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ONE
PENNY

The Outlook

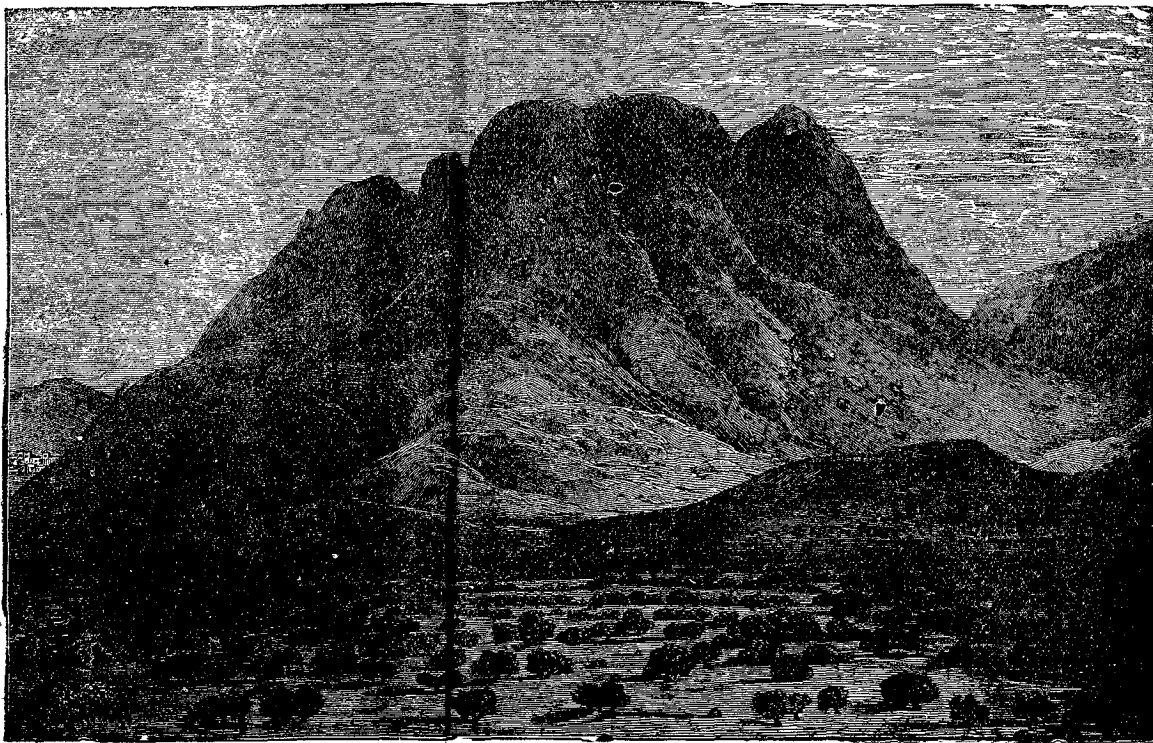
INDICATIONS OF THE END.

A growing menace to the peace of humanity, and one which a combination of circumstances is

government are perpetrated daily. Men in ruling and prominent positions walk with the shadow of death constantly hanging over them. Truly assassination has made its mark upon the history of the past. Men who imagine that they have a grievance against government, and wishing to rem-

of St. Bartholomew fame, and Thos. a'Becket fell at the order of the English king. Stories of deeds of violence, prompted by evil hearts, abound all along the line of the past, the horror of which has been softened somewhat by the hand of time.

But how is it now in this pres-



Mount Sinai.

“Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.” Neh. 9: 13, 14.

assisting into a position of prominence, is the phenomenal development of anarchistic ideas and their promulgation throughout the world. Anarchy is assuredly becoming one of the most ominous evils of our time. Under its leadership crimes against law and

edy that supposed evil, resort to the poniard, the dagger, or the bomb. All through time rulers have fallen at the hand of the murderer, and courtiers have been assassinated at the instigation of kings. One of the Henrys removed the powerful Duke de Guise

ent age of civilisation and twentieth century enlightenment, with all its accomplishments and wisdom? Our days, for deeds of violence and crime, bid fair to eclipse the past—a sure indication that we are fast reaching the apex of history. Multitudes of would-

be assassins lurk in every land; hordes of human jackals are on the trail for blood. Rule is threatened, and rulers are dynamited, pistolled, and knifed; and every year as it passes is stained with a list of crimes, oppression, and cruelty. Thousands of Chinese were driven into the Amoor at the point of the bayonet; a howl of misery comes from the Congo; unjust wars wake the earth with the belch of their cannon; slavery is not extinct; lynching increases, and hordes of malcontents in every land cry, "Down with law, give us anarchy, and freedom to rule ourselves by our own will." In the writer's own life three presidents have fallen in America—Lincoln, Garfield, and McKinley, all good men and fine rulers. Alexander was dynamited in Russia, King Humbert was shot in Italy, Carnot was slain in Paris, the two Royalties of Servia were murdered, the life of the Austrian Emperor was attempted, and every crowned head of Europe has been deluged with threats of vengeance, and recently the King of Spain underwent the experience of being bombed, and his premier has been stabbed. These are only a few of the incidents that blacken the pages of modern history. The atmosphere in which we live is saturated with sedition, conspiracy, and crime, and our little planet may be likened to a theatre in which are produced living tragedies.

What does it all mean? Where are we in history? God has likened one part of the world's career with our own, and that is the age before the flood. Referring to that time He says: "The earth was corrupt before God, and the earth was filled with violence." Gen. 6:11. And of our generation He says, "As it was in the days of Noah, so shall it be in the days of the Son of man." The earth is again filled with violence, and blood touches blood. As surely as the antediluvians perished in the flood, so surely will this present generation be visited with the judgments of God—the seven last plagues. Rev. 16. The issue is before us. The cup of iniquity is almost full, and this planet is almost ripe for destruction. The end is near. Hark to the howl of the anarchist! Listen to the cry of Europe's sub-

merged! Hark to the cry of rulers—What shall we do with the masses? Millionaires are increasing, and paupers are abounding like grasshoppers. Everywhere may be seen indications that our generation is approaching a crisis fraught with calamity and evil that will far surpass the fall of Jerusalem or the French Revolution. Reader, our only refuge is in Christ. "Seek ye the Lord while He may be found." "Call ye upon Him while He is near." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:6, 7.

J. B.

UNCERTAINTY OF LIFE.

