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ONE PENNY

The Outlook

FREEDOM IN JEOPARDY.

Jesus has founded His church upon two principles—one to reign in the spiritual realm, and the other to reign in the ecclesiastical realm, which we should ever keep before the mind.

Principle one: Salvation is the free gift of God. The Jews believed that God's favour was to be won by their own efforts; that if they kept the law in its entirety for one day He would be gracious unto them. Paganism had likewise taught an earthly salvation. The price was fixed. The standard was set. The devotees were told if they paid the price and reached the standard, heaven would be the reward.

But Jesus taught that salvation is the free gift of God; that it comes from heaven alone; that it is God's love and not man's goodness which brought the Saviour to the world. "For it is by God's mercy that you have been saved, through your faith. It is not due to yourselves, but the gift is God's. It is not due to anything that you have done,—for fear any of you should boast." Eph. 2: 7, 8.—*Twentieth Cent. New Testament.*

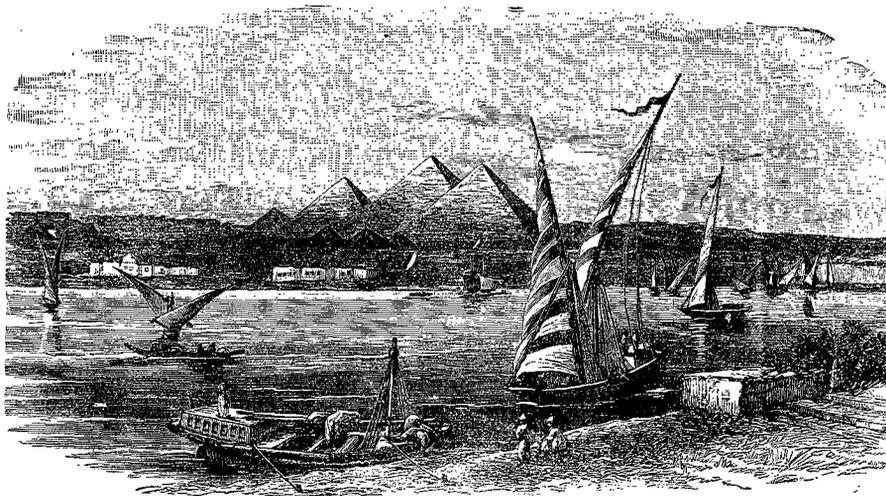
Principle two: Equal rights is

the right of all. The ministers of paganism were really the gods of those human religions. The priests of India, Egypt, Gaul, Dacia, Germany, and Britain were literally worshipped by their followers. But Jesus dethroned those living idols. He did, indeed, found a ministry, but not a separate priesthood. He swept away everything that came between the soul and God. "One is your Master, even Christ; all ye are brethren." Matt. 23: 8.

between God and man. 1 Tim. 2: 5.

As soon as any church begins to forsake these principles she begins to apostatise. Take the Roman church as an example. At first the surrounding churches simply sought the advice and guidance of the church of Rome. After a time the bishop, or pastor, of Rome began to look upon it as a right to advise. This was soon followed by the belief that it

was his right to govern these churches. When once the wild beast has tasted blood it betakes itself to satisfy the intense craving for more. Likewise when man has tasted "the sweets of power" he betakes himself to satisfy the craving for more. This did the Bishop of Rome.



The Nile.—See page 8.

These two principles have their source in the two-fold work of Christ as Redeemer and Mediator; for we cannot exalt the works of the sinner without lowering the work of the Redeemer, since He has purchased salvation by His blood, and bestows it upon all who are willing to accept it through faith. Nor can we exalt the ministers of the church without lowering the work of Jesus as Mediator, since He is the only Mediator

"Rome was the seat of empire, the mother of nations. . . . If Rome is the queen of cities, why should not her pastor be the king of bishops? Why should not the Roman church be the mother of Christians? Why should not all nations be her children, and her authority their sovereign law? It was easy for the ambitious heart of man to reason thus. Ambitious Rome did so. Thus, when pagan Rome fell, she bequeathed

to the humble minister of the God of peace the proud titles which her invincible sword had won from the nations of the earth."—*D'Aubigné's History of the Reformation.*

The Papal dignitaries began to rule the lives and consciences of men by force, unheeding the great declaration of the Saviour, "One is your Master, even Christ; all ye are brethren."

Principles are like the stones of an arch; remove one and you endanger the whole. When Rome set herself up as a ruler, the invasion of the spiritual domain soon followed. Salvation was taken out of the hands of the Saviour and placed in the hands of the priests. Souls thirsting for God were no longer to look to heaven, but to the church and their own good works, and, above all, to the pretended head. Penance took the place of repentance. Great value was attached to external things—tears, fasting, pilgrimages, indulgences, purgatory, confession, and prayers to saints; all these abominations came into the church because the grand principle was set aside, that salvation is the free gift of God to those willing to receive.

There is a danger to-day of the church losing sight of these two fundamental principles. Like causes produce like effects. That is why history repeats itself. If these two principles are lost sight of, then most assuredly the way is opened for the establishment of another domineering ecclesiastical organisation.—*J. G.*

ROMEWARD.

Ritualism would seem to be as rife in the Episcopal Church of America as in the Church of England, if not more so. Says the American correspondent of the (London) "Church Times": "The ceremonial use of incense has lately been restored in the Church of the Transfiguration, Philadelphia, which, only a few years ago, was a strongly Protestant congregation. Among other parishes in Philadelphia in which incense is now used are St. Clement's, St. Mark's and its chapels, the Annunciation, the Evangelists', and St. Elizabeth's. A marble statue of St. Ignatius has just been placed in St. Ignatius' Church,

New York, as the gift of Mr. Charles Zabriski, the senior warden. The statue has been placed on the right of the altar, to correspond with one of Our Lady on the opposite side. In the Church of the Ascension, Chicago, a marble Holy Water stoup has recently been erected, under the great memorial crucifix near one of the doors of the church. It was publicly blessed on Ash Wednesday, and was used on that occasion by the faithful for the first time." It is only sixty-one years since this Romanising movement began; how many more years will be needed to bring about what Ritualists term Corporate Reunion, i.e., of Rome and England.

