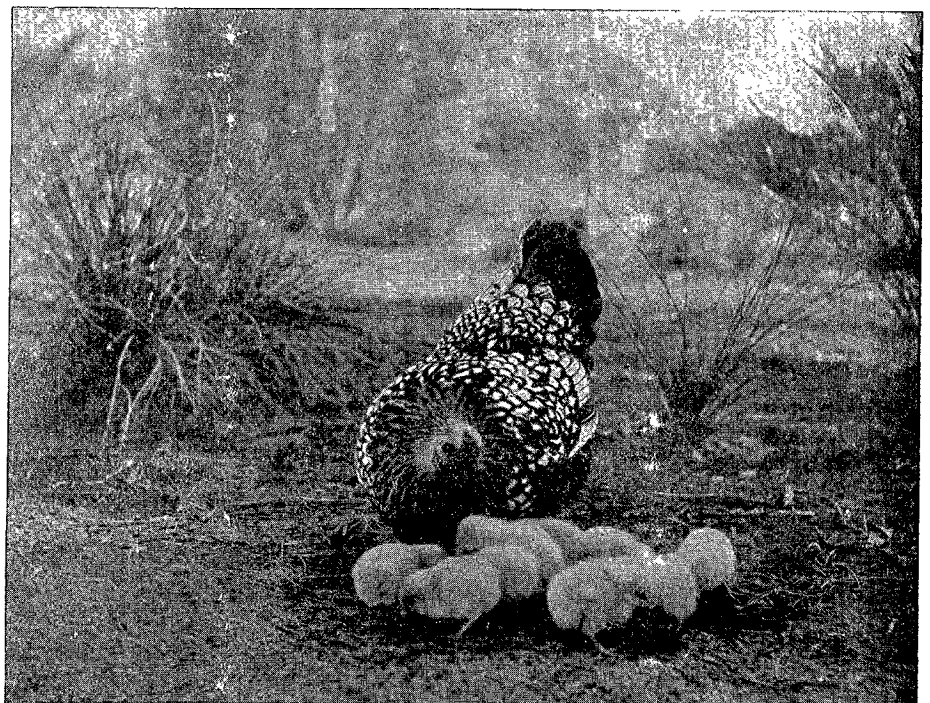
Michael is also called the archangel. Jude 9. In Daniel 10 : 21 the angel Gabriel referred to Michael as "Prince." Who is Prince? "Jesus, whom ye slew and hanged on a tree, Him hath God exalted with His right hand to be a Prince." Acts 5 : 30, 31.

This Prince is the one who takes the kingdom; for to stand up means "to reign." This ex-

pression is used no less than six times in the previous chapter, which is a part of this great historic outline. See verses 2, 3, 4, 7, 20, 21. Every time the angel uses this expression (stand up) he refers to a king taking his kingdom. Who is it that will take the kingdom? None other than

Jesus Christ, Michael, He who is like God, Michael your Prince, Michael the Archangel. "There was given Him dominion, and glory, and a kingdom." Dan. 7 : 14. "And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19 : 16.

Speaking of the resurrection, Christ said, "Verily, verily, I



An Interesting Family.

(See Children's Page.)

say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John 5 : 25. "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." Verses 28, 29,

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Mark! it is the voice of the Son of God the dead shall hear, but Paul calls his voice, "the voice of the archangel." 1 Thess. 4 : 16. This is therefore another conclusive proof of the identity of Michael with Christ; and having ascertained who Michael is, let us refer once again to the crisis that the angel Gabriel told Daniel would burst upon this world when this Michael shall "stand up."

First, note that Michael is to stand up when the Turk comes to his end, and none shall help him.

Day after day the cables reveal how close we are coming to that time. But "how little do we know of the serious difficulties which beset the Government of Europe," says the London correspondent of the "Age." We only hear the faint rumblings of the storm that is ready to burst upon this world, and which to-day, even now, would be raging with unprecedented power but for the fact that unseen hands are holding the winds of war in check. Rev. 7 : 1.

God has a work to do in the world. He has a message of warning for every nation, kindred, tongue and people. He will not pour out the wine of His wrath, and rain upon a guilty world the seven last plagues without warning the world of its approaching doom. When that message shall have resounded through the length and breadth of the earth, then the restraining power will be released, and all the elements of wickedness, all the race hatred and international animosities which are now held in check by unseen hands will burst into flame; Jesus Christ will take the kingdom, "and there shall be a time of trouble, such as never was since there was a nation even to that same time."

What then will become of those who have trusted in the Lord for deliverance? "At that time thy people shall be delivered, every one that shall be found written in the book."

With prophetic inspiration, the psalmist says:—

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My king upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inherit-

ance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." Ps. 2.

TEMPERANCE IN SWEDEN.

The working men of Sweden are forming strike unions to abstain from the use of intoxicating liquor. The duty on spirits has been raised by the Government in order to raise more revenue. The labouring men assert that the tax falls too heavily on their class. The members of the labour unions are binding themselves not to touch spirits for a year, and are contributing sevenpence a month to a fund which will be divided among those who have kept the pledge. The temperance leaders are greatly elated, and hope that the proposed strike will spread throughout the nation.

The States railways of Sweden have adopted a most exemplary measure in the interests of temperance. During the winter they supply at several stations on the different lines warm milk free of charge to the enginemen and guards.

One year ago twenty railroad men of Sweden organised a total abstinence club. The membership now numbers 1,300, and they have started district travelling libraries and courses of temperance study.

King Oscar, in response to petitions from his temperance subjects, has ordered that henceforth no champagne is to be used in the christening of battleships.

A Hindu paper published in Bombay asks disbelievers to go to the homes of Christians of the lower castes, and see the tidiness of their homes, the care with which their children are educated, and their pious demeanour, and then make a comparison of the homes of these people with what may be seen in the houses of those who have not embraced Christianity.

Six Russian compositors have been banished to Siberia for life, on a charge of being interested in a Socialist printing office at Kishineff.

Russian University students, in order to manifest their detestation of the present form of government, tore down and trampled upon a portrait of the Czar, and hung in its place a portrait of Gotz, the Socialist, who last year murdered the Minister of the Interior, M. Sipyagin.

