

# AUSTRALASIAN SIGNS OF THE TIMES

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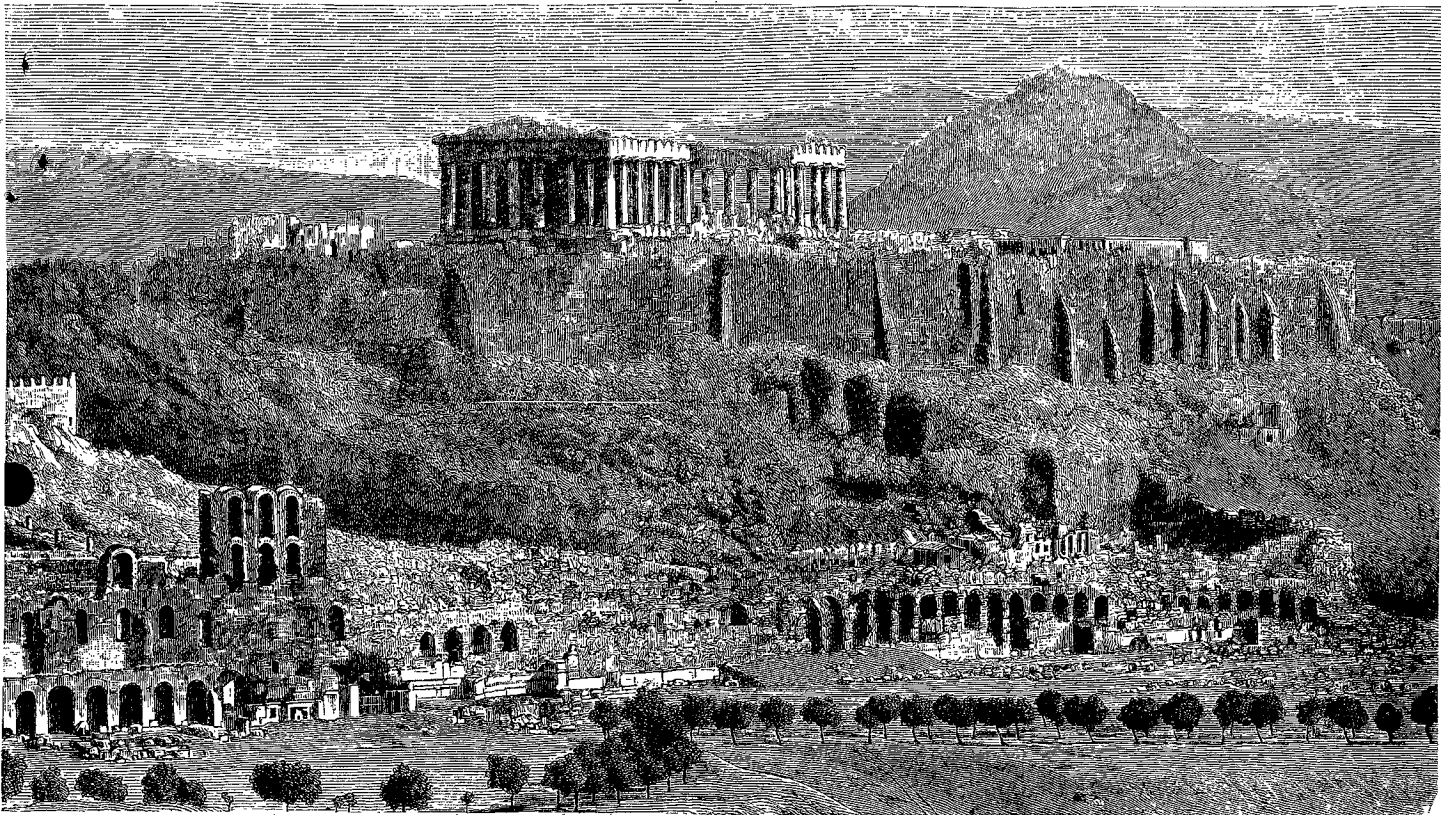
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ONE  
PENNY

## Oh, why should the spirit of mortal be proud?

Oh, why should the spirit of mortal be proud?  
Like a swift, fleeing meteor, a fast flying cloud,  
A flash of the lightning, a break of the wave,  
Man passes from life to his rest in the grave.

The peasant, whose lot was to sow and to reap;  
The herdsman, who climbed with his goats up the steep,  
The beggar, who wandered in search of his bread,  
Have faded away like the grass that we tread.



Remnants of Grecian Art and Civilisation.—See page 6

The leaves of the oak and the willows shall fade;  
Be scatter'd around and together be laid;  
And the young and the old, and the low and the high,  
Shall moulder to dust, and together shall lie.

The hand of the king that the sceptre hath borne;  
The brow of the priest that the mitre hath worn;  
The eye of the sage and the heart of the brave,  
Are hidden and lost in the depth of the grave.

The saint who enjoyed the communion of heaven,  
The sinner who dared to remain unforgiven,  
The wise and the foolish, the guilty and just,  
Have quietly mingled their bones in the dust.

'Tis the wink of an eye, 'tis the draught of a breath,  
From the blossom of health to the paleness of death,  
From the gilded saloon to the bier and the shroud—  
Oh, why should the spirit of mortal be proud?

—William Knox.

## The Outlook

### ABUSE OF POWER.

An exemplification of the corruption which characterises modern society is given in the following remarks, which were made by Supervising Inspector Uhler, a United States official, in reference to the "Slocum" catastrophe, by which nearly 1,000 people lost their lives.

"What is the use of having the laws? They no longer act as a deterrent. We go out, discover a boat with rotten life preservers, bad boilers, and a dozen other things, which some one is operating in defiance of the law. This is punished by a heavy fine. That is the limit of our powers. Now what happens? The violator of the law appeals to a Senator or a Congressman, and others high in political authority. The fine is reduced. I know of scores of cases where fines have been reduced from one thousand dollars to twenty dollars, and others from five hundred dollars to ten dollars. The records will show cases where fines of fifteen hundred dollars have been reduced to twenty-five dollars.

"Does any one suppose that the owner of a big excursion steamer cares for these fines, especially when to obey the law would mean the outlay of hundreds, if not thousands, of dollars?—Of course not.

"This is the condition the inspectors have to face."

"The love of money is the root of all evil."

