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ONE
PENNY

The Outlook

PRESIDENT LOUBET'S VISIT TO ROME.

The complications between church and state are manifesting themselves everywhere. In Aus-

tralia we have the state being pushed into the arena of religion by the church over the education question; and, according to recent cable news, France is in discord with the Pope over the question of precedence in reference to a visit of its President to Rome, Loubet having called upon the Italian King, Victor Emmanuel, before paying his respects to the

papal pontiff, Pius X., with the result that the Pope has protested to the French Government on the action of its President, and the French Republic has recalled its ambassador, Nisard, from the Vatican, causing a diplomatic rupture.

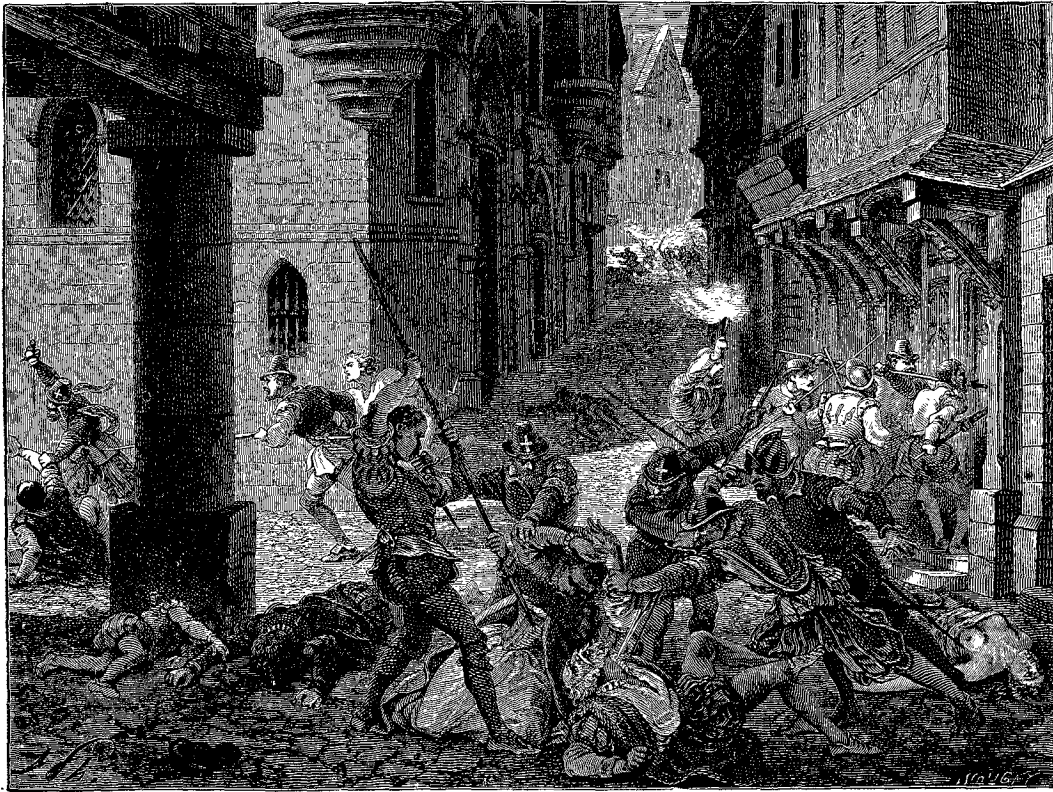
In 1798, the little Corsican soldier, Napoleon, leader at that time of the French nation, through

(the Papacy) received by the sword should be healed (Rev. 13 : 3); or, in other words, that church and state should again be united by the re-elevation of the Papacy. Then, as the result of this healing, comes the astounding prediction that "All the world wondered after the beast." Rev. 13 : 3. Not only France, but all the world would wonder after him, and that

by wondering after the beast they should worship the dragon. Rev. 13 : 4.

Now, the dragon so universally worshipped is not Christ. No; John makes this clear in the previous chapter (Rev. 12 : 9), for he says that the dragon is Satan. Then the logic on this question has only the one issue, and that is that a combination of church and state leads straight to a worship of Satan, and that when the world is universally bound up, and its judgment concentrated and sealed on this question, this is the only and final result. Why?—For Satan is the author of the combination, and not Christ.

Then, with this light upon the subject, who can blame the French President, the head of a civil Republic, and a civil ruler in his



Massacre of St. Bartholomew. (See pages 2 and 4).

public capacity and civil authority, as a representative of a people, and not a church, in calling upon another civil ruler and king, to confer in matters relative to their respective realms. Such action on their part should not incur the displeasure of an ecclesiastical prince, whose realm is the church, and not the state. No wonder that the French

his general, Berthier, dethroned the then pope, who died in exile. The state at that time, in the history of politics, gave the papal church a deadly wound with the sword. For two years that vast religious body was without a head. This incident in history was prophesied by John (Rev. 13 : 3, 10), but the Revelator adds that the deadly wound that he

public capacity and civil authority, as a representative of a people, and not a church, in calling upon another civil ruler and king, to confer in matters relative to their respective realms. Such action on their part should not incur the displeasure of an ecclesiastical prince, whose realm is the church, and not the state. No wonder that the French

Government and the majority of the French newspapers are indignant at the matter, and that they have withdrawn their ambassador from the precincts of the Vatican, and rightly so.

France at this crisis has withdrawn her ambassador. Well done the Republic! The weakness lies in the fact that she or any other nation has an ambassador there at all. Why should ambassadors representing civil governments be stationed at the Vatican anyhow? If every religious system required ambassadors, civil representatives, and state functionaries to wait upon it, there would be a precious complexity of affairs indeed. Then, why should Rome have the pre-eminence? The whole aspect is wrong, decidedly wrong!

Every lover of religious liberty in France ought to know what papal pre-eminence means. They ought to think of St. Bartholomew, and remember the edict of Nantes. They should recall the papal crusades when their vine-clad hills and sunny south were made red with the blood of the Albigenes. Let them recall Gregory, and remember Hildebrandt, and reflect again on the cause which drove thousands of Huguenots from their shores—the flower of their country. Who is this power anyhow who requires the homage of presidents and the submission of emperors and kings? Is he greater than Christ, the Saviour of mankind, the meek and lowly Nazarene who stood before Pilate; the Lamb of God, who taketh away the sins of the world; the crucified one, the lowly Jesus, who gave up His life for man? When did Christ require the nations to send ambassadors to Him?—Never. When did He interfere with Cæsar and Cæsar's government?—Never. When and where did the lowly Nazarene authorise His humble and brave followers to dwell in palaces, accumulate millions, and interfere with government?—At no time, and nowhere.

Reader, this world is out of joint with Scripture and with Christ, and the place of the Son of God is usurped by another. There is no sympathy with or similarity between churches combined with the state and Him who said, "I am the way, the truth, and the life."

—J.B.

THE PRESENT AGITATION ONLY A PRELIMINARY ONE.

BY J. E. KREGAN.

