

AUSTRALASIAN SIGNS OF THE TIMES

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PENNY

The Outlook

WHICH IS CORRECT?

A religious contemporary gives the following quotation from George Elliott, and endorses the ideas therein set forth:—

"The dead are never dead to

We presume the majority of our readers will concede that God, the Creator of man, is able to teach us more about our nature in life and our state in death than any human writer or thinker. Let us compare a few statements of Scripture with this quotation:—

George Elliott says the dead "know all our penitence." God's

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." Eccl. 9 : 5, 6.

We hear a good deal about the dead rejoicing in the presence of



Travelling in China.

us until we have forgotten them; they can be injured by us; they can be wounded; they know all our penitence, all our aching sense that their place is empty; all the kisses that we bestow on the smallest relic of their presence."

word says of the dead, "His sons come to honour and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14 : 21. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146 : 4. "The dead know

God, as the writer of the old Sunday-school hymn puts it:—

"Around the throne of God in heaven
Thousands of children stand,
Children whose sins are all forgiven,
A holy, happy band."

The Psalmist says: "The dead praise not the Lord, neither any

that go down into silence." Ps. 115 : 16. "For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 6 : 5.

These passages of Scripture are but a few, selected from a large number that teach identically the same thing. If they are the truth on this question, then what becomes of the idea put forth by popular writers, and endorsed by so many theologians, which teaches that the dead "know all our penitence, all our aching sense that their place is empty," and so forth? Such an idea, though it is held by so many religious teachers, is a direct contradiction of the teaching of the Scriptures on the state of the dead, therefore it must be erroneous. It is the part of wisdom to accept the testimony of the Scriptures, for the word of God has stood the test of the ages, and will endure forever.

LUXURY THE DESTROYER OF NATIONS.

Power, wealth, luxury, decadence, death! In these five words we have the epitome of the history of every nation that has ever risen, flourished, and fallen. The little State branches out, conquers its neighbours, grows rich on the spoils won by its arms, becomes weakened by high living, and in its weakness dies. It is the story of Chaldea and Babylonia, of Egypt and Persia, of Greece and Rome; and, if the old eternal rule of temperance is despised, it will be, as sure as fate, the story of every one of the proud nations that now dominate the world.

Times change, and men change with them, but laws never; and so certain as it is that two and two make four, history is sure to repeat itself if the conditions are repeated.

There is a species of patriotism which is the worst form of treason. It is none other than the vain and foolish pride of the country which deceives us with the thought that, no matter what happens, the nation is safe. There was never a greater lie. The subjects of the Pharaohs thought that way, but Egypt died.

The Greeks thought that way, but Greece passed away. The Romans thought that way, but Rome perished. Temperance was scouted, the people revelled and rioted in their wealth, and the dominion which seemed to them to be as enduring as the everlasting mountains passed away like a summer cloud.

Shall the modern nations expect any favouritism at the hands of fate? Is there to be for the nation of to-day a kindlier consideration at the hands of the Sovereign than that which was experienced by the nations which are no more? Believe it not. The laws—because they are laws—are not only eternal but unchangeable; and alike to the individual and the nation they say, and mean what they say: "The wicked shall be turned into hell, and all the nations that forget God."

What does that old word mean? It means that the nation that forgets the simple life and rushes, passion-blinded, into dissipation, shall perish. The people that gives itself up to the gratification of its animal appetite, that lives to eat and to drink, whose gods are the bill of fare and the fashion plate, is doomed—nor will the prayers of all the saints in the calendar, and out of the calendar, avail to save it. It is folly, folly gone mad, to pray that the penalty of a violated law may not overtake us. It will overtake us. As the cannon ball goes to its mark, so moves the consequence of a broken law. . . .

The simple life is the wise life. The simple life makes for health, for happiness, for great thoughts and great deeds. Luxury softens the muscles, weakens the will, corrupts the conscience and winds up by making us imbeciles and degenerates. The moment a man reaches the stage where he thinks more of his dinner than of his duty, more of his coat than his character, more of his so-called social standing than of his value as a man and a citizen, that moment he becomes an anarchist, and is helping to overthrow the foundations of the State.

The real greatness of a country is made up of those within its borders who lead lives of temperance; whose motto is "plain living and high thinking;" whose

grand business it is not to be amused and flattered and feasted, but to be doing something every day for the promotion of the larger and sounder civilisation of the coming time. The men who founded the American nation were thinking, not of menus, but of manhood, not of "pink teas," but of principles; not of riches, but of right; not of luxury, but of liberty—and we must think as they thought, or perish.

Will not every clergyman who may chance to read this editorial take it upon himself to preach oftener to his people upon the terrible necessity that they are under of living the simple life?

Will not the clergyman who reads this editorial plainly tell the parents in his congregation that in pampering their offspring, or in instilling into their minds the notions of idle ease and luxurious living, they are making themselves the enemies, not only of their children, but of their country, and of the whole human race?—*San Francisco Examiner*.

CAUSES OF RHEUMATISM.

In a book just issued by the Colton Publishing Company, Washington, D. C., entitled "The Aristocracy of Health," the authoress, Mrs. Mary Foote Henderson, gives a summary of a number of dietetic schemes that are now enlisting the support of numbers of people, and among these that of Dr. Haig, an eminent English physician, and a prominent vegetarian, is of special interest.

