

AUSTRALASIAN SIGNSOFTHE TIMES

VOL. 18, No. 52.

Melbourne, Vic., Aust., December 28, 1903.

[Registered at the G.P.O., Melb., for
transmission by Post as a Newspaper.]

ONE
PENNY

The Outlook

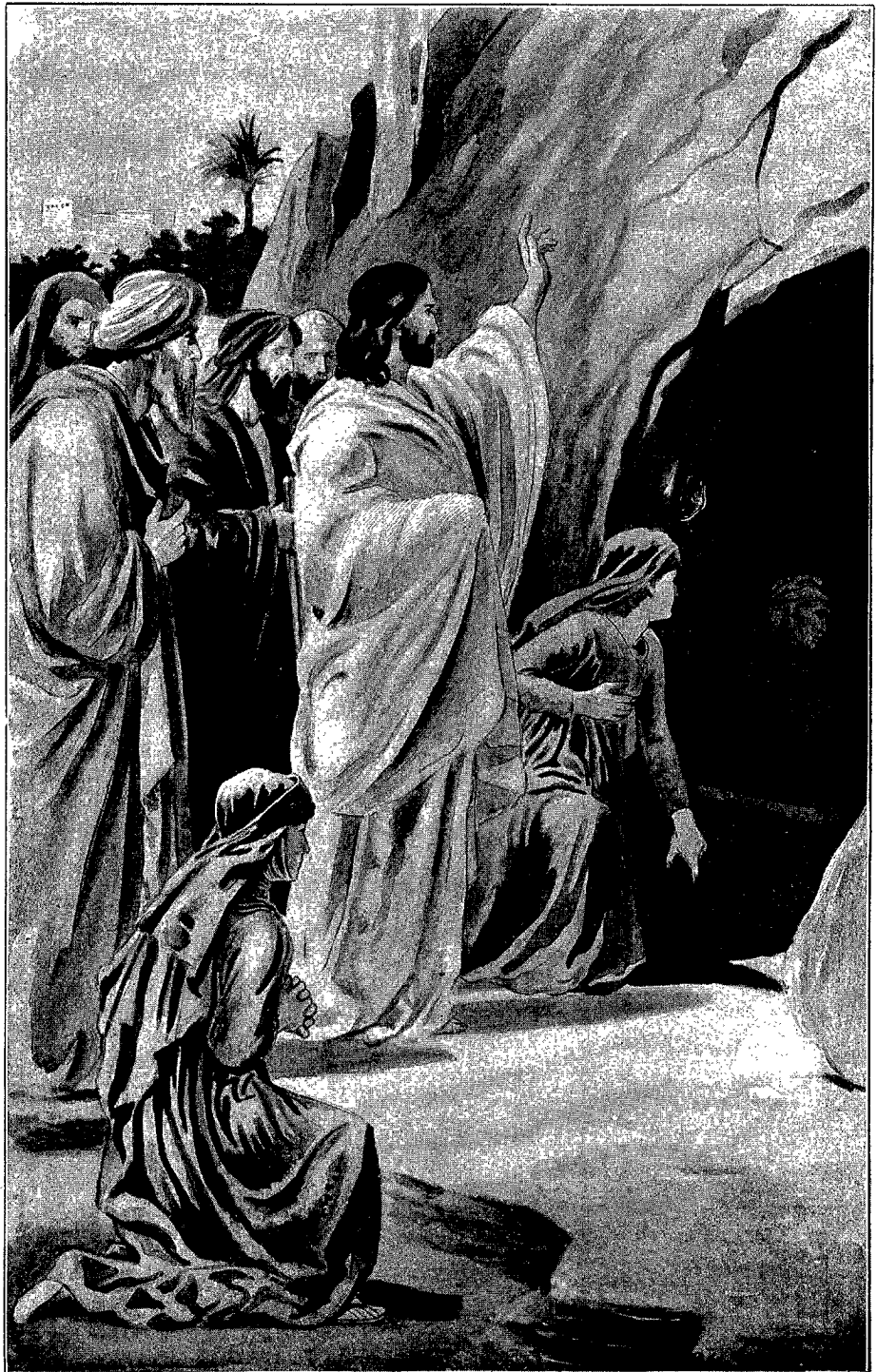
A POPULAR ERROR.

At the Metropolitan Tabernacle, London, recently, a notice was posted up, which read as follows:—

"Mrs. C. H. Spurgeon entered heaven at 8.30 this morning."

Probably nine out of every ten persons will see nothing peculiar in the announcement. They would simply understand from the notice that the writer wished to convey the intelligence to the world that Mrs. Spurgeon had died. Yet is it not strange that death should be understood as an entrance into heaven? Not a single statement in the Scriptures can be produced which supports such an idea, nor is there anything in nature or in death itself that would lead one to suppose that when a person ceases to breathe in this life, that same instant he commences life in the eternal world. On the other hand, the Scriptures teach that death is a sleep.

When the Saviour was conversing with His disciples about the death of Lazarus, He said, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." John II:11. When the time came for Moses to rest from his labours, the Lord said unto him, "Behold; thou shalt sleep with thy fathers." Deut. 31:16. To David, Nathan the prophet said, "Thou shalt sleep with thy fathers." 2 Sam. 7:12.



"Lazarus, Come Forth."

After the death of the psalmist, the historian says, "So David slept with his fathers." 1 Kings 2 : 10. On the day of Pentecost, Peter, under the inspiration of the Holy Spirit, said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Acts 2 : 29. Then, after speaking of the prophecy of David concerning Christ, he remarked, "For David is not ascended into the heavens." Acts 2 : 34. Paul, writing to the church at Thessalonica, says, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thess. 4 : 14. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ [those who are sleeping in Jesus] shall rise first."

It is evident from these texts that the Scriptural idea of death is a sleep, from which there is no awakening until the mighty trumpet of God, and the voice "like the voice of many waters" peals forth, calling the sleeping ones from their dusty beds. That this great event is yet future is evident, for after recapitulating the heroic deeds and faithfulness of Abel, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephthae, David, and Samuel, the writer says, "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11 : 39, 40. The time when those who have died in faith and the faithful who are living will be made perfect, is yet future.

"Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15 : 51, 52. These words are read day after day at burial services, while at the same time such expressions as those which were used in reference to Mrs. Spurgeon's death are heard. The bereaved relatives are

comforted with the thought that their deceased friends are singing praises to God in the heavenly courts; but no Scriptural foundation is produced in support of this mythical theory. Why not accept these definite statements of scripture, which harmonise with the great and fundamental truths of Christianity,—life only in Christ, the resurrection, and the judgment?

PERSONAL PIETY.

In delivering an exhortation recently to two of his sons, the German Emperor is reported to have used the following remarkable phrases :—

"You have been rightly impressed by your tutor that you must be personalities,—that was the most important matter for every Christian in his daily life. Christ Himself was the most personal Personality who ever appeared among men. There had been many wise and inspiring men of whom they had been taught, but one word of the Saviour's was worth all theirs, for they were only human. None, like Him, had ever inspired people of all races to live for Him, and to be ready to die for Him. The whole of human life hinged simply and solely on our attitude towards our Lord and Saviour."

RACE HATRED.

A number of the governors of Russian provinces are urging the government to expel all Jews from Russia.

Civilised nations have said a good deal in the past about the wicked persecutions which the Jews in Russia have suffered at the hands of their oppressive rulers. But race hatred and religious intolerance, which are the primal causes of the trouble in Russia, are two sins which are becoming manifest in every part of the world, varied only by the local conditions which obtain in the different countries.

In Russia it is easy to inflame the fires of hatred against the Jew. In Turkey, the most dia-

bolical outrages are perpetrated on the Christians. In other continental countries the antipathies of one race for another are shown in a variety of ways. In America the most intense hatred is manifested towards the negroes.

