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ONE
PENNY

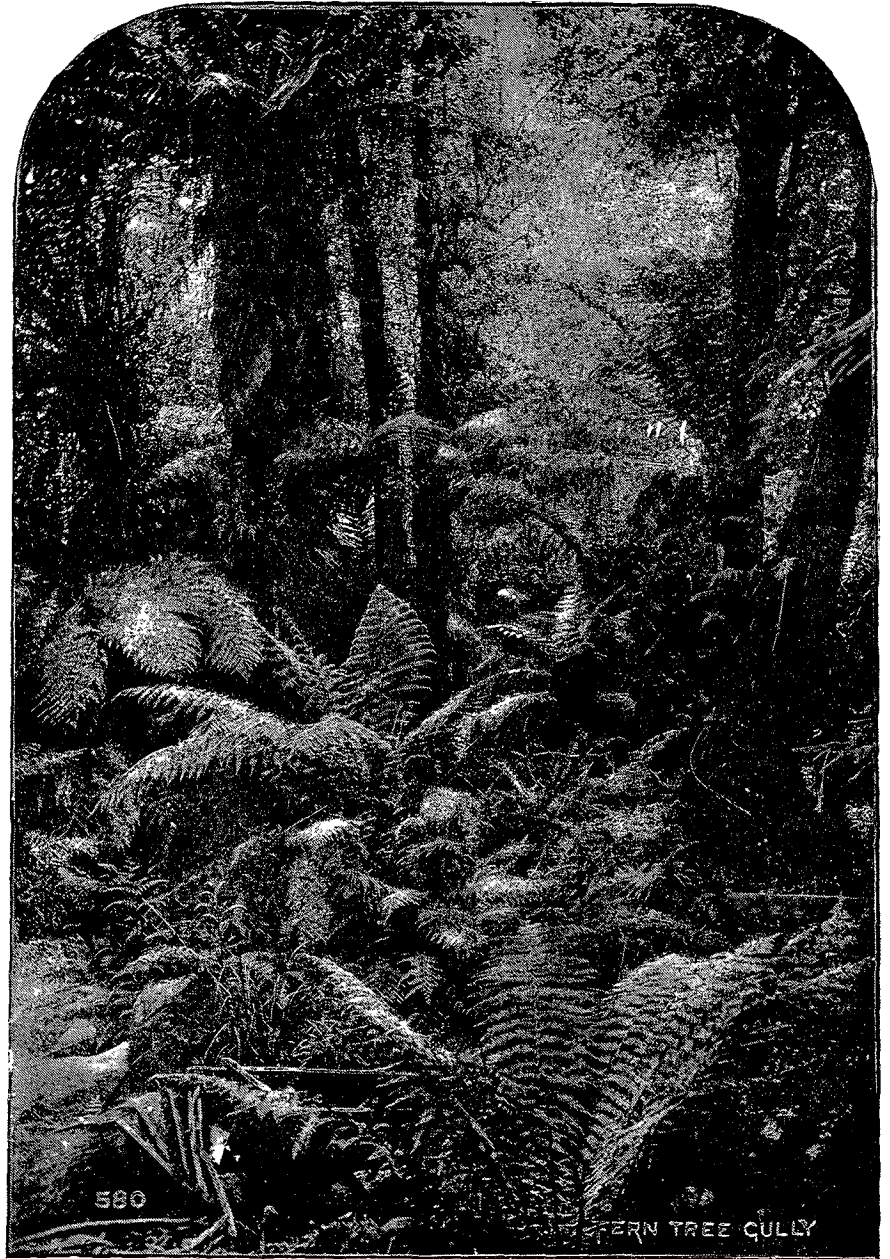
The Outlook

INTERNATIONAL COM- PLICATIONS.

Events in the "Far East" are assuming larger proportions as the days go by. What at first promised only to be a quarrel between Russia and Japan, has now developed into something of almost a world-wide nature. Should Russia succeed in establishing its claim to control the province of Manchuria, the Powers recognise that the ports of that country would be practically closed to trade. The possibility of such a contingency naturally draws other nations into the dispute. The United States of America, in order to further develop its trade with Manchuria, has concluded a treaty with China to open to foreign commerce the cities of Moukden, the capital of Manchuria, and Antung, an important port on the Yalu River.

This action has been regarded by Russia as "unfriendly and un-diplomatic;" but the American Government, through its Secretary of State, declares that it will not allow its relations with China to be supervised by Russia. Great Britain, through its Prime Minister, has openly avowed its determination to carry out all its treaty obligations to Japan.

Russia will naturally hesitate before embroiling herself in a contest which may ultimately mean



A Glimpse of Australian Scenery.

a war with two such Powers as Great Britain and America, and it is to be hoped that the possibility of such a vast international

entanglement may force Russian diplomats to adopt more conciliatory measures in dealing with this Japanese question.

That the maintenance of the peace of the world should rest upon the decision of a few men who are likely in a moment of weakness to offer an affront to a bellicose enemy, and consequently plunge the world in a calamitous war, is a matter for grave reflection. Think of it! What possibilities of disaster and world-wide ruin hang upon the decisions of a few men; nay, perhaps upon the decision of even one man. The "Sydney Daily Telegraph," writing on this momentous subject, says:—

"The war rumours now filling the world with fears of an immediately impending Armageddon, show how much the mass of mankind remain still at the mercy of the handful of diplomats to whose keeping the peace of nations has always to be entrusted. It is not too much to say that an unduly heavy supper, causing this or that statesman to experience a bilious attack on a particular day, might be the proximate circumstance leading to a world-engulfing cataclysm. There is a certain stage reached when everything depends on the temper of the strongest personality in the councils of the nation. It is he who will decide whether the two disputing countries shall go to war or not, and on that decision hangs, perhaps, the question whether other nations, with no immediate concern about it, will also grapple. The people of England and France are at the present time on terms of perfect amity and goodwill. And it is to the material interests of each that this state of affairs should continue. A war between them, no matter how it eventuated, would mean an incalculable disaster for both. They each realise that, and are therefore mutually anxious that nothing should occur to disturb the harmony of the present happy relations subsisting between them. But there is a serious strain between the diplomats of Russia and Japan, with the tension at such a pitch that the momentary loss of temper by some negotiator on either side might be the means of plunging those two nations into war. And what then? Possibly a world-wide conflagration, beginning with France and England, and ending—no one can conjecture where."