### THE GREATER EVIL.

We all have heard of the evil resulting from civil legislation in spiritual things; we all know of the dark deeds committed by the persecutor, how he has dug dreary dungeons, kindled fiery furnaces, invented instruments of terrible torture, all for the purpose of making his fellow-man suffer; we bemoan these dark deeds, especially when we remember that they were done in the name of Christ. Horrible as they were, we can but look with admiration on those heroic spirits who met freely and fearlessly pain and death in the cause of truth and human rights. In the midst of imprisonment and torture they made for themselves bright characters, which will shine throughout the endless ages of eternity. The saddest effect of the persecutor's work was not wrought on the martyrs, but on those who came under the influence of their teaching and threats.

Darkened minds, sullied consciences, stifled aspirations are greater evils than the quiver of a nerve or the falling asleep in death.

The persecutor not only made his victims suffer, but taught debasing ideas of God. He refused to permit others to make known the great revelation which Christ had come to disclose,—that God is our Father, and loves us. The Bible, the book of light, was hidden away in the monasteries as if it were dangerous to the people. They were led to believe that God was a tyrant, and that He would commit them to endless and increasing agonies if they did not accept a certain prescribed creed. Because of this they lived wicked lives. Thinking God to be a tyrant, they became tyrants, for we shape our lives according to our ideas of God. Because of this dark view of God many fled from Him as a being to be dreaded rather than a Father to be loved. Tormenting terrors filled their hearts, until some were driven into atheism, and others into despair; whilst others lived lives of hypocrisy. Who was responsible?—The ecclesiastical rulers, who refused to allow the light of truth to be taught openly.—*J. G.*

Intense heat is being experienced in Europe, which is causing disastrous conflagrations in the forests in the south of France.

The war news from the Far East, for the week, represents a vast amount of bloodshed. It is apparent now that it is only a matter of time when Port Arthur will fall into the hands of the Japanese.

According to a despatch from Constantinople to the "Daily Mail" the Turks are still pursuing their Armenian atrocities. Many villages in the Sassau district have been destroyed, and the number of killed is estimated to exceed 3,000 persons.

A destructive hurricane is reported from Cuba, which swept over the eastern half of the island and lasted three days. Fourteen inches of rain fell in five hours, which flooded all the rivers and creeks. Many lives were lost, and much property destroyed.

Demosthenes, the great orator of Greece, said that "to drink well is a property meet for a sponge, but not for a man."

The Budget of the Vatican shows an income of £855,000 a year; expenses, £225,880; balance at its disposal, over £600,000.

The "Debats," probably the greatest authority in France on foreign affairs, commenting on the international complications which Russia has brought about by seizing and sinking merchant steamers of neutral powers, declares that "the voice of the people of France determinedly pronounces that Russia must extricate herself. France is not disposed to oppose England, whose 'entente cordiale' with France is daily becoming more essential."

In 1900, the United Presbyterian Church of Scotland unanimously decided to enter into a bond of union with the Free Church. The latter body, however, were not quite unanimous on the point, and the minority determined to lay claim to all the Free Church funds, churches and manses. An appeal to the Scottish courts was made, but their claim was not upheld. Thereupon the matter was taken to the House of Lords, the highest court of appeal in the United Kingdom, and by the votes of five Lords of Appeal to two the Scottish decision was reversed. In giving judgment the Lord High Chancellor said, that "the particular object of an endowment was unchangeable. No trust fund devoted to one form of faith could be shared by another by a mere colourable union, based upon an agreement, leaving the points whereon they differed in abeyance." He knew of no case "wherein a minority, by adhering to the original opinions of their sect, forfeited their rights."

This decision has created intense excitement in Scotland, because it means that the whole of the property and funds of the Free Church, including 1,100 churches, and estimated to be worth £10,000,000, belongs to the twenty-four ministers and their adherents, who would not consent to the union with the United Presbyterian Church.

## ... OUR ... CORRESPONDENTS

### THE HOLY BOOK.

Whence but from Heav'n, could men un-  
skilled in arts,  
In several ages born, in several parts,  
Weave such agreeing truths? or how  
or why  
Should all conspire to cheat us with a  
lie?  
Unask'd their pains, ungrateful their ad-  
vice,  
Starving their gain, and martyrdom  
their price.

Majestic and divine  
It speaks no less than God in ev'ry line;  
Commanding words, whose force is still  
the same  
As the first fiat that produced our  
frame.

— Dryden.

### THE FIRST CHRISTIAN MIS- SIONARIES.

BY MRS. E. G. WHITE.

"And He called unto Him His twelve disciples, and gave them authority over unclean spirits to cast them out, and to heal all manner of disease and all manner of sickness. These twelve Jesus sent forth, and charged them, saying: Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the House of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." Matt. 10: 1-8.

Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counselling and praying together, each one's strength supplementing the other's weakness. In the same manner He afterward sent forth the seventy. It was the Saviour's purpose that the messengers of the gospel should be associated in this way. In our own time evangelistic work would be far more successful if this example were more closely followed.

The disciples' message was the same as that of John the Baptist and of Christ Himself: "The kingdom of heaven is at hand." They were to enter into no controversy with the people as to whether Jesus of Nazareth was the Messiah; but in His name they were to do the same works of

mercy as He had done. He bade them, "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. His righteousness went before Him, and the glory of the Lord was His rearward. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities, He was like a vital current, diffusing life and joy wherever He went.

The followers of Christ are to labour as He did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and inspire hope in the hopeless. And to us also the promise will be fulfilled, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." Isa. 58: 8. The love of Christ, manifested in unselfish ministry, will be more effective in reforming the evil-doer than will the sword or the court of justice. These are necessary to strike terror to the law-breaker, but the loving missionary can do more than this. Often the heart will harden under reproof; but it will melt under the love of Christ. The missionary cannot only relieve physical maladies, but he can lead the sinner to the great Physician, who can cleanse the soul from the leprosy of sin. Through His servants, God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear His voice. Through His human agencies He desires to be a Comforter such as the world knows not.

The disciples on their first missionary tour were to go only to

"the lost sheep of the house of Israel." If they had now preached the gospel to the Gentiles or the Samaritans, they would have lost their influence with the Jews. By exciting the prejudice of the Pharisees they would have involved themselves in controversy which would have discouraged them at the outset of their labours. Even the apostles were slow to understand that the gospel was to be carried to all nations. Until they themselves could grasp this truth, they were not prepared to labour for the Gentiles. If the Jews would receive the gospel, God purposed to make them His messengers to the Gentiles. Therefore they were first to hear the message.

All over the field of Christ's labour there were souls awakened to their need, and hungering and thirsting for the truth. The time had come to send the tidings of His love to these longing hearts. To all these the disciples were to go as His representatives. The believers would thus be led to look upon them as divinely appointed teachers, and when the Saviour should be taken from them, they would not be left without instructors.

