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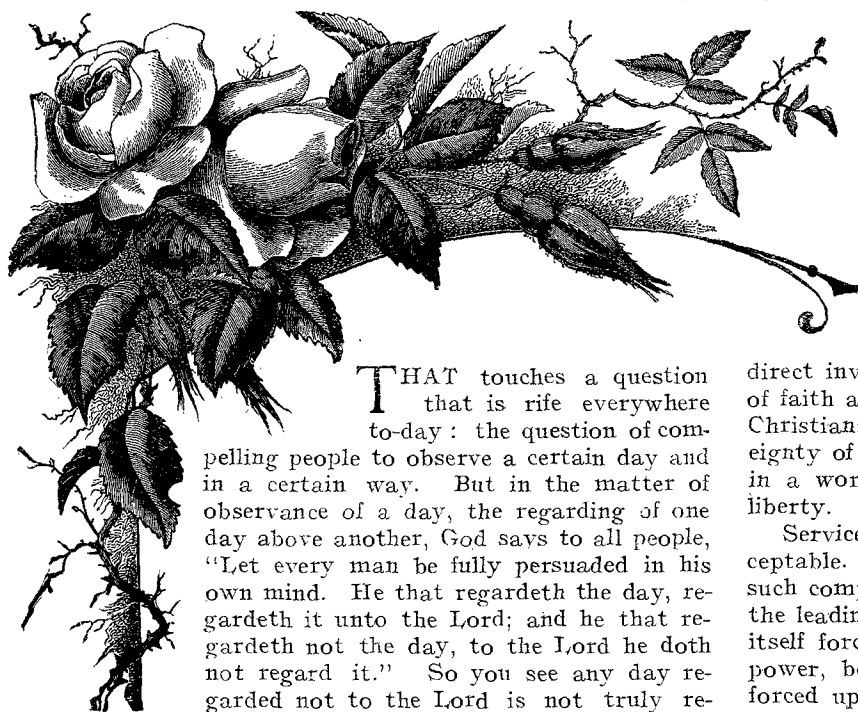
Melbourne, Victoria, January 22, 1906

ONE PENNY

FREEDOM OF CHOICE

"One man esteemeth one day above another."

Romans 14:5.



THAT touches a question that is rife everywhere to-day: the question of compelling people to observe a certain day and in a certain way. But in the matter of observance of a day, the regarding of one day above another, God says to all people, "Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." So you see any day regarded not to the Lord is not truly regarded at all; for there is nothing in it truly to regard. Therefore, since the observance of a day is a matter that pertains to God, and lies between God and the individual's faith and conscience, any observance of a Sabbath or rest-day enforced by law, by statute, by police, judge, court, or prosecution, is an invasion of the province of God and the realm of faith and conscience in the first instance; and in the second instance, is not the observance of the day and never can be.

That repeats the original truth that is expressed in Genesis and all the way through the book. The observance of a day, the observance of a Sabbath or a rest-day, pertains to God; and to the relationship between God and the individual faith and conscience. God has appointed a day, that is true. He calls upon all people to observe that day, that is true. But in the original freedom in which He has created man, any man is free to choose not to do it just as he is free to choose not to believe His word.

And when any man chooses not to regard the day that God appointed, his responsibility for it is to God alone, and not to any man, to any set of men, to any legislature, or to any court on earth. Therefore by the word of God all this campaign that covers the whole land, yes, covers all Christendom, that is seeking for law, more and more law, to compel the observance of a day, whether it be Sunday or any other day—even if it were the day that God has appointed—is a direct invasion of the province of God and of the realm of faith and conscience; and must be repudiated by every Christian; by every one who would respect the sovereignty of God and the freedom of faith and conscience—in a word, by every soul who would regard religious liberty.

Service to God must be chosen to be true and acceptable. When it is not freely chosen and is compelled, such compulsory and constrained service is only sin. As the leading church historian has expressed it, "The truth itself forced on man otherwise than by its own inward power, becomes falsehood." Thus the truth cannot be forced upon men. For it to be to men the truth that it really is, it must be received upon their personal choice freely made; and when men simply cannot be compelled to obey the truth, much less should they be compelled to obey lies.

Friends and people all, let us open our eyes and look at things as they are, in the light of the truth as God has given it. Let us recognise God in His true place, and the freedom which He has given to every soul. And let us ever remember in behalf of all people that charter of religious liberty from God: "Every one of us shall give account of himself to God." "Who art thou that judgest another man's servant? To his own master he standeth or falleth." Let us all seek ever the true way of the love of God shed abroad in the heart for all people in the world; seeking by all means of loving-kindness and long-suffering to truly represent Him who introduced Christianity into the world with the divine watchword: "On earth, peace; good will toward men," and thus be true representatives of true religious liberty.—A. T. Jones

Cornered

One of the wonders that the world to-day has the opportunity of beholding is the mighty shaking which the Russian Empire is at present undergoing. It has been, and is being, shaken from its centre to its circumference, and an empire which has acted as a standing menace to European and Asiatic civilisation, as well as heathendom has, within the last year or two, been itself riven by internecine strifes, which have reduced it almost to a state of dissolution. Kingdoms, annexed by the sword and kept in subjugation by the sword and writhing under the yoke of despotism, are throwing off the chains that bound them, and the gigantic empire of the north, with its 120,000,000 of people, is tossing and spouting like the mighty mammoth of the deep when the harpoons of its enemies have struck hard the vitality which lies within the blubber. The harpoons to-day are flying in Russia, each shaft apparently is driving at the heart of autocracy, and is aimed by the various crews of many assailants. Those harpoons are being levelled at the heart of the great whale. The leviathan is spouting, but the spout this time is that of blood and tribulation. The question will soon be: What will be done with the blubber? The collapse of an empire is a great event, and the world to-day is beholding one. It sees in the record of daily events the shaking of a constitution which has stood for centuries. Whether that empire will become entirely disintegrated remains yet for the future to say, but sufficient has already been presented to the world to show the instability of terrestrial institutions and governments, and especially those empires which have all the pride without the capabilities of a Nebuchadnezzar. "Let him that thinketh he standeth, take heed lest he fall" is a proverb as applicable to nations as to individuals, and the shaking which the colossal Russian Empire is experiencing is only an object lesson to the world as to what may happen to any empire upon the face of the earth.

