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PENNY

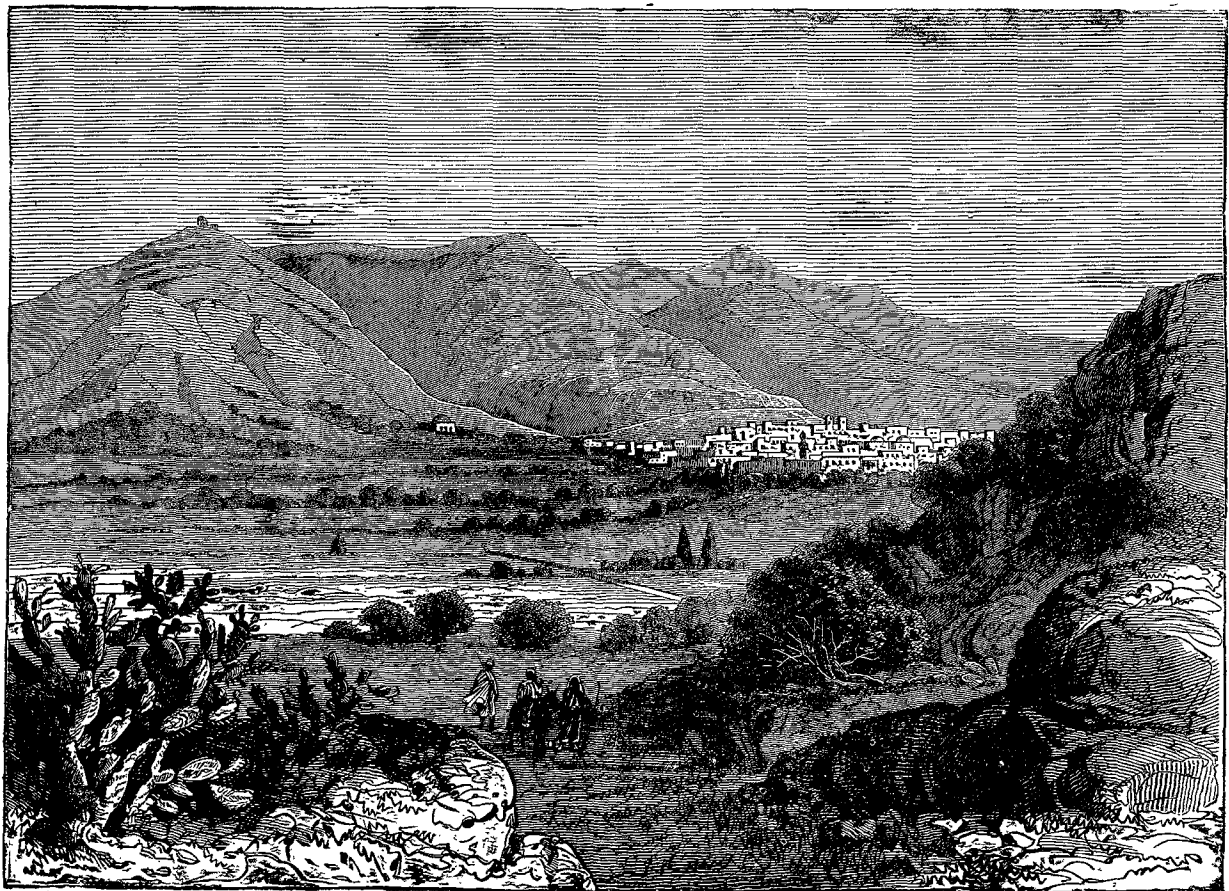
The Outlook

"WHERE ARE WE?"

Outside and around the great masses of civilisation of to-day there are many evils that menace

a total disregard of God and His law millions are now preparing to meet the coming sickle of destruction. Indications of the elements which God will use in the final depopulation are now lurking around, and may be likened almost to hungry tigers waiting

caution which man has exercised to restrain these evils will be as naught. The impotency of man to protect himself then will be an established fact, and God alone will be exalted in that day. Christ reprimanded the Pharisees for their blindness in not discern-



A Glimpse of the Holy Land.—See page 8.

the security of all. The teeming population of the earth is approaching a crisis, and dangers that threaten human life are gathering like clouds around the inhabitants of the planet, for by

for a wholesale incursion upon the prey; and the time is not far distant when God will let them in with an overflow. Every barrier which withholds these calamities will be broken down; every pre-

ing the signs of the times. Is this generation any wiser or more discerning than the one of old? Does this generation recognise its place in history, where it is, and what confronts it? How many of the

religious teachers of to-day know the time of their visitation, and by pointing to the signs of the times give to their hearers a decided message? Or are the church-goers of to-day rocked asleep in the chair of indifference and treated to fables, philosophical essays, effusions of oratory that serve only to tranquilise their minds, tickle their ears, benumb their sensibilities, and finally graduate them in any knowledge than that of present truth, and which leaves them at last without a protection in the coming crisis? Where is the message to a people on the very verge of probationary time, an up-to-date message corresponding to the intensity of the occasion? The world to-day is full of philosophical dreamers, who see no danger ahead, and whose greatest desire is to see none.—“Shepherds that cannot understand.” Isa. 56: 10. And thousands are being lulled to sleep with stupefying sermons and academic narcotics, while the greatest event of the ages is at the doors, viz., the coming of Christ. How true are the words of Scripture, and how applicable to this generation—“When they shall say peace and safety, sudden destruction shall come upon them.” The lethargic spell that controls the human mind of to-day is one of the most astounding fulfilments of Scripture, and verifies amply the word of God.

Reader, the event of the ages is near. God has a message for the people, a decided message, foretelling the proximity of danger and of an unprecedented crisis in all human affairs, when the eternal destiny of every soul shall be decided. Have you heard it? In opposition to the dead formalism that pervades the world, it manifests the spirit of life. Agencies are at work everywhere to proclaim that Christ's coming is near. Angels are holding back the winds until God's people are sealed. Rev. 7: 1-4. When this work is finished, the angels will cease to hold back the winds of strife and war, and then will come the tempest. The restraining influences of God will be withdrawn from the earth, society will collapse, and many evils that are now being held in check will rush upon humanity. Plague and pestilences will then stalk abroad, bringing

in death and destruction. Trade will be paralysed, famine will unfurl her banner, every burning mountain will become a Martinique. The greatest unions and combines men have ever organised will fall; gold that could do good now but is withheld from circulation will be thrown in the streets. Even the earth itself shall tremble, and the scenes depicted in the 16th chapter of Revelation will then be fulfilled. Read and meditate upon this Scripture. God is now inviting His people to hide themselves. He says, “Come, My people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment until the indignation be overpast.” Isa. 26: 20. “There shall no evil befall thee, neither shall any plague come nigh thy dwelling.” Ps. 91: 10. Reader, we must both find a refuge in Christ now, for the time is at hand.—*J.B.*

MAN V. CIRCUMSTANCES.