These disciples were to be heralds of the truth, to prepare the way for the coming of their Master. The message they had to bear was the word of eternal life, and the destiny of men depended upon their reception or rejection of it. To impress the people with its solemnity, Jesus bade His disciples, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

### "OBEYING THE COMMAND- MENTS.

BY MRS J L McELHANY

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15: 10.

How plain this is: "If ye keep My commandments, ye shall abide in My love." Christ is our great Exemplar, and He kept the commandments, and

abode in the Father's love; then if we receive Christ into our hearts and lives, we will desire to be like Him, and thus abide in His love, by keeping the commandments.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7: 21. We may be loud in our profession as followers of Christ, and claim to abide in His love, but God says, "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3. "This is love, that we walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it." 2 John, 6. It is only through perfect obedience that we can ever hope to enter the kingdom. We must surrender wholly to the will of God, and learn to submit our will to His. Christ's life on earth was entirely surrendered to His Father's will; when in the garden, in His agony, the cup seemed more than He could bear, but in His life obedience was such a solemn reality, that in perfect surrender He said: "Not as I will, but as Thou wilt." The keeping of the commandments was the distinct object of His life. To emphasise this, He spoke these words: "I am not come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5: 17.

The Psalmist says, "I delight in the law of God, and in it do I meditate day and night." Disobedience dulls the conscience, darkens the soul, deadens our spiritual energies, and ends in eternal death. Obedience brightens the mind, cheers the soul, enlivens our spiritual energies, brings us the great peace that passeth all understanding, which comes only in abiding in His love, and ends in eternal life.

Through the law we are condemned, and through the law we can stand approved of God, "if ye keep My law." Keeping the law does not consist of reading the words occasionally, or committing them to memory, and then continue breaking them. Some of the commandments are commonly received in the church,

while others lie dormant, neglected, and unknown. But we read in Matt. 5: 19: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

"If ye keep My commands ye shall abide in My love." The plain inference is, that if we do not keep them, we shall not abide in His love; and without the love of God, where do we stand?

Do not follow the majority, "for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow the way, that leadeth unto life, and few there be that find it." Matt. 7: 13, 13. We find the little company who have persevered in obeying the commandments, who abode in the Father's love, at last rewarded with eternal life. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. "God's law demands one living faith, and not a crowd of worthless creeds, Its warrant is a firm 'God saith,' its claim not words but living deeds. O Lord, forgive—Thy holy law grows tarnished in our earthly clasp; Pure in itself, without a flaw, it dims in our too worldly grasp. Forgive the sacrilege, and take from every soul the unholy stain, And help us for Thy Son's dear sake; to keep Thy perfect law again."

### WEARY TOILERS.

BY M. E. OLSEN.

"And Simon answering said unto Him, Master, we have toiled all night, and have taken nothing." Luke 5: 5.

The world is full of weary men and women who have figuratively "toiled all night and taken nothing." They had bright hopes in youth, but as they came to years of maturity, and the real burdens of life pressed heavily upon them, they were saddened, and began to droop. Bitterness crept into their lives. Labour, so pleasant to strong, vigorous bodies, became arduous and painful; wages were low; sickness, perchance, entered the family, and the struggle to get on became more perplexing, the

problem of decent and comfortable support for the family more hopeless. How natural under the circumstances to become faint and discouraged.

### Grinding Poverty of the Working Classes.

Little do the well-to-do and the moderately comfortable members of society realise the grinding poverty of the so-called lower classes, many of whom are in difficult circumstances through no fault of their own. Indeed, some of these oppressed, downtrodden toilers possess a nobility of character far outshining that of their detractors. In their own circle they are generous, thoughtful, kind and hopeful, contented with little, and sharing the little they have with their more needy neighbours. There is a feeling of fellowship and brotherhood amongst the very poor which is beautiful to behold.

### A Hopeless Aching Void.

And yet, underneath it all, there is a sense of emptiness and want, a hopeless, aching void in the heart that cannot be satisfied. The poor man needs Christ. He knows the reality of the curse resting over this fair world of ours, he is literally earning his bread in the sweat of his brow; he toils on day after day, year in and year out, with small chance of bettering his condition, and the possibility of losing his job if work becomes slack. The burden of an existence in this rushing, busy, selfish world rests heavily upon him. He of all men needs the help, the comfort, the support that religion affords.

### The Divine Remedy.

Yet the working classes, it is to be feared, are neglecting spiritual things more and more. They do not read their Bibles, and so miss the precious promises of divine help and guidance. Seeing the inconsistent, loveless lives of many church-goers, drives some of them farther away. If they would but lift their hearts to God in simple faith, they would find in Him the satisfying of all their needs. They would find God to be a heavenly Father indeed, One who lovingly watches over every one of His children, and does for them the best that can be done with the limited co-operation they,

in their darkness and ignorance, render.

**Look Up.**

We say, then, to the poor, hard-working, half-discouraged toiler, look up, and live. You have been looking down too much. You must learn to look up. God regards you with infinite love, and some of the very trials and difficulties you may be passing through may be required for perfecting your character. You need not toil and slave to no avail, if you will but submit yourself to be taught of God. Roll your burden on the Lord—all your anxieties, all your cares and troubles, your disappointments, rebuffs and vexations, failures, yes, even your loving responsibilities for wife and children; roll everything on the Lord, and with new strength, with a lightness of heart and a strength of mind and body you have never known before you will go forth to your daily toil. Instead of toiling all night and taking nothing, your nets will be strained with the results of success. But whether the blessing come in one way or another, whether worldly prosperity be your lot, or you be called to tread the narrow path of poverty and privation, you will have the continual joy of being at peace with God, and having the divine help in all your labours.

"This poor man cried, and the Lord heard him, and saved him out of all his troubles." Ps. 34:6.

