

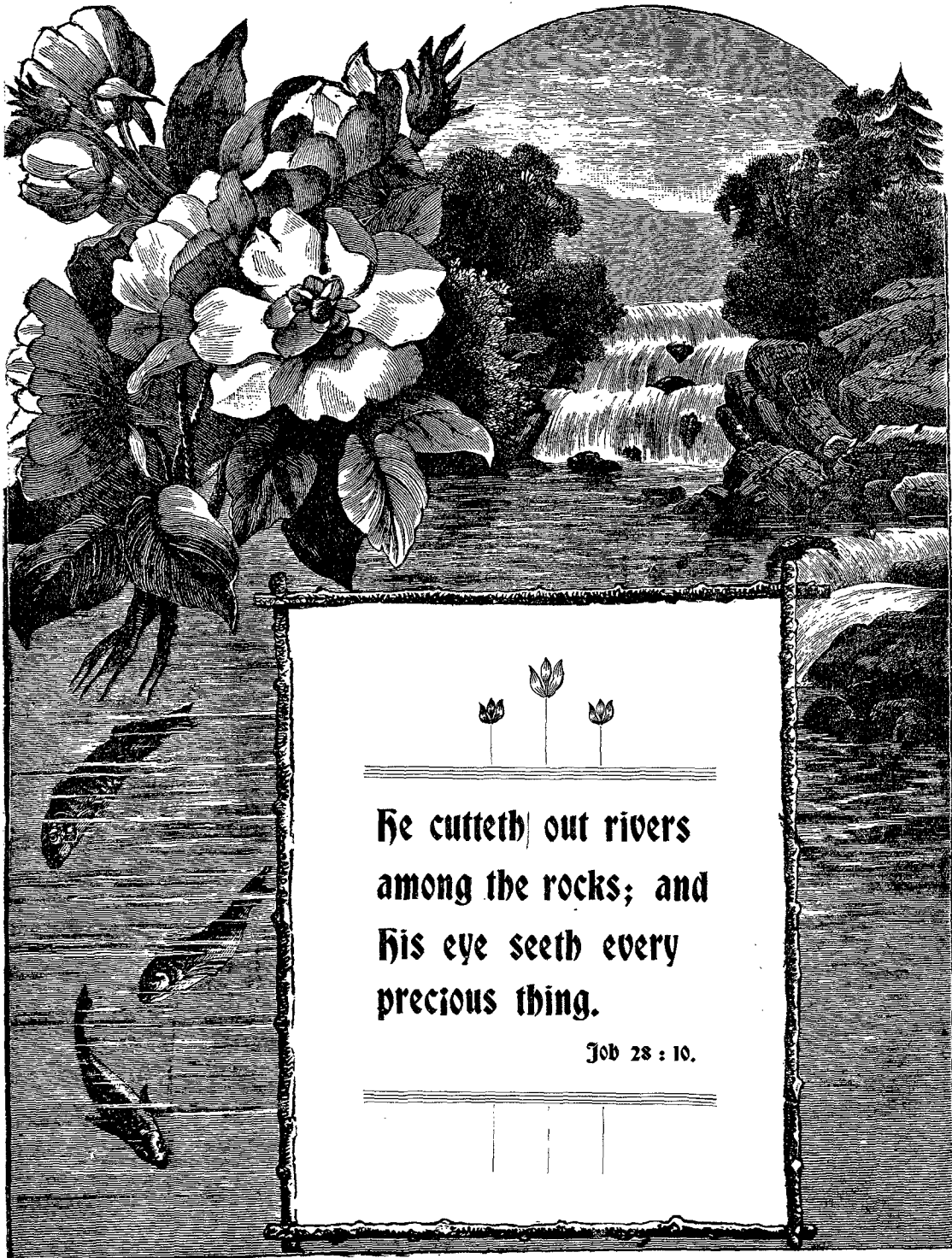
AUSTRALASIAN
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ONE
PENNY



He cutteth out rivers
among the rocks; and
his eye seeth every
precious thing.

Job 28 : 10.

The Outlook

THE POPE AND TEMPORAL POWER.

The "Osservator Romano," a Roman newspaper, which is used by the Vatican as the channel for public official announcements, states that the Pope is prepared to renounce his right to temporal power in Italy in return for "an adequate equivalent." Supposing a man steals your watch and runs away, and when he is caught he turns to you and says, "I will return the watch if you will give me 'an adequate equivalent.'" You would at once exclaim, "You're an insolent fellow! What right have you to ask for an equivalent? The watch is mine, and you stole it from me." What right has the Pope to ask for an equivalent in return for his loss of temporal power, seeing that an ecclesiastical organisation never should rule in temporal affairs? The fact that the Papacy ruled the nations for centuries does not alter the situation in the least, for time can never convert an error into truth.

The Pope claims to be the Vicar of Christ,—the representative of Christ upon the earth. If he was the true representative of Christ he would act as Christ acted. Our Saviour never once laid a claim to temporal power, the right to govern in civil, political, and secular matters. The possessor of temporal power is a sovereign ruling over his subjects, relying for the maintenance of his government on his armies and navies, the representatives of force.

Let us see how Jesus acted in regard to this power. We read in John 6 : 15 : "When Jesus therefore perceived that they would come and take Him by force, to make Him a king, he departed again into a mountain Himself alone." We read in John 18 : 36, "Jesus answered, My kingdom is not of this world: if My kingdom were of this world then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." The Twentieth Century New Testament renders this verse : "My kingdom is not of the

world's kingdoms. If it had been so, My servants would have been fighting hard to prevent My being handed over to the Jews, but, as it is, My kingdom is nothing of that kind." A poet has well said :—

'Pius the Tenth! the man who holds the keys
Supposed to ope the gates of heav'n and hell,
'Beware! the Master cometh soon to ask—
What means this triple crown? Mine was of
thorns!
And what this vast and lofty house? While I
Had nowhere on the earth to lay My head.
Wherefore this chair of state? these feathered
fans?
This multitude of sycophants, attired
In robes of gorgeous hues, with jewels rare?
While I, the Master of the earth and heav'n,
Attired in simple garb, a man of woes,
No servant had, no friends to share my grief
But twelve poor men, to follow where I led,
And who, at last, forsook Me all—and fled.
Humble and lowly, I thy Master—Lord;
Ruler of kings and princes: thou—the Pope.
Loving and saving, I thy Master—Lord—
Deceiving and deceived art thou—the Pope—
Thou call'st thyself a God, whilst I, The God,
Came down from heav'n, for such as thee to
die.
Thou sittest in thy temple, high o'er all,
Receiving worship due to Me alone.
I went into the temple, men to teach—
And show them how to keep God's will aright.
The Pope shall fall, but not until My word
Is giv'n, to end the mystery of sin,
And God shall reign o'er all, and I, His Son
And Holy Spirit, shall possess the world.'