Never trust to appearances. Behold the drum: notwithstanding all its noise, it is empty within.

The postal services of France have been much disorganised through the dockers' strike, the government being obliged to utilise the services of war ships for the carriage of mails.

A curious phenomenon is reported from Horsham, Vic. After a heavy shower of rain the ground was found to be scattered with particles of sulphur. Particles of this deposit were analysed, and declared to be pure sulphur.

The new White Star steamship "Baltic" is the largest ship afloat. She is 725 feet 9 inches long, or about 20 feet longer than the "Oceanic," and is 75 feet wide. Her displacement is 24,000 tons, and the engines which drive her at the rate of 17 knots an hour are of 13,000 horsepower. The main saloon comfortably seats 370, and when sailing with a full complement of passengers and crew she will carry over 3,000 persons. The speed of the ship and depth of water are registered by electricity every ten seconds. She is also equipped with the "ship finder," which warns the officer on the bridge of the approach of any vessel as soon as it comes within five miles. Besides this, the indicating needle points directly at the vessel, thus obviating any chance of accident.

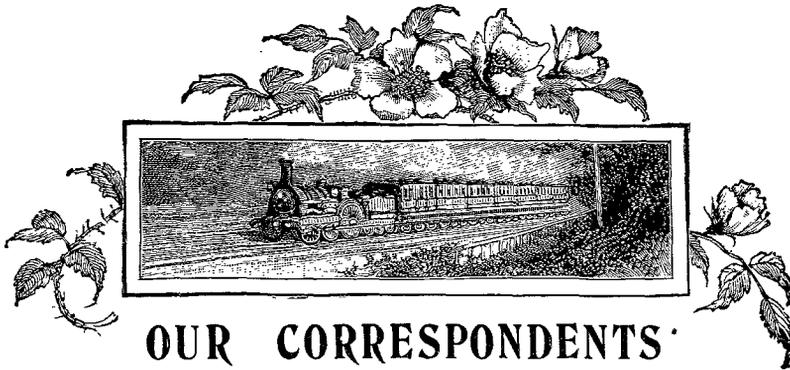
AN INTERESTING] SECT.

The Doukhobors, who emigrated from Russia, and settled in the northwest of Canada, and who sometime since made themselves notorious on account of their fanatical practices are reported to have adopted many of the customs of the new world, and through contact with the Canadians many of their peculiar ideas are being renounced. Concerning these interesting people, a writer in an American newspaper says:—

The members of the sect are, as a rule, very ignorant, though the extent of this illiteracy will diminish now that their home is in the new world instead of the old. Some of their ideas are harmless and some quite praiseworthy, while their communal life is in many respects unique. The Doukhobors are all vegetarians, but are capable of the hardest kind of labour. The villages of the sect contain from 100 to 125 families each, and each village is a commune by itself. At first a common purse existed, village store-houses and granaries and bath-houses were provided, and other communal features were adhered to, but these conditions have changed.

The immigrants brought with them from faraway Russia many of the ways of living which are common in the most downtrodden portions of the Czar's empire. The women, even after reaching Canada, worked in the field, and were sometimes harnessed to the plough. The houses were thatched with straw or turf, and the floors were of clay. All lived and slept in one room. These conditions are changing, for with their habits of frugality, their industry, and their simple vegetarian diet, these former European peasants are becoming well off as a class, and are gradually adopting many American ideas. They never taste strong drink. They go about their work with songs of praise, and before they eat always ask a blessing on their food. A quaint custom still kept up is that of arousing the villagers in the early morning by the singing of a choir which patrols the streets, and which sings again in the evening to lull the toilers to sleep.

Many of the changes which have been introduced recently in the colony have been due to the influence of Peter Veregin, a Doukhobor leader, who seems possessed of much shrewdness and good sense. He has discarded his native costume, has cut off the long, sweeping beard he formerly wore, and in place of Russian blouse and trousers now wears clothes of the ordinary American type, including starched linen and neat cravat. He uses his influence to introduce among the farmers the improvements of an up-to-date American agricultural community.



A PSALM OF PRAISE.

"Make a joyful noise unto Jehovah.
Serve Jehovah with gladness:
Come before His presence with singing.

"Know ye that Jehovah; He is God:
It is He that hath made us, and we are His;
We are His people, and the sheep of
His pasture.

"Enter into His gates with thanksgiving,
And into His courts with praise:
Give thanks unto Him, and bless His name."

"Exalt ye Jehovah our God,
And worship at His holy hill;
For Jehovah our God is holy."

CHARACTER DETERMINES DESTINY.

BY MRS. E. G. WHITE.



HE kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which when it was full, they drew to shore, and sat down, and gathered

the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13: 47-50.

The casting of the net is the preaching of the gospel. This gathers both good and evil into the church. When the mission of the gospel is completed, the judgment will accomplish the work of separation. Christ saw how the existence of false brethren in the church would cause the way of truth to be evil spoken of. The world would revile the gospel because of the inconsistent lives of false professors. Even Christians

would be caused to stumble as they saw that many who bore Christ's name were not controlled by His Spirit. Because these sinners were in the church, men would be in danger of thinking that God excused their sins. Therefore Christ lifts the veil from the future, and bids all to behold that it is character, not position, which decides man's destiny.

The good and the bad fish are together drawn ashore for a final separation, teaching us that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.

God does not desire the destruction of any. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33: 11. Throughout the period of probationary time His Spirit is entreating men to accept the gift of life. It is only those who reject His pleading that will be left to perish. God has declared that sin must be destroyed as an evil ruinous to the universe. Those who cling to sin will perish in its destruction.

THE LOVE OF THE TRUTH.

BY W. R. CARSWELL.

In these last days of peril there is but one thing that will save men. Satan is working "with all power and signs and lying wonders," and those who do not love the truth will be deceived. 2 Thess. 2: 8-10. The coming of our Lord will follow the powerful working of the enemy. By Spirit-

ualism, Theosophy, and various other deceptive doctrines he is filling the world with unbelief in the truth. But those who will at last be saved will be believers in the truth. See 2 Thess. 2: 13.