The constitution of Victoria, as well as that of the Commonwealth, guarantees perfect liberty in religious affairs. The introduction of Bible lessons into the state school course, the conscience clause notwithstanding, would be conflicting with such liberty, as the taxpayers are required to support state schools, and thus would be compelled to assist in inculcating religious views, which possibly many could not endorse. The churches having gained this concession, and realising their power, will seek further religious instruction, which will ultimately result in the strongest church gaining preference in the state, according to their voting power, as is the case in England at the present time, and so will rebound on the heads of the less powerful bodies. All the history of the past shows that the interference of the state on religious matters results in persecution of the minority.

The Bible teaches the coming of the Lord nigh at hand. It teaches but one baptism—that of the immersion of believers. See Acts 2:38; Rom. 6:4. The Bible teaches that the seventh day (Saturday) is the Sabbath. St. Luke 21:56; Ex. 20:8-10. It teaches that the soul of man dies (Eze. 18:1); that the soul does not go to heaven at death, but sleeps in the grave until the resurrection at the second coming of Christ. Acts 2:34 says: "For David is not ascended into the heavens" (written 1000 years after Davis fell asleep in death). Compare Job 14:12; Ps. 6:5; 146:4; Eccl. 9:5, 6; and numerous other texts.

The advocates of religious instruction in state schools would not like these Bible truths taught, yet it is what the word teaches.

CHURCH AND STATE IN FRANCE.

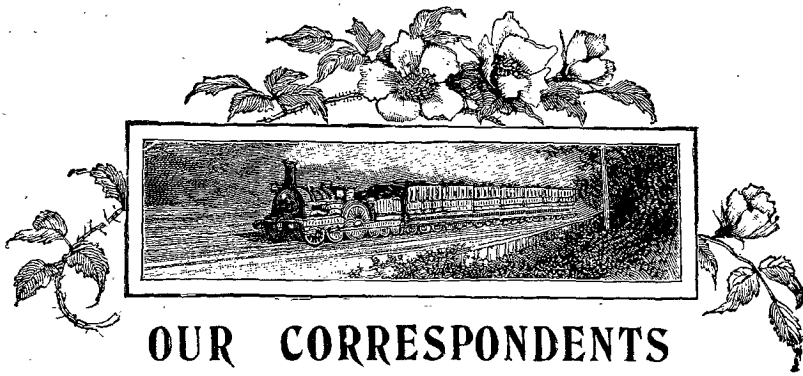
The separation of church and state in France goes on with so remarkable rapidity and emphasis that the abolishment of the concordat must soon follow, and all the convention between Rome and the Republic be at an end. Prem-

ier Combes dares much in this persistent progress, and yet, though at every move it has been prophesied that 'twould be his last, he still goes on. The expulsion of the religious from France left him secure in his parliamentary majority, nor have other and different issues resulted in shaking the government. Now the Eastertide has been characterised by one of the most revolutionary measures, in the stripping from all the law courts the crosses, crucifixes, paintings of saints, and all religious works and emblems, and choosing Good Friday for the day of, executing this order. Paintings four centuries old and a quarter of a century old, ceiling decorations of the latest date and of long ago, many hundreds of ivory, silver and gold images of Christ and crucifixes,— have been equally doomed. But there is a difference between this iconoclasm and its predecessive movements in history. Not wild and rude mobs despoil the sanctuaries—the priests in their churches will not be disturbed, only the houses of the common law will be dis severed from the church of Rome; and the religious decorations will not be destroyed, but as works of art will take their place with hundreds of others of such nature in the grand Louvre gallery. The spoils of many an altar, of many a cloister, are there already, and this is only significant as a decisive step in the turning of the church out of the courts, where it has no business,—and as a notice served upon Rome that the people must order, and not the pope or the Roman machine. — *Springfield Republican*.

It has been found necessary in South Africa to replace wooden railway sleepers with steel ones, owing to the ravages of white ants.

The government of the United States has increased its annual appropriation for naval construction this year by nearly £3,000,000.

The Russian authorities have recently granted free railway passes to agents of the British and Foreign Bible Society, and free transportation of their books, over the lines in Manchuria.



OUR CORRESPONDENTS

TRUE WORTH WINS.

It isn't the thing you are doing,
 But the way that you do it, my friend;
 Not the course, but the way of pursuing,
 On which your successes depend.

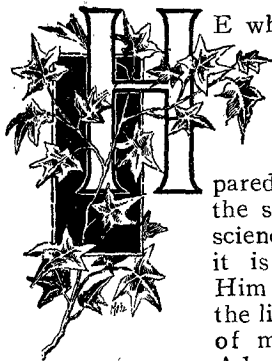
There are prizes in every vocation,
 And he is the fortunate man
 Who frets not because of his station,
 But does just the best that he can.

'Tis not the song we call clever,
 But the rendering well of the notes;
 The music of nightingales never
 Ring true from the mocking-birds' throats.

—Selected.

THE STUDY OF NATURE.

BY MRS. E. G. WHITE.



HE who has a knowledge of God and His word through personal experience is prepared to engage in the study of natural science. Of Christ it is written, "In Him was life; and the life was the light of men." When Adam and Eve in

Eden lost the garments of holiness, they lost the light that had illuminated nature. No longer could they read it aright. But for those who receive the light of the life of Christ, nature is again illuminated. In the light shining from the cross, we can rightly interpret nature's teaching.

He who has a knowledge of God and His word has a settled faith in the divinity of the Holy Scriptures. He does not test the Bible by man's ideas of science. He brings these ideas to the test of the unerring standard. He knows that God's word is truth, and truth can never contradict itself; whatever in the teaching of

so-called science contradicts the truth of God's revelation, is mere human guesswork.

To the really wise, scientific research opens vast fields of thought and information. The ways of God as revealed in the natural world and in His dealings with man, constitute a treasury from which every student in the school of Christ may draw.

The real evidence of a living God is not merely in theory; it is in the conviction that God has written in our hearts, illuminated and explained by His word. It is in the living power in His created works, seen by the eye which the Holy Spirit has enlightened.

Those who judge of God from His handiwork, and not from the suppositions of great men, see His presence in everything. They behold His smile in the glad sunshine, and His love and care for man in the rich fields of autumn. Even the adornments of the earth, the grass of living green, the lovely flowers of every hue, the lofty and varied trees of the forest, the dancing brook, the noble river, the placid lake, testify to the tender, fatherly care of God and to His desire to make His children happy.

Nature a Key to Divine Mysteries.

As the student thus contemplates the things of nature, a new perception of truth comes to him. The teachings in God's great book of nature bear testimony to the truth of the written word.

In the plan of redemption there are mysteries that the human mind cannot fathom, many things that human wisdom cannot explain; but nature can teach us much concerning the mystery of godliness. Every shrub, every tree bearing fruit, all vegetation, has lessons for our study. In the

growth of the seed are to be read the mysteries of the kingdom of God.