Australia being so far removed from the scenes of Old World prejudices, one would suppose that here race hatred and religious intolerance combined would be a negligible quantity. That the tradition of the race may be kept up, however, we legislate against Asiatic peoples who might wish to come and settle here. We warn them off our shores, giving as a reason that "it would not be for the best good of our own people to allow inferior races to come and live in our country."

The Russian pleads a similar excuse when he seeks to banish the Jews from his country. The Turk offers similar reasons for massacring Christians. The American believes he is serving his country, and is studying its best interests when he seeks to take from the negro his civil rights, and advocates that the privileges of education should be denied to the eight million coloured Americans. In Australia it has been advocated in the best interests of the Empire, that no black man be employed on the mail steamers; and now the principle is being carried further by dispensing with the services of aboriginal mail carriers in the inland districts.

It is quite possible that some extremist will yet carry this idea further, and urge that no tea or coffee shall be imported because these articles are grown and packed by coloured men; that no rice, sago, cocoanuts, peanuts, bananas, and other articles of food produced in tropical regions shall be imported for the same reason. Also that no lady should wear Chinese or Indian silk, or purchase porcelain of Asiatic production, or ornament her person or her home with the hundred and one knick-knacks which are made with so much ingenuity and skill by brown, black, or yellow men.

If we are to insist that no black man shall work in the stoke-hole of a mail steamer, is it not reasonable to suppose that this "White Ocean" policy will develop so as to make it essential that every article of commerce which

shall be landed upon our shores shall be packed and handled at the port of embarkation by white men, and that only goods produced by white men shall be imported into "White Australia." For if it is wrong that black men should carry our mails, then it is equally wrong for black men to carry our food; and if it is wrong for black men to carry our food, then it must be also wrong for them to grow it.

We may expect some important and far-reaching developments if the "White Australia" and the "White Ocean" policies are carried to their logical conclusion.

THREE SELF-CONDEMNING FACTS.

More money is spent by the people of London each year in the theatres than is raised in the whole of Great Britain annually for foreign missions.

More money is spent in the United Kingdom each week for intoxicating drink than is collected throughout the year for the support of foreign missions.

More money is spent in the United Kingdom every month on tea, coffee, and cocoa than is raised annually for foreign missions.

PREPARING FOR WAR.

The United States Government evidently anticipates a trial of its national strength with that of some foreign Power in the future. The Secretary of State for War, Mr. Elihu Root, while addressing a gathering of military and naval men, said "that the time was coming when America would meet as an enemy a foreign power, and then the army and navy would stand shoulder to shoulder for the common weal." Apparently Mr. Root does not place much confidence in the pleasing theory advocated in some quarters, which predicts the universal settlement of international disputes by arbitration at the Hague. All of the great Powers are preparing for war with such diligence as to give one

the idea that they did not anticipate a time of universal peace,—a time when men would learn war no more.

The great Powers of western Europe still frown upon the Government of Servia, because the murderers of King Alexander and Queen Draga still go unpunished.

So promising are the anticipated harvest returns owing to the beneficent rainfall which has distinguished this year, that it is confidently expected that the farmers in Victoria alone will harvest about 26,000,000 bushels of wheat, which is over eight million bushels more than the best recorded for any season in the past.

About five hundred Boer prisoners of war in India maintain an irreconcilable attitude towards the British Government, and will not take the oath of allegiance. General De la Rey has visited these men in the hope that he may induce them to abandon their stubborn resolve, and so be granted permission to return to their homes in South Africa.

The result of the British mission to Lhasa, the capital of Thibet, which consists of 3,000 armed troops, under the command of Colonel Younghusband, is looked forward to with considerable interest. It is of great importance to British interests in India that friendly relationships should exist between the governments of Thibet and India, and that no opportunity should be given to Russia, which would give her an entrance into India through Thibet. Probably this may be another important move upon the great chessboard of European politics in Asia.

Before completing the confiscation of the Armenian church property in Russia, which, if carried into effect will produce serious trouble, M. Plehwe, the Russian Minister for the Interior, is making arrangements for the military occupation of the country. When the State is under the domination of the church, the army stands ready to enforce the decrees of the church, and to secure by force of arms that allegiance which it can-

not obtain by persuasion. How unlike the spirit of the Master, that one church should employ an army of soldiers to bring into subjection another church!

Quite a mild sensation was caused in one of the Ballarat churches on a recent Sunday evening by the pastor of the church imploring the congregation to reduce his salary rather than to resort to the expedient of selling dolls in order to make his stipend. The holding of bazaars and sales of gifts for the purpose of supporting the church work he denounced in strong terms, and he hoped that "at least one Protestant church should be maintained in a manner more acceptable to Him whom they had met to worship."

In Turkestan a lake fifty-six feet deep and thirty miles broad has been formed through a subsidence in the basin of the Jaxartes River. The northern half of the railway between Orenburg and Taskent, which is 1,176 miles in length, has been submerged, and from reports it appears likely that another section of the line 330 miles long is liable to inundation. In that part of the world, the earth's crust is undergoing a continual but gradual subsidence. The Caspian Sea, which lies to the south, has become such a deep depression that the surface of its waters is eighty-five feet below sea-level. It is evident that some great subterranean disturbances are at work in that part of the world.

As a sequence to a long-continued series of fraudulent practices which have been carried on in Prague, the capital of Bohemia, the president of a loan bank, who was also a Roman Catholic cleric, together with the manager, an accomplice in the transactions, was convicted and sentenced to seven years' imprisonment with hard labour. Over £300,000 had been abstracted from the funds of the bank, and it is now stated that this vast sum of money was used for the purpose of subsidising various Roman Catholic enterprises. That dishonesty of such an extensive character should be enlisted in the cause of religion, intensifies the guilt of the culprits considerably.

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

TWENTY-THIRD PSALM.

BY S. M. COBB.

The Lord is my Shepherd, no want shall I fear;
I rest in green pastures, He still lingers near;
Beside the still waters He leads to His fold,
And for His dear name's sake restoreth my soul.

Yea, though through the valley of death I should go,
I'll fear not the evil imposed by the foe;
For Thou, Lord, art with me, to comfort and bless,
To cheer and encourage when lone and oppressed.

In love to correct me His rod He applies,
And shields me from danger in blessings disguised;
And then, if in weakness I cannot proceed,
I lean on His staff, His mercy I plead.
I eat from His table, from His cup do I quaff;
I feed in green pastures, and lean on His staff;
In goodness and mercy my days shall be spent;
I'll dwell in the house of my Lord with content.

GAIN THAT IS LOSS.

BY MRS. E. G. WHITE.

Christ was teaching, and, as usual, others besides His disciples had gathered about Him. He had been speaking to the disciples of the scenes in which they were soon to act a part. They were to publish abroad the truths He had committed to them, and they would be brought in conflict with the rulers of this world. For His sake they would be called into courts, and before magistrates and kings. He had assured them of wisdom which none could gain-say. His own words that moved the hearts of the multitude, and brought to confusion His wily adversaries, witnessed to the power of that indwelling Spirit which He had promised to His followers.

But there were many who desired the grace of heaven only to

serve their selfish purposes. They recognised the marvellous power of Christ in setting forth the truth in a clear light. They heard the promise to His followers of wisdom to speak before rulers and magistrates. Would He not lend His power for their worldly benefit?

"And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me." Through Moses, God had given directions concerning the transmission of property. The eldest son received a double portion of the father's estate, while the younger brothers were to share alike. This man thinks that his brother has defrauded him of his inheritance. His own efforts have failed to secure what he regards as his due; but if Christ will interpose, the end will surely be gained. He has heard Christ's stirring appeals, and His solemn denunciations of the scribes and Pharisees. If words of such command could be spoken to this brother, he would not dare to refuse the aggrieved man his portion.