It is his theory that the tea and coffee poisons become uric acid in the human system, and lead to gout, rheumatism, Bright's disease, etc. He says: "I consider that every man who eats what is called ordinary diet, with butcher's meat twice a day, and also drinks acid wines or beer, will by the time he is thirty-five or forty, and certainly by the time he is fifty have accumulated 300 to 400 grains of uric acid in his tissues, and possibly much more; and about this time he will probably be subject to attacks of some kind of gout or chronic rheumatism."

... OUR ...
CORRESPONDENTS

BE EARNEST

Sounds addressed to nought save head,
are lost and die
In one short hour; but that which
moves the heart
Lives long within the mind; the faithful
shalt
Engraveth knowledge as with beams of
light.

—Selected

THE REWARD OF SERVICE.

BY MRS. E. G. WHITE.

"When thou makest a dinner or a supper," Christ said, "call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14 : 12-14.

In these words Christ draws a contrast between the self-seeking practices of the world and the unselfish ministry of which He has given an example in His own life. For such ministry He offers no reward of worldly gain or recognition. "Thou shalt be recompensed," He says, "at the resurrection of the just." Then the results of every life will be made manifest, and every one will reap that which he has sown.

To every worker for God this thought should be a stimulus and an encouragement. In this life our work for God often seems to be almost fruitless. Our efforts to do good may be earnest and persevering, yet we may not be permitted to witness their results. To us the effort may seem to be lost. But the Saviour assures us that our work is noted in heaven, and that the recompense cannot fail. The apostle Paul, writing by the Holy Spirit, says, "Let us not be weary in well doing; for in due season we shall reap, if we faint not." And in the words of the psalmist we read, "He that goeth forth and weepeth, bearing precious seed, shall doubtless

come again with rejoicing, bringing his sheaves with him." Gal. 6 : 9 ; Ps. 126 : 6.

And while the great final reward is given at Christ's coming, true-hearted service for God brings a reward, even in this life. Obstacles, opposition, and bitter heart-breaking discouragements, the worker will have to meet. He may not see the fruit of his toil. But in face of all this he finds in his labour a blessed recompense. All who surrender themselves to God in unselfish service for humanity are in co-operation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing His sympathies, they help to swell the tide of His joy, and bring honour and praise to His exalted name.

In fellowship with God, with Christ, and with holy angels, they are surrounded with a heavenly atmosphere, an atmosphere that brings health to the body, vigour to the intellect, and joy to the soul.

All who consecrate body, soul, and spirit to God's service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind.

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Thou shalt "call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am." Thy light shall "rise in obscurity, and thy darkness be as the noon-day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58 : 7-11.

Many are God's promises to those who minister to His afflicted ones. He says: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and Thou wilt not deliver

him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 41 : 1-3 ; 37 : 3. "Honour the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 3 : 9, 10 ; 11 : 24 ; 19 : 17 ; 11 : 25.

And while much of the fruit of their labour is not apparent in this life, God's workers have His sure promise of ultimate success. As the world's Redeemer, Christ was constantly confronted with apparent failure. He seemed to do little of the work which He longed to do in uplifting and saving. Satanic agencies were constantly working to obstruct His way. But He would not be discouraged. Ever before Him He saw the result of His mission. He knew that truth would finally triumph in the contest with evil, and to His disciples He said: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16 : 33. The life of Christ's disciples is to be like His, a series of uninterrupted victories, not seen to be such here, but recognised as such in the great hereafter.

CHARACTER BUILDING.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—
Canon Farrar.

THE WORD.

No. 3.

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

Christ and the Law.

We have now shown that God was in Christ, the Father's name was in Christ, that Christ was the Bread of life, and that the Holy Spirit in all His fulness dwelt in Christ. All these truths are taught by the temple. In the holy of holies, under the mercy seat, are the ten commandments of God, written by the finger of God, which we cannot pass over. These as well as every other teaching of the temple Christ fulfilled. The law on the tables of stone has been fulfilled by the same law being written in a more enduring place—the fleshy tables of the heart, and "not a jot or a tittle" of their original significance will ever pass away. What is written in the heart of Christ will endure for ever.

Christ, speaking through David, declares, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:7, 8. The law was not to finish with Christ, for Christ not only lived it, but taught it—"I have not hid Thy righteousness within My heart; I have declared Thy faithfulness and Thy salvation." Verse 10. In the 8th verse we learn that the law, and in the 10th verse, that God's righteousness was in Christ's heart. God's law represents His righteousness, and thus the ark which contained the law is called the ark of God's strength. See Ps. 72:61; Ps. 132:8; 2 Chron. 6:41, etc. God's name, God's law, God's righteousness were in Christ, and these are also to be found in the remnant church. Of the hundred and forty and four thousand we read that they have the Father's "name written in their foreheads." Rev. 14:1. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12. "And the dragon was wroth with the woman (the church), and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Neither God's righteousness nor God's name was abolished by the advent of Christ. How, then, is it some theologians will persist in the unscriptural statement that God's law is done away with?

The law is spiritual (Rom. 7:14)—the whole of it, and Christ, the greater, includes the less. Neglect the natural law and evil consequences inevitably follow. The spiritual law is a higher law, and the results of its neglect must consequently be more serious.