To the heart softened by the grace of God, the sun, the moon, the stars, the trees, the flowers of the field, utter words of counsel. The sowing of the seed carries the mind to spiritual seed-sowing. The tree declares that a good tree cannot bear evil fruit, neither can an evil tree bear good fruit. "Ye shall know them by their fruits." Even the tares have a lesson. They are of Satan's sowing, and, if left unchecked, spoil the wheat by their rank growth.

Fathers and mothers, teach your children of the wonder-working power of God. His power is manifest in every plant, in every tree that bears fruit. Take the children into the garden, and explain to them how He causes the seed to grow. The farmer ploughs his land and sows the seed, but he cannot make the seed grow. He must depend upon God to do that which no human power can do. The Lord puts His own Spirit into the seed, causing it to spring into life. Under His care the germ breaks through the case enclosing it, and springs up to develop and bear fruit.

As the children study the great lesson-book of nature, God will impress their minds. As they are told of the work that He does for the seed, they learn the secret of growth in grace. Rightly understood, these lessons lead to the Creator, teaching those simple, holy truths that bring the heart into close touch with God.

PRESENT TRUTH; OR GOD'S LAST MESSAGE TO THE WORLD.—No. 5.

BY E. HILLIARD.

Last Message.

What, then, is the beast, his image, and his mark? What constitutes his worship against which the wrath of God is threatened? A clear exposition is given in Rev. 13: 1-10. We read, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." This seven-

headed symbol is the same one brought to view in Rev. 17:1-3, the third verse of which reads: "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." A beast in prophecy is the symbol of a political power or kingdom. See Dan. 7:1-4, 17. The woman seen riding upon this beast is a symbol of the church guiding and controlling the civil power in carrying out her religious designs. That we may discern the character of the woman, and thereby learn the character of the church she represents, let us read the 6th verse: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," etc.

Notice the expression, "Drunken with the blood of the saints." This plainly shows that the church which this woman symbolises has a mortal hatred against the saints of God, and an insatiable thirst for their blood. But the saints, rather than yield to her demands, preferred to become martyrs of Jesus. The church which this woman symbolises had not the power, of herself, to execute those whom she denominated heretics. To do this she employed the aid of the State.

The Persecutions of the Dark Ages.

During the long reign of 1260 years of papal supremacy, reliable historians tell us that over 50,000,000 of God's people were put to death. At the massacre of St. Bartholomew, and the horrid carnage of Rouen, Lyons, Orleans, (France), 60,000 perished, 200,000 suffered death, under Pope Julian, in seven years. The French massacred 100,000 in the short space of three months. A million Waldenses fell victims to their power. They were starved, burned, buried alive, smothered, suffocated, drowned, or assassinated.

This is sufficient to show that the woman is the Roman Catholic Church in partnership with the beast (the State), of which the third angel of Rev. 14:9-11 warns us against.

The Power to Persecute Restricted.

In Rev. 13:3 the head there spoken of is used also as a symbol to denote the overthrow of the power, of this church to persecute. Its overthrow is further predicted in the 10th verse of this chapter, which reads, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed by the sword."

These prophetic declarations received their fulfilment when Berthier, the French general, entered Rome at the head of the French army and took Pope Pius VI. and his cardinals prisoners. They were carried as exiles into France, where the pope died. The papal independence was abolished, and the son of Napoleon was declared king.

This wound, which the papal head received, took away her power to persecute, and ever since she has been unable to carry out her dark, cruel designs. But the wound, says the prophet, is to be healed. This will be accomplished through the formation of the image to the beast.

The Re-union of Church and State.

The image is brought to view in Rev. 13:11-18, under the symbol of another, a second beast. This beast says to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live. Verse 14. All that is left to make an image to the Papacy is backslidden Protestantism. Rome imposed her church doctrines upon the people through State law. All the Protestant world has to do to form the image, is to cease to protest, stretch her hand across the gulf and grasp the hand of Rome in the enforcement of some religious institution by State law. Is there any danger of this being done?

There is one thing that hundreds of thousands of Protestants are willing, and even anxious, to do conjointly with Rome. They are desirous of enforcing the religious observance of the Sunday institution upon the world through State law. Especially is this the case in the United States of America, the country which this second two-horned beast symbolises. Here is where many Protestants will play into

the hand of Rome. Sunday is a papal institution, and is claimed by Rome as the mark of her power. In proof we quote the following from the Doctrinal Catechism (R. C.), page 174. Question—"Have you any other way of proving that the church has power to institute festivals of precept?" Answer—"Had she not such power . . . she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no Scriptural authority."

Rome boldly acknowledges the absence of Scripture for Sunday, and says that the church made the change from the Bible Sabbath to the papal Sunday. The fact that Rome says that the majority of Protestants observe the day that she claims as a mark of her power to command the observance of religious institutions, is evidence that she does regard Sunday as the mark of her spiritual power.

"YE MUST BE BORN AGAIN."

BY A. T. JONES,

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 12:33; 7:18.

So long, and just as certainly, as a person is a child of the wicked one, the lusts of his father will he do. And just as certainly as a person is a child of God, the virtues of his Father will he show.

It all depends upon what you are. And what you are depends upon whose child you are. Look to your parentage; whose child are you?

Do you do evil things? Do you fulfil the lusts of the flesh? It is all because of your parentage and birth. But do not be discouraged: get a new parentage; get a new birth. Then, being of a new parentage, being born again, being a new creature, being a child of God, you will "show forth the virtues of Him who hath called you out of darkness into His marvellous light."

Nor is it enough to have been born again. We must be born again. It is well to have been born again, if we are born again. But for a person to have been

born again, and yet he be not now born again,—this counts nothing.

No; "Ye must be born again." The new birth must be continued in all its newness and power. We must be born into newness of life, —larger experiences, new experiences, and greater grace, every day, and every hour of the day.

This is what it is to be born again, in truth. "If any man be in Christ he is a new creature." 2 Cor. 5 : 17. Are you in Christ? If so, then you are a new creature. Not you were a new creature: but you are. And being a new creature, it is easy to do new things: indeed, new things are only what are done: for "old things are passed away; behold, all things are become new."

Born of the Spirit, living in the Spirit, led of the Spirit, and walking in the Spirit, ye shall not fulfil the lusts of the flesh. This is Christian experience.

WHAT GOD HATH SEVERED LET NOT MAN UNITE.

BY W. WOODFORD.

Why should the Christian churches seek to shift the responsibility of imparting religious instruction on to the state? Certainly it does not belong there. The home, the church, and the parochial, or church school, are the places where the Bible should be taught. When Christ was upon earth preaching the truths pertaining to His kingdom, He taught very distinctly that His kingdom was not of this world; it was entirely separate. He taught us to pray, "Thy kingdom come." This world is and ever will be largely opposed to Christ till He comes as King of kings.

Our state schools belong to the state, and not to the church; therefore the church should keep hands off that which does not belong to it. If the different Protestant sects wish to teach their children, and are too indifferent to do it themselves, let them do like our Roman Catholic citizens—build their own schools and employ their own teachers who believe as they do. Why, in the name of reason, call upon all classes of citizens to help support that in which they have no sympathy or belief? Certain it is that those who persist in this thing are not living up to the golden rule laid down by their great Teacher—"Therefore, all things whatsoever ye would that

men should do to you, do ye even so to them; for this is the law and the prophets."