Many are inquiring like Pilate, "What is truth?" but like him they do not wait on the Lord for the answer. Jesus said, "I am . . . the Truth." He represented His Father, who is the God of truth (Isa. 65: 16), and sends as His representative the spirit of truth. John 16: 13. To love the truth, therefore, is to love God, the Father, Son, and Holy Spirit.

In order to love God we must know Him. This knowledge comes to us through the inspired Scriptures, opened up by the Holy Spirit. To love the word of God is to love the truth, and by it to be sanctified. John 17: 17. Believing the words of Christ (which are spirit and life, John 6: 63) we shall be made wise unto salvation; we shall be "perfect, thoroughly furnished unto all good works." 2 Tim. 3: 15-17. On the other hand, the one who does not believe and love the word cuts himself off from the source of divine wisdom and perfection.

In all the inspired word, God's holy law especially reveals His character. The law reveals His righteousness and truth. "All Thy commandments are righteousness." "Thy law is the truth." Ps. 119: 172, 142. To love the law, therefore, is to love the truth; to live in harmony with its requirements is to live the truth. Happy the man who can say with the Psalmist, "O, how love I Thy law! it is my meditation all the day." To do this will give wisdom and grace to the one who thus contemplates God's perfect law. Ps. 19: 7; 119: 18, 97-100; 111: 10. The man who does not love the law of God enough to submit to its requirements proves that he has a carnal mind, which is enmity with God. Rom. 8: 7, 8. We cannot love God and disobey one of His commandments. "For this is the love of God that we keep His commandments, and His commandments are not grievous." 1 John 5: 3.

Dear reader, if you do not now love the truth, ask God to give you a new heart, that you may have grace to walk in the footsteps of Christ, who is the truth.

This can only be done by prayerful study of the word of truth, and obedience to all the law, which is an expression of the holiness of the God of truth. "Therefore I love Thy commandments above gold; yea, above fine gold. Therefore I esteem all Thy precepts concerning all things to be right; and I hate every false way." Ps. 119 : 127, 128.

THE COMING ARMAGEDDON.

No. 4

BY B. HARE.

After speaking of Israel's failure and unfaithfulness, Jehovah declares :—

"Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey : for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger : for all the earth shall be devoured with the fire of My jealousy." See Zeph. 3 : 2-9.

In this passage the final chastisement of the nations is brought to view—the great Armageddon of prophetic history ! The nations are thus finally assembled, to show the weakness of all human might; to show the littleness of all human greatness, for at that time their dreams of glory and power fade away forever, and the hands that have reached out after the sceptre of a world grasp only the dust.

When the nations, through the rejection of Jehovah's law, have, with their national leaders, turned away from the Lord, like Ahab of old they will trust to the guidance of false prophets. These false prophets will in turn trust themselves to the control of evil spirits, and under that Satanic influence the nations will be gathered to the great Armageddon—the Megiddo, or place of troops—that stands as the great battlefield of Palestine. See Rev. 16 : 13-16 ; 1 Kings 22 : 7-22.

In the past the nations have chosen war and battle, and with ever increasing earnestness they have followed along the path of conquest. To-day the earth is but a great war-camp, making ready for battle; while the national leaders are clamouring to become "kings of the whole world." Thus, unconsciously, as it were, they will at last be gathered to the final scene of conflict. The Spirit of the Lord, rejected by these great

combinations of men, departs, and then the spirits of evil have their way in the great work of deception, by which the kings of the earth are gathered to drink from the Lord's hand the cup of retribution, that must "destroy those who destroy the earth." Rev. 11 : 18.

The great battle-scene of Armageddon is located after the close of probation, and while the seven last plagues are falling. Its centre-point will fall at Megiddo, after the Turk has removed to Palestine, so that in the land where earth's historic battles first began, even there the tumult of war must forever come to an end.

Speaking about the army that Jehovah will bring from heaven, the prophet describes it as "a great people and a strong." They march each one in his rank, and when they fall upon the sword, they are not wounded. See Joel 2 : 1-11. The mighty men are to be awakened and gathered to, the centre-field of conflict, and there the "Lord will bring down His mighty ones." They will be led down to the valley of "Threshing," and there the remnants of the gold, the silver, the brass, the iron, and the clay will "become as chaff of the summer threshing-floor." See Joel 3 : 9-14, margin. That will indeed be the great "valley of decision," and its decisions will be altogether eternal.

This scene, pictured by the prophet Joel, is to take place when the harvest is ripe, and Christ locates the harvest at the "end of the world." Matt. 13 : 39. This, then, will be the closing struggle—the last conflict in which national greatness will play any part. It will take place just before the long thousand years so often spoken of as the "millennium."

But the hand that sweeps the gathered national armies of Armageddon at that time sweeps also over the unholy of all the earth, for all its inhabitants must drink the cup. Jehovah will plead with all flesh, and the slain of the Lord shall be many—from one end of the earth even unto the other end of the earth,—to be left ungathered, unlamented, and unburied. See Jer. 25 : 30-33.

The gathered armies at Armageddon, will, doubtless, present the most martial scene ever

pictured in human history. There will be gathered the world's mighty men, and with them all the greatest weapons of war. The boasted pride of centuries will be prepared to herald human greatness, but the foam of national pride will be blown back by the breath of the Lord. The trampling of the armies from heaven will cause the nations to tremble, and the great men to quake for fear. It may be that in the confusion of that hour the sword of every man will be turned against his fellow. Then the weakness of human might will be seen, and the pride of centuries will be humbled in the dust.

Consequent upon that scene of hopeless confusion and death Christ comes for His people. Then it is that the "treasures of hail, reserved against the day of battle and war," fall upon the helpless and hopeless rejecters of God's long offered mercy. Job. 38 : 22, 23 ; Rev. 16 : 21.

So the long thousand years of earth's millennium begin ! During that time the righteous are in heaven, and the earth lies desolate under the bitterness of its curse. At the end of that time the armies, wakened from the last scene of Armageddon by the second resurrection, rise to surround the Holy City, as it comes down from heaven. But the fire falls from God, and with that last vision of the lost inheritance in mind, they are consumed, and so pass away forever.

