

AUSTRALASIAN SIGNS OF THE TIMES

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ONE
PENNY

THE FAR EAST.

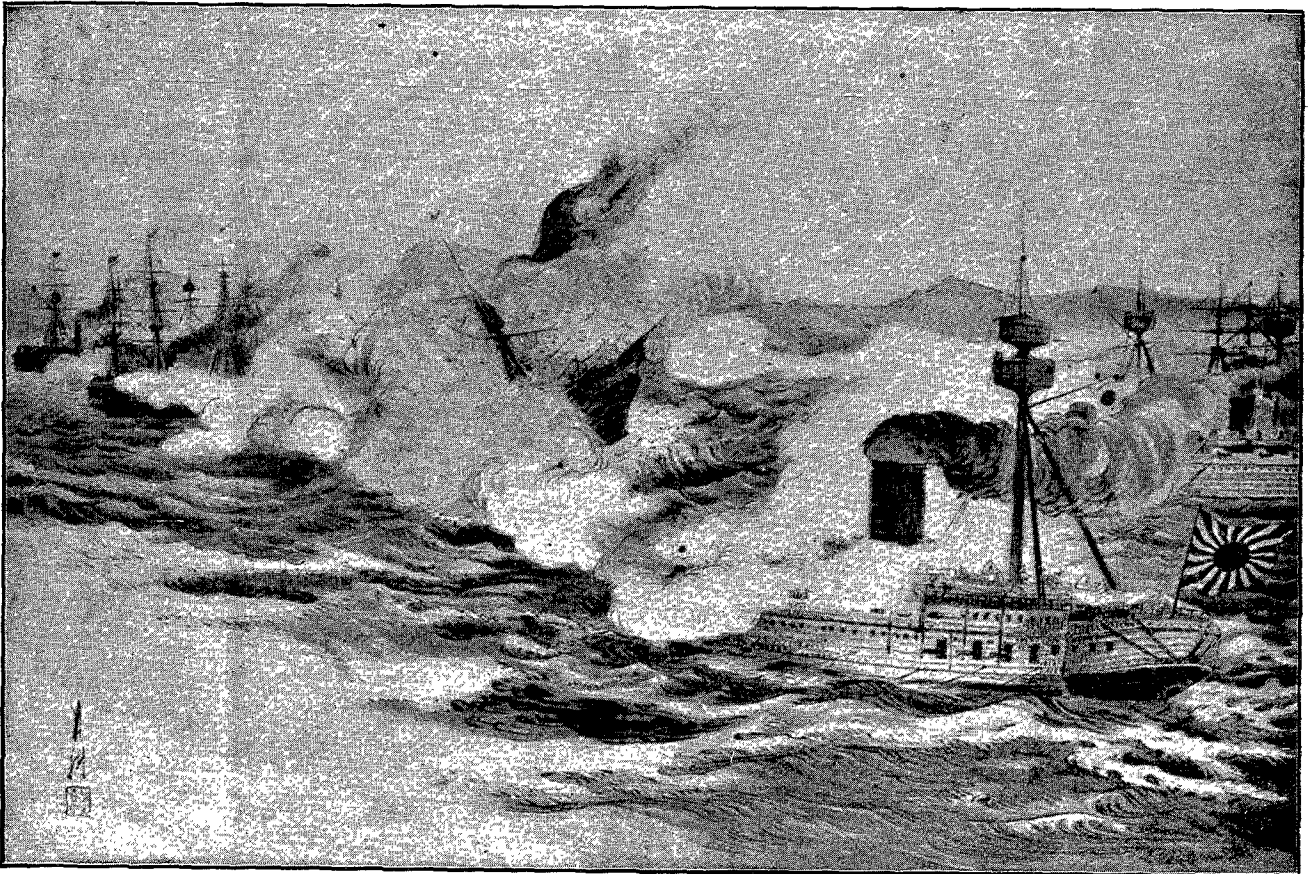
The crisis in the "Far East," which has attracted the attention and threatened the peace of the world for several months, has at

torial integrity of China, Russia exhibited much procrastination, while Japan firmly maintained her demands.

It is a sad thing that modern civilisation has so far failed to

tions may be drawn into the dispute.

It has been recognised for a long time that Russia's territorial ambitions are a menace to the peace of the world. Under the



A Naval Engagement.

last eventuated in war between Japan and Russia.

All through the negotiations between these two powers, which may be briefly summed up as a demand by Japan that Russia shall respect the sovereignty and territorial integrity of Korea, and also the sovereignty and terri-

torial integrity of China, Russia exhibited much procrastination, while Japan firmly maintained her demands. It is a sad thing that modern civilisation has so far failed to

plea of seeking sea-front and harbours in a warmer climate, Russia has gradually extended her territories in Europe and Asia.

But Russia has another reason for her territorial ambitions. There is a power behind the throne of Russia—the Orthodox Greek Church—which desires to bring

under the banner of the church all the Buddhists, Moslems, Confucians, and heathen of Asia. To effect this plan they are constantly adding to their territories whenever an opportunity offers, and when their foothold is established, the next proceeding is to Russianise these added provinces by tolerating no religion but that of the Orthodox Greek Church.

It has been a source of considerable anxiety to Japan to see the ambitions of Russia gradually bringing her into a position which would make these two powers next-door neighbours.

Japan is separated from Korea by a channel less than 100 miles wide, and the likelihood that Russia would occupy that province has been regarded by Japan as an element of extreme danger to the peace of their island empire. The possession by Russia of a naval base within one hundred miles of the Japanese coast, and their occupation of Korea, would, at least, hamper Japanese trade, if it did not threaten the future existence of Japan as an independent Power.

The Japanese are not alone in their desire to restrain the development of the Russian Empire on the Pacific coast. Great Britain also views with suspicion the increasing naval strength of the "great colossus of the north" in Eastern waters. The United States of America is also interested in protecting her large and increasing trade on the Asiatic coast of the Pacific. Australian merchants, too, are finding a large outlet for their produce in the populous seaports of Eastern Asia.

The "open door policy," which Japan desires to see maintained in Manchuria and Korea, is one in which the principal traders of the world are interested. Therefore, the operations of this war will be eagerly watched by the nations, and its final consequences may be more far-reaching than any one dare venture to predict.

Notwithstanding all that is said concerning the undesirability of Chinese immigrants, Victorian statistics prove that, compared with the people of all other nationalities, the Chinaman sends the smallest proportion of criminals to our law courts.

A DREADFUL DISASTER.