DANGERS AT SEA.

Another maritime disaster has been added to the long list of shipwrecks which have taken place at Port Phillip Heads. The regularity with which the Royal Mail steamships enter and leave our port each week has established a feeling of confidence in the travelling public, which has certainly been merited by the care and efficiency with which those in charge of these magnificent vessels fulfil their onerous duties. The sudden break in the regular weekly arrival of the English Mail boat, by the unfortunate accident which happened to the P. and O. steamship "Australia" at the entrance to the port, will serve to remind us all of the danger which constantly hangs over "those who go down to the sea in ships, that do business in great waters."

The phenomenal storms which mariners have to encounter, and their increasing severity are indicative of the approach of the end. The Saviour said one of the signs of His coming and of the end of the world would be,—"the sea and the waves roaring; men's

hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21 : 25, 26.

For mariners to remark, upon reaching port, "We passed through the worst storm we ever experienced," has become so frequent that scarcely anything more than passing notice is given to it. Yet it is true, for storms are not only increasing in frequency, but they are certainly increasing in violence, and while men may try to attribute this phenomenon to natural causes, their attempts in this direction are a failure. The increase in the violence and frequency of storms, both on land and sea, cannot be accounted for by scientific men any more satisfactorily than the phenomenal increase, year after year, in the occurrence of earthquakes in all parts of the world. No satisfactory reason can be given for these things, except the reason the Saviour gave to His disciples, that when these things did occur, then we may know that "He is near, even at the doors."

Basket-making employs half a million persons in Germany.

A young woman was burned to death at Dunstan-on-Tyne, England, through the celluloid comb she was wearing in her hair becoming ignited by the heat as she was sitting in front of the fire.

A Nihilist plot to blow up the town of Kronstadt, the great naval yard on the Baltic, was detected a few days ago. The intention was to destroy, not alone the town, but the battle-ships which are being built at the docks. The police inquiries have led to the arrest of some 200 persons.

Friday, June 10th, was the anniversary of the assassination of King Alexander and Queen Draga in the palace at Belgrade, the capital of Servia. Though a requiem service was held in the town, the regicide newspapers celebrated the anniversary in a shocking manner. Some of them appeared with coloured borders, and they published articles in which the murders were justified and the murderers glorified.

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

THE FIVE THOUSAND.

"Send them away, this countless throng,
That they may all be fed,
For night comes on, and no one here
Hath either meat or bread."

Thus spake the twelve, but not the Christ,
For He in love replied,
"Give ye to eat, My chosen ones,
And let them here abide."

"Kind Master, how shall we supply
Their hungry mouths with meat?
Two hundred pennyworth would scarce
Provide enough to eat."

But in the multitude there moved
A lad unknown and poor,
Whose fish and bread the Saviour used
To show His mighty power.

All seated on the ground, the throng
Beheld the mighty deed.
Apostles, from God's ample store,
Supplied their every need.

The children, too, His thought controlled,
And none were sent away;
For every soul was satisfied
Ere sank the light of day.

The world about us everywhere
Has many a desert spot
Where souls are hungering for God's food
And lo, they find it not;

O, let us heed the Saviour's voice,
And answer Him in love,
With willing hearts and eager hands
Bring blessings from above.

—John T. Stone, in *Christian Work and Evangelist*.

A LESSON OF OBEDIENCE.

BY MRS. E. G. WHITE.



OD'S laws for nature are obeyed by nature. Cloud and storm, sunshine and shower, dew and rain, all are under the supervision of God, and yield obedience to His command. In obedience to the law of God, the spire of grain bursts through the earth, "first the blade, then the ear, after that the full corn in the ear." Mark 4:28. The fruit is first seen in the bud, and the Lord develops it in its proper season, because it does not resist His working. So the birds fulfil God's purpose, as they make their long migrations from land to land, guided through trackless space by the hand of infinite power.

Can it be that man, made in the image of God, endowed with reason and speech, shall alone be unappreciative of His gifts, and disobedient to His laws? Will those who might be elevated and ennobled, fitted to be co-labourers with Him, be content to remain imperfect in character, and to cause confusion in our world? Shall the bodies and souls of God's purchased inheritance be hampered with world-bound habits and unholy practices? Shall they not reflect the beauty of Him who has done all things well, that through His grace imperfect man might hear at last His benediction, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord"?

God desires us to learn from nature the lesson of obedience.

"Ask now the beasts, and they shall teach thee;
And the birds of the heavens, and they shall tell thee;

Or speak to the earth, and it shall teach thee;
"And the fishes of the sea shall declare unto thee.

Who knoweth not by all these,
That the hand of Jehovah hath wrought?"
"With God is wisdom and might;
He hath counsel and understanding."

Job 12:7-9, 13, A.R.V.

Blessed is the man whose "delight is in the law of Jehovah;
He shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper."

—Ps. 1:1-3, A.R.V.

The book of nature and the written word shed light upon each other. Both make us better acquainted with God by teaching us of His character and of the laws through which He works.

Education in the Life to Come.

The education begun here will not be completed in this life; it will be going forward throughout eternity,—ever progressing, never completed. Day by day the wonderful works of God, the evidences of His miraculous power in creating and sustaining the universe, will open before the mind in new beauty. In the light that shines from the throne, mysteries will disappear, and the soul will be filled with astonishment at the simplicity of the things that were never before comprehended.

Now we see through a glass darkly; but then face to face; now we know in part; but then shall we know even as also we are known.

REPRODUCTIONS.

BY G. B. STARR.

Christ's life was a real life, linked with the life of God, God manifesting in Him and through Him His own life. The life of Jesus was beautiful, powerful, attractive and sweetly simple, and yielded to the fullest working of the divine will; and yet it was but an illustration of the same life that God wishes to live over again in every one of His children. He says, "I will dwell in them and walk in them." "For it is God that worketh in you both to will and to do of His good pleasure." 2 Cor. 6:16; Phil. 2:13.