All are agreed on certain subjects that should be taught, such as reading, spelling, writing, grammar, arithmetic, geography, and history; all desire to teach their children these things, and as they advance, the various arts and sciences—music, drawing, painting, physiology, physics, botany, zoology, astronomy; and these things are right and proper for all, and as members of any community it would be a great advantage to have a knowledge of these sciences. But it is a mistaken idea for any Christian to think that the state school is the place to grind out morality. The home is the first place where this should commence. Take the case of Moses—his mother kept him till he was weaned and grown; then she took him to Pharaoh's daughter; he was then educated in the schools of Egypt. His moral training came first. Again, Jesus, at the age of twelve, was found in the temple asking and answering questions in that august assembly of the chief priests. Where did He receive His training?—From His parents. The instruction they had received was to train up a child in the way it should go, and evidently they heeded the advice. One more case, that of Timothy; he had been taught the Scriptures from a child by his mother and his grandmother.

The state school is organised and maintained by the state; it is therefore distinctly a state institution. Let us keep church and state for ever separate. Trouble will surely follow union, as it always has in the past.

"I SAW NOTHING."

BY L. F. STARR.

"I saw nothing," said an engineer, after his train had ploughed its death-dealing way into the splintered cars of an express. When, after being extricated from the wreck, and while suffering and wounded, he was questioned concerning the cause of the wreck, he could give no clear idea of how it happened that he ran by the red signal. He only murmured, "I saw nothing." "I saw nothing."

Many a careless soul rushes through this world, speeding on toward eternity, yet seeing nothing and recklessly passing by signal after signal that has been set by merciful hands to warn of dangers ahead. Many a man will come to a sharp, bitter awakening in the day of God, and will exclaim with bitter remorse, as he reviews his earthly career, "I saw nothing! I have gained nothing! I have lost all!"

A SAFE PATH.

BY ERNEST HARLOW.

Christ came to this world to "magnify the law, and make it honourable." In other words, He came to save man from sin, or from transgressing any part of the law of God.

To be free from the law" is to be free from its penalty or its condemnation. For instance, as long as a man obeys the law of the country in which he lives, he is a free man; but as soon as he breaks any part of that law, he is condemned by it, and must suffer its penalty.

The sinner, by accepting Christ, who bore the penalty of man's transgression, can say, "I am free;" "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh God, who loved me, and gave I live by the faith of the Son of Himself for me." Gal. 2: 20.

If Christ came to save us from sin, or from transgressing God's law, He must have made some provision by which we might keep that law. Having set us an example, that we should follow in His steps, He imparts to us His life and grace, which enables us "to walk even as He walked." 1 John 2: 6.

"For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3.

It is written concerning Abraham, that "he kept God's commandments, His statutes, and His laws." Through the psalmist the Saviour said: "I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40: 8. Paul writes: "I delight in the law of God after the inward man. Rom. 7: 22. John in the Revelation writes concerning one hundred and forty-four thousand, who gain the victory over the beast and his image, and who are redeemed from among men, and says of them: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.



A. W. ANDERSON - - - EDITOR.

THE THEOCRACY—WAS IT A CHURCH OR A STATE?

Upon a correct understanding of this question much depends. In the first place let us define briefly what is meant by the theocracy. When the people of God had been called out of Egypt, God became "their only King, their only Ruler, their only Law-giver." No earthly sovereign sat on the Hebrew throne: No parliament was created to enact laws for the nation. "The government of Israel was administered in the name and by the authority of Jehovah. The work of Moses, of the seventy elders, of the rulers and judges, was simply to enforce the laws that God had given. They had no authority to legislate for the nation. For God had declared plainly, 'Ye shall not add unto the word which I command you, neither shall ye diminish ought from it.' Deut. 4 : 2."

We, therefore, see that God instituted an organisation on entirely different lines to those upon which the nations of the world had become established. They had adopted monarchy as their form of government, the maintenance and continuance of which depended largely upon the military forces which those in power had at their command. God separated His people from monarchy, and brought them under His own government—theocracy. Of Israel it was said, "Lo, these shall dwell alone, and shall not be reckoned among the nations" (Num. 25 : 9), and this was said of the CHURCH in the wilderness. Acts 7 : 38.

How forcibly do the Scriptures teach us that God never desired Israel to be considered as an earthly power, and that He intended the church in the wilderness should not become connected with the kingdoms or governments of this world.

But they did not follow the principle of separation which God had established, but allied them-

selves by marriage and political arrangements with the kingdoms of the world. This led them into idolatry and apostasy, and as they alienated themselves from the church of God they lost His protection, and became the prey of the powerful nations by which they were surrounded.

So little did they apprehend the true principle of the separation of church and state that at last they were united in a common desire to be like all the nations. 1 Sam. 8 : 5. God's desire for His church was that it should not be reckoned among the nations, that it was to be so unlike the nations that it would not be even counted as a nation. But so desirous are men for worldly power and position that in all ages even the professed church of God has sought every possible pretext for uniting with national organisations.

In spite of all the earnest protestations of Samuel, they insisted on having a king, in order that they might be "like all the nations." 1 Sam. 8 : 19, 20.

They thought if they set up a monarchical form of government, instead of a theocratical, they would have a king who would fight their battles, but God told them that in doing this they had rejected Him who had saved them out of all their adversities and tribulations. 1 Sam. 10 : 19.

What is the lesson for us in this history? It is this. The church God had gathered out of Egypt rejected its Head, and adopted an earthly form of government in order to be like the nations. Failing to recognise the true principles of the separation of the church from the world, they desired to become "like the nations." But had they exhibited the same zeal in becoming like God as they did in becoming like the world, their history would have been a glorious one.

What is the church doing today? Has it failed to learn the lessons of history? Evidently it has, for throughout the world we see the church making, or seeking to make, alliances with the political organisations, in order to obtain power and position.

The true power of the church lies not in its federations and alliances with the powers of earth, but in its unity with Christ its Head. United with the Infinite Source of all power the church

will triumph, but in seeking to unite itself with the powers of the world it is unconsciously plotting for its own downfall.

HISTORY IN SYMBOLS.

A Stenographic report of a sermon preached by E. W. Farnsworth, at the Bathurst Camp-Meeting.

You will find the basis of my remarks this evening in Daniel, the seventh chapter. I will begin with the first verse. I wish to make a running commentary of this whole chapter, or nearly all of it, this evening

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea." Dan. 7 : 1, 2.

It is only necessary for us to read the word of God in order to interpret these symbols, in order that we may have a clear understanding of the meaning of the vision that is brought to view. Permit me to say that the import, the design of the writer, or of the prophet, in this vision, is to give God's people an understanding of the time when they are drawing near to the second coming of Christ. This is one of those connected lines of prophecy which begin with the history of the past, and pass on event after event until we reach the final consummation of all things. This is the object of the prophecy, and as I trace it down to-night, through the help of the Holy Spirit, I ask you to keep that thought in mind, that the objective point to which it all tends is the second advent of Christ. We will travel down this historical prophecy to see how far we have come in these events here foretold.