There are cries to-day of discord all around the planet. Each nation has its perplexing problems to grapple with and meet, and these situations are intensified as time progresses. The disease of national discontent is increasing, legislation is incapable of allaying it, and the only treatment which lies at present to the hands of those placed in authority to deal with the national disease are palliatives given in such doses as the restlessness of their patients require; and when the medicine chest is the national treasury and the storehouse of the nation's wealth, and the question is a demand upon its resources, the situation assumes a grave and uneasy aspect.

The English poor to-day are crying for £3,000,000 as a nucleus of a fund for the establishment of free colonies at home in which to settle the unemployed. Their mouths are open, and their cry is for food and work. No doubt the British Government thinks that money placed in the stomachs of the rapidly increasing poor is a sinking fund. A government no more likes its poor and unemployed subjects any more than a well-to-do family cares for its poor relations; respectability is opposed to the situation; but, nevertheless, the question, though a disagreeable one, has, however, to be met, and the cry of the poor to-day in every nation is urgent. This condition is universal, while grasping combines are scooping the world's gold into their capacious depositories, and

becoming rich upon a monopoly of trade which, if legitimately and justly apportioned, should belong to others. The working man is almost compelled to show his resentment against present affairs in strikes, demands upon the treasury, and in the now low muttered and deep threats which in every nation bode no good for the future. The young ravens when hungry make a noise, their open maws demand food, and they look to the parent for means to pacify their hungry cravings. If the parent bird can supply them, well and good; if not, it is pandemonium in the rookery. This is the state amongst the nations to-day. The ravens want food, and food they are going to have; feeding time is approaching; the nests are being stirred, and the birds are becoming violent. The world is entering upon a time of trouble, "a time of trouble such as never was," and the voices around the planet proclaim it. Towns, villages, and chateaux have been seized by the revolutionaries in Russia. The half-starved peasantry have devastated some of the richest estates in the Crimea. Leaders are mobilising the people, and those who own large estates are in jeopardy. The Russian peasants are rising like a flood, and their grip is upon the throat of the landed proprietor. Already thousands of the wealthy Russians have left their homes—200,000 fleeing into Germany.

These events as they happen are only the outcome of the circumstances which have caused them, viz., the effect of man's inhumanity to man; but our object in writing, our one object, is not to attribute any acts of justice to those who take violent action in the scenes which are progressing, but to draw special attention to the signs of the times, the perilous and decisive times in which we live. The Scriptures faithfully foretell a time when unprecedented calamities will fall upon the rich, when the labouring and oppressed classes will rise like a flood, and the words of God are applicable to our present times. "Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth." James 5:4. These words apply especially to the last days (James 5:3), in the hour of the judgment (Verse 9), (the judgment commenced in 1844), and when the coming of the Lord draweth nigh. Verse 8. All these three positions meet the case to-day.

The mutterings of the poor resound everywhere at the present time, and they are the voices which proclaim the coming storm. That which the great landed proprietor has done with the land the great combines, syndicates, and trusts have done with trade,—they have cornered it. The results are visible to everyone who wishes to behold them. Both the workman, tradesman, and peasant have been cornered, and they are to-day, by the existing influences and circumstances, jammed up in millions into their various corners. This position can only have the one result, that which is forestalled to-day in the almost universal groan of the masses, viz., a repetition of the deeds, bloodshed, and horror which occurred in France in 1789, which are occurring in Russia to-day, and which in a world-wide manner will fulfil the words spoken by Daniel the prophet: "At that time there shall be a time of trouble, such as never was since there was a nation." Amid those awful scenes of the near future the history of this world will close. This is the outlook which is presented both by the word of God and also by the signs of the times. It is well for all

those who love God to place themselves more fully under His shadow and protection, for while men are busily cornering, and being cornered, the third angel's message of Rev. 14 : 9-12, the last gospel message to be given to man, is gathering out a people to serve God, and it will be much better to be in the garner of Christ than in any position this agitated world will ever be able to offer.—J. B.

The time of which Milton sang when "the idle spear and sword" shall be "high up hung" is certainly not yet within measurable distance. The civilised world tends more and more to become one vast and armed camp, or even a power magazine.—"Southern Cross."

It seems quite likely, says the "Southern Cross," a Roman Catholic organ published in South Australia, that the Holy See will be represented at the forthcoming Peace Conference at the Hague. Tsar has forwarded an invitation to that end, according to report. It is not probable that the same influence which prevented the realisation of the Tsar's wish for papal representation at the former peace meeting, will be similarly exerted in the present instance.

Young Adam Clarke was discharged because he refused to stretch a piece of cloth, that he might make it measure the required length, and, as a result, we have "Adam Clarke's Commentaries on the Bible," a monument of learning. If Adam had consented to stretch the cloth, he would, doubtless, have remained a clerk, provided he had not found his way into the penitentiary. I do not even know the name of the merchant who discharged him. People are not careful to preserve the names of such men.—"Union Gospel News."

Some idea of the value of some missionary work that is done by Roman Catholics may be gathered from a report sent by one of their workers in Japan, and printed in "Annals of the Propagation of the Faith" for June. The priest writes: "Moreover, if a child is dying in the neighbourhood, it can be baptised unknown to its parents. My woman catechist baptises a number of pagan children every year in this way. Everyone knows that she is in my employ, and as I have the reputation of being a good medical doctor, the people imagine that by being associated with me she has learned to take care of the sick. She can present herself anywhere where there are sick children. As she has a weakness for finding fever, and always discovers microbes in a dirty skin, she, of course, needs water to lower the temperature, or bathe the parts affected by microbes. While the pagans admire so much scientific knowledge in a Japanese woman, she profits by the occasion to administer the sacrament of baptism, making use of the Latin formula. The unknown language sounds rather strange to pagan ears; they imagine her words to be some kind of incantation to add efficacy to the remedies. The people never raise any objection to any such proceeding." Presumably infants so baptised are reported and counted as Christians. The same woman catechist is said to have baptised as many as two hundred and twelve Japanese children in one year unknown to their parents.—Selected.



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, JANUARY 22, 1906.

The Revelation of Jesus Christ.—No. 52.

Rome's Prototype.—Continued

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Rev. 13 : 15.

In previous articles we have endeavoured to draw the attention of the reader to the fact that the principal work which the Revelator says would engage the attention of the two-horned beast would be to cause "the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Verse 12. To accomplish this object he uses all his world-wide political power, added to which he uses the ability which he possesses to work great wonders and miracles to deceive the people. When the world has been fully brought under the influence of his political power and the machinations of his deceptive wonders, the time will then be fully ripe for the enforcement of his decree to make an image to the beast. An image to the beast must of necessity be a likeness of the beast, and as the beast was an ecclesiastical power clothed with civil authority we may, therefore, reasonably infer that the image to the beast will also be an ecclesiastical power clothed with civil authority.