For the evils of this world there are two classes of remedies, —one is the world's, the other is God's. The world proposes to remedy evil by adjusting the circumstances of this life to man's desires. The world says, give us a perfect set of circumstances, and then we shall have a perfect set of men. This principle lies at the root of the system called Socialism. Socialism proceeds on the principle that all moral, and even physical evil arises from unjust laws. If the cause be remedied, the effect will be good.

But Christianity throws aside that as merely chimerical. It proves that the fault is not in outward circumstances, but in ourselves. Like the wise physician, who, instead of busying himself with transcendental theories, to improve the climate and the outward circumstance of man, endeavours to relieve and get rid of the tendencies of disease, which are from within. Christianity, leaving all outward circumstances to ameliorate themselves, fastens its attention on the spirit which has to deal with them. Christ has declared that the kingdom is from within. He said to the Pharisee, “Ye make clean the outside of the cup and platter, but within ye are full of extortion and excess.” The remedy for all

this is a large and liberal charity, so overflowing that “unto the pure all things are pure.” Titus 1: 15. To internal purity all external things become pure. The principle that St. Paul has here laid down is, that each man is the creator of his own world; he walks in a universe of his own creation.

As the free air is to one out of health the cause of cold and diseased lungs, so to the healthy man it is a source of great vigour. The rotten fruit is sweet to the worm, but nauseous to the palate of man. It is the same air and the same fruit acting differently upon different beings. To different men a different world,—to one all pollution, to another all purity. To the noble all things are noble, to the mean all things are contemptible.—*Robertson.*

The small town of Ilsfeld, in Wurtemberg, South Germany, was the scene of a disastrous fire; no less than three hundred and ten houses, as well as the town hall and a church being destroyed.

In Washington, D. C., it is proposed to prohibit the docking of horses, and even the use of “dock-tailed” horses that have not been registered as such within a certain time limit after the bill becomes law. This is an excellent proposition, and one worthy of universal adoption.

An old Methodist preacher once offered the following prayer in a prayer-meeting: “Lord, help us to trust Thee with our souls.” “Amen,” was responded by many voices. “Lord, help us to trust Thee with our bodies.” “Amen,” was responded with as much warmth as ever. “Lord, help us to trust Thee with all our money;” but to this petition the “Amen” was not forthcoming.

A terrible railway disaster has occurred near Pueblo, on the railway line connecting Denver, in Colorado, and the Rio Grande, in Mexico. The foundations of a bridge on the line were so loosened by heavy rains and floods that it collapsed as an engine and three cars were passing over it. The train fell through the bridge, and over one hundred passengers on it were killed.



GOVERNMENT OF LOVE.

For only the Master shall praise us,
And only the Master shall blame.
And no one shall work for money,
And no one shall work for fame.

But each for the joy of the working,
And each in his separate star,
Shall paint the thing as he sees it,
For the God of things as they are.

—Kipling.

THE SACREDNESS OF GOD'S LAW.

BY MRS. E. G. WHITE

By the observance of the Sabbath the Israelites were to be distinguished from all other nations as the worshippers of the true God, the Creator of the heavens and the earth. The Sabbath was the divinely-appointed memorial of the creative work, and the day upon which it was to be celebrated was not left indefinite. It was not any day which men might choose and no day in particular, but the very day in which the Creator rested, that was sanctified and hallowed. On this day God would come very near to His obedient, commandment-loving people.

God places a very high estimate upon His law. Moses and Joshua commanded that it be read publicly at stated periods, that all the people might be familiar with its precepts, and reduce them to practice. If they did this they had the exalted privilege of being counted as sons and daughters of the Most High, and might confide in Him as dear children. In Nehemiah's day, the adversary of souls, working through the children of disobedience, and taking advantage of the unfaithfulness of men in holy office, was fast lulling the nation to forgetfulness of God's law, the very sin which had provoked His wrath against their fathers; and for a time it seemed that all the care, labour, and expense involved in rebuilding the defences of Jerusalem would be lost.

David prayed, "It is time for Thee, Lord, to work: for they have made void Thy law." This prayer is no less pertinent at the

present time. The world has gone astray from God, and its lawless state should strike terror to the heart, and lead all who are loyal to the great King to work for a reformation. The papal power has thought to change the law of God by substituting a spurious Sabbath for that of Jehovah; and all through the religious world the false Sabbath is observed, while the true one is trampled beneath unholy feet. But will the Lord degrade His law to meet the standard of finite man? Will He accept a day possessing no sanctity, in the place of His own Sabbath, which He has hallowed and blessed?—No; it is on the law of God that the last great struggle of the controversy between Christ and His angels and Satan and his angels will come, and it will be decisive for all the world. This is the hour of temptation to God's people; but Daniel saw them delivered out of it, every one whose name is written in the Lamb's book of life.

Men in responsible positions will not only ignore and despise the Sabbath themselves, but from the sacred desk will urge upon the people the observance of the first day of the week, pleading tradition and custom in behalf of this man-made institution. They will point to calamities on land and sea—to the storms of wind, the floods, the earthquakes, the destruction by fire—as judgments indicating God's displeasure because Sunday is not sacredly observed. These calamities will increase more and more, one disaster will follow close upon the heels of another; and those who make void the law of God will point to the few who are keeping the Sabbath of the fourth commandment as the ones who are bringing wrath upon the world. This falsehood is Satan's device that he may ensare the unwary.

We need Nehemiahs in this age of the world, who shall arouse the people to see how far from God they are because of the transgression of His law. Nehemiah was a reformer, a great man raised up for an important time. As he came in contact with evil and every kind of opposition, fresh courage and zeal were aroused. His energy and determination inspired the people of Jerusalem; and strength and courage took the place of feebleness and discouragement.

His holy purpose, his high hope, his cheerful consecration to the work, were contagious. The people caught the enthusiasm of their leader, and in his sphere each man became a Nehemiah, and helped to make stronger the hand and heart of his neighbour. Here is a lesson for ministers of the present day. If they are listless, inactive, destitute of godly zeal, what can be expected of the people to whom they minister?

Man's personal accountability to God should command careful attention. The law can never pardon. Its province is not to save the transgressor, but to convict him. It is far-reaching, and all we do, bears the stamp of its approval or condemnation. Men professing godliness often regard the secret sins of the soul very lightly; but it is the secret motives of the heart that determine the true character, and God will bring them into judgment. The dangers resulting from disobeying God and seeking the friendship of the world have not lessened with the lapse of time. There is earnest work to be done; and the faithful watchman, who is actuated by love to God and a desire to save sinners, will reap the reward of his labours; but the unfaithful watchman, whose influence tends to union with the world, will cause the ruin of many souls.