The prophet said he saw the four winds of heaven, and they strove upon the great sea. In Scripture very frequently wars and strifes and commotion are represented by the winds lashing the nations of earth in anger and in tumult. Let me read a verse or two that will illustrate this thought:—

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will

give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 31-33.

This is a description of the great battle of the nations in the last days.

"Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth."

Then by the mouth of the prophet we are informed of the result of this great whirlwind:—

"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth."

You see it is a great war. The nations are in tumult and in strife, and God represents the great strife as a great whirlwind that is sweeping over the earth.

Another scripture is found in Zech. 7: 14. Here the Lord tells how He removed His ancient people from their capital and scattered them among all the nations of the earth:—

"But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate."

The Lord said He scattered them by a whirlwind. Now, how was Israel scattered? We all know by war and strife and commotion.

Daniel the prophet looked down in the ages to come and saw nations striving with one another, and all was commotion. He says, however, that the winds were striving upon the great sea. The term sea, used as a symbol in the Scriptures, represents nations and kindreds and peoples and tongues. Permit me to read one verse from Rev. 17: 15 as an illustration of this:—

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Rev. 17: 15.

Then what does the sea represent in this symbolic prophecy?—It represents peoples, nations, and tongues, just as the writers use the term now. Writers of our time speak of great companies of people as "a perfect sea of faces," "a perfect sea of heads." That is the same idea that is brought

out in the Bible. This strife and commotion Daniel saw among the peoples and the nations. In their anger they were lashing against each other, and as a result four great beasts came up from the sea, diverse one from another.

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

The prophet saw four beasts, or animals, coming up one after the other, the first coming up and then going down, and the second taking its place. The first was like a lion, and had eagle's wings on its back. The second was like a bear, which had three ribs in the mouth of it, and they said to it, "Arise, devour much flesh." The third was like a leopard, which had four heads and four wings of a fowl upon its back. The fourth was a great and terrible beast. The prophet saw nothing in nature like it, and therefore gave it no name, but simply described it as having iron teeth and nails of brass, and ten horns upon its heads, exceeding dreadful and terrible. That is the scope of the vision so far as it pertains to earthly things.

Now, what do these four great beasts represent? Let the prophet himself answer. He inquired in his vision of the angel that stood by, and asked the angel, What do these things represent? The angel came near, and said, "These great beasts, which are four, are four kings, which shall arise out of the earth." Verse 17. The king is a representative of a kingdom, and so these four beasts are four kings, or kingdoms, which should arise out of the sea. The angel made it a little clearer when the prophet inquired what the fourth beast represented. The angel then was very specific, speaking thus:—

"The fourth beast shall be the fourth kingdom upon earth." Verse 23.

That is very plain and easy to understand. There is no difficulty about understanding what the angel meant, so far as this beast is concerned, for he says plainly in his interpretation that the fourth beast represents the fourth kingdom upon the earth. Then, if the fourth beast represents the fourth kingdom, the other three beasts represent three kingdoms which would precede it.

It may seem peculiar, or possibly strange, to some of us that the prophet, or the Lord through the prophet, should use such symbols as these to represent kingdoms. Let me remark, however, that in the days of Daniel, in Babylonian times, the city of Babylon was full of images made to look like these beasts. I was in Adelaide a few weeks ago, and visited the museum there, and the first thing I saw when I entered was a huge monster, an Assyrian bull, with great wings on his back, extending backwards from his head. On the other side was a great monster which came from the city of Nineveh. Those ancient cities were filled with images made to represent different things.

In the Scriptures we find the nations represented by symbols, and it is interesting to notice that from ancient times until now, nations have been represented in a similar manner. When we speak of the British lion, all understand what is referred to. This symbol represents the British empire. Wherever we see that lion, we know that that object represents Great Britain. Now, just as the lion represents Britain to-day, so in olden times the lion represented the kingdom of Babylon. A beast gives us more of the characteristics and peculiarities of a kingdom than anything else. Just as the bear represents the Russian empire, so in olden times it represented the Medo-Persian empire. So with that thought before us, I hope there will be nothing mysterious about this vision. Looking at it in that way, we see that the lion represented the Babylonian kingdom, the bear the Medo-Persian empire, the leopard the Grecian empire at the time of the death of Alexander the Great, and the great and dreadful monster, for which the prophet could find no name, pagan Rome—Rome in its great majesty, when it held the whole earth under its jurisdiction and rule. So I hope that with these explanatory remarks, you will understand these symbols clearly.

The exposition of the symbols will be published in future issues.—Ed.

"The only way to learn to move mountains is to begin on grains of sand."



WORLD-WIDE FIELD.

FROM MELBOURNE TO NEW YORK. No. 2.

BY H. E. SIMKIN.

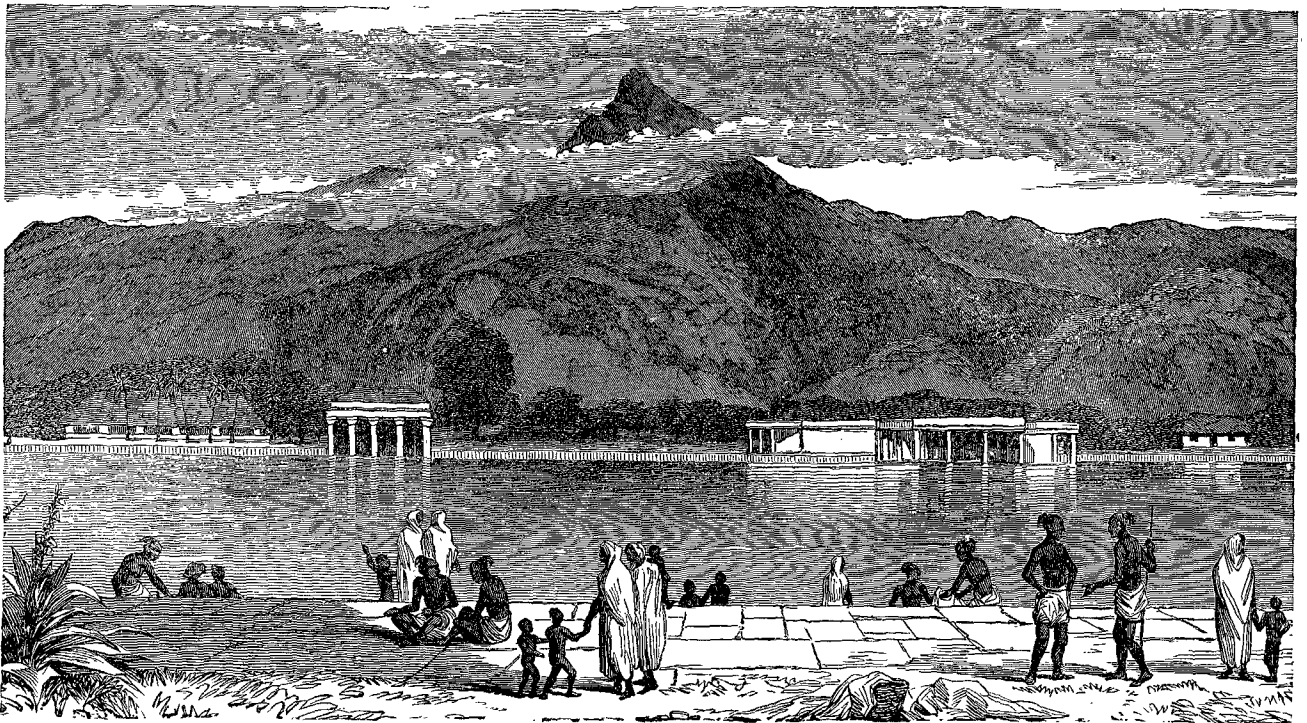
Continued from issue of April 18.