**GOSSIPS.**

If we must talk, at least let us be free from slander; let us not blister our tongues with backbiting. Slander may be sport to tale-bearers, but it is death to those whom they abuse. We can commit murder with the tongue as well as with the hand. The worst evil you can do a man is to injure his character; as the Quaker said to his dog, "I'll not beat thee, nor abuse thee, but I'll give thee an ill name." All are not thieves that dogs bark at, but they are generally treated as if they were; or the world for the most part believes that where there is smoke there is fire, and what everybody says must be true. Let us then be careful that we do not hurt our neighbour in so tender a

point as his character, for it is hard to get dirt off if once it is thrown on; and when a man is once in people's bad books, he is hardly ever quite out of them. If we would be sure not to speak amiss, it might be as well to speak as well as possible; for if all men's sins were divided into two bundles, half of them would be sins of the tongue. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Gossips of both genders, give up the shameful trade of tale-bearing; don't be the devil's bellows any longer, to blow up the fire of strife. Leave off setting people by the ears. If you do not cut off your tongues, at least season them with the salt of grace. Praise God more, and blame neighbours less. Any goose can cackle, any fly can find out a sore place, any empty barrel can give forth sound, any brier can tear a man's flesh. No flies will go down your throat if you keep your mouth shut, and no evil speaking will come up. Think much, but say little; be quick at work and slow at talk; and above all, ask the great Lord to set a watch over your lips. — *C. H. Spurgeon.*

**USELESS TREASURE.**

A rich nobleman was once showing a great collection of precious stones, whose value was almost beyond counting. There were diamonds, and pearls, and rubies, and gems from almost every country, which had been gathered by their possessor with the greatest labour and expense. "And yet," he remarked, "they yield me no income." His friend replied that he had two stones which cost him about ten florins each, yet they yielded him an income of two hundred florins a year.

In much surprise the nobleman desired to see the wonderful stones, when the man led him to his mill, and pointed to the two toiling, gray mill-stones. They were laboriously crushing the grain into snowy flour, for the use of hundreds who depended on this work for their daily bread. Those two dull, homely stones did more good in the world, and yielded a

larger income than all the nobleman's jewels.

So it is with idle treasure everywhere. It is doing nobody any good. It is right to be prudent and saving of our money when it is for a good fixed purpose, but to hoard it up for its own sake is more than folly—it is a sin.—*Selected.*

**...PEARLS...**

If you want to preach well, live well.

Be content with what you have, but never with what you are.

Go ye out into all the world and live the gospel.

At all times gladly barter off error for truth.

Until we have given ourselves to God we have not given Him anything.

It will cost something to be religious; it will cost more not to be.

There is no spiritual arithmetic by which you can bring together any number of half Christians and make a whole one.

"Policy," said Thomas Fuller, "consists in serving God in such a manner as not to offend the devil."

"My will, not Thine be done," turned Paradise into a desert. "Thy will, not mine, be done," turned the desert into a paradise, and made Gethsemane the gate of heaven.

"There is no difference between him and his book," was the testimony of the Chinese to the life of a native missionary. When this is the case with every worker, what strides the truth must take.

Infinite as are the varieties of life, so manifold are the paths to saintly character; and he who has not found out how, directly or indirectly, to make everything converge toward his soul's sanctification, has yet missed the meaning of life.



A. W. ANDERSON - - EDITOR.

### PHYSICAL DETERIORATION.

Attention was called last year by Major-General Sir Frederick Maurice to the fact that out of every five men who wished to enlist in the British army only two proved fit for service. The causes of this national degeneracy have been declared by the Royal College of Physicians and Surgeons to arise chiefly from the "immigration of the country population into the towns, with its consequent overcrowding;" "female labour in factories and shops, with the resulting neglect of young children;" "the ignorance of mothers; improper feeding of infants, the food of the people, and the gathering of children in large numbers for long hours into crowded schools."

The publication of the allegation, that three-fifths of the applicants for positions in the army were physically defective, aroused sufficient attention to this problem to call for the appointment of a committee to make enquiries into the matter, and after completing its duties, this body of experts states that while there is no evidence of any widespread and progressive deterioration of the English people, yet there are considerable classes whom they declare to be "physically degenerate."

This deterioration is confined chiefly to the inhabitants of the crowded sections of large cities, and is attributed to "overcrowding, drunkenness, vice, improper feeding, excessive tea-drinking, and cigarette smoking by children."

It will be noticed that each and all of these causes are preventable, and, therefore, the people who are suffering from physical deterioration are themselves responsible for their condition.

Who is accountable for the overcrowding in cities? Is there no room to live in the world except huddled up in a narrow alley or in a flat of a tenement build-

ing? Thousands of people crowd together in order to be near their work, or for some other motive, thus condemning themselves to continually inhale atmosphere which causes them to wither and droop like small pot-plants, which make futile attempts to maintain an existence amid the smoke of the densely populated cities.

Who is responsible for the drunkenness and vice which are sapping the vitality of the great masses of humanity? Notwithstanding the living object lessons which are to be found in all great cities,—the wrecked lives and ruined homes, the orphaned children, and the increase of lunacy,—men and women still worship at the footstool of Bacchus, vainly believing that joy and happiness may be found at that delusive shrine.

Again, who is responsible for the improper feeding, the excessive tea-drinking, and cigarette smoking? Surely enough has been said and written on the importance of partaking of pure nourishing food, that it should be unnecessary to say anything more. In the treatment of dumb animals it is universally recognised that if they are to be kept in a healthful condition, good food must be provided for them. What would be thought of the man who owned a horse, and simply turned the animal adrift to pick up its living on the bare roads of our cities? Such a man would receive considerable adverse criticism from his neighbours, and deservedly so. Yet how many poor children are thus treated? Parents who spend their money upon alcohol, or vice, or any form of self-gratification, to the neglect of their little ones, are inhuman monsters, who will assuredly reap the fruit of their doings. Such a course of action will bring its own retribution, even in this life. Strong men are but strong children who have come to maturity; therefore, if we are to have strong men the children must receive that care and attention which nature demands and reason teaches.

The universal use of tea is producing a marked effect upon the human family. This habit is the cause of much of the dyspepsia, rheumatism, and nervous diseases which are so prevalent in

every community. Tea and tobacco should be shunned by all who desire to glorify God in their bodies and to develop a perfect physique. With stunted bodies and beclouded brains man cannot reflect the character of his Maker. His enfeebled faculties fail to respond to the gentle influence of the Holy Spirit, and thus the omnipotent power of the One who "is able to do exceeding abundantly above all that we ask or think," is limited by the amount of power which worketh in us. Eph. 3 : 20.

Are you enfeebling your powers by the use of narcotics or by practising some vice? Think of your responsibility! The purpose of God concerning you is being frustrated to the same extent as your powers are being enfeebled.

Are you living in a fetid and germ-laden atmosphere? Make an effort to get amidst scenes where nature reflects the mind of God; where the music of your soul may learn to vibrate in harmony with the songs of the birds, the roar of the cataract, the babbling of the brook, or the zephyrs which play on the trembling leaves of the forest. Amid such surroundings, away from the busy haunts of men, man may best develop all his faculties,—physical, mental, and moral.