WALKING WITH GOD.

BY J. E. TENNEY.

A knowledge of truth, however comprehensive and thorough that knowledge may be, can never take the place of daily personal experience in walking with God.

Our Saviour prayed that His disciples might be sanctified through the truth—that they might be set apart for a holy use; and it is clearly God's will that a knowledge of His truth should have this effect.

The experiences through which God's people are now passing, and the intensified trials through which all will be called to pass before the end, will test every case.

It is true that a knowledge of the truth is a shield and buckler. In it is our hope; yet it forms the warp with which is interwoven the woof of daily experience.

Is there anything more comforting to the Christian than to

watch with prayerful patience the dealings of Providence?

We may have some cherished plan. We have unbounded confidence in its success. It has received so much of our thought that we have no doubt of its correctness, and we have taken it for granted that it was God's will; but suddenly circumstances so shaped themselves as to make the carrying out of our plan impossible. The explanation is that our heavenly Father saw that, which, if we were allowed our own way, would have ended in disaster, and His loving hand was outstretched to save from loss or peril.

Enoch walked with God. What a blessedness there is in the thought that so we may walk.

"Then whate'er the future bringeth,
Smiles of joy or tears of grief,"—

we may know that, guided by our Father's hand, we shall be led in safe paths, and all tears resulting from the disappointment of earthly hopes will be forever wiped away.

Then let us enjoy a Christian experience; God desires it for all His children; and a merely formal knowledge of the truth will never take its place.

"DID THE APOSTLES KEEP SUNDAY?"

The above question has been asked me several times, and in reading the New Testament, I conclude they did not. I find that the Scriptures were read every Sabbath day. Acts 13 : 27.

There is only one meeting recorded as being held on Sunday (Acts 20 : 7), and that was a night meeting (Acts 20 : 8), after the Sabbath was past, on what we call Saturday night, and Paul continued his journey the next day (Sunday) on foot to Assos. Acts 20 : 13. This he would not have done had he observed it as the Sabbath, the distance being about nineteen miles.

To offset this one meeting on Sunday, I find the following meetings on the Sabbath recorded :—

Acts 13 : 14-16	1	Sabbath-day meeting
" 13 : 44	1	" "
" 16 : 13	1	" "
" 17 : 2	3	Sabbath-day meetings
" 18 : 4-11	78	" "
Total	84	" "

Now, if the apostles kept Sunday, why did the Gentiles ask that these words be preached to them the next Sabbath (Acts 13 : 42-44) instead of the next day, which was Sunday? If the meeting once on Sunday to break bread (Acts 20 : 7) proves it to be the Sabbath, as, with no reason whatever, men sometimes claim, then all days are proven to be Sabbaths, for they continued daily breaking bread from house to house. Acts 2 : 46.

Everyone claims the ten commandments as the law of the Jews. Paul said he had not offended against the law of the Jews (Acts 25 : 8), so he must have kept the fourth commandment. He also said, near the close of his life, "I have committed nothing against the people, or customs of our fathers." Acts 28 : 17. But it was their custom to keep the seventh day. Did Paul keep Sunday?—C. L. Clarke, in *Sabbath Recorder*.

THAT DAY.

BY G. B. THOMPSON.

There is a time mentioned in the Bible as "that day." The aged hero in the Roman dungeon, under sentence of death, was encouraged as he looked to the time of his reward, and the radiant glory of "that day," and the thought dispelled the gloom of the twilight which gathered about his noble soul. Like a mighty conqueror, he exclaimed, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4 : 6-8.

This is the day when Jesus appears the second time, bringing the reward of every man with Him. Rev. 22 : 12. What a glorious time will be "that day" when the pierced, but now risen Son of God shall come in all His eternal glory. Glorious pageants have been described in the chronicles of historians. Triumphs of conquerors, returning with their trophies from the field of carnage,

have stirred the hearts of the people. Monarchs have ascended crumbling thrones of clay, and the occasion has been attended with pomp and splendour. But no mortal has ever beheld a spectacle so grand and sublime as that which will surround the Son of God on His return, accompanied by all the armies of heaven, to reap the harvest of the earth. Rev. 14 : 14 ; 19 : 11-16. The same personal Saviour who lived and walked upon the earth will come as He went away (Acts 1 : 9-11), "in His own glory, and in His Father's, and of the holy angels." Luke 9 : 26.

Jesus loves His people and longs to have them with Him, that they may behold His glory (John 17 : 24), and He is now preparing a place for them. Soon in majesty and power He will come, attended by every angel in heaven, to receive His worn, tried, tempest-tossed people unto Himself. Matt. 25 : 31 ; John 14 : 1-3. When to quailing humanity, assembled around the burning mountain, Jesus spoke the precepts of His law, the earthquake power which attended these terrible words shook the entire globe. Heb. 12 : 18-26. "Yet once more I shake not the earth only, but also heaven."

When Jesus comes the second time to receive His people, the tremendous power of His voice pierces the long galleries of hades, the earth is convulsed, islands flee away, mountain ranges sink to rise no more (Rev. 16 : 18-20), and the heavens depart as a scroll when it is rolled up. Chapter 6 : 14. The sleeping saints arise, the living righteous are clothed with immortality, and over the rent sepulchres they utter a triumphant shout of victory. 1 Cor. 15 : 51-55. Death passes forever! No more tombstones! No more black-robed hearses creeping with their burden to the tomb! No more broken hearts or weeping eyes! Pain and sorrow gone forever! O, the joy of "that day"! May it soon dawn.

"It is not the situation which makes the man, but the man who makes the situation. The slave may be a freeman. The monarch may be a slave. Situations are noble or ignoble, as we make them."

THE COMING ARMAGEDDON.

No 1.

BY R. HARE.

Most of the predictions found in the book of God carry with them two characteristics—one positive and the other conditional. Notice!—

“Behold I make all things new.” In this statement the Lord makes a positive prediction, that neither time, sin, nor evil can hinder. It must come to pass. No condition is introduced, so “all things” must finally be made new, for the “mouth of the Lord hath spoken it.”

Now, look at the other form! “It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all His commandments . . . that the Lord thy God will set thee on high, above all nations of the earth.” Here is a promise made in the form of a prediction, that Israel should be placed above all the nations of the earth. But it is made dependent upon the obedience of the people. Hence it is conditional, and can only be accomplished when the proposed conditions are fulfilled.

Those prophecies that are positive refer, for the most part, to God’s great plan, both present and future. Those that are conditional depend in some way on men or nations acting the part that God has assigned. Failing in this the prophecy itself must fail, unless God employs some other instrument by which to accomplish the design.

Man’s disobedience and unbelief may even hinder the hand of Omnipotence, for we read, “He could not there do many mighty works because of their unbelief.” If this fact were more noticed it would account for much that is often taken for change of mind or purpose in God’s dealing with man.