Twelve batteries of artillery which were made at Creusot, France, to the order of the Boers, but which were not delivered owing to the termination of the war, are now being negotiated for by the Bulgarian Government.

A defence fund of £1,000,000 is being raised in America by liquor dealers in order to wage a bitter war on all who are antagonistic to their business. This sum appears large, but the profits which are made by the manufacturers and vendors of the soul-destroying liquor are so enormous that the "trade" can well afford to subscribe a large amount in defence of the business.

STRANGE DOCTRINE FROM A PROTESTANT PULPIT.

The rapid development of Papal ideas in the Protestant church should arouse all true friends of Protestantism to a sense of the danger that confronts us. Reports of an alarming nature are constantly being made of the tendency in many Anglican churches in the motherland to introduce Papal practices into their services. So much apathy and indifference are manifested towards this danger, that we feel constrained once again to sound a note of warning.

News comes from England of a "requiem for the departed" which was held in an Anglican church near Bristol. A circular which was issued to advertise the service set forth that "the holy Eucharist" would be "offered for departed members of the English Church Union, and especially of the Bristol District Union." After picturing the agonising sufferings of the departed, the preacher appealed to his audience as follows:

"Is there anything I can do for them, anything to help them towards their release; anything possible, that they might sooner see God?"

He then portrayed the departed to be in a state of bondage, waiting for deliverance, which depended to a large extent on the exertions of the church.

How foreign is this to the teaching of the Bible and the tenets of Protestantism! Where in the Scriptures are we exhorted to pray for the dead; or where do we read of the departed awaiting deliverance from their sufferings and torments, which deliverance depended to a large extent on the exertions of the church? Verily, this is "another gospel" than that which was preached by the apostles, and therefore "accursed." Gal. 1:6-9. Many deceptions and delusions of Satan, clothed with a counterfeit innocency, are being wafted in every part of the world with such subtleness that only those who are built upon the "sure foundation," and who know the "voice of the true Shepherd," can escape.

Over 200,000 railway employees in the United States of America are now wearing the "railroad temperance button."

A plan is expected to be put into operation shortly, by which the citizens of London and New York will be able to converse with each other by telephone.

A serious flood, which resulted from the bursting of a reservoir near Bloemfontein after heavy rains, is believed to have caused the death of sixty persons.

The dividends paid on Standard Oil stock for the year 1903, are stated to amount to nearly £9,000,000. The president of the company, who holds the largest interest in the trust, drew the immense sum of £5,720,000 for his share of the profits.

It is estimated that 6,100 monks and nuns, who have been expelled from France, have settled in England, and that these persons have brought sums of money with them amounting to £4,500,000. We may expect that such an addition to the working force and the funds of the Roman Catholic Church in England will be the means of creating a large increase in the aggressive efforts of that ecclesiastical body.

Scientists are said to be much interested in the discovery recently made in a coal mine on the Rex farm, south of Cherokee, Kansas. The miners found embedded in the fire-clay below the second vein of coal, at a depth of fifty feet, a box made of bark containing three arrowheads crudely made of flint rock. The two veins of coal had not been disturbed, and the find seems, therefore, to prove that human life antedated the carboniferous era. Persons who have believed the Bible have known this all along. The work done by the flood, as explained in the book of Genesis, accounts for the coal beds, and many other things over which scientists have been stumbling for many years. The scientist who will study the formation of the earth's crust in the light of the Bible account of that great cataclysm, will learn something that he will never know as long as he continues to doubt the word of God.—*Selected.*

... OUR ... CORRESPONDENTS

MORNING MERCIES.

O who can say in the morning
How fierce will the trials be?
What difficult paths may be trodden,
What griefs may encompass me?
The whole wide world is sunlighted;
But I see not an hour before,
What new, strange sorrows or dangers
The future may have in store.

O speak to me in the morning,
Lord, of my every day!
Thou art my great Director
As I pass to the hidden way;
If I hear Thy voice in the morning,
I open the day with song,
Forth shall I go to conquer,
Thy presence shall make me strong.
—Anonymous.

CHARACTER BUILDING.

BY MRS. E. G. WHITE.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." Ps. 19 : 7-14.

Without holiness no man can have an entrance into everlasting life, and the question of deepest interest to each one should be, Am I meeting the requirements of the law of God? That law is holy, just, and good, and God would have us daily compare our actions with this, His great standard of righteousness. Only by close examinations of self in the light of God's word can we discover our deviations from His holy rule of right. Through faith in Christ we may overcome these defects in our character; for He desires that

we shall "cease to do evil," and "learn to do well." In Him we may have pardon for past failures, and in His strength grow up to be perfect men and women in Christ Jesus.

The more closely the Scriptures are studied, the more clearly shall we understand the true character of our thoughts and actions. But thousands put the Bible on one side for the same reason that Ahab hated Micaiah. Because it prophesies evil against the sinner, they claim that they find objections and contradictions in God's word. While professing to be open to conviction, they allow prejudice to hold sway, and refuse to see the truth which that word reveals.

Self Deception.

There is another class who profess to keep the commandments of God; but their course of action shows that they do not revere His law, or make it the rule of their lives. They prefer their own imaginations and inclinations to God's holy truths and requirements. These persons deceive themselves. They robe themselves in the garments of their own righteousness, which God has declared are "as filthy rags." They think that they are rich, and increased with goods, and have need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked. It was to this class that Christ referred when He said, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me ye that work iniquity."

It is impossible to deceive the Lord, or to hide anything from Him. He is acquainted with all our ways; He is a witness to all our works; He understands the thoughts and intents of the heart; He keeps a record of the deeds done in the body; and in the day of final reckoning, each will be judged according to his works.

In the probationary time granted us here, we are each build-

ing a structure that is to have the inspection of the Judge of all the earth. This work is the moulding of our characters. Every act of our lives is a stone in that building, every faculty is a worker, every blow that is struck is for good or for evil. The words of inspiration warn us to take heed how we build, to see that our foundation is sure. If we build upon the solid rock, pure, noble, upright deeds, the structure will go up beautiful and symmetrical, a fit temple for the indwelling of the Holy Spirit.