To change a law is to recognise that it is faulty, but Christ found no fault with the Father's law—"Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5:17, 18. Christ fulfilled the law by becoming the "Word"—the living Word, the Word made flesh. All that was ever included in the word of God was included in Christ—"For it pleased the Father that in Him should all fulness dwell." Col. 1:19. The commandments are a synopsis (a putting into few words) of the word of God. The word of God is God's character, and God's character is love, and, consequently, the law of God is a law of love, and is summed up in the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Matt. 22:37-39.

(To be Continued.)

PRESENT TRUTH; OR GOD'S LAST MESSAGE TO THE WORLD.—No. 2.

BY E. HILLIARD.

Present Truth in the Days of Jonah.

Now let us take a case where the people universally accepted the truth. God sent Jonah to Nineveh with a message that stirred the people from the least to the greatest. He had entered but one day's journey into the

great, wicked city, crying, "Yet forty days, and Nineveh shall be overthrown," when the people believed, repented, and fasted in sackcloth and ashes. The message of doom for the fated city was conveyed from lip to lip, until it reached the king on his throne. What did he do? There was no time to lose. The circumstances demanded a quick, decisive move. He knew that the judgments of God were hanging over the people, and "he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes." He appointed a stringent fast for man and beast. The people believed, repented, and turned from their wicked ways, and God saved them. Jonah 3:1-10.

If Jonah had preached that message the next year, it would have been false. It would have had no power to save or to condemn. Thus, we see, present truth must be preached when due to the world, to have the effect that God designs. If proclaimed out of season it becomes a lie. Blessed, indeed, is that servant who is found giving meat to the household of God in due season. Matt. 24:45, 46.

Christ, in His preexistent state, loved the antediluvians, the people of Elijah's day, and the Ninevites. He had promised His life to redeem them. He is the Lamb slain from the foundation of the world. He would not subject them to His wrath without faithfully warning them. He pities us as we are encountered with strong temptations and beset with trials and perplexities; yet He cannot excuse us in sin, or release us from strict obedience to the mandates of heaven. In the depths of His kindness He sends His judgments, His reproofs and warnings, and to the penitent, believing soul He offers abundant pardon and power to depart from every sin. Happy is the soul who discerns in the warning, and hears in the reproof, the Shepherd's wooing voice.

God's messages of warning are always based upon prophecy, and in some instances have been predicted centuries before they were due the world. The Lord has promised to do nothing without first making it known to us. We read, "Surely the Lord God will do

nothing, but He revealeth His secret unto His servants the prophets." Amos 3 : 7.

Thus we can see that each generation could have searched the writings of the prophets, and learned if there was any great event pending in their day that involved their ruin. In the records of these holy prophets we can discover the special messages that are applicable to us, and also those that have been given in past ages.

Present Truth in the Days of John the Baptist.

'Take John the Baptist, the forerunner of Christ; when he gave his clear, pointed message, it stirred all Judea and Jerusalem. It so aroused the religious teachers of his day that they appointed a body of men to visit him, and learn his reasons for stirring up the people. The written word says of them, "This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? he answered, No." Being unable through these questions to gain the desired information, and knowing that they must return answer to the Jewish Priests, they bluntly asked him, "Who art thou? that we may give answer to them that sent us." John 1 : 19-22.

With a heaven-born boldness the prophet raised his voice and exclaimed, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias." Verse 23. He knew his work and his mission. His reply to those delegated priests was taken from the clear set prophecy in Isaiah 40 : 3. That prophecy was penned by the Spirit of Christ through Isaiah 700 years before the wilderness prophet was raised up to fulfil it. Why did not some famous preacher arise a few years before and give this message, this present truth in Judea?

God never allows the counterfeit to precede the genuine, and thereby deceive the people. He guarded that message of truth until the time had fully come for

it to be given through His chosen messenger.

The Baptist's message was to prepare the people to receive the Saviour when He should appear among men in sinful flesh. Christ as a man—as the Son of man—was the greatest, the most mysterious truth ever given to men. "Great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3 : 16.

(To be Continued).

OVERCOMING.

BY G. B. STARR.

There is a world of conflict before each individual who will finally be admitted into the family of the redeemed.

We are to "fight the good fight of faith." The promises are not to the one who makes a fair start, but to the overcomer. One of the greatest delusions of the present day is that men are "saved" at conversion, at the very beginning of the race, instead of the end. And so we have a new class of society called "the saved," to whom exhortations to faithfulness, and presentation of Bible truth are regarded as out of place.

But by what right are individuals placed on this "saved" list? Jesus said, "He that shall endure to the end, the same shall be saved." Matt. 10 : 24; 24 : 13. "If ye continue in My word, then are ye My disciples indeed." John 8 : 31. "He that overcometh shall inherit all things." Rev. 21 : 7. And so Paul taught; "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3 : 14.

Why are we warned to "take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God," if there is no danger of departing? If we are fully saved at the outset why a conflict? why a trial of faith?—Because the victors only are to triumph and obtain the reward.

To all who boast themselves of their "saved" condition at the

beginning of the Christian race, the Scriptures say, "Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off." 1 Kings 20 : 11.

We are to beware of Satan's easy chairs, of the enchanted ground, of indifference and lukewarmness; and "give diligence to make our calling and election sure: for if ye do these things ye shall never fall. For so an entrance shall be administered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"Press toward the mark for the prize of the high calling of God in Christ Jesus," and lay aside every weight that would retard you, or endanger your gaining the great boon at the end of the race—everlasting life—an eternity of reward.