The promise was made to Israel that they should be taken to “a good land,” but instead, God had at last to swear in His wrath that they could not enter in. But this apparent change of purpose was altogether owing to the action of that people, for we read “they could not enter in because of unbelief.” Heb. 3:19.

Now, the prophecy found in Eze. 38, and on to the end of that book, must be recognised as a “conditional prophecy.” In it the peo-

ple of Israel are assigned a most important part to act. It was written during the time of their captivity, when their harps hung silently on the willows by the rivers of Babylon. In that hour of weakness and dishonour the Lord presented, through the prophet, two features of the glory that He designed should characterise that people in their freedom. They were to become a great nation, so great that the envy of the surrounding nations would rest upon them; then the Lord would perfect His design in regard to the temple that the unholy hand of the nations had dishonoured. And so both in their national and in their religious life the glory of God would be seen.

It is quite evident, however, that these predictions cannot apply to any future work that God has in mind, for in them we read of sacrifices, of the earthly priesthood, and ordinances of a worldly sanctuary. But Christ, offered once for all, must end the sacrifice forever. Never again in God’s plan can that memorial of Calvary be repeated. Christ Himself is now a priest, ordained forever after the order of Melchisedec, and the Aaronic priesthood has forever ceased. He ministers now, not in the earthly tabernacle, but in the true temple not made with hands. He will never minister in any other.

In referring to their national standing, as set forth in this prophecy, we are told that the heathen would know that Israel went into captivity for their iniquity. Eze. 39:23. But in the future, when God’s plan is finally completed, and His true Israel enters into their glory, there will be no heathen left to see or even know of the exaltation that bids this mortal put on immortality. Mal. 4:1, 2.

There must then be somewhere a point in the history of Israel where these predictions, made through the prophet Ezekiel, apply. But that point must be reached before the close of human history. There must be a time when these predictions would have had their fulfilment had Israel but acted out the part that God designed for them.

“Principles have achieved more victories than horses or chariots.”

SUPREMACY OF LOVE.

Many lament because they do not possess the physique of the athlete, or the tongue of eloquence, or the mind of the philosopher, or the genius of the great musician; all the while overlooking the fact that the greatest talent of all is theirs—the talent of love and goodness; greatest because it is this talent which enables us to be like God. God is good; God is loving; and to be good and loving is to be like God.

You may be as strong as Samson, as eloquent as Demosthenes, as powerful in mind as Shakespeare, as brilliant a musician as Paderewski, yet be unlike God. To be good and loving should be the greatest ambition in every life. “Follow after love, yet desire earnestly spiritual gifts.” 1 Cor. 14:1, R. V. While exercising and strengthening all the faculties of body and mind, we should make the cultivation of goodness and love our first desire.

We may not all have the power to become great like these celebrities, but we all have the opportunity to become like God. Love, the greatest talent, is given to all.—J. G.

“The older I am,” said Habit, “the longer I shall live.”

It would be a very good thing for the world if we were all as anxious to discharge our duties as we are to maintain our rights.

The path of a good woman is indeed strewn with flowers, but they rise behind her steps, not before them.—John Ruskin.

Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it, for sweet memory’s sake, all those things which are lovely and loveable.



A. W. ANDERSON - - EDITOR.

PROPHETIC HISTORY OF THE WORLD.—No. 3

Grecia.—Continued.

"And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion." Dan. II : 5.

The southern division of Alexander's great dominion, comprising Egypt, Arabia, Ethiopia, Palestine, and adjacent islands and countries was the realm of Ptolemy (the king of the south); but one of Alexander's princes "shall be strong above him, and his dominion shall be a great dominion." This latter part of the verse refers to Seleucus (the king of the north), whose kingdom was of much wider extent, embracing Macedonia, Thrace, Bithynia, Asia Minor, Syria, Mesopotamia, Babylon, Media, Susiana, Persia and Central Asia, thus stretching from the Adriatic Sea to the river Indus.

As frequent reference is made throughout the chapter to the "king of the north and the king of the south," it is necessary to carefully identify the geographical boundaries of these kingdoms, for this prophecy can only be correctly determined by a definite and clear identification of these two dominions.

It is also well to note here that no matter how frequently nations or individuals who governed these territories may have been changed during the past two thousand years, whatever nation, at any time subsequent to the division of Alexander's empire, occupied the territory designated as the kingdom of the north or south, that nation during its occupancy of the particular territory for the time being, may be referred to as the king of the north or the south.

In course of time Ptolemy and Seleucus were succeeded by their respective sons, Ptolemy Philadelphus and Antiochus Soter. Doubtless the greatest act which is recorded of Ptolemy Philadelphus is the invitation which he sent to the high priest at Jeru-

salem for a copy of the Scriptures, which he wished to secure for his great library at Alexandria. This request was granted, and a complete and authentic copy sent to Egypt, and also six translators from each of the twelve tribes of Israel, who were authorised to translate the Scriptures into the Greek language. This translation has always been known as the "Septuagint." Thus, two hundred and seventy-seven years before the first advent of Christ the Scriptures which told of His coming, and taught the principles of His kingdom of love, were placed in the language which was spoken and understood in all the seats of learning and commerce throughout the world. Verily, this is but another indication of how God influences the minds and hearts of even heathen kings to assist the work of the gospel. The Greek language and customs and learning held sway in the world; the great library at Alexandria was the most renowned in the ancient world, and in that language the Bible was translated at the request of a heathen emperor, and in the greatest literary institution the Scriptures were placed, that all who desired might know the truth.

The Alliance between North and South.

"And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times." Verse 6.

About 256 B. C., Antiochus Theos, the son of Antiochus Soter, gathered a large army together and made war upon Ptolemy Philadelphus. Notwithstanding his large army Antiochus was unsuccessful in his war against Ptolemy, and instead of reaping any benefit by his attempt to invade the kingdom of the south, the withdrawal of his forces from the east was taken advantage of by certain men who conspired to throw off his yoke. This rebellion was so successful, that within a short space of time Antiochus lost Parthia and Bactria and much of his territory in the east. These severe losses made it very desirable for Theos to make peace with Ptolemy.

The conditions were, that Theos should divorce his queen, Laodice, and disinherit her two sons, and should marry Berenice, the daughter of Ptolemy. Two years after the marriage of Theos and Berenice, Ptolemy Philadelphus died. Thereupon, Theos put away Berenice and restored Laodice and her two sons to their former home and place in the court. Having no desire to repeat such an experience, Laodice killed Theos, and secured the throne for her son Callinicus, and also persuaded him to destroy both Berenice and her infant son, with all the Egyptian attendants who accompanied the "king's daughter of the south." Thus she (Berenice) did not retain the power of the arm, neither did he, Antiochus, stand, but she (Berenice) was given up, and they that brought her and "he whom she brought forth" (margin).