Love is the principle that underlies God's government in heaven and on earth, and this love must be interwoven in the life of the Christian. The love of Christ is not a fitful love; it is deep, and broad, and full. Its possessor will not say, "I will love only those who love me." The heart that is influenced by this holy principle will be carried above everything of a selfish nature.

Learn of Christ.

With many of Christ's professed followers there is a desire to be thought first. But when the heart is one with Christ, this spirit will not be manifested. Christ was "meek and lowly in heart," and He invites us to learn of Him. The Christian is daily to take advance steps on the ladder of progress, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Character is formed by patient industry, unwearied application.

The character of Christ is the standard which the Christian is to keep before him. His aim should be to possess those graces that were exemplified in the life of Christ in humanity; for only in the possession of these can he honour his Redeemer, and render him the oblation of a pure heart.

The religion of Jesus Christ is not merely to prepare us for the future, immortal life; it is to enable us to live the Christ life here on earth. Jesus is not only our Pattern, He is also our Friend and our Guide, and by taking hold of His strong arm, in living connection with Him, and partaking of His Spirit, we may walk "even as He walked."

USE YOUR BIBLE.

I think there are some persons who imagine that there is a sacred quality in a family Bible lying on a centre table, and who have the same sort of regard for the book that lies there, that some other people have for the value of a horseshoe nailed over the door; and the one is as good as the other. The Bible that is unopened is at best of value only as a respectful profession that you are not exactly an infidel. The Bible that is to lay hold on you is a Bible that you lay hold upon.—*Lyman Abbott.*

THE NATURE OF MAN.

THE IMAGE AND LIKENESS OF GOD.

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

"So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1 : 27.

Some maintain that this statement proves the immortality of man, and that because God is immortal, therefore man must be also. This inference can at once be seen to be fallacious, for by the same reasoning could we not conclude that man is also omnipotent and omniscient?

Paul tells us that the King of kings and Lord of lords "only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6 : 16. We of course understand that God includes the Father, Son, and Holy Spirit, but even then some think this statement is too sweeping. Are not the holy angels of God immortal?—We are nowhere informed that they are. We know of one class of angels that form no exception to this declaration, and Ezekiel speaks of their leader, the devil, under the heading of the king of Tyrus, as follows:—

"Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God. . . . Thou art the anointed cherub that covereth; and I have set thee so. . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee

among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28 : 12-19.

The devil is thus seen to be mortal, and if the angels of heaven are immortal, this immortality must have been conferred on them since the devil and his angels parted from their ranks.

Only the Father and the Son have life in themselves—"For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." John 5 : 26. Eternal life can only come through Jesus Christ. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6 : 23.

Eternal life will be conferred on the righteous at the first resurrection, as described in 1 Cor. 15, and also, and most probably at the same time, on the angelic host; for the mystery of God's will is "that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him." Eph. 1 : 10.

The death of Christ brings eternal life to the whole family of God, and Paul bows in gratitude to God in acknowledgment of this fact—"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3 : 14, 15. The heavenly members of God's family are thus included in the common salvation through Jesus Christ.

Our next article will deal with the three stages in the creation of man as found in Gen. 2 : 7.

FOUR GRAND ARGUMENTS.

There are four grand arguments for the truth of the Bible. The first the miracles on record, the second the prophecies, the third the goodness of the doctrine, and the fourth the moral character of the penman. The miracles flow from divine power, the prophecies from divine understanding, the excellence of the doctrine from divine goodness, the character of the writers from moral purity. Thus Christianity

is built upon these four immovable pillars—the power, the understanding, the goodness, and the purity of God.

The Bible must be one of these things—either an invention of good men or angels, or of bad men or bad angels, or a revelation from God. But it could not be the invention of good men or angels; for they neither would nor could make a book telling lies, and at the same time saying, "Thus saith the Lord," when they knew it all to be their own invention. It could not be wicked men or devils; for they could not make a book which commands all duty, which forbids all sin, and which condemns them to all eternity. The conclusion is irresistible; the Bible must be given by divine revelation.—*Religious Telescope.*

THE SPEAKING BLOOD.

It is true, blood can speak, and has a voice, and articulation in the ear of God. There are millions of sounds below the hearing of our ears, which God and angels can hear. God can hear the very thoughts we think. Every time we think a thought, a little molecule of the brain is consumed, and has to be repaired while we sleep. The action of the mind on the brain, consuming the brain tissue, produces an infinitesimal explosion similar to that of striking a match in order to liberate the phosphorus and make a flame. These minute thought explosions in the brain are heard as distinctly by the Almighty God as we hear a peal of thunder. God heard the blow of Cain's club on the head of Abel, and heard the sound of the rushing blood from his wounds, and the moans and prayers of the dying man, and heard the sound of the drops of blood on the ground, and said "the voice of Abel's blood cried to Him from the ground." That cry was for justice, for perfect equity and righteousness. A cry that was perfectly lawful. But when Jesus shed His blood, it uttered a voice far beyond the blood of Abel. The blood of Jesus has a voice. The eternal Father heard every drop of blood that gushed from the body of His dear Son, heard the sound as they

fell on the earth, or on the bystanders, heard the thoughts in the brain of Jesus as He hung on the tree; and more, He heard the beating of the heart that supplied the blood; and more, He heard the boundless love in that heart and brain, the fathomless compassion, the infinite merit that was in the blood by virtue of it belonging to His divine Son. Every drop of that precious blood cried with infinite pathos for mercy, compassion, "Father, forgive them," "Father, sanctify them." This was the voice beyond martyrdom, it was atonement, it was the sacrifice of love, and hence it speaks better things than the blood of Abel. We must not only be justified through that blood, but have our nature washed in it, and then feed on it, till our whole soul and life has its character, and we are turned into the same pure love that poured that blood out with such lavish prodigality. "These are they who have washed their robes and made them white in the blood of the Lamb."—*G. D. Watson, D.D.*

YIELDING TO GOD.

BY F. M. WILCOX.