It was not the will of God that there should be only one life like that of Jesus, that His should be unique. God has clearly stated that Jesus should be the Captain, bringing many sons like Himself, bearing His own likeness, unto glory, into the presence of God. And because they are like Him, He is not ashamed to call them brethren. "For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto my brethren, in the midst of the church will I sing praise unto Thee." Heb. 2:11, 12.

Because we are partakers of flesh and blood, and heirs of its weaknesses, so He became partaker of our nature; that by the union of the human and the divine He might be for ever united to us; that we being partakers of His flesh and of His bones might be for ever united with Him in the divine nature. "For we are members of His body, of His flesh, and of His bones." Eph. 5:30.

God gave Jesus to the human family. He gave Him to us for ever. He was made flesh for us, to for ever identify Himself with us. As our High Priest, He is still the "Son of man," with our humanity upon Him, the same humanity in which by perfect trust in His Father He lived a perfect life on our earth, in the midst of surroundings and hindrances identical with ours. His enemies said, "He trusted in

God." And this was the very secret of His life. Jesus Himself said, "I will put My trust in Him;" and again, "The Lord God will help Me, therefore shall I not be confounded: therefore have I set My face like a flint, and I know that I shall not be ashamed." "Behold, the Lord God will help Me." Isa. 50 : 7, 9.

Because Jesus perfectly trusted His Father to help Him, He was perfectly helped. Living a life of perfect trust, He lived a life of perfect victory. He walked by faith, a day at a time, as man may do. He used no powers that are not fully within the reach of every soul of man through Him. He said, "I can of Mine own self do nothing, the Father that dwelleth in Me, He doeth the works." John 5 : 30. "The living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." John 6 : 57. "Believe Me that I am in the Father, and the Father in Me." Here is the secret of His perfect life, God was living in Him. It was the good pleasure of Jesus that God should live in Him, and manifest His own life and character in Him, that the inhabitants of this world, and all other worlds, might see just the kind of life that God would live in every one that would as fully open heart, and mind, and body for the outworking of His will as did Jesus.

Jesus came from heaven and took the nature of humanity to prove that the will of God could be lived in humanity. The will of God was perfect, acceptable, and sweet to Jesus, even unto death; and so may the will of God be proven to be sweet, and acceptable, and good, to every soul that fully chooses it as his will. Rom. 12 : 2.

This very Christ-life God wishes to reproduce in each one of us—"That Christ may dwell in our hearts by faith;" "That the life also of Jesus might be made manifest in our mortal flesh." Eph. 3 : 17. It is to the glory of God that the real life of Jesus shall be made manifest in our mortal flesh, and the more it is manifested, the more is God glorified. It will glorify God for you to believe that it is His will that the life of Jesus should be so manifested in you.

We have glorified Satan long enough by permitting him to manifest his life and character in us—"But as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." Rom. 6 : 19. The yielding is our part. The reproducing is God's part.

Reproduction of the very life of Christ is what the world needs to-day. The message from the Japanese, "Send us no more doctrines, no more theories, send us Christ," expresses the desire of millions in both civilised and uncivilised lands.

"Not I, but Christ, be honoured, loved, exalted; Not I, but Christ, be seen, be known, be heard, Not I, but Christ, in every look and action, Not I, but Christ, in every thought and word.

"Christ, only Christ! no idle words e'er falling, Christ, only Christ; no needless bustling sound; Christ, only Christ; no self important bearing; Christ, only Christ, no trace of "I" be found.

"Not I, but Christ, my every need supplying, Not I, but Christ, my strength and health to be: Christ, only Christ, for body, soul, and spirit, Christ, only Christ, here and eternally."

AN ANTEDILUVIAN WORD PICTURE.

The day was surpassingly fair, which made the natural beauty of the landscape look more beautiful still. The earth had not yet been ruined and devastated by the flood, and everywhere the eye beheld nothing but scenes of loveliness. Strange 'animals' of various shapes and sizes, and birds with brilliant plumage, meandered over the fields or rose majestically in the air. The trees were a bright and glorious green, their leaves making sweet music in the breeze like the sound of many Eolian harps.

But, alas! the people who dwelt midst this fair scene were not worthy of their surroundings. Their physical strength was great, and their countenances exceeding fair to look upon, but their hearts were not perfect in God's sight, for all the land was filled with their wickedness. The monstrous mammoth that roamed in the groves, the wondrous birds, and creeping reptiles, all became their prey. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his

heart was only evil continually." "And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6 : 5, 13.

Referring to this great event, Peter says, "By the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3 : 5-8.—C. E. R.

COMFORT IN AFFLICTION.

BY W. H. PASCOE.

God's love is manifested in every plant and flower, and every thing in heaven and on earth breathes forth the message that "God is love." All nature speaks it. "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." When man listens to this message, and believes it, he then knows that "all things work together for good to them that love God," and can rejoice even in his suffering.

The Psalmist says, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." But on one occasion David's steps had well nigh slipped, when he saw the prosperity of the wicked. He says, "There are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men." Many Christians, like David, wonder why, God, who is love, permits His children to suffer while wicked men prosper, and enjoy the blessing of health.

Sin brought suffering and death into this world, and Christ in order to reveal His Father's love, took upon Himself our flesh, linked humanity with divinity, became subject to all our aches and pains, and endured suffering, even to death, on the cross. "Himself took our infirmities,

and bare our sicknesses. Though He were a son, yet learned He obedience by the things which He suffered. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin."

Did ever man suffer like this Man? We have seen men writhing in agony until heavy beads of perspiration streamed down their faces, but this Man sweat as it were great drops of blood, falling down to the ground. Oh, sufferer, behold Him and wonder, for ye have not yet resisted unto blood, striving against sin. And why did He thus suffer?—Because it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. He was to see of the travail of His soul and be satisfied. The drawing power of Christ's love is manifested in His sufferings, and as the magnet draws the steel, so sinners are drawn into the kingdom.

Christ's Representatives.

Before He ascended to heaven, Christ committed to His servants the work of proclaiming the gospel. The angels would take delight in doing this work, but never having suffered, it would be impossible for them to fully sympathise with afflicted, sin-sick souls, and so it was entrusted to man. Through suffering humanity, God's wonderful forbearance and love are still manifested, and thereby sinners are brought to repentance. Having this knowledge the apostles rejoiced in tribulation, and praised God because they were accounted worthy to suffer for His name.