Renewal of Hostilities.

"But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail; and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north." Verses 7, 8.

"So the king of the south shall come into his kingdom, and shall return into his own land." Verse 9.

Ptolemy Euergetes, the brother of Berenice, a branch out of the same root, had succeeded his father in the kingdom of the south, and he determined to avenge the murder of his sister. Raising a large army he conquered Syria and Cilicia, and all the countries eastward to Babylon and the river Tigris. He also secured plunder to the extent of six million pounds sterling, and large quantities of gold and silver vessels, two thousand five hundred images of the gods, among which were the gods which Cambyses the Persian had formerly taken from Egypt. In recognition of this latter achievement the Egyptians conferred upon Ptolemy the title of Euergetes (the Benefactor).

Prior to entering upon this expedition, the wife of Ptolemy, who was also named Berenice, vowed to consecrate her hair to the gods if her husband was successful in this enterprise. After his return she fulfilled her vow. Shortly

afterwards no small stir was made by Ptolemy because this consecrated hair was lost from the temple, either through carelessness or theft. The loss was finally accounted for by one of the courtiers declaring that "the locks of the queen's hair had been conveyed to heaven; and he pointed out seven stars near the lion's tail, which till then had never been part of any constellation, declaring at the same time that those were the hairs of Berenice." Other astronomers agreed with the assertion, and gave those stars the same name (Coma Berenices), by which they are known at this present time.

As foretold in the prophecy, Ptolemy, the king of the south, did continue more years than the king of the north, for historians say that he survived Callinicus for four or five years.

THE GOLIATHS WILL FALL.

Anyone who looks for peace now as the result of the complicated state of affairs amongst the nations is certainly going to be terribly mistaken. The whole planet is one network of complications interwoven by every element that bodes disaster. The grappling irons of adversity, perplexity, and danger are thrown around the throbbing centres of civilisation like the limbs of an octopus upon its prey. No nation is free from internal discords, and social volcanoes are everywhere ready to burst and discharge deadly fumes from their craters.

What a picture the world presents to-day of smouldering discord and trouble, dissatisfaction, hatred, and envy, in which selfish interests are paramount everywhere. What a gaudy bubble the devil originated when he induced men, Bible savants, and learned theologians with mistaken zeal to propound the fallacious teaching of a temporal millennium, when the cannon should boom no more, and the battle field should become a scene of the past! Yet in face of all the war clouds confronting us, and seeing the nations armed like the coxpit of a man-of-war bristling with man's ingenuity to kill, there are thousands who think and believe that this fallacy is to be realised, when each man

may rest under his own fig tree, look upon his sword and spear as relics of the barbarous past, and may worship his god, even if it be an idol of silver and gold, in peace.

What an hallucination is this, and a plain distortion of facts, both of the word of God on the matter and of present circumstances. While every scene presented to the vision displays discord, trouble, and calamity, many learned professors everywhere cry, "Peace, peace," yes, and at a time when God says there is no peace. But the trouble is that God's word goes for little in these days. Prophets who prophesy smooth things grow to-day like bull-reeds in a pond. Their voice is multitude, and the Bible plays from their lips only their own tunes. Dire calamity stares this planet in the face, and every word of God proves it, and times unprecedented in history are now being entered upon, and it is a bold man indeed who will stand in the coming crisis clothed only in his own armour, and his mouth full of perversions of the Scripture. Like Goliath of old, he may disdainfully curse the Davids, but the Davids will stand as the shepherd boy did of old, and the Goliaths will fall, thousands of them will be food for the fowls of heaven. Read Rev. 16 and Rev. 19: 17, 18. These verses will be fulfilled in this generation. A message as direct as the one God gave to Jonah is being proclaimed on the earth to-day,—“The end is near, and hasteth greatly.” This generation is sealing day by day its eternal destiny. Christ is coming again. Take heed what you hear, and how you hear. Prove all things, and hold fast that which is good.—*J.B.*

Character lives in a man, reputation outside of him.

Some pray for others who will never pray for themselves. Here there are disappointments, and yet we read that "everyone that asketh receiveth." Let us get to grips with this promise. Receiveth what? The very thing he asks for? Christ never said that. Something he receives; some equivalent, usually more than equivalent, of what he prays for.—*R. J. Campbell.*

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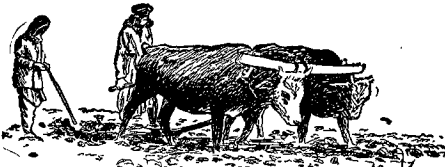
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WORLD-WIDE FIELD.

FROM MELBOURNE TO NEW YORK.—No 7.

BY H. E. SIMKIN.

Jerusalem is situated on the dividing range between the Mediterranean and Dead Seas. It is about thirty-five miles from Jaffa by carriage road, but the posts on the railway show eighty-six kilometres, or more than fifty-three miles as measured in English countries. The latter route is made much longer by having to wind in and out among the mountains. In several places the curves almost form a circle. The first station out of Jaffa is Lydda, the home of Æneas, who was healed of the palsy, as recorded in Acts 9 : 32-43. These verses contain a very interesting narrative in connection with Jaffa and Lydda, two cities which lie in a fertile plain. Half way to Jerusalem the route enters the mountainous section.

We reached the station at 5 : 45 p. m., having been nearly four hours on the trip. By inquiry on the boat before landing we learned that Pastor Krum, whom we expected to see in Jerusalem, had gone to Beyroute, but our informant directed us to the mission building quite minutely, and we had little difficulty in finding it. Those in charge are Germans, who speak English but little. We were entirely unannounced, but explained whom we were, and the young lady who met us, said, "O, you are a brother then; come in, I am so glad." A royal welcome was given us, and we had a very pleasant six days' visit. The portion of Jerusalem that lies within the walls, and constitutes the ancient city, is dirty, very dirty; in fact, the extent and nature of its filth in some places are such that it is hardly possible to believe the truth without personal observation. The city has far outgrown its original confines, and the different sections outside the walls are quite modern and clean. The old city is divided by racial and religious prejudices into four

sections,—Moslem, Jewish, Roman Catholic, and Greek. These are all thoroughly interspersed with Arabs, and Arabic is the universal language of all. Outside the walls are the German, American, French, Austrian, and Russian sections.

