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ONE PENNY

The Outlook

PERSECUTION.

Persecution follows creed, notwithstanding character. A man is persecuted, not so much for the life he lives, as for the views he holds. It is the "heretic" who

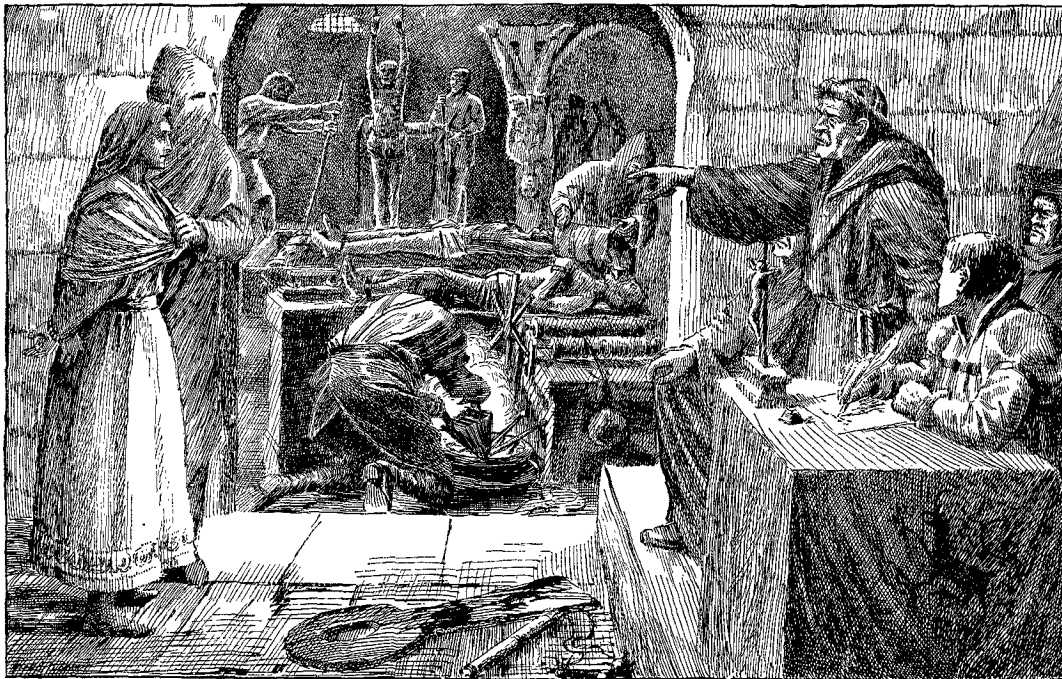
different views to those commonly accepted.

Character, in God's sight, is everything, but not so in man's. Some of those who have lived nearest to God, who have been the most like Christ, have been made the outcasts of society, and martyred.

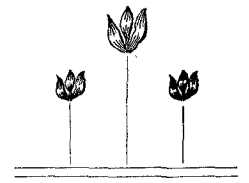
You glory that the days of

for joy as the death cry announced that the fangs of the wild beast had entered some vital place.

Is persecution only fire and sword? Have you ever made a brother to suffer because he differs from you in creed? Have you ever refused to converse with him? Have you ever denied him your



Torture Chambers of the Spanish Inquisition.



"Not so terrible was the crusader's sword as the Inquisitor's rack, and to die fighting in the open field, or on the ramparts of the beleaguered city, was a fate less horrible than to expire amid prolonged and excruciating tortures in the dungeons of the "Holy Office."

—Wylie.

must wear out his life in the prison cell, who must be tortured at the stake,—who must be nailed to the cross.

It is the "heretic" who must suffer scorn and calumny,—the "heretic",—the man who commits the awful crime of holding

persecution have gone by. You glory that you were never a persecutor. You have never dragged another to the Inquisition. You have never clapped your hands because some fellow-man was writhing in death agonies at the stake. You have never shouted

sympathy when he was in distress? Have you ever robbed him of his friends? Have you ever ruined his reputation because of your evil talk? If you have, then you are a persecutor.

Again, you say the majority ought to rule in religious as well

as civil affairs. You say the many have the right to legislate for the few. You cast your vote to that effect. Enforced obedience to religious laws robs a brother of his God-given rights, and you become a persecutor.—J. G.

CHURCHES AND "THE WORKING MAN."

A correspondent of the "British Weekly," writing on the churches and the masses in England, says: "Churches must cater for the working man as his club does, as the football field does. Give him as much pleasure as possible and as little religion as possible. The majority of working men would not walk a yard to hear our great preacher, yet they will 'swarm' to a big football match in thousands, and do not think of the expense or trouble. No, sir; the majority of working men are not the saints your correspondent imagines." This means that the churches must cease to be churches and become mere Social Clubs to gain these men. After they were gained they would not be worth having. The church does not want such men until they are changed. It is to the church's honour that she does not attract this class. She has a message for them, and needs to go and insist upon their hearing it, that at least their blood may be upon their own head. To a mere brainless organised mass of passions the church has no gospel. If creatures of this type are produced by social conditions, then she will aim to change the conditions. But if men are so steeped in animalism that nothing but a football match will appeal to them, then the Saviour's "Woe unto you" is all that is left to the Pharisees of scepticism. There is, however, a larger class of workers from whom the churches in Australia are largely made up. Some of these honest workers are still outside, because, as Ian Maclaren recently said, the church has "failed to impress the people with the fact that she is the lineal descendant of the crucified Nazarene. They cannot detect the 'wounds' which are the signs of Christ."—*Spectator*.

EXPULSION OF THE TURK.

For fifty years or more the world has been expecting the end of Turkey to come. Turkey exists to-day as a power solely by the agreement of Russia, Britain, Germany, and other powers of Western Europe.

In 1895, as will be remembered, there were riots in Constantinople, and conflicts between the Armenians and the Turks, in Asia Minor and Armenia. At that time the people of Britain and of the United States actually demanded of the nations of Europe that they should abolish the Turkish government. They urged, and almost demanded, that their governments should move in the matter, and that the dominion of the Turk should be blotted out. But Lord Salisbury, on the ninth day of November, 1895, gave the answer of the Powers to all the world on that question. In his speech at the "Mansion House," in London, he said:—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the Great Powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. . . . The danger if the Ottoman Empire should fall would not merely mean the danger that would threaten the territories of which that Empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilised in Europe in a dangerous and calamitous contest. That was the danger present to the mind of our fathers, when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger which has not passed away."