Paul was sorely afflicted, and thrice prayed for the Lord to relieve him, but the Lord told him that His strength was made perfect in weakness. On this revelation Paul said, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong." When passing through Galatia he became so ill that he

was compelled to break his journey, but instead of taking a rest, which, apparently, he so much needed, he preached the gospel to the idolatrous Galatians, and so, through his affliction, the Galatian church was raised. In writing his epistle he reminded them of the fact in these words, "Ye know, brethren, how that through infirmity of the flesh I preached the gospel, unto you at the first."

Perfection Through Suffering.

"God works in a mysterious way,
His wonders to perform."

One way by which the Lord draws souls into His kingdom is by taking His children through the furnace of affliction, as exemplified in the life of Paul, the other apostles, and the martyrs of the Dark Ages.

In writing his second Epistle to the Corinthians, the apostle again calls attention to the fact that the Lord works through the sufferings of His children to break the stony heart, to comfort those in distress, and to bring salvation to souls for whom Christ died. We read, "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation." 2 Cor. 1:5-7.

The Lord can and will heal all our diseases if we persistently entreat Him so to do, but the nearer we live to the Lord the greater will be our love for our fellow creatures, and the more intense will be our desire to see them saved in His kingdom.

Realising that the Lord works through the sufferings of His children to save souls, shall we not in our affliction pray always, "Thy will be done;" nay, more, if our suffering can be used to glorify His name in the salvation of souls, as well as to purify us in order to make us meet to be partakers of the inheritance of the saints in light, shall we not the rather glory in our infirmities,

in that His strength is made perfect in our weakness, and rejoice because we are accounted worthy to endure affliction for His name.

Dr Herbert W. Spencer tells the following story of his attempt to corner a Christian Scientist: "Every time we met, this scientist took occasion to scoff at medical science, and to dwell upon the wonders which could be performed through faith. 'You are convinced that, through faith, you can do anything?' I said to him one day. 'Yes,' he replied, 'faith will move mountains.' A week later he was in my office with a swollen jaw, due to toothache. 'What, you here?' I exclaimed, with feigned astonishment. 'Oh, doctor,' he said, 'I have suffered agony all through the night. I simply can't stand this pain any longer.' 'Have you tried faith?' I asked him. 'You know you told me the other day that faith could move mountains.' 'But,' said he, 'this is a cavity, doctor; this is a cavity.'"

The only way to be preserved from all false worship is seriously to consider and devoutly to observe the ordinances of the true religion. He who in the things of God goes no further than he can say, Thus it is written, and thus it behoves me to do, is never likely to receive a false creed, nor perform a superstitious act of worship.—Adam Clarke.

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A. W. ANDERSON - - - EDITOR.

THE CRAVING FOR SENSATIONALISM.

In an action which was brought by a London firm of music publishers against a Melbourne firm of music sellers, for alleged infringement of copyright of certain songs, the judge asked to see the songs. "After glancing at their titles," says the "Argus," "he smilingly observed that they were certainly 'striking,' but after scanning their contents the smile disappeared, and, tossing the documents aside, his Honour remarked, 'There should be an injunction to prevent the publication of such things.'"

The growing popularity of lewd or absurdly comic songs is an evidence of the increasing depravity of humanity. At an ordinary concert, the man who makes the biggest fool of himself, or the woman who displays the most of her figure, is invariably the recipient of enthusiastic applause, while other artists who render items, the performance of which requires considerable ability and years of study and practice, are listened to almost with impatience by many, who evidently prefer buffoonery and immorality to real skill and artistic talent.

Some people are much concerned over the question of "why men don't go to church." They need not look very far for, at least, one reason. Probably the pleasure-seeking propensities of the people, their growing love of the ludicrous, the lewd, and sensational, is one of the prime causes of the decreasing congregations in the churches, and the increasing audiences in the theatres, the race-courses, the football grounds, and cheap entertainments.

"Lovers of pleasure more than lovers of God" is one of the characteristics of the last days delineated by the apostle Paul in his second letter to Timothy. Would it be possible to describe with more accuracy the actual

state of affairs in these last days? Even in the churches themselves this growing vice is manifested to a degree which a few years ago would have been considered impossible. In order to prevent the diminishing congregations from any further reductions all kinds of efforts are made by church officers and ministers. "You see," say they, "we must do something to keep the young people from drifting into the world, and as they will have amusement we must provide it for them." This policy has been followed to such an extent that very little difference between the churches and the world is apparent.

But this backward drift towards worldliness will never be prevented by the church adopting the policy and methods of the world. Such a policy only serves to increase the difficulty, for the desire for pleasure is not diminished by providing for this natural craving of the human heart, but rather intensified. The more time which is devoted to pleasure-seeking the greater this desire becomes, and in like manner the less time we devote to this habit the weaker the desire becomes.

The difficulties of a Christian minister are aptly stated by a clerical gentleman of this city, as follows:—

"Comparatively few people, probably, realise the difficulties to-day surrounding the clergyman. They say the 'minister' or 'church' should do this, that, or the other thing; but they forget that without the co-operation of the people, ministers are powerless. . . . The minister, perhaps it is said, should teach more. But even when he is competent and willing to do so, will the people be willing to learn? They will not take the trouble even to bring a Bible to church, and what requires a little application and thought, is voted 'dry' and 'too deep.' The minister has thus no material to work on, and he cannot make bricks without straw. The ignorance and conceited superficiality he encounters are appalling.

"Then, how can the minister teach if the people will not come to listen to him. He may institute classes for the young, but how, if the parents either cannot or will not send their young people to him? And how, if when he has spent time and energy in trying to make it worth people's while coming to hear him, he finds an audience of empty chairs? A friend drops in, we have a dinner party, or a card party, or we are asked to a picnic, or we have worn ourselves out at a dance or the theatre on Saturday night, or we want to smoke or a lounge, or we can't be bothered, or the day is too hot, or the day is too cold—and the minister has to go without his flock and their 'collection!' What teacher can teach under such conditions? . . .

"Another difficulty of the pulpit is what we have often alluded to—that ministers are immorally bound over not to speak the truth and teach people their duty, but to preach a creed

or a tradition. And they are further expected not to tread on people's toes, lest the funds should suffer, or so-and-so should leave the church."

This picture is not in the least overdrawn, and deplorable as it undoubtedly is, there seems little hope of changing the course of the swiftly rushing tide which is setting towards worldliness.