Now it should be carefully noted that in order to accomplish his work of causing the earth and them which dwell therein to worship the first beast (the Papacy), the two-horned beast does not call upon the world to offer worship directly to the first beast, but he seeks to achieve that object by leading the people to make an image to the beast, and having created the image he gives it life and power to speak. This religious organisation, which will be created in the last days, and which is called in the Scriptures "an image to the beast," will develop such an intolerant spirit as to "cause that as many as would not worship the image of the beast should be killed." Think of it! While the people of the world to-day go calmly along, engaged in their daily pursuits,—sowing, planting, reaping, building, trading, and manufacturing the thousands of products which are necessary to modern life, flattering themselves that all things will continue as they are—they little dream that a powerful organisation is in actual process of development, which will, ere long, snatch from them the liberties they now so freely enjoy. Yet this is what is actually facing the world to-day, and no matter how distasteful the contemplation of such an unpleasant theme may be, yet it would surely be the height of folly to cast such an important subject to one side simply because it is unpleasant. That such an organisation will arise in the last days is clearly set forth in the Scriptures of truth, and, therefore, no matter how unlikely such a thing appears, we must accept

the testimony of the word of God for it. A close study of the prophecies and their fulfilment will certainly convince anyone that is willing to be convinced of the accuracy of these scriptural predictions. As the centuries have rolled on, line after line has been fulfilled to the letter, the historical records of men being but a counterpart of those wonderful historical events which were foretold under the inspiration and by the direction of the Spirit of God, hundreds, yea, and even thousands of years before they took place. Who, then, in the face of such indisputable testimony will dare to assert that those prophecies which yet remain unfulfilled will find no fulfilment in the future? Our confidence in the Scriptures should be unbounded, for, notwithstanding the stupendous efforts of unbelievers to cast doubt and aspersions upon their authenticity, yet the Bible still remains the Book of books, and its power and influence continues to grow mightily.

It may be asked, how could a religious organisation be formed in these days which could dominate the world and declare that all shall worship according to its ideas when the church is split into such numerous divisions? Their present divided condition is just where the great Protestant churches feel their lack of power, and so attempts are being made in all parts of the world to remedy a condition which is admitted on all sides to be defeating them from attaining many of their objects. For years something approaching a union of interests has been in existence in the organisation of such bodies as the Council of Churches. But while these are a step towards the goal, they do not fully meet the requirements of the religious leaders, and so efforts are being made to bring about an actual amalgamation of the various denominations. For a long time the Episcopalian Church held aloof from church unions, and while that denomination refused to unite with other bodies a great obstacle stood in the way of the proposed confederation. However, the prejudices of Episcopalianism are being gradually broken down, and their attitude toward other evangelical denominations is undergoing a wonderful change, in proof of which we need only quote the following paragraph which appeared in the "Southern Cross" of the 5th inst.:-

"The question of the reunion of the churches is securing wider and more serious attention. The movement has already reached stages that not long ago seemed less than probable. Genuine gratification, not untinged with pleasant surprise, was felt by large numbers at the spirit and manner with which the communication from the Rev. Dr. Clouston, as representing the General Assembly of the Presbyterian Church of Australia, was received and dealt with at the recent Anglican Synod held in Sydney. A practical and welcome result of the Synod's deliberation was the unanimous passing of a resolution 'to appoint representatives of the Church of England in Australia and Tasmania to discuss with representatives appointed by the Presbyterian Church of Australia the possibility of a closer union.' It has been arranged that a conference of the two committees shall meet during 1906."

As in the fourth century the first beast was formed by the various branches of the church being brought into conformity with Rome, the church thus becoming so powerful that it appeared to Constantine a good stroke of policy to link up the civil power with the ecclesiastical, so in these last days when the various branches of the Protestant church shall amalgamate, thus placing themselves in a position to exercise so much more political power than is possible in their present divided condition, it will again appear to the

civil rulers a good thing to re-unite the interests of state and church. Then we shall have an "image of the beast." Like causes always produce like effects, and so we may naturally look for the development of a similar character in the modern organisation as was manifested by its ancient counterpart. Give men the power to dictate to others in matters of conscience, and it will not be long before floods of intolerance, which now lie latent because of the lack of opportunity to dictate to others their manner of worship, will burst upon the world, and then it will be possible for men to repeat the dastardly deeds of a bygone age. This is just what was revealed to the seer of Patmos, for when the image of the beast was made, and life was given to it, and the privilege of speaking and issuing decrees on its own account conferred upon it, then so jealous did it become of all other religious organisations that it demanded of everyone worship under the pain and penalty of death.

We are free to grant that many of the men who are now labouring to establish church unions sincerely desire the progress of the work of the gospel, and are seeking through this means to accomplish that worthy object, but so subtly does the enemy of righteousness weave his entanglements and traps and pitfalls that he will use any and every means to defeat the truth, and if by placing civil power in the hands of the church he can again, as he has already done in the past, cause the fires of persecution to be lit and God's people brought into bondage, it will suit his purpose admirably.

The Bishop of Manchester, preaching in his cathedral on a recent Sunday, said he saw signs of an approaching time of severe trial for the church. When he considered recent events in Russia, he found it impossible to resist the conclusion that the French Revolution was but the faint herald of the storm that was likely to come to us from the troubles of Russia to-day. He firmly believed that the church of Christ should in a certain sense welcome revolutions and rumours of wars—not because the church loved war or bloodshed, but because Christians knew that wars and rumours of wars were heralds of their Master's coming. The louder the storm, the more eagerly did the eyes of the church peer into the darkness to discern the form of the Master.

"It does not follow," says Ian Maclaren, "that because a sermon is brief it will be interesting, or because it is long that it will be heavy. One of the most exasperating sermons I ever heard—a sermon that goaded one almost to desperation—was only eleven minutes by the clock, of which four minutes was employed repeating a noble text with varied emphasis on the different words, and seven minutes with pious twaddle. When the preacher had finished pawing over the text with his greasy hands you wished to wash it clean again, and it was some time before its words could be separated from this accidental association. One has also listened to a sermon which lasted for an hour, and was concluded too soon, but then a master thinker was in the pulpit, and it was a notable occasion. The average man, and it is in terms of the average man we are thinking, should be able to say all that is in his mind on the particular text, and which would be useful to his hearers, within thirty minutes."