Recent strikes in the building trade in Africa were engineered by Australians who have carried their "striking" habit to the land of their adoption. Employers in Africa are now turning deaf ears to Australians who appeal for work, and hundreds of men who ought never to have left this country are seeking vainly for employment in Africa, while here farmers are seeking for men to reap the most bountiful harvest they have had for years.

It is proposed to raise the level of the great Assouan dam on the Nile, so as to increase the possibilities for irrigation in Egypt. The cost of this work is estimated to be £2,500,000, but the cost, though heavy, is not to be compared with the benefits which it is expected will accrue, for it is computed that £60,000,000 will be added to the agricultural value of Egyptian land, and if the proposal is carried out, the output of cotton from Egypt will be doubled.

Indications of trouble in the Far East are daily becoming more pronounced, and preparations for war are being proceeded with so rapidly and with such persistency that it seems hardly probable that under the present strain the international relationship of Russia and Japan can hold out much longer. War correspondents are already at the scene of the dispute, and the Underwriters' Association has increased the rates of insurance on the freights to Japan. Japanese naval and military students in Great Britain have been ordered to return, and British torpedo officers who are undergoing instruction in torpedo warfare at Portsmouth and Devonport have received secret orders to hold themselves in readiness for mobilisation. An attache of the Japanese War Office is at present visiting Australia in order to ascertain the attitude of this Commonwealth towards Japan in the event of war being declared. Though hostilities may be deferred, yet this gentleman asserts, "war must come sooner or later."

**... OUR ...
CORRESPONDENTS**

ALL !

God's reiterated "ALL,"
O wondrous word of peace and power!
Touching with its tuneful fall
Each unknown day, each hidden hour,
Of the coming year.

Only all His word believe,
All peace and joy your heart shall fill,
All things asked ye shall receive ;
This is thy Father's word and will
For the coming year.

He shall all your need supply,
And He will make all grace abound ;
Always all sufficiency
In Him for all things shall be found
Through the coming year.

All His work He shall fulfil,
All the good pleasure of His will,
Keeping thee in all thy ways,
And with thee always, "all the days"
Of the coming year.

- Australian Christian.

A HAPPY NEW YEAR.

BY MRS. E. G. WHITE.

"I wish you a happy New Year," has been repeated far and near, by parents and children, brothers and sisters, acquaintances and friends. In a world like ours, this New Year's greeting seems far more appropriate than the "Merry Christmas" so lately echoed from lip to lip. On every hand are pale faces, brows furrowed with pain and care, or forms bowed with age. Wherever we turn may be seen the garb of mourning. The suffering, the care-worn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child, a husband and father, whose presence gladdened the last Christmas and New Year's festivity, is gone from the circle. A merry Christmas seems a mockery to that bereaved family.

But whatever the cares and sorrows of life, whatever the mistakes and errors of the past, the "Happy New Year," when uttered as an expression of love or respect, falls pleasantly upon the ear. And yet, are not these kindly wishes often forgotten with the utterance? How often we fail to

carry their import into the daily life, and thus to aid in their fulfilment. The New Year's greeting is frequently uttered by insincere lips, from hearts that would not forego one selfish gratification in order to make others happy. Recipients of gifts and favours every new year, many accept these as their due. Receiving daily the bounties of Heaven, sunshine and shower, food and raiment, friends and home,—all the unnoted yet priceless blessings of life,—they forget the claims of the Giver; forget that God has left them a legacy in His poor; and that Christ, the Majesty of heaven, identifies Himself with suffering humanity in the person of His saints.

Says our Saviour, "It was I whom you neglected. While your wardrobe was supplied with costly apparel, I had no comfortable clothing; while you feasted, I was hungry; while you were absorbed in pleasure, I was sick, a stranger, and uncared for." Let those who would have a happy new year, seek to honour God, and make all around them happy. Let them share the gifts of Providence with those more needy, and bring to the Lord their offerings of gratitude, their sin-offerings, and their free-will offerings.

Upon many God has bestowed His gifts with a lavish hand. Will they make corresponding returns? Some of these persons, when in poverty, were faithful in the smallest trust committed to them. They would sooner deny themselves of the comforts, or even the necessaries of life, than to withhold their offerings from the Lord's treasury. God has rewarded their faithfulness by prosperity. But now a change comes over the recipients of His bounty. Their wants increase faster than their income, and they no longer return to God the portion which is His due. Thus is developed that same spirit of covetousness which proved the ruin of Judas.

Many are bemoaning their backsliding, their want of peace and rest in Christ, when the past year's record shows that they have separated themselves from God by their departure from strict integrity. When they will faithfully examine their hearts, when they will open their eyes to see the selfishness of their motives,—then

their prayer will be, "Create in me a clean heart, O God; and renew a right spirit within me." God requires us to have a pure heart and clean hands. Let those who have committed wrong give proof of their repentance by seeking to make full restitution, let them in their after life give evidence of a genuine reformation, and they will assuredly enjoy the peace of heaven.

Let us enter upon the new year with a clean record. Let faults be corrected. Let bitterness and malice be uprooted. Let right triumph over wrong. Let envy and jealousy be put away. Heartfelt, honest confession will heal grave difficulties. Then, with the love of God in the soul, there may flow from sincere lips the greeting, "I wish you a happy New Year."

Many who were with us at the beginning of 1903 are not here to welcome 1904. We ourselves may not live to see another year. Shall we not seek to improve the little time allotted us? Will not the church of Christ turn from their backslidings? Will they not cast aside their idols, repent of their love of the world, overcome their selfish greed, and open the door of the heart to bid the Saviour welcome? May the beginning of this year be a time that shall never be forgotten,—a time when Christ shall come in among us, and say, "Peace be unto you."

Dear friends, I wish you, one and all, A happy New Year.

"We live in deeds, not years; in thought, not breath;
In feelings, not in figures on the dial.
We should count time by heart-throbs when they beat
For man, for duty. He most lives
Who thinks most, feels noblest, acts the best."

"There are to-day thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious teachers."

"A lack of moral courage to step aside from the beaten track of the world leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves they are becoming hopelessly fastened in the chains of error."

THE STRAIGHT PATH.

"The Bible is so strict and old-fashioned," said a young man to a gray-haired friend, who was advising him to study God's word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and do not bind one down as the Bible does."

The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life, do not take a crooked ruler!"—*Selected.*

THE POWER OF GOD.

No. I.