Shortly after the fearful disaster which occurred at the Iroquois theatre fire, Chicago, a gay and thoughtless woman sat chatting merrily in a railway train in Kansas. The subject changed to the Chicago horror, and the young woman became sober and quiet in an instant. "We never know," she said, "when we are facing death. Even at this moment we may be thundering along toward a broken rail; a freight train or a fast-running passenger flyer may be bearing down upon us, bringing death even at this moment." She was still talking when there came a terrific crash. Her body was among the dead.

Every person on that train was injured, and thirty people lost their lives. What greater assurance have you of the future than this young woman had? As you see the judgments of God abroad in the earth, can you lift up your head, knowing that your redemption draweth nigh (Luke 21:28), or are you among those who will have to say, "The summer is ended and we are not saved"? Jer. 8:20.

Some over-zealous Sunday-keepers in Belfast, Ireland, were so shocked to see a party of men engaged in a hurling match on Sunday that they sought by brute force to compel them to desist. A disgraceful free fight followed, in which twenty policemen and many civilians were badly hurt.

A RELIGION IN THEORY ONLY.

To kneel down and say, "Our Father," and then get up and live an orphaned life; to stand and say, "I believe in God the Father Almighty," and then to go fretting and fearing, saying with a thousand tongues, "I believe in the love of God, but it is only in heaven; I believe in the power of God, but it stoppeth short at the stars; I believe in the providence of God, but it is limited to the saints in Scripture; I believe that the Lord reigneth,—only with reference to some far-off time with which we have nothing to do;" that is more insulting to our heavenly Father, more harmful to the world, more cheating to ourselves, than to have no God at all.—*Mark Guy Pearse.*

Among the 295,000,000 of people in India only 1,000,000 of the women can read.

The Scriptures are now printed in embossed type for the blind in thirty different languages.

In the reign of Charles II. a law was passed enacting that "all women, of whatever age, rank, profession, or degree, . . . that shall impose upon and betray into matrimony by (inter alia) iron stays (corsets), shall incur the penalty of the laws now in force against witchcraft, sorcerers, and other misdemeanours, and that the marriage, upon conviction, shall stand null and void."

A man in Burmah possessed a copy of the Psalms in Burmese, which had been left behind by a traveller stopping at his house. Before he had finished the first reading of the book, he resolved to cast his idols away. For twenty years he worshipped the eternal God revealed to him in the Psalms, using the fifty-first, which he had committed to memory, as a daily prayer. Then a missionary appeared on the scene, and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said, "For twenty years I walked by starlight. Now I see the sun." —*Woman's Evangel.*

- OUR -
CORRESPONDENTS

PRAISE AND DEPRECIATION.

BY GEORGE MATSON.

Praise will not make, depreciation mar;
The sun remains a sun, the star a star;
No verdicts of self-interested men,
No artful pictures of the voice or pen
Can make them other than just what
they are,
Or alter judgments at the final bar.

In vain shall mortal conclaves blame or
praise,
Gold will be gold, and dross be dross,
always.

No power can make the little big or
great;
Nor drag real grandeur from its high
estate.

Though fires burn, though worlds grow
dead and cold,
That which is true shall all its value
hold.

Cycles of time to change would work in
vain;

Truth, always truth, immortal shall re-
main—

A lie, a lie, in spite of lying fame,
Or suborned sophists limping for the
lame.

When fanaticism's seeming triumph lied,
The Christ was still a God, though cru-
cified.

Cottesloe, W. Australia.

THE CROWN OF REJOICING.

BY MRS. E. G. WHITE.

Our merciful Father often encourages His children and strengthens their faith by permitting them here to see evidence of the power of His grace upon the hearts and lives of those for whom they labour.

"My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55 : 8-13.

In the transformation of character, the casting out of evil passions, the development of the sweet graces of God's Holy Spirit, we see the fulfilment of the promise, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." We behold life's desert "rejoice, and blossom as the rose."

Christ delights to take apparently hopeless material, those whom Satan has debased and through whom he has worked, and make them the subjects of His grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes His children His agents in the accomplishment of this work, and in its success, even in this life, they find a precious reward.

But what is this compared with the joy that will be theirs in the great day of final revealing? "Now we see through a glass darkly; but then face to face;" now we know in part, but then we shall know even as also we are known. I Cor. 13 : 12.

It is the reward of Christ's workers to enter into His joy. That joy, to which Christ Himself looks forward with eager desire, is presented in His request to His Father, "I will that they also, whom Thou hast given Me, be with Me where I am." John 17 : 24.

Christ's redeemed ones are His jewels, His precious and peculiar treasure. "They shall be as the stones of a crown,"—"the riches of the glory of His inheritance in the saints." Zech. 9 : 16; Eph. 1 : 18. In them "He shall see of the travail of His soul, and shall be satisfied." Isa. 53 : 11.

And will not His workers rejoice when they, too, behold the fruit of their labours? The apostle Paul, writing to the Thessalonian converts, says: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? for ye are our glory and joy." I Thess. 1 : 19, 20. And he exhorts the Philippian brethren to "be blameless and harmless," to "shine as lights in the world; holding forth the word of life; that I may rejoice in the day of

Christ, that I have not run in vain, neither laboured in vain." Phil. 2 : 15, 16.

The Heavenly Records.

Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God every one who has given himself as an instrument for the Holy Spirit's working will be permitted to behold what his life has wrought.

The poor widow who cast her two mites into the Lord's treasury little knew what she was doing. Her example of self-sacrifice has acted and reacted upon thousands of hearts in every land and in every age. It has brought to the treasury of God gifts from the high and the low, the rich and the poor. It has helped to sustain missions, to establish hospitals, to feed the hungry, clothe the naked, heal the sick, and preach the gospel to the poor. Multitudes have been blessed through her unselfish deed. And the outworking of all these lines of influence she, in the day of God, will be permitted to see. So with Mary's precious gift to the Saviour. How many have been inspired to loving service by the memory of that broken alabaster box! And how she will rejoice as she beholds all this!

Wonderful will be the revealing as the lines of holy influence, with their precious results, are brought to view. What will be the gratitude of souls that will meet us in the heavenly courts, as they understand the sympathetic, loving interest which has been taken in their salvation! All praise, honour, and glory will be given to God and to the Lamb for our redemption; but it will not detract from the glory of God to express gratitude to the instrumentality He has employed in the salvation of souls ready to perish.