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

The Right of Choice.

God gave men right to choose as when
His Eden trees were planted.
Because they chose amiss, should I
Deny the gift He granted?
And slowly learns the world the truth,
That makes us each God's debtor—
That holy life is more than rite,
And spirit more than letter.
That they who differ pole-wide serve,
Perchance, the common Master;
And other sheep He hath than they
Who graze our narrow pasture.
For truth's worst foe is he who claims
To act as God's avenger;
And deems, beyond his sentry beat,
The crystal walls in danger.
Who sets for heresy his traps
Of verbal quirk and quibble;
But weeds the garden of the Lord
With Satan's borrowed dibble.
The pilgrim needs a pass no more
From Roman or Genevan;
Thought-free, no ghostly tollman keeps
Henceforth the road to heaven.

—Whittier.

"Receive Ye the Holy Spirit."

By A. G. Daniells.

The Need.

The greatest need of this sin-stricken world is a Spirit-filled church. And the greatest need of the church is to be filled with the Spirit.

"Receive ye the Holy Spirit," said Jesus to His disciples. And to the Ephesians Paul wrote, "Be filled with the Spirit." Eph. 5:18. To the Romans he declared, "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

The question of a Spirit-filled church is one of primary importance. It is fundamental. It vitally affects every professing Christian, and concerns every unsaved sinner. The continual presence of the Holy Spirit is as necessary to spiritual life as a constant supply of food is to physical life. Its abiding presence is of as much greater importance than bread as the realm of the spiritual is greater than the realm of the physical.

The Conditions—What are They?

Like all other proffered blessings of the gospel, there are conditions to be complied with in order to receive and retain the Holy Spirit in all its fulness. These conditions are clearly expressed in the Scriptures. Note the following:—

1. Obedience.—In his defence before the Jewish council, the apostle Peter said: "We are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey Him." Acts 5:32, R.V. Obedience is, therefore, a condition upon which the Holy Spirit is given. This is the first, the most compre-

hensive and all-inclusive condition. Taken in its fullest and broadest sense, it might be said to be the only one, though the emphasis given to some of the varied phases of obedience seem to place them before us as separate and specific requisites.

There can be no baptism of the Holy Spirit, no Spirit-filled church, when obedience to known duty is refused. "Obedience is the great foundation law of the Christian life. If you turn to Scripture, you must read almost every page if you would get all the statements and illustrations of obedience and its opposite."

"If ye love Me, keep My commandments," were the words with which Christ prefaced the promise, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth." John 14:16, 17. Three times in this same conversation with His disciples about the promise to send the Spirit to the church, the Saviour directs their attention to the obedience that must be rendered in order to receive the promise.

2. Righteousness.—That Spirit, which is holy, must have a holy dwelling-place. He can not, and will not, abide in a sin-polluted heart. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" "If any man defile the temple of God, him shall God destroy." 1 Cor. 6:19; 3:17. In order to be filled with the Spirit, the heart must be emptied of sin. It is the glory of the religion of Christ that it provides complete and continued victory over sin. Before there can be a Spirit-filled church, there must be a sin-cleansed church. The believer in Jesus must know that each day he is washed from his sins. One sin cherished will hinder the Holy Spirit in His operations, and ultimately exclude Him from the heart. Because Christ loved righteousness and hated iniquity as no one else did, He was anointed with the Holy Spirit above all His fellows. Heb. 1:9. To Him the Spirit was given without measure.

3. The Denial and Crucifixion of Self.—Perhaps the most searching and testing of all the requisites to a Spirit-filled church is the denial and crucifixion of self. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. "Self is Satan's personal representative in every human heart." That which Christ calls "self" is described by Paul as the "flesh," the "carnal mind," the "old man," "the body of sin."

Self and the flesh are the same thing. As another has pointed out, the "flesh" is "self" spelled backward, with the letter "h" prefixed. Self must be denied, the flesh must be crucified, "that the body of sin might be done away, that so we should no longer be in bondage to sin (Rom. 6:6, R.V.); and this "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The fact that self, the flesh, the carnal mind, is at enmity with God, and can not be brought into subjection to His law, is the reason why it must be surrendered, denied, crucified. The "old man" must die.

Paul said: "I die daily." "I am crucified with Christ." 1 Cor. 15:31; Gal. 2:20. This must be the experience of every believer if there is to be a Spirit-filled church. "In every heart there is a cross and a throne, and each is occupied. If Jesus is on the throne,

ruling, self is on the cross, dying. But if self is being obeyed, and so is ruling, then it is on the throne. And self on the throne means that Jesus has been put on the cross," and is thus being crucified afresh.

4. Grieve Him Not.—The Holy Spirit does not come as a sovereign, but in the humble form of a helper, to teach, guide, remind, prompt, and assist. The Spirit does not take His rightful place by force, but by hearty, cheerful invitation. If the Spirit is to be retained as a constant, abiding helper, the blessed presence of that Spirit must be recognised and cherished constantly. Every day we must ask anew His presence in our heart. His divine teaching must be received, His safe guidance followed, His most tender promptings obeyed, and His proffered help made use of by earnest co-operation.

Unless this is done, to what purpose is His presence? Of what service can He be? Why should He remain? This is a vital consideration. It is just here that many professing Christians grieve the Holy Spirit, and lose His abiding presence. When the Spirit's kindly, gentle help in the way of teaching, guiding, prompting, and serving is either not appreciated, or is positively disregarded, He quietly departs. Then come blindness, confusion, a seared conscience, bondage to sin, and a Spirit-less, instead of a Spirit-filled, church. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

5. Thirst, Drink, Believe.—"If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive." John 7:37-39. The church that would be Spirit-filled must be a thirsting, drinking, believing church. To thirst is to desire intensely. Thirst for the Holy Spirit is created in the heart by communion with God through reading the Scriptures, by prayer, and by the operation of the Spirit upon the heart. To drink is to take, to appropriate. Those who thirst and come to the fountain of the water of life must drink. It is not enough to desire, nor to ask. There must be a conscious, definite reception. Jesus says, "Receive ye the Holy Spirit." John 20:22, R.V. To believe is to receive. Faith is active. It is the evidence of things not seen. It appropriates. When we truly thirst for the Spirit, and earnestly pray that the Lord will fill us, we must believe that He does. Then there will be a filling and flooding that will send forth rivers from us that will help and bless others.