While I was in Turkey a gentleman, who is a native there, stated to me that a Turkish judge while talking with him a short time before, said:—

"We expect that the powers of Europe will take from us Constantinople. We shall have to leave here; and the seat of the government will have to be established in Jerusalem. And then the nations will still come and fight against us at Jerusalem to take that from us. And when they do, Messiah and Mahomet will come."—*A. T. Jones, in the "Marshalling of Nations."*

The little treatise, from which the above is taken, is one that, in view of the present situation both in the near and far East, will prove of the greatest interest. See advertisement.

India is calling for two more evangelists to enter the openings in that densely populated country.

Attachment to Christ is the only secret of detachment from the world.—*Dr. A. J. Gordon.*

A project is on foot to establish extensive cotton plantations in the Soudan. The country is eminently adapted for the culture of this valuable commodity, and if the industry is successfully promoted the English mills may yet become independent of American cotton.

Over ten thousand summonses have been issued in England against the passive resisters of the education rate. Dr. Goodrich, chairman of the Congregational Union, and Wm. Noble, of blue ribbon fame, are among recent sufferers.—*Australian Christian World.*

"We are told, says the 'Methodist Recorder,' that there are quarters here in England in which it is as much as a man's religious life is worth to express opinions differing from those of the majority. A system of tyranny is springing up in Methodism that is bound sooner or later to have its reaction. In some instances, men are not allowed even to have the freedom of 'Passive Resistance.' They must shout the popular shibboleths, or suffer pains and penalties. This may seem to some very absurd, but it has its serious side, and we hope that speedily the old-fashioned 'sweet reasonableness' that belongs to Methodism will prevail."

A memorial is being raised at Brixham (Devonshire) in memory of the Rev. Henry Francis Lyte, who, sixty years ago, wrote that well known hymn, Abide With Me. The author of Abide With Me laboured among the fishermen of Brixham for twenty-five years, refusing all offers of preferment. At the age of fifty-four he realised that he must die of consumption, and he prayed that he might write something which would live. He wrote Abide With Me on the last evening he spent at Brixham, after preaching to his flock for the last time. The sun was setting over the red sailed ships that lay in the harbour as he finished his noble prayer. Next morning he started for the Riviera, and died at Nice a month later.—*Selected.*

... OUR ...
CORRESPONDENTS

LIFE'S PARADOX.

BY GEORGE MATSON.

The nearer we come together,
The further we drift apart,
And this is the cruel paradox
That eats out the good of the heart.

The nearer we come to sleeping,
Where the sleepers sleep in rows,
The greater the gap between us,
And neither its meaning knows.

A little thing is whispered,
Or a little wrong is done,
Or something has been mistaken,
Should be clear as the noonday sun.

And we raise a little barrier,
And the barrier hardens, and grows
Until there's an iron rampart,
And men are mortal foes.

And they manufacture arrows
From barbed and cruel words,
And from lies that others gather,
Like carrion-seeking birds.

If men could but know each other,
And look for the good in each,
And shut the eyes to failings,
Which we magnify when we preach,

They would find that noble longings
Were welling from parted men;
And they'd drink from life's hidden elixirs,
And renew their youth again.

There is nothing ages like hatred,
And a tongue like a poisoned dart;
They dry up the life's sweet fountains,
And wrinkle the face and heart.

But love and sweet forgiveness
Bring a bloom to the heart and face,
Like the rose, whose shower washed beauty
Tempted beauty to grace.

And men could be more than mortal,
Would they rule with love, not rods;
Living full of unselfish endeavour,
They might walk the earth like gods.

Cottesloe, W.A., April 30, 1904.

**CHRIST'S REVELATION OF GOD
TO THE DISCIPLES.**

BY MRS. E. G. WHITE.

Let us study the words that Christ spoke in the upper chamber, on the night before His crucifixion. He was nearing His hour of trial, and He sought to comfort His disciples, who were to be so severely tempted and tried.

"Let not your heart be troubled," He said; "ye believe in God, believe also in Me. In My Father's house are many

mansions; if it were, not so, I would have told you. I go to prepare a place for you. . . .

"Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, and the Truth, and the Life; no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him."

"Lord, show us the Father," said Philip, "and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works."

The disciples did not yet understand Christ's words concerning His relation to God. Much of His teaching was still dark to them. They had asked many questions that revealed their ignorance of God's relation to them and to their present and future interests. Christ desired them to have a clearer, more distinct knowledge of God.

"These things have I spoken unto you in parables," He said; "but the time cometh, when I shall no more speak unto you in parables, but I shall show you plainly of the Father."

When on the day of Pentecost the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in parables. The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Their suppositions and interpretations were foolishness when compared with the knowledge of heavenly things which they now received. They were led by the Spirit; and, light shone into their once darkened understanding.

But the disciples had not yet received the complete fulfilment of Christ's promise. They re-

ceived all the knowledge of God that they could bear, but the complete fulfilment of the promise that Christ would show them plainly of the Father was yet to come. Thus it is to-day. Our knowledge of God is partial and imperfect. When the conflict is ended, and the Man Christ Jesus acknowledges before the Father His faithful workers, who, in a world of sin, have borne true witness for Him, they will understand clearly what now are mysteries to them.

Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him, He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout eternity. If, during this life, they are loyal to God, they will at last "see His face; and His name shall be in their foreheads." And what is the happiness of heaven but to see God? What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God, and know Him as Father?

Testimony of Scripture.

The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?"

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal

with the Father. All the counsels of God are opened to His Son.

Jesus said to the Jews: "My Father worketh hitherto, and I work. . . . The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these things also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth."

Here again is brought to view the personality of the Father and the Son, showing the unity that exists between them.

This unity is expressed also in the seventeenth chapter of John, in the prayer of Christ for His disciples:—

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

Wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.

THE PURE IN HEART.

BY C. HALLAM

"Blessed are the pure in heart." Matt. 5 : 8.

This is a quotation from the grandest sermon ever preached in this dark world; the speaker was the Bishop of Souls—the Man Christ Jesus. 1 Peter 2 : 25. This being so, every word should be most precious to every being that can read it.