BY W. HOWARD JAMES, M.B.,B.S.

"God hath spoken once; twice have I heard this; that power belongeth to God." Ps. 62 : 11.

"A man can receive nothing, except it be given him from heaven." John 3 : 27.

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." Matt. 28 : 18.

"Jesus answered [Pilate], Thou couldest have no power at all against Me, except it were given thee from above." John 19 : 11.

Power, wherever seen, and in whatever form it is manifested, is of God; it is universal, and is present in every place and in everything, be it animate or inanimate. Rom. 13 : 1.

The universe may be said to consist of matter and power; but we cannot conceive of one existing without the other. The power of gravitation, for instance, seems to be inherent in matter, for all observations go to show that matter attracts matter in direct proportion to its bulk. Neither can we conceive of force or power existing without the material on which its phenomena are manifested.

Matter to some extent is subject to the power of human analysis, and can be reduced by various scientific methods to simple sub-

stances called elements; whether these again could be further simplified by powers at present unknown can only be a matter of conjecture. On the other hand, no amount of investigation will reveal to us what power really is, for its nature truly baffles all inquiries. We recognise power in gravitation, electricity, chemical action, and life, and its effects can be observed, its uniformity of action demonstrated, and its laws to some extent described, but further we cannot go.

The atmosphere is said to be composed of minute particles of matter which have a mutual attraction for one another, and would come together, forming a liquid or a solid, but for some other form of power which keeps these particles apart. What is this power that preserves to us the atmosphere by keeping atom from atom, overcoming their natural attraction for one another? That the power exists we know, for it can be liberated and demonstrated by the bringing together of the separated particles. In the burning of wood or any inflammable material, for instance, the oxygen particles in the atmosphere unite with the carbon in the burning substance, and thus the power that was formerly latent or unfelt is liberated in the form of heat and light.

Man can use and change these powers from one form to another to suit his convenience. The power of gravitation may be used for the working of a mill, a battery, or for the various uses of electricity. The liberation of the latent power in the atmosphere may be used for the production of heat for warmth, cooking, the driving of an engine, and a thousand other purposes; but man soon recognises that there is a limit beyond which he cannot go.

The powers of the inorganic world can be changed from one form into another; but by no known method can the inorganic power be changed into life, the power of the organic world. Many attempts have been made to build up organic matter, that is, to create life, from the inorganic kingdom, but all have ignominiously failed, for this power belongs to God, and God alone. Life can only come from life. It is the life divinely implanted in the seed

that enables it, by obtaining nourishment from air, soil, and water, to spring forth in active life, and form the plant with its beautiful refreshing foliage, blossom, and fruit, for the benefit of mankind. Life has its origin in God only; "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." John 5 : 26. We depend on life—the power of God—for our daily sustenance, and this we should realise when we pray, "Give us this day our daily bread."

The body will only appropriate for itself material which has already been formed by the power of life. All the elements for the building up of the body might be placed in the stomach and in their right proportions, but not a particle would be assimilated unless previously organised by the action of life. We thus see that every reinforcement of life which we receive comes from pre-existing life outside the body. Should this not teach us some lessons in the administration of drugs? Any substance, before it becomes food, must be vitalised by life. Drugs, therefore, are not foods. They do not build up the body, and when absorbed into the blood they are truly foreign substances, for they are for the most part inorganic substances, and contain no evidence of pre-existing life. Drugs that are usually employed for the building up of the body, at the best are only temporary stimulants, and if not accompanied by food would undoubtedly destroy rather than prolong life.

We have endeavoured to show that all power is the power of God. Next week we will show that the manifestation of all power is the result of the word of God.

CONCERNING "HONEST BELIEF."

It is alleged by some that it matters not what a man believes if he is only sincere. This judgment may be prompted by a mistaken charity, or it may be the suggestion of hostility to the truth. But, whatever its source, it expresses a great fallacy. The

Scriptures teach that there is a close relation between doctrinal belief and right living. As a man "thinketh in his heart so is he." The belief of truth is vitally important. The belief of error is destructive of every interest it touches. The gravity of the result will be graduated by the significance and relations of the things believed.—*Homiletic Review*.

HOPE FOR THE HELPLESS.

This beautiful poem was written by a soldier in Manila, who lives under an assumed name as he does not wish his relatives to know where he is, because he is such a drunkard. He is well educated, and has held good positions, but drink pulls him down. Surely God hears the heart-cry of those who are in such desperate need.

Lord God, Thou lettest the green things start,

A new life every year;
Out of their sunken selves they rise
Erect and sweet and clear;
Behold the lily's pure white leaves
Unfolding by each mere!

Again the sap mounts in the fir
Through every swelling vein;
Again the clover stirs and thrills
Responsive to the rain;
Again the tender grass makes green
The lone breast of the plain.

Hark to the golden flood of song
The lark pours to the blue!
Behold the strong, undaunted shoot
Pushing its brave front through
The fallen trees! Lord God, Lord God,
Let me begin anew!

Out of my own self let me rise!
For, God, if it can be,
A new and nobler growth may rise
From yon decaying tree,
Surely a strong, pure life may mount
Out of this life in me!

SIGNS OF THE TIMES.

BY URIAH SMITH.

In order that we may have signs there must be a prediction of future events, the approach of which is to be from time to time foretold or indicated by other events. But these other events must also be foretold, or they could not be signs. For instance, we might have the most startling phenomena in nature; but they would be without significance respecting what is before us, unless it had been foretold that certain events were to occur, and that their approach should be marked by these abnormal exhibitions. But these signs, being thus foretold, become themselves predictions, and their accomplishment a fulfilment of prophecy.

The signs of the times, therefore, are simply those prophecies which are fulfilling in our own day, which show that the time has come, or is at hand for the fulfilment of other predictions which stand in the same chain of events. Signs of the times are themselves prophecies of what is before us, and they are the seal which God sets to what has been declared in the past. They are the solemn voice of God to us as if He were Himself now walking through the land, reiterating the declaration of His prophets of old, and proclaiming the truthfulness of His word to all the inhabitants thereof.