6. Consecration to Service.—One of the highest and most important purposes of the church of Christ is service. "Follow Me, and I will make you fishers of men." "I will bless thee, . . . and thou shalt be a blessing." Gen. 12:2. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10. Saved to serve is the divine arrangement. It is thus that the church is the "light of the world," the "salt of the earth."

It is the Holy Spirit that enables Christ's followers to render effectual service. He first gives them victory over their sins. He then uses them as witnesses for Christ to those who have not experienced what they have. No phase of the Spirit's ministry in the church is made so prominent in the word as this. In His parting instruction to the church, Jesus said, "Ye shall re-

ceive power, when the Holy Spirit is come upon you; and ye shall be My witnesses." Luke 24:47-49; Acts 1:8, R.V.

Nothing could be plainer than that a most essential requisite to a Spirit-filled church is the consecration by the church of its time, talents, and means to the service of God for the redemption of a lost world. It is idle for the church to pray to be filled with the Spirit if she declines, or even neglects, to make this consecration. The Spirit is Christ's invisible ambassador to this world to finish His work. The church is the Spirit's visible medium through which He is to bear witness for Christ to all men to win them to Him. The church that does not understand this and consents to the plan can not be a Spirit-filled church.

As the church of Christ includes all the individual believers in Christ, all that pertains to the church as a whole affects each member personally. To have a Spirit-filled church there must be Spirit-filled pastors, church officers, and individual members. The conditions with which the church must comply in order to be filled with the Spirit, are precisely the conditions with which each individual believer must comply in order to be filled. This whole question, then, is intensely personal. It is of no special value as a theory. Nothing less than personal experience will answer.

Contemplate Christ's Perfection, not Man's Imperfection.

By Mrs. E. G. White.

In this world we shall become hopelessly perplexed if we keep looking upon those things that are perplexing; for by dwelling upon them, and talking of them, we become discouraged. In criticising others because they fail to manifest love, we shall kill the precious plant of love in our own hearts. Have we individually appreciated and felt the warmth of love which Christ represented in His life? Then it is our duty to manifest this love to the world. Let us fear to dwell upon, to behold and talk of, the great mistakes that others are making by not manifesting love to their brethren and sisters. Spend as little time over this question as possible; but be sure to give due attention to the precious truths which come to us from the lips that have been touched with a live coal from off the altar. Praise God that light has been sown for the righteous, and gladness for the upright in heart. Talk of the instruction that you have received that was to your soul as a feast of fat things. See to it that you bring into your character-building the solid timbers of truth. Let the exalted truths you have heard be manifested in the faithful performance of God's precepts.

We may create an unreal world in our own mind or picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in our imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest. It is not our place to uproot the tares, according to human wisdom, lest under the suggestions of Satan the wheat may be rooted up under the supposition that it is tares. The wisdom that is from above will come to him who is meek and lowly in heart, and

that wisdom will not lead him to destroy, but to build up the people of God.

With every consecrated human agent, who is free from all selfish partiality, from guile and hypocrisy, heavenly intelligences will co-operate. None need to err, none need to lose the golden moments of time in their short life history through seeking to weigh the imperfections of professed Christians. Not one of us has time to do this. If we know what is the manner of character Christians should develop, and yet see in others that which is inconsistent with this character, let us determine that we will firmly resist the enemy in his temptations to make us act in an inconsistent way, and say, "I will not make Christ ashamed of me, I will more earnestly study the character of Christ in whom there was no imperfection, no selfishness, no spot, no stain of evil, who lived not to please and glorify Himself, but to glorify God and save fallen humanity. I will not copy the defective characters of these inconsistent Christians; the mistakes that they have made shall not lead me to be like them. I will turn to the precious Saviour, that I may be like Him, follow the instruction of the word of God, which says, 'Let this mind be in you, which was also in Christ Jesus.'"

The Truth Unbroken.

By S. N. Haskell.

Every truth in the Bible has one grand centre, viz., Christ. There are no abstract truths in God's word, and no truth but is in harmony with every other truth. The Sabbath truth stands forth illustrating this principle. Christ created this world; and because He was the Creator, He became the Redeemer. Col. 1:14-17. It was, therefore, Christ who rested, blessed and sanctified the first seventh day measured from eternity. There is not the slightest ground for a question as to which day it was that Christ rested, blessed, and sanctified. And as the day had already passed when He sanctified it, the sanctification must pertain to each seventh day as it would come in the future. Even if it could be shown that we could not now tell which day was the seventh, it would ever remain a fact that God rested, blessed, and sanctified the true seventh day.

Twenty-five hundred years later Israel came out of Egypt, and God spake the ten commandments. Upon the very bosom of the decalogue He spake the fourth commandment, like a golden clasp binding together our duty to God and our neighbour. He exhorts all to remember the Sabbath day, and states distinctly, "The seventh day is the Sabbath of the Lord thy God." In the last clause of the fourth commandment the reason is given why it is that God is so particular for the seventh day: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11. This identifies the seventh day Sabbath with the creation. This was also confirmed by a three-fold miracle each week, for forty years, definitely pointing out the seventh day Sabbath by over six thousand miracles. This was shown by withholding the manna on the seventh day, giving a double portion on the sixth day, and preserving it over the seventh day when it would not keep over any other day in the week. See Ex. 16:14-34.

Fifteen hundred years more and we come to the cross. It was on the sixth day that Christ uttered His expiring words, "It is finished." Redemption's plan was complete; He had wrought out for man a righteous character; His earthly career was over. It "was the preparation day, and the Sabbath drew on. And the women also which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:54-56. Then in the first verse of the twenty-fourth chapter we read, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." From the above we learn that at the crucifixion of Christ they kept the same day enjoined by the fourth commandment. The fourth commandment enjoined the day that God blessed, and upon which He rested, and which He sanctified at creation. We also learn they did not observe the first day of the week, for they came to the sepulchre to anoint His body, which the commandment forbade them to do on the Sabbath.

Another circumstance occurred only two days before, when Christ gave the twenty-fourth chapter of Matthew. When He uttered the following in the twentieth verse, "Pray ye that your flight be not in the winter, neither on the Sabbath day," He was speaking to those that would be living when Jerusalem was destroyed. It was thus that the Saviour guarded the observance of this Sabbath given by the fourth commandment and at the creation of the world, as late as the destruction of Jerusalem, A.D. 70. So sacred was the Sabbath that for forty years they were to pray that they might not be obliged to break one single Sabbath. It was thus the Sabbath of the New Testament was honoured by Jesus Christ.

But this is not all. In Isaiah 66:22, 23, we read: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." The golden thread of the Sabbath extends from the Garden of Eden to the earth restored, and will continue as long as the seed of the righteous continue.