The Bible tells us many things about the heart. It says that in its natural state it is "desperately wicked, and deceitful above all things." Jer. 17 : 9. Every reader must acknowledge the truth of that statement, also the impossibility for us, in our own strength, to change its na-

ture. God knows how helpless we are, and in divine mercy promises that, under certain conditions, He will cleanse the heart, viz., "Draw nigh to God, and He will draw nigh to you . . . and purify your hearts." James 4 : 8. "My son, give Me thine heart, and let thine heart observe My ways." Prov. 23 : 26. Give God your heart, and let Him consume the sin out of it. He cleanses the heart by many different methods. It is not for us to dictate as to how it should be done. He may choose to do it by the furnace of affliction. Therefore, "beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Pet. 4 : 12), for "Our God is a consuming fire." Heb. 12 : 29.

Fire is the most complete purifying agent known. In Scripture it is used as a symbol to show how pure the word of God is—"The words of the Lord are pure words; as silver tried in a furnace on the earth, purified seven times." Ps. 12 : 6, R. V.

The word "pure" carries with it the thought of fire; in fact, if it is analysed we will find, by studying the origin and formation of words, that it is closely connected with fire.

In early Bible history we read that Abram migrated from Ur of the Chaldees. The Chaldeans were fire worshippers, so the district whence the patriarch was called took the name Ur, which means "fire," or "light." Ur in the Gaelic means fresh, new, as though just out of the fire, or as we commonly say, bran-new, which is a form of Burn-new.

Almost every word that contains the letters U R together in it, its origin can be traced to a connection with fire. A few words will illustrate this:—

URiah means "The Lord is light. URim means light and perfection, flame, fire, etc.

URn means A receptacle for the ashes of the dead.

BURNish means To make bright. Other words, such as fURNace, bURN, sulphUR, cURry, etc., also convey similar ideas.

With these thoughts in mind, the word "pURE" should have a deeper significance to us than ever before. Let God consume the dross—sin, that we might be

amongst those who will stand before His throne, pure and holy, without spot or blemish. To those who give Him their hearts He makes this promise: "I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people." Jer. 31 : 33.

Also remember the admonition of our Saviour: "He that endureth—stand the test, as with fire—unto the end, shall be saved." Matt. 10 : 22.

"Blessed are the pURE in heart for they shall see God."

GRACE AND FREEWILL.

The soul of man is the seat of freewill. Freewill is that great gift of God to man whereby he is able to choose good or evil. The possession of freewill raises man above all the creatures around him, and makes him capable of responding to God's grace, and conforming to His will. The soul would be incapable of either moral goodness or moral evil unless it was free to choose one or the other. Without freewill man would be a mere machine, not a moral agent created in the image of God. There could be no responsibility in the sight of God for our actions unless our wills were unfettered. Obedience, to have virtue, must be freely rendered. Disobedience, to be sin, must be an act of choice or volition.

By sin the will became enfeebled, and prone to an evil choice. Grace is a spiritual gift of God, through Christ, which makes man acceptable to Him, and able to serve Him. Grace enlightens the mind, cleanses the heart, and strengthens the will, uniting us with all the powers of our life to God. It enables us to know, and do His will. It pertains to the gospel, or the good news of freedom from the bondage and slavery of sin.

Grace does not constrain or force the will, for grace may be resisted. Grace attracts, persuades, and aids the will to a right choice. God will save no man without his consent.

And herein is seen the difference in God's dealings in religion and unregenerated man's. God, the author of conscience, does not

violate the conscience. He who made the will does not force the will. But when man, assuming to sit in God's seat, attempts to do His work, he, who made neither conscience nor will, seeks by arbitrary force to control both; or, if he cannot control them, to crush and destroy them.

When we see the lid of a casket forced open, and the hinges torn away, we look upon the work of the spoiler. But when we see the casket gently unlocked by the key, and the contents brought out, we note the hand of the owner. So God does not work by violence in opening the heart. This is not the method of Him who comes not as a plunderer to His prey, but as a possessor to His treasure. The will is not forced nor blinded by grace, but encouraged, strengthened, and enlightened. Through it the whole man is enabled to act and to choose his destiny with "the glorious liberty of the children of God." Grace does not enslave the will, but enfranchises it. —From Spurgeon's "Feathers for Arrows."

"WHAT MUST I DO?"

BY W. R. CARSWELL.

When the Philippian gaoler asked the question, "What must I do to be saved?" he was told, "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16 : 30, 31. No man can do anything to earn pardon for his past sins. Our Saviour taught the same truth, saying, "This is the work of God, that ye believe on Him whom He hath sent." John 6 : 29. The first work is to exercise faith, then other good works will follow.

Christ "gave Himself for us that He might redeem us from all iniquity; and purify unto Himself a peculiar people, zealous of good works." We are "created in Christ Jesus unto good works." Titus 2 : 13, 14; Eph. 2 : 10. But the works are simply the fruit of faith. "By their fruits ye shall know them." If there are no good works it is because genuine faith is absent. "Faith without works is dead," and a dead tree can produce no fruit.

Every man will be judged and rewarded according to his works (Rev. 20 : 12; Matt. 16 : 27), and

not according to the faith he professed to have. "Why call ye Me Lord, Lord, and do not the things which I say?" (Luke 6 : 46) was the question asked by our Lord. And to us also comes the instruction, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5 : 16.

The foregoing scriptures show that we must cultivate genuine faith to have good works. The story of Simon the sorcerer is an illustration of the bad fruits of a spurious faith. He believed, but it was not the faith that produces good works. His "heart was not right with God," or he would not have thought to purchase God's gifts with money. He was in danger of perishing with his money because he was still in the bond of iniquity—a slave of sin. Acts 8 : 9-23. Simon might have received the Holy Spirit by asking in faith (Luke 11 : 13; Gal. 3 : 14), and then the fruit of the Spirit would have been seen in his life.

The life of one who is controlled by the Spirit of God is in harmony with the law of God, so that it is not against Him. Gal. 5 : 22, 23. On the other hand the carnally minded cannot please God, because they are not subject to His law. Rom. 8 : 7, 8. Here is a test by which every man can try his faith and know whether it be the true faith of Jesus or no. The faith which Jesus possessed led to perfect obedience through the Spirit, and it will do so in us. See John 15 : 10; 1 Peter 1 : 2, 14. The faith of demons causes them to tremble at the coming judgment. Jas. 2 : 19; Mark 1 : 23, 24. If there is in your heart anything that prevents you from submitting to the divine law you may know your heart is still carnal. "Hereby we do know that we know Him if we keep His commandments." 1 John 2 : 3.