A Glorious Meeting.

The redeemed will meet and recognise those whose attention they have directed to the uplifted Saviour. What blessed converse they have with these souls! "I was a sinner," it will be said, "without God and without hope in the world, and you came to me, and drew my attention to the precious Saviour as my only hope. And I believed in Him. I repented of my sins, and was

made to sit together with His saints in heavenly places in Christ Jesus." Others will say: "I was a heathen in heathen lands. You left your friends and comfortable home, and came to teach me how to find Jesus, and believe in Him as the only true God. I demolished my idols, and worshipped God, and now I see Him face to face. I am saved, eternally saved, ever to behold Him whom I love. I then saw Him only with the eye of faith, but now I see Him as He is. I can now express my gratitude for His redeeming mercy to Him who loved me, and washed me from my sins in His own blood."

Others will express their gratitude to those who fed the hungry and clothed the naked. "When despair bound my soul in unbelief, the Lord sent you to me," they say, "to speak words of hope and comfort. You brought me food for my physical necessities, and you opened to me the word of God, awakening me to my spiritual needs. You treated me as a brother. You sympathised with me in my sorrows, and restored my bruised and wounded soul, so that I could grasp the hand of Christ that was reached out to save me. In my ignorance you taught me patiently that I had a Father in heaven who cared for me. You read to me the precious promises of God's word. You inspired in me faith that He would save me. My heart was softened, subdued, broken, as I contemplated the sacrifice which Christ had made for me. I became hungry for the bread of life, and the truth was precious to my soul. I am here, saved, eternally saved, ever to live in His presence, and to praise Him who gave His life for me."

What rejoicing there will be as these redeemed ones meet and greet those who have had a burden in their behalf! And those who have lived, not to please themselves, but to be a blessing to the unfortunate who have so few blessings,—how their hearts will thrill with satisfaction! They will realise the promise, "Thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

"Thou shalt delight thyself in the Lord; and I will cause thee to

ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:14.

THE WORD.

No. 4.

BY W. HOWARD JAMES, M.B., B.S.

Christ and the Law.

The Scriptures speak of the law—the synopsis of the word—in the same language as it does of Christ, the Word. Let us compare the two following passages. The first is found in Deut. 30, and is made concerning the law of God. See verses 8-10.

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Deut. 30:11-14.

The second passage is found in Rom. 10, and is made in reference to Christ, the Word.

"For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." Rom. 10:4-8.

Christ is the law made flesh—the law on the fleshy tables of the heart, instead of on tables of stone.

The man who places his hope of salvation in the keeping of the written law depends on his own works, his own power; while the man who accepts Christ receives the life with the law, he receives the living Word, and the power behind the living Word is the power of God.

"For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." The fault of the old covenant, the old agreement between God and man, was that man promised to obey

in his own strength (see Ex. 19:8; Ex. 24:3), but this faulty agreement is done away with in Christ, who supplies the power with the word. Christ gives us Himself, the living Word, and then the word of God lives in us. Not part of the word, not nine of the ten commandments, but the whole of them. Our first parents transgressed in one point only, and yet the fall from the image and likeness of God was complete. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10.

Personal Responsibility.

Reader, you are responsible for all the light that has come to you. "To whosoever much is given, of the same much will be required." You must accept Christ as the word of God, and to know Christ is to know God. We are to live by every word that proceedeth out of the mouth of God. We cannot pick and choose. Every age will be judged according to the Word which was revealed to them.

We are to be "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." 1 Peter 1:23. Christ means the fulness of the word, and that does not permit us to drop out one commandment in ten. You would not build a house with bricks where one brick in every ten is faulty. A partial acceptance of Christ will not avail. It is the duty of all to examine the bricks with which they are constructing their building. If you build with faulty material when you have the opportunity of selecting the genuine, you are responsible. Is the following the word of God?—

"But the first day is the Sabbath of the Lord. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day: wherefore the Lord blessed the Sabbath day and hallowed it." Or does it read, "But one day in seven is the Sabbath of the Lord, etc."?

Did God rest on the first day, or did God call the Sabbath day "one day in seven"? If not, then the first day Sabbath is not the word of God, and, con-

sequently, is not included in the living Word. "I was in the Spirit on the Lord's day" (Rev. 1:10) is inspired word. If this means the first day of the week then one may be justified in keeping the first day in addition to the Sabbath, but what about the rest of the commandment, "Six days shalt thou labour, etc."? We need not go beyond the first chapter of Revelation, however, to prove that the Lord's day is the day of God the Father, and, therefore, the seventh day Sabbath. In the 4th and 5th verses, grace is sent unto the seven churches from (1) God the Father, "Him which is, and which was, and which is to come; (2) and from the seven spirits which are before His [God's] throne; (3) and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth." In the 8th verse the Father speaks (for we read in the first verse of the chapter that it is God the Father who is giving the revelation), "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty," and in the 10th verse we read, "I [John] was in the Spirit on the Lord's day." The word Lord in this connection is applied only to Him "which is, and which was, and which is to come, the Almighty," i.e., God the Father. The Lord's day can thus be no other than the seventh day, which God hallowed and blessed, and which He calls "My holy day." Isa. 58:13.

IMPUTED AND IMPARTED RIGHTEOUSNESS.

BY G. B. STARR.

The perfect righteousness of Jesus Christ is imputed to every sinner who believes in Jesus. God declares the righteousness of Jesus to him to cover his life of sinfulness and failure. Christ's acts of obedience are attributed to him as though performed by him. This is the only way the sins of the past can be remitted. Perfect righteousness must cover the life from the cradle to the grave. Thus Jesus in the manger puts His arms under our childhood's pillow, and is our Saviour from

inherited sins. Rom. 3:22-27. We have redemption from all sin through His blood. Eph. 1:7. We are saved from all the past by "the washing of regeneration, and renewing of the Holy Ghost." Titus 3:3-7.

We are also saved by the life of Jesus. Rom. 5:8-10. Saved from sinning now by the imparted righteousness of the very life of Jesus; made "partakers of the divine nature," that we might through His life and power "walk as He walked." 2 Peter 1:4; 1 John 2:6.