THE BIBLE AS LITERATURE.

The Testimony of Two Eminent Men.

"The English Bible is the natural source to which the English people should go for their training in literature. The Bible is, in fact, the supreme English classic. . . . The Bible is a whole literature within the compass of a single volume. It is universally recognised as being on the highest conceivable literary level."—R. G. Moulton, Chicago University.

"Take the Bible as a whole, make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history, . . . that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form. . . . By the study of what other book could children be so much humanised and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities."—Thos. H. Huxley.

AUSTRALASIAN SIGNS OF THE TIMES

And THE BIBLE ECHO.

A. W. ANDERSON EDITOR.

LESSONS FROM THE PAST.

No. 2.

God's Library of Truth.

In the book of Genesis may be found the germs of all that is afterwards more fully developed. Its first eleven chapters contain a brief but comprehensive history of the events of a period covering more than two thousand years of this earth's history, whilst its remaining thirty-nine chapters deal in a general way with the family history of Abraham and his descendants, their wanderings in the pastoral districts of Syria and Canaan, closing with their immigration and settlement in Egypt. Thus it is evident that the book of Genesis was written for the ostensible purpose of teaching the origin of things in the natural and spiritual realms.

The Bible may be likened to a well-arranged library, classified into different departments of literature, and regarded in that sense the "Book of books," is rather a library of books. It is an inexhaustible fountain of knowledge, from which may be drawn illimitable supplies of spiritual food for the mind.

Now, every schoolboy knows that one book does not contain information on every kind of knowledge, and when he wishes to obtain geographical information he does not consult his grammar or his arithmetic to find it. Nay! he knows it would be a fruitless expenditure of time and energy to search there, so he takes his text book on geography, and soon obtains that which he is seeking for. Again, when a student visits a large public library to search for some information on a scientific subject, he goes to that part of the library which is set apart for works on that particular subject; for he certainly would not expect to find in a well-classified library books on the sciences distributed amongst legal, historical, or poetical works.

Students of literature recognise the advantages and importance of

classification in a large library, and would have a good deal of criticism to offer against the officials in charge of these public institutions, if, through mismanagement or ignorance, it became necessary to hunt through hundreds of volumes of legal, historical, and poetical works, in order to find some information on a scientific subject.

The Bible, that inexhaustible library of truth, will be found (not as so many think who have little or no acquaintance with its sacred pages, to be only a collection of ancient writings, having little bearing upon present-day issues), but rather a well-classified library, containing authentic information upon the origin of this world and they that dwell therein; the origin of law, of man's violation of law, and the consequent penalty; the origin of nations, and of their diversity of language; the history of nations, their lapse into idolatry, and subsequent degradation; and, in addition, references to almost every conceivable branch of knowledge, as well as marvellous prophecies concerning nations and empires which did not arise for thousands of years subsequent to the time of the publication of some of these sacred writings.

To revert once more to the subject of classification. Seeing that this collection of books, which God has provided for the instruction and guidance of His children, is so comprehensive as to embrace all phases of truth, should we not expect to find this library classified, so as to afford all the help possible to the students of truth?

Let us examine this question for a moment! In Genesis we find the origin of all that is afterwards more fully developed, therefore the student who desires to find the origin of man, will not look in that part of the library that is set apart for national history, but will go to that compilation of writings which deals with the origin of things. Again, if a man desires to study the poetry of the Bible, he would scarcely expect to find it in the genealogy of the patriarchs; neither would he expect to find a record of the official appointments in connection with Solomon's temple in the poetical writings or the proverbs of that wise king.

Now let us ask another question. When we desire to study the laws of God, should we expect to find a record of them anywhere else except in that place which is set apart for legal enactments? In other words, should we expect to find legal enactments recorded in those writings that were compiled to explain the origin of things? Now, because we do not find a code of laws set forth in the book of Genesis, are we warranted in asserting that no law was given to man prior to the declaration by Jehovah to the children of Israel recorded in Exodus 20?

Or, again, because we do not find any record of a code of laws in the books of Matthew, Mark, Luke, or John, are we to conclude that, therefore, no code of laws existed at the time they wrote?—Nay; such reasoning is untenable. God has, by inspiration, placed in His library of truth, His moral and civil enactments in the place which is set apart especially for those things; and the records of the life of Jesus Christ will also be found in their proper classification, and other great subjects will, likewise, be found to be equally well arranged.

Perhaps the reader will be interested now to know whether any or all of those laws which were given to the theocracy through Moses, but which were not recorded in the book of Genesis, were known by the patriarchs. Space forbids a study of this interesting question in this issue, but in our next we shall endeavour to show from the Scriptures that from the earliest ages of antiquity the laws of God were known, and that the people of those early ages had no excuse for lapsing into a state of heathenism.

"PRIDE GOETH BEFORE DESTRUCTION."

BY E. W. FARNSWORTH.

"Nebuchadnezzar the king unto all people, nations, and languages that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and the wonders that the high God hath wrought toward me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation." Dan. 4: 1-3.

The opening verses of this chapter give one of the most an-

cient decrees recorded. It relates to the personal experience of King Nebuchadnezzar,—by which he learned a lesson in humility,—an experience which may be studied with profit by all, for none are exempt from temptations to pride and self-exaltation.