In the midst of the solemn instruction that Christ had given, this man had revealed his selfish disposition. He could appreciate that ability of the Lord which might work for the advancement of his own temporal affairs; but spiritual truths had taken no hold on his mind and heart. The gaining of the inheritance was his absorbing theme. Jesus, the King of glory, who was rich, yet for our sake became poor, was opening to him the treasures of divine love. The Holy Spirit was pleading with him to become an heir of the inheritance that is "incorruptible, and undefiled, and that fadeth not away." He had seen evidence of the power of Christ. Now the opportunity was his to speak to the great Teacher, to express the desire uppermost in his heart. But, like the man with the muck-rake in Bunyan's allegory, his eyes were fixed on the earth. He saw not the crown above his head. Like Simon Magus, he valued the gift of God as a means of worldly gain.

The Saviour's mission on earth was fast drawing to a close. Only a few months remained for Him to complete what He had come to

do, in establishing the kingdom of His grace. Yet human greed would have turned Him from His work, to take up the dispute over a piece of land. But Jesus was not to be diverted from His mission. His answer was, "Man, who made Me a judge or a divider over you?"

Jesus could have told this man just what was right. He knew the right in the case; but the brothers were in a quarrel because both were covetous. Christ virtually said, It is not My work to settle controversies of this kind. He came for another purpose, to preach the gospel, and thus to arouse men to a sense of eternal realities.

In Christ's treatment of this case is a lesson for all who minister in His name. When He sent forth the twelve, He said, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." They were not to settle the temporal affairs of the people. Their work was to persuade men to be reconciled to God. In this work lay their power to bless humanity. The only remedy for the sins and sorrows of men is Christ. The gospel of His grace alone can cure the evils that curse society. The injustice of the rich toward the poor, the hatred of the poor toward the rich, alike have their root in selfishness, and this can be eradicated only through submission to Christ. He alone, for the selfish heart of sin gives the new heart of love. Let the servants of Christ preach the gospel with the Spirit sent down from heaven, and work as He did for the benefit of men. Then such results will be manifest, in the blessing and uplifting of mankind, as are wholly impossible of accomplishment by human power.

THE SILENT SERMON.

It has been truly said that a holy life is a continual sermon. Though it be silent in its speech, yet it speaks with a force that cannot be unheeded, even by the most careless—a force that pulpit oratory never can attain, however eloquent it may be. We may extol the name of Jesus from the pulpit, in words of eloquence and

elegance, and be listened to with indifference; but let the humblest disciple of Christ manifest holiness in his daily walk and conversation; let him be meek and lowly as our Saviour was; patient under difficulties; bold and fearless in danger; trusting and confident in the darkest hour, and he wields an influence for Christ which all the eloquence and wisdom of this world cannot equal. Best of all sermons is the silent sermon of a holy life; and, indeed, without it all other preaching is useless and vain.—*Thorp.*

DO WE KNOW THE TRUE SEVENTH DAY?

BY M. C. WILCOX.

There are many honest souls, many sincere Christians, who believe the Bible and who desire to do God's will in respect to all things, the Sabbath included, but they are in doubt respecting the day. At some time in their life the Lord through some means calls their attention to the true Sabbath. They naturally go to their pastors or religious leaders for information, in whom they have been taught to have confidence. The replies of these spiritual advisers and shepherds of the flock are so various that a thoughtful student of the word of God would see in their very contradictions the evidence of their error. Here are a few of the answers that are given to those who are seeking to know the way:—

"A seventh part of time is all that is required; one day is as good as another."

"The old Jewish Sabbath is done away, and the first day is now the Sabbath in honour of Christ's resurrection."

"Time has been lost, and we do not know which is the seventh day."

"The church changed the day, and God has sanctioned it by His blessing."

"There is no law in the Bible for Sunday, but as the law of the land requires it, it should be observed," making religious practices dependent on the vicissitudes, fluctuations, and expediences of human law.

These and other mutually destructive answers are given, sometimes by the same man in the course of one discourse or conversation, to prove that we ought not to keep the seventh-day Sabbath, those putting them forth not realising that they are destroying each other's foundation and charging God with folly. But Sunday, it is felt, must be maintained at all hazards, and to do this the Sabbath must be set aside.

FROM CREATION TO THE EXODUS.

First let us say that a knowledge of what is the true seventh-day Sabbath is not dependent on the chronology of events from the creation. God has made every practical duty depend upon knowledge which is reasonably within the reach of every man who will put forth proper effort to know His will.

God ordained the Sabbath in the beginning. Gen. 2 : 2, 3. A specific day, the seventh, around which clustered the great facts of creation, was chosen as the rest day of Jehovah. God rested upon that day, making it His rest day; and no other than the seventh of the cycle could ever be counted His rest day. He then placed His blessing on the day, and sanctified it, or set it apart for man, holy to His service. This He did in the beginning, not for one race, but for all men. "The Sabbath was made for man." Certainly we have the true seventh day clearly defined in the beginning.

WHEN THE MANNA FELL.

Admitting that the chronological order of the days of the week was lost during the twenty-five centuries that intervened between creation and the Exodus, the true seventh-day Sabbath was not lost. He who is "too wise to err" pointed it out by a threefold weekly miracle in the fall of the manna for forty years. The manna fell on every day but the Sabbath; a double portion fell on the sixth day; that which was preserved would keep over the Sabbath, but would keep over no other day. This seventh day is declared to be "the rest of the holy Sabbath unto the Lord," and "the seventh day which is the Sabbath." See Exodus 16. There could be no question among the

people of God at that time as to which was the true seventh day.

FROM SINAI TO CHRIST.

Nearly fifteen centuries of alternate sun and shade, light and darkness, reformation and apostasy, liberty and captivity, follow. During those trying times the true Sabbath possibly might have been lost, though it is not at all probable or reasonable. But at the end of that checkered period there comes to earth Him in whom all the fulness of God was pleased to dwell, in whom were all the treasures of wisdom and knowledge. What may have been dark and obscure to men was light and clear to Him. He knew the Sabbath, and declared Himself the Lord of it. Mark 2 : 27. He showed by His own works what it was "lawful" to do on the holy day. Matt. 12 : 12. At the close of His earth life He declared that He had kept His Father's commandments (John 15 : 10), and abode in His Father's love. His perfect life, in perfect harmony with the perfect law of God (of which one jot or tittle cannot fail. Matt. 5 : 15-17; Luke 16 : 17), is left us as our example. 1 John 2 : 6; 5 : 3; 1 Peter 2 : 22. The New Testament, written all the way from A.D. 38 to A.D. 97, calls but one day the Sabbath. The day thus named was the day kept by the Jews, the day which came just before "the first day of the week," "the Sabbath day according to the commandment." See Matt. 28 : 1; Mark 16 : 1, 2; Luke 23 : 56; 24 : 1. It is the only weekly Sabbath day concerning which God has given us any command or spoken any blessing.

NO TIME LOST.

From the time of the crucifixion to the present there has never been raised the question of the succession of the days of the week. Sunday is considered by all to be the first day of the week of the New Testament. The day prior to that (Bible time) was the seventh day of the week, the true seventh day, and so termed by Inspiration.

Eclipses dated as far back as 500 years before Christ, show that there has been no lost time. The Jews, scattered in every nation of the world, are positive evidence

to the same effect. And the constant practice of the greater part of Christendom proves that the first day of the week of the New Testament is coincident with the first day of the week now, with this exception, the Bible first day began at sunset the day previous, and ended at sunset, twenty-four hours later.

And therefore the Sabbath of the New Testament, which was the day just before the first day of the week, which was the Sabbath "according to the commandment," which was the Sabbath marked by God's miracle of the manna, which was the day on which God rested, which He blessed and sanctified, is the seventh day in regular succession at the present time. This seventh day must therefore also be coincident in time with our Saturday, except that Saturday begins at midnight, while the Sabbath of the Lord begins Friday evening at sunset and closes Saturday evening at sunset.

Is not the above evidence sufficient? God Himself has made sure by inspiration, by mighty miracle, by His own Son, the Sabbath for the first four thousand years of earth's history; and there is no question among men as to the proper order of the days for the last nineteen hundred years.