Righteousness is not a mere sentiment. It is a fact. It is created by God. Isa. 45:8. It is poured upon the believer in Christ to set him in the way of Christ's steps. Ps. 85:13. He that doeth righteousness has first been made righteous by God with His own righteousness. 1 John 2:29; 3:7, 10. "With the heart man believeth unto righteousness." Rom. 10:10. Righteousness is God's gift to believers in Christ. Rom. 5:17.

FORGETTING GOD.

BY S. M. COBB.

Whatever form sin may be presented, or whatever the time or place, there is but one object in the mind of the great rebel leader, viz., that God shall be forgotten, or that the honour and glory due Him be given to another.

It was thus that sin first entered, and separated man from his God, and it is thus that such separation has been perpetuated.

It was by directing the attention of the people to the sun, moon, and the host of heaven as objects of worship that Nimrod, that great master pagan, turned the minds of the people away from God, and so that monster of false worship was set up more than two thousand years before Christ. From that time till the present men, beasts, and objects, things animate and inanimate, have been deified and worshipped as God. God's professed people were thus deceived and led into by-paths of sin many times in the past, and at last were cast off by the Lord for their rebellion and apostasy.

In the church and the world history is continually repeating

itself, and Satan is no less artful and deceptive now than in the past, nor will he cease to play upon the minds of men with the view of leading them to forget God. This may be done in various ways, and that, too, by the professed people of God as in the past.

Men, methods, institutions, creeds, set forms and customs, or "carnal ordinances," may be so continually held up before the people that, in a measure, God is forgotten, and their attention drawn to some other object, till, unconsciously though it may be, the hope and confidence are centred in that object to such an extent that it brings leanness of soul and separation from God. Then another step, and that soul is trusting for righteousness in works as truly as did the Jews in apostolic times.

"And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made the heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

This is a part of the great threefold message for this time, and it deserves our careful attention. May we never lose sight of the Lord as our God, our Saviour, our Mediator, our Physician, and our King, who forgiveth all of our iniquities, and healeth all our diseases. Then all glory belongs to Him.

Has Christ put away your sin? If He has, be as happy as the days are long in the sweet summer time, and be as bright as a garden in June, and sing like angels, for you have more to sing about than angels have.—C. H. Spurgeon.

"The book of Proverbs might also be called a treatise on friendship, so full is it of advice about the sort of person a young man should tie to, and the sort of person he should avoid. There is possibly no other book in the world which so exalts the idea of friendship, and is so anxious to have it truly and carefully kept."



A. W. ANDERSON - - EDITOR.

LESSONS FROM THE PAST.

No. 3.

Did the Antediluvians Know the Law?

It is freely asserted by many religious teachers to-day, that the laws of God were unknown prior to the great assembly of God's chosen people at Mount Sinai, after their deliverance from Egypt.

Those great moral truths proclaimed at Mount Sinai by Jehovah Himself are regarded by many as an entirely new revelation made to man at that important epoch. A study of the Scriptures, however, will assuredly demonstrate how untenable such a theory is, and that it is one which is diametrically opposed to the teaching of the inspired writers.

The apostle Paul, in his epistle to the Romans, says:—

"Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned: for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Rom. 5: 12-14.

Here we find it expressly stated that "sin is not imputed when there is no law." John says, "Whosoever committeth sin transgresseth the law, for sin is the transgression of the law." 1 John 3: 4.

Every one will admit that it was because of sin that God sent a flood of waters upon the earth to destroy its guilty inhabitants. If "the world that then was perished" because of sin, then the only logical conclusion that can be arrived at, is that the inhabitants of the world from the earliest ages were amenable to God's laws, for "sin is not imputed when there is no law."

What evidence have we in the book of Genesis that would confirm this conclusion?

First and foremost, God gave to man the seventh day for spiritual rest and worship. Gen. 2:

2, 3. "The Sabbath was made for man," says Jesus, and if man had continued to remember the memorial of God's creative work through the succeeding centuries, he would not have lapsed into idolatry, worshipping the creature rather than the Creator.

After the fall we read that the two sons of Adam brought an offering to the Lord, one of which was acceptable, and the other not. The record of this event is as follows:—

"And at the end of days [marginal reading] it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering, but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell." Gen. 4: 3-5.

Commenting on this passage of Scripture, Dr. Adam Clarke, says:—

"'At the end of days.' Some think the anniversary of the creation to be here intended; it is more probable that it means the Sabbath, on which Adam and his family undoubtedly offered oblations to God, as the divine worship was certainly instituted, and no doubt the Sabbath properly observed, in that family."

This is certainly a most natural interpretation, for the Sabbath was appointed, at the close of the creation week, for the purpose of worship. It is evident that these brothers were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. Abel availed himself of the appointed way of salvation. Cain ventured to depend upon a plan of his own. He was not irreligious, nor was he indifferent altogether to the claims of God. He recognised the obligation of worship, of offerings, and of the observance of the Sabbath; but he did not manifest his faith in the promised atonement of the Lamb of God, which was typified in the offering commanded by the Lord. He disregarded the direct and explicit commands of God, and presented only an offering of fruit, which expressed no penitence for sin.

"He felt as many now feel, that it would be an acknowledgment of weakness to follow the exact plan marked out by God, of trusting his salvation wholly to the atonement of the promised Saviour. He chose the course of self-dependence. He would come in his own merits. He would not bring the lamb, and mingle its blood with his offering, but would present his fruits, the products of

his labour. He presented his offering as a favour done to God, through which he expected to secure the divine approval. Cain obeyed in building an altar, obeyed in bringing a sacrifice; but he rendered only a partial obedience. The essential part, the recognition of the need of a Redeemer, was left out."—*Patriarchs and Prophets*.

Abel manifested his faith by his obedience. He brought of the firstlings of his flock, and of the fat thereof.

Although it is not specifically stated in the book of Genesis that men should bring of the firstlings of the flock, and offer the fat, yet we find Abel was acquainted with these requirements. We must go to the book of Leviticus to find a detailed description of the method of offering a sacrifice, and by reading the third chapter it will be seen why Abel offered the fat. It is evident that Abel was not only acquainted with the moral law, but that he also understood the ceremonial law, which was typical of the atoning work of the Redeemer, the Lamb slain from the foundation of the world. Who, then, will venture to assert that a knowledge of the moral law and the wonderful system of types described so graphically in later times by Moses was unknown by the antediluvians?

HOW ARE THE MIGHTY FALLEN?

BY E. W. FARNSWORTH.