### PROPHETIC HISTORY OF THE WORLD.—No. 2

#### Grecia.

In the eleventh chapter of Daniel is given a prophetic history of the world from the time of Cyrus, King of Persia, unto the closing scenes of the Christian era. The first two verses, as was shown in the exposition which we published in our issue of July 25, relates in a few words the outline of Persian history during the days of the supremacy of that empire. In the third verse a new people is ushered in upon the stage of action, and thenceforward, until we come to the fourteenth verse, the empire of Greece is the subject of this interesting prophecy.

The details of the course of events by which the Grecians became supreme in the politics of the world, a little more than three centuries before Christ; the great battles which Alexander fought at the Granicus, Issus, and Arbela;

his triumph over the proud city of Tyre; his wonderful victories over Egypt, Babylon, Susa, Bactria, and India—all in the short space of eight years; these thrilling exploits fill many pages of history, but in the language of the Holy Spirit are summed up in less than a score of words.

"And a mighty king shall stand up, that shall rule with great dominion, and do according to his will." Dan. II:3.

Having brought "the greater part of the then known habitable world" into subjection to himself, Alexander was conquered by his own intemperance. This mighty king who, by his indomitable will and determination, brought the world into obedience to himself, had not learned the lesson: "He that ruleth his spirit [is better] than he that taketh a city." Prov. 16:32. Alexander could always lead his army to victory, but he could not rule himself. When only thirty-three years of age he died of a fever, which is generally supposed was the result of his intemperance and excesses. He did "according to his will." Had he yielded to the impressions which were undoubtedly made upon his stubborn heart when he visited the temple at Jerusalem, and heard of the power of Jehovah, and witnessed the worship which was rendered to the God of heaven by the Jews, how different his end might have been. With such talents as Alexander possessed, what a power for good he could have exercised in the world, but he preferred to have his own will, to gratify his own desires, and instead of becoming a son of God he chose to be called the son of Jupiter.

"And when he shall stand up, his kingdom shall be broken, and shall be divided, toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those." Verse 4.

On his death-bed, Alexander was asked to whom he left the kingdom. His reply was characteristic of the man—"To the strongest," he said. His leading generals thereupon entered upon a contest for the supremacy, which lasted for about twenty years. The natural claims of the infant son of Alexander were not considered by these unprincipled men, who, in order that any hindrances to the realisation of their ambitions

might be removed, obliterated the whole family of Alexander the "mighty king" within the space of fifteen years after his death.

Finally the kingdom was "divided toward the four winds of heaven, and not to his (Alexander's) posterity." In course of time these four divisions, through war with each other, were reduced to two, the rulers of which are afterwards referred to in the prophecy as kings of the North and the South.

The subsequent history of these kings and their successors will be dealt with in future issues.

### ONLY A PIECE OF PAPER.

The following illustration of what may be accomplished by good literature is recounted by an English exchange:—

"I was asked to go to a public house in Nottingham to see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she found the Lord. 'Reading that,' she replied, handing me a torn piece of paper.

"I looked at it, and found that it was a piece of an American newspaper, containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion.

"Where did you find this newspaper?" I asked.

"She answered: 'It was wrapped around a parcel sent to me from Australia.'

"Talk about the hidden life of a good seed! Think of that! A sermon preached in London, conveyed to America, then to Australia, part of it torn off for the parcel dispatched to England, and after all its wanderings, giving the message of salvation to that woman's soul! God's word shall not return unto Him void."

The Rev. W. L. Watkinson, the veteran Wesleyan preacher, was on a visit to Rome, when a guide showed him, among other revered relics, some cocks and hens which were lineal descendants of the cock that crowed at St. Peter's fall. "I don't care whether they are in the Apostolic Succession or not," said the preacher. "I want to know what they are good for.

Do they lay well?" Here is the whole question of Apostolic Succession in an apt illustration.—*Spectator.*

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## WORLD-WIDE FIELD.

### FROM MELBOURNE TO NEW YORK.—No 6.

BY H. E. SIMKIN.

The morning we landed the sea was running high. We descended to the foot of the stairs, which ordinarily just clear the water. The boat was rocking on the waves so that it seemed impossible to get into it, but the skillful boatmen, from long experience, know exactly how to proceed. When the waves passed by, the boat went down about five feet. Two strong men stood at its side, immediately below the stairs, and told us to let loose our hold on the railing. Just the instant the boat raised up to the stairs on the next wave they lifted us bodily into it. Of course, only one could be taken on at a time, but as the boat rose again they watched for their opportunity, and took in another, till the boat was loaded.

As we landed, our agent would not allow us to carry our hand luggage. We did not at first know the reason, but soon learned. If we had undertaken to pass the Turkish soldiers with luggage in our hands, they would have stopped us and kept us waiting till we saw fit to give them money to let us pass. As it was, we were hurried, single file, as fast as possible through the line of officials, who, each time they attempted to stop us, were told that the agent who followed us would pay money. The Englishman, who spoke Arabic, went ahead of us with this information, which was very fortunate for us, as the only way we could have made ourselves understood would have been to hand out a good supply of cash. Even the man who demanded our passports allowed us to pass on hearing that the agent was following with money. So long as that was coming passports and customs examinations were nothing.

We paid for landing six shillings, which was very cheap on

account of special competition, often being four shillings each. Absence of passports cost us ten francs, and customs inspection we avoided entirely by paying four shillings. These sums, at least, are what we gave our agent, but beyond a doubt he saved a share of the government fees for himself. That is the way such things are done in Eastern lands. Some may ask why we employed an agent at all, knowing that he would probably take advantage of us in this manner. The answer is, that travellers in Palestine have learned that, to use a homely figure, it is cheaper to allow one man to bleed them one big bleed, than to be bled a little less at a time, but submit to the operation several times, which would be the case if they tried to attend to the various details of landing without assistance.

Our luggage, with that of several others, to the amount of a large load for a horse, was all loaded on to the back of an old bare-footed Arab, who held up the corners of his outer garments to make a receptacle for them, after the manner of all his countrymen throughout Palestine. This immense load he carried in the burning sun, from the landing place to the railway station, half a mile away, without stopping. All luggage is carried in this way, and as many tourists visit the port during the season, quite an army is thus employed. One young man carried two large trunks and a Gladstone bag at once.