The apostle to the Gentiles exhorts us (Phil. 2 : 12), "Work out your own salvation with fear and trembling." How many of us have read no further in this chapter, but have jumped at the conclusion that by our power and might and wisdom, by agonising and striving, we were to accomplish the work in and of ourselves! And how often have we failed in our strivings against sin, and cried out, "O wretched man that I am! who shall deliver me from the body of this death?" But if we could have realised that, while we were to work, it was God who was to furnish the power, truly would it have saved us many failures and many discouragements. "For it is God which worketh in you, both to will and to do of His good pleasure."

God in us, then, wills and does. "I am crucified [or dead] with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of

God, who loved me, and gave Himself for me." Gal. 2 : 20. Christ, then, is to do the work. But what are we to do?—Yield ourselves into His hands, to be used and guided by Him.

And yielding does not imply a state of ease and indifference. Submission and yielding to God sometimes mean the fiercest conflict. With Moses it meant a passage through the Red Sea; with Paul, enduring scourging and imprisonment; with Daniel, to be cast into the lions' den. But whether in the sea or in the den, under the lash or suffering shipwreck, the God of all comfort furnished the support and the consolation for His trusting children.

THE NAME OF POWER.

BY W. R. CARSWELL.

Acts 3 : 16 ; 4 : 12.

Lord, teach me what to speak;
 Lord, tell me what to say,
 That I may help the souls who seek
 To walk the upward way.
 How can the weak be strong?
 How may the dying live?
 What only can remove the wrong,
 And blessed cleansing give?

The answer soundeth clear,
 "'Tis Christ, and He alone,
 Can strength and courage give for fear—
 Life to the dying one.
 Sweet cleansing from all sin
 In His shed blood is found;
 And while His Spirit dwells within
 The fruits of grace abound."

"Then tell of Jesus' love,
 Speak of His saving power,
 Exalt His name all names above
 By living Christ each hour.
 So shall you surely find
 Souls to the Lord you'll bring,
 And cleansed by grace in heart and mind
 Present them to the King."

AS IN NOAH'S DAY.

"As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17 : 26.

How was it in the days of Noah? The record tells us that "they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." In other words, they were pursuing their accustomed rounds of business and pleasure, as though

nothing unusual were coming. And all this time Noah was preaching the message of a coming flood, by which the world would be destroyed. He was proclaiming the word of the Lord; but they regarded it not.

Among those who perished in the flood were many wise men, after the worldly sort,—men of great intellectual power, and high mental attainments. The giant strength and long life of the men of that age gave them the opportunity to attain great knowledge; and men trusted in their own knowledge, which laughed at the idea of a flood, rather than in the simple word of the Lord. In this respect, and others as well, the present age presents a parallel with that of Noah.

In the midst of their self-glorification "the flood came, and took them all away." In this respect, also, the present age will be parallel to that of Noah. When the Son of man comes, there will also come destruction upon the earth, and not a "temporal millennium." God warned the antediluvian world by a special message; He cannot send another destruction without a like warning. A message must therefore precede the "days of the Son of man." But the world will go on in its accustomed way, planning for a continuation of this present state, justified in its course by worldly wisdom. And when men will be saying, "Peace and safety," sudden destruction will come upon them, and they will not escape." 1 Thess. 5 : 3.

The all-important question, therefore, for every individual, is, What saith the word of the Lord? What men say,—even the most learned of them,—is not to be compared with this. "The world by wisdom knew not God," and still knows Him not. The wisdom of man cannot comprehend God, His purposes, and His ways. If we trust to that wisdom, we shall surely be overtaken without shelter by the coming storm!—*Present Truth.*

"If light and truth are within our reach, and we neglect the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light."

World-Wide Field

THE SABBATH OF THE 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.

(Concluded.)

"This man [Joseph] went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."—Luke 23 : 52-56; 24 : 1.

Please consider this text carefully, because if you will it will help you very much in understanding several phases of this question. Remember that Luke wrote his Gospel about the year sixty-five of the Christian era, at least thirty years after Christ had returned to heaven, and you will see how the Holy Spirit here speaks of the Sabbath in this scripture. Here we have three days brought to view. "That day was the preparation, and the Sabbath drew on." First we have what was called "the preparation day," the day upon which it is generally conceded that Christ was crucified and hung upon the tree. He died about three o'clock in the afternoon, and later in the day Joseph came to Pilate and begged permission to take His body. This was a little while before the Sabbath; for you will remember that the Sabbath begins at sunset. The Lord instructed His people, saying, "From even unto even shall ye celebrate your Sabbaths." Lev. 23 : 32. "And at even, when the sun did set, they brought unto him all that were diseased," etc. Mark 1 : 32. The text last quoted shows that "even" commenced when the sun went down; and also that in the

time of Christ the Sabbath ended at that time, for the people brought their sick to be healed, a thing they would not do during the Sabbath. Before the Sabbath came they took the body of Christ down from the cross, wrapped it in linen, Joseph and Nicodemus brought the spices, and they buried Him as well as the time would permit. The holy women then returned home to prepare spices and ointments; but while they were preparing them, the sun went down in the west, and the Sabbath came. The text says "they rested the Sabbath day according to the commandment."

So we have brought to view, first, the "preparation day;" second, "the Sabbath according to the commandment," and now a third day is introduced—"Now upon the first day of the week [the next day], very early in the morning, they came unto the sepulchre bringing the spices which they had prepared." Luke 24 : 1. Note it carefully: First we have the preparation day, which was Friday. Second, we have "the Sabbath day according to the commandment," and then followed "the first day of the week," when they came to the sepulchre. What name is given to the day of the crucifixion in your church festivals? What do you call the day on which Christ was crucified?

Voices: "Good Friday."

Very well. And what do you call the day on which He rose from the dead?

Voices: "Easter Sunday."

You have located Friday and Sunday as well. But the text says that "the Sabbath according to the commandment" came right in between Good Friday and Easter Sunday. Now what day comes between Good Friday and Easter Sunday?—The seventh day, the Sabbath according to the commandment. You have located the days all right, and I am sure you can see now where the seventh day comes in. The disciples understood when the Sabbath day according to the commandment came, and that Sabbath day came right in between Good Friday and Easter Sunday, and please remember that the day that comes between Good Friday and Easter Sunday is the Sabbath according to the commandment. Then, my friends, why not keep it?