Ten years had passed since Nebuchadnezzar had that wonderful experience with the three worthies and their deliverance from the furnace of fire before he appears in the narrative recorded in Daniel 4. The impression made at that time had apparently worn away, and the king was now proud and haughty. The dream was given him in love, to save him from the great fall that was surely before him.

As soon as Daniel heard the dream he knew what its significance was. He saw that it related to the king, and recognised that it was a delicate matter to reveal to the monarch its true meaning, and not give unnecessary offence. The king, seeing the embarrassment of the prophet, spake encouragingly to him, for Daniel was in astonishment and trouble.

"The king spake, and said, Belteshazzar, let not the dream, or the interpretation

thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies." Verse 19.

This considerate turn would put the king's mind in a receptive mood to receive that which the prophet had to relate. Daniel then proceeded with his explanation: "The tree that thou sawest, which grew and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all," etc. This represented the king and his kingdom. "It is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth."

This shows that his kingdom was great. It filled the whole earth, as it was then known, and the city was beautiful. It was the glory, indeed, of kingdoms, the beauty of the Chaldees excellency. But, like all such kingdoms, when Babylon grew rich, she grew proud, and then weak and effeminate, and was soon unable to resist the power of its poorer, but more hardy and temperate foes.

The king saw the heavenly "Watcher" descending, and he cried, "Hew the tree down, and destroy it." God not only watches upon the good to bring it upon those that serve Him, but He also watches upon the evil to bring it upon those that disobey. Dan. 9:14. Daniel then told the king plainly that he would go mad, and in this madness they would drive him out, and he would live like a wild beast "till seven times pass over him." Verse 23.

"Seven Times."

It is worth while to stop a moment and inquire what this expression means, as we shall find it in other scriptures, and it is important that we should understand it. Josephus, in Vol. I., book 10, p. 379, remarks as follows:—

"A little after this, the king saw in his sleep another vision, intimating that he should fall from his dominion, and feed among the wild beasts; and that when he had lived in this manner for seven years, he should recover his dominion again."

His editor adds a note to this statement which is valuable. He says:—

"Since Josephus here explains the seven prophetic times which were to pass over

Nebuchadnezzar (Dan. 4:16) to be seven years, we thence learn how he most probably must have understood those other parallel phrases, of 'a time, times, and a half' (Dan. 7:25; 12:7); of so many prophetic years also."

This furnishes an important key to prophetic interpretation. The language in the text is plain, literal narration, hence the time is here to be understood literally, that is, seven literal years; but when used in symbolic prophecy, it would, of course, denote symbolic or prophetic time. A "time" would then denote a prophetic year, or each day standing for a year (Eze. 4:6), three hundred and sixty literal years. See Dan. 7:25; 12:7; Rev. 11:3; 12:6; 14; 13:5. All these expressions refer to the same period of time, or 1,260 literal years, that the Papacy was to continue as an oppressor and persecutor of the people of God. We may have an occasion to refer to these statements again.

The king was to be taught that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. This was a lesson the king had not yet learned, and there are many to-day who fill much humbler stations that have also not learned this lesson. The prophet earnestly, but respectfully, intreated the king to break off his sins by righteousness, and his iniquities by showing mercy to the poor.

The warning fell on leaden ears. The king manifested no disposition to repent. God gave him twelve months to amend his ways, but no change came. At the end of that time the king, while walking in his palace, exclaimed, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honour of my kingdom?" Dan. 4:30. While the words were in his mouth a voice was heard from heaven, "The kingdom has departed from thee." He was driven out, and remained there for seven years, till his heart was humbled and he was willing to acknowledge that God ruled, and that even he, as king, owed Him allegiance and honour. At the end of the time the king writes the following noble confession:—

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever, whose

dominion is an everlasting dominion, and His kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of earth: and none can stay His hand, or say unto Him, What doest Thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."

These are the last recorded words of this remarkable man. It would certainly seem as though he had learned the lesson that God designed he should. Through affliction the lesson of humility was learned, and he was willing to acknowledge that the Most High ruled in the kingdom of men.

Thus closed the life of this great king. God had given him great light. In his vision of the great image, and his experience with the three worthies who were cast into the furnace of fire, and, again in the wonderful incidents recorded in this chapter, it is manifest that God showed unceasing efforts to bring him to a full acknowledgment of Himself. Is it unreasonable to expect that this most illustrious monarch of the first great prophetic kingdom, symbolised by the head of gold, may have a part in that kingdom, before which all earthly kingdoms are as chaff, and the glory of which shall never dim?

Thank God for the bright pictures which He has presented to us. Let us group together the blessed assurances of His love, that we may look upon them continually. The Son of God leaving His Father's throne, clothing His divinity with humanity, that He might rescue man from the power of Satan; His triumph in our behalf, opening heaven to men, revealing to human vision the presence chamber where the Deity unveils His glory; the fallen race uplifted from the pit of ruin into which sin has plunged it, and brought again into connection with the infinite God, and having endured the divine test through faith in our Redeemer, clothed in the righteousness of Christ, and exalted to His throne,—these are the pictures which God would have us contemplate.—*Steps to Christ.*

World-Wide Field.....

THE FIRST DAY OF THE WEEK.

Pastor R. Hare, who has been conducting a series of meetings at Hamilton (Vic.) during the last few months, delivered a discourse recently on the above subject. The following paragraph is a reprint of a report of the sermon which appeared in the "Hamilton Independent," and will interest our readers:

"To the question, 'Is there not some sacred mention made of the first day of the week in the New Testament?' Mr. Hare replied in his lecture on Thursday evening at the tent. The first day was mentioned eight times in the New Testament, but never as a holy or sacred day. In fact each time it was mentioned it appeared as a working day. The first six times of its mention referred to the one day as found in the gospel story of the resurrection. But it was distinctly stated that the disciples 'rested the Sabbath day, according to the commandment,' and then they started to do the work on the first day of the week that they would not do on the Sabbath. Luke 23:56; 24:1. Two of the disciples walked to and from Emmaus, while Christ Himself walked over fifteen miles, and then appeared in the evening to the terrified disciples where they were gathered for fear of the Jews. The next mention was found in Acts 20:7, where Paul held a night meeting on that day. Though the New Testament covered about sixty-five years of gospel history, this was the only mention of a meeting on that day. While Paul was holding this meeting Luke and several other disciples were taking the boat round the headland to Assos, a distance of some seventy miles. Then on Sunday morning Paul walked nineteen miles across the Peninsula to join the boat. The last mention was found in Paul's letter to the Corinthians, 16:2. Here the disciples were told to lay by in store on that day, 'as the Lord hath prospered you.' The only way that we could tell how the Lord had prospered us was by making up our accounts, and according to this text that was proper work for Sunday. According to one of the Ballarat papers Bishop Green had recently answered the question, 'Why is Sunday observed as such.' Many said the Bishop would reply promptly (because it is authorised in the fourth commandment given by Moses). It was nothing of the sort. There was ever present that quite inexcusable confounding of Sunday with the Sabbath. Because it was the seventh day, and we are commanded to keep it holy, but it was not the seventh day, it was the first. Why then did we keep the Sunday? Because it was on the first day of the week that the women went to the sepulchre at Jerusalem and found that Christ had risen. It was a festal day, and we celebrated it as such, very frequently not knowing why we did so.' There was no command given anywhere in Scripture concerning Sunday observance. It was simply a human ordinance."