Our landing agent attended to all our needs, even to getting our tickets for us at the station, and loading our luggage, none of which is carried free either in Palestine or Egypt, except that taken into the car with the passenger. Only a small amount is supposed to be thus taken, but we found the car literally packed full before we started. It was done for others the same as it was done for us. We entered the car with no luggage, and took our seats. Then our agent bought our tickets, and handed them to us through the window. A little later the big Gladstone bag presented to us by the employees of the Echo Publishing Company, came in the same way, and we soon put it out of sight. One by

one our things came in, till all were aboard. As the train was over an hour loading, there was ample time for this. Here was another place where our agent saved us money. If we had been alone, and had not learned the customs of the country, we would have had to pay high freights to Jerusalem. While we know he was appropriating some of our money, we knew at the same time that without his assistance it would have cost us much more.

This custom among servants of using an employer's money for themselves we found universal, not only in Palestine and Egypt, but in India also. In Bombay a housekeeper, on being engaged, asks if he is to be allowed to do the buying, and if so, will work for much less than if otherwise. Indeed, many will not accept a position where they are not allowed this privilege. It is thoroughly understood on both sides that appropriations will be made, the only difference of opinion between master and servant being as to their extent. As an offset to this tax servants are always able to buy much cheaper than their masters, the shopkeepers also understanding that the former must have something for themselves.

The train to Jerusalem is timed to leave Jaffa at two p. m. If one train cannot carry all the passengers, another is run a few miles behind it, instead of running one in the noon, which would be much more convenient. Government control, however, allows of no competition, and they are run as best suits the officials.

Pastor Woodford asks us to state that the Adelaide Seventh-day Adventist Church will in future hold its meetings in the church building recently purchased at Eight Street, Kensington. Sabbath-school, 9:30; preaching service, 10:45; prayer-meeting, Tuesday 7:30; and missionary service, Sunday 7 p. m. All are cordially invited to unite in worship in the new building. Sabbath services are also held at the same hour in the Oddfellows' Hall, Prospect, by the church recently organised in that suburb. All are made welcome.





## CHILDREN'S ... CORNER ...

### THE ANT-LION.

The ant-lion in its perfect state is a four-winged insect; it is not, however, to the perfect insect I would draw your attention, but to the larva, or the stage when it is just "a baby." A very terrible baby he is, being in reality "a beast of prey," depending for his living by catching and eating other insects. To look at him gives one the impression that he

to carry it to the distance of several inches. "A gardener does not operate so quickly or so well with his spade and his foot as the ant-lion with his head and leg." Should he meet with small stones or pebbles in the progress of his labours, he jerks them over the margin of the pit, but if he meets with one too heavy for this mode, he contrives to get it on his back, and with painful labour commences his backward ascent up the inclined side of the pit. Often does he fail, and often does he renew his labour, till at last his efforts are successful. He digs and digs until the hole is about two inches deep, and shaped like the inside of a funnel.

The trap being completed, he makes ready to catch his prey. He hides right down in the bottom of the hole, covering himself

lion. He conceals himself in his trap, and we fall into his clutches before we are aware of it. One trap is the public house. How many victims has Satan caught there! We have the gambling trap, the smoking trap, the theatre trap. Satan is concealed in all of these. Let us not go near these traps, for we may fall in, and Satan will then have us in his grasp.—*F. G.*

### A PRAYER TO BE HONEST.

The Earl of Hopetoun, in Scotland, has in his possession an old brass-bound, leather-covered ledger which he prizes very highly.

It belonged to John Hope, the founder of the family, who kept a shop in Edinburgh two hundred years ago.

The first entry in that ledger reads as follows: "O Lord, keep me and this buik honest!"

If every merchant since had adopted John Hope's practice there would certainly be a much higher standard of commercial morality than at present exists in the business world.—*Selected.*

### JESUS IN THE HOME.

A little girl went on an errand to an elegant house. The lady was proud of her home, and showed Jennie the carpets, pictures, ornaments, and flowers, and asked, "Don't you think these things are lovely?"

"They are pretty," said Jennie. "What a beautiful home for Jesus to visit! Does He ever come here?"

"Why, no," answered the lady. "Don't you ever ask Him?" asked Jennie.

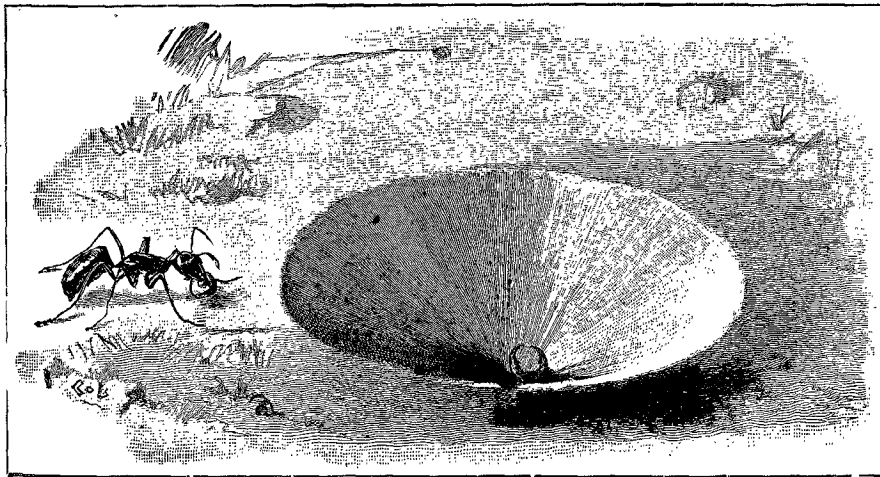
"We have only two rooms, but Jesus comes and makes us happy."

The lady told her husband what Jennie had said, and he replied: "I have often thought we ought to thank God for His goodness, and ask Him to come and live with us."

They became Christians, and Jesus came to live with them, and made them happy.—*The Lily.*

Kind Old Gentleman: "My little girl, are you happy?"

Little Girl: "O, yes, sir, I am full of happiness; in fact, sir, I couldn't be any happier unless I grew some more."—*Selected.*



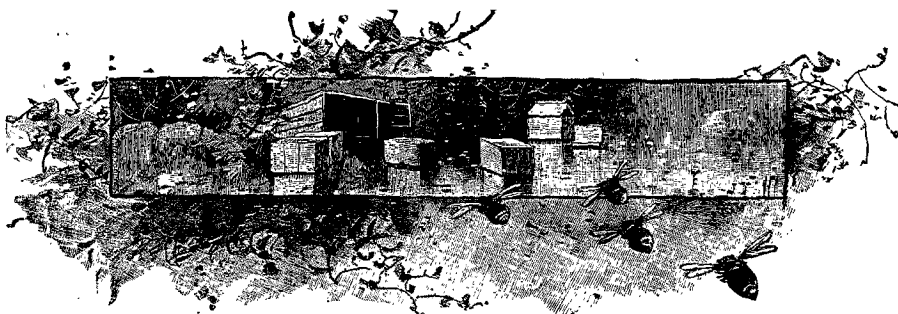
The Ant-Lion.

is ill-fitted for catching other insects, for he can neither run nor fly, being able only to walk, and that backwards.