The king declares his purpose in giving this decree to be the proclamation of the signs and wonders that God had manifested toward him, and he ascribes greatness, might, and everlasting dominion to Him. With commendable humility he declares his own failure to always acknowledge God as the sovereign ruler of the universe, and of his own free will records his feelings of pride and self-exaltation which led to his abasement. By this means he exalts God, and confesses the justice of the punishment inflicted upon him. He thus furnishes an example in this respect that is worthy of imitation by all who should live after him.

The king then describes his prosperity, and the warning God sent him that he might be saved from passing through the painful experience which was afterward his portion. He says:—

"I Nebuchadnezzar was at rest in mine house and flourishing in my palace. I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers; and I told the dream before them, but they did not make known unto me the interpretation thereof." Verses 4-7.

From the narrative we conclude that the king did not profit by his former experience, but again called for the magicians, the astrologers, the Chaldeans, and the soothsayers, who had failed to interpret his dream concerning the great image. On this occasion the king was able to tell them the dream, and their humiliation was greater, for they had said that if the king would tell them what he had dreamed they would make known the interpretation thereof.

"But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods, and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret

troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof." Verses 8, 9.

Again it was demonstrated that God alone could reveal the secrets of the future, and again Daniel was called to make known the interpretation of the king's dream. Nebuchadnezzar first related what God had revealed to him as follows:—

"Thus were the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all. The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit. Let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him, and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones, to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able, for the spirit of the holy gods is in thee." Verses 11-18.

The remarkable confession of the king that all the wise men of his kingdom were totally unable to give the interpretation of the dream, his appeal to Daniel, and the confidence expressed in his ability, show that Nebuchadnezzar had a clear sense of the superiority of the true God over heathen deities. "Thou art able," he explained; "for the spirit of the holy gods is in thee." (Other translations give the singular, "the Spirit of the holy God.") Daniel in his intercourse with the king had continually striven to impress upon his mind that any ability he possessed above others was the revelation of God in human flesh, and, therefore, the mind of Nebuchadnezzar was di-

rected away from the human instrumentality to the God of heaven.

For the interpretation of the dream we must refer the reader to the next article in this series.

THINKING MAKES THE MAN.

Thinking leads men to knowledge. He may see and hear, read and learn whatever he pleases; he will never know anything of it, except that which he has thought over, that which by thinking he has made the property of his mind. Is it then saying too much, if I say that man, by thinking only, becomes truly man? Take away thought from man's life, and what remains?—*Pestalozzi*.

WHAT HOLINESS IS NOT!

Scriptural holiness does not imply an entire deliverance, either from ignorance or mistakes in matters not essential to salvation. A man may be sanctified, and yet his judgment may be so unreliable as to lead to mistakes, coupled with the best intentions.

Holiness is not license, or a dispensation from performing duties, and doing good unto all. "The tree is known by its fruits." For as he loves God, so he keeps His commandments; not only some, or most of them, but all, from the least to the greatest. And he not only keeps the commandments of God, but it is his joy to "run in the way of them." If at any time he does his own will it is because it is God's will.

Holiness is not necessarily exemption from distress or sorrow, for even Christ Himself was "sorrowful unto death." A man may cleave to God with a perfect heart whilst his mind itself may be distressed, perplexed, and even pressed down by anguish.

Holiness is not salvation from temptation, else why should John warn those who were "Fathers in Christ," who rejoiced and gave thanks without ceasing, against quenching the Spirit? Even a man who is sanctified and who ascribes all he has and is to God, may be tempted to think he has more light than anyone else, and so make shipwreck on the rock of spiritual pride.

Holiness is not stagnation. Those who are sanctified need to grow in grace and knowledge. They need to search the Scriptures as diligently as before they were sanctified, and they also stand in need of constant prayer.—*War Cry*.

World-Wide Field

CHINA IN THE LIGHT OF PASSING EVENTS.

BY J. N. ANDERSON.

We are now on the eve of another Chinese New Year, which, on account of the extra intercalary month, comes later this year—about the middle of February. And thus another year has been

vive the storms of time, retaining its identity until the final ingathering of God's people.

In view of such facts what wonder that the "Sons of Han" feel proud of their nation, their institutions, and their civilisation, and look down upon other nations with mingled contempt and pity, who in comparison are but as moderns in point of age, and but few as respects numbers. This, however, is retrospective, and affords but little comfort as to China's present and future. The great Oriental giant has at last been aroused by the persistent and unwelcome intrusion of the West-

toward the West and Western thought and civilisation had undergone a radical change. The evidence adduced was the very friendly feelings manifested in official circles and at the court itself, mingled with expressions of regret at the late unfortunate affair, and the still more favourable omen, viz., the widespread and urgent demand for Western books and education. This, however, has almost entirely subsided. Many schools which started at the impulse of this supposed Chinese renaissance are now said to have dwindled to almost nothing. A large number of students who have



Scene in Shanghai.

added to China's millenniums, and still stands the empire which antedates the days of Abraham, and flourished in the days of Isaiah, as the great middle kingdom occupying the central portion of the Asiatic continent. Not only has she witnessed the rise of all the great empires of antiquity, but, as these have passed, giving place to modern nations, she has continued intact to the present, despite her many rebellions and dynastic changes. China is the one only kingdom definitely mentioned in Old Testament prophecy (Isa. 49 : 12), which was to sur-

ern barbarians, only to find his strength shorn, and his many merciless enemies ready and eager to plunder and despoil. But for the hope held out by the gospel, these are most sad days for China. Politically she is oppressed rather than ruled by a dynasty essentially foreign, and wholly antagonistic to her best interests. Bribery, venality, and corruption prevail in high places.