THE HEATHEN WILL SAY, AMEN.

BY J. B.

One of the signs of the close of all things and the near coming of Christ is the fact that the preaching of the third angel's message is now reaching the islands of the sea. An entrance to the many islands by the last peal of the gospel message proclaims that the final territory is being entered, and that the end is near.

God, in speaking through the prophet Isaiah, says, "The isles shall wait for His law!" The gospel of the third angel's message is now encircling the earth. The islands of the sea are represented as "waiting," so that when the message reaches the "isles," it is a sign that the warning is embracing its final territory. This is now the case. The isles are being entered. What are they waiting for?—His law. The islanders of the sea are being directed to the Sabbath of Jehovah; many are embracing it, and it may already be said of some: "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

Prophecy is being rapidly fulfilled, and the great city of Babylon, comprising as it does the cities of the world (Rev. 17:5, 18), in a large measure has been warned by the cry of the third angel, and as nations they have rejected it, and the cry is reaching the climax, "Go out to the highways, and as many as ye shall find, bid to the marriage." Matt. 22:9. Christ is now preparing the marriage,—the marriage of the Lamb (Rev. 19:7), and now the messengers of God are speeding to the highways—the highways of the ocean, and many coloured heathen will respond, and in responding will fill the place of the more enlightened people of civilised lands, who are too much engrossed with the voluptuous pleasures of civilisation to think it worth while to come out of Babylon.

Men by their own actions are fulfilling the words of Christ, and millions of those who have long been invited by the call of the gospel will be dismissed with the words, "That none of those men who were bidden shall taste of My supper." Luke 14:24.

Heathen, reared amid cannibalism and sin, shall come to the light, and fill the places through eternity of those who have cast away their salvation for naught. Professors, theologians, titled prelates, church dignitaries, and regiments of monks, friars, and other ecclesiastical orders, will soon, oh, too soon, in accents of horror and terror, utter the cry, "Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught." Rev. 18:16, 17.

"The queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

A greater than Solomon has a voice in the third angel's message of to-day! and many a son from the Tropical highways of the sea will hear that voice and live, and in the judgment shall rise up against this generation and condemn it. Why?—Because this generation, notwithstanding the direct command of God to remember the Sabbath day, justifies the observance of the ancient pagan festival of Sunday, amid all the revelry of modern pleasure-seeking, accompanied by the bells of many steeples, and the clink of gold and silver, and the display of fashions, and has wilfully trampled upon the ancient Sabbath of Jehovah, the memorial of creation.

Let the words, spoken in thunder tones from Mt. Sinai, ring again throughout the world, "Remember the Sabbath day to keep it holy!" Christ declared Himself to be the Lord of the Sabbath. Many who are now known as heathen will yet say,—Amen.

BATHURST CAMP-MEETING.

This meeting will always be remembered with pleasure by all who attended it. From the beginning to the close it was a blessed meeting. The good Spirit of the Master was there, and as a result there was harmony and fellowship.

The citizens of Bathurst predicted that we would have an unpleasant time on account of the rain, as this is usual at this sea-

son of the year. For three days before the meeting began it rained almost constantly, but on Friday the clouds cleared away, the rain ceased, and from that time on to the close of the meeting the weather was delightful.

There was a good attendance by those from without, and the interest seemed to deepen the longer the meeting continued. The last Sunday evening the subject of the change of the Sabbath was presented, and at the close of the service an expression of opinion was called for to see how many believed that the Bible taught that the seventh day (Saturday) is the Sabbath, and that men ought to keep it. Almost the entire audience stood upon their feet. It was indeed an impressive sight. More than two hundred people besides our own members thus testified to the conviction in their minds that we have the truth of God on that point.

The time was fully occupied by the different speakers and teachers. Nearly the whole of the time between the hours of six o'clock in the morning till nine in the evening some exercise was in progress. The various needs of the cause were considered and responded to by cash pledges as follows: Singleton church debt, £53 8s.; Tract society capital, £179; Sanitarium painting fund, £61 17s; total amount given, £294 5s. When we consider that there were only one hundred and fifty-two of our people in attendance, including children, and that nearly all of these were people who have embraced the truth during the past six months, it is convincing testimony of their liberality.

There were thirty-four tents pitched, and the camp was well arranged considering the general features of the ground. It was only about ten minutes' walk from the post office.

It is encouraging to note that about one hundred persons have espoused the truth and work of the third angel's message in the New South Wales Conference the last six months. For this we thank God and take courage. God is blessing the work done in the cause of truth.

E. W. FARNSWORTH.

The highest form of Christian life is self-denial for the good of others.—*Rev. Dr. Park.*

CHILDREN'SCORNER....

THE BATTLE ELEPHANT.

In some countries in Asia an elephant is made to carry the flag in battles. This is because the elephant is so tall, and the soldiers can see the flag on his back.

One of these elephants, which belonged to the Poona host, was very brave and kind, but he would obey the order of no one except his mahout, or driver.

One time, while a very fierce fight was raging, the driver called out to him, "Stand, my brave beast, stand!" A moment later the mahout received a fatal wound, and fell to the ground, where he lay beneath a pile of wounded and slain.

The obedient animal would not move, though the battle raged fiercely around him. The Poona soldiers, who feared they were being overcome, were cheered on by the sight of the flag still floating on his back.

He never stirred a foot, and all through the hot fight, the noise, the smoke, the confusion, listened patiently for the voice of his master.