What he cannot do in one way he does in another. His first concern is to find a soil of loose, dry sand, in the neighbourhood of an ants' nest, or where other insects abound. His first step is to trace a circle about three inches in diameter, which determines the extent of his future abode. This being done, he proceeds to dig out the hole he desires. Placing himself inside the circle, he thrusts the hind part of his body under the sand, and with one of his fore-legs serving as a shovel, he charges his flat and square head with a load, which it immediately throws over the outside of the circle with a jerk strong enough

all over with sand, only allowing his forceps, or jaws, to be visible. He has not long to wait, the ants are swarming around, and one of them presently makes its appearance at the margin of the pit. If you notice the picture you will see the forceps sticking up, and the ant walking towards the trap. As soon as it touches the edge the sand gives way, and down it slides into the jaws of the grim destroyer. Should it, however, be able to stop itself before it reaches the bottom, and makes an attempt to climb back, the lion jumps up, throws a shower of sand upon it, and takes it captive. Then begins the feast, for which he has prepared so long.

Now, boys and girls, we, too, have a great enemy, who acts in much the same way as the ant-



## HOME AND HEALTH

### GOOD-NIGHT, MY BABY.

Little boy sweetheart, with eyes that shine  
Blue as the skies on a summer morn,  
Lips that are wreathed in a smile divine,  
Velvety cheek that is pressed to mine,  
Life has seemed fairer since you were born;  
Fold up your petals, my rosebud white,  
Good-night, my baby, good-night,  
Good-night.

Little boy sweetheart, I love you so!  
How deep that love you will never know.  
Night after night, when my work is through,  
Worn out and weary I come to you,  
Bend o'er your couch till upon my ear,  
Falls a faint music I yearn to hear,  
Made by your breathing so soft and light,  
Good-night, my baby, good-night,  
Good-night.

Then by your side as I nightly kneel  
To the All-Father I make appeal,  
That He will guide you and guard and bless,  
Touch you with love and unselfishness,  
Mould you and lead you life's path along,  
That you grow manly and true and strong,  
That he may grant you a future bright—  
Good-night, my baby, good-night,  
Good-night.

Sometimes in days that are yet to be,  
In the last hours you shall come to me,  
You who shall stand at your life's proud  
prime,

I whose head shall be touched with rime,  
There shall we part for the last sad time;  
Then, as the world recedes from view,

On your dear face I will turn my sight,  
And out of death I will call to you,  
"Good-night, my baby, good-night,  
Good-night." — *Denver News.*

### HOW SOME PEOPLE MARRY AND LIVE.

A young man meets a pretty face in a ballroom, falls in love with it, marries it, goes to house-keeping with it, and boasts of having a home and a wife to grace it. The chances are nine to one he has neither. Her pretty face gets to be an old story, or becomes faded, or freckled, or fretted, and as the face was all he wanted, all he paid attention to, all he sat up with, all he bargained for, all he swore to love, honour, and protect, he gets sick

of his trade, knows a dozen faces which he likes better, gives up staying at home evenings, consoles himself with cigars, oysters, and politics, and looks upon his home as a very indifferent boarding-house. A family of children grow up about him, but neither he nor his "face" know anything about training them, so they come up helter-skelter; made toys of when babies, dolls when boys and girls, drudges when young men and women; and so passes year after year, and not one quiet, happy, home-like, hour is known throughout the entire household.

Another young man becomes enamoured of a "fortune." He waits upon it to parties, dances the polka with it, exchanges "billet-doux" with it, pops the question to it, gets "yes" from it, takes it to the parson, weds it, calls it "wife," carries it home, sets up an establishment with it, introduces it to his friends, and says (poor fellow) that he, too, is married, and has got a home. It is false. He is not married, and has no home; and he soon finds it out. He is in the wrong box, but it is too late to get out of it. He might as well hope to escape his coffin. Friends congratulate him, and he has to grin and bear it. They praise the house, the furniture, the cradle, the new baby, and then bid the "fortune" and he who husbands it good morning. As if he had known a good morning since he and his gilded fortune were falsely declared to be one.

Take another case. A young lady is smitten with a pair of whiskers. Curled hair never had such charms. She sets her cap for them; they take. The delighted whiskers make an offer, proffering themselves both in exchange for one heart. The dear Miss is overcome with magnanim-

ity, closes the bargain, carries home the prize, shows it to pa and ma, calls herself engaged to it, thinks there never was such a pair of whiskers before, and in a few weeks they are married. Married! yes; the world calls it so, and we will. What is the result?—A short honeymoon, and then they unluckily discover that they are as unlike as chalk and cheese, and not to be made one, though all the priests in Christendom pronounce them so.—*Selected.*

To prevent thread from knotting, always thread your needle at the end of the cotton as you undo it from the reel, and make the knot at the end that is cut off. If this is done your thread will never knot.

At the birth of a Japanese baby, a tree is planted, which must remain untouched until the marriage-day of the child. Then the tree is cut down, and a skilled cabinet-maker transforms the wood into furniture, which is considered by the young couple, as the most beautiful of all the ornaments of the house.

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**WHAT ARE WE SENDING UP?**

A rich lady dreamed that she went to heaven, and there saw a mansion being built. "Who is that for?" she asked of the guide.

"For your gardener."

"But he lives in the tiniest cottage on earth, with barely room for his family. He might live better if he did not give away so much to the miserable poor folks."

Farther on she saw a tiny cottage being built. "And who is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning. "The Master Builder is doing His best with the material that is being sent up."

Then she awoke, resolving to lay up treasure in heaven.—*Selected.*

**HARDWOOD FLOORS.**

There is a great difference of opinion as to the economy and convenience of hardwood floors, and this is due to the degree of cleanliness one is accustomed to having. Those who are content with running a carpet-sweeper over the carpeted floor once a day find it annoying to see the fluffs of dust that collect on the hardwood when this floor is but half swept. The woodwork shows each speck of dust, and neglect in cleaning is at once made noticeable. But the rugs are easily shaken, when not too large, say once a week. Dust on the floor will be picked up by a slightly dampened cloth on the end of a broom. Usually a dry

cotton mop or a cocoa fibre broom is sufficient.