Therefore, one well-defined, clearly-established sign of the times is an event of immense importance. It ought to arrest the attention of all mankind, and be with them the chief topic of interest. Neglect of this will be no less a subject of censure in this generation than it was with the Jews, whom Christ rebuked for not discerning the signs of their day. Nor will such neglect result less fatally now than then. And is there such a sign existing in our day? Every student of prophecy knows that there is not merely one but a whole array of them, not ambiguous and indistinct, but clear, prominent, and startling. Yet the mass of mankind shut their eyes to these things; professed Christians ignore them; and all immediately set about the work of trying to account for, and explain away, any unusual occurrence, instead of considering what lessons of instruction they are to draw from it. They would fain persuade themselves that the moral darkness and gloom, which they are constrained to admit is everywhere spreading and deepening, is but the blackness of a transient cloud, which will soon give way to the clear blaze of millennial glory. And thus they blind their eyes to the view as it really is, and wait for that sudden destruction, which the apostle declares should come upon men just when they had yielded themselves to the fast embrace of fatal delusion.

The signs of these times are events which are laid down in the prophetic word as tokens of the near approach of the great consummation, and the opening of

eternal scenes. To forewarn mankind of the coming of this eventful day, the world was to exhibit remarkable phases, and witness remarkable scenes. These may be classified under four general heads:—

1. Unusual occurrences and phases in the religious and moral world;
2. Remarkable advancement and discoveries in the scientific world;
3. Unprecedented activity and threatening movements in the political world; and—
4. Strange and startling phenomena in the natural world.

That the state of things here indicated does exist in all these divisions, no one will deny who is ordinarily well-read in reference to passing events. Wherever we may look, there is no lack of occurrences calculated to incite wonder and elicit comment. Every literary vehicle is loaded with them; every mouth is full of them. Why all do not look upon them in the same light as the student of prophecy, is because they are either ignorant of the fact that these things are pointed out in prophecy as tokens of the coming end, or are unwilling to admit the application of the prophetic declarations to them. The former, however, is largely the prevailing cause; for when a person will candidly compare the words of prophecy with the present state of the world in all its divisions, he can but see such a faithful correspondence between them, as to be convinced that these are verily the things which the prophets have said should come to pass. No, the masses are not aware of what the prophets have spoken; and hence, although they are struck with wonder at the unusual occurrences and strange events of this time, they fail to see their significance and realise their importance. But it is not sufficient merely to have attention aroused and wonder excited; for men may wonder at the remarkable works of God, and view with astonishment the stately march of fulfilling prophecy, and knowing not its significance, may, with all their wonder and astonishment, perish at last.

"There is no such thing as a truly converted person living a helpless, useless life."

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.

(Continued.)

There is an interesting prophecy in Numbers 24:17. "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall arise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

Those words were spoken 1,452 years before Christ. When we come down fourteen and a half centuries, I see some men coming into Jerusalem,—men, strangers in that city and to that people. I hear them inquire like this: "Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him." Now notice, the prophet said that when Messiah should come, there would appear a sign that would remind the people of His coming. In Persia there were a few men known as the Magi. One night they saw a luminous body in the heavens. They had been reading the books of Moses, and they found this prophecy stating that a star would appear as the omen of Christ's coming. Immediately they said, "Let us go and find this King." They took with them gold, and frankincense, and myrrh, the offering made to kings, and they must have travelled several weeks, following that star, until they came to Bethlehem, and the star rested over the place where the young child lay.

HAVING EYES TO SEE.

Tell me, dear friends, why did not someone else see that star? How did it happen that just those few men in the East saw that sign? I will tell you; it was because they had eyes to see and hearts to believe. They were searching for light, and God led them by that light to the great

Source of all light. There were millions of men on the earth at that time, but they did not see that sign. All they could see in the Messiah when they saw Him was an ordinary man. How was it that others saw other things? It was because they believed the word of God.

We now come to the second sign, which was that the moon should be darkened. One dark night followed the dark day, and the moon was darkened although it was at its full. That is a fact, and there is no question about it. It was fulfilled just exactly as the Saviour said it would be, and you will notice that the second sign shows us how extensively the sun was darkened. Some say the

furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface. . . . The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls, resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendours of this celestial exhibition the most brilliant sky-rockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is



The falling Stars, November 13, 1833.

sun was darkened only in the United States. Now when the moon is full and its light fails, does that not show that the light of the sun on the other side of the earth has also failed? From this you will see that the sun was darkened during a large share of the earth's revolution.

The next sign the Saviour gave was that the stars should fall from heaven. He did not refer to the great planets a thousand times larger than our earth, but used the term as we commonly do. When you see a meteor in the heavens you say, "See that star fall!" An eminent writer thus describes the scene:—

"But the most sublime phenomenon of shooting stars of which the world has

shaken of a mighty wind.'—*Burritt's Geography of the Heavens.*

That is the record that a great man has left concerning this, and there are pages in this book from which I read, devoted to this wonderful sign. Let me read one more testimony:—

"We pronounce the raining of fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day which the inhabitants of the world will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold."—*Connecticut Observer.*

I might read much more, but this will suffice as far as the estab-

lishing of the fact is concerned. I tell you, dear friends, these are the signs the Saviour said should come just before He appears the second time.

And now He says:—

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Verse 34.

THIS GENERATION.

He looked down through the years, and He saw the sun darkened and the stars fall, and He said, The people who see these warnings, that see these prophecies fulfilled, shall not pass till all things be fulfilled. Now, to my mind, that brings the coming of the Lord very near indeed.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:26-28.

This generation shall not pass till all these things be fulfilled. As I look over this large congregation I see old men and old women who must soon pass away. We shall not meet this way again, but I believe that the generation that is represented here before me will not pass away till all these things be fulfilled.

I do not know just when the Lord is going to come. I do not pretend to say that He is coming next year or the year following; but what I do believe is His word that this generation shall not pass till Christ comes in all His glory, and you ought to believe it, too.

"Heaven and earth shall pass away, but My words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only. But as the days of Noah were, so shall also the coming of the Son of man be." Verses 35-37.

What were the people doing when the flood came? Why, they were eating and drinking, marrying, and giving in marriage,—and it is not wrong to do these things in a proper way; but in the days of Noah they were thinking more of what they should eat and drink and what they should wear, than they thought of things pertaining to the future life. Is it not so

now? Don't the people in this world think a good deal about what they are going to eat and what they are going to drink? I appeal to the ladies in this audience, Is not what you are going to eat, and what you are going to give your family to eat your great worry?