JESUS SAVES.

BY G. B. STARR.

All men need a Saviour, because there is no power in man to save himself from himself. His best resolutions are powerless. Divine power alone can save from sin. Sin is stronger than man; but Jesus Christ is stronger than sin or Satan; therefore He has power to save men.

Jesus is the only Saviour. "There is none other name under heaven given among men, whereby we must be saved," "Neither is there salvation in any other." Acts 4:12. Hope placed in any other name or any other plan is confidence misplaced, and can result only in disappointment.

But Jesus saves. He is a royal Saviour, and He saves by a divine power that lifts the mind and soul out of its difficulties.

Jesus saves by the agencies of the word of God and the Spirit of God. Man must renounce his own strength as weakness, and his own wisdom as foolishness, and receive with meekness the engrafted word which is able to save his soul. James 1:21. Divine counsel alone can lead him aright. Isa. 48:17. Faith springs up in the heart as the word is received.

The Holy Spirit alone can make effectual the grace of God in man's heart. It alone can take of the things of Christ, of the very nature of God, and work it into man so that he becomes a partaker of the divine nature, and escapes the corruption that is in the world and in himself through lust. But the Spirit does all this. It is God's free gift to man. "Ask and ye shall receive" the Spirit, "for every one that asketh receiveth." Matt. 7:7-11; Mark 11:22-26; Luke 11:13.

CARE AND WORRY.

BY J. J. STUCKEY.

"Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." Ps. 37:5. "Casting all your care upon Him; for He careth for you." 1 Peter 5:7.

In times of trial it is of great value to have the presence of one who can sympathise with us in our trouble; and the help is greatly increased if the person who is able to sympathise can bring relief.

Now in the word of God we frequently discover this very thing. In a single text, sometimes in a sentence, we find the most tender sympathy, the best counsel, the most abundant relief. The texts above quoted are rich in all these respects.

Care and worry make up no small part of human life, and the servant of Christ is not exempt from them. Becoming a follower of Jesus does not release us from the trials of life. Indeed, trials form a great part of the education, which God gives to us. Sometimes we are inclined to think that we should make rapid progress in the Christian life were it not for trials; but we do well to remember that these trials form a necessary part of that course we have to run in order to reach the realms of the blest. The

Christian, then, must expect to meet with trials. Indeed, so far from being without care and worry, the people of God have some trials which belong especially to themselves.

If, when the trial comes, we would instantly look to Christ and cast the burden of our care upon Him it would be removed, and we should be able to say, "In all these things we are more than conquerors through Him that loved us." But if faith is small, our trials are greatly increased. For this reason we often borrow trouble before it comes. We anticipate the supposed evils of to-morrow, and increase those of to-day.

But however great our trouble, we hear the gracious words expressed to our individual selves, "Cast thy burden upon the Lord, and He shall sustain thee." You will perceive that we are exhorted not only to cast our special cares upon God, but all our care—"Casting all your care upon Him."

One may think of the world as a great hospital in which some are a little better than others, but in which none are perfectly well. Every one has his own peculiar trials. Every one has some difficulties which no one but himself can perfectly understand. "Casting all your care upon Him, for He careth for you." If this truth is constantly kept in mind, it will light up every dark passage in our experience, and impart courage in every time of danger.

"It is Thy will that I should bring
My every care to Thee;
To Thee refer each rising grief,
Each new perplexity."

THE HIGH CALLING OF SERVICE.

We must not forget that our calling is a high one. How often we hear it said in our prayer meetings that we are to serve the Lord in little things! It is true, and it is a great comfort that it is true, that the giving of a glass of water can please God, and the sweeping of a room can glorify Him. But woe be to us if we are content with small service! Too much thought of little things belittles. We should attempt great

things for God. Caleb said: "Give me this mountain." Mary broke the alabaster box that was exceedingly precious. The disciples left all to follow Jesus, and counted it joy to suffer for His sake. Let us not be easily content. The note of heroism should be in our battle with sin, in our speaking, in our giving, in our serving. Our King deserves and expects kingliness.—*Maltbie D. Babcock, D.D.*

"O Lord! how happy should we be
If we could cast our care on Thee,
If we from self could rest;
And feel at heart that one above,
In perfect wisdom, perfect love,
Is working for the best."

HAS GOD FORSAKEN THE EARTH?

BY T. WHITTLE.

There is in these days a growing tendency to believe that God has, to a large extent if not altogether, withdrawn from the control of the world; and there are not wanting those who term it a "God-forsaken place."

But has God forsaken the earth? Has He become weary of its sinful, corrupt course, and left it to follow its own devices?—Nay, verily. It is the other way about. The world has forsaken God, and is walking in the sparks of its own kindling. But although it runs at such a giddy pace, and scorns to acknowledge the reasonable and just restraints of His requirements, yet God's sovereign control over it, as a world, is as absolute to-day as it always has been and always will be. Although from man's finite standpoint the world may seem to be in a state of confusion, yet from God's standpoint there is no confusion. Everything is moving according to the purpose of Him who "worketh all things according to the counsel of His own will." Eph. 1:11; Isa. 46:10, 11.

A little study of this subject shows that not only does God exercise control in a general way, but that His oversight extends to details, and also that particular developments that have taken place were determined beforehand. In Acts 17:26 we read that the time when the nations of the earth were to take their place, and the very boundaries of their territory, were determined before

they appeared on the scene of action. A careful study of prophecy has shown that even the day and date could be ascertained of some of the notable events to take place connected with the history of the human race.

One special instance of this is connected with the downfall of the Turkish empire from an independent kingdom to a dependent position, subject to the dictation of the great powers. This prophecy is found in Revelation 9:10-19. It found its fulfilment on August 11, 1840. For some time previous to this date students of prophecy had called public attention to its expected fulfilment, and at the exact time the event took place.

No greater mistake can be made than to conclude that God has forgotten or forsaken the earth that He made, or the people He created in His own image. God loves the world with an everlasting love, and desires to save it from ruin; and all over the earth to-day His Spirit still pleads with men and women to forsake their sins and turn to Him and live. More than this, God has a people in it who are very precious to Him, and He is watching over them with all the solicitude with which the refiner of silver watches over the crucible in which the precious metal is being refined.

In the tenth chapter of Ezekiel is a description of the cherubim. Connected with their work is a complication of wheels. This vision relates to the complication of events in the world, and the hand brought to view in verses eight and twenty-one represents the hand of God upon human affairs, guiding and controlling them according to His wisdom and will. It becomes us with all humility to study what God's word has to say to us on these subjects. As the apparent confusion in the world increases, faith in God will be severely tested, and all around will be heard expressions of doubt and unbelief. Scoffers will speak great swelling words, and finally men will blaspheme God. 2 Peter 3:3, 4; Rev. 16:11. But God will be the hope of His people, and will bring them forth as gold tried in the fire.

"Blind unbelief is sure to err,
And scan His work in vain;
He is His own interpreter,
And He will make it plain."

That
Little
Friend
of yours
would be
delighted to
receive as a



PRESENT
for the New Year

a copy of the

CHILDREN'S

FRIEND

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World-Wide Field

THE COMING OF OUR LORD.

Sermon preached at the Royal Park, Melbourne Camp-Meeting, by Pastor E. W. Farnsworth, and stenographically reported for "Australasian Signs of the Times" by Mr. H. Stockton and Miss E. Jones.

(Continued.)