Another dreadful disaster has befallen one of the cities of the United States. The city of Baltimore, in the State of Maryland, the centre of the vast flour-milling and tobacco trades of the Eastern States, has been visited by a tremendous conflagration, which, despite all efforts to quench it, rapidly devastated a large area of the business part of the city. The fire extended from building to building with such rapidity that within two hours the premises of seventy firms had been destroyed. To prevent the further spread of the flames to other buildings in their track dynamite was used to demolish several structures, but these efforts likewise failed, and the firemen were apparently quite powerless to check the flames. The principal banks, all the newspaper offices, several theatres, many hotels and stores, and hundreds of houses were destroyed. Fifty thousand people are thrown out of employment, several fatalities occurred, and numerous accidents are reported of a serious nature. When the flames were at their height they were said to resemble a tidal wave of fire 200 feet high sweeping over the city. The losses are estimated to exceed £25,000,000.

TWENTY-FOUR THOUSAND MILES IN TWELVE MINUTES.

Eight years ago a cable message was sent around the world from the National Electrical Exhibition, U.S.A., by Mr. Edison, and received by him again in fifty minutes.

On the recent completion of the cable across the Pacific to the Philippines, President Roosevelt sent a message from his summer home at Oyster Bay around the world, via the new cable to Manila, thence to Hong Kong, from whence the route was through Saigon, Singapore, Penang, Madras, Bombay, Aden, Suez, Alexandria, Malta, Gibraltar, Lisbon, the Azores, Canso, New York, and it was received by the President in Oyster Bay twelve minutes from the time it was despatched, having travelled over 24,000 miles.

So fond are many people in Europe of Australian birds that several thousands of our beautiful feathered tribes are exported annually.

Among all classes of Chinese, high and low, rich and poor, the opium habit is making fast inroads. In the social life of the men it holds about the same place as does wine in Europe or America.

The great volcanic belt which runs through the Malaysian Archipelago has been vomiting forth immense quantities of red-hot stones through a crater on Mount Merapi near the west coast of Sumatra. Twelve persons have been burnt to cinders and several severely injured.

It was stated by Mr. Arthur Sherwill, at a meeting held at Kingston-on-Thames, that "despite the growth of temperance, the consumption of alcohol was per capita 21 per cent. greater today than it was twenty years ago, and 36 per cent. greater than it was fifty years ago."

A railway opened recently in Scandinavia from Gellivare, Sweden, to Ofoten on the western coast of Norway, terminates at the most northerly point yet reached by the "iron horse." Gellivare is an inland town nearly fifty miles north of the Arctic circle, and is the centre of a region covered with vast forests and iron-filled hills. As English ironmasters require Swedish iron all the year round, it was necessary to construct this railway, because the Baltic Sea at Lulea, the shipping point for the iron mines, is frozen for five months of the year.

The Methodist Church of Victoria has received a valuable gift from a Gippsland land-owner. Having no relatives to whom he could bequeath his farm of 1,200 acres, he has decided to hand his estate over to the Methodist Church, that it may be used by the Central Methodist Mission in connection with their boys' rescue department. The donor has stipulated that his name shall not be divulged, and the property shall never be sold.

... OUR ... CORRESPONDENTS

FAITHFUL SERVICE.

Not to be always wanting some other work to do,
But cheerfully to take the task that Christ has set for you,
And to bear the little crosses of humble, daily life
With that same dauntless courage you meant for nobler strife,
And to share the yoke with Jesus Wherever He may lead,
Whether in pleasant pastures His tender flock to feed,
Or whether upon the mountain His blood-stains mark the way,
Only to follow Him meekly, and to follow Him all the way,—
So, soul, you'll be the winner,
When this day's work is done,
And better fitted for service when to-morrow greets the sun.

—Selected.

FAREWELL WORDS.

BY MRS. E. G. WHITE.

While He was still among them, Christ sought to give to His disciples all the encouragement possible; for they were to be sorely tried.

"Let not your heart be troubled," He said; "ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. Verily, verily I say unto you, He that believeth on Me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name I will do it. If ye love Me, keep My commandments. And I will pray the Father, and He will give you another Comforter, that He may abide with you forever. Even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; for He dwelleth with you, and shall be in you." John 14:1-4, 12-17.

Christ Himself was the truth. The world would not listen to His pleadings. They would not accept Him as their guide; therefore they could not discern unseen things; spiritual things were unknown to

them. But His disciples had discerned in Him the Way, the Truth, and the Life, and His promise to them was that they should have His abiding presence. They should have an experimental knowledge of the only true God, and Jesus Christ whom He hath sent. He who had begun a good work in them would perform it unto the glory of Jesus Christ.

The thought that their Teacher was going to leave them filled the disciples with sorrow; but Christ comforted them with the assurance that He was coming again to take them to the place He would prepare for them. He assured them that if He went not away, He could not provide them with an advocate; that if they only knew of the blessings that were to come because of His departure, they would not mourn; they would rejoice in the presence of the Holy Spirit, who was to be with them always. He told them that if He went not away they could not do a greater work; but that, deprived of His personal presence, by faith they would see and know Him, and by continuance in His love, by showing their appreciation of the truth in revealing to others what the truth is; by obeying His commandments and bearing a living, vital testimony; by doing His work that He would leave in their hands, carrying it forward to completion, they would become representatives of Himself.

"I will not leave you comfortless," Christ continued, "I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in the Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."

Christ attaches a weight of importance to the obedience of His people to the commandments of God. They are to have an intelligent knowledge of them, and bring them into their daily life. But man can keep the commandments of God only as he is in Christ, and Christ in him. And while he is in Christ, having light on His commandments, it is not

possible for him to disregard the least of them. None will keep the law of God unless they love Him who is the only begotten of the Father. And none the less surely, if they love Him, will they express that love by steadfast, willing obedience. And all who love Christ will be loved of the Father, and He will manifest Himself to them. In all their emergencies and perplexities they will have a helper in God.

But it was difficult even for the disciples to understand the words of Christ. That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to them. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They had yet to learn that the inward spiritual life, all fragrant with the obedience of love, would give them the spiritual power they needed.

"Lord, how is it," questioned one of the disciples, "that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not, keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Christ had sought to make the lessons which they did not understand as clear as possible to their befogged minds. But they had failed to understand them. Now He declared that the time was not far distant when every word which they could not grasp would be clearly comprehended as living truth. No more, He said, will you say, I cannot comprehend. No longer will you see through a glass darkly. You shall comprehend with all saints what is the

length and breadth and depth and height of the love of Christ, which passeth knowledge. Your Teacher, ascended to heaven, will advocate the cause of all who believe in Him. He will plead that spiritual power may be given to you, that in the strength of One mightier than all the enemies of God and man, you may be able to overcome your spiritual foes. He asks you to trust in Him, and commit yourself into His keeping.