THE DRINK PROBLEM.

Look at the drinking going on in the world. Was there ever an age when people drank so much? If there was I have never heard of it. Even the women are taking to drinking too. I am glad you have been trying to put this curse down. I have been trying to stop it, too; but when Greed stands on one side of the counter and Appetite on the other, it takes the power of God to keep them apart. I am glad to say, brethren and friends, that we believe in opposing the liquor traffic, and I pray God's blessing on every effort to stop it.

But we cannot close our eyes to facts as they exist. It is surely as it was in the days of Noah,—people are eating, drinking, buying, and selling, and these are the things which are occupying the minds of men and women to-day. God says that this state of things will continue until the trumpet sounds, and the people will be asleep in regard to their eternal interests. And why will they be asleep?—Because a great majority do not believe the words of Christ. Did the world know that the flood was coming?—No. Why did they not know? Noah and his family knew all about it. He had been telling the people it was coming for one hundred and twenty years. The difference between the world and Noah was that Noah believed God and His word, and the world did not. There will be those who will know the Lord is coming, but the world will not know, because they will not believe the word He has sent.

(Concluded next week).

Since the recent war in South Africa two hundred young men, and fifty young women in that country have offered themselves for training as foreign missionaries. This is certainly one of the most remarkable events ever witnessed in the history of the Christian church.

"SEVENTH-DAY ADVENTISTS."

"The Essendon Gazette" of November 19, contained the following friendly reference to the camp-meeting held in the Royal Park, Melbourne:—

"The camp-meeting and conference in connection with the Seventh-day Adventists, of Victoria, is now being held in the Royal Park near the entrance gates from Flemington Road. About fifty comfortable tents have been erected, water has been laid on, and other conveniences provided. A cook's tent is amongst the number, from which those in the encampment can purchase vegetable food, soups, etc. A book tent is another convenience, and the onlooker is struck by the number of beautifully illustrated works, in handsome bindings, that are turned out at the Echo printing office, North Fitzroy, which belongs to the Adventists. In the same tent are also sold tinned foods of a healthful and vegetarian nature, as well as novel biscuits, etc., all manufactured by the Sanitarium, near Sydney. A tremendous circular meeting tent, comfortably seated throughout, and with a platform for speakers, occupies a commanding position in the camp. Here services are held three times each day, and a cordial invitation is extended to all who care to do so to bring their lunch, and spend a day in camp. The pulpit is occupied by the pastor, Mr. Hennig, Mr. Farnsworth, and other good speakers; hymns are rendered by sweet, musical voices; and the Adventists—a most homely, brotherly body—offer a kindly welcome to all. On the occasion of our visit, Mr. Farnsworth delivered a most able sermon, demonstrating beyond a doubt that Saturday is the proper Sabbath according to the Scriptures. The Saturday Sabbath is one of the leading tenets of the Seventh-day Adventists' faith. They also, in all their literature, make good bodily health a point to be closely watched. A visit to the encampment would be found both interesting and instructive, besides a warm welcome is always met. The encampment will close after the evening of 22nd instant."

Pastor J. E. Fulton has returned from his visit to Fiji, arriving in Sydney, December 10.

The Avondale School for Christian Workers opens for another year January 12, 1904. It is anticipated that the attendance this year will be larger than ever before.

An Educational Institute was held at Cooranbong, N.S.W., from December 24 to January 3. Various topics relating to church schools and missionary work were to be considered. This is the first Institute of the kind held in Australasia.



E. W. FARNSWORTH - - EDITOR.

PROPHECY.

In the olden time a prophet was called a seer; "For he that is now called a prophet was before time called a seer." i Sam. 9 : 9.

A seer is one who sees. He sees not only what he should do, but also what others ought to do. He sees present duties, and how to perform them, and he also sees the future, with all its complications and perplexities and troubles, and gives counsel how to meet and overcome them. Seers, or prophets, are the eyes of the church. Through them the church sees things nigh and far off.

The prophets of the Bible were great reformers. They "served their own generation by the will of God," and with the greatest earnestness they exhorted and laboured that the people of their own time should repent and be saved. But this was not all. They saw things in the future, and wrote of them. Their writings contain warnings and counsel for us, that we may escape present and future dangers.

PROPHECY DEFINED.

"To prophesy in the Scriptural sense is to utter religious truth under divine inspiration, not simply or always to foretell future events, but to warn, exhort, comfort, etc., by special message or impulse from God."—*Standard Dictionary*.

Prophecy is the history of events given in advance of their occurrence. It is given for the benefit of those whose interests are associated with predicted events, so that they may be benefited by anticipating them, and thus be able to prepare for them; or, that the fulfilment of the prediction may establish their faith and confidence in the Author of the prophecy.

Prophecy is given as a promise, threatening, or warning. All promises of future blessings are prophetic in their nature. All warning of approaching danger is necessarily prophetic.

One object of prophecy is to produce and establish faith in its Author. When man rebelled against the divine government, his means of obtaining knowledge were greatly diminished. He still retained the desire to know, but to him the past soon became darkly veiled, and the future entirely hidden; while the present was very imperfectly understood. Man, having been created with the capacity for certain degrees of knowledge, and having an inherent desire for it, specially for knowledge of the future, has a restless, dissatisfied sense of want.

MEN SEEK TO KNOW THE FUTURE.

This dissatisfaction results in an effort to obtain by some means the desired knowledge. This darkening and veiling of the human mind, and the shutting out of the light of truly desirable knowledge, is a part of the curse of sin. It is perfectly natural for men to labour to gratify the desires of their nature; therefore, they are constantly making efforts to counteract the arbitrary power of the curse; for it throws all into an abnormal and unnatural condition. As the curse let down an impenetrable veil which hides the future from the human mind, men seek unto every means within their power to raise that veil, so as to comprehend the wonderful future.

God has foretold, and caused to be written the prophetic history of great and undeniable events, which could not have been foreknown by man through a knowledge of any laws or principles governing this world. The greatest calamity that has ever transpired, the flood of waters upon the old world, was revealed beforehand to "Noah a preacher of righteousness;" but such an event as he proclaimed was regarded as so very improbable, that little credence was given to it. Yet with what certainty was the prediction fulfilled. A description of Babylon and other ancient cities, together with their overthrow, however unlikely such disasters may have appeared, was as perfectly given in the prophecies, long before the circumstances predicted transpired, as any historian could have given them after the time of their occurrence.