The authorised post office of the government is Turkish, of course, and the telegraph system is controlled by this branch of the government's civil service. But the postal arrangements are very poor. Both branches are carried on as a source of revenue, with little regard for the convenience of the public. Sometimes one gets his mail, and sometimes not, depending on whether it has been confiscated by some official. For this reason several nationalities have their own post offices, both in Jerusalem and in other cities of Palestine. The French, German, Austrian, and Russian sections each have postal systems, and other Europeans and Americans use one of these instead of the Turkish. The mail received by boat at Jaffa is taken by rail to Jerusalem, if going through the Turkish post, the railway also being a government department. The other postal systems unite, and send a carriage daily to Jaffa for their mail, and, astonishing as it is, they deliver mail several hours ahead of the government office. The time by carriage is seven hours, but the carriage starts as soon as the mail lands, while the train does not start till afternoon.

The next morning after our arrival we went out for a walk through the Jaffa gate, past the house of David, now used as a garrison for Turkish soldiers, and down the inside of the western wall. Being built on a steep hill we could stand on the top in many places, while outside it was sixty feet or more to the ground. On leaving the wall, and walking towards the lower part of the city we passed through several narrow streets, some of them being entirely covered over with buildings and shops. On entering one narrow street we saw several Jews with books in their hands walking towards a group of persons farther down the street. Following, we found at a sharp turn in the narrow passage between high walls, a great number of Jews. They were

facing a high wall of stone, in the middle of which was an immense stone, which seemed to be the centre of attraction. On entering the crowd we soon found by their actions that we were in the "wailing place of the Jews." Tradition says that this great stone was one used in the original temple of Solomon. The service was in Arabic, so we could not understand it, but were told later what they were saying. The rabbis exclaim in a mournful voice phrases like the following: "For our city that lies desolate." To which the people respond, "We all do mourn." Other lamentations were repeated continuously, and answered in the same way. This wailing was kept up for hours, the tears rolling down the faces in genuine sorrow, as far as we could judge from appearances. It was indeed a pathetic sight, and the more so when considered that the Jews as a nation brought desolation and mourning upon themselves by their rejection of the gospel and its Author; a striking lesson for everyone.

(To be Continued.)

QUEER JAPAN.

Japan is a queer country; it is a land of contradictions and inversions. We prefer sweet fruit, they sour; they make saucepans of paper; we weep at misfortunes, they laugh; we think white teeth are beautiful, Japanese ladies varnish their teeth black; they put on the roof of a house first, and build the walls up afterwards; their carpenters draw the plane toward them; their horses' shoes are of straw; their tailors, in stitching, point the needle from them; in their locks their key turns from left to right. Old men in Japan fly kites and spin tops, while children look on; Japanese writers use painting brushes, not pens, and write from top to bottom, and from right to left; in Japan there are no lawyers, and Japanese doctors never make any charges, or send in any bills; our mourning garments are black, theirs white; and they mount a horse on the on side.—*Selected.*

"Don't wait for great things, for while you wait the door to the little ones may close."

CHILDREN'S ...CORNER...

LET ME HELP YOU!

"Let me help you," is a saying
That is not too widely known,
In a world so busy paying
Heed to little but its own.
When some comrade falters blindly,
Let us say it, sweetly, kindly.

"Let me help you" opens many
Doors and windows to the sun;
Bars and bolts, when there are any,
Give way surely, one by one.
Walls and towers of fear are broken
When these gentle words are spoken.
—Frank Walcott Hunt.

HE WOULD NOT BE TEMPTED.

A bright boy, who had been
taught the nature of strong drink,
and who had promised ever to
shun it, one day visited a rich
uncle, who was not a teetotaler.

Being in a friendly mood, he
offered the boy a glass of wine,
which he declined. Wishing to see
how far he could be tempted, he
urged the boy to drink the wine,
and finally promised him the gift
of a watch if he would only drink.

The boy declined, saying,
"Please, don't tempt me; if I keep
a teetotaler I can some day buy
a watch of my own, but if I drink
and take your watch, I may later
on have to pawn it to get bread."

As surely as a man is living
right, he will grow nobler as the
years come and go.—Selected.

THE HEART MAKES THE WISH.

Two little Indian boys to whom
the missionary, going to and fro
across the plains on his errands of
love, was a familiar figure, were
talking the other day as to what
they would like to be and to do
when they were men.

One exclaimed, "I wish I could
be a preacher! Then I'd go and
tell everybody all the good things
I know."

The other hesitated for a while.
It seemed to him the very best
wish had been made. But sud-
denly his face brightened, and his

shrill little voice rang out with a
note of triumph:—

"I wish I could be a horse and
cart! I'd carry the preacher to
tell the good things."

Those who heard it did not
laugh. They knew the earnest-
ness of the heart from which it
had come—a heart willing to be
anything so that the "good
things" might "go" to others.
Willing to be even the preacher's
horse and cart if he could not be
the preacher!

The heart will make the wish.
Whatever is in it will come to the
lips, and make itself felt and seen
in deeds of love and usefulness, or
to the contrary. And I have
noticed that whenever the heart is
running over with earnest desire,
the one to whom the heart belongs
is not only wishing all the time to
show the love, but is willing, like
the little Indian boy, to do any-
thing, to be anything, however
humble, to prove its sincerity.—
Christian World.

FUNNY PLACES FOR EARS.

A wise man's eyes are in his
head, and his ears also, but these
latter organs in some animals are
placed otherwise. Fishes, for
example, have both ears in their
heads, and also structures in the
skin of the body which help them
to perceive any movements in the
water. A dark line, easily seen
along either side of a fish's body,
is the seat of such organs.

If you examine a lobster or
prawn, you will find two pairs of
horns or feelers, sticking out of
his head, one pair being large, an-
other small. Lodged in each small
feeler is a little bag opening to
the outside, which enables the
creature to hear.

There is a little shrimp, the
opossum shrimp, which has an ear
imbedded in each side flap of his
tail, quite the wrong end for it.
Shell fish, such as mussels and
cockles, are blessed with a single
fleshy foot which sticks out from
the under side of the body, and is
used to shove the animal along.
Two little bag-like ears are con-
tained in this, so that the crea-
ture can listen to his own foot-
steps, so to speak.

Flies and other sorts of insects
carry one pair of feelers on the
head, and there is reason to think
that these enable their possessor

not only to feel, but also to smell
and hear. Such things as grass-
hoppers go in for a pair of ears
contained in two out of their six
legs, and these are constructed to
appreciate the "chirping" noise
we hear in the country during the
summer time.

And we may suppose that
Mother Grasshopper has to box
her unruly offspring's ears by
smiting his legs.—Selected.



A Story Without Words.

In our issue of May 30 we invited our
young readers under fourteen years of
age to write a short story, not exceed-
ing 250 words, on the subject here illus-
trated, to be sent to the Editor. Sev-
eral stories have been received, the most
meritorious of which we shall publish in
this column.

MISSIONARY HENS.