Now when God is sending to the world a message of Sabbath reform, many excuse themselves from obedience to the fourth commandment. They say Jesus has done, all, and we have nothing to do. Never was there a greater mistake. True faith works by love (Gal. 5 : 6), and love is obedience. 1 John 5 : 3. "Not the

hearers of the law are just before God, but the doers of the law shall be justified." Those who "offend in one point" are guilty of all. Rom. 2 : 13; Jas. 2 : 10-12. The law of liberty by which we are to be judged requires the observance of the seventh day—the rest day of God. Many are saying they cannot do it, that it is impossible. But Jesus says, "All things are possible to him that believeth" (Mark 9 : 23); while Paul testifies, "I can do all things through Christ which strengtheneth me." Phil. 4 : 13. Thus we are reminded that without faith we cannot obey or do good works.

But God is seeking out a people of whom He can say, "Here are they that keep the commandments of God and the faith of Jesus." See Rev. 12 : 17; 14 : 12.

At His second coming Jesus will find faith on the earth, but very few will possess it. Yet these, because of their faith, will obey. Will you be among those faithful ones, and thus obtain an entrance with all the obedient into the city of God? Rev. 22 : 14.

ETERNAL LOVE.

BY J. GIBSON.

We are wonderfully taken up with the love of Christ as seen on Mount Calvary. That is right, for so we ought to be. But we are so apt to forget that His love did not cease with Calvary. Jesus still loves the world with a Calvary's love. We are told that the electricity leaves the dynamo, passes through the wires, through the lamps and back to the dynamo again, thus making one complete circuit. There is just as much electricity in one part as there is in another, only at the lamps it becomes visible. Even so with the mighty circuit of God's love, there is just as much love in one part as there is in another, but at Calvary it becomes visible. In that part of the circuit where we stand to-day there is as much love as in any other part. "Jesus Christ the same yesterday, and to-day, and for ever." There was eternal love on Sinai; there was eternal love on Calvary, and there is eternal love to-day.



A. W. ANDERSON - - EDITOR.

SUNDAY DESECRATION.

A writer in a Melbourne religious contemporary asks the question concerning Sunday desecration, "Can we not legislate against this iniquity, and make it illegal to in any way desecrate the Sabbath (Sunday), or break in upon its holy calm by making sport or holding picnics?"

When will men learn that legislative enactments cannot make evil-doers good? To restrain men from open acts of iniquity will not remove the evil from their hearts or make them moral. In the sight of God, a man who refrains from desecrating the Sabbath only because he fears the penalty provided for an infringement of civil law, is just as much a Sabbath-breaker as the one who desecrates the day regardless of what men may say or think.

True religion is not something which, like society etiquette, can be practised by even the vile and immoral. True religion is a living principle which rules the innermost recesses of a man's mind; and therefore exhibits itself in the life and character of a man; not because of anything the state may demand, or for anything his neighbours and friends may think. It shines in a man's character as naturally as the light comes from the sun. It breathes love and goodwill to men as naturally as the rose or the violet imparts its fragrance to the atmosphere. As well might the state legislate that the eucalyptus shall emit the fragrance of the rose as to legislate that its careless, pleasure-loving citizens shall be Christians. One is just as impossible as the other.

Christianity cannot be put on and taken off at will, in the same way that we change our clothes. No law, even should it be enforced by all the powers of earth combined, can make evil-minded citizens think pure and holy thoughts and practise righteousness.

In the article previously alluded to, the writer further asks,

"Is it that the people need to be told that the thing is wrong, or are they becoming indifferent to God's commands, and need stirring up to a more intense reverence and awe for God's holy law?"

How could the people be impressed with the fact that they are infringing one of God's commands by going out for enjoyment on Sunday? What text of Scripture, or which of the commandments could be pointed to as a condemnation for Sunday desecration? Some will perhaps reply, "The fourth commandment requires the observance of the Sabbath." Certainly it does, but Sunday is not the Sabbath, and is never referred to in the Scriptures as such. It is frequently asserted that the Sabbath was changed by Christ, but mere assertion, without Scriptural proof, should not be accepted by Protestants who wish to live up to the true principles of Protestantism.

The Standard Dictionary defines Protestantism as follows:—

"Its negative principle is that any element of current ecclesiastical teaching or of popular belief that, on being traced back in history, runs out before the teaching of Christ's authoritative apostles is reached, is no part of essential Christianity; its positive and formal principle, that nothing that is not taught in the Holy Scriptures, the authoritative rule of faith and practice in the church, enters as an essential element into the Christian system."

If one were to attempt to prove the sacredness of the Sunday institution, he might search the Scriptures through and through, and in the end he would find himself without any Scriptural proof for the necessity to observe Sunday as a sacred day. Sunday, as a Christian institution, should therefore find no observers amongst true Protestants.

Having no Scriptural foundation, it has always been found necessary to bolster up the Sunday institution with some state law, but as a matter of fact no further legislation by the state is required than we already have, in order to force men to observe Sunday as a sacred day.

The Sunday law of Charles II. (still extant), entitled "An act for the better observance of the Lord's day, commonly called Sunday," if it were enforced, would cause all men, of whatever opinion, to "repair to church," "to cease from worldly labour,"

and "to apply themselves on every Lord's day (Sunday) to the exercise of duties of piety and true religion, publicly and privately."

As the author of "Rights of Man" truly says, "To enforce this requirement as it reads would necessitate the revival of the Inquisition, for while dragging a man to church and compelling him to sit in a pew during church service might satisfy those enforcing the law of the public exercise of religious duties, nothing but the rack or thumbscrew could force from him a disclosure of what he had or had not done privately."

The gospel is "the power of God unto salvation to everyone that believeth," and no counterfeit, such as external force, whether it be exercised in the name of the state or of the church, will lift a man above the natural propensities of an unregenerate heart.

HISTORY IN SYMBOLS.

A Stenographic report of a sermon preached by E. W. Farnsworth, at the Bathurst Camp-Meeting.