Not an item of all the things specified and qualified in the

prophetic calendar but finds its exact fulfilment as recorded in the historic chapter. The God and Ruler of the universe has kept His own time, and accomplished His own work in perfect harmony with His immutable purposes as expressed in His inspired prophecies. Every prophetic utterance, representation, and illustration of this world's history relating to the past and present, has demanded and received its exact accomplishment. Nations have arisen and fallen exactly corresponding with the divine photograph. Earth's mightiest captains have mounted the stage, and acted their appointed part in the bloody and tragical scenes of human strife, the record of which is but the duplicate of their prophetic delineations.

THINGS COMING ON THE EARTH FORE- TOLD IN PROPHECY.

The world's present physical aspect corresponds perfectly with the parchment records made by the seers of ancient time, and endorsed by Christ, and confirmed by the apostles. The earth begins already to reel to and fro like a drunkard, caused by the predicted "earthquakes in divers places," the seas and waves roaring, tidal waves, while whirlwinds are raised on the coasts of the earth, and "fearful sights and great signs appear from heaven," causing universal expectation of change, making "men's hearts to fail them for fear while looking after those things which are coming on the earth."

The earth has never failed to answer the prophetic demand. When the time came, indicated by the sacred calendar, the gates of its reservoirs were hoisted, the waters issued forth until they had filled the measure of their decree, and accomplished their appointed work. Babylon, with all its walls and towers; bars and gates, bidding defiance to all earthly power and skill, could not stand an hour after the prophetic clock tolled the period of its destruction. Jerusalem, also, hid among the sacred mountains, and professing to trust for defence and protection in the God of heaven, could not be defended a day after the symbolic weeks had passed, and the people of the Prince had come, long before seen by God's holy watchers through the prophetic glass.

CHILDREN'SCORNER....

"Each little flower that opens,
Each little bird that sings,
God made their glowing colours,
He made their tiny wings."

—Selected.

AN INTERESTING FAMILY.

(See picture on first page).

BY V. J. F.

Old Speckle, the oldest and largest hen in the fowl-yard, had been sitting for three weeks on thirteen eggs. Doris and Arthur had waited with eager impatience for the dear, downy chicks they expected would come, and sometimes thought it a very long time before they put in an appearance.

One morning Arthur came bounding into the house with a hop, skip, and jump, and anyone could easily see he was greatly excited.

"O mother! Doris! come quickly!" he exclaimed; and, leading the way, he was soon bending over Speckle's nest, where a little white head with beady black eyes looked up at them, and still another peeped out from between the feathers of Speckle's wing.

"Do you think there are more than two, mother?" asked Doris.

"We will see," replied Mrs. Miller; and gently lifting the hen, who was clucking and puffing out her feathers, the children saw what seemed to them a whole nest full of chickens, while broken egg shells were scattered about.

"One, two, three, four, five, six, seven," counted Arthur; "and there are several eggs, too," he added. "I wonder if they are going to hatch."

"This one is pecked," said his mother; "and here is another. Listen!" and holding one of the eggs to Doris' ear, the little girl could hear a faint "cheep, cheep," inside.

"Oh, mother, can it ever get out?" she questioned.

"Yes, dear; but now we will take away the broken egg shells so they will not hurt these little

folks, and we will leave Speckle to brood her family and keep the eggs warm till the little prisoners inside find their way out as their brothers and sisters have done."

During the next few days the children took great pleasure in feeding their little feathered friends, and soon Speckle was walking proudly about the yard, while the chicks kept closely beside her all the time. The children loved to watch this interesting family, and learned many useful lessons from it. While the chickens were very small the mother hen moved about slowly, stopping often to rest while the little ones nestled under her wings. She would call them in coaxing, persuasive tones whenever she found a choice morsel to eat, and they ran very quickly whenever she called. Sometimes they would get on her back, and again, they would peck at her comb.

One thing that pleased the children very much was to see the chickens drink. Every time they drank they would lift their heads and look upward, and Doris said it seemed as though they were giving thanks. Her mother told her that just as the chicken lifted its eyes toward heaven, so we should take our blessings by looking up, and acknowledging from whence they come.

There was another lesson the chickens taught them. One afternoon as they were sitting on the verandah, they watched Speckle and her children as they were searching for worms after a shower. Soon she gave a special call, and the chickens ran, each one eager to get there first. One of them grabbed the worm she held, and instead of waiting to divide it with the others, he ran away as fast as he could to eat it all by himself. The rest wanted it as badly as he did; and they ran back and forth, sometimes tumbling over one another, till, at last, one of them succeeded in snatching it from the first, and then all began to try to get it away from him.

"How selfish they are," said Arthur.

"Yes," replied his mother, "in this respect they are much like ourselves, for we often want the best things, and feel unwilling to share them with those who would enjoy them as much as we."

There was still another lesson Arthur and Doris learned from the chickens,—that was the lesson of obedience. "Cluck, cluck," said Speckle. "Come children, here is your breakfast;" and every little chick ran as fast as his short legs would carry him, to get his share. "Cluck, cluck, we will go this way now," and not one chick stayed behind, or began to cry because it wanted to go somewhere else. "Cluck, cluck;" this time very loud. "There is a big bird overhead, and it may try to catch you. Run and hide;" and each chick ran for dear life, some hiding under the weeds, or close to the fence. "Cluck, cluck," this time very gentle and low. "It is time chickens were in bed;" and each little one ran before her to the nest, and soon every tired, sleepy, little chicken was safely sheltered under the mother's wings. Not one said, "Cheep, cheep; can't I stay up a little longer? I don't want to go to sleep now;" but as soon as mother called they were ready and willing to do what she thought was best.

One evening Doris and Arthur were watching them as, one by one, the little fellows went to bed, while Speckle looked twice as large as usual on account of spreading out her motherly wings to make room for them all. Just then Mrs. Miller came where they were, and said:—

"Do you remember what we read not long ago in the ninety-first psalm, concerning the safety of those who trust in the Lord in the time of trouble?" and then she repeated these beautiful words, "He shall cover thee with His feathers, and under His wings shalt thou trust."

"But we are not obedient, and do not go to Him like the chickens, do we, mother?" said Doris.