The promise of the Comforter presented a rich truth to the disciples. It assured them that they should not lose their faith under the most trying circumstances. The Holy Spirit, sent in the name of Christ, was to be their Guide, teaching them all things, and bringing all things to their remembrance. This Comforter was to be the representative of Christ, the Advocate who is constantly pleading in behalf of the fallen race.

He who knows the end from the beginning has provided for the attack of Satanic agencies; and He will fulfil His word to the faithful in every age. That word is sure and steadfast; not one jot or tittle of it can fail. The Holy Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine Comforter, and convincing of sin as an appointed Judge and Guide. If men will keep under the protection of God, He will be to them as an impregnable fortress. He will give evidence that His word can never fail. He will prove a light that shineth in a dark place, until the day dawn; as the Sun of Righteousness He will arise with healing in His beams.

A CALL TO AWAKE.

I have met Christians who have analysed the Bible until they have lost out of it all of its meaning, and who have read the speculations of unbalanced and irresponsible critics until confused and debauched they have settled down in the conviction that the Bible is obsolescent, and that the world can safely dispense with the old book. Surely such men are dreaming! When men are burning negroes at the stake, under the flag washed in blood to set negroes free, and a score of cities

are trembling in fear of what rioters may do, and a great godless world revels in sin before our eyes under the electric light of our boasted civilisation, it is high time to awake to the fact that there is no name other than the name of Jesus given among men whereby we must be saved. If we think that the nation can be saved by ethics, or philosophy, or universal education, or science, or philanthropic schemes, we are indulging in notions as crazy and unsubstantial as the phantasmagoria of a dream. It is high time to awake out of our troubled sleep, and face the fact that there is but one gospel, and that is the gospel of Jesus Christ and Him crucified. God so loved the world that He gave His only begotten Son;—that must be preached, that must be believed. Christ came into the world to save sinners. If that be not true, then we must perish in our sins. Behold the Lamb of God which taketh away the sins of the world! If we cannot see that, it is because we are lost in sleep.—*Rev. Charles E. Jefferson.*

THE NATURE OF MAN.

THE SOUL.

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

The phrase, "And man became a living soul," represents the third and final stage in the creation of man. This expression is generally made to read that God breathed into man a living soul, but the text does not warrant such an inference; for it simply denotes a change that took place in the man, who was already created from the dust of the ground, and this change was due to the life added by the "breath of the Almighty" (Job 33:4), the life-giving breath, or the breath of life.

A simple illustration will make this point clear. Let us suppose that a locomotive engine has just been turned out from the factory. The engine is perfect in all its parts, and we have no hesitation whatever in calling it "an engine;" but the engine is of no practical value unless it can be set in motion, and in order to do this steam must be applied. The steam at once gives "life" to the engine; or, in other words, the en-

gine becomes a "living engine." The body without any life in it is called a soul, as may be gathered from the original of the following scriptures: Num. 6:6; 9:6; 19:13; Lev. 21:11; Haggai 2:13. Soul in the Old Testament is always a translation from "nephesh," and in each of these passages "nephesh" is translated "dead body." The only change that took place in the man God created at the beginning was due to the added life, and, consequently, the emphasis in "man became a living soul" is on the word "living," and the text simply means that the man was changed into a "living man," "a living being," a "living soul," just as the engine became a "living engine" after receiving its life from the steam.

"A Living Soul."

This interpretation is proved to be correct by the fact that every being—man or lower animal—in whom there is life is, according to Scripture, a "living soul," and we need go no further than the first chapter of Genesis to prove this statement. The Hebrew for "living soul" is "nephesh hhayah," or sometimes written, "nephesh chaiyah." This expression occurs four times in Gen. 1; in the twentieth verse it is translated "moving creature;" and in the twenty-first and twenty-fourth verses, "living creature;" in the thirtieth verse "life," the marginal reading for "life" being "living soul."

We have already shown that all animals possess the "breath of life," and now we have proved that all animals are "living souls." We are, consequently, in a position to understand some of the statements made in Ecclesiastes concerning the death of man. Solomon distinctly affirms that in death man has "no pre-eminence over the beast," and thus illustrates the truth of Paul's contention that if there be no resurrection, "then they also which are fallen asleep in Christ are perished." 1 Cor. 15:18. "If after the manner of men I have fought with beasts, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." Verse 32. Man's pre-eminence is not in death, but in life; either this present life, or in the resurrected life, and it is through

Christ that we attain to this life. "Jesus said unto her [Martha], I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live." John 11:25. The following are the passages in Ecclesiastes referred to above:—

"That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath (margin, spirit); and man hath no preeminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?" Eccl. 3:19-21, R.V.

The answer of this question, considering the context, can, of course, only be in the negative.

"For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred and their envy, is now perished, neither have they any more a portion for ever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:3-10.

In our study of the death of Christ we brought forth proof that the soul dies and goes to the grave, and if further evidence on this point be needed it can be found in the following texts: Ps. 22:29; 49:15; 89:48; 94:17; Isa. 38:17-19, etc.

The attributes of the soul from a Scriptural standpoint include all those given to any living being; for the soul has the sense of touch (Lev. 5:2); it can eat (Lev. 7:20; Prov. 13:25); it hungers (Prov. 27:7); it thirsts (Prov. 25:25); it becomes empty for want of food, and has appetite. Isa. 29:8.

What more proof can we have that the soul is simply an animal being that has been energised by the breath of life? The study of the original words for soul in the Hebrew and Greek languages brings us to the same conclusion, and this subject will be dealt with in our next.

God is His own interpreter. All Bible topics should be studied in the light of the entire Scriptures.

GOD'S WORD GIVES LIGHT.

BY H. C. GOODRICH.

Uncle Ben is a coloured man, seventy-six years of age, living at Corozal, ninety miles north of Belize, British Honduras. He was baptised in the sea at that place last week. His name is Benjamin Messiah. His education is very limited. Of his family only one married daughter remains, and all his income is from the cultivation of a little garden. For three years he has been alone in keeping the Sabbath as he understood it.

During the last year we have had some correspondence, and last week I visited him, that his desire for baptism might be gratified. After some conversation, I said,

"Well, Uncle Ben, how did you find out about the Sabbath?"