Sometimes when I get to thinking of this matter I am perfectly overwhelmed with the evidence the Lord has given us on this subject. There is not a question in all the book of God made so clear and so definite as this question of the Sabbath. Sometimes I hear people say, "You make that clear enough, but then, I want to hear the other side. I want to tell you there is no other side to it. When God speaks there is no other side; and when God says the seventh day is the Sabbath, what He says is true.

While attending a meeting not long ago, after I had finished speaking a minister stood up in the congregation and said:—

"What do you keep the commandments for, anyhow?"

While I was looking at him in astonishment, he asked:—

"What do you keep the fourth commandment for, anyhow?"

I said to him, "What do you keep any of the commandments for, anyhow? Answer that question in regard to the nine, and you have my reason why I keep the other one. I keep the commandments because I love God, "and this is the love of God that ye keep His commandments." 1 John 5 : 3.

No, it is not a cross; it is not a burden; it is not bondage to obey God. I tell you, that man alone knows what freedom is who obeys God and keeps His commandments. The psalmist says, "I will walk at liberty, for I seek Thy precepts." Ps. 119 : 45. The commandments are a law of liberty to man. James 2 : 12. He who breaks God's commandments is the one who is in bondage, and not the one that keeps them.

What was it that caused the death of Christ? What was it that nailed Him to the tree and put Him to death? It was the sins of the world. It was your sin; it was mine, that constituted the load that wrung from His lips the agonising cry, "My God, My God, why hast Thou forsaken Me?" It was our sins that put the Son of God to death. But what is sin, my friends? God says that sin is the transgression of the law; that is it exactly. Look at it a moment, if you will. What is the transgression of the law?—It is doing contrary to what the law

says. When a man takes God's name in vain, it is sin; it is the transgression of the law. I John 3:4. That law says to you and to me, "Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." That is what God says. When a man goes out every Sabbath morning and does his ordinary work, his common work, on that day, is he not doing what God says he should not do? Is he not violating that commandment every time he does it? He may do it ignorantly, but whether he does it ignorantly or not, when he does his common work on the seventh day, which is the Sabbath day, that man is violating the commandment of God. When a man sins he nails Jesus Christ again to the cross. I do not care whether he breaks the fourth, the third, the fifth, the tenth, or any other—whenever a man transgresses God's commandments, he nails Jesus to the cross again, and by his action says: "Let me take the nail and the hammer, and I will pierce His hands and His heart anew.

The reason I keep God's commandments is, first, because He tells me that I should; and, second, I love my Lord and my Saviour, and I cannot bear the thought of crucifying Him afresh and putting Him to an open shame. I cannot, I will not, tolerate the thought of sinning against God and putting Christ to death again. I obey the commandments because I love my Lord. That is why I keep them all. I know it is for my good to keep them, and because I cannot bear to grieve my Saviour.

What I say as a man amounts to very little; but when God speaks then you ought to heed it, and in the name of God I ask you to do it for Jesus' sake.

I believe there ought to be education in missions from the cradle, and then, as the child's mind and heart are inspired with a desire for the uplifting of mankind, the fire to be fed with fuel appropriate to the measure of the child's intelligence.—*P.erson.*

OPENING OF AVONDALE SCHOOL FOR CHRISTIAN WORKERS, 1904.

The school year began on an ideal summer day, and there was a large attendance at the opening exercises, held in the school chapel at ten o'clock Tuesday morning, January 12.

The chapel presented a pleasing appearance. The platform had been enlarged during the vacation, and newly carpeted. The following teachers were present:—C. W. Irwin, J. E. Fulton, J. H. Paap, Mrs. J. H. Paap, F. L. Chaney, Mrs. Chaney, Miss Hattie Andre, Miss Minnie Hawkins, Mrs. M. S. Boyd, Mrs. C. W. Irwin, and Mrs. A. Daniels.

The exercises embraced a Scriptural reading, Isa. 42, and prayer by Pastor E. H. Gates, followed by an address on "the Book of books," by Pastor G. B. Starr, who said: "Recognising the Bible as the first and prime factor in all true education is what gives to the Avondale School its peculiar character among the educational institutions of Australasia; and because of its devotion to the Book of books, makes it to many of us the "school of schools." This is why you have left behind you the schools in the States, from which you have come, and, at additional expense, you have come here for training and education. While you will find use for other books in their place, those who wish to be most successful in all lines will give the first place to "the Book of books."

Bible studies prepared first, daily, strengthen and sharpen the intellect for all other studies. They give a good balance to the mind, strengthen the will and the memory, fix the purpose, steady the courage, and inspire hope. To these sentiments, it was evident, the older students expressed hearty approval.

Pastor E. H. Gates, Superintendent of the Polynesian mission field, followed with a few earnest remarks on the qualification of a true missionary, endorsing what had been said in reference to Bible study.

The Principal of the school, Prof. C. W. Irwin, gave valuable and practical advice to new students, quoting several extracts from a new work on character

building, by Booker T. Washington. "Some of the rocks ahead" were faithfully pointed out, and it was stated that just in proportion as the student learns to surmount difficulties, will he accomplish the high purpose for which he came to the school, and for which it exists.

The first week there was an attendance of one hundred and thirty students, and the number is constantly increasing. It is confidently expected that the school will be larger than it has been any previous year.

...Notes...

It is proposed to hold a great Sunday-school convention at Jerusalem this year. A steamer has been chartered to convey about 700 delegates who are expected to go from America.

Brethren J. L. McElhaney and F. W. Paap, who have been labouring in Taree, New South Wales, report that a company of twenty-two have accepted the truth in that place.

At the annual business meeting of the church at Perth, W.A., held January 3, 1904, officers were elected for the ensuing year, and the financial report showed an increase in the amount contributed to missions, for the poor and various other lines of work. Last year the church paid £453 15s. 3½d. as tithes.

Encouraging progress was reported at the annual business meeting of the Windsor church. Twenty-one members were admitted to church fellowship during the year. A new church building had been erected, and £200 paid into the conference treasury. One worker in the church had sold nearly 7,000 copies of the "Australasian Signs of the Times," 243 copies of "Good Health," besides other papers and books. The members of the missionary society had circulated 6,000 copies of "Signs" during the year, besides other literature. One of the members, who is himself blind, is preparing tracts in the Braille system, and has met with considerable encouragement in his work.