Our former letter was sent from Colombo, "the gateway of the East," where most of the boats passing through the Red Sea stop for coal. Whether bound for one of the various ports of Con-

tives seem to make their entire living from the people who call there, if one can judge from the persistence with which they continued their importunities. Before we entered the breakwater we could see them coming like bees that have just scented a good supply of honey. In more ways than one can this figure be accepted, the colour of the attackers not being the least. Some were in boats, more on rafts formed by tying two pieces of timber together, and still others, too poor even to own a raft, came swimming out, regardless of the many sharks, and without any support. All seemed to speak more or less English, at least enough to convey their de-

had lost the lower half of his right forearm, but it did not seem to hinder his work. He was one who swam out. He dived under the middle of our large steamer for a silver coin, and also climbed to the top deck on a rope let down to him by a sailor. This feat, however, gave him a little difficulty, but by catching the rope in his toes he soon came up and dived off.

We here saw our first jinrickshaws. Their number seemed unlimited. Where one was wanted, twenty were standing, although there were many in use. Here at Colombo the "Australien," a boat of the same line as ours, but from China and Japan, berthed next to us, and took off the soldiers re-



A Sacred Bathing Place in India.

tinental Asia, Japan, the Malay Archipelago, or the Australasian States, all call at this interesting city. We were much surprised at the extent of shipping, and the activity of the little pilot boat which was kept continually on the alert. More than a dozen large ships called during the thirty hours of our stay. The little craft were innumerable.

As soon as the inspection of the health officers was finished we went ashore in one of the small boats with which our steamer was thronged. Not having set foot on land for thirteen days, it was indeed a welcome change. The na-

sires. The boys wished to dive for money, the same as we saw on our way out to Australia at Honolulu and Samoa. The only clothing they wore was a narrow piece of thin cloth about the loins. As they came near our boat they made a gurgling or trilled sound continuously for a minute or two, thus attracting attention, and then repeated several times the words, "All ready, all right, I di'," meaning that they were ready for the passengers to throw coins to them, and that they would dive for the same.

One of these boys had lost his arm at the shoulder joint, another

turning to France from New Caledonia, the French penal colony. A few passengers, the mails, and eight convicts who had finished their sentences, were also transhipped with the soldiers. This boat sailed direct to Aden, while we went to Bombay, so she gained three days on us. In order to facilitate the transport of mails, and those of the passengers who wish to make the trip as quickly as possible, the Messagerie Co. arranges that the homeward boats meet here for this purpose. But most of the passengers, our party included, chose to remain on board, and see Bombay.

As we walked up the streets of Ceylon the native attendants in the shops and hotels smilingly bowed and greeted us as friendly as though they had met us previously. Some even called out names, and said they were glad to see us back again. Of course they knew that a boat from Australia had just landed, and they made the most of it. One said to Mrs. S., "Oh, I know you, lady, you are just back from Australia." To one who was very importunate we said we had no money to spare. He replied, "You, gentleman, are just from Australia, and have plenty money." In former years travellers from Australia carried much gold, and used it lavishly. These people do not seem to realise that Australasian finances have changed somewhat.

We did not find our missionaries who had been in Colombo, and learned afterwards that they were visiting the hill countries of the mainland.

We sailed at 9 p.m., and the next morning sighted the peaks of the Western Ghats, the mountain range not far from the coast, extending from the southern point of India far to the north. We could see these most of the time all the way to Bombay, a trip of three days. On this section of our journey we saw the sea covered with red dust on going on deck one morning. The soil of India is quite red, and a wind storm had blown the dust out on the Arabian sea, where it rested for a time on the water. A similar deposit is often witnessed on the Red Sea, hence its name.

Our boat stopped one night for repairs to her engines on the way to Bombay. She was stopped about a half hour for the same cause before we reached Colombo. The French people seem to be excellent navigators, but a little deficient in mechanics, if we are to judge by the experiences on our voyage. Being in the line of the great traffic to the East we passed many boats while proceeding to Bombay. This was quite a change from the trip between Fremantle and Ceylon, during which we sighted no human being.

We were favoured with fine weather, good health, and kind friends, all combining to make the journey very enjoyable. Next week we will tell of our visit to the greatest city of India.



**CHILDREN'S
... CORNER ...**

NUMBER ONE.

"I tell you," said Robbie, eating his peach,
And giving his sister none,
"I believe in the good old saying that each
Should look out for Number One."

"Why, yes," answered Katie, wise little elf,
"But the counting should be begun
With the other one instead of yourself,
And he should be Number One."

—Charles R. Talbot.

THE "MAKING OF A MAN."



"CAPTAIN!" said a small boy, as he entered the Fourth Street station house, Williamsburg, one evening, "can you send a policeman to guard some property to-night?"

Captain Woglom looked down at the boy, and saw that his eyes were filled with tears.

"Because," he said, beginning with a sob, "I was leaning against a store window on Broadway, and I must have pushed too hard, for I broke the glass.

"The store door was locked, and I could not find the owner, so I came to the station house as fast as I could for fear thieves would go in. If I give you thirty-five cents, captain, toward paying for the glass, will you please let me go home till to-morrow?"

"It's all the money I've got, and I live too far away to go home and come back again to-night. I'll bring the rest down

to-morrow, but please put some one to watch the place."

"You're a noble little fellow," was the comment of the captain, as he handed the money back to the boy. "Take back the money. I'll see that the place is watched. If you go to the owner of the store in the morning and tell him what you have just told me, I don't believe he will take a cent from you."—Selected.

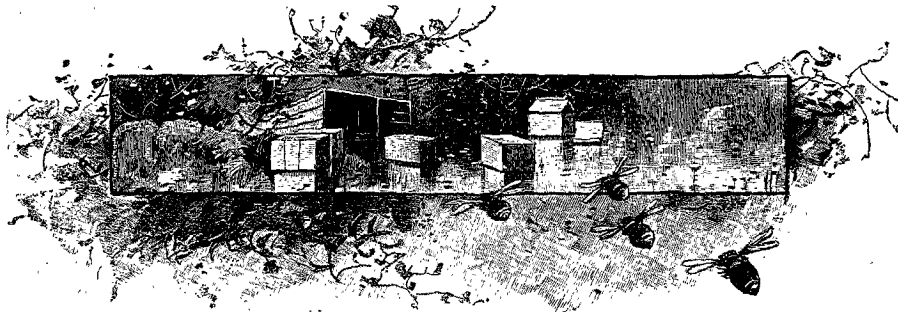
"MIND MOTHER" SERMON.