"No, darling; and this made Jesus say concerning the people in Jerusalem, who had rejected Him, '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.' Let us never, never give Him grief, and cause Him sorrow by refusing His love and protection."

HOME AND HEALTH

FORGIVENESS.

My heart was heavy; for its trust had been
 Abused, its kindness answered with foul
 wrong;
 So, turning gloomily from my fellow-
 men,
 One summer Sabbath day I strolled
 among
 The green mounds of the village burial
 place;
 Where, pondering how all human love
 and hate
 Find one sad level, and how, soon or
 late,
 Wronged and wrong-doer, each with
 meekened face,
 And cold hands folded over a still
 heart,
 Pass the green threshold of our common
 grave,
 Whither all footsteps tend, whence none
 depart;
 Awed for myself, and pitying my race,
 Our common sorrow, like a mighty
 wave,
 Swept all my pride away, and trembling
 I forgave!

—Whittier.

HELP THE LITTLE FEET.

A small boy declined to say his prayers one night, giving as an excuse that he was "too tired." But an older sister explained to the mother that this was not the true reason; he had declared that "there is no use in saying prayers, that God didn't listen to them." What did the mother do in this emergency? She wisely refrained from telling the child that he was wicked. She did not force him to repeat a stereotyped form of words, which he could not understand, to a Being he could not see, and of whom he could form no conception. She made clear to his infant mind the power of God in the gently falling rain, in the steady return of day and night, and other processes of nature. She told of the earthly life of Jesus, and as soon as the boy realised that the Lord was a living presence, he willingly repeated his evening prayer from the

depths of a loving, childish heart. This form of scepticism among little children is nothing uncommon, but needs to be dealt with tenderly and judiciously. What older people often mistake in them for indifference, is really despondency because they "have tried so hard to be good" and failed. Let the little feet be helped over these early stumbling blocks, and the pathway of faith becomes easy.—
The News.

UNCONSCIOUS REPAIR.

We all of us regard our dress; our food not quite so much, but still sufficiently; but few of us regard our sleep in any similar degree, or remember that if a tree grows while we sleep, so does the body too. Yet as dress clothes the body and makes its appearance decent, and as the food builds the body and gives it a local habitation and a name, sleep repairs the wear and waste of the body, preserves it, and keeps it in running order. Yet we seldom stay to think of this.

We must have the clothes; they are part of respectability of rank and class, and they gratify our vanity; if we are pretty, fine clothes heighten our prettiness; if we are not pretty, our clothes are. We must have the dainty morsel, too; we have a fine appetite, or we have a sweet tooth or a craving for acids; here it is a necessity, there it is a pleasure. But sleep! Oh, if worse comes to worst, we can do without sleep. The piece of work that must be done, the letter that must be written, the newspaper that must be read, each has a claim superior to that of sleep.

There is a book to finish; it is absorbing. Why lay it down? We can make up our rest in the morning. But in the morning the doors slam, a tram goes by, a bird sings, a child laughs, a boy shouts, and sleep is at an end. And even if no noise breaks the silence, even if the creeping light is all shut out, the automatic action of the mind asserts itself, and waking takes place at the usual time; and although there may be no feeling of fatigue or lassitude at the time, yet the

system has not had sufficient refreshment, and by-and-by, weakened and worn out, it takes its revenge.

The fact that the brain is the greatest sufferer from this deprivation ought to be warning enough to the victims. Every thought and act and emotion wears away the tissue, the substance of the brain. It is only during sleep that the brain recreates this substance, repairs itself, and makes ready for further use; and if it is deprived of this opportunity it is by so much the worse, it is preparing to break down in the early years, it is getting prematurely ready for senile decay in middle life.

There are very few people who do not need eight full hours of sleep. Some exceptional people can get along with less; mothers and nurses are often obliged to do so; but it is good for no one, and even they should make up the loss by a daily afternoon nap. The great number are better for nine hours' sleep than they are for eight. The body itself requires the quiescence of sleep; the muscles enjoy the relative rest; the heart needs the prostrate position; and we have heard learned physicians say that a slight illness is sometimes not a disadvantage to its sufferer, since it supplies that rest of the bed which is most beneficial and will probably be taken in no other way.—*Harper's Bazaar.*

A WIFE'S SOFT ANSWER.

"We were married thirty-seven years," said Mr. Gardiner Andrews, "and in all that time my wife never gave me a cross word. But I shall never forget the first time I chided her. It was on a Sunday morning, when we had been married about two years. I found a button off my shirt and threw it across the room."

"Sew a button on," I said in a harsh voice. She was a good Christian woman, and sewed it on."

"And what did she say?" asked a little bustling woman with piercing eyes.

"She said 'Forgive me, husband, I had a great deal of work

to do yesterday, and forgot it, but it shall never happen again.'

"Oh," said the man, fixing his eyes on the picture of his dear wife, "her gentle words broke my heart. I could have gone down on my knees to ask her forgiveness. She made a different man of me, and the world has been a different place since she died."—*Selected.*

We, dearest, who in life
Walk laden heavily
Should ever face the light, so that,
Wherever we may be,
The heavy burden which we bear
Its shadows dim may cast
Not on our forward steps, but on
The portion we have passed.

—*The American Mother.*

THE SCOLDING HABIT.

Scolding is mostly a habit. It is often the result of nervousness, and an irritable condition of both mind and body. A person is tried or annoyed at some trivial cause, and forthwith commences finding fault with everything and everybody within reach. Scolding is a habit very easily formed. It is astonishing how soon one becomes addicted to it, and confirmed in it. It is an unreasoning and unreasonable habit. Persons who once get into the way of scolding always find something to scold about. If there is nothing else, they begin scolding at the mere absence of anything to scold at. It is an extremely disagreeable habit. It is contagious. Once introduced into a family, it is pretty certain in a short time to affect all the members.

People in the country more readily fall into the habit of scolding than the people in town. Women contract the habit more frequently than men. This may be because they live in a confined and heated atmosphere, very trying to the nervous system and the health in general, and it may be partly that their natures are more susceptible, and their sensitiveness more easily wounded.