It is with our judgments as with our watches, none go just alike, but each believes his own.—Pope.

Speaking in Melbourne recently at a meeting of the Congregationalist Union Mr. Swinburne, Minister for Water Supply, said he had often, when listening to a prosy preacher, wished that "the parson had put more of his sermon into the fire, and more of the fire into his sermon."

When any nation, any state, any people or government, puts itself between men and God, and undertakes to decide in the matter of religion and faith, and presumes to put upon man against his choice what some men say that the recognised religion shall be, then such is not religion at all; it is iniquity.—A. T. Jones.

World-Wide Field

Missionary Experiences.

The greatest difficulty in connection with the work of Christ in Africa is that which comes from the multiplicity of languages. I had no word of their language, and no means of getting it except through actual contact with the people, as it had never been written. The first word I got was the word "nachow," which means, "What is it?" And I flung that word at them, pestered them with it on every possible occasion, as I pointed to tangible things about me, and listening carefully for their reply, would jot it down phonetically. In that way in the course of three years, I obtained a vocabulary of the language.

But there was one word that after two years and a half—two years and a half of persistent effort—I yet had not been able to get—one little word—but as the days passed, and the weeks and the months, and the months lengthened into years, that word grew and grew and grew into mountain-like proportions to me—Saviour. I never knew its meaning until I saw it in the face of the great need that encompassed me—a need which I was powerless to meet until I discovered that key.

I shall never forget the thrill of joy that came to me when finally the long search was rewarded. Sitting with my men about the camp-fire night after night, I listened to their stories, hoping against hope that the word would come.

One evening my head man began telling a story from which I hoped much. It happened that another missionary, a friend of mine, had been attacked by a lion some time before this, and had been badly wounded. Kikivi was with him at the time, and was the means of his rescue. As he began relating this story, I said to myself: "Certainly he must drop that word now; I don't see how he can get through it without." I listened with two years and a half of disappointment in the eager concentration of my attention. But he went through the whole story without dropping any word that I could construe to be the one I had sought.

Sick at heart, disappointed for the thousandth time, I was about to turn away when he remarked casually, "Bwana nukuth-aniwa na Kikivi," "The master was saved by Kikivi." I could have shouted for joy. But in order to prove the precious possession I had gained, I turned upon him and began questioning him, and finally assured, I said to him: "Kikivi, this is the word I have been wanting you to give me all these many months, because I wanted to tell you that Jesus, the Son of God, died for you."

The black face lighted up as he interrupted me in the midst of my sentence, and I can see that face still as in the lurid light of the camp-fire he turned to me, exclaiming, "Master, I see it now. I understand. This

is what you have been trying to tell us all these moons, that Jesus died to save us from the power of sin."

Never did sweeter words fall from the lips of that black savage in Central Africa. I spent four years alone, burying three of my companions; I had fever between thirty and forty times; have several times been ambushed by the natives; three times attacked by lions, several times by rhinoceroses; for fourteen months I never saw a piece of bread, for two months I had nothing to eat but native beans and some milk; I had to eat everything from ants to rhinoceroses. But I would gladly go through it all again with my eyes wide open to it if I could have the joy I had that night of bringing that word "Saviour" out of the darkness of oblivion, and flashing it into another tribe of Central Africa. And do you know, there are two hundred, possibly, such tribes in the Dark Continent to-day without a written language, much less a messenger of the cross? —W. R. Hotchkiss.

Among every thousand inhabitants of the earth are 533 heathen, 144 Mohammedans, 7 Jews, 231 non-Protestants, and only 115 Protestants, or 654 non-Christians, 231 non-Evangelical Christians, and 115 Evangelical Christians. Truly, the harvest is plenteous, but the labourers few.—"Missionary Review of the World."

God blesses for service, and not for selfish interests. That we may freely receive we must be willing to freely give. He whose hand reaches out to minister to the needy world at the same time that he reaches up to God that he may be blessed to serve, will not be turned away empty. In every possible condition and phase of need, this is the principle upon which God's blessings are bestowed. He gives us of the water of life that there may flow from us into the desert places about us "rivers of living waters."—E. K. Slade.

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HOME AND HEALTH

Christian Graces.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put off the shadow from thy brow—
No night but hath its morn.

Have Faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have Love! Not love alone for one;
But man, as man, thy brother call;
And scatter, like the circling sun,
Thy charities on all! —Schiller

The Key that Unlocked His Heart.

A kind word has a magic power. Many a person has been turned from wrong to right, from discontent and unhappiness to peace and happiness, by the winning power of kindness. Such was the experience of the old man in the following instance:—

"Sir," said this old man one day to a minister, "would you like to know how it was that I, an old, grey-haired sinner, was instrumentally led to become a Christian?"

"Yes," replied the minister, "I would very much like to know."

"Well, sir, I was walking in the street one morning, when I met a bright-eyed boy. The fellow stepped up to me, and, in the most polite manner imaginable, said: 'Please, sir, will you take a tract? and please, sir, will you read it?' Now, I had always hated tracts, and when anyone offered them to me I generally got angry. But that 'please, sir,' overcame me that morning. I could not say no to that gentlemanly little fellow, with his kind 'please, sir.' No, no; so I took the tract and thanked the boy. As I had promised him that I would read it, I did read it. By God's mercy the reading of that tract led me to see that I was a sinner. It was the means of bringing me to Christ. That 'please, sir,' was the key that unlocked my hard old heart."—Selected.

Your Atmosphere.

The only responsibility that a man can not evade in this life is the one he thinks of least—his personal influence. Man's conscious influence, when he is on dress parade, when he is posing to impress those around him, is woefully small. But his unconscious influence, the silent, subtle radiation of his personality, the effect of his words and acts, the trifles he never considers, is tremendous. Every moment of life he is changing to a degree the life of the whole world. Every man has an atmosphere which is affecting every other. So silently and unconsciously is this influence working that man may forget that it exists.—William George Jordan.

The Battle with Alcohol.

An anti-alcoholic congress was recently held in Budapest, Hungary, representing an anti-alcoholic movement which has for some years been gaining force in Europe. The reason of this movement appears in the alarming results that have of late years become apparent in European countries from the use of alcoholic beverages. So impressed have some observers become with the danger of the situation, that they advocate the strongest and most radical measures of reform, urging that even the mildest of alcoholic drinks should be entirely discarded. One authority states:—

"Beyond all question the use of alcoholic drinks has increased rapidly within the last three decades. The consequent demoralisation, both physical and moral, has excited alarm even in governmental quarters. In some places the physical deterioration of the men has been such as to make it difficult to obtain soldiers of the required standard. The adulteration of wines has become so general that pure drinks are little used. The demand for nervous stimulant, even in the more southern parts of Europe, has resulted in very extensive use of the deadly absinth."