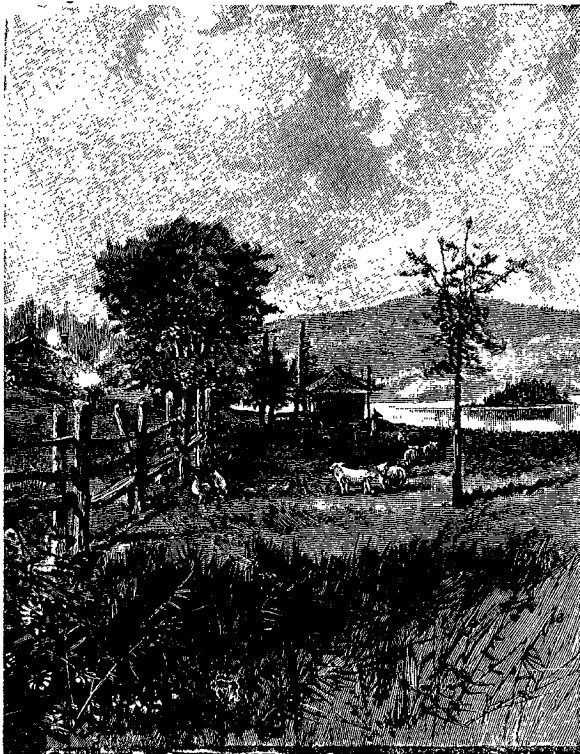
"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken." Matt. 24 : 29.

When was the sun to be darkened?—"Immediately after the tribulation of those days." We do not have much persecution now, and we have not had for quite a long time. The Reformation and other influences caused general persecution to end about 1750. It gradually wore itself out until, when we reach 1760 or 1765, we find nttle or no persecution. The Saviour said, "Immediately after the tribulation of those days shall the sun be darkened." He not only tells us what the sign will be, but He tells us when it will occur. It is "immediately after the tribulation of those days,"—after the persecution that was in-

that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known."

In "Our First Century," page 88, is found this testimony :—

"Almost, if not altogether, alone, as the most mysterious and as yet unexplained phenomenon of its kind in nature's diversified range of events during the last century, stands the dark day of May 19, 1780, a most unaccountable darkening of the whole visible heavens and atmosphere in New England, which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing, bewildered, to their roosts, and the birds to their nests, and the cattle returning to their stalls. Indeed thou-



Morning.



Dark Day, May 19, 1780.

Midday.

We now come to the question of special import: "What shall be the sign of Thy coming and the end of the world?" Luke says, "There shall be signs in the sun, and in the moon and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring." Luke 21 : 25. Note this carefully. The disciples asked: "What shall be the sign of Thy coming?" The Saviour replied, "There shall be signs in the sun, and in the moon, and in the stars." He states further that there should be "upon the earth distress of nations with perplexity."

flicted on the people of God through the Dark Ages had ceased.

Is it a fact that a little while after the tribulation ended there was a notable dark day which science and astronomy are unable to account for? I believe that the sun has been darkened as the Saviour here says it would be, and I want to read about it to you.

In Webster's "Unabridged Dictionary," in Explaining and Pronouncing Vocabulary, article, Dark Day, we read :—

"Dark day, May 19, 1780, so called on account of a remarkable darkness on

sands of the good people of that day became fully convinced that the end of all things terrestrial had come; many gave up, for the time, their secular pursuits, and betook themselves to religious devotions."

This darkening of the sun was not an eclipse. You know astronomers can tell when there is to be an eclipse,—five, twenty, a hundred, or a thousand years ahead,—they can tell just as accurately as they can for next year. Astronomers say that at that time there could not have been an eclipse, on account of the relative position of the sun to the earth.

Josiah Litch, in his expositions

of prophecy, in referring to the dark day, says:—

"I refer to the dark day of A.D. 1780, May 19. That was a day of supernatural darkness. It was not an eclipse of the sun; for the moon was nearly at the full. It was not owing to a thickness of the atmosphere; for the stars were seen. The darkness began about nine o'clock a.m., and continued through the day. Such was the darkness that work was suspended in the field and shop; beasts and fowls retired to their rest; and the houses were illuminated at dinner time. . . . The sun was supernaturally darkened."

Now that is rather remarkable, and other writers say the same thing, that at mid-day, when the sun was overhead, the stars were distinctly seen, hence the darkness could not have been caused by clouds or anything of that kind; but the sun was supernaturally darkened.

Sir John Herschel wrote on this subject as follows:—

"The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

The poet Whittier, in one of his poems, makes reference to this dark day:

"'Twas on a May day of the far old year,
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell—
The twilight of the gods.

"Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labour died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky."

No one denies the fact that such a day did occur, and that the sun was darkened as these writers describe it. And all agree that science is at an entire loss to account for this remarkable phenomenon. This was the first great signal that God Himself hung out in the heavens to teach His people that the Lord's coming was near at hand. "What shall be the sign of Thy coming?" And the answer was, "There shall be signs in the sun;" the sun shall be darkened, as another puts it; and when

that event takes place at the time when He declares it should, why should we not believe that it is the event He said would occur?

Some may say, "Indeed I thought when the sun was darkened, it would be done in such a way that no one could possibly doubt it." Any one can doubt any of God's evidences if they wish. When the Pharisees saw what Christ did, what effect did it have on them?—They said, "If you are the Son of God show us some sign from heaven." Would they have believed in Him any more?

(Continued next week.)

CHRISTIANITY IN CONGOLAND.

Christianity has produced a striking change in Congoland, in spite of the bad influences of degraded white men. Among tribes which were described by Mr. Stanley as more like demons than human beings, so sunk were they in immorality and superstition, the good seed has been sown with most encouraging results. The Rev. W. H. Leslie, M.D., of the American Baptist Missionary Union, says: "Thousands of Christians are learning to read the word of God for themselves, thousands of others have already become more or less proficient. In many sections polygamy and slavery are passing away. Women are being raised to their proper level as the companions and helpmates of the men. (The gospel is the physical salvation of Congo.) Many of the children in the schools are becoming Christians in their childhood days, giving evidence of real change of heart. The knowledge of the New Testament that these children have acquired, surpasses anything I have seen in Christian America. About two thousand pupils in about forty village schools are being taught by consecrated spiritual natives."—*Present Truth*.

"Robert Moffat once said, many years ago, but the truth is as true now as it was in Moffat's day, 'It is not keeping expenses down, but keeping faith and enthusiasm up, that gives a clear balance sheet.'"

...Notes...

"Duncombe Hall College," London, has a larger enrolment of students this year than at any previous time.

Pastor I. J. Hankins, who spent several years in missionary work in Africa, after spending some time in the United States, has returned to Africa, where he expects to labour in future.

Brother J. H. Watson reports progress in the Nyassa (British East Central Africa) Mission. At the time his letter was written there were forty students attending the school, and an encouraging prospect for a still larger number of pupils. Brother Watson says: "In working for the natives we do not have to wait for ceremony, but can go right to work without making apologies."

Brother L. A. Roth, writing from Papeete, Tahiti, says that the bakery there in connection with the mission has been so prospered that in eight months it had as many customers as others which have been carrying on business twenty or thirty years. On Friday enough bread is furnished to last over the Sabbath. The governor and several of his friends are supplied. Some say, "Well, the Adventists furnish good bread, anyway."

When Pastor W. A. Spicer was making a missionary trip through the island of Cuba, while he was watching the crowd in the public square, he asked the guard of the train why it was that so few ever sat down to quietly read and study. The guard was himself a smoker, but this was his reply:—"These people are cigarette and tobacco slaves. They smoke so much, both men and women, that their nerves are unstrung, and they must be doing something. So they are forever on the move, and are disinclined to sit and read." Possibly others besides the Cubans are affected the same way.



E. W. FARNSWORTH - - EDITOR.

THE LEPROSY OF UNBELIEF.

From the Saviour's question, "When the Son of man cometh, shall He find faith on the earth?" it would seem that prior to His second advent faith would diminish till it would be almost entirely lacking. And this is just the condition prevailing in the religious world to-day. The "higher criticism," of which we hear so much these days, has been more destructive to faith than open, avowed infidelity. The word of God is "reconstructed," and learned men criticise one book after another, till faith in the Bible as the word of God is weakened and destroyed.