"Four years ago," he said, "I was reading Matt. 28:1. 'In the end of the Sabbath, as it began to dawn toward the first day of the week,'—and I noticed for the first time that the first day was not the Sabbath, but was the day after the Sabbath."

"And what did you do then, Uncle Ben?"

"Then I read the commandment, and found that it did not say the seventh day *was* the Sabbath, but the seventh day *is* the Sabbath. Then I knew that it is the Sabbath *now*."

"And what next?"

"I began to read the Bible regularly. Isaiah pronounced a blessing on the man who takes his foot off the Sabbath; and Jesus said, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.'"

"What books or papers did you have to read?" I inquired.

"Not a book or a paper, but the blessed old Bible," said this dear old disciple.

Three years ago, a colporteur found Brother Messiah, and asked him if he would like a book which teaches that the coming of Christ is near.

"Why," said Uncle Ben, "the Bible shows that we are living between the sixth and seventh seals."

John 7:17 came to my mind, and I knew that the Spirit of God had found a willing mind. Thousands to-day are finding the Bible

so hard to understand, so dark, so mysterious; and the law, like a great cloud of darkness, hangs before them, as did the pillar of cloud before the Egyptians by the Red Sea, because, like them, they are on the wrong side of it.

Solomon says, "The commandment is a lamp; and the law is light. Prov. 6:23. And David, speaking of God's law, says, 'The entrance of Thy words giveth light; it giveth understanding unto the simple.'" Ps. 113:130. Paul said the word of inspiration was intended to make the Christian perfect in word and doctrine, but that the time would come when they would not endure sound doctrine. 2 Tim. 3:16, 17; 4:1-4. To-day even the word of the church is accepted in the place of the word of God; and men who are seeking light are made to accept fables instead of Bible truth. Let us reject every man-made commandment, that the light of God's word may be to us as it was to Uncle Ben, a lamp unto our feet, and a light unto our path.

ARE THERE MANY ROADS TO HEAVEN?

We hear it said, "When we get to heaven, it will not be asked by what road we came." That is true; for if we get there at all, it will be because we took the right road.

There is but one road that leads to heaven, and that is by faith in Jesus Christ and obedience to the requirements of God. "Without faith it is impossible to please Him." "There is none other name under heaven given among men, whereby we must be saved." "Here are they that keep the commandments of God and the faith of Jesus." "Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be." "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Heb. 11:6; Acts 4:12; Rev. 14:12; 22:12; Matt. 7:13, 14.—R. F. Cottrell.

World-Wide Field.....

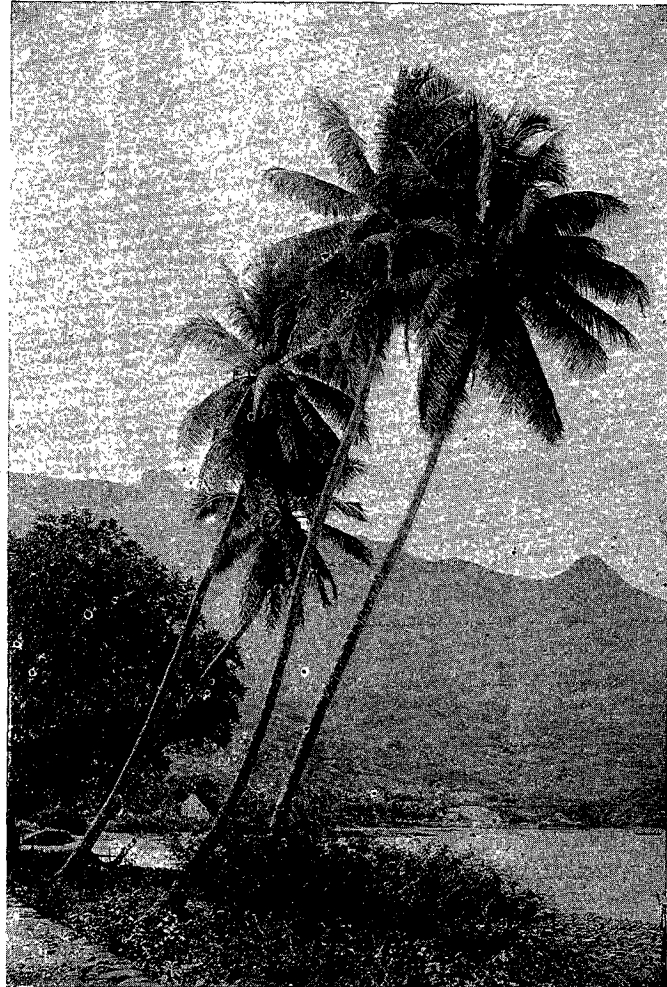
RURUTU.

Lying to the east of the Cook Islands is a group of small islands known as the Austral Group. These islands are but seldom visited, and for this reason but little is generally known of the people who live there. The islands are of volcanic origin and well watered. Rurutu, situated near the centre of the group, is a very beautiful island, and as it lies about 300 miles south of Tahiti, and enjoys a constant sea-breeze, the climate is much more pleasant than that of Tahiti. A history of the introduction of Christianity into Rurutu will, doubtless, be of interest to our readers.

About the year 1820 a terrible epidemic prevailed among the natives. Believing that it was inflicted by the angry gods, two chiefs determined to each build a large canoe, and with as many people as possible leave the island, knowing that they could but perish if they did not reach some other island, and that they would all die if they stayed on their own island. Launching forth, they in good time reached Tubuai, an island in the same group, where they stayed till they supposed the epidemic had run its course; then they started to return. They had scarcely left Tubuai, when they were overtaken by a storm which drove them hither and thither, for three weeks. One of the canoes and nearly all on board were lost, but the other, after suffering incredible hardships, was driven on the coral reef of the island of Maupiti, the most westerly of the Society Group. Here they heard of the gospel and the renunciation of idolatry. Desiring to know more of the truth, they started in search of the missionaries who were at Borabora and Raiatea. Reaching the latter island, they heard the blessed gospel preached, and embraced it. They now remembered their own benighted relatives on Rurutu, and requested the missionaries that some one might re-

turn with them to tell them of the true God. Two deacons of Raiatea volunteered to go with them, and were kindly carried there by the captain of a vessel bound for England. After remaining on Rurutu for a few weeks, they had the pleasure of seeing the people reject their idols and embrace Christianity. Taking the rejected idols with them, the two deacons returned in triumph to Raiatea, where a large meeting was held to

an evidence of the spiritual darkness which prevailed amid the natural beauties of the island prior to the gospel message being preached there. What a transforming power there is in the gospel! Men who are governed by the most degrading vices, whose lives are spent in fighting and immorality, can be made kind, generous, and unselfish by the power of the word of God. What was done for Rurutu may



Nukahiva, Chief City of Marquesas.

return thanks to God for giving the victory over heathenism. At this meeting the cast-off idols were exhibited to the people, and enthusiastic speeches were made by King Tamatoa and others. This circumstance proved a wonderful stimulus to Mr. Williams and his associate missionaries, and they determined to visit all the islands of the Hervey Group.