Gog and Magog, with all the confederacy of evil, will thus disappear, to be heard of no more in the kingdom of God. Then the righteous nation, that God has gathered out through His love in all ages—the true Israel of God—will inherit the earth forever, and delight themselves in the abundance of peace, for the days of battle and war will have ended. Then in the long years of the new creation death will never again unfold its banner of pain, and the nations of them that are saved shall learn war no more.

A principle never rests until it has gained the victory, and it cannot be otherwise—with it to live is to reign. It must either rule the whole or not at all.

DID JESUS BELIEVE THE OLD TESTAMENT.

You search the Scriptures because you suppose that you find in them enduring life; and though it is those very Scriptures that bear testimony to Me, you refuse to come to Me to have life. John 5:39. Do not imagine that I have come to do away with the law or the prophets; I have not come to do away with them, but to complete them. For, believe Me, till the earth and the sky disappear, not even the dot of an "i" or the cross of a "t" will disappear from the law—not until all is done. Any one therefore who breaks one of the least of these commandments, and teaches others to do so, will be counted of least importance in the kingdom of heaven; whereas anyone who acts up to them, and teaches others to do so, will be counted great in the kingdom of heaven. Matt. 5:17-19. Jesus said to them, "How foolish you are, and how slow in accepting all that the prophets have said! Was not the Christ bound to undergo all this before entering upon His glory?" Then beginning with Moses, and going through all the prophets, He explained to them all through the Scriptures the passages that referred to Himself. "This is what I told you about," He said, "when I was still with you—that everything that had been written about Me in the law of Moses, the prophets, and the Psalms, had to be fulfilled.

Then He enabled them to understand the meaning of the Scriptures, and said to them, "Scripture says that the Christ should suffer in this way, and that He should rise from the dead on the third day, and that repentance for forgiveness of sins should be proclaimed on His authority to all the nations—beginning at Jerusalem. Luke 24:25, 44-47.

As soon then as you see the desecrating horror mentioned by the prophet Daniel set up in the Holy Place. (The reader will see what is meant.), Matt. 24:15.

For just as in the days of Noah, so it will be at the coming of the Son of man. In those days before the flood they went on eating and drinking, marrying, and being married, up to the day on which Noah entered the ark, taking no

notice till the flood came and swept them one and all away, and so it will be at the coming of the Son of man. Verses 37-39.

Recollect Lot's wife. Luke 17:32.—*Twentieth Century New Testament.*

LESS AND MORE.

Here is a piece of advice that might be cut out and kept for daily reading. Were the advice followed we would have more happy people in the world.

Drink less, breathe more, eat less, chew more, ride less, walk more, clothe less, bathe more, worry less, work more, waste less, give more, write less, read more, preach less, practice more.

We would also add, for the Christian, talk less, hear more, doubt less, trust more, sit less, kneel more, complain less, praise more, grumble less, thank more.—*The Vanguard.*

SMALL BEGINNINGS.

We observe two laws by which God governs the church in all times.

First, He prepares slowly, and from afar, that which He designs to accomplish. He has ages in which to work.

Then, when the time is come, He effects the greatest results by the smallest means. It is thus He acts in nature and in history. When He wishes to produce a majestic tree He deposits a small seed in the bosom of the earth; when He wishes to renovate His church He employs the meanest instruments to accomplish what emperors, and learned and distinguished men in the church could not effect.—*D'Aubigné.*

Folded hands never win conquests.

It is impossible for human nature ever to rise superior to Christianity.

That day on which a man neither does some good action nor acquires some useful knowledge should not be (if possible) numbered in the days of his life.

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AUSTRALASIAN
SIGNS OF THE TIMES
 And THE BIBLE ECHO.

A. W. ANDERSON - - - EDITOR.

**PROPHETIC HISTORY OF THE
 WORLD.—No. 6**

Rome Continued.

Octavius Cæsar.

"Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle." Verse 20.

After the death of Julius Cæsar, the greatest of Roman statesmen, his nephew, whom he adopted as his son, and made heir to his estate, won the favour of a large section of the military power, and by force and strategy eventually succeeded in securing for himself the throne. Republicanism at this era had given place to absolute monarchy. The government, instead of being representative, had become "a one-man power."

After much deliberation the title "Augustus" was conferred upon Octavius Cæsar, "a name which no man had borne before, and which, on the contrary, had been applied to things the most noble, the most venerable, and the most sacred." —*Encyclopædia Britannica.*

"The name of Augustus growing famous all over the world, the remotest nations of the north and east,—that is, the Scythians, the Sarmatians, the Indians, and the Seres,—sent ambassadors with presents to him, to pray his friendship, the last of which, Florus tells us, were four years on their journey, which is to be supposed coming and going. The Seres were the farthest people of the east, the same whom we now call the Chinese. They being anciently famous for the making of silk, and silken manufactures; hence, 'Serica' became the name of silk and 'Sericum' of a silken garment, both among the Greeks and Latins." —*Prideaux.*

The same author also speaks of an embassy which came to Cæsar Augustus from India, desiring the establishment of a league of friendship with him. In a letter, written in Greek, which ambassadors carried from Porus, king

of India, to Augustus, the eastern monarch said that "though he reigned over six hundred kings, yet he had such value for the friendship of Augustus, by reason of the great fame which he had heard of him, that he sent this embassy on so long a journey on purpose to desire it of him." These quotations are given to show how extensive the dominion of Rome had become in the "Augustan Age," and so when the gospel narrator says: "And it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed," we can readily understand how such a decree came to be issued, for one man literally ruled the world.

Looking down through the centuries, Gabriel made known to Daniel the historical fact that in his (Julius Cæsar's) estate a "raiser of taxes" should stand up "in the glory of the kingdom." Augustus was the person of whom the prophet wrote, and by his famous decree he became instrumental in causing Mary, the mother of Jesus to go to Bethlehem, the city of David.

"But within few days he shall be destroyed, neither in anger, nor in battle." Augustus died peacefully in his bed a few years after his famous decree, in the seventy-sixth year of his age.

Tiberius Cæsar.

"And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries." Verse 21.