China's Reactionary Attitude.

Following close upon the uprising of 1900 it was quite generally believed that China's attitude

likings for Western ideas seem to be terrified by the attitude of the government toward those who stand for reform and Western thought, and in consequence prefer to remain in safety, foregoing the much-desired modern education.

Two years ago extensive sales of Western books were made at the annual literary examination at Nanking. The same experiment was tried again last year, with the result that almost no books were sold. We may, therefore, conclude the demand has ceased, which fact speaks volumes for China. Speaking of this tendency

to reaction, the editor of the "Chinese Recorder" (November) concludes that "China is frittering away her day of grace, shilly-shallying, procrastinating, temporising, deceiving—anything but the right thing. How form is to be brought out of this chaos, order out of this confusion, and just government out of this anarchy and oppression, is more than we can fathom, and we are more glad than ever that we are a missionary and not a diplomat, for we still believe in the power of the gospel to set China right."

From items of interest in "China's Millions" for November, we quote the following, as illustrating the present trend of events:—

In consequence of the cruelty perpetrated by the Chinese Government in the execution of Shen Chien, the reformer, and their dereliction of duty in connection with the Supao case, which inaction compels the prisoners to remain in prison, the British minister and all the British legation and their wives refused to attend the reception in the summer palace given by the Empress-dowager and Emperor on October 9 and 10."

The empress-dowager has endeavoured to stop gossip by the issue of a popular edict refusing any honorific characters on the occasion of her birthday, as the selection of two more to add to the sixteen she already possesses was under discussion. Each character represents an annual income of 3,000 taels—the edict, therefore saves officials 720,000 taels (about three hundred thousand pounds sterling) a year; but it does more,—it turns public opinion, which has been boiling over with indignation, back into the grooves of thinking the Empress-Dowager is not such a bad sort after all. While thus soothing suspicion to rest, she and her party are carefully prosecuting the anti-progressive crusade, and a veritable time of terror has been introduced by the offer of third-class metropolitan rank to any one who will arrest any prominent reform leaders, or the recovery of forfeited rank to those who arrest a particularly notorious and influential man.

The Manchurian Question.

The controversy between Russia and Japan puts China between two fires, since it is one of her dependencies—the very home of the reigning dynasty—which is the bone of contention. It seems im-

possible for her to remain neutral, yet which of the two can she trust? Has she not already been betrayed beyond all hope? This peril which threatens the whole empire is, however, taken to heart only by the ruling order, whose chief ambition it is to guard and conserve their own personal interests. Patriotism and national honour count for very little among the masses of China, whose chief concern is to live without molestation.

Missionary Work and Influence.

Viewed from the missionary standpoint, China's condition is bright and hopeful. The God who "doeth according to His will in the army of heaven and among the inhabitants of the earth" is working mightily for this race. During the last three years China has engaged the interest and attention of Christian people far beyond that of any other race or nation. A constant stream of missionaries is pouring into China, invading every province and section of the empire.

At a recent missionary conference held at Kuling, on the Tangtsi, representing a large number of missionary societies at work in China, a resolution was passed urging the different mission boards to put forth earnest efforts to largely increase their present force of workers. Chapels, churches, schools, and hospitals are fast multiplying, and the evangelisation of China is surely hastening. The three Bible societies, British, American, and Scotch are sending forth the living word of God to her masses at the rate of over two million copies yearly.

Thus, while intensity is taking possession of the earthly and destructive forces in China as elsewhere, it is manifest that God is showing His hand in preparation for the speedy proclamation of His final message. Let us then, as faithful watchmen, read in these events our opportunity and our duty.

Canton, China, Jan. 27, 1904.

Tent meetings are now being conducted at Bathurst, N.S.W. Brethren S. M. Cobb, G. B. Starr, F. Paap, and G. James are labouring together in that district, and a promising interest is manifesting itself.

CHILDREN'S ...CORNER...

A GENTLEMAN.

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time to play;
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street;
Off came his little hat.
My door was shut; he waited there
Until I heard him rap.
He took the bundle from my hand,
And when I dropped my pen,
He sprang to pick it up for me—
This gentleman of ten.

He does not push and crowd along;
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass;
He always shuts the door;
He runs on errands willingly
To forge and mill and store.

He thinks of you before himself,
He serves you if he can;
For, in whatever company,
The manners make the man.
At ten or forty, 'tis the same,
The manner tells the tale,
And I discern the gentleman
By signs that never fail.

—Our Little Men.

CLEVER ANTS.

A pie was placed on a shelf in a cupboard, with a wide ring of molasses encircling the plate. The ants discovered it, and, wanting pie for breakfast, they set out to get it.

They first marched about the ring, leaving an ant here and there at places which were seen to be less wide than the rest of the ring. Then they carefully selected the narrowest place; and, going to an old nail-hole in the wall, they formed an endless stream of porters, each bringing a grain of the plaster.