The point seems to have been reached where even governments must face and settle the question whether they are to survive or succumb to the power of alcohol. —I. A. Smith.

The Value of a Clear Conscience.

"The mental influences that flow from lofty purposes and from a clear conscience are also healthful to the body, just as surely as sunshine and flowers are healthful to vegetation. Not all the drug medicines in the world; whether 'potentised' and given homœopathically, or concentrated and given allopathically, can antidote in one human body the depressing and undermining influence of a guilty conscience, or the unnerving power of anxiety and fear. There is nowhere in the world a drug or a combination of drugs that can overcome the physical damage one individual may do himself by the habit of fretting and worrying, of fault-finding and opposition to beneficent law."—Lymian Beecher Sperry, M.A., M.D.

Out of the Mouths of Babes and Sucklings.

A little girl was trying to learn the ten commandments. Her mother told her to shut the Bible, and write them from memory. She brought the result of her effort for inspection, and lo, she had written the fourth commandment: "Remember the Sabbath day, to keep it wholly." The mother said: "Why, don't you know how to spell better than that? The word is not 'wholly,' but 'holy.'" The good grandmother, who was sitting by, said: "Maybe the child hasn't really made a mistake after all. At least her idea of holy is preferable to that of many who think that they keep the Sabbath if they go to church in the morning, and then feast or lounge about or visit, or go riding, or read the secular papers the rest of the day. They don't seem to understand that when God said, 'Keep it holy,' He meant the whole of it."—"Ram's Horn."

Touch it Not!

A moderate drinker became very angry with a friend who argued that safety was only to be found in total abstinence. "What, sir," said he, "do you think that I have lost control over myself?" "I do not know," was the reply; "but let us put it to the proof. For the next six months do not touch a drop." The proposal was accepted. He kept to his promise, and at the close of a month he said to his friend, with tears in his eyes: "I believe you have saved me from a drunkard's grave. I never knew before that I was in any sense a slave to drink, but during the last month I have fought the fiercest battle of my life. Had the test been tried later on it might have been too late. I mean to keep the pledge for life."—Selected.

Generosity of the Japanese Emperor and Empress

The value of the gifts made by the emperor and empress of Japan for various forms of Christian work can not be measured in terms of Japanese currency. They have given 10,000 yen for Y.M.C.A. tent work in Manchuria, and 1,000 yen for the work of Mr. Hara in behalf of ex-prisoners, and have promised 1,000 yen per annum for ten years for the Okayama Orphanage. Dr. Atkinson writes that though these three objects have a humanitarian side, yet they are permeated with Christian teachings, and are distinctly Christian in character, and the Japanese understand clearly from these contributions of the emperor that in the higher circles of the empire Christianity is no longer feared nor despised. It is assumed that it is increasingly approved, and this endorsement is most hopeful.—"Missionary Review of the World."

If you are troubled with flies, scatter a few drops of sassafras oil about the house. The flies do not like the odour of this oil.

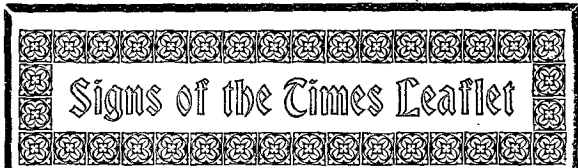
The physical well-being depends chiefly on the large amount of time spent in the open air, the abundance of exercise, the absence of worry, and overwork of body or mind; the freedom from many epidemics and endemics which occur in crowded places; the unwholesome food, beginning with the mother's milk, and the prevalence of temperate habits.—R. Russell.

A story is told of a motorman on a suburban road whose car came to a standstill between two towns. He went to a telephone near by and called up the power-house. "The power is gone," he said; "what shall I do?" The answer came back at once: "The power is all right; turn it on, and bring your car in." He examined his machinery, and found that the trouble was there, and not with the power. Turn the power on in your life. "Get right with God." Give up the things that keep you from being a Spirit-filled man—it may be what you buy, or what you sell; it may be the company you keep, or the amusements in which you indulge; you know what.—J. F. Cowan.

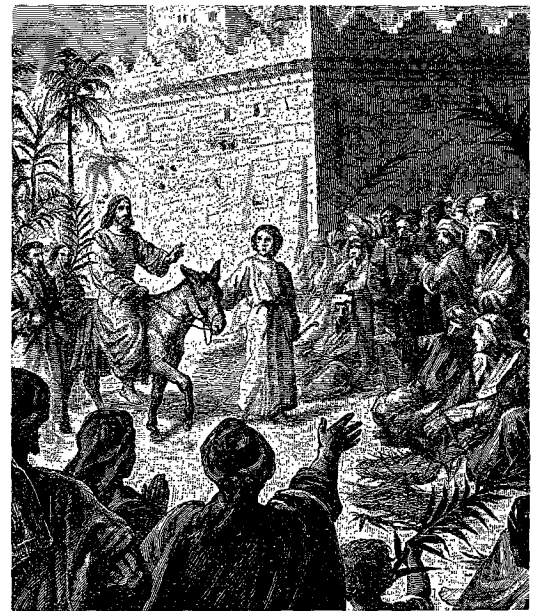
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Children's Department

Do You S'pose ?

Do you s'pose little flies, with their thousands of eyes,
When their mamma is busy with tea,
Ever climb on the chairs, and get in her way,
And cry, "Lemme see, lemme see"?

Do you s'pose little fish, when their mammas wish
To take a short nap—just a wink—
Ever pound on the door with their soft little fins,
And whimper, "Please gimme a d'ink"?

Do you s'pose little bees, as they hum in the trees,
And find where the honey-sweets lurk,
Ever ask of their papa, who's busy near by,
"I know—but what for must I work?"

Do you s'pose, do you s'pose that any one knows
Of a small boy who might think awhile
Of all this and more? You do? So I thought,
And now let us see if he'll smile!

—Babyland.

Why Does the Bird Molt ?

"We get a new suit—some of us—because our old one wears out. That is the most apparent cause for the new annual suit of the birds, says a writer in 'The Country Calendar.' Yet with them, as with some of the favoured of us humans, the feathers go out of fashion. But the annual molt is, first of all, nature's wise provision for the safety and life of the bird. Feathers are not only covering, but also means of locomotion, and hence the bird's only means of life. A year of use leaves many of them worn and broken, some, through accident, entirely lost.