E. W. FARNSWORTH - - EDITOR.

GOD MAKES HISTORY.

The second chapter of Daniel is a record of a great conflict between truth and error, between the old and the new. Daniel and his companions had been in training for three years. The final examination came. It would appear that the king himself conducted it, and accepted the four young men as specially fitted to stand before him.

"And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." Dan. 2 : 1

The text says it was in the second year of Nebuchadnezzar. Daniel had already been in Babylon three years, and this king was on the throne when Jerusalem was captured. How, then, could this be his second year? The explanation is to be found in this fact—Nebuchadnezzar reigned two years conjointly with his father, Nabopolassar, and from this point the Jews reckoned, while the Babylonians reckoned from the time he commenced to reign alone, after the death of his father. Hence, the year here mentioned was the fourth of Nebuchadnezzar's reign according to Jewish reckoning, and the second according to Chaldean chronology. It thus appears that the very next year after Daniel completed his course of study, God, by His providence, brought him into sudden and wonderful notoriety.

Babylon the Great.

God makes circumstances. In this way He brought a knowledge of Himself, not only to the king, but also to the whole world through the king. This instance shows how easy it is for God to create circumstances that will glorify Himself when He can find instruments through whom He can work—men who will be true to Him.

Babylon was built by Nimrod, the grandson of Noah, and both the city and its tower seem to

have been built in direct opposition to God and His plans. Gen. 10 : 8-10, margin; 11 : 1-9. Satan worked through Nimrod, and the people whom God had told to fill the whole earth gathered into a city in the plains of Shinar. They built a city in opposition to the will of God.

Babylon grew amazingly. Its mighty walls, sixty miles in circumference; its fifty massive gates of brass; its magnificent gardens and beautiful parks; its river running through the city, were all designed to imitate the strength and beauty of the city of God. The earthly city was a pattern of the heavenly, as far as its builders could make it such. The government was an absolute monarchy. A man occupied the throne, and as the kingdom increased, every knee was compelled to bow to its king. Tyranny took the place of love. It must always be so when man is exalted above God. Religion was closely united with the State, for no power was tolerated above the king. Thus the city and kingdom grew till it was known everywhere as "Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency." Isa. 13 : 19.

The Mission of Israel.

The Babylonian kingdom brought all the principal nations of earth under its control. God designed that His people Israel should have been as a light to this great nation from their home land; but when they departed from Him and refused to carry the light of God to the world, He "scattered them with a whirlwind" into all parts of the earth, so they would carry a knowledge of Himself and His truth to the different nations.

But now let us revert to the narrative again. Being in perplexity on account of his dreams, the king called all the wise men of different classes in the city.—

"Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king."

"And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream."

"Then spake the Chaldeans to the king in Syriac; O king, live forever: tell thy servants the dream, and we will show the interpretation. The king answered and said to the Chaldeans, The thing is gone from me; if ye will

not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour; therefore show me the dream and the interpretation thereof." Dan. 2 : 2-6.

These wise men professed to be able to foretell future events, to reveal hidden things; therefore the king's demand was not unreasonable. If they could interpret a dream, might it not be expected they could tell what the dream was?

A Desperate Situation.

The wise men cunningly sought to gain time, for their situation was indeed desperate. But the king was determined to test the value of their claim to have intercourse with other worlds, and he urged,

"Tell me the dream, and I shall know that ye can show me the interpretation thereof." Verse 9.

At last they were obliged to confess :

"There is not a man upon the earth that can show the king's matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon." Verses 10-12.

The acknowledgment wrung from the wise men that none but the gods, whose dwelling was not with flesh, could reveal the king's secret, was an admission that they knew no more than other men, and that they had practised fraud and deception. But the king, now thoroughly aroused, would no longer be a party to their deceit, and in anger and fury he gave command for all the wise men to be slain.

The opportunity for the witnesses of the true God to bear their testimony had come.

"Satan uses the listless, sleepy indolence of professed Christians to strengthen his forces, and win souls to his side."

"God has given us His word that we may become acquainted with its teachings, and know for ourselves what He requires of us."

CHILDREN'SCORNER....

"Every little floweret
Which growing up you see,
Every little pink shell
You've gathered by the sea,
Every little thing that lives,
In earth, or sea, or air,
God has made and watches over
With His loving care."

HONEY AND PERFUME.

One dewy morning an ill-natured bumblebee flew grumbling over a clover field. Looking into so many cheerful faces, as the clovers turned their heads up to look at him, made him crosser than ever; and the bee finally made a spiteful dart at a jolly, red-faced clover, who seemed especially happy, and mumbled in her ear,—

"You ridiculous thing! You wouldn't look so pleasant if I should sting you."

The clover seemed not in the least disturbed. "I should give you a smell of the perfume of the meadows," she replied.

"Perfume," boomed the indignant bee; "perfume! What do I care for perfume?"

"Then I should offer you a taste of honey; it is good to sweeten things," innocently replied the red-faced clover, bowing to a passing butterfly, who was a good friend of hers.

"Honey! honey! Do you suppose anything of consequence can waste time on such trifles? Honey and perfume, indeed!"

The red-faced clover continued to smile as serenely as ever, and began rocking the grasshopper that had settled on her stalk. But for all its colour, her face bore a knowing expression, as she watched the bee disappear, and she nodded wisely to some of her neighbours who leaned their heads together with an air of understanding.

Meanwhile, the bumblebee winged his way out of the clover meadow, to the side of an old mossy well, where a great tabby cat was lapping water.

"Ah!" said the bee, "here is a creature worth talking to. He

no doubt knows something more of life than honey and perfume. I think I shall take a sip of water with him, in order to make his acquaintance."

But no sooner had the bee given his first hum in puss's ear, than the latter started fiercely, and instead of the flattering welcome expected, gave his visitor a blow from his paw, which landed him, dazed and helpless, under a clump of ferns. It was quite a moment before the bewildered bee recovered from the shock, but finally he gathered up wits and wings, and, much crestfallen, flew slowly away again.

Flight through the fresh air soon revived the strength and spirits of the conceited bee, and by the time he had reached the river bank, his ill-nature had returned to comfort his wounded pride.