The next emperor to occupy the throne of Rome was Tiberius Cæsar, whom the prophet describes as "a vile person." "It is recorded that as Augustus was about to nominate his successor, his wife, Livia, besought him to nominate Tiberius (her son by a former husband); but the emperor said, 'Your son is too vile to wear the purple of Rome,' and the nomination was given to Agrippa, a very virtuous and much respected citizen. But the prophecy had foreseen that a vile person should succeed Augustus. Agrippa died, and Augustus was again under the necessity of choosing a successor. Livia renewed her intercessions for Tiberius; and Augustus, weakened by age and sickness, was more easily flattered, and finally

consented to nominate as his colleague and successor that 'vile' young man. But the citizens never gave him the love, respect, and 'honour of the kingdom' due to an upright and faithful sovereign."

—*Thoughts on Daniel and Revelation.*

One writer remarks concerning the habits of this prince: "He was never intoxicated but once in his life; for he continued in a state of perpetual intoxication from the time he gave himself to drinking, to the last moment of his life."

Under his reign the government of Rome became "a furious and crushing despotism." All restraint on the part of the emperor was abandoned, and he followed every cruel practice which the mind of man could invent. He employed men to invent evil things, and it is related of him that he did not allow a day to pass "without the punishment of some person or other. Wives and children of the condemned shared the same fate, and for those who were sentenced to death, the relations were forbidden to put on mourning,"

The First Advent of Christ.

"And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant." Verse 22.

Bishop Newton renders this verse as follows: "And the arms of the overflower shall be overflowed from before him, and shall be broken," on which Uriah Smith says: "The expressions signify revolution and violence; and in fulfilment we should look for the arms of Tiberius, the overflower to be overflowed, or, in other words, for him to suffer a violent death." Unlike his step-father, who died peacefully in his bed, Tiberius was assassinated at the instance of Macro, the pretorian prefect.

It was during the reign of Tiberius Cæsar that our Saviour carried on His earthly ministry, and laid down His life for the sins of the world on the cross at Calvary. "The Prince of the Covenant" thus enters into this prophetic history during the reign of Tiberius, in harmony with the statement of Luke (Luke 3:1-3, 21), a remarkable testimony to the historic accuracy of the New Testament, as well as to the reliability of the Old Testament prophecies.

THIRTY-ONE REASONS FOR SABBATH KEEPING.

BY J. H. WOODS.

1. God gave the Sabbath to man at creation. Gen. 2: 2, 3.
2. The Sabbath was given before the fall, hence before man needed a Redeemer. Consequently any remedial system instituted towards buying back what was lost could not affect that holy day.
3. It was observed by Israelites thirty-three days before Sinai was reached. Ex. 16: 30.
4. Confirmed on Mount Sinai when ten commandments were spoken by God. Ex. 20: 8-11. Endorsed still by all leading Protestant denominations.
5. "The Sabbath was made for man." Mark 2: 27. Therefore it is not simply a national institution.
6. It is a sign between God and His people, that they may know Him. Eze. 20: 20, 12. Such knowledge is still needed.
7. There is but one Sabbath law in all God's word. It has never been repealed. The blessing and sanctification placed by the Lord upon that day has never been removed. See Amos 3: 7.
8. Christ observed the Sabbath. Mark 1: 21. We are to learn of Him. Matt. 11: 29.
9. He called Himself Lord of the Sabbath. Mark 2: 28. Then the seventh day Sabbath is the Lord's day. Ex. 20: 8; Isa. 58: 13; Rev. 1: 10.
10. It was Christ's custom to preach on that day. Luke 4: 16. His steps led to the house of God on the Sabbath. If we "follow His steps" (1 Peter 2: 21) our feet will be guided in the same direction.
11. It was also Paul's manner, or custom, to keep the Sabbath, and preach on that day. Acts 17: 2; 24: 14; 28: 17.
12. The Saviour rested on the Sabbath after finishing His work of creation. He also rested on the Sabbath in Joseph's new tomb, after finishing on the earth His work of redemption.
13. The disciples rested on the Sabbath while Christ was lying in the grave, and after His life's blood had sealed the new covenant. Luke 23: 56; Gal. 3: 15; Heb. 9: 16, 17. Observe, this was "according to the [fourth] commandment" after all types and shadows had ceased at the cross.
14. The evangelists who wrote after the crucifixion, spoke familiarly of the Sabbath as an existing institution. Matt. 28: 1; Mark 16: 2; Luke 23: 54-56.
15. Christ caused the early church to remember the Sabbath through prayer, for about forty years after His resurrection. Matt. 24: 20. Praying at least twice a day for forty years equals 29,200 times. Could they ever forget God's memorial of creation (Ps. 135: 13)? Never!
16. The Gentiles, saved by grace, observed the Sabbath, and no other day. Acts 13: 42, 44.

BEACON LIGHTS.

The blood of the martyrs is the seed of the church.

Be sincere, though your sincerity should cost you your life.

The words of a talebearer are as wounds. Prov. 18: 8.

You cannot have half a principle. You must either have the whole, or none of it.

Hierarchism the religion of the priest—is invented by the priest for the glory of the priest.

Rationalism—the religion of human reason—is the offspring of human infirmity, and is therefore devoid of healing power.

Christianity—the religion of God—is the only religion that brings glory to God, and has power to save humanity from sin.

The history of the world should be set forth as the annals of the government of God—the Sovereign King.

The encroachments of power form one half of history; the resistance of those whose liberties were invaded form the other half.

SUBSCRIPTIONS RECEIVED.

Under this heading we will give a list of single cash subscriptions to the "Australasian Signs of the Times." When sending money, if your name, and the date when your subscription expires, does not appear within a reasonable time, please write to this office.