Large stones, which formerly were used in the idolatrous worship of the people, still remain as

also be done for the hundreds of islands which yet remain in ignorance of the Saviour. Millions yet in the islands to the north and east of Australia are still unconscious of the love of God as revealed in the work of redemption, and God is calling for labourers to carry the light of present truth to them, that these strongholds of Satan may be demolished, and that the knowledge and wisdom of God may take the place of ignorance and superstition.

THE MARQUESAS.

The most easterly group of islands of any extent in the Pacific is the Marquesas. Seventeen islands are comprised in the group, the total area of which does not exceed 500 square miles. The climate is very hot on the coasts, but as the traveller proceeds inland to higher altitudes, the tropical heat gives place to a much cooler atmosphere. Notwithstanding the heat, the climate is healthy, giving rise to little sickness either amongst natives or strangers.

When Captain Cook visited the group he declared the natives to be the finest in outward appearance of all the South Sea Islanders, the expression of their countenance being pleasant and open. Prior to the labours of the missionaries they practised a form of worship similar to that of the Tahitians. Being controlled by the French Government, Roman Catholic teachers have had the pre-eminence; but, although the natives have nominally adopted the tenets of Rome, many of them are said to be little better than heathen savages. From contact with the customs and vices of white men, the population has been reduced to a mere fragment of what it formerly was. It is regrettable that men of such fine physique should learn, from their contact with civilised men, vices, the practice of which drives them to greater degradation than they knew even in heathenism.

HELP THE BLIND.

A member of the church in Windsor, Victoria, has been translating literature into the "Braille" system for the blind. Being himself blind, he is anxious to benefit others who are likewise afflicted. He has received a number of letters showing that his efforts are appreciated, and from some of these we take extracts as follows:—

"I must tell you I received, and passed on, the four "Braille" monthlies kindly sent by you. On reading "Spiritualism" I was desirous of sending it to a certain blind friend, who, with myself, has been in the dark about these things. If your church is in the habit

of posting tracts to sighted people you might oblige by having one sent on this subject to —

"The transcribing of tracts is a worthy undertaking.

"Believe me, grateful in Christ, for what He has shown you to do." —

Another writes:—

"How wonderful it is that I should receive a letter from you just now, as I doubted to whom I ought to address the one I had written. I am greatly interested in the pursuit of truth, and the tracts thus issued disclose much that tends to make me glad and thankful. I will tell you more hereafter. I hope to mingle my prayers with yours for more of the divine light, and that we may not fail to recognise the Great Leader of Israel when He appears. God forbid we should mistake any true ambassador of His.

"Yours with loving thanks, — —."

A friend in West Australia says:—

"I am glad you have got to work on missionary lines. I have been thinking of doing the same myself for some time. The tracts you have started with are on interesting subjects. I heard the truth two years ago, and hope to continue faithful till the day dawns and the night shadows flee away. Then every eye shall see Him, and we shall know as we are known. It is a glorious truth; and the last two years have been the happiest of my life.

"I now conclude, trusting this will find you in good health and courage,

"Your old friend in Christ, — —."

The Victorian Tract Society has kindly consented to assist in distributing the "Braille" tracts, and if any reader of the "Australasian Signs of the Times" should wish to help forward this good work by sending the names and addresses of blind people, or by giving financial aid to pay for the preparation of literature and postage, such assistance will be gratefully received. Send names and postal notes to

VICTORIAN TRACT SOCIETY,

Oxford Chambers,

Bourke Street, Melbourne.

After three years of faithful missionary labour on the Island of Nias, off the west coast of Sumatra, the Rhenish mission reports the conversion of 171 persons, including two of the most wicked chiefs. That so many fierce and blood-thirsty savages should be converted to Christianity in so short a time, is evidence that the gospel has lost none of its power.

...Notes...

Pastor S. M. Cobb and Brother G. G. James are now holding meetings at Molong, N.S.W.

Pastor E. Hilliard reports the dedication of a new church building at Upper Huon, Tasmania. Quite a number of the brethren and sisters from Hobart attended the dedication service.

Pastor S. W. Nellis, President of the Queensland Conference, has recently visited the churches in Queensland, and reports the baptism of nine persons, who were admitted to church membership.

Meetings are still being held at Campbell Town, Tasmania, where the camp-meeting was held in November. Brother and Sister J. Allen are holding Bible readings, visiting, and distributing literature. Up to the present time seven have decided to obey the Lord.

Brother George Fisher, who has been connected with the Echo Publishing Company for several years, has removed to Sydney to take charge of the Vegetarian Cafe, in place of Brother James Hindson, who has been appointed to the office of General Agent of the Medical Department of the Union Conference. We wish Brother Fisher much success in his new field of labour.

Brother W. J. Smith writes that at the annual meeting of the church at Napier, New Zealand, reports were read showing that the debt on the church had been paid, and it had been newly painted. Over £400 had been paid by the church for all purposes during the year, and 357,000 pages of literature circulated. A prosperous church school had been started, and the Christian Help Band had made seven hundred visits, and distributed three hundred and ninety lots of clothing, groceries, food, and flowers. The Sunshine Band, composed of little children, reported 3,375 acts of kindness done during the year. Plans were laid by which it is hoped the church may largely increase its labours and usefulness the coming year.



E. W. FARNSWORTH - - EDITOR.

INTERPRETATION OF THE KING'S DREAM.

"This is the dream, and we will tell the interpretation thereof before the king." Dan. 8 : 36.

Having described the great image Nebuchadnezzar had seen, with its head of gold, breast and arms of silver, thighs of brass, legs of iron, and feet of iron mingled with clay, Daniel proceeds to unfold the meaning of the dream God had given the king.