(Continued.)

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8.

Now, what is represented by this little horn? Let us get the thought. After the prophet saw the development of the ten kingdoms which planted themselves upon the ruins of the Roman Empire, he says he saw another little horn, or kingdom, coming up in the midst of them, by whom three of the first horns, or kingdoms, were plucked up by the roots. It was diverse from all the others, having the eyes of man, the eyes of wisdom, far-seeing, and manifesting a great amount of worldly wisdom.

The prophet, in his description of this power represented by the little horn, says:—

"And he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High; and shall think to change times and laws; and they shall be given into his hand for a time, and times, and dividing of time." Verses 24, 25.

The historian, in tracing the history of the early middle ages,

always comes to a time when he is forced to speak of the development of the church. There came a time when the church was really united with the state. In the days of Constantine, the Roman emperor who reigned in the beginning of the fourth century after Christ, the church became united with the state. He saw that the old heathen religion was being forced into the background, and that the new, vital religion of Jesus Christ was apparently taking the leading place in the empire. And so, while he did not throw himself against the Pagans, he favoured the influence of that which was known in his day as Christianity, and after a time was admitted to the church. Thus, on account of his rank, he became very influential in the church, and the two organisations,—church and state—became united.

This amalgamation of church and state in the fourth century was an important step in the fulfilment of the prophecy of the little horn which had eyes of wisdom and cunning, and a mouth speaking great things, and before whom three of the first horns were uprooted. As students of the word of God, and as honest men, we are forced to believe that this symbol represents the Roman Catholic Church. When the church became united to the state it got possession of the sword; that is, it came into possession of civil authority. Rev. 6 : 4.

The ten kingdoms symbolised by the ten horns were civil kingdoms; they had to do with civil affairs. But when this little horn, or kingdom, came up, it was diverse from those before it. At first it was exclusively an ecclesiastical power, but afterwards it developed into a power which dealt with both civil and religious affairs.

You will remember that the apostle Paul, when writing to the church at Rome, spoke of it as a church whose faith had been known throughout the world. After a while that church greatly apostatised from God. They left their first love, they became deficient in the power of God, for they lacked spiritual vitality.

Some years ago when visiting the city of St. Louis, I stepped into a Catholic book store and

enquired for some small work that contained a fair representation of the Catholic doctrines. A gentleman who was standing in another part of the shop heard me enquiring for the book, and stepping up to me, he said, "Did I hear you asking for a book containing the Catholic doctrines?" and then handing me down a little volume, he said, "Take that, and do not say that Bishop K— never made you a present."

Then we engaged in conversation. I asked him to tell me something of the history of the Roman church during the latter part of the third and fourth centuries after Christ, and about the Aryan doctrine. He said "the Aryans were heretics; they were followers of Arius, who preached what was known as the Unitarian doctrine. This doctrine spread quickly amongst the Heruli, the Ostrogoths, and the Vandals. Then the Council of Nice was called, and Arius was condemned as a heretic. Then these three kingdoms were rooted up, through the power of the civil authorities, at the dictation of the church, because they were united in one. These three kingdoms then ceased to exist as independent governments." The bishop then told me that the pope, when in his official robes, wears a crown which consists of three crowns in one. He said this triple crown is worn to commemorate the fact that by the Papacy three kingdoms were overthrown. The prophet, speaking of the little horn, said that he should be diverse from the others, and should subdue three kings.

[Thus far every specification of the prophecy referring to the "little horn" has been shown to have been fulfilled by the Papacy. There yet remains another interesting feature, mentioned by the prophet, viz., "He shall think to change times and laws," the exposition of which we shall publish (D.V.) in our next issue.—Ed.]

Lord Kelvin, the great scientist, wrote: "I am afraid I am absolutely no authority respecting books on theological subjects. I have never read any myself, being wholly occupied with science, which I find full of evidence of God. And I find no reading of theological books needed to keep me contented with the religion of my childhood."

A BETTER PREACHER NEEDED.

A certain preacher closed his sermon with the declaration: "No man can live without sin. No one can keep the commandments. I break them all myself, every day and every hour." He then called upon a staunch old saint to close in prayer. The good man prayed about as follows.

"O Lord, have mercy upon us! 'Thou shalt have no other gods before Me,' 'Remember the Sabbath day to keep it holy,' and 'Thou shalt not bear false witness,' and here is a preacher who says he breaks them every day and every hour. Thou hast said, 'Thou shalt not steal,' 'Thou shalt not commit adultery,' and 'Thou shalt not kill,' and here is a preacher who says he breaks them every day; Lord, have mercy on us and send us a better preacher!"

Many other congregations are in a similar predicament. A preacher or any one else who commits sin is of the devil. For proof of this read 1 John 3 : 8.—*Selected.*

A MINISTRY WITHOUT WORDS.

If Christian service were all talking and praying in meetings and visiting the sick, it would be discouraging to some talentless people. But are our tongues the only faculties we can use for Christ? There are ways in which even silent people can do service for God, and be a blessing in the world. A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. A flower cannot sing bird songs, but its sweet beauty and gentle fragrance make it a blessing wherever it is seen.

Be like a star in your peaceful shining, and many will thank God for your life. Be like a flower in your pure beauty and in the influence of your unselfish spirit, and you may do more to bless the world than many who talk incessantly. The living sacrifice does not always mean active work. It may mean the patient endurance of a wrong, the quiet bearing of a pain, cheerful acquiescence in a disappointment.

Noble deeds are held in honour;
But the wide world sadly needs
Hearts of patience to unravel
The words of common deeds.

—*Selected.*



WORLD-WIDE FIELD.

FROM MELBOURNE TO NEW YORK. No. 4.

BY H. E. SIMKIN.

Five days' pleasant sailing brought us to Aden, the southern port of Arabia. We reached the place early in the morning, and stayed till noon. No one went ashore except the passengers who were to stop there, on account of a ten days' quarantine from Bombay. We were close to the land, however, and obtained a good view of the city. It is the most rocky, barren place we ever saw. Not a sign of anything except a few trees and vines in the small gardens near the shore. These are kept alive by expensive irrigation. Here we first saw the camel used as a beast of burden. Many of them were drawing carts of water along the one narrow street near the wharf.