For instance, a doctor of philosophy, who is said to be "qualified to take an important part in the inevitable reconstruction of theology," has written a book on "miracles," in which, "as a matter of course, he refuses to regard belief in the Virgin birth as essential to the Christian faith. He declares that when Christ raised the dead to life, it was simply a 'resuscitation of the apparently dead.'" He thinks that Lazarus was in a trance, from which he was wakened by the words of the Lord, "Lazarus, come forth;" but, for some unaccountable reason, he does not attempt to explain the statement of Martha, "Lord, by this time he stinketh; for he hath been dead four days."

What is the cause of this subtle warfare upon the statements and records of inspiration? Why the studied effort to destroy belief in the power and working of God, which He has preserved all through the vicissitudes of the ages? "An enemy hath done this," and in the increased skepticism concerning the word of God, the plottings of a masterful mind can be readily discerned. "If the foundations be destroyed, what can the righteous do?" Christ likened the man who heard His words and obeyed them to a wise

man who built his house upon a rock, and though the rain descended, the floods came, and the winds blew, it fell not, for it was founded on a rock. So in the last great controversy between God and men, truth and error, the enemy assails the very foundation of the Christian's faith, for, having destroyed it, the whole structure falls to the ground.

Upon this subject Dr. A. J. Gordon very forcibly wrote:—

"Upon the much-mooted question of 'inerrancy' we do not presume to enter. But we do express the wish that our higher critics were as ready to test their own 'inerrancy' by Scripture as to test the Scripture's inerrancy by their own. An errant Bible is exactly what is demanded by errant youth. To a 'man beholding his natural face in the glass' of Scripture it is a vast relief to be assured on scientific authority, that the glass is, perchance, considerably convexed, so that the sinful self seen therein, which has often been so troublesome, after all, may have been greatly exaggerated."

Again he truly said:—

"It has been the misfortune of Christian philosophers from the beginning that they have made theology dark with excess of light. The heresies which have afflicted the church have, almost without exception, been invented by learned scholars; and the speculations which have blighted the faith of believers have generally been hatched and brooded in the theological schools. Reason and faith are like the two compartments of an hour-glass; when one is full, the other is empty. Those who are determined to know all things, revealed and unrevealed, have often reduced their faith to the minimum, and in so doing have contracted the very faculty by which we are to apprehend God. . . .

"Magnificent as is surpassing all that has gone before is the electric light; but the shadow which it casts is the darkest and densest that ever yet fell upon earth. So where the light of philosophic Christianity has been the most brilliant and the intellectual lenses and reflectors for its diffusion the most clear and polished, the shadows of agnosticism and atheism fall most darkly."

The leprosy of unbelief has robbed many of confidence in God and His everlasting word. But still, thank God, there are a few who accept that word in preference to science "falsely so-called," or the testimony of fallible men, and who are willing to be learners instead of teachers. They accept the Bible as it is in truth, the inspired word of God, from cover to cover, from the first word in Genesis to the last word of Revelation. We would there were many more who would be content to know less that they might know more; who were less endued with

the spirit of criticism and reconstruction, and more deeply baptised with the Holy Spirit sent down from heaven, that by that Spirit they "might know the things that are freely given us of God."

THE TWO HOUSES.

There went a wise and a foolish man,
And each to build him a house began;
One built on a rock, and one on the sand,
And when the two houses erect did stand,
While the sun shone on them, no man could see
Which house of the two might the firmer be.

But when the dark sky began to frown,
And the wind and the storm and the rain came down,
The rock-built house bore the shock right well,
While its neighbour tottered, and crashing, fell.

So those shall stand in the tempest's shock,
Who build on God's promise—the Bible rock;
While the hope that wars against God's command,
Shall fall with a crash, like the house on the sand.

—Selected.

THE END.

BY W. W. PRESCOTT.

We are taught in the word of God that this present experience of sin, suffering, and death will not always continue. There is a limit to the present order of things which is spoken of as "the end," or "the end of the world." The clear fulfilment of prophecy shows that we have almost reached "the end." It only remains to give the warning message, making known to the world that "the end" is near, and preparing a people for that experience, and we shall see "the end." Think for a moment how much is involved in "the end." It means the end of sin and of the kingdom of the prince of this world. It means that "there shall be no curse any more." It means that "death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." It means the consummation of the hope of the righteous of all the ages in the setting up of that

kingdom which "shall stand forever." It means an end to this period of separation from the immediate presence of the Father, and we "shall see His face." And this end will bring us to the true beginning again, when "the first things are passed away." What a long-desired end! What a glorious beginning! But to be prepared for the beginning we must be prepared for "the end." The experience of the end of sin in our lives will be the preparation for the end of sin in all the universe. The end of Satan's kingdom in our hearts will be the preparation for witnessing the utter overthrow of his kingdom. To know Him as the life of our lives who is both "the beginning and the end," is the preparation for both the end and the beginning. "The end of all things is at hand." "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh."

THE BENEFIT OF TRIALS.

It was immediately after receiving the most blessed and comprehensive promise that God ever made, that "an horror of great darkness" fell upon Abraham. Such an experience is not uncommon, and we should not be disheartened by it. Instead of regarding the enshrouding darkness as evidence that we have forfeited the favour of God, we should consider that the promise and the communion which preceded it were for the purpose of strengthening us for the trial. Remember also that God was in the darkness with Abraham, and in the midst of it the promise was repeated. The darkness hides not from Him; but the night shines even as the day; the darkness and the light are both alike to Him.— *London Present Truth.*

"Satan is constantly endeavouring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides; instead of searching the Scriptures to learn their duty for themselves."



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HOME AND HEALTH

GOOD INTENTIONS.

The wonderful things we have planned,
Love,

The beautiful things we have done,
The fields we have tilled, the gifts we
have willed,

In the light of another year's sun.
When we think of it all we are baffled,
There's so much that never comes true,
Because, Love, instead of our doing,
We are always just meaning to do.

The friends we are wanting to help,
Love,

They struggle alone and forlorn,
By trial and suffering vanquished,
Perchance by temptation o'erborne;
But the lift, and the touch, and the
greeting,

That well might have aided them
through
The perilous strait of ill-fortune,
They miss—we're but meaning to do.

We dream of a fountain of knowledge,
We loiter along on its brink,
And toy with the crystalline waters,
For ever just meaning to drink.
Night falls and our tasks are unfinished,
Too late our lost chances we rue,
Dear Love, while our comrades were do-
ing,

We only were meaning to do.

The kind words we ought to have spoken
Remain all unsaid on our lips;
The hour for displaying love's token
Has gone out of sight like the ships;
The friends who have helped us un-
heeded

Have passed from our ken out of
view;

O sister! be up and be doing
All the good you are meaning to do.

—Selected.

THE CHILD SHALL LEAD THEM.

One morning my little boy, two and a half years old, committed a serious offense. I did not punish him, but called him aside, and talked with him in a kindly but firm manner, impressing him with the fact that if the act were repeated he would have to be severely punished. Several days or a week passed, when he was guilty of the same thing, and I knew I must be true to my word.

Whipping is the last mode of punishment I resort to, but in this instance I was convinced that nothing else would have the desired

effect. He in no way resented my action, but was completely crushed, and my heart's love and sympathy went out to him until my eyes filled with tears. He then looked up at me most repentantly, and, taking my face between his chubby little hands, repeated, between his sobs, "It's all right, mother; it's all right, mother."

That was a precious moment for me, and the question came, Are we parents always so ready to admit the justice of chastisement when the Father sees that it is best for us? That very morning I had read, "Whom the Lord loveth He chasteneth," and I can partially understand how grieved He is when He must punish one of His children, who is infinitely more dear to Him than are our earthly children to us. Are we always ready to say, "It's all right, Father?"

What lessons our little ones are constantly teaching us!—*An American Mother.*

SIMPLE DIET.

BY B F RICHARDS.