"The rude beast, to treat a stranger so!" he droned, indignantly; "I shall never attempt to be friends with him again. But here is a kind-faced cow, sleeping in the shade. I'm sure she'll be glad of my company, while I rest on her ear a minute, in this cool place."

But he had only just alighted on his chosen perch when the mild-appearing cow uttered an angry snort, and, giving her ear a vigorous twitch, flung the bee into the water. He floated for a time helplessly, and no doubt would have drowned if he had not drifted near a bunch of leaves, upon which he crawled to regain breath. But when, at last, the sunshine had dried his wings, and he flew back to shore, it could be seen that he went more slowly.

Nevertheless, the proud fellow still had something to learn. He would persist in constantly striving to do that for which he was unfitted, or desiring something that could only bring him harm; consequently he was always in trouble. A hawk chased him into a tree; a cart jostled him in the dust; a teamster struck at him; a bird pecked him, injuring one wing; then he was forced to lie idle for a time, nursing his hurt in a thistle-bloom hospital by the highway.

Being scarcely able to fly at all, he one day fell into the hands of a cruel boy, who wanted a swarm of bees of his own. He carried a large empty bottle, into

which he put all the bees, of all sorts, and into which went our poor, humbled bumblebee, along with the rest.

Here, forced to mingle with creatures whom, in prouder days, he would have scorned, the bumblebee began to see how he had wasted the golden summer days, together with their greatest beauties and sweetest charms. Then he began to long for one more chance to fly in the balmy air.

For several days the captured bees were imprisoned in a dark hive, until they were very hungry. Then one evening, the hive door was opened, and the bees crept joyously out of their prison. The bumblebee's wing had become quite well, and he made a short trial flight in the orchard, then rising high, flew swiftly off toward the pink evening sky. His conceit and arrogance were gone. He had lost all desire for the society of the proud and lofty. He was hungry, thirsty, and weary, and so away he went, and strange to say, without a grumble, but humming a little song of thankfulness for life and freedom.

In the clover meadows, the first thing the bumblebee did was to seek out the red-faced clover, who smiled at him as kindly as ever.

"I'm so tired, dear clover," said the bee, creeping close to her heart.

"Poor fellow!" she answered, softly; "smell the meadow perfume; it will revive you."

"Thank you!" he said, gratefully; "and just a sip of your honey, dear clover, for I am hungry. O, how good it is!"

And the red-faced clover laughed contentedly, and replied, "Yes, the honey is good, and so is the meadow perfume. I knew you would say so some day."

"How did you know?" asked the bee.

"Because," said the red-faced clover, "I have seen the same thing before."

And ever since then, bees have loved clover meadows, and cannot be happy without a share of their honey and fragrance.—*Minnie Rosilla Stevens.*

Be sure if you do your very best in that which is laid upon you daily, you will not be left without help when some mightier occasion arises.—*J. N. Grou.*

HOME AND HEALTH

HARVEST HYMN.

Once more the liberal year laughs out
O'er richer stores than gems of gold;
Once more with harvest ring and shout,
Is nature's boldest triumph told.

Our common mother rests and sings,
Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.

Oh, favours old, yet ever new!
Oh, blessings with the sunshine sent!
The bounty overruns our due,
The fulness shames our discontent.

We shut our eyes, the flowers bloom on;
We murmur, but the corn ears fill.
We choose the shadow, but the sun
That casts it shines behind us still.

—John G. Whittier.

THE MINISTRY OF SYMPATHY.

We meet every day persons weighted with care and sorrow of which they do not speak. Their business life is apart from the inner life. It is possible to know them and know nothing of their feelings. But observant eyes could not fail to see the shadow and to find the reason for it.

The young clerk with whom you trade every week lost his mother a few weeks ago. Your evening paper announced the fact, but it didn't tell, what her neighbours knew, that she was the light of the home, that her boys, sometimes discouraged because they got on so slowly in business, took heart again after they had talked with her about it. The young man's eyes glistened when a customer, just as he was turning away, pressed his hand and said he had heard how much his mother had been to her children.

The man who delivers groceries at your back door had a boy and girl ill with consumption for a long time. He has sent them both into a better climate, hoping to save their lives; but it is taking all he can earn, and he is afraid he cannot keep them there. A word of interest from you might give him new hope. The policeman on

your street has been laid up for three weeks, though you have not missed him. He is just taking up his duties again, hardly strong enough to go his round. It would brighten his walk to know that you had thought of him while he was ill, and were glad to see him back.

The young woman next door to you has just become engaged. It seems to her that no event ever happened before of such importance, and that no two persons ever cared so much for each other as she and her lover do. But the affair took on an added importance when a neighbour came in to congratulate her. Her heart beat faster, her cheek took a brighter glow, and the world seemed more beautiful than ever. She is more ready to do a kindness to any one than she ever was before, because you are glad in her happiness.

There will be times, perhaps have been already, when you will reach out your hand blindly in the darkness of a great shadow, hoping someone will clasp it. The rude or effusive grasp would bring you only added pain, but you know the delicate touch of genuine sympathy that carries healing with it. If you have known that unobtrusive ministry, give it to some other. If you haven't experienced it yet, learn to give it. Those who need it are close at hand. It may be you can change for them the colour of their sky by a word, a touch, a look.—*Congregationalist*.

TO AMUSE BABY.

A baby will be attracted for a short time by some fine toy that he can simply look at, but he will spend ten times as long in putting pegs into holes in a board contrived for the purpose, or in taking out, one by one, from a well-filled basket articles, no matter what—spools, blocks, clothes-pegs—anything, so that they are sometimes changed and he does not tire of the monotony. Then the task of putting them all back keeps him busy for a still longer time. As baby becomes more discerning and his fingers more nimble, a pleasing device for his employment is a board with variously shaped holes—round, square, triangular, etc.—with blocks and

spheres to fit into the various places. Should these be in bright colours, his love for colour may also be gratified, and learning these colours soon follows. Little tasks of carrying articles from one portion of the room to another, or from room to room, will often keep the child busy and interested for hours. A small hammer and tacks, with a good soft board into which to drive them, is generally a delight to any child old enough not to put the tacks into his mouth. So simple are the employments that will satisfy the little tot, that almost any mother will find them constantly suggesting themselves.—*Selected*.