The natives swarmed around our boat, urging the passengers to buy their wares at fabulous prices. Ostrich feathers, either loose or made up into fans, necklaces of shells, and horns of the antelope and ibex were the principal things they had to offer. One had a nice leopard skin. A pink and blue feather fan, for which they asked fifteen rupees (one pound sterling) we bought for half-a-crown.

At six o'clock, after we left Aden, we passed through the narrow channel separating Asia from Africa at the southern entrance of the Red Sea. This is a dangerous spot. Here it was that the P. and O. boat, "China," was lost a few years ago. There are two lights on the African coast, one on the shore, and one farther back. The officer in charge of the ill-fated boat is said to have mistaken the one on the land for the one on the shore, and thus ran the boat aground, and she was soon broken up. This impressed us strongly that in sailing the great sea of life with its rocks and narrow dangerous places, it is absolutely necessary, not only

to see, but to know the Great Light, if we would be safe. When the "China" went down a great ball was being held on her deck, and all were paying attention to the music and dancing. So in life's journey many are engrossed with present pleasures, and entirely forget the dangers through which they may be passing.

The first two days in the Red Sea were quite warm, more so than when we were crossing the equator, but a north wind brought the unusual sight in that place, of overcoats and heavy wraps on deck. I omitted to mention that after leaving Bombay we had a third stop for repairs to the engines. It was only for a little while, but the second evening in

side her commander called out, "Do you want any assistance?" This he repeated twice, but received no reply. He turned again, and went on in apparent disgust. The delay must have cost him three hours' time. The English speaking people on our boat were much annoyed that our ship made no reply. It turned out that the man on the bridge at the time could not understand English, so went to the captain to tell him about the call. When they returned the boat had gone. It seemed to us that the man on duty should have reported to the captain that a ship was coming alongside before it reached us.

We passed the Sinai Peninsula very early in the morning, too



Suez Canal.

the Red Sea we stopped at six o'clock, and did not start again till midnight. We had hoped to reach Suez very early in the morning, which we would have done if not delayed. All were disappointed, and there was some fault-finding. Just as we stopped we had almost overtaken the "Scindia," the British boat that left Bombay just as we entered it. We had thus gained two days on her. When we stopped the usual two red lights were run up the mast to indicate that we were at a standstill. The "Scindia," after a short time turned, and came back to us. As she came along-

early to distinguish the historic place where Moses received the law. The rocky barrenness that made necessary water from the rock and manna from heaven was very apparent.

About 3 p. m. Sabbath, April 2, we dropped anchor at Suez. We had planned to break our journey here, and go to Cairo by rail to see a sister of the writer, who is located in that city as a missionary nurse. Our heavy luggage and chairs were placed in charge of the proper person to be forwarded to London. After an interview with both a lady and gentleman doctor we took our

hand luggage on deck, ready to land. Being only nine days from Bombay, we were told that we must go to the quarantine station across the bay for twenty-four hours. A boat, with soldiers aboard came to take us, but just as we started to descend, the gangway a letter from Pastor Wakeham, one of our missionaries in Cairo, was handed to us, telling that our sister was in a critical condition with small-pox, 400 miles up the Nile, at Luxor, and that we could not possibly see her. It suggested that we make our visit to Palestine first, and expressed the hope that we might see her afterwards.

There was little time to decide. We were much disappointed, but could only do as suggested. Returning to our cabin we found that it had already been taken, but we recovered it, and notified the steward and purser that we would remain on board through the Suez Canal to Port Said. By this change in our programme we avoided the obnoxious quarantine, passed through and obtained a good view of the greatest canal in the world. This marvel of engineering skill, and our trip to Palestine will be the subject matter of our next letter.

A MISSIONARY VISIT TO NAPIER, N.Z.

Recently the members of the S. D. A. Church at Napier enjoyed the privilege of a visit from Brother Arthur Currow, of Suva Vou, Fiji, who received a warm welcome from the brethren and sisters of Napier. Some profitable addresses were given by Bro. Currow to the Young People's Society and the Sunshine Band, on the curious customs of the people he had been living with so long, and the children were also taught to sing several hymns in the Fijian language, two of which were very nicely rendered at a public lecture given in the church. To illustrate his lecture the church was decked with mats, rugs, shells, and curios of every description, from the islands; and a most enjoyable time was spent in listening to an account of the Fijian manners and customs.

The reason Bro. Currow chose Napier for his holiday, was that

his betrothed lived there, and on March 8 a large congregation assembled to witness his marriage with Sister Margaret Elizabeth (Lizzie) Reid. Pastor Baker performed the ceremony, and delivered a short address suitable to the occasion. The service was closed with prayer by Bro. W. J. Smith, and Bro. Lyndon played the wedding march as the bridal party left the building.

It was an event that will be long remembered by the members of the Napier church, as this was the first wedding that has ever been held within its walls, and the building was most beautifully decorated for the occasion.

Sister Currow has been a member of the church for many years, having united with it at its organisation by Pastor A. G. Daniels. She was an active worker in the Sabbath-school and the church, especially in every kind of Christian help work, and was much beloved. Though she will be much missed, she carries with her the good wishes of her Napier friends, who trust that she may have a still greater sphere of usefulness in her new Fijian home.

On Monday 14th a farewell social was held in the schoolroom, to bid farewell to Bro. and Sister Currow, at which sacred songs were sung, and addresses delivered, and the church school children sang a Fijian hymn. Bro. Currow also sang "Son of my Soul" in the Fijian language.

The Sunshine Band presented them with a half year's contribution towards the mission, and Bro. Currow, in responding, said that he had received from different sources £35 towards his work, for which he thanked God and took courage. He presented the church with a long piece of native cloth as a decoration, to remind them of their dusky brethren in Fiji. The meeting was brought to a close by singing "God be with you till we meet again." We trust Bro. and Sister Currow may be greatly blessed during their future labours among the natives of the Fijian Islands.

It is worth a life effort to lift a man from degradation, but to prevent his fall is far better.—*John B. Gough.*

HELPING HAND MISSION.

The monthly meeting of the Helping Hand Mission Board was held at the Mission, 224 and 226 Latrobe Street, Melbourne, on the 4th inst., commencing at 8 p. m.