Mr. E. K. Byrne, Wannamal, W.A., 4/6, July 10, 1905. Mr. F. Raven, Seabrooks, 10/-, December 3, 1906. Mrs. Keisell, Gulgong, N.S.W., 2/6, May 22, 1905. Mr. J. R. Fletcher, Latrobe, Tas., 10/10, November 28, 1904 (12 copies). Mr. J. Hooper, Nhill, 2/6, February 28, 1905. Mrs. R. Tremayne, Mathinna, Tas., 4/6, July 31, 1905. Mr. A. J. Johnson, Melbourne, 4/6, July 24, 1905. Miss F. M. Gibbs, Bulliding, W.A., 3/11, June 19, 1905. Mr. J. Bick, Victoria Park, W.A., 2/6, Jan. 24, 1905. Mrs. Burke, Walkerville, S.A., 4/6, Aug. 7, 1905. Mrs. R. Nicolson, Sth. Yarra, 1/9, November 28, 1904. Mr. H. F. Eberhardt, Winton, Q., 2/6, February 14, 1905. Mr. W. Holden, Hamilton, 1/6, November 14, 1904. Mrs. J. Addis, Ingleburn, N. S. W., 5/6, "Signs" and "Good Health," August 14, 1905. Mr. C. Dawes, Collie, W.A., 2/6, March 6, 1905. Mrs. Ireland, Mt. Morgan, Q., 1/6, November 14, 1904. Mrs. S. Evans, Kurting, 1/5, November 21, 1904.

17. Paul preached by a river side, amid the scenes of nature, and where there was no synagogue, on the Sabbath day. Acts 16: 13.

18. The great apostle to the Gentiles "reasoned in the synagogue every Sabbath" (Acts 18: 4) until cast out through persecution (Vs. 6, 7), and continued in Corinth "a year and six months," or seventy-eight Sabbaths. V. 11. He also broke bread with that church. 1 Cor. 11: 23. It was a Sabbath-keeping church.

19. The Sabbath is mentioned fifty-seven times in the New Testament. It is always spoken by inspiration as the Sabbath of the Lord.

20. Three steps are necessary in order to make a holy day, viz.: resting, blessing, and sanctification. Gen. 2: 2, 3. Simply holding a religious meeting on a day without the above, does not constitute it a Sabbath.

21. The Sabbath is placed in the centre of the law that contains God's righteousness (Ps. 119: 172), and "shall not be abolished." Isa. 51: 6-8.

22. The Sabbath law is the foundation of God's throne. It was under the mercy-seat in the earthly sanctuary. 1 Kings 8: 9; 2 Chron. 5: 10. It is now under the mercy-seat in the heavenly sanctuary. Rev. 11: 15, 18, 19.

23. The Sabbath was given in Eden by the Lord. The Sunday-sabbath in Rome by the "man of sin." Dan. 7: 23-25.

24. Prophecy foretells a reform on the Sabbath in the last days. Isa. 58: 1, 13; 56: 1-6; Rev. 12: 17.

25. The Sabbath law is connected with the "everlasting gospel"—God's last call to repentance and obedience. Rev. 14: 6, 7, 12, 14.

26. The same law is the basis of the new covenant, of which Christ is minister." Heb. 8: 6-13.

27. The Sabbath law is also the basis of the final judgment. Eccles. 12: 13, 14; James 2: 11, 12. (Margin.)

28. The Sabbath law is binding on "whosoever committeth sin" (1 John 3: 4, 5), and as "all have sinned" (Rom. 3: 23) its claims must affect everyone.

29. God, Christ, and angels; patriarchs, prophets, and Israel's singers; the apostles, and the early Christian church, all observed the seventh day Sabbath. We should do the same.

30. The last blessing in the Bible is pronounced upon those who keep the Sabbath along with the other nine commandments. Rev. 22: 14.

31. The Sabbath will be kept in the eternal state, where all will be Sabbath-keepers. Isa. 66: 22, 23.

For the above reasons Seventh-Day Adventists observe the seventh day of the week (Saturday) as the Sabbath, instead of the first day commonly called Sunday.



WORLD-WIDE FIELD.

FROM MELBOURNE TO NEW YORK.—No 10

BY H. E. SIMKIN.

Egypt.

Cairo is seven hours by rail from Port Said. The Egyptian railways and equipage are better than any we have seen in any country, with the exception of the finest Pullman trains in America. The route runs for the first part through a sandy desert alongside the Suez Canal, with only an occasional oasis, where irrigation has been used in connection with a station. At Ismalia it turns to the west, through a rich country everywhere interspersed with canals. These all have their source in the Nile, which is thus spread all over Egypt. While in the train we often saw at a distance a good sized ship with sail spread, apparently being navigated on the land, but investigation showed it to be sailing on one of the canals which are used for both irrigation and navigation. Smaller canals lead from these larger ones throughout the farms, which are watered by lateral ditches, so that the whole country is reached by a system of canals and ditches, resembling the arteries, veins, and capillaries of the circulatory system of the human body. By this means fabulous returns are obtained from the land. Ownership of a few acres in this part of Egypt makes a man wealthy. Indeed we could hardly give credence to the reports we heard of the wonderful productivity of the soil; but as they were made by persons we knew to be reliable, we had to accept them.

Cairo.

The city of Cairo was a surprise to us. We were looking for some old place somewhat in ruins, and not by any means modern. We found a beautiful up-to-date city, with elegant hotels, fine buildings, palatial residences, and a genuine American trolley system, or electric trams, equal to the famous system of Brooklyn,

N. Y. The city was very different to Bombay, Colombo, or the cities of Palestine. The tram system was installed by British capital, as were also the railways. England controls Egypt, but one would not know it from appearances other than those we have named. The officials are nearly all natives, and the Turkish star and crescent are on the flags and emblems of the city, and on all the brass buttons of the officials' uniforms. The people are granted self government so long as they govern themselves as they are told, a very ingenious form of control. We here used Egyptian money, the seventh kind we had handled on the journey, including English money which we had when we left Melbourne; and United States money, some of which we bought at a discount in Jerusalem.

We went to the pyramids by trolley car. Formerly this was an expensive trip by carriage. We climbed to the top of one of them, and visited the sphinx near by. This monstrous image, with reclining lion's body and human face, was needlessly and maliciously mutilated by Napoleon at the battle of the Pyramids. He had a gun aimed at the great stone nose, and shot it off. At the siege of Cairo he also desecrated the oldest Moslem mosque by shooting out the stained glass windows, and otherwise damaging the place. The people to this day hate the French on this account. We visited the mosque referred to, paying two piastres each admission, and also having to hire the use of some consecrated shoes, which were drawn on over the ones we wore, so that we should not defile the place. The rule is to remove the shoes on entering the sacred places of the Mohammedans, but tourists do not care to do this, so the consecrated slippers have been invented to use instead. They also give the attendants a chance to collect more fees, and the boy who ties them on comes in for his tip too.