Out of ten excuses which are given in the above extract which are offered by people who absent themselves from church, it will be noticed seven of them have a direct connection with the pleasure-loving propensity, and the remainder express a determination to study the selfish love of ease and convenience in preference to the duty to attend public worship. Verily the religion of this twentieth century is rapidly degenerating into a wishy-washy concoction of Christian and pagan ordinances, and even these are held of secondary importance to the inordinate desire for pleasure and ease, which is so characteristic of our day and generation.

THE VISION OF THE RAM AND THE HE GOAT.

"In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision, and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river Ulai." Dan. 8: 1 and 2.

In introducing the student of prophecy to the vision of the Ram and the He-goat, Daniel gives all the surrounding circumstances connected with this wonderful revelation of future events which was unfolded to him. The time when the vision was given to him and the place of his abode are specified with the usual frankness and freedom which are characteristic of the Scriptures.

Daniel must have been at this time about seventy-three years of age, and as a minister of the state he had his home at the palace in the metropolis of Elam, a province which had been brought into subjection to the Babylonians. Shortly after this, Elam took advantage of the declining power of Babylon, and revolted, under the leadership of Abradates, the viceroy, and united with the forces of the Persians. Many years before this happened, Isaiah

prophesied that Elam would go up with the Medes to besiege Babylon. Isa. 21 : 2. Thus are all the movements of the nations known to God, for He knows the end from the beginning.

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward and northward and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Dan. 8 : 3, 4.

The most concise commentary on this scripture will be found in verse 20 of the same chapter.

"The ram which thou sawest having two horns are the Kings of Media and Persia."

The ram had two horns, representing the two nationalities which united together and established the second universal empire. One of these horns was noticed to be higher than the other, and "the higher came up last," a symbol of the Persian element, which, after the death of Darius the Mede, occupied the throne in the person of Cyrus. This Medo-Persian power, as it rose to a position of prominence, carried all before it, making successful conquests westward, northward, and southward, and eventually it ruled over one hundred and twenty-seven provinces, embracing all that territory lying between India on the east, to the Mediterranean Sea on the west, and from the Caspian Sea to Ethiopia. This power certainly "did according to his will, and became great."

"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Verses 5, 6, 7.

The remarkable predictions which are so graphically portrayed in these verses met their fulfilment in the victorious expeditions of the Greeks under Alexander, against the Persians. In his "Dissertation on the Prophecies," Bishop Newton observes "that about two hundred years before the time of Daniel the Macedonians were called

Ægeadae, the goats' people." Heathen authors, he explains, assert that "Caranus, their first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was advised by an oracle to take the goats for his guides to empire; and afterwards, seeing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, and made the goats his ensigns, or standards, and called the city Ægea, or the goats' town, and the people Ægeadae, or the goats' people." "It is also very remarkable that Alexander's son by Roxana was named Alexander Ægeus, or the son of the goat; and some of Alexander's successors are represented in their coins with goats' horns."

The direction and rapidity of the conquests of Alexander are indicated in the words, "An he-goat came from the west, . . . and touched not the ground." This latter characteristic was noted in the study on the seventh chapter, in the symbol of the leopard with four wings. Dan. 7 : 6. The fury with which Alexander attacked the armies of Darius, the last Persian king, is vividly brought out in verses 6 and 7; the final extinction of the Persian power being shown in the expression, "He cast him down to the ground and stamped upon him; and there was none that could deliver the ram [Persia] out of his hand."

"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verse 8.

We are left in no doubt about the meaning of this part of the symbol, for the angel, after telling Daniel the meaning of the ram with the two horns, said:—

"And the rough goat is the King of Grecia, and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verses 21 and 22.

The he-goat therefore symbolised the Grecian empire, and the notable horn Alexander the Great, who, after becoming monarch of the world, fell, conquered by his own passions. Within a short time after his death the whole of the regal family were murdered, and the generals of the army who were dispersed in the

various parts of the empire commenced warring upon each other, with the result that within the space of fifteen years the empire had resolved itself into exactly four parts.

Ptolemy had the southern division, Seleucus, the eastern, Lysimachus, the northern, and Cassander, the western. Thus was fulfilled the word of God concerning the downfall of Persia, the conquests of Alexander, and the division of his mighty empire into four parts. The subsequent division of these four kingdoms into two, and the wars in which the descendants of Ptolemy and Seleucus engaged for generations, were explained to Daniel in a later vision recorded in the eleventh chapter.

The London "Times" says that an archbishop in Austria, whose income is £70,000 a year, pays the labourers on his land twopence halfpenny for a long day's work. The case has been reported to the Pope, and he is dealing sharply with that plutocratic sweater.

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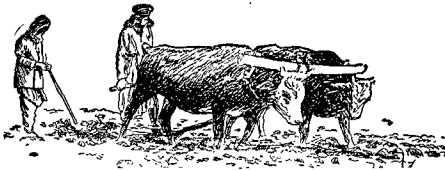
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WORLD-WIDE FIELD.

FROM SYDNEY TO SAN FRANCISCO.

BY V. J. F.

The trip from Sydney to San Francisco has many interesting features. In a few brief articles we will try to give the readers of the "Australasian Signs of the Times" a glimpse of life on an ocean liner as experienced on the steamer "Sonoma," which left Sydney, April 25, 1904.

The Three Kings, where the ill-fated "Elingamite" was lost, is the first point of interest sighted after leaving Sydney, and it is a cause for thankfulness if one's lot is to pass those frowning, rocky cliffs in safety, and with a calm sea, as was the case in the voyage under notice. While they were in view we could but think of the rocks of temptation, by which many a promising life is wrecked. What madness would be ascribed to the mariner who would cast aside chart and compass while traversing a sea beset by perils! Yet how much greater the risk to those who cast away the word of God, which is to be the chart and compass in the voyage of life, and who trust in their own wisdom and efforts to make the harbour of eternal peace. The sea of life is strewn with human wrecks, bearing witness to the folly of those who cast aside as worthless or unsafe the chart of eternal truth.