This prophetic revelation is one of the most sublime chapters of human history. From the day the interpretation was given until the close of human probation, the history of worldly kingdoms is given in eight brief verses. It covers a period of more than twenty-five centuries, and extends even to the time when great voices will be heard in heaven proclaiming, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever." Rev. 11 : 15. When men undertake to write history they require volumes to record the facts concerning even one kingdom; but in the prophecy we are studying, its brevity and comprehensiveness are unmistakable proof of its divine origin. Human language never set forth in so few and forcible words so great a volume of historical truth.

"Thou Art this Head of Gold."

With what interest and astonishment must Nebuchadnezzar have listened to the first words of interpretation:—

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and fowls of heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 37, 38.

The following verse shows that here the king stood for the kingdom. While Daniel does not belittle the greatness of his domin-

ion, yet he reminds the king that all his power, strength, and glory are gifts from above. It was God who had made him ruler over all, and this language was calculated to inspire gratitude in the mind of the king for what had been given, and to restrain him from pride and thinking that his greatness was due to his own efforts and wisdom.

The Babylonian Empire, represented by the head of gold, was founded by Belesis, B.C. 747. In secular history this ruler is called Nabonassar. In the Scriptures he is known as Baladin. The kingdom arose from the Assyrian empire founded by Nimrod, and reached the summit of its glory during Nebuchadnezzar's reign. He added to the original territory the provinces of Syria, Palestine, Asia Minor, Phoenicia, and Egypt. According to "Prideaux's Connection" all the known world at that time was under the dominion of Babylon. So far as we know all peoples and countries were ruled by Babylon.

Why Nations are Noticed in Prophecy.

Nations are not noticed in prophecy till in some way they become connected with the people of God. In 677 B.C. Babylon captured Manasseh, the ruler of Israel, and from this date its history in prophecy begins.

Babylon was "the golden kingdom of a golden age." Its metropolitan city, bearing the same name, was situated in the garden of the East. Historians grow eloquent when describing its beauties. It had no rival in wealth and magnificence. Its temple of Belus was three miles in circumference. There were two royal palaces, one three and a half, and the other eight miles in circumference. These palaces were connected by a tunnel passing under the Euphrates River, which entered and emerged under the wall of the city. This wall was of marvellous dimensions and strength, and there were two hundred and twenty-five square miles inclosed by it. This queen among cities obtains from the pen of inspiration the glowing title, "The glory of kingdoms, the beauty of the Chaldee's excellency." It was the capital of Babylon, the kingdom represented by the head of gold. It was there that the peo-

ple of God, broken-hearted captives in a strange land, hung their harps on the willows by the rippling Euphrates, and wept as they remembered Zion.

Nebuchadnezzar listened with rapt attention, hoping the dazzling picture presented to his vision would not vanish, but that its glory would increase, the prophet continued—

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Verse 39.

The Fall of Babylon.

Gold, silver, brass. These words foretell the deterioration and downfall of Babylon, for it had become the oppressor of God's people, and its sins had reached unto heaven. The prophet Jeremiah had declared, while under the inspiration of God: "And it shall come to pass, when seventy years are accomplished [from the time Israel went into captivity], that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." Jer. 25 : 12.

Four kings succeeded Nebuchadnezzar on the throne of Babylon. Two years after his death war was declared between Babylon and the Medes, which resulted in the overthrow of the Babylonian kingdom. The war was prosecuted for sixteen years with such success by the Medes and Persians that, at last, Babylon was the only city in all the East yet unconquered. The people gathered in the city, trusting to its impregnable walls for safety. They had provisions enough to last for twenty years, and the people from the walls scoffed at Cyrus and his army, thinking he would never be able to bring them into subjection.

But Cyrus accomplished by strategy what he could not do by force. He dug an immense trench around the city, and, during a great feast, turned the waters of the river into an artificial lake and into the trench. Two bodies of troops marched under the city walls when the river became fordable, and, covered by the darkness of night, pressed on to the king's palace. Each side of the river were high walls with gates of brass which would have prevented

the entrance of the soldiers; but in their drunken revelry and carelessness, the gates were left open, and the stealthy foe entered unobserved, fell upon the royal guard, and the king was slain. God had said Babylon should be overthrown. He had even foretold, through the prophet Isaiah, the name of its conqueror years before he was born. "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Isa. 45 : 1.

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Babylon, with all its walls, gates, and bars, could not stand a moment after the prophetic clock struck the hour of its destruction. Another kingdom arose as prophecy declared. The first instalment of the king's dream was fulfilled.

THE MISSION OF PROPHECY.

"There is a God in heaven that revealeth secrets." He does not permit important events to come, nor judgments to fall, without warning and exhortation. He says, "I have not spoken in secret from the beginning." Isa. 48 : 16. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3 : 7. Would we know the plans and purposes of God? They are found in the prophecies, and the apostle Peter calls it "a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1 : 19. In the prophetic books of the Bible, therefore, we find all that it is essential for us to know concerning the future, the light that brightens the pathway of life even unto the coming of the Lord.

When one makes a travelling companion of his Bible, as the Ethiopian did, God will have his Philip near by to aid him in the interpretation.



PAPA'S MISTAKE.

Papa distinctly said, the other day,
That in the night, when I'm asleep so
sound,

The earth keeps turning over all the
time,

And every morning it's been half-way
round.

I thought how grand to see the big
round world

Go turning past this window in the
hall,

And here I'm up at four o'clock to
watch,

And there is nothing going by at all.

I thought that deserts, palm-trees, and
giraffes

Might just be passing by the time I
came;

And now, instead of all those lovely
things,

Here's this old yellow rosebush just
the same.

—Century Magazine.

THE DARNING NEEDLE'S STORY.

BY CORA E. ROGERS.

The darning needles were all lying scattered about on the table, wondering what they could do to amuse themselves, and wishing that someone would come and use them. At last one of them began to tell his neighbour the story of his life, and the rest all listened attentively.

"I will not go back to the beginning of my life when I was first made, as I expect you are familiar with that part yourself," said he; "but I was not always bent and rusty as you see me now. When I was first bought I was in a neat little packet with plenty of bright companions to keep me company. I peeped my head out at the end of the packet to see who was buying me, and I saw a pleasant-faced woman with a little girl standing by her side. The lady was saying to the shopkeeper, 'I want my little girl to learn how to darn, so I am buying these needles for her.' My companions in the packet all

laughed merrily, saying, 'What a gay time we will have.' Everyone of them is gone now, I don't know where, and I am the only one left.