We had hoped our sister, whom we referred to as having smallpox when we reached Suez, would have recovered by this time so we could see her, but such was not the case. Being 400 miles up the Nile, and still sick, we had to go on our journey without seeing her. We went by rail to Alexandria,

catching the same boat on which we came from Jaffa to Port Said. It had come on to this place, and stopped a day and a half. A cargo of 1560 bushels of ripe tomatoes was taken on for Marseilles. These would be several months ahead of the season in France.

Naples.

We had a good trip across the Mediterranean, which took five days. A stop of half a day was made at Naples, and we had a good view of Mount Vesuvius. It was not in eruption, but was slowly emitting black smoke equal in amount to that from the chimney of a large factory. While anchored in the harbour the proverbial traits of the Italians for music were shown in several boat loads of singers and dancers, accompanied by the players of small stringed instruments, who sung, danced, and played for money, which they caught in inverted umbrellas as it was thrown to them by the passengers.

Paris.

At Marseilles we landed, and went on to Paris by rail, a journey of twenty hours. We sent a telegram announcing our coming when we stopped at Valence, the place where the pope was taken prisoner by Berthier in 1798. In Paris we stopped with friends five days. We visited the various things of interest in this capital of the world's fashions. These have so often been described that we will pass them without extended notice. The Palace of Louis XIV. at Versailles is a wonderful place, and the grounds are magnificent. It is recorded that at one time 6,000 horses and 36,000 men were employed at this place when the extravagant French monarch was building it. This reckless abuse of the people's money was one of the most potent causes of the French Revolution.

London.

We spent eighteen days in London, visiting the office of the International Tract Society, with which we were connected from 1893 to 1896, and taking another look at the many things of historical interest in different parts of the city. It was pleasant to greet friends whom we had not seen for eight years, and whom we had not expected to meet again in this world. London's places of in-

terest are innumerable. Our letters have far exceeded our original expectations in size, so we will not attempt to describe the world's metropolis and its wonders. These are so well known that a description is everywhere obtainable. Many changes were noticed, particularly in the Strand, which has been widened and much improved since we left London in 1896. The old horse trams still run as formerly, and the omnibus system is greater than ever. An electric railway has been built, which in many places is underneath the old underground or metropolitan railway. This electric road is at present the very best and most up-to-date means of transportation in London. It is being rapidly extended, the management and work being in the hands of an American firm.

New York.

We sailed from Southampton on the "St. Louis," of the American Line, May 14. A week brought us to New York City. The morning before we sighted land many passengers received messages from friends by wireless telegraphy, and many also sent messages to their friends, telling of their arrival, so they could be met at the wharf.

We spent two days in the western metropolis, then went on to Wellsville, New York State, our childhood home. The voyage has been one of great interest to us all, and although the writer was very ill twice on the way, health is returning, and we are enjoying much a visit with loved ones again. We hope that some at least of our friends in Australia have been interested in the letters we have written, under circumstances many times not at all conducive to good composition.

We now bid our readers adieu for the present. A book is being prepared that will contain a complete narrative of our tour, not only from Melbourne to New York, but also of the outward journey from San Francisco to Sydney, which makes the circuit of the world. When this is ready we trust many who have read these hurriedly prepared letters will enjoy reading of the tour presented in permanent form, and well illustrated with photographs obtained on the way.

**CHILDREN'S
....CORNER....**

"THY KINGDOM COME."

A little hand can sow
The seed of truth below;
A little voice can tell
How Jesus loved us well.

O teach us, Lord, to pray,
"Thy kingdom come," each day,
And then with willing heart
To do our little part.

—Selected.

HOW BABY PLANTS ARE FED.

BY MRS. BERTHA S. CHANEY.

Baby plants as well as baby birds and animals, and baby boys and girls, need to be cared for and fed by their fathers and mothers.

But plants cannot move about to care for their children as can some other kinds of parents, so they have to find some other way of looking after their young.

One of the most thoughtful of parents is the bean; and the baby bean plants are furnished with plenty of food to give them a good start in life. Would you like to know how the mother bean feeds the little plants, when they are growing perhaps miles from where she grew, and long after she has finished her work and passed away?



Swollen bean showing seed-scar.



Bean split in two: (a) the first stem; (b) the first true leaves slightly enlarged.



The young stem of the seedling bean pulling the seed-leaves out of the ground.



The seedling bean with seed-leaves above ground, showing true seed-leaves that pushed off the seed-coat.

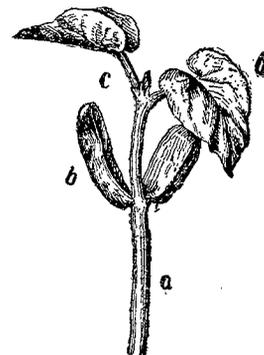
Plant a few beans in a box, and watch them every day as they push their green selves through the moist earth.

The stem appears above the ground, with four green leaves unfolding. The first two of them are exactly like two halves of a bean, and that is what they are.

As the stem stretches up day by day, and adds new leaves, the first two grow smaller and thinner, and finally dry up and disappear. They were packed full of food, which the little plant uses as it grows.

This food was stored away in the two halves of the bean by the mother plant, and a strong white coat put around it. The tiny baby plant is tucked away in between these, where it remains quiet and secure, until the time has come for it to grow.

By the time that the tiny plant has used up all the food in the seed leaves, as the first two leaves



(a) First stem of bean-plant; (b) a seed-leaf; (c) a bud; (d) heart-shaped leaf.

are called, it is strong enough to get all of its food from the ground through its rootlets.

All plants do not store up food in exactly the same way as the bean does, but have many ways of providing for their young.

The two halves of the pea do not appear above the ground as leaves, as do those of the bean, but they, too, are filled with food, which the young plant uses. Perhaps you can find out how the food for the tiny wheat and corn plants is stored away.

When we use the bean, pea, or grain of wheat as food, we are eating the same thing which the little plant would have done if the seed had been planted and had grown.