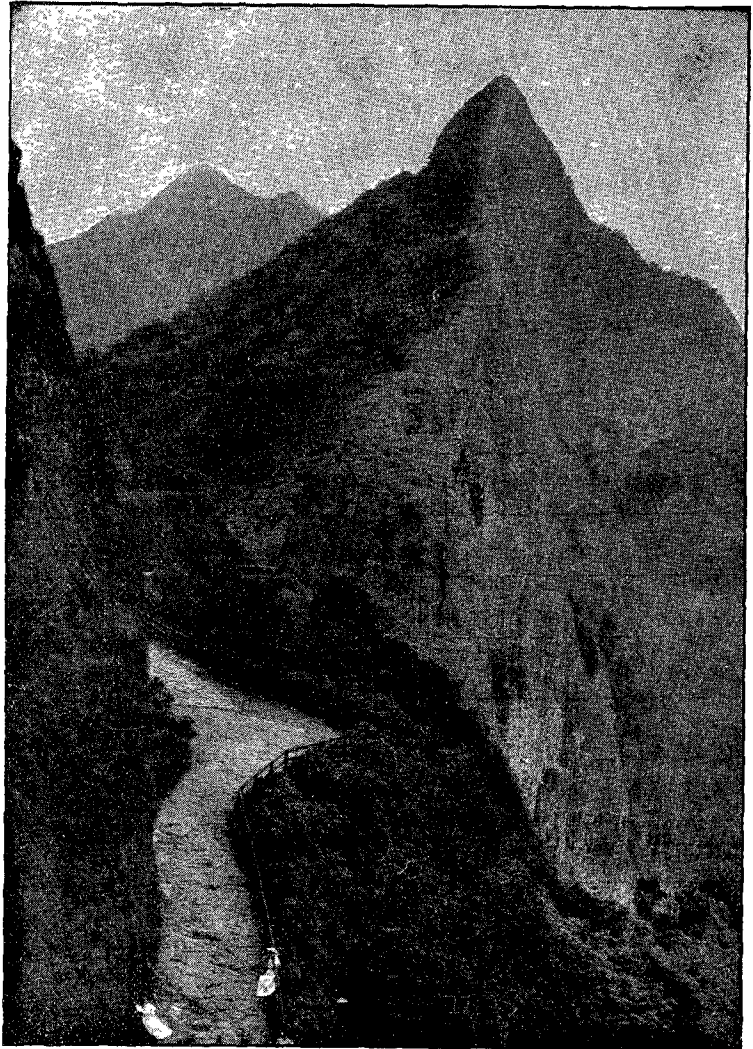
Soon after passing the Three Kings the northern coast of New Zealand comes into view. A lighthouse warns the voyager off the dangerous rocks at this point, and the vessel is soon turned southward toward Auckland, which is reached the fifth day after leaving Sydney. Most travellers experience a feeling of relief upon reaching the harbour, and a visit to the various points of interest in the city is not soon forgotten. There are many extinct volcanoes in and about Auckland, the most noted being

Mount Eden. Here the passenger list of our steamer is reinforced by over one hundred persons, who have been visiting Rotorua, that wonderland of hot springs and boiling geysers.

The harbour at Auckland is beautiful, and it is with feelings of regret that we leave its protecting shores to face the unknown experiences of the broad ocean. If the sea is calm, and the full moon shining from a

days in succession bearing the same name and date. Travellers westward drop a day from the calendar instead of adding one.

Five days after leaving Auckland Pago Pago, in the island of Tutuila, of the Samoan group, is reached. Land is seen at day-break, and we are soon anchored in the beautiful harbour which is said to be one of the best in the Southern Pacific. The scenery is enchanting, the high hills en-



Mountain Road, Hawaiian Islands.

cloudless sky, the traveller is favoured with a view of the Great Barrier and the other rocky islands on his northward course. It is a sight long to be remembered, and fortunate indeed are those who sail under such favourable circumstances.

Leaving Auckland in the evening, we cross the day line the following day, and pass through the novel experience of having two

circling the water being clothed in richest green, while fleecy clouds cling lovingly about the highest peaks. The blue of the sky is reflected in the water, and here is seen the vegetation and other features peculiar to tropical regions. The balmy atmosphere is filled with songs of waking birds filling the air with melody. The warm water of the south seas gently laps the coral shores, and

on every hand fruit and flowers grow in profusion.

As there is no wharf to accommodate large vessels our steamer drops anchor, and is soon surrounded by small boats manned by natives,—“figures in bronze,” as one passenger aptly termed them—waiting to convey those who wish to go ashore, and bringing cocoanuts, mats, fans, shells, and fruit for sale. Stepping into one of these boats two men are soon pulling at the oars, timing their movements to a musical chant in the native tongue.

As our stay is limited we have time only to glance at different objects of interest. There are several substantial buildings, and a road encircles the harbour; coconut trees, bread fruit, oranges, bananas, taro, etc., could be seen growing luxuriantly. Men, women, and children were met at frequent intervals bearing different articles for sale to visitors. Little children, clad only in their “sulus” (a cloth wrapped about the waist, and reaching to the knees), walked by the side of ladies, clinging to their hands or skirts. Pago Pago being a United States naval station, native soldiers were to be seen also. A native band played “The Star Spangled Banner,” as they saluted the stars and stripes.

The people of Tutuila are like their country,—sunny, hospitable, generous. The visitor is greeted with “talofa,” meaning “I send you love,” which contrasts strangely with our cold “How do you do.” There is a charm about the place and people that lingers long after the visitor has departed.

A warning whistle from the steamer informs passengers still on shore that the time of departure is near. The stay at Pago Pago is over, and as we again gaze upon the beauties of the harbour we think of the haven of rest at the close of the voyage of life, and—

“As voyagers o'er the stormy deep
Look for some bright and sunny bay,
Where winds and waves are hushed in
sleep,
And joy lights up the happy day;
So o'er the tossing sea of years
We glance the eye and stretch the hand
Where, robed in fadeless light, appears
The borders of the shining land.”

“There angel hosts of glorious ones,
With sinless hearts and stainless hands,
Call us in glad and loving tones,
And bid us welcome to their bands,
Hark! how their harps and voices tell
The glories of that radiant strand,
And bid us breast the waves that swell
Between us and the shining land.”

THE SEVEN WONDERS OF KOREA.

Korea, like the world of the ancients, has its “seven wonders.” Briefly stated, they are as follows:—

First, a hot mineral spring near Kin-Shantoa, the healing properties of which are believed by the people to be miraculous.

The second wonder, is two springs, situated at a considerable distance from each other; in fact, they have the breadth of the entire peninsula between them. They have two peculiarities—when one is full, the other is always empty; and, notwithstanding the fact that they are connected by a subterranean passage, one is bitter and the other is pure and sweet.

The third wonder is a cold-wave cave—a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man cannot stand before it.