We have everything to gain and nothing to lose by living on a simple diet.

There is not a thing over which we have control that produces so marked an influence over our body as the food we eat.

Every action, breath, thought, or motion breaks down some portion of the delicate building in which we live. The food we eat promotes growth in supplying heat and force, and furnishes material to repair these wastes and losses which are constantly taking place.

Does it not seem strange that people do not give more time to the study of food elements, since their very life, health, and happiness depend largely on the knowledge they possess of those things?

A poison is not a food, but is the opposite. It does not build up or repair broken-down tissue, but, on the contrary, it interferes with the vital processes so as to cause sickness and death.

Mustard, spices, chillies, ginger, peppercorn, Worcestershire, and other hot sauces, also vinegar, and

other condiments, possess stimulating or irritating qualities. They do not possess any positive natural food value in themselves, but often when taken even in small quantities, occasion irritation of the mucous membrane, and by their stimulating influence the stomach is at first excited beyond its natural activity, only to suffer afterwards from reaction, and is left in a diseased state, unable to secrete gastric juice sufficiently to meet the requirements of the system in digesting food. And, as a result, chronic disease is apt to follow.

In the beginning, when man was created and placed on the earth, his body was perfect and absolutely free from disease, and in order for man to keep his body in this same condition, a "bill of fare" was necessary. So the Lord told him what he could eat: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. I:29. And as long as he continued to live on the original menu, his life was prolonged till he reached the ripe old age of eight or nine hundred years; but as soon as he became dissatisfied and ate food of his own choosing, a rapid decline and shortening of life's span suddenly comes in view.

Fruits, grains, and nuts grow in abundance to-day, the same as when the Lord said, "Bring forth," and the same original bill of fare that He gave to man in the beginning, with its life-blessing qualities, is within reach of each member of the human family. So it is for us to study their nature, prepare and combine them properly, eat regularly, and be happy.

ALIENATIONS IN THE HOME.

In the wreck of many a home there lingers still the memory of months or years of very tender wedded life. The fatal estrangement that rent the home asunder began in a little difference which a wise, patient word might have composed. But the word was not spoken—an unwise, impatient word was spoken instead—and the trivial breach remained unclosed,

and grew wider, until two hearts that had been knit together as one were torn forever apart. Rarely are estrangements the work of one day, or caused by one offence; they are growths.

'Tis the little rift within the lute That by and by will make the music mute,

And ever widening, slowly silence all— The little rift within the lover's lute, Or little pitted speck in garnered fruit, That, rotting inward, slowly moulders all. —Home Making.

A TRIBUTE TO GOOD COOKS.

They who provide the food of the world, decide the health of the world. One of the greatest battles of this century was lost because the commander that morning had a fit of indigestion. You have only to go on some errand amid the taverns and the hotels of the United States and Great Britain, to appreciate the fact that a vast multitude of the human race are slaughtered by incompetent cookery. Though a young woman may have taken lessons in music, and may have taken lessons in painting, and lessons in astronomy, she is not well educated unless she has taken lessons in dough! They who decide the apparel of the world, decide the endurance of the world.—Talmage.

SO TIRED.

Poor, frail human beings all need rest. Sin has made us all very tired. We tire physically and spiritually. Our follies lead us to such excesses that we all become abnormally tired. Few take the rest they might enjoy, the physical rest which an indulgent Providence has provided for even the persistent sinner. We are in an age of intensity; men are rushing on in quest of the perishing things of earth. They press on at such an unnatural rate that they are too tired to enjoy the little measure of success which they do gain. How much better to heed the invitation of the Saviour, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. . . . For My yoke is easy, and My burden is light."—Sole. tea.

COME OUT IN THE SUNSHINE.

"He that followeth me shall not walk in darkness; but shall have the light of life."—John 8: 12.

FANNIE E. BOLTON. FANNIE E. BOLTON.

1. Come out in the sunshine! O gath-er its wealth! There's joy in the sunshine, And beauty and health. Why stay in the
 2. A flow'r in the shad-ow Will lose its bright hue, 'T will weary and with-er, And so 'tis with you. We fade in the
 3. Come out in the sunshine! O hear Love's sweet voice! And all ho-ly spir-its With you will rejoice. You'll sing with the
 4. Live out in the sunshine, Till Jesus appears, Then share in his glory Thro' love's endless years. O dwell in his

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CHILDREN'S ...CORNER...

EVERYTHING GIVEN.

"Harold thinks everything's given," said a little girl one day to her mamma; "how silly he is." Harold was a bright-eyed boy of three, just beginning to prattle very fast, and he was wont to ask, when he saw nice things on the table to eat, or a new, warm coat to wear, "Who gave you this, mamma?" for Harold as yet knew nothing of buying.

"Harold is quite right," said papa; "everything is given." The little girl stared, and still thought Harold silly.

"Our money could buy us nothing, if God withheld His good gifts from us, Lily. All that the richest man has is God's gift; the little that a poor man has is also God's gift."

"And is the rocking-horse, and are our toys God's gifts?" said Lily, looking puzzled.

"Yes, dear, just as much as anything else. We have nothing that God has not given us; so we should be willing to share what good things we have with others." See James I : 17.—*Selected.*

ALWAYS BE COURTEOUS.

We little appreciate the effect of a kind word upon those who are used to blows. It seems that one evening a young lady abruptly turned a street corner and ran against a boy, who was small and ragged and freckled. Stopping as soon as she could, she turned to him and said:

"I beg your pardon. Indeed I am very sorry."

The small, ragged, and freckled boy looked up in blank amazement for an instant. Then, taking off about three-fourths of a cap, all he had, he bowed very low, smiled until his face became lost in the smile, and answered:

"You can hev my parding and welcome, Miss, and yer may run

ag'in me and knock me clean down, an' I won't say a word."

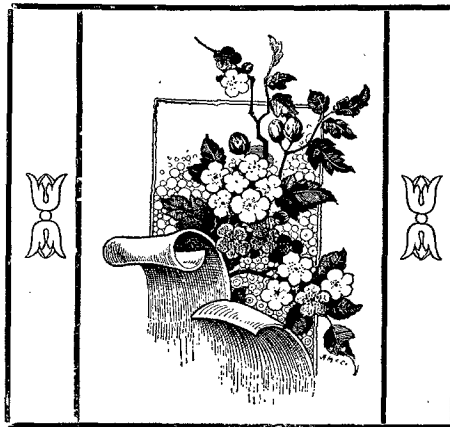
After the young lady passed on, he turned to a comrade and said, half apologetically:

"I never had anyone ask my parding before, and it kind o' took me off my feet."—*Selected.*

THE CRITIC.

A little seed lay in the ground,
And soon began to sprout;
"Now which of all the flowers around,"
It mused, "shall I come out?"

"The lily's face is fair and proud,
But just a trifle cold;
The rose, I think, is rather loud,
And then its fashion's old.



"The violet is very well,
But not a flower I'd choose;
Nor yet the Canterbury bell—
I never cared for blues.

"Petunias are by far too bright,
And vulgar flowers, besides;
The primrose only blooms at night,
And peonies spread too wide."

And so it criticised each flower,
This supercilious seed,
Until it woke one summer hour,
And found itself a weed.
—*Christian Advocate.*

TRUE NOBILITY.

At a slave market in one of the Southern States, many years ago, a smart, active boy was put up for sale. A kind man took a fancy for him, and not wishing to see him sold to a cruel owner, went up to him and said:—

"If I buy you will you be honest?"

The boy, with a look of surprise in his bright face, replied:—

"I will be honest whether you buy me or not."

That is the kind of honesty that will never give way.—*Selected.*

WHEN A MAN DRINKS.

The time is coming very fast—indeed it has already arrived in our commercial life—when a young man who has habits of intemperance is narrowing very rapidly the possible range of openings in which he may make a living.