"Here in my woods is a crow with three of the large quills in his right wing gone. I can see the gap as he flies over. He has been shot at, and nature must replace those feathers if that crow is destined to survive. The feathers of this crow, and of all birds, might last for two years or longer, but to keep the race at its best, nature provides a new plumage once a year.

"But there are other reasons, at least there are ad-

vantages taken of the molt for other ends; such as the adaptation of the feathers to the varying temperatures of the seasons,—heavier in winter and lighter in summer,—also the adaptation of the colour of the plumage to the changing colours of the environment, as the change from the dark summer colour of the ptarmigan to its snow-white winter plumage to match the snows of its far northern home; then the adorning of the bird for the mating season."—"Search-Light."

Doing What We Would Not.

A young girl one day exclaimed, "I love to make myself do what I don't want to do." In that seeming paradox there is a world of wisdom. There are many duties that we have to perform that are distasteful. We can sulk when we do them, and groan because they are so unpleasant; or we can do as that young girl did, loving to make ourselves go through with them, and so get some real good and enjoyment out of them. It would be vastly better if we all loved to make ourselves take up the tasks that we are inclined to shirk. Of that girl, now a young woman, people frequently say, "Isn't she a splendid young lady?" Her fine character is due largely to resolutely going at the things needing to be done from which she naturally shrank, and doing them with a song instead of a sigh.—"Wellspring."

Some little girls recently received into the orphanage at Aintab, Turkey, to take the place of boys who had left to earn their own living, did not seem even to know how to play. They would sit all huddled together during playtime, and had to be shown what it was to play. What a poor, cramped life theirs was, which never suggested to them the thought of playing.

The following account is given of the origin of the term "eaves-dropper:—" At the revival of masonry, in 1717, a curious punishment was inflicted upon a man who listened at the door of a masonic meeting in order to hear its secrets. He was summarily sentenced "to be placed under the eaves of an outhouse while it was raining hard, till the water ran in under the collar of his coat and out at his shoes." The penalty was inflicted on the spot, and the name has continued ever since.

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Obituary.

CRADDOCK.—Died at Jamestown, S.A., at 11 p.m., Dec. 23, 1905, Mary Ann Craddock, late of Geelong, Vic. My sister had been in failing health for some time, but not of that character which pointed to a speedy end; indeed, from our human judgment, there seemed to be years of life before her, and we hoped that, with many others in this closing generation, she would witness the consummation, and behold the coming of the Lord. Mary was a staunch believer in the third angel's message. Shortly before her death she said: "I have loved the message ever since I understood it, but now the truth seems more precious to me than ever, and, if it is the Lord's will that I should sleep for awhile, His will be done." Her last words were: "Jesus, my Jesus, precious Jesus." We laid her to rest in the Jamestown Cemetery on Xmas day morning. Our new Sabbath-keepers, together with other friends of the mission, attended the funeral. At the grave Brother Steed spoke words of comfort, and from the Scriptures read God's pledge of a resurrection from the grave. We, therefore, laid our sister to rest until the voice of the Archangel shall wake the dead; then we feel sure that Mary will awake, clad in a glorious immortality, and so shall she ever be with her Lord. May the Lord help us all to choose the good part that cannot be taken away from us, is the prayer of the writer.

T. H. CRADDOCK.

Some forty drowning cases occurred in Australia during the recent Christmas and New Year holidays.

Business is not reviving in Japan as expected, according to the dispatches. The returning troops are not being readily absorbed in industry, and the empire now has on its hands a rising army of the unemployed, now estimated at 700,000.

One hundred and twenty-five paragraphs of the German statute book relate to the crime of lese majeste, that is, of making aspersions upon majesty, and 900 volumes have been published on the topic. Last year there were 3,956 convictions for this offence, aggregating 4,098 years in prison.



The spell of fine weather which has been experienced during the last few weeks has been very favourable for the work of excavating our reservoir, and laying the pipes thence to the new factory. Should the weather continue to be favourable we expect to be able to finish this most necessary portion of our equipment before the end of the present month. When this is completed, we shall be in a position to test if the water-wheel will fulfil all that its makers claim for it, a point, however, upon which we have little doubt; yet it will be satisfactory to see the realisation of all the planning and labour which have been expended to secure sufficient motive power. The following donations we acknowledge with thanks:

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| E. H. Gates | ... | 10 0 0 |
| J. M. Johanson | ... | 5 0 0 |
| Henry Mills | ... | 0 5 0 |
| W. H. B. Miller | ... | 2 9 0 |
| Mrs. McMillan and family | ... | 0 4 3 |
| Mrs. Van Horn | ... | 1 0 0 |
| Pastor and Mrs. Wantzlich | ... | 2 10 0 |

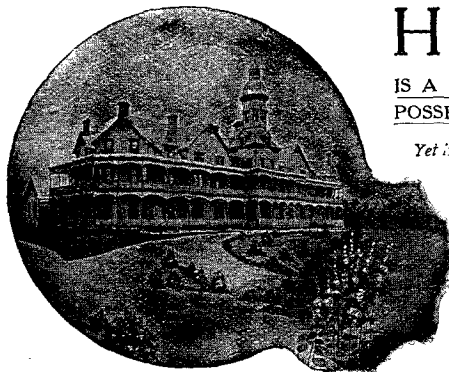
| | |
|--------------------------------|-------------|
| | £30 18 3 |
| Amount previously acknowledged | 1,269 11 9 |
| Total | £1,300 10 0 |

HEALTH

IS A PRICELESS TREASURE POSSESSED BY A FEW.

Yet it is the wish of the Creator that all should be in health.

Many have discovered that health cannot be obtained by the use of drugs or patent medicines. All these can ever do is to change or remove the symptoms. Nature alone heals. We may assist her friendly efforts by removing the cause of disease, and by aiding her in the elimination of uric acid and other disease



products. This in brief is the principle that underlies the Sanitarium treatments, and is responsible for the marked success attained in the treatment of disease.

ALL RATIONAL REMEDIES ARE EMPLOYED

Hydrotherapy, Massage, a Uric Acid Free and Pure Dietary, Electricity, Baths, Sunlight, and Cheerful Surroundings. Correspondence Invited.

ADDRESS :

SYDNEY SANITARIUM, WAHROONGA, N.S.W.

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