They built a causeway through the molasses of these bits of lime, and in three hours from the time of discovery they were eating the pie.—*Dr. Flagg.*

HOME AND HEALTH

LIFTERS AND LEANERS.

No; the two kinds of people on earth I mean,
Are the people who lift, and the people who
lean.

Wherever you go, you will find the world's
masses

Are always divided in just these two classes.

And, oddly enough, you will find, too, I
ween,

There is only one lifter to twenty who lean.
In which class are you? Are you easing the
load

Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labour and worry and care.

—Ella Wheeler Wilcox.

THE INFLUENCE OF THE HOME.

BY ANNA L. COLCORD.

The family is the first institution God made in this world. It antedated even the Sabbath. It is therefore of primary importance.

The influence which the family exerts in the world is greater than many realise. It is the foundation of society, the church, and the nation. If the families are right, society will be right, the church will be right, and the nation likewise. The laws of nations themselves are but the reflex of the training of nurseries. The condition of the church is largely determined by the home training of the children. Society is governed according to the individual training of our sons and daughters.

"Men are only boys grown tall,
Hearts don't change much after all."

Therefore one of the most practical ways to work for society, the church, and the nation, is to work for the family.

Many who are preaching the message for this time seem to overlook the fact that this message is to "turn the hearts of the children to the fathers, and the hearts of the fathers to the children,"—terms which indicate the family relationship. To give little or no attention to the family, the home, and home

influences, therefore, is to overlook important relationships, and neglect an essential part of our work.

In view of the far-reaching influence of the home it is not strange that the enemy is doing his utmost to ruin homes and break family ties. This is one of his most effectual means of breaking up society, and bringing the world to a state of lawlessness and confusion. As the work of the gospel is to counter-work the work of Satan, it will seek to unite and strengthen family ties, and make the home what God designed it should be.

RELIGION BENEFICIAL TO HEALTH.

The view held by some that spirituality is a detriment to health is the sophistry of Satan. The religion of the Bible is not detrimental to the health of either body or mind. The influence of the Spirit of God is the very best medicine for disease. Heaven is all health; and the more deeply heavenly influences are realised, the more sure will be the recovery of the believing invalid. The true principles of Christianity open before all a source of inestimable happiness. Religion is a continual wellspring, from which the Christian can drink at will, and never exhaust the fountain.

The relation which exists between the mind and the body is very intimate. When one is affected, the other sympathises. The condition of the mind affects the health of the physical system. If the mind is free and happy, from a consciousness of right doing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood, and a toning up of the entire body. The blessing of God is a healing power, and those who are abundant in benefiting others will realise that wondrous blessing in both heart and life.

When men who have indulged in wrong habits and sinful practices yield to the power of divine truth, the application of that truth to the heart revives the

moral powers, which had seemed to be paralysed. The receiver possesses stronger, clearer understanding than before he rivetted his soul to the eternal rock. Even his physical health improves by his realisation of his security in Christ. The special blessing of God resting upon the receiver is of itself health and strength.

Those who walk in the path of wisdom and holiness find that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. They are alive to the enjoyment of life's real pleasures, and are not troubled over vain regrets, over misspent hours, nor with gloomy forebodings, as the worldling too often is when not diverted by some exciting amusement. Godliness does not conflict with the laws of health, but is in harmony with them. The fear of the Lord is the foundation of all real prosperity.—*Christian Temperance.*

THINK OF WHAT MONEY WILL NOT DO!

If ever there was a time when we needed to think of what we can have without money, it is now. We think so much about money. We talk so much about money. We say we can do nothing without money. That is not so. We can be saints without money; we can have peace of conscience, peace with God, joy in God, we can have heaven without money!

But, you say, we cannot do good without money. That, too, is not so. We have become so thoroughly fascinated with money that we cannot see anything but money, and what money can do. Begin to think on another line. Think of what money will not do, what it cannot do. It might be well for some of us who are orthodox in our faith (and alas! that means, in so many cases, in our opinions) to think that we were not redeemed with money. You were not redeemed with silver and gold. There is something more precious than gold, and I fear we are doing harm to those who have much money by giving it an undue importance.

If we need for Christ's cause the money that can so easily be spared,

why not go to the One who says the silver and gold are His, and ask the Spirit to influence others to soften their hearts toward the cause that needs assistance, and then, perhaps, merely a few words calling their attention to this or that will bring just what is needed.—*Selected.*

HOW FATHERS MAY AVOID MAKING FAILURES.

Of all relations among individuals, in all combinations which life offers in this world, there is none that is more wonderful than motherhood, and fatherhood comes next. The mother may be represented as a dove, with love and gentle care brooding over the young; the father as an eagle, strong, eager to defend and help. The mother should be an embodiment of sweetness and gentleness; the father a citadel of strength.

A father, then, to avoid his failures, must be of fine, large quality, strong, sane and loving; a self-forgetful, pleasant guide, a chum for his boys, a lover for his girls, a comprehending husband, a comfortable man. With a father like this, and a mother such as we have sometimes seen and often dreamed of, the pathway of childhood becomes not one of thorns, but one besprinkled with flowers, and life is changed from a dreary round of mistakes and failures into a comfortable, successful and beautiful journey, brightened by cheerfulness, gladdened by comradeship, sweetened by love, and enjoyed alike by mother, father and children.—*Selected.*

CHILDREN'S SOULS MUST BE PROVIDED FOR.