A forest that cannot be eradicated is the fourth wonder. No matter what injury is done to the roots of the trees, which are large pines, they will sprout up again directly, like the Phoenix from her ashes.

The fifth is the most wonderful of all. It is the famous “floating stone.” It stands, or seems to stand, in front of the palace erected in its honour. It is an irregular cube of great bulk. It appears to be resting on the ground, free from supports on all sides, but, strange to say, two men at opposite sides may pass a rope under the stone without encountering any obstacle whatever.

The sixth wonder is the “hot stone,” which from remote ages has lain glowing with heat on top of a high hill.

The seventh and last Korean wonder is a drop of the sweat of Buddha.—*Outlook.*

The women who make the empire are the women who build the empire's homes.

INFANT FUNERALS IN CHINA.

A lady, writing from Peking, China, says that you will be surprised that you never see or hear of the funeral of a child. Gorgeous processions tell of the death of an adult, but it seems that children never die in China. Perhaps some sight-seer will write home to that effect.

But suppose you get up by daylight and stand out in the street. Now the mystery will be explained. A large covered waggon, drawn by oxen, comes creaking along with a sign on the front.

It is piled to the top with the bodies and fragments of bodies of dead infants that have been cast into the street at night as garbage. Most of them are naked; some of them are in old baskets, and one or two in plain board coffins. Some are half devoured by dogs. Perhaps the waggon contains a hundred of these ghastly forms. No weeping mother or sighing father follows in procession. The garbage is cast into a dump heap outside the city wall and covered with quicklime. This is done every day. Many of these babies are girls, and were strangled at birth, or soon afterwards, because of the curse of womanhood. Such is one of the curses of the Chinese religion, and one of the fruits of its demoralising code of ethics.—*Selected.*

Dr Lockwood writes from Kobe that one of our Japanese preachers there received a call to join the army for service. He explained why he could not conscientiously engage in war. It was an unaccountable reason to the authorities, and the penalty for refusal to serve in war-time is death. They sent him to his home province for investigation, and word had just reached Kobe of his release from all liability to service.

“There can be but one reason that punishment was not meted out to him,” says Dr. Lockwood, “and that is because the Lord intervened in his behalf.”

These far away conflicts mean much in our missionary campaign now. It is a time for prayer and for faithfulness in pushing the recruits and resources to the foreign mission fields.



CHILDREN'S ... CORNER ...

Go make thy garden fair as thou canst,
Thou workest never alone;
Perchance he whose plot is next to thine
Will see it and mend his own.

—Selected.

THE NIGHTINGALE.

The nightingale,— or singer of
the night, as the word implies,—
is the bird which is vastly hon-



oured above all others for his
admirable vocal powers, being
termed the prince of songsters.
His song is said to be indescrib-
able, though many attempts have
been made to express in syllables
the sound of its many notes; all
of which have utterly failed.
“When he is singing he passes
from grave to gay, from a simple
song to a warble the most varied,
and from the softest thrillings and
swells to languishing and lament-
able sighs, which he as quickly
abandons to return to his natural
sprightliness.”

They who listen to him are
affected in various ways,—to one
it suggests melancholy, to another
gladness. Some have pictured

him as leaning his breast upon a
thorn and pouring out his song in
anguish; while others hail him as
the harbinger of joy.

Said Milton :—

“ Sweet bird! that shunn’st the noise of
folly,
Most musical, most melancholy.”

To this Coleridge replies :—

“ And, hark! the nightingale begins his
song,
‘ Most musical, most melancholy bird.’
A melancholy bird? Oh! idle thought,
In nature there is nothing melancholy.
’Tis the merry nightingale
That crowds and hurries and precipitates
With fast, thick warble, his delicious notes,
As he were fearful that an April night
Would be too short for him to utter forth
His love chant, and disburden his full soul
Of all its music!

ADA AND THE FLOWERS.

BY J. GIBSON.

In our picture we see
Ada admiring the flow-
ers. In the Sabbath-
school her teacher had
spoken about flowers,
saying :—

“ Now, dear children,
you all love pretty
flowers. You have often
thought how beautiful
they are. I want you
to know that it is the
sun which paints those
pretty colours upon
them. They can’t grow
or become pretty unless
the sun shines upon
them.” Then she said,
“ You children are just
like the flowers. You
can’t grow up good or
beautiful in heart unless
you have Jesus to help
you. He is the Sun
of Righteousness, who
paints a beautiful char-
acter upon the heart.”

When Ada reached
home she went into the
garden to see the flow-
ers. Taking hold of one
of them, she thought,
“ I would like to be good and
beautiful just like these flowers,
and teacher says Jesus will help
me.”

Lord Jesus, shine upon my soul,
And make me dutiful;
For like the flow’rs I long to be,— ...
So sweet and beautiful.

HABIT.

There was once a horse that
used to pull around a “sweep”
that lifted dirt from the depths
of a mine. His work was to walk
round and round in a circle all
day. He was kept at this busi-
ness until he became old, blind,
and too stiff in the joints to be of
further use. Then he was turned
into a pasture, and left to crop
the grass, without anyone to
bother him. But every morning
the old horse, after grazing a
while, would start on a tramp,
going round and round in a circle,
just as he had been accustomed
to do for so many years. He
would keep this up for hours; and
people would often wonder what



Ada and the Flowers.

had got into the head of the ani-
mal to make him walk round and
round in one place when there
was no need of it. It was the
force of habit; and the boy who
forms bad or good habits in his
youth will be led by them when
he becomes old, and will be miser-
able or happy accordingly.— Selected.

WORK.

Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines, and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, whole natured men. . . . For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find their education, discipline, unselfishness and growth in grace.—*Henry Drummond.*

CHOICE RECIPES.

Cream Sticks.

Three cups best white flour, one cup cold thin sweet cream, salt.

Sift the flour and mix all together quickly by dripping the cream into the flour, making crumbs; knead into a loaf. As soon as the dough is smooth roll out on a board until about one-fourth of an inch thick; cut into strips (with a sharp knife) one half-inch wide by 3 inches long, and bake in a hot oven until thoroughly done. Twenty to twenty-five minutes is the usual time required for baking. The less time spent in kneading the dough the better the bread.

Granola.

Five cups best white flour, two cups rolled oat flakes, one half-cup rye flour (or meal) one-fourth cup maize meal, two and one-third cups water.