The Superintendent reported that during the month of May, 2,394 penny courses, and 367 beds, to the value of £19 3s., had been given in relief, also that the ladies and gentlemen who buy our tickets had given relief to the extent of £13 os. 10d.; 341 warm baths were given, and 762 garments fumigated free; seventeen gospel meetings were held, attendance 301; fifteen new blankets, extra firewood, sheeting, towelling, etc., had been bought.

The expenditure had been £64 12s. 2½d.; receipts, £55 10s. 4½d.

The Board resolved to purchase twenty-two new blankets, also some wire stretchers, when funds were available.

We need some warm second-hand underclothing to supply the great need of many deserving poor.

J. C. DIVERALL,
Superintendent.

Unprayed for, I feel like a diver at the bottom of a river with no air to breathe, or like a fireman on a blazing building with an empty hose.—*James Gilmour, missionary in Mongolia.*

Even Thibet, including Lhasa itself, knows the Bible. The Bible Society has not obtained a footing in the country, but it has an agent, a printing-press, and translators on the slopes of the Himalayas. They produce copies of the New Testament in the Thibetan language, and native Christians circulate them in the hermit country.—*Selected.*

For every person in China who has a Bible, there are about two thousand who have none; and for every person who has a New Testament, there are two hundred and fifty who have none; for every person who has a single copy of one of the Gospels or other small portion of Scripture, there are forty who have none. So the work is only beginning.

CHILDREN'S ...CORNER...

LITTLE WORDS.

"Yes, you did, too!"

"I did not!"

Thus the little quarrel started,
Thus, by unkind little words,
Two fond friends were parted.

"I am sorry."

"So am I."

Thus the little quarrel ended,
Thus, by loving little words,
Two fond hearts were mended.

—H. B. Keech.

THE "ENCHANTED" EGG.

In the larger end of an egg make a hole the size of a small pencil, but in the small end prick only a pin-hole. Blow the contents out through the larger hole, and wash and dry the shell inside. Then in a dish or can of sand, support the shell on its small end, while you pour a few drops of melted lead or solder in through the large hole. Paste a piece of thin paper over the big opening, and the "enchanted" egg is complete. Whatever way it is placed on the table, it will instantly assume an upright position, standing on its small end. Its "magical" property is, of course, nothing very mysterious to those who know about the lead, but to one who does not understand this, its action will be quite unaccountable.—Edison Driver.

THE DIFFERENCE.

A little boy, who in the course of some conversation of his elders, heard a good deal of talk about the progress of civilisation, approached his grandfather who was taking no part in the talk.

"Grandpa," said the child, "what is the difference between civilisation and barbarism?"

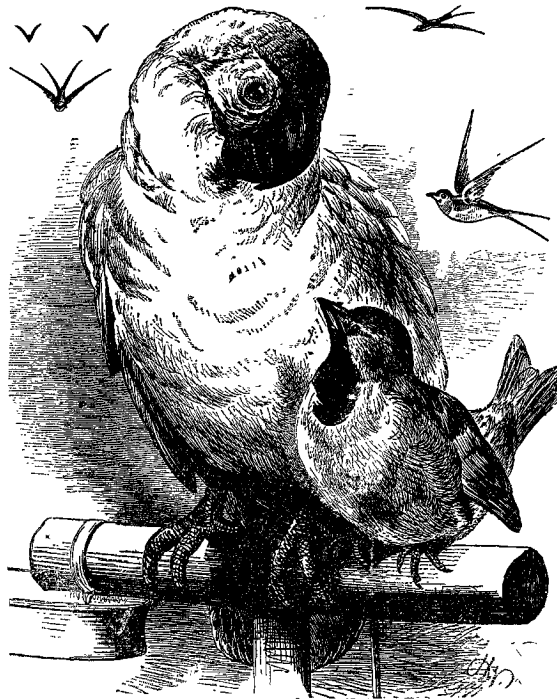
"Barbarism, my boy," answered the old man, "is killing your enemy with a hatchet at a

distance of a step, and civilisation is killing him with a bomb-shell twelve miles away!"—*Youth's Companion.*

GOOD ADVICE.

Adam Forepaugh, said a friend of the veteran showman, once had a big white parrot that had learned to say, "One at a time, gentlemen; one at a time—don't crush."

The bird had of course acquired this sentence from the ticket-taker of the show. One day the parrot got lost in the country, and Mr. Forepaugh leaped into his buggy,



"One at a time, gentlemen, one at a time—don't crush."

and started out post-haste to hunt for it.

People here and there who had seen the parrot directed him in his quest; and finally, as he was driving by a corn-field, he was overjoyed to hear a familiar voice.

He got out and entered the field, and found the parrot in the middle of a flock of crows that pecked him till he was almost featherless. As the crows bit and nipped away, the parrot, lying on his side, repeated over and over, "One at a time, gentlemen; one at a time—don't crush."—C. Aubrey Cox.

HOW TO HELP THE MINISTER.

"One thing helped me very much while I was preaching today," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who kept her eyes fixed on me, and seemed to try to understand every word I said. She was a great help to me."

BETTER THAN GOLD.

"I will give that to the missionaries," said Billy, and he put his fat hand on a little gold coin as he counted the contents of his money box.

"Why?" Susie asked.

"Cause it's gold. Don't you know that the wise men brought Jesus gifts of gold? And the missionaries work for Jesus."

There was stillness for a little time. Then Susie said: "The gold all belongs to Him anyhow. Don't you think that it would be better to go right to Him and give Him what He asks for?"

"What's that?" Billy asked.

Susie repeated softly, "My son, give Me thine heart."—*Sunday School Evangelist.*

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HOME AND HEALTH

A HOME FOR ME.

BY R. HARE.

In that cloudless land, where the angels dwell

In sight of the crystal sea,
I have wondered oft, will there be a home—
A home prepared for me?

I have stood and gazed on palaces fair,
With their domes and halls of light:
Where lordly towers and flower-girt walls
Exclude the shades of night.

I have stood and gazed while the sunset glow
Gilded each tower and dome,
And thought, "How happy the hearts must be
That dwell in that lordly home!"

But the gilded palace will crumble e'er long,
And the rough hand of time will erase
The outlines of beauty that mantle its walls,
And circle its arches of grace.

So the pilgrim must wait for a palace more fair,
In the glory-crowned city of light;
For earth-mansions all grow hoary and dim
With that heavenly country in sight!