This is to be a "mind mother" sermon. Of course, you must mind father, too; but then he is away all day, and you are not old enough to help him much; so you are mother's right hand man or woman, and have to mind her most. There are two ways in which you ought to mind everything she says.

Mind her instantly, the very first time she speaks. When Mamma says, "Harry, please bring me some coal," or asks you to run to the shop, don't answer, "In just a minute, mother." Little folks' minutes are a great deal longer than the ones the clock ticks off. When you say "Yes" with your lips, say "Yes" with your hands, and feet. Don't say "Yes" and act "No." Saving "Yes, in a minute" is not obeying, but doing yes-is.

Mind cheerfully. Don't scowl when you have to drop a book, or whine because you can't go to play with the other boys. You wouldn't own a dog that minded you with his ears laid back, growling and snapping. When Carlo comes to you at your whistle, you want him to come wagging his tail and barking good-naturedly. A boy ought to mind a great deal better than a dog.

Suppose your mother should frown every time she gave you a biscuit! The biscuits wouldn't taste half so sweet. Suppose your father should snarl at you as he handed you a sixpence to spend! You wouldn't enjoy it one bit for thinking how unwillingly father gave the money. Don't you suppose mother feels the same way when you obey her with a pout and a cry?—Our Children.



HOME AND HEALTH

HOME.

Sweet word that spans all space, that knows
no bound,
Yet dwells in narrowest compass; welcome
word!
Dear type of Peace—though sheltered by the
sword;
'Mid Saxon-spreading races only found,
Our earliest recollections all abound
With little notes of thee; our years are
stored
With memories of thee; each spot adored
By youth, in age becometh holy ground.
Thou clingest in the hand-grip of the sire;
Thou meltest in the mother's tender kiss;
The wanderer longs to reach thee—Guiding
Star
Of all his thoughts; like Israel's Pillar Fire
By night thou leadest him through child-
hood's bliss
To that loved Home he pictures from afar.
—Lord Rosslyn.

TRY A LITTLE OIL.

BY A FATHER.

In our haste often many little things which contribute to comfort are omitted. One morning on reaching the office, it was desirable to keep quiet, that a sick person in apartments above might not be disturbed. On opening a door, behold it answered by giving a long-drawn-out squeak, which broke the stillness in a terrible fashion. Then on opening the safe door, there was another noise which rivalled the ear-jarring sound that had just subsided. The next move was to shove the desk chair to one side a little, and it had a reply ready, and as if this was not enough, a small stand with four rollers on the floor broke in in concert when moved along a little.

This was too much. We knew there was an oil-can on the premises, with oil therein, and at once everything else stopped, and an oiling process began. The office door, the safe door, the office

chair, and the stand all seemed to be highly delighted with the oil, and responded quietly thereafter as their services were needed at the hands of the workers.

Yes, use a little oil. There are squeaky joints in the home some mornings. Everything seems touchy. It does not need nervous jerking at such times, nor a torrent of cross words; no, all that is needed is a little oil. But the oil must be applied on the worn, squeaky spot, or no cure will be effected. It needs only a drop, just a little, of the oil of kindness to set the good wife singing all day, to send a thrill of joy into the heart of every child, causing it to bound with gladness perhaps the whole day long.

Many a happy day is lost, all for the want of a little oil. Brother, be sure to keep an oil-can with some oil in it. If out, a suggestion for a supply is found in Zech. 4: 12.

MAKE IT A MATTER OF PRAYER.

The following incident is told concerning a good, old farmer who had become the happy inventor of an improved plough. Queen Victoria, on seeing the new invention, inquired of the farmer how he thought of it, whereupon he replied:—

"Well, Your Majesty, I had it in my head for a long time before it would become straight. I saw what was wanted plain enough, but I could not make out how to get at it. So at last I made it a matter of prayer; and one morning the whole thing came into my mind like a flash."

"Why, Mr. Smith," interrupted his royal listener, "do you pray about your plough?"

"Why, Your Majesty; why shouldn't I? My Father in heaven, He knew I was in trouble about it, and why shouldn't I go and tell Him? I mind of one of my boys when he was a teeny little mite. I bought him a whip, and very pleased he was with it. Well, he came to me one day, crying as if his little heart would break. He'd broken the whip, and he brought it to me. So I took him on my knee, and I wiped his tears, and I kissed him and comforted him. 'Now, don't you cry, my boy,' says I, 'I'll mend the whip, I will, so that it'll crack as loud as ever.' Well, now, don't you think our Father in heaven cares as much for me as I do for my boy? My plough didn't much matter to Him, but I know quite well my trouble did."—*Ram's Horn.*

THE BLOTTING OUT OF SIN.

A boy ran one day to his mother, after he had read that promise, "I will blot out as a thick cloud thy transgressions," and said:—

"Mother, what does God mean when He says He will blot out my sins? What is He going to do with them? I can't see how God can really blot them out and put them away. What does it mean—blot out?"

The mother, who is always the best theologian for a child, said to the boy: "Didn't I see you

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yesterday writing on your slate?"

"Yes," he said.

"Well, fetch it to me."

He fetched the slate. Holding it in front of him, the mother said:—

"Where is what you wrote?"

"Oh," he said, "I rubbed it out."

"Well, where is it?"

"Why, mother, I don't know."

"But how could you put it away if it was really there?"

"Oh, mother, I don't know. I know it was there, and is gone."

"Well," she said, "that is what God means when He says, 'I will blot out thy transgressions.'" —G. Campbell Morgan.

THE BLISS OF LITTLE THINGS.

If any little word of mine
 May make a life the brighter,
 If any little song of mine
 May make a heart the lighter,
 God help me speak the little word,
 And take my bit of singing,
 And drop it in some lonely vale
 To set the echoes ringing!

If any little love of mine
 May make a life the sweeter,
 If any little care of mine
 May make a friend the fleetier,
 If any bit of mine may ease
 The burden of another,
 God give me love, and care, and strength
 To help my toiling brother!

—Selected.

GOD'S CARE.

Just as Doctor Judson had finished translating the New Testament into Burmese he was cast into prison. His wife took the precious manuscript, and buried it in the ground. But if left there it would soon decay, while to reveal its existence to its foes would surely lead to its destruction. So it was arranged that she should put it within a roll of cotton, and bring it to him in the form of a pillow, so hard and poor that even the keeper of the prison did not covet it. After seven months this pillow—so uninviting externally, so precious to him—was taken away, and then his wife redeemed it by giving a better one in exchange. Some time after he was hurried off to another prison, leaving everything behind him, and his old pillow was thrown into the prison yard to be trodden

under foot as worthless cotton; but after a few hours one of the native Christians discovered the roll, and took it home as a relic of the prisoner, and there, long afterwards, the manuscript was found within the cotton, complete and uninjured. Surely the hand of the Lord was interposed to save from destruction the fruit of years of toil, so important for those who were to read the Burmese Bible.—Selected.