Mix these grains all together with the water, form into a loaf, and roll out on a board to one-eighth of an inch thick by four or five inches long, and bake in a "moderate" oven until dry enough to break easily. When cold grind as fine as desired.

Granola should be a light creamy brown colour. No salt should be used.

We will have a granola pie crust next week.

HOME AND HEALTH

RUSKIN'S MESSAGE TO WOMEN.

Mothers and maidens, believe me, the whole course and character of your lovers' lives is in your hands; what you would have them be they shall be, if you not only desire to have them so, but deserve to have them so; for they are but mirrors, in which you will see yourselves imaged. If you are frivolous they will be so also; if you have no understanding of the scope of their duty, they also will forget it; they will listen—they can listen—to no other interpretation of it than that uttered from your lips. Bid them be brave, they will be brave for you; bid them be cowards, and how noble soever they be, they will quail for you. Bid them be wise, and they will be wise for you; mock at their counsel, they will be fools for you—such and so absolute is your rule over them. You fancy perhaps, as you have been told so often, that a wife's rule should only be over her husband's house, not over his mind. Ah no! the true rule is just the reverse of that: a true wife in her husband's house is his servant; it is in his heart that she is queen. Whatever of best he can conceive it is her part to be; whatever of highest he can hope it is hers to promise; all that is dark in him she must purge into purity; all that is failing in him she must strengthen into truth; from her through all the world's clamour, he must win his praise; in her, through all the world's warfare, he must find his peace.

BOOK NOTICES

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Our readers will be interested to know that letters have been received from our former editor, Mr. E. W. Farnsworth, informing us of their safe arrival at San Francisco. After a stay of but a few hours in California, they found it necessary to make the overland journey in the "flyer" owing to a pressing call from the Eastern States to attend an important conference. The article on page 8, "Sydney to San Francisco," by Mrs. Farnsworth, will be found most interesting; others of a similar character are expected to appear in future issues.

Already much distress is prevalent in Russia as a result of the war with Japan. It is reported that at least 350,000 factory hands are idle, and the ranks of the unemployed are increasing at the rate of 3000 per day. Pressure has been brought to bear upon the citizens to compel them to subscribe to the "voluntary" fund for war expenses. Many of the wealthy men prefer to expend their money in employing socialistic workmen in order to keep them occupied and thus prevent trouble at home, rather than subscribe for the carrying forward of what they consider "a frivolous and useless war."

IMPORTANT PROPHECIES.

The prophecy of the Seven Churches is found in the second and third chapters of the Revelation. It is a part of that wonderful book of which the Giver, our Lord Jesus Christ, has said: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1: 3.

In fact, the whole of the Apocalypse is

addressed to the church of Christ in its seven phases, from apostolic days to the end. Chapters two and three reveal the spiritual conditions through which the church passes, and the loving care and sympathy manifested in reproof, warning, exhortation and promise, which the Father has for His children.

The seven churches named bore in their history, character, or name some one or more features which fitted them to be types of the different stages and characteristics of the entire church of God from apostolic days till the coming of our Lord Jesus Christ. Thus Balaam is used as a type of religious teachers; Jezebel, of the apostate church; Egypt, of infidelity; Babylon of old, of mystical Babylon; and John himself stands as the representative of God's servants even to the close of earthly probation.

For a complete and clear exposition of these important prophecies read our new pamphlet, "The Seven Churches and the Seven Seals," by M. C. Wilcox. Neatly bound in stiff paper, with attractive cover design and four-colour diagram. Price, 6d.; postage, 1d.

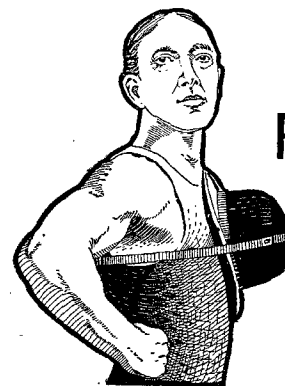
...OBITUARY...

RAMSAY.—Died at Wallsend, N.S.W., on May 30, Mrs. Ramsay. This sister began attending the meetings at Wallsend about five years ago, and was a regular worshipper at the public meetings until about fifteen months ago, when she had an apoplectic stroke, which was followed by a long weary illness. She now rests, awaiting the glad time "when the dead shall hear the voice of the Son of God, and they that hear shall live," for the "trumpet shall sound . . . and this mortal shall put on immortality." The funeral service was conducted by Pastor Leech, of the local Baptist Church, at the close of which the members of the church sang "Sweet be Thy Rest," and "The Golden Morning is Fast Approaching."

SUBSCRIPTIONS RECEIVED.

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. A. Ingram, Hamilton, 4/6, June 5, 1905. Mr. W. J. Burge, Haddon, 2/-, September 12, 1904. Mr. J. Stewart, Rockhampton, Q'ld. (per A. Robie), 5/6, June 12, 1905. S. and G. H. Mr. J. Fletcher, Latrobe, Tas., 10/10, July 25, 1904, 12 copies. Mrs. G. Bowers, Ghera, 4/6, June 26, 1905. Mr. R. Pollock, Quirindi, N.S.W., 4/6, June 19, 1905. Mr. F. Bosanko, Dronin, 2/6, December 26, 1904. Thos. Rickaby, J. P., 1/6, September 12, 1904. Mr. H. West, N. Fitzroy, 2/2, December 26, 1904. Mrs. W. P. Thompson, Millicent, S.A., 1/6, September 19, 1904. Mr. J. W. Lahey, S. Brisbane, 4/6, June 19, 1905. Mrs. J. Collins, Traralgon, 1/6, September 12, 1904. Mrs. F. Hill, Zeehan, Tas., 4/6, June 5, 1905. Mr. R. H. Smith, Singleton, N.S.W., 4/6, June 5, 1905. Mrs. H. E. Gadsden, Elmsford, 2/6, December 26, 1904.



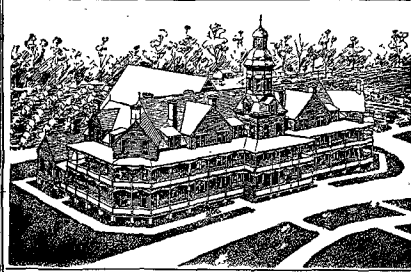
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The aim of the Sanitarium is to cure the patient, and not merely to remove a few disagreeable symptoms. It furnishes a place where the sick may receive medical treatment by rational methods.

CORRESPONDENCE IS INVITED.

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

28/11/04.

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