Then tell me, sweet angels, bright spirits that dwell
In sight of the crystal sea;
Oh, say, in that city of jasper and gold,
Will there be a home for me?

What matters it, then, if earth's palaces fall,
Or if homeless I wander alone!
I look for a home where the homeless may dwell,
In sight of the great white throne.

What matters it, then, if earth's friendships all die,
As flowers fade o'er the lea;
I look for a home where the homeless may dwell,
In sight of the tideless sea!

Sweet spirits that whisper of songs in the night,
Oh, whisper this solace to me!
And sing of that home where immortals shall dwell,
In sight of the stormless sea.

FRESH AIR.

In a lecture delivered in the Australian Church Hall, Melbourne, under the auspices of the Women's Health League, Dr. Mary P. Stone pointed out the importance of fresh air. The functions of the lungs were explained, and the respiratory movements were described by the use of diagrams. The lecturer advised her

audience to keep the windows of their houses open, so that pure air and sunlight may penetrate the rooms, for if the human body does not get enough oxygen—the vitalising part of the atmosphere—it will get clogged, and work as badly as a delicate piece of mechanism made of steel or iron which is allowed to get dirty.

For the encouragement of persons who dread consumption and other diseases, she said, the bacilli do not long survive exposure to fresh air, which is disastrous to the life of germs.

CHEW TO LIVE.

BY DAVID PAULSON, M.D.

Recently it has been demonstrated by most careful scientific experiments that when food is masticated several times more than is ordinarily done it is possible for the body to extract a far larger amount of nourishment from it, and at the same time there is a noticeable improvement in the general well-being of the body.

Some one has written a poem for the purpose of helping to impress the importance of this habit. We quote one of the verses:—

So if you want to live long,
Living always well and strong,
Don't take too big a bite—
Only just a little mite—
And chew, chew, chew,
As one ought to chew.
Then slowly feed the living mill,
But let it grind as fast as 'twill,
And do not swallow in such haste;
Take plenty time the food to taste,
And chew, chew, chew,
For that's the thing to do.

"Thank ye, Willie," said the mite of a girl, availing herself of his gentle courtesy, and resting her cold, bare feet on the flattened "Tam O' Shanter."

Among the eager crowds that passed, there were few to note this chivalrous act of kindness, but one who was near and saw it, felt compelled to recognise the true gentleman in this woefully ragged and forlorn street boy!—*Selected.*

Life is not so short but that there is always time enough for courtesy.—*R. W. Emerson.*

Russia in Prophecy

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The population of Soudan before it was brought under Dervish rule is estimated to have been 8,525,000. The present population is estimated at 1,870,500 persons. This immense reduction is said to be the result of disease and internal and external wars. It is hoped, that now the rule of the blood-thirsty Dervishes has been brought to an end, the country may once more experience an era of prosperity under the protection of Great Britain.

One of the most difficult questions Christian people have to face is the question of religious indifference. Perhaps 60 per cent. of the people of New South Wales are outside the churches. It is not that these people have any reasoned conviction as the ground of indifference. The fact is we are living in an atmosphere of doubt, of criticism, of uncertainty, which has loosened the ligaments of faith, and corroded the spirit of reverence for divine things. — *Rev. P. J. Stephen.*

ANONYMOUS LETTERS.

We are always glad to receive communications from our readers, even should they express a difference of opinion concerning some of the articles which have appeared in our columns; but if anyone desires to write to the editor we would suggest that the name and address of the writer be appended to the communication. It cannot be expected that we shall place any value upon an opinion which is of so little worth that even the writer himself does not consider it of sufficient importance to subscribe his name to it. If you do not see eye to eye with us on

certain points, and wish to write and say so, be courageous enough to put your name to it, so that we may have an opportunity to make a courteous reply.

WHAT THE MASSES READ.

The Booklovers' Library is a library of books issued within the year. It aims to furnish only what is wanted. It declares that nowhere can a better list be found. It lists in the "Booklovers' Magazine" three books on Science and Nature Study; five on Religion; six on Economics and Sociology; ten on Politics and History; thirty-one on Biography and Memoirs, many of them indifferent; six on Domestic Economy and Recreation; sixteen on Criticism, Advocate, and Essays; two on Poetry and Drama; nine on Travel and Description; and on Fiction, 156. It goes without saying, and the titles and books bear out the fact, that fully one-half of the above, outside of the fiction, are light, ephemeral, designed merely for entertainment; and yet there are nearly twice as many books on fiction as in all other classes—good, bad, indifferent—put together. The effect of such mental fodder on the minds of a people is certainly weakening, cheapening, deteriorating.

...OBITUARY...

CONGDON.—Died at Ballarat, Victoria, May 29, 1904, of paralysis, Susan Mitchell Congdon who was born at Flushing, England, on the 14th of April, 1826. Sister Congdon was a sufferer for many years with asthma. For about three years she kept the Sabbath. Her love for the truth was firm to the last. Though not a member of the church, yet she was in full harmony with us. She leaves two sons and some grandchildren to mourn their loss. We laid her to rest in the Ballarat new cemetery until the Life-Giver shall come. The funeral services were conducted by the writer. A. CHELBERG.

A RECENT VERIFICATION.

An interesting verification of the Seventh-day Adventist interpretation of the book of Revelation is to be found in the "Twentieth Century Translation" of Rev. 6:12.

Dr. Adams is quoted by Uriah Smith ("Thoughts on Daniel and Revelation") as having written concerning the wonderful darkness of May 19, 1780, as follows:—

"The darkness was as uncommon in the night as it was in the day, as the moon had fullled the day before."

Says the recent "Twentieth Century Translation":—

"The sun became as black as sackcloth, and the moon, which was at its full, like blood."

The Authorised Version, it will be noticed, simply states that—

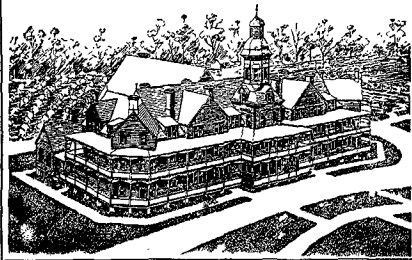
"The sun became black as sackcloth of hair, and the moon became as blood," no reference being made to the phase of the moon. H. E. A. M.

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