Fifteen years ago, the train-master on a division of a large railroad in America told me, he sat in his office one day and saw a freight train stand for two hours waiting for a number of the train men to recover from intoxication. When the men were able to handle the train, it started out of the yard. Now, the train-master said, if the brakeman or any of the train men were found to be under the slightest influence of liquor, or if they were seen even to enter a hotel, they were instantly discharged. The idea of keeping a whole train waiting for a man to recover from drunkenness would seem perfectly absurd to a railroad corporation now. The time will come when such an idea will seem equally absurd in the army.

A young man who lost his position in an office of this same company came to me last year, and begged that I would use my influence to have him taken back by the superintendent of the division. He frankly confessed that he had been drunk and unable to report for duty one day, but the next morning he was at his desk. When he appeared, he received his dismissal. He acknowledged his fault, and promised the superintendent it would never occur again, offering to let the road take his wages and pay them to his aged father and mother. He pleaded that it was his first offense.

I went with an influential citizen to the head of the department where the young man had been employed, and we stated his case and asked for a second trial; but the superintendent simply said, "This railroad is not in the business of reforming drunkards or reclaiming young men. Past experience has taught us that it is useless for us to take young men back in this way."—*Exchange.*

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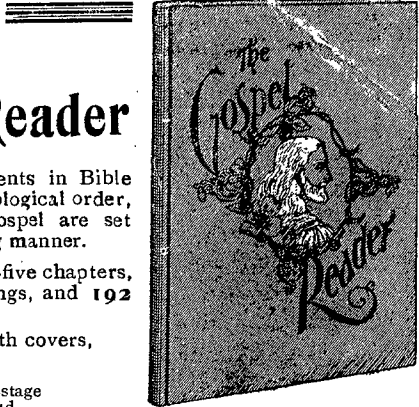
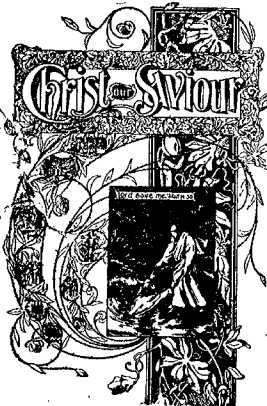
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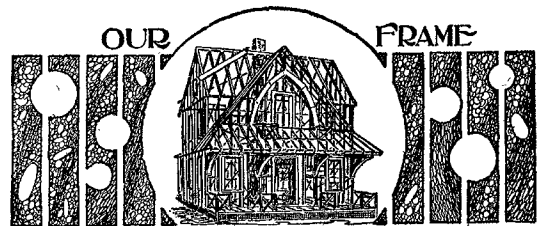
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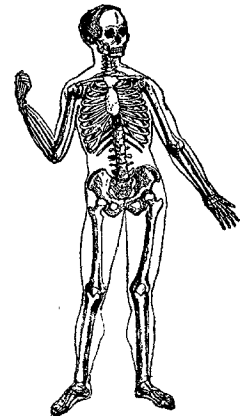
OTHER Every building must have a foundation and a frame of some kind to make it strong and give it shape. It is the same with the house we call our body. The frames of houses which men

build are made of wood or iron, but the framework of the body is built of bones. Perhaps you have noticed that in the frames of buildings some pieces of timber are short, and some are long, and they are cut into many different shapes and sizes. So it is with the bones of the body. How many do you think it takes to make our frame?

HELEN: About fifty

PERCY: I guess one hundred.

MOTHER: Not quite right, for there are over two hundred. All



(27)

of page 27, reduced to one-third the original size).

At this festive season of the year when so much money is spent upon things of no real worth, we ask you to consider what could be of more lasting benefit to those to whom you desire to make gifts than a good moral book. Any of the above we can confidently recommend to our numerous readers. If you wish to send a present to some youthful friend we will mail one of the above books to any address you send us, upon receipt of a postal note for the price, with the postage added.

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CLOSE OF THE VOLUME.

With this number we close the present volume. We acknowledge with sincere gratitude the goodness of God during the year now closing, and the many words of appreciation received from our readers. Nor do we forget the kindness of our contributors, and the work they have so cheerfully and faithfully done.

As we begin a new volume, and enter upon a new year, we greatly desire that the "Australasian Signs of the Times" may be a messenger of light to its thousands of readers, and in order that this hope may be realised, we ask for the prayers of every Christian, and the co-operation of our friends. We greatly desire that the new volume may be the best ever issued, and that many may be saved in the kingdom of God by heeding the light shining forth from its pages.

THE WONDERS OF MODERN FARMING MACHINERY.

All the great crops are now planted, and all except cotton are gathered, by machinery. Let us follow a crop throughout a season's work, and see the changes that have come in its treatment.

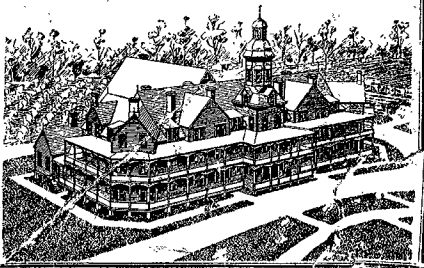
The ploughman no longer trudges slowly and wearily back and forth across his field. He rides a plough with a spring seat. There are special ploughs for every need—turf ploughs, stubble ploughs, subsoil ploughs, ploughs for heavy work, ploughs for light work, and combination ploughs turning three furrows at once. So simple are many of them that a boy can drive one.

A sixty horse-power traction engine, drawing twenty-one feet of disc ploughs, will break the ground to a depth of ten inches at the rate of forty-five to sixty acres a day. With ploughs designed especially for this work, a strip twenty-eight feet wide can be broken. This means that a man and a pair of horses with a single plough would have to cross a field twenty-eight times to do the same work that a traction engine does by one trip of its ploughs. A farmer who uses a small traction engine and a gang of four fourteen-inch ploughs says that it costs him from two shillings to two-and-six per acre to break his ground.

The land made ready for the reception of the seed, machinery still does the work that muscle used to do. The grain is broadcasted or drilled in with mechanical evenness, and the machine automatically

registers the acreage sown. In like manner his maize is drilled in, listed or planted in squares, his potatoes are planted, and even his cabbage and his cauliflower are set out by machinery, and the work is done better than it could possibly be by hand—this, besides the saving of time and toil. Even in the vegetable garden, seeders for all kinds of seeds are now extensively used. The machines are pushed in front of the operator, and they automatically drop and cover the seeds at the desired distances and depth, and at the same time mark off the next row.—*World's Work.*

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Short Business Notices will be published in this column at a minimum of 3/- per inch per issue, payable in advance.

FOR SALE.—At Dora Creek, N.S.W. orchard, 8¼ acres—3 acres principally under apple trees, also plantain trees, lemons, loquats, peaches, passion vines, grapes, etc.; two acres maize and pumpkins, ¾ under good grass. A four-roomed house with detached kitchen, two good sheds, also fowl house and yard; river frontage, close station, about three miles from Avondale School. For further particulars N. Webb, Avondale, Cooranbong.

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We feel sure that the reported sermon now appearing in our field department will be read with more than common interest by our subscribers. It deals with a subject of vital importance to every person in this world. Read it.

We have received copies of the Capital and Labour number of "The Signs of the Times," Oakland, California. It is a thrilling number, and most artistic in appearance. The publishers expect to circulate a million copies. They ought to, and more.

There is a report, coming through a responsible quarter, that some of the large employers in the Clydeside engineering trade have given notice that in the future no engineer above forty-five years of age is to be employed. It is understood that the decision is one of the outcomes of the Workmen's Compensation Act, which presses heavily on employers. The engineers declare that a man at forty-five is worth two young men, and that the masters will find this out should they insist upon this order. This is an indication of how hopeless it is to expect that hardships due to selfishness can be materially alleviated by law. As soon as an Act protects the workers, the masters can make a move which defeats its provisions. The spirit of Christ is the only power that will overcome the working of selfishness.—*London Present Truth.*