What is success? Is it making money, or making character? Surely the latter is too often lost sight of in the former; yet it would be a strange man who, when the question faced him, would answer it in any but one way. Fathers, in the rush of life, fail to consider the two aspects of living. If it gives a father satisfaction to feel that he has amply provided for bodily comforts, what will he not feel when he realises he has no less successfully done all that lies

in his power to further the growth of a soul? He must place, then, in the foreground of his fatherhood much effort, wisely used, to develop the characters of his children; much companionship, cheerfully given, to hold them to him; much love, gladly poured out, to teach them what love is. He must forget at times the worldly business of a father, and remember only that he is guiding souls upon their upward and onward way.—*Selected.*

NATURE'S GREAT PURIFIERS.

People who keep their houses dark for fear of the sunlight spoiling their carpets and furniture, have no idea of the disease-destroying influence of the sunlight and air.

Recent experiments have shown that bacilli exposed to the sun and air were destroyed in two hours, while those exposed to the sun (the air being excluded) were alive after fifty hours of exposure.

A Neapolitan doctor has made an interesting experiment with cholera bacilli; while he found those protected from the sun killed guinea pigs in eighteen hours, as usual, those exposed to the sun were rendered harmless.

As to the influence of sun and air on bacilli, it was ascertained that the oxygen of the air had marked effect in assisting the sun's rays, and that the bacteria suffered more from the sun's rays if the supply of oxygen was increased than if it was diminished.

Certain liquids, too, which will undergo putrefaction in the dark, will remain sweet and free from bacteria when exposed to the sun's rays. Air and sun are Nature's great purifiers.—*Selected.*

In order to manifest the character of God, in order that we may not deceive ourselves, the church, and the world, by a counterfeit Christianity, we must become personally acquainted with God. If we have fellowship with God, we are His ministers, though we may never preach to a congregation. We are workers together with God in presenting the perfection of His character in humanity.—*Mrs. E. G. White.*

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The return of more favourable climatic conditions for the maintenance of pasturage for sheep and cattle is indicated in a marked manner by the fact that during the past twelve months the number of sheep in New South Wales has increased by 2,014,559.

By advertisement in the Victorian Government Gazette of the 30th March last, His Excellency the Governor in Council has approved of the following addition to Rule 14 of the Rules and Regulations of the Brighton General Cemetery, viz., "And no interment will be allowed on Sunday, except in such cases as a medical practitioner, or a magistrate certifies in writing that, for sanitary reasons, it is necessary that the burial take place on that day."

On the 30th March, in the Seventh-day Adventist church, Hobart, Mr. George Howse and Miss L. Large, both of whom have been connected with our publishing house for the last four years, were united in the bonds of matrimony. After spending a brief holiday amid the hills and dales of the island State, their former home, they returned to Melbourne. After resuming his duties, the employees met together to present to Mr. Howse a small token of their esteem, and to express to him the hope that Heaven's richest blessing might rest upon him and his partner in life.

A census of the patrons of public houses in a certain district of London on Sunday which was taken recently, re-

veals an appalling state of affairs. Though this particular district is said to be no worse than many others, it was shown that while 8,099 men attended church, 83,411 visited public houses, and that for 16,275 women at church 28,118 were at the public house, and while only 6,957 children attended places of worship, 10,646 children under fifteen years of age entered the public house.

SCARCITY OF ANIMAL LIFE IN THE ANTARCTIC.

The expedition which has recently returned from the Antarctic, has added much to the knowledge of the world concerning that inhospitable icy region. Considerable interest is being shown by scientific men in the meteorological, geological, zoological, and botanical results of the expedition. Concerning the scarcity of animal life in the Antarctic we extract the following from a report cabled from Christchurch, N.Z., to the "Age":—

"Dr. William Clark Souter, the surgeon of the Terra Nova, states that the Antarctic is very poorly supplied with animal life, bears and foxes being conspicuous by their absence, while reindeer do not exist. The chief denizens are seals and penguins, with a few different kinds of petrels. Even the seals, in spite of their practical immunity from the interference to which they are elsewhere subjected, are nowhere very abundant. They are certainly widely scattered, but are never numerous. In striking contrast to Arctic seals, they are painfully tame, allowing themselves to be clubbed without showing more fight than the mere opening of their jaws and the utterance of a harsh raucous sound. They share with the rest of the inhabitants of the Antarctic the remarkable property of possessing extraordinary vitality, and it is a task to put one to death. Penguins collect in enormous numbers, and may sometimes be seen marching about like a regiment of soldiers in Indian file, and all acting in unison whatever they do. Their rookeries, such as the large one at Cape Adare, are frequented by thousands of penguins in the season, and the amount of guano which they leave behind is of such dimensions as to have tickled the commercial cupidities of not a few Antarctic explorers.

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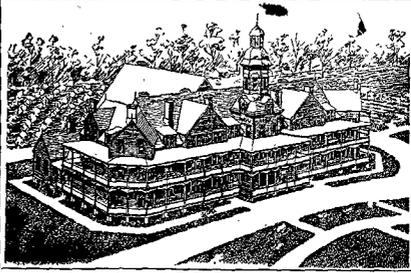
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