One devotee of cleanliness says: "There is the same difference between cleaning a porcelain sink and a wooden one as between cleaning the scientifically built modern house and the rag-bags, waste-baskets, and dust traps many people are content to live in." And this may well have particular reference to floors. A dining-room especially should have a hardwood floor, as it is not possible to clean thoroughly a dining-room carpet. This room is used so frequently that great annoyance is caused in sweeping thoroughly under and around the furniture.

Hardwood floors are eventually much more economical than carpets. The saving in ten years would furnish very handsome rugs, and after that the expense is nil.—*Good Housekeeping.*

**PIMPLES.**

Pimples are usually due to errors of diet, such as the use of rich pastries and confections, greasy foods, indigestible compounds, improperly cooked foods, cheese, pickles, and condiments of all kinds as well as eating between meals, overeating, and anything that upsets the stomach, and brings on a disturbance of digestion.

Adopt a simple, wholesome dietary, eat moderately and at regular intervals, drink very freely of pure water morning and evening and between meals, use plenty of fruit, keep your bowels regular, take a cold bath each morning, avoid a sedentary life, and be careful not to irritate the skin in any way.

To have a clean, rosy, healthy

skin one must make it his daily business to cultivate health by observing all the physical laws which govern the body.—*D. H. Kress, M.D.*

**WHAT YOU CAN DO.**

Have you any leisure hours? and, if so, are they turned to good account? A little time spent upon benevolent objects may be of more avail in promoting them than much money. Do we ever spend our spare time so? Does your position and state of life give you any opportunity of usefulness to others? and, if so, do you avail yourself of such opportunity? If you can do nothing else for your fellow-men, may you not perhaps console them by your presence with them, and by the mere commonplace intimation of your sympathy? May you not say a word of kindness or encouragement, or bring together estranged friends, or persuade able men to the course to which God seems to be calling them?—*Goulburn.*

**HOUSEWIVES' HELPS.**

For nervous headache bathe the back of the neck in hot water.

A very fine steel pen is the best for marking with indelible ink.

The best way to keep lemons fresh is to pack them in moist sand.

A little cream rubbed into black kid gloves will prevent the dye from coming off. It also gives them a nice gloss.

**HOW TO BE MISERABLE.**

Think about yourself, about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either.—*Charles Kingsly.*

Cultivate a pleasant expression: the sunshine of a sweet smile has brought happiness into many a joyless life.

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The roar of a waterfall is produced almost entirely by the bursting of millions of air-bubbles.

The New York "Sun" states that the board of education of that city has decided to add military drill to the public school curriculum "with a view to giving the boys a chance to see how they would like to be soldiers." This would be much like giving a boy a taste of wine to let him see how he would like to be a toper.

A most curious natural phenomenon in the shape of the petrified body of a young aboriginal girl is reported from Adelaide. It was found at a depth of about 3 feet below the surface at Waterfall Gully. The body measures 4 feet 3 inches in length, and is in perfect condition, even to the nails on the hands and feet, with the exception of one joint of a finger, which is missing. The body is perfectly hard, and has the appearance of white marble.

## SUBSTITUTES FOR THE BIBLE.

We take the following extract from a discourse by the Rev. Samuel King, of Maidstone, Kent:—"Some of our young people scarcely know the difference between the Bible and the books of Catholic devotion from which they are taught. Only the other day a girl ap-

peared as witness in one of our courts of justice. When the clerk handed her a Bible on which to take the oath, she said, 'I have brought my Bible' with me.' 'Let me look at it,' said the judge. It was a Roman Catholic manual entitled, 'The Garden of the Soul.' 'Well, it is my Bible!' was all the poor girl could say. That case is not so exceptional as many suppose. Roman Catholic and Ritualistic teaching are taking from our people the Bible and putting something else in its place. It is bound the same, and gilt-edged, and so their dupes don't know the difference."

## AN IMPORTANT DISCOVERY.

A German archeological company working on the ruins of ancient Babylon reports that it has just made a discovery of the greatest historical interest in the valley of the Tigris, where for some years it has been busy in making excavations. It has unearthed five palaces and a large temple, in but a slightly damaged condition, which will permit the historian to construct and locate the principal events in the reign of Sardanapalus, of whose history very little is known, and this not substantiated by any proof. One of the palaces is literally covered with inscriptions describing the glorious reign of that famous king of Assyria. Among the many interesting finds made there is a portrait of this king in solid stone.

## SOME PROFOUND QUESTIONS.

"In ancient times there existed a kingdom whose king ruled the world. This wonderful kingdom was Babylon. When it had reached the pinnacle of its power, its ruler retired one night, and as he reposed he tried to fathom the future. Inspiration says of him, 'As for thee, O king, thy thoughts came into thy mind upon thy bed, what shall come to pass hereafter.' Dan. 2 : 29.

"Every individual at times thinks of the future, and wonders what it holds in store for him, what its development will unfold. All are curious concerning it, and await with earnest expectation the transpiring of events.

"The wealthy man wonders how his property will be distributed at his decease. Will his heirs carry out the provisions of his last will and testament? or will they disagree, and resort to the courts for settlement, and, perchance, the lawyers secure the greater part of the estate?

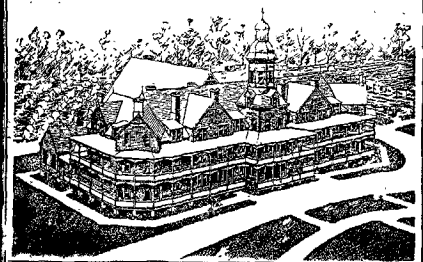
"The poor man, battling manfully with the perplexities of life, meditates concerning the future of his helpless family. Who will care for and support them should he be removed by the hand of death?

"Some minds grasp broader views of the future than merely the contemplation of worldly attainments and prosperity for themselves and their descendants. Some think of the future destiny of society, the church, the state, the nation, and of the very world itself.

"Is society always to be composed of the good and the bad, of the virtuous and the corrupt? Is the world itself evermore to rest under the curse of sin? Will mankind always live upon it? Will the race become extinct? If so, what will become of the earth itself?"

These important questions open up a field for thought and inquiry that can only be satisfied as the divine plan for mankind and the purpose for which this world was created is unfolded to the inquiring mind. "Our Paradise Home," an excellent treatise just to hand, deals with God's great plan for the human race in a way that makes the Bible testimony stand out clear and complete, and is undoubtedly a work that is a source of great blessing to the believer, and a most valuable help to the inquirer. (See advertisement.)

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