"Well, the next day the little girl got some of her father's and brothers' socks, and began darning them. I was the needle selected for the task, and what a time I did have! I don't know why she did it, but she undertook to mend the largest hole first. After she had made two or three stitches she drew both sides together, then she took three or four more stitches in the same way. Of course the sock looked very odd after she had finished, but she thought she had done wonderful things, so she laid it aside for her brother to wear. When he went to put it on I heard strange soundssissuing from somewhere, and I wondered what was the trouble. Then I heard someone say, 'Whoever darned this sock?' Then I heard laughing, and the little girl who did the darning came into the room with a very red face. Her brothers teased her a lot about that sock, until she said she would never darn another one. But she did, and although her other efforts were better, yet some of them were not very successful. Once she became angry, and threw me into a tub of water. I lay there till the water was emptied out, and there I was bent and rusty as you see me now. I'm sure I don't know how I've survived so long, but here I am, and the little girl can darn beautifully now. You new darning needles," and here the rusty one looked round at the others, and raised his voice a little, "you are more fortunate than I, for you will be used well and faithfully. As for me, my days are almost ended; but if any girl, or boy either, should hear my story, I hope they will learn how to darn, and sew, too, for they will find it very useful as they grow older, besides being a great help to others."

One of the brothers of the little girl whose efforts at darning have been told, happened to come into the room during the progress of the story, and hearing the needle's advice, made up his mind to learn darning at once. I think he was very wise, don't you?

HOME AND HEALTH

A LITTLE HELP.

There's help in seeming cheerful
When a body's feeling blue,
In looking calm and pleasant,
If there's nothing else to do:
If other folks are wearing,
And things are all awry,
Don't vex yourself with caring;
'Twill be better by-and-by.

There's help in keeping tally
Of our host of happy days.
There's never one that dawneth,
But it bringeth cause to praise
The Love that ever watcheth,
The Friend that's ever near;
So though one tryst with sorrow,
One needs must dwell with cheer.

When troubles march to meet you,
Salute them at the door;
Extend both hands to greet them,
Their worst will soon be o'er;
Beat down their stormy bugles
With your own rejoicing drums,
And mailed in lofty courage,
Accept whatever comes.

—Margaret E. Sangster.

HAVE YOU WRITTEN HOME?

When I was leaving for Australia, every day for weeks before I sailed, there came to me letters from all parts of the country, entreating me to inquire for sons and daughters who had gone away, and of whom nothing had been heard for months, sometimes for years.

What pictures I saw in those letters! The little cottage, where grow the roses about the porch; and every day when the postman passes there comes the mother to the door; the roses have faded from her cheek and the light has gone from her eyes. She hears the words so often spoken, "Nothing for you to-day, ma'am." I see her creeping back to her little kitchen, and setting her arm against the old blackened mantel-piece, she rests her head. The firelight glistens in the tears, and her heart swells with pain.

Lads and maidens, vow to God that you will never hurt the mother so. "Say that wherever

you go," said one to me one day. "I remember how I used to be out at the plough with my father, and many a time I have seen him walk along the furrow, very quiet, with his lip bitten, and the tear has crept down his cheek. I knew that he was thinking of his boy who had gone away, and he had not heard from him for many a month." The half of true religion lies in this sacred and tender love to father and mother. — *Mark Guy Pearse.*

PUNISH WISELY.

A mother said to her son, "Johnny, do you understand thoroughly why I am going to whip you?"

"Yes'm. You're in a bad humour to-day, an' you've got to punish somebody before you feel satisfied."

This illustrates the real state of things in many cases of corporeal chastisement. It is done to relieve the mind of a woman who cannot govern herself, or of a father whose temper has got the better of him. Corporeal punishment often leaves bitterness in the heart of the child. There are other penalties, more effectual, which do not, in so great a degree, lessen the self-respect of the child, or his respect for the one who administers them.

Fathers and mothers who study the dispositions of their children will know what punishments and what rewards are for their highest good.—*Selected.*

"I'D CRY."

"And what would you do?" asked a certain pastor of a primary class, as he was addressing the Sunday-school of his little church one beautiful morning, immediately after they had recited the temperance lesson on the "Law of Love," "if a big log was holding some one down?"

The speaker at once received a reply quite different from the one expected, and so very appropriate that he was taken very much by surprise. They knew they were too small to roll it off, thus the

reply came from a little child, "I'd cry."

The entire audience was amazed. Some wept. It was so sincere, and so very earnest. O dear reader, how many, many souls are being held down by the weighty logs of intemperance, vice, and indifference. If the church of to-day was more in tears of sympathy in behalf of the wayward and helpless men and women, God would be better pleased to see His church approaching the old paths. There seem to be too many having a form of godliness and denying the earnestness thereof. If you can't help, weep! so that those who can help may catch the inspiration, and go or send at once to the rescue.—*I. M. Hoel.*

DIETETIC ERRORS.

The origin of nearly all the diseases that afflict mankind may be traced directly or indirectly to the organs of digestion, principally the stomach. The primary difficulty, however, lies not with these organs as is supposed, but with that which is put into them. It seems strange indeed that out of impure and indigestible foods, sensible men and women should expect pure blood and healthy tissues. Observe what the average civilised man eats, and you will concede that the stomach is a most terribly abused organ. Is it any wonder that sooner or later it wears out, or becomes disabled, losing its power to digest even healthful foods? When this organ is deranged, food ferments, and the system is flooded with poisons instead of nutriment. The constitution is undermined, the tissues lose their power of resistance, and thus the foundation is laid for all kinds of diseases.

This increasing feebleness of the digestive organs, and the consequent headaches, neuralgia, nervous exhaustion, and other disorders, have stimulated a world-wide search for artificial means of aiding the feeble stomach in its work. "Man has sought out many inventions," and numerous digestive agents are recommended and employed to whip up the tired,

worn-out organs to greater activity. All of these so-called remedies only increase the evils they are designed to cure. The exhausted horse needs not the whip, but a lessening of its burdens, or rest. This is equally true of the overworked organs of digestion. The remedy for enfeebled digestion is not found in the use of these artificial digestive agents. The real remedy is to be sought for in the study of the natural dietetic needs of the system, and the substitution of healthful and easily digested foods for dyspepsia-making compounds.

The above is an extract from our new tract, "Dietetic Errors," which deals very fully with the cause and cure of indigestion and dyspepsia, and what is still better, gives simple, practical advice that, if followed, will effectually prevent these disorders. (See advertisement.)

CHOICE RECIPES.