Sharp spears were hurled at him, a score of javelins pierced his sides, his long ears dripped with blood, but he stood like a rock.

"Come forward, my men!" cried the Poona captain; "our flag still floats, and the battle will yet be ours."

His men, discouraged, and ready to fly, rallied at his command, and with a cheer for the flag, pressed forward.

In a short time they had won the victory, and put the enemy to flight.

And then they gathered around the brave elephant, offering to lead him where he would be fed and cared for.

But, though wounded and worn, the obedient creature would not move until he heard his master's voice. That master would never speak again.

A rider was sent in great haste to a place fifty miles away, where lived the driver's little son, whom the elephant knew and loved.

When the little boy was brought to the battle-ground the elephant showed very plainly that he was glad to see him, and without resistance permitted the child to lead him away.—*Jennie S. Judson, in "Our Little Ones."*

"I'D RATHER."

Passing along a busy street the other day, I saw a little boy carrying a basket which seemed to tax his strength to the utmost capacity. Indeed, at times it looked by his jerks and extra efforts as if its weight would bear him down beneath it. I observed to him:—

"My boy, that basket is rather heavy for you to carry, is it not?"

"Yes sir," he replied. "But I'd rather carry it than that my mother should have to do it."

Brave boy! He had the right idea of life, although his clothes and general appearance would not lead anyone to suspect it. How many so-called accomplished young ladies, playing the piano, or doing fancy-work, while the mother is busy with the cares of the household, might learn a lesson from such a boy! Boys and girls, think how you can help to make your mother's life and labours lighter and less a burden.—*Selected.*

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HOME AND HEALTH

OUR OWN.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own
With look and tone
We might never take back again.

For though, in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night;
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the
stranger,
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah, lips with the curve impatient,
Ah, brow with that look of scorn,
'Twere a cruel fate
Were the night too late
To undo the work of morn!

—Margaret E. Sangster.

OUR REASONABLE SERVICE.

BY A. C.

Have you ever noticed how the reproof and admonition in Mal. 1:8 and Rom. 12:1 teach the same great truth?

In the former, God's professed people are reproved for offering to Him the blind, the lame, and the sick, instead of the unblemished lambs, etc., which were His due; and, in the latter, Paul beseeches the Roman Christians to present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service.

"Holy, acceptable unto God." One definition of "holy" is "perfect," so an imperfect offering is no more acceptable to God now than it was in the time of Malachi. Referring to the defective offering, He says, "Offer it now unto thy governor; will he be

pleased with thee, or accept thy person? saith the Lord of hosts."

And shall we not put our every power—sight, activity, and joyous energy—into serving Him who has redeemed us, instead of insulting Him by careless, indolent, half-heartedness? How truthfully He might say to us: "Offer now such service to your employer in temporal things; will he be pleased with you, or accept it?"

It is certainly our duty as Christians to live in harmony with hygienic principles, so that we may maintain every faculty in the highest state of efficiency, and thus be enabled to render acceptable service to our Lord and Master. With whatever self-denial it entails, this is only our reasonable service, and we shall reap the profit even in this life.

WILL YOU WAIT UNTIL THERE IS A FUNERAL BEFORE YOU DISCOVER THAT YOU LOVE YOUR FAMILY?

BY DAVID PAULSON, M.D.

How often we hear a broken-hearted man in anguish of soul tell at the bedside of his dead or dying wife, how much he loved her, and what a treasure she had been to him. How it would have cheered that woman's discouraged heart to have heard such affectionate words when she dragged herself through each day's duties and wearily bore life's burdens; but then it was only criticism, or at best, scanty appreciation of her devoted and untiring services.

Many a wife never discovers what a large-hearted, generous, and noble man her husband had been until after his death, and then how free she is to recount his generous and noble deeds to her friends and neighbours. What a pity that his heart could not have been cheered and warmed by such expressions of esteem while he was alive, so that he could have appreciated them. Likewise, how many parents there are who never discover that they have splendid children until some epidemic has swept them into the grave.

The last gospel work on earth is to turn the hearts of the fathers to the children, and the hearts of the children to the fathers (Mal.

4:5, 6); and undoubtedly it also will turn the hearts of the fathers and mothers to each other. Has that blessed influence begun to be felt in your home? If not, do not deprive yourself of it for another day.

REFUSING TO DRINK WITH WASHINGTON.

"Towards the close of the revolutionary war," says Dr. Cox, "an officer in the army had occasion to transact some business with General Washington, and repaired to Philadelphia for that purpose. Before leaving, he received an invitation to dine with the General, which was accepted, and upon entering the room he found himself in the company of a large number of guests. As they were mostly strangers to him, and he was of a naturally modest and unassuming disposition, he took a seat near the foot of the table, and refrained from taking an active part in the conversation. Just before the dinner was concluded, General Washington stood up and called him by name, and requested him to drink a glass of wine with him.

"Will you have the goodness to excuse me, General?" replied the officer. "I have made it a rule never to take wine."

"All eyes were instantly turned upon the young officer, and a murmur of surprise and indignation ran round the table. That a person should be so unsocial and so mean as never to drink wine was really too bad; but that he should abstain from it on an occasion like that, and even when offered to him by Washington himself, was perfectly intolerable!

"Washington saw at once the feelings of his guests, and promptly addressed them:—

"Gentlemen," said he, "our friend is right. I do not wish any of my guests to partake of anything against their inclination, and I certainly do not wish them to violate any established principle in their social intercourse with me. I honour my friend for his frankness, for his consistency in thus adhering to an established rule which can never do him harm, and for which, I have no doubt, he has good and sufficient reason."—*Selected.*

IF ?

BY R. HARE.

If facts and figures would but lie,
This earth might be like heaven;
For we could prove when counting gains
That two and three made seven.

How easily we'd pay our bills,
How little we might owe
If things had only happened to be
That three into one would go.

Our salaries, too, would go so far,
We'd all be well-to-do,
If multiplying ten by five
Would give us seventy-two.

And how convenient it would be,
With conscience ties all riven,
To turn the week right round about,
And call the first day "seven"!

The preachers then might cry aloud,
And think the battle won;
Only 'twould make God's work to end
Before He had begun!

But seven is seven, and one is one,
You cannot make them mix;
So Christendom is all astray,
And in an awkward fix.