One cause of irritability is the drinking of stimulants. Another cause is found in indigestion and dyspepsia. But "bad air" is undoubtedly to be held as the cause of many scoldings which would

never have occurred in well-ventilated apartments. If the reader has acquired the habit of scolding and really wants to be rid of it, she should try to remember each time she feels provoked that it only makes her look foolish in the eyes of the person spoken to and those around, and is the source of discomfort and unhappiness. By getting into the habit of speaking kind words, which never die, and seeking to benefit rather than wound others, she will escape much displeasure, and in time entirely lose the practice of speaking harshly.—*Exchange.*

A true husband will receive his wife into the most confiding partnership. Woman is neither superior nor inferior to man. She

is only different. A man may have a professional secret from his wife, but never a personal secret. It is well to confide to wives business matters. Women have an instinct at times superior to man's reason.—*Kerr Boyce Tupper, D.D.*

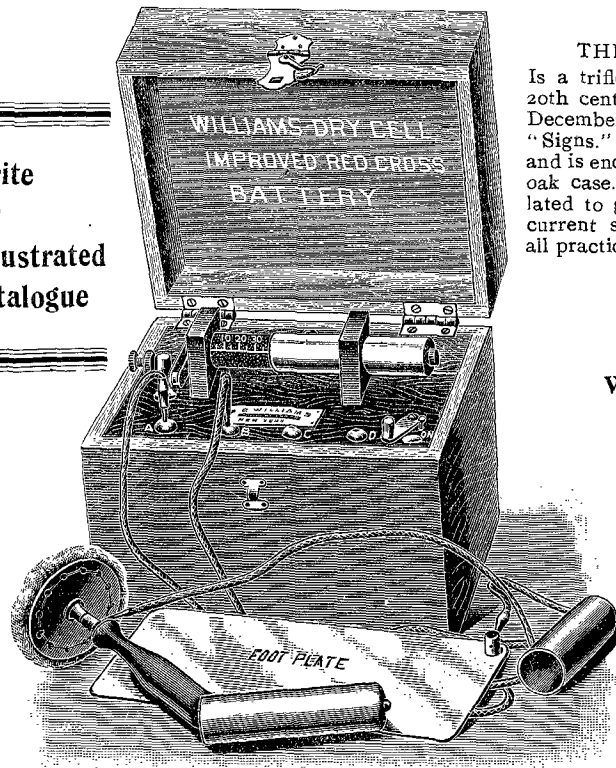
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New Zealand camp-meeting at New Plymouth, January 14-31, 1904.

In this number we begin a series of three articles by W. Howard James, M.B., B.S., on the Power of God. This series will be followed by another on the Nature of Man. We commend these articles to our readers, and feel sure they will awaken more than common interest in every thoughtful mind.

It is fashionable to-day to profess belief in the word of God, but very unfashionable to practice what that word teaches. Those who obey God are counted fools, while those who persecute God's servants think they are serving Him in doing it. This will become more marked in the closing scenes of earth's history.

A contributor to the "Signs" writes: "Enclosed you will find two articles that I have composed in a few leisure moments. I am sending them down for you to look them over, if you think it worth while. If they lodge in the waste-paper basket, good; if they are suitable for insertion in the 'Signs,' better; and if by that means they will help some one along the darkened ways of this world to see the sunshine of God's love, and appreciate it, that certainly is best of all." We are glad to hear from such correspondents.

A HAPPY NEW YEAR.

We wish every reader of the "Australasian Signs of the Times" a "Happy New Year." More than this: We intend to do all in our power to make it a happy one for all by pointing out, as fully as the Lord gives the ability, the way of peace and happiness. "Whoso trusteth in the Lord, happy is he." "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." "Yea, happy is that people whose God is the Lord."

COMBINATION OF CAPITAL AND LABOUR.

BY M. C. WILCOX.

When organised labour forces up the wages, producing corporations must put up the prices of their products. Little or nothing is gained by even organised labour, for while the wage is increased, the purchasing power of the wage is diminished. But the larger number of workers can not combine. Some of them conscientiously will not; many can not. Of this class Mr. Baker, in his article "Capital and Labour Hunt Together," in "McClure's Magazine," for September, 1903, well asks:—

"But the unorganised public, where will it come in? The professional man, the lecturer, the writer, the artist, the farmer, the salaried government employee, and all the host of men who are not engaged in the actual production or delivery of necessary material things, how will they fare?"

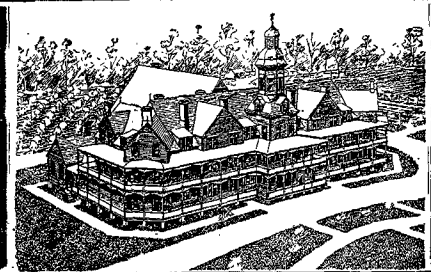
"No one can deny that already the great public has had the worst of the labour dispute and the labour combination. The public put its hand down in its pocket, and paid the price for an agreement in the anthracite coal fields—is paying to-day, will pay to-morrow. Now, is there any doubt that the income of organised labour and the profits of organised capital have gone up enormously, while the man-on-salary and most of the great middle class, paying much more for the necessaries of life, have had no adequate increase in earnings?"

"We have been sighing for labour and capital to get together; we have been telling them that they are brothers, that the interest of the one is the interest of the other. Here they are together; are we any better off?"

What will be the effect? Simply this: It will help to prepare the world for that awful battle of Armageddon, in which all governments and organisations of earth will sink to utter destruction; "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and

he shall be brought low. . . . And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and Jehovah alone shall be exalted in that day."

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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.

FOR SALE.—A fine block of orchard land on the Maitland Road, Cooranbong, nearly 6½ acres securely fenced and rung; 2½ acres of which are cleared and sub-divided for garden, and about 1¼ acres planted with young fruit trees and vines. House 28 x 24, which has been built with the object of extending. An early sale is imperative, as the owner is preparing to engage in Mission work in Malaysia.—Apply F. W. REEKIE, Lanton, Cooranbong.

FOR SALE.—At Dora Creek, N.S.W., orchard, 8¼ acres—3 acres principally under apple trees, also plantain trees, lemons, loquats, peaches, passion vines, grapes, etc.; two acres maize and pumpkins, 3¼ under good grass. A four-roomed house with detached kitchen, two good sheds, also fowl house and yard; river frontage, close station, about three miles from Avondale School. For further particulars apply W. N. WEBB, Avondale, Cooranbong.

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