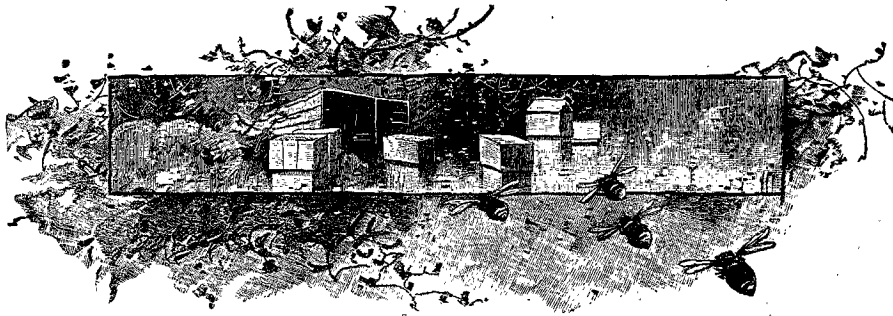
Vera and Jack each owned several
missionary hens, in which they took
great pride.

After a time two of these hens
wanted to sit, and they were looking
forward with bright anticipations to
having some missionary chickens. They
each saved up thirteen eggs, and were
coming in from the barn with them care-
fully packed in baskets to show to
mother before setting them, when Jack
boastfully exclaimed, "I'm sure my hens
lay bigger eggs than yours do, Vera."
Just then he stumbled over a stone, and
if his hens did lay the largest eggs it
didn't do him much good; for in an in-
stant they all went—smash.

Jack was hard to be comforted, but
his mother gave him a dozen eggs, which
he was to pay for by keeping her sup-
plied with chips and wood. Soon the
chickens were hatched, and you may be
sure they were never neglected.

Not long after, Jack and Vera each
had ten plump little chickens for sale.
They brought sixpence a piece, which
amounted to five shillings for each of
the children. They gave it all to the
mission work! Don't you think it would
do a lot of good? God may use it to
carry the gospel to some poor heathen
souls. Would you not like to raise
missionary fowls?

VILA ROGERS.
Avondale, Cooranbong, N.S.W.,



HOME AND HEALTH

LEAN HARD.

Child of My love, "lean hard,"
 And let Me feel the pressure of thy care;
 I know thy burden, child—I shaped it,
 Poised it in My own hand, made no
 proportion
 In its weight to thine unaided strength.
 Before I ever laid it on, I said,
 I shall be ever near, and while she leans
 on Me
 This burden shall be Mine, not hers;
 So shall I keep My child within the
 circling arms
 "Of Mine own love"—here lay it down
 nor fear
 To impose it on a shoulder which up-
 holds
 The government of worlds, yet closer
 come,
 Thou 'art not near enough; I would em-
 brace thy care,
 So I might feel My child reposing on
 my heart.
 Thou lovest Me; I doubt it not;
 Then, loving Me, "LEAN HARD."

—Selected.

THE LIPS AND THE LIFE.

Every true Christian, whether in high or humble station, is bound to be a preacher of the gospel. Remember that there are manifold ways of preaching Christ's gospel without choosing a text or addressing a congregation. Wilberforce and Lord Shaftesbury preached God's truth on the floor of the British Parliament; Dr. Wayland, Mark Hopkins, and James McCosh, from the presidential chairs of a college; William Carvosso, the saintly Methodist class leader, brought hundreds of souls to Christ; and humble John Pounds, the shoemaker who baited poor street boys into his shop with a biscuit or a potato, was the founder of "Ragged Schools"! Halyburton, when laid aside by illness, made a sick-bed his pulpit. "It is the best one I was ever in," he said; "I am laid here for the very end that

I may commend my Lord and Saviour."

A Christ-loving heart is the true ordination after all. "As ye go, preach!" "Let him that heareth say, Come!" These are the heavenly commissions to every one who has felt the love of Jesus in his soul. Knowing the gospel fixes at once the obligation to make it known to others. If I have drunk from the well of salvation, I am bound to call out, "Ho, every one that thirsteth, come ye to the waters." God has a vast variety of pulpits for His servants to preach from. Yours, my friend, may be in a Sunday-school teacher's seat or in the nursery or a mother's arm-chair; it may be at a work-bench or in a counting-room. You may preach by a Bible or a tract or a loaf of bread on a poor man's table, or by an earnest talk in a mission school, or a faithful pleading with an impenitent soul—any way that will give you a hold on a sinner's heart and draw him to the Saviour; any way, so that he who heareth says, Come!

But there are other methods of saying "Come!" besides the voice or the printed page. Clean, consistent, Christly living is a mighty magnet to draw souls to Jesus. A godly example is the most powerful attractor toward heaven. Even the most eloquent pastor will find that his people look at him during the week to find out what he means on the Sabbath. Preaching piety on one day of the week does not counteract the preaching of selfishness or cowardice or compromise with wrong on the other six days. If we say "Come!" with the lips, it is well; if we say "Come!" with the life, it is still better.

The "living epistle" never needs a translation or a com-

mentary. It is in plain English, that a child can understand. An arrant sceptic once spent a day or two with Fenelon, and, on leaving he said to him: "If I stay here much longer, I shall become a Christian in spite of myself." Stanley also confessed that when he left London for Africa in search of Livingstone, he was "as much prejudiced against religion as the worst infidel," but a few weeks of companionship with the heroic missionary so impressed him that he said: "I was converted by him, although he had not tried to do it."—*Rev. Theodore L. Cuyler, D.D.*

Men call their own carelessness and inactivity fate.

"One thing, and one only, in this world has eternity stamped upon it. Feelings pass, opinions change; what you have done lasts."

"The devil's first work on earth was to try and destroy the home, and he has been at the same thing ever since."

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FIVE MINUTES.

At the commencement at Charlier Institute, Dr. S. Iranæus Prime spoke to the young men as follows:—

I am invited to speak to you five minutes—and only five. Little may be said, and much may be done, in five minutes. In five minutes you may fire a city, scuttle a ship, or ruin a soul. The error of the moment makes the sorrow of a life. Get that thought well in your hearts, and my work is done in a minute, instead of five.

Tempted to sin, remember that in five minutes you may destroy your good name, fill your soul with undying remorse, and bring, with sorrow, your father's gray hair to the grave. But if you can do so much evil, so you may do a mighty sum of good in five minutes.

You may decide to live for usefulness and honour. Everything hangs on that choice, and it may be made in five minutes.

Take care of the pence, and the pounds will take care of themselves; take care of the minutes, and the hours are safe. I made a little book in this way: in the breakfast-room were pen and ink and paper; and if, when the hour came, all was not ready, I wrote a few words or lines, as time allowed. The book was finished, and it had been published scarcely a week before I heard it had saved a soul; it has saved many since. It did not cost me one minute that would have been used for anything else.

Five minutes in the morning, and as many in the evening, will make you the master of a new language in two or three years. Before you are of middle age, you may speak all the modern tongues, if you will but improve the spare

moments of the years now flying by.