Confusion take the blundering fool,
Of ages now gone by;
Who, all regardless of our whims,
Taught figures not to lie.

For lie they won't, so facts must stand
In spite of fancy's show;
Sunday is not the seventh day,
And three into one won't go.

THE MEDICINE NEEDED FOR CHINA.

An old Chinese woman once came into a missionary hospital saying that she would like to see the doctor. On his asking what she wished, she replied: "The mayor of our town has lately been with you. He was a very bad man; used to cudgel his children, wasted his money at play and had so foul a mouth that all the waters of the world could not have made it clean. But since he has been with you the tiger is transformed into a lamb, and his wife is full of joy and astonishment. He no longer gives her an unhandsome word, and they live in peace together."

"Good news," replied the doctor; "but what now do you wish, my good woman!" "Well," said the woman, "you are to tell nobody, but I, too, have an unhappy mouth, and I am afraid my daughters-in-law find it none too easy to live with me. Therefore, I

have come to beg you to give me some of the medicine that has cured our mayor."—*Monatsblätter.*

"Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the life of others and strengthen their efforts, by words of hope and holy cheer."

It is asserted by Mr. John T. Stenson, director of pomology at the St. Louis Exposition, that apples are a sure cure for the drink habit, the tobacco habit, and the low morals which lead to crime. When a craving for a smoke or a drink of intoxicating liquor comes over one, Mr. Stenson advises that an apple should be eaten instead, and the craving will subside. If a person is prompted to do something desperate he suggests the individual should sit down quietly, eat an apple, and reflect over it.

If you aspire to be a son of consolation; if you would partake of the priestly gift of sympathy; if you would pour something, beyond commonplace consolation into a tempted heart; if you would pass through the intercourse of daily life with the delicate tact which never inflicts pain; if, to that most acute of human ailments, mental doubt, you are ever to give effectual succour, you must be content to pay the price of the costly education. Like Christ, you must suffer—being tempted.

Writing upon the increasing national disregard for all races which are considered inferior, an American exchange says: "The commercialism of the age is killing the sense of justice. Those who are moved by the wrongs of the Negro, the Indian, and the Filipino are coming to be regarded by the complacent people of the country very much as the abolitionists were regarded a half-century ago, or as the Christians were regarded in Ephesus—pestilent fellows, who disturb the worship of mammon. But for such crimes as these there will come a reckoning."

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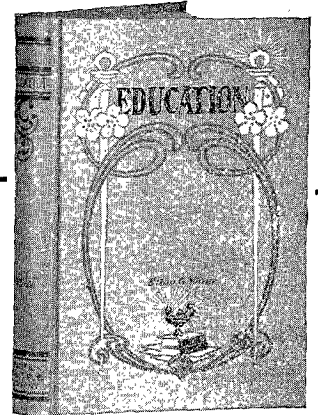
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The German Emperor is said to employ more servants than any other monarch. They number more than 3,000, and two-thirds of them are women.

Owing to pressure on our space this week we have been reluctantly compelled to hold over the publication of the third article on "Present Truth," by E. Hilliard. This will appear in our next issue.

The British and Foreign Bible Society during the first year of its existence spent under £700; now it spends £700 a day, and employs 870 colporteurs to carry the Scriptures to the people in the villages and by-ways of most countries of the world.

Many theories have been offered as to the relationship of modern nations with the lost ten tribes of Israel. Here is another. The Bishop of Bath and Wells in a letter says:—

"In a conversation which I had with the late honoured and much-loved Bishop French at Delhi, in 1883, he gave me three reasons for believing that the Afghans were the lost tribes. These were: (1) That such is their own national tradition; (2) that they occupy geographically a position towards which it seems these tribes were trending when last described; (3) that no one can look at them without seeing the remarkable resemblance they bear to the accepted type of Jewish physiognomy. Bishop French knew these people well."

We wonder what other theory yet remains to be propounded as a solution of this national problem?

Dr. Symes Thompson insists that laws of heredity, so far as such are known to exist, by no means diminish personal responsibility,

or tend to fatalism, but clearly work the opposite way. "Instead of modern science tending to materialism," he says, "it tends, in its most recent developments, to emphasise the fact that the word, the law of God, is that from which and in which all things have their being; and that in adjusting ourselves to our environments we must bend our will in prayerful earnestness to the perception and full use of the spiritual gifts which are not denied to the believing and expectant seeker. Let us take care that every channel by which we may know God and His workings may be kept open."

ARE THERE MARTYRS STILL?

Many perhaps would answer the above question in the negative, being fully persuaded that in these days of travel and international commerce and twentieth century enlightenment, to say nothing of the protection afforded missionaries by the Great Powers, few instances of literal martyrdom would be possible. The following sentences, quoted from an authority on such matters, will suffice to prove the reality of the animosity to the circulation of the Scriptures and the work of God in the earth, which Satan instils into his followers:—

"Look at the agents, the colporteurs, the Bible-women of the Bible Society—a noble army tramping this earth, often in perils and dangers, often in weariness and painfulness, in order to place the Scriptures in the hands of their fellowmen, and to commend them to their hearts. Only last year a colporteur, a converted anarchist, was attacked in Italy, his head being laid open by a blow, and he left more dead than alive. I have met a colporteur in Spain, who had had his beard plucked out by a priest. Quite recently a colporteur called El Kaid ('the captain,' for no one knew his name) laid down his life in Morocco. Recently in China colporteurs have been beheaded; they have been pushed while yet alive through straw-chopping machines, or put to death slowly in ways equally horrible; and they have died with the commendation of the gospel on their lips. One in Persia was recently bastinadoed until his feet were a mass of blood, and he could not walk. When, some months afterwards, the agent made up the itineraries of his men, he put down the village in which this man had received brutal treatment, to a fellow-colporteur. The one who had suffered pleaded that he might return to his persecutors, and he did return, and on entering the village took off his shoes and stockings. When he was summoned before the chiefs he quietly told them that he had done so that he might be ready once again to be beaten. Does any other book call forth such heroism and sacrifice as the Bible?"

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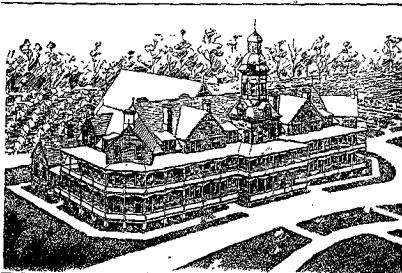
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