NERVE DESTRUCTION.

BY A. O. TAIT.

Over twelve billion cigars are used in the world each year. This does not take into account the tobacco used in pipes or smoked in cigarettes.

Some of the most eminent physicians of the world say that it has been demonstrated that tobacco is a greater nerve destroyer than strong drink. And it is quite largely true that the man who uses tobacco also uses wine or liquor of some kind.

In view of the vast amount of these nerve destroying things that are being used, is it to be wondered at that so many men are dropping dead in the very prime of life? The strain in business is tremendous, and it is growing in intensity as greed gets a stronger and still stronger hold on men, and what may not be expected in the way of nervous breakdowns? The nerve-force is being taxed to the utmost in business, and while these straining demands are made on the nerves, they are being recklessly destroyed by narcotics and stimulants.

There is also another phase of the situation that should not be overlooked. This strong, nervous tension, with these nerve-irritants and nerve-destroyers being used so freely, makes the people very excitable. And with the great social and international problems that confront the world, it is easy to see that in the attempt to settle them, there will be much room for

MOMENT BY MOMENT.

F. E. B. "I will water it every moment . . . I will keep it night and day."—Isa. 27:3. F. E. BELDEN.

1. Moment by moment, hour by hour, Constantly trusting His keeping pow'r; Day by day and week by
 2. Why for the bod-ily anxious thor? Knowing His ear-ly, sweet is my lot; Mine is the ask-ing, His the
 3. Why should the spir-it dubbing weep? What I've commit-ted, sure-ly He'll keep; Mine is the trust-ing, His the
 4. Why for the rest-ing sing or sigh, Self-ish-ly seek-ing mansions on high? Earth needeth more of ho-ly

REFRAIN. *Softly.*

week, On-ly His praise my tongue shall speak.
 store, Moment by moment, o'er and o'er. Moment by moment, Helper is He, Moment by moment
 pow'r, Moment by moment, hour by hour.
 love, Than all the u-ni-verse a-bove.

dwelling in me; Gently sub-du-ing powers of sin Wonderful Sav-iour is Christ with-in.

Copyright 1900. by F. E. Belden.

strife that will end in the worst of violence.

When a strike is on, the hotels and tobacco stores are open, and men who have not been in the habit of drinking very much will indulge freely. Thus is the fire of strong drink added to the flame that is already burning high. These forces that are working so strongly are bound to produce correspondingly strong results. The conclusion is as inevitable as the effect that invariably follows the cause. To close our eyes to these things is to invite an irresistible and inevitable destruction.

as much as possible. For some time his chief nourishment has been bean broth. He is a devoted Christian, and gives frequent prayer as one of the necessities to long life; also sitting in the sun—his daily practice.

One of Frances Ridley Havergal's poems tells of an Æolian harp which a friend sent with a letter describing the wonderful sweetness of its tones. Miss Havergal took the harp and thrummed its seven strings, but there were no thrilling strains, only common music. She then read the letter again, and found instructions which she had overlooked at first. Then she raised the window and put the harp under the sash. Now the wind swept over the strings, and the room was filled with melodious strains which no fingers of man could have produced. Only when the breath of heaven blew upon the harp could its marvellous music be brought out. The human soul is much like a harp. Human fingers call out much that is lovely and sweet, but it is only when its chords are swept by the breath of heaven, by the Holy Spirit, that its noblest music is called out.—*Selected.*

THE OLDEST MAN LIVING.

Manuel del Valle, of Menlo-Park, San Francisco, U.S.A., is said to be the oldest man living who has satisfactory proof of the exact date of his birth. The certificate of his birth, which is signed by the chief magistrate, gives the date of his birth as November 24th, 1745, making him a hundred and fifty-eight years old. The old gentleman has never smoked nor used intoxicating liquors. He has always taken a walk each day, and sits in the sun

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According to an official statement, the total number of Bulgarians killed in the disturbances in European Turkey, during the last seven months, has been 15,000.

Try the music on the preceding page. If you think it good, send 2/10 to this office, and receive in return a copy of "Christ in Song," a hymnal containing over seven hundred excellent hymns and sacred songs.

Organised labour threatens to withdraw \$300,000,000 from the banks in the United States unless organised employers cease damage suits against labour unions. This, labour predicts, would cause a financial panic.

A remarkable trial of the Kishineff rioters began November 20, 1903, in a special Russian court, and was expected to continue until after the beginning of the new year. There are four hundred prisoners. The final judgment of mankind on the Kishineff affair may be determined somewhat by the results of this great trial. Is it to be a farce, or a stern attempt to do justice?

During the past five years many students have gone to Japan to prosecute their studies from India, China, Siam, and Korea. Ten years ago there was not a single foreign student in the government schools in Tokyo, but in 1903 there were more than two hundred in her various educational institutions.

While Japan was sending young men and women to Europe and America to be educated, she has now become the "schoolmaster of Asia." The number of foreign students is increasing rapidly every year.

EDUCATION.

The "Australasian Signs of the Times" of March 7 will be a special issue, containing sixteen pages filled with choice matter on the principles of true education. This will be a valuable number to place in the hands of parents, teachers, members of school boards, and all who are interested in the education and training of children. It will be sent postpaid to any address for one penny per copy. Orders may be sent direct to this office or to the Tract Societies.

SUFFERING AMONG THE POOR.

Managers of the New York charitable institutions are expecting to be called upon to meet greatly increased demands for help during the winter months. It can scarcely be otherwise, owing to the fact that at least 50,000 men of the building trades were idle during most of the summer, that probably 100,000 more were out for a long period because of lockouts or strikes, and that some 15,000 are still without work. Thus the workers were obliged to draw on their savings, or run up bills, because any allowances from the unions were wholly inadequate. Present earnings must go to meet current bills, and very many will have nothing to fall back upon when snow comes.

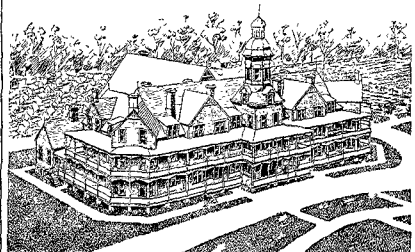
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