Minutes are more than jewels; they are the stuff life is made of; they are diamond stepping-stones to wisdom, usefulness, and wealth; the ladder to heaven.

It will not take five minutes to do a good deed, and one a day will make a life of honour and usefulness, with glory beyond.—*Selected.*

THE DOWNWARD CAREER.

About twenty years ago or thereabouts a young solicitor commenced the practice of his profession in Sydney.

He was of more than average ability, and devoted a lot of time and attention to his clients' causes, and soon began to be spoken of as a clever lawyer. Business grew by leaps and bounds, until quite a little army of clerks had to be engaged to cope with it.

Money poured into the lawyer's coffers, and in a few years he was enjoying an income of £3000 per year.

But with his enormous success came the temptation to live a fast life, and, being without religious principles, he fell a victim to the snares set for such as he, and soon he was the ringleader of a fast set. Sporting and drinking now took him away from his office, and the clerks were left to manage as best they could.

Very soon business began to fall off, and the "downward career" rapidly brought all into ruin.

Soon the clerks had to be dismissed, then the office was dismantled, and the once flourishing lawyer was a financial, and, worse

still, a moral wreck—a drunkard. Wife and friends forsook him. The home, once happy, was broken up, and the "downward career" now landed him in that meeting place for wastrels—the Sydney Domain. His sole purpose was now to get drink, and somehow or other men of the drunkard type can always get drink whenever they want it. After years of this life some one-time friends persuaded him to enter into a home for medical treatment. He consented, and came under the writer's observation.

He was, however, too far gone with softening of the brain for any prospect of successful treatment, and though he was restored to a measure of health and strength, nothing could restore the lost faculties; and as he had lost all power over his own will, he, after leaving the Home, speedily drifted into the old life again, and two years after the writer saw him sitting at the Hyde Park gates drunk and dishevelled, and lost to decency and honour.

"Woe to them that are mighty to drink wine, and men of strength to mingle strong drink."—*Chimes.*

We cannot always be a hero, but we can always be a man.

It has been suggested that wines, ales, and beer should be spelled, whines, ails, and bier. Most fitting!

Parents who would train up their children in the way they ought to go, must go in the way in which they would train up their children.

If you are hoarse, lemon juice squeezed on to soft sugar till it is like a syrup, and a few drops of glycerine added, relieves the hoarseness at once.

Alcohol was invented nine hundred and fifty years ago in Arabia, being used with a powder by ladies for painting their faces. Nowadays, this liquid fire paints the face without the addition of powder; in fact, it is frequently desirable to reduce its colouring effects with powder.

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We desire to call the attention of our readers to a series of four articles by Pastor R. Hare, entitled "The Coming Armageddon," the first of which appears in this issue on page 5. The second, third, and fourth will appear in succeeding issues, and should be of especial interest at the present moment.

The British Wesleyan Conference has just passed the following resolution, which it is hoped will always be adhered to. "It is outside the province of any occupant of any Wesleyan pulpit to submit political resolutions to a congregation, and ask it to vote on them." This is excellent advice for all churches, for the surest way for the church to get into trouble is for it to become a political machine.

On account of his strong resemblance to a notorious thief, a man in England named Adolph Beck has suffered conviction and imprisonment on two occasions on serious charges. Beck had been twice convicted of defrauding women of jewellery, and the fact that a terrible mistake had been made was only discovered when the arrest of the real thief was effected in connection with other cases, and he then confessed that he had committed the crimes for which Beck had been imprisoned. In appearance the two men are remarkably alike.

The well-known worker in the interest of temperance and moral purity, the late Miss Frances E. Willard, wrote as fol-

lows concerning Dr. Mary Wood-Allen's book, "Teaching Truth": "Please send me some more copies of your unique and valuable little book. I cannot keep a copy overnight. It would be an evangel to every young person in whose hands it might be placed. I would also invite the public school teachers to examine this little book." (See advertisement.)

A glaring instance of Russian injustice is before the world in the arrest and imprisonment of ex-Senator Schaumann, whose son assassinated General Bobrikoff several weeks ago. This unjust treatment of a man, whose sole offence is that he was the father of the assassin, has naturally provoked much indignation in Finland. The law cannot punish the guilty person for the reason that after committing the deed, he took his own life. In a letter to the Czar this mistaken patriot explained his motive, and protested against the oppression of the Finns by men like Bobrikoff and De Plehve. It is evident that the Russian authorities must have revenge, and so an aged and highly respected man is seized by the authorities and incarcerated in a dungeon in the fortress of St. Peter and St. Paul. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son:" Eze. 18 : 20.

TWO ENEMIES.

Tobacco and whisky are reckoned as enemies of the human race, judged by their physiological effects on the human system, but they are capable of contributing much to the loss of life and property in other ways, as events occasionally show. The great Baltimore fire is said to have originated from the dropping of a lighted cigar stub through a broken pane in a sidewalk skylight, into inflammable material which was lying beneath. The great Hoboken pier fire of 1900, in which several Atlantic liners were burned with many people on board, derived its intensity from a large number of barrels and casks of whisky which were piled up on the pier when the fire started. It has been stated that the latest horror—the "Slocum" disaster on the East River—began with the igniting of some hay on board, through the carelessness of a smoker. And the hay would not have been on board but for a shipment of glasses which had just been received for use in the bar-room.

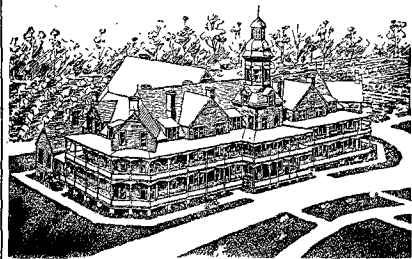
Men who are accustomed to blowing tobacco smoke into people's faces, naturally grow careless of other peo-

ple's rights, and their carelessness has been the cause of innumerable fires.—*Review and Herald.*

REMEDY FOR ORCHARD PESTS.

Painting the trunks of apple trees is said to be extensively carried out in the State of Virginia. The trees are painted with white lead and linseed oil as a protection against vermin, and it is claimed by Professor Alwood that the mixture keeps off many injurious pests, including even the apple tree borer. Many orchardists have hesitated to apply this paint believing that it would prove injurious to the tree through being absorbed by inhalation. Professor Alwood, however, declares that the bark of the apple tree is not designed for respiration, but rather to prevent that process and evaporation. He has stated that 15,000 apple trees painted at the time of planting, and since, are in splendid condition, and entirely free from vermin. Many beasts, such as the borer, sample the paint, and retire in disgust, so that the enemies of the tree are at least very much reduced. The professor says nothing in his note of the codlin moth, but one may safely presume that the paint has no terrors for the arch-enemy of the apple-grower.—*Exchange.*

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