HOW TO COOK CANADIAN WONDER BEANS.

Look over carefully, cover with boiling water, and boil rapidly from twenty to thirty minutes. Drain the water off, and wash thoroughly in cold water, cover with boiling water, and boil fiercely until tender; then add salt, and boil again until the water is thick enough for broth, and serve at once.

All kinds of beans, and the "blue boiling" peas may be cooked in the same way, taking far less time than when cooked in the ordinary manner.

The same recipe may be followed for cooking the German lentils, with this exception, boil only five minutes before draining and washing.

Salt has a tendency to harden all tissues, hence should never be added to the peas, beans, or lentils until nearly cooked.

There is something in the skins of all legumes that is not food, and is hurtful to everybody if eaten. This substance is removed by boiling, then draining, and afterwards washing thoroughly in cold water before cooking.

"The mark of a saint is not perfection but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God."

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Our readers will be interested to know that our special issue of last week on the referendum question reached a total of 100,000 copies.

It is estimated that 380,000 people visit Switzerland during the summer season, and spend £4,000,000 there.

The exodus of the Congregations from France continues (says "The Freeman's Journal"). The Jesuits are preparing a new college in Jersey for French pupils. A teaching Order of Brothers has established its headquarters at Tamton in England, and another was warmly welcomed the other day by the Mayor of Susa, in North Italy. Father Desmaisons, of the Congregation of the Holy Ghost, who has arrived at Bordeaux from the British Niger Colony, says that in the said place both French and English missionaries are on an equal footing, irrespective of creed. The British Colonial authorities are gladly accepting the services in hospitals of French nuns who have had to leave their country. French Sisters are at Gambia and the capital of Nigeria, and the nuns of the Dakkar Hospital, under notice to quit from the French, have been engaged by the English.—*The Tribune*.

MANCHURIA'S VALUE TO THE WORLD.

Very little is known by the Western world concerning Manchuria, for the possession of which Russia is now contending, in the great war she has undertaken against Japan. In a recent communication to the State Department at Washington, United States Consul

Miller, at New Chwang, China, gives much valuable information regarding this vast and practically unknown land. Harbin, the centre of Manchurian trade, is a city of 100,000 population, 60,000 being Russians, the remainder principally Chinese. The south-eastern branch of the great Siberian railway passes through one thousand miles of Manchurian territory—"a country as continuously rich in agricultural pursuits as can be found anywhere in the world." In the Liao Valley, where crop failures and famines are unknown, £2,000,000 in food products are exported annually. Of the 62,500 square miles of territory drained by the Liao and its tributaries, the greater proportion is susceptible of cultivation. Beans, millet, alfalfa, and wheat, hogs, cattle, sheep, and goats take the lead in the products in this ideal farming region. Modern agricultural machinery is practically unknown.

All indications point to the conclusion that the agricultural opening up of Manchuria, which must take place sooner or later, will be a revelation to the world. The enormous output in wheat and flour, of a country so vast, is a problem which must affect the markets of Europe and America at no distant date. Harbin, which had not a single flouring mill three years ago, has now ten mills, with an estimated capacity of 4,600 barrels daily. Mills have been established at Moukden, Kirin, Port Arthur and elsewhere.

This great agricultural prize, for which Russia is striving, has only begun its record of development. What it will be ten years hence, when the questions of fuel and river and railroad transportation are satisfactorily adjusted, and when the enormous cropbearing area is under the fullest cultivation, stimulated by the demand for foreign export, can not be even estimated. It will become one of the greatest food-producing centres in the world.

Will the prize fall to Russia alone? Or will Manchuria be an "open door" for the world's trade, where all nations may share alike in the prospective benefits?—*Christian Herald*.

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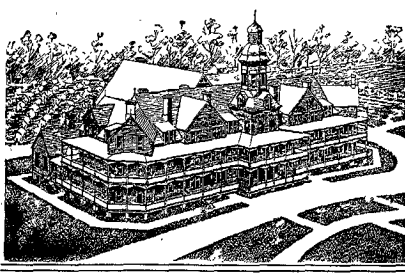
Under this heading we will give a list of single cash subscriptions to the "Australasian Signs of the Times." When sending money, if your name, and the date when your subscription expires, does not appear within a reasonable time, please write to this office.

Mr. J. S. Smith, Dartmoor, 1/6, July 25, 1904. Mr. J. Oliver, Geera, Queensland, 2/6, October 10, 1904. Mr. C. G. Greenham, Dartmoor, 4/6, May 1, 1905. Mrs. M. Reeves, Kadina, S.A., 4/6, May 1, 1905. Mrs. J. L. Scott, Boyanup, W.A., 4/6, May 8, 1905. Mrs. Hawkes, Allendale, 2/6, Oct. 17, 1904. Mr. G. D. Miles, Leigh Road, 2/6, Sept. 9, 1904. Mr. A. Davis, Nth. Fitzroy, 2/6, Oct. 31, 1904. Mr. Gray, Bloomfield N., 1/6, August 8, 1904. Mr. J. R. Fletcher, Latrobe, Tas., 10/10 (twelve copies), July 31, 1904. Mrs. J. Bodey, Dandenong, 4/6, May 8, 1905.

President Roosevelt has a substantial supporter in Mr. Andrew Carnegie, for it is reported that the philanthropic millionaire has stated that "the President shall not be beaten by a conspiracy of rich men" if he can help it, and has advised the friends of the President to appeal to him should there be any trouble in raising funds for the electioneering campaign. He stands ready to subscribe £100,000, or even £200,000, if that much is needed to re-elect President Roosevelt.

PLEASE NOTE, that in order to place the exposition of the important prophecies in Revelation, chapters two and three, before the public in an attractive and yet inexpensive form, we are producing a neat pamphlet, entitled "The Seven Churches and the Seven Seals," by M. C. Wilcox. It deals with some momentous questions pertaining to our own time, and should, therefore, be extensively circulated. The subject of the book is illustrated with a four-colour diagram, setting these two great questions clearly before the reader. As the Sabbath-school Lessons for next quarter will be the Seven Churches and the Seven Seals, it will prove a very special help to the study of these lessons, and it will, therefore, be advisable for you to order at once. The pamphlet will be ready very shortly. Neatly bound in stiff paper, with attractive cover design, price (postage 1d.), 6d. Order from our agents or from the publishers of this paper.

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The Remedies Principally relied on
 are Water, Massage, Electricity, Etc.

The aim of the Sanitarium is to cure the patient, and not merely to remove a few disagreeable symptoms. It furnishes a place where the sick may receive medical treatment by rational methods.

CORRESPONDENCE IS INVITED.

SYDNEY SANITARIUM
 WAHROONGA (NEAR SYDNEY) N.S.W.