Zwieback, or Dry Toast.—Cut stale, light bread, either white or brown, in slices half an inch thick, divide in halves, place on tins, and bake slowly in a moderate oven until browned evenly throughout. Care should be taken not to scorch the bread. It should be put into an oven that is merely warm. It should be baked, not simply dried. The common method of toasting merely the outside of the bread by holding it over the fire is not the most wholesome way of preparing toast. When properly made it will be crisp throughout. Zwieback can be made in quantity and kept on hand for use. It furnishes a good article of diet, especially for dyspeptics, eaten dry, or with a very little butter or cream.—*Mrs. A. L. Colcord.*

Some bakers will make bread into zwieback when requested to do so, at a small advance in price per loaf. We have found this a convenient and satisfactory way of preparing it, and it can be used in the preparation of a great variety of dishes. Bread which has become dry can be toasted this way, and there is no necessity of a crumb being thrown away and wasted. Please preserve this recipe, for we shall often refer to zwieback in recipes given in future.

Cream Toast.—Moisten slices of zwieback in hot water, sprinkle with a little salt, and dip over each slice a spoonful or two of nice, sweet, cold cream.—*Mrs. A. L. Colcord.*

Tomato Toast.—Moisten slices of zwieback in hot milk, and serve with a dressing prepared by heating a pint of strained, stewed tomatoes to boiling, and thickening with a tablespoonful of flour or corn flour rubbed smooth in a little cold water. Season with salt and a little cream or butter, and pour over the toast.—*Mrs. A. L. Colcord.*

Plain Lentil Roast.—One and one-half cups lentil pulp, one and one-half cups strained stewed tomatoes, one cup crushed zwieback crumbs, one tablespoonful nut butter, one teaspoonful powdered sage, one teaspoonful salt, mix, turn into a baking dish, and bake till quite dry. Serve plain or with a browned flour gravy, seasoned with tomato and nut butter.—*Dr. L. Kress.*

This makes a good substitute for meat, and may be eaten with vegetables. Cream may be substituted for the nut butter.

Tomato Soup.—Rub one quart stewed tomatoes through the colander, season with salt to taste, add two tablespoonfuls of sugar, a little butter or nut butter, and when boiling hot, thicken with one heaping tablespoonful of flour. Serve hot.—*Mrs. L. T. Burden.*

We think the soup would be better without the sugar.

Pineapple Tapioca.—Soak one cup of tapioca over night in one and one-half cups of water. Add two and one-half cups of water and cook in a double boiler till transparent, then add one cup of sugar and one juicy pineapple minced fine with a sharp knife. Mould, and serve cold with or without cream.—*Mrs. E. E. Kellogg.*

ATTENTIVE TO DUTY.

"Are you not afraid to live here?" said a visitor to a light-house keeper. "It is a dreadful place to be constantly in."

"No," replied the man, "I am not afraid; we never think of ourselves here."

"Never think of yourselves! How so?"

"We know that we are perfectly safe, and only think of having our lamps brightly burning, and keeping their reflectors clear, so that those in danger may be saved."

That is what Christians ought to do. They are safe in a house built on a rock which cannot be moved by the wildest storm; and, in a spirit of holy unselfishness, they should let their light gleam across the dark waters of sin, that they who are imperiled may be guided into the harbour of eternal safety.—*Selected.*

Always Remember

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A camp-meeting will be held in Adelaide, South Australia, March 11-20, 1904. Orders for tents should be sent to R. H. Constandt, 93 Franklin St., Adelaide.

The time of the New South Wales camp-meeting has been appointed from April 1-10, 1904. The place where it will be held has not been selected, but will be announced later. Tents should be ordered of Pastor S. M. Cobb, 56 George St. W., Sydney.

In Germany during the year 1902, 12,187 tuberculous men and 4,302 tuberculous women were treated in open-air hospitals at the expense of the Imperial Workmen's Insurance Office. Of this number, 78 per cent. were so far healed that there is no prospect of the disease rendering them incapable of work.

A new element of disquiet among the nations will soon have to be reckoned with, according to Professor Macdonald. The Sultan of Turkey is ostensibly the Khalifa, or head of all Moslems, but a reformed order of Mohammedans has arisen, whose head has his abode in the Sahara, and who exercises an extraordinary influence. "All the brethren in all the degrees—for, just as in the monastic orders of Europe, there are active members and lay members—reverence and pay blind obedience to the Head in his inaccessible oasis in the African desert. There he works towards the end, and there can be little doubt what that end will be. Sooner

or later Europe—in the first instance, England in Egypt and France in Algeria—will have to face the bursting of this storm. For this Mahdi is different from him of Khartoum and the Southern Sudan, in that he knows how to rule and wait; for years he has gathered arms and munitions, and trained men for the great Jihad or Holy War."

A CLEVER RUSE.

"The plans and schemes that Satan has devised for the deception of man have been many and masterful in their designing. Yet among all his schemes for deception, none has proved more successful than his attempted impersonation of the dead. The host of his sympathisers, with all their angelic intelligence, have lent themselves to this work of deception, and through this means, beings who were cast out of heaven, impersonate those who are now in the grave.

"The impression first given by Spiritualism, in its claim to communicate with the departed, is bewitching indeed. But when, through it, Satan secures power over the mind, it becomes the way of death.

"Saul, the king of Israel, went to communicate with a spirit medium after God had refused to speak with him because of his rebellion. At the call of the witch at Endor a spirit came up to personate the old prophet who had been buried at Ramah, more than seventy miles distant. In its communication to Saul that spirit spoke as Samuel would have spoken to the rebellious king by referring to his past disobedience. But the thoughtful reader will recognise that it was not Samuel, or any divinely instructed being, for the spirit lied both as to the time of the battle and the place of Saul's final abode. 1 Sam. 28 : 7-20.

"This attempt at communicating with the dead was the last act of rebellion in a wayward life. In a few days afterwards Saul died, a suicide. 1 Kings 31 : 6. In his obituary he is charged with two great sins—disobeying God, and asking counsel of 'a familiar spirit.' 1 Chron. 10 : 13. That spirit was not Samuel, it was a fallen angel impersonating the dead prophet."

For the most complete and convincing proof that modern Spiritualism is the greatest delusion of our time, leading millions into darkness and ruin, read our new tract, "Hereafter," as advertised in this paper.

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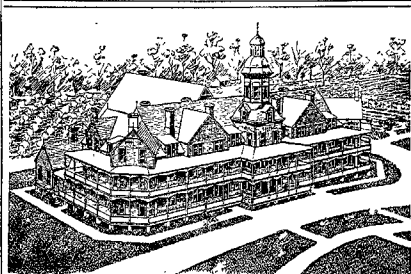
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