An apparent mechanical impossibility may be accomplished by simple means, using a half-penny, and a cork, with a common cambric needle as accessories. Take a copper coin, place it upon two small blocks of wood, leaving a very narrow open space between the blocks. Now, having selected a good, sound cork, force the needle through it until the point just appears at the other end. Break off the portion of the head of the needle showing above the top of the cork. Place the cork upon the coin, and strike it a fair, smart blow with the hammer. The needle will be driven entirely through the halfpenny by a single blow.

HOME AND HEALTH

MY MOTHER'S HANDS.

Such beautiful, beautiful hands!
They're neither white nor small,
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose forms and hue
A sculptor's dream might be,
Yet are those aged wrinkled hands
Most beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad,
Those patient hands kept toiling on,
That the children might be glad.
The tears well forth, as, looking back,
To childhood's distant day,
I think how these hands rested not
While mine were at their play.

Such beautiful, beautiful hands!
They are growing feeble now,
For time and pain have left their mark
On hand and heart and brow.
Alas! alas! how near the time
Of pain and loss to me
When 'neath the daisies out of sight
Those hands will folded be.

But O beyond the shadow land,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear.
Where crystal streams through endless years
Flow over golden sands,
And where the old grow young again,
I'll clasp my mother's hands.

—*Christian Work*

A WONDERFUL FACT.

It is a very wonderful fact that God has so created us that the result of our deeds is not limited to our own lives, but makes its impress upon those who are to come after us. We are not separate units, but are links in a living chain of endless transmission. This fact makes our lives of far greater consequence than if, in their results, they were limited to ourselves. If we are anxious concerning the future of our country, we may take to heart the thought that it will be what we ourselves have made it. The Bible expresses the same idea in many ways. "Whatsoever a man soweth that shall he also reap," does not mean merely that his own future will be influenced by his conduct, but that his future in his children will be a record which he himself has made.

Men often make their wills and bequeath to their children their gold or houses and lands, but sometimes against their wills they bequeath to their children a bodily dwelling of inferior material, and so poor in construction that it very soon falls into decay through disease, or in very early life becomes a tottering ruin. It would seem rather amusing to us if one should sit down and write his will and say: "I bequeath to my daughter Mary my yellow, blotched and pimpled complexion, resulting from my own bad habits of life. I bequeath to my son John the effects of my habits of dissipation in my youth, with a like love for alcoholic liquors and tobacco. I bequeath to my son Harry, my petulant, irritable disposition, and the rheumatic gout which I have brought upon myself by disobedience to physical law; and to my daughter Elizabeth, my trembling nerves and weak, moral nature." But this is in truth what many parents do, and the children find it a sad instead of an amusing fact.

On the other hand, if one has led a life of uprightness and morality, and has obeyed physical law, his children will inherit his physical vigour and his moral stamina. It becomes of exceeding great importance that these facts should be known to the young, in order that they may endeavour to overcome their own weaknesses, and strengthen their own good qualities for the sake of future generations.—*Mary Wood-Allen, M.D., in "Almost a Man."*

PRAISE THE BOY.

It often costs one quite a struggle to do his simple duty; and when one does his simple duty in spite of his temptations to do differently, he deserves credit for his doing. One has no need to live long in this world before finding out this truth. A bright little boy about two and a half years old, recently showed that he apprehended it. He was on the eve of doing something that was very tempting to him.

"No, my son, you mustn't do that," his father said.

The little fellow looked as if he would like to do it in spite of his father's prohibition; but he tri-

umphed over his inclination, and answered resolutely,—

"All right, papa, I won't do it."

There was no issue there, and the father turned to something else. The boy waited a minute, and then said, in a tone of surprised injury,—

"Papa, why don't you tell me 'That's a good boy'?"

The father accepted the suggestion, and commended his son accordingly. A just recognition of a child's well doing is a parent's duty, even though a child's well doing ought not to hinge on such recognition. And, as with little folks, so with larger ones. Just commendation is every one's due. Even our Lord Himself has promised to say, "Well done," to every loved one of His who does well.—*Sunday-School Times.*

On greeting a friend, one should say "Good morning," or "Good evening," as the case may be. The expression "Hello" is a colloquialism that should be confined to telephones.

Everybody Wants Good Health

"An ounce of prevention is worth a pound of cure."

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HOME HAPPINESS.

BY REV. THOS. YATES.

"The road to home happiness lies over small stepping-stones."

Be appreciative. Mrs. Carlyle used to say of her husband: "If he would only be satisfied! But I have had to learn that when he does not find fault he is pleased, and that has to content me." Take no kindness as a matter of course. Notice it, and show you notice it.

Keep the speech of your courting days. A friend of mine gave some good counsel to a young husband, troubled because his wife had grown hard and unsympathetic. "What do you call your wife?" "The missus." "Drop that, and call her by the name you used to when you were courting." It acted like magic in that home.

Beware of the tiff. Tell your wife of Matthew Henry's rule, and agree to it never to be both angry with each other at the same time.

Remember that love is not a license for rudeness. A man thinks that because a woman is his wife she should not mind anything he says, nor how he says it, since she ought to know that he loves her. But because she is his wife he owes her the finest courtesy. More purgatory marriages grow out of simple bad manners in married life than out of absolute quarrels. Build your home in the Love of God.

Above all, because including all, build your home in the common love of God. This is the secret of real unity of husband and wife, their mutual love mingling in the love of God, their faith in each other blending in a common love of Christ. The absolute

faithfulness of each to a common Lord and Master, Jesus Christ, is the only sure and abiding fountain of home love. It cannot be a right home without a home religion. Cares and annoyances, selfishness and irritability, harsh feelings and hasty words, and the thousand subtle foes of home are not to be defied except by a home atmosphere in which they cannot live. In the fragrant breath of true religion they perish.

And if you are to have a home religion, you must have a home altar.

No time for family prayer? Then make time, whatever the cost. If it is a cross to begin, take that cross up. Let the home worship be simple, informal, familiar. Never mind how broken and brief the prayer so that it be real and tender, and the Lord's Prayer said together may fitly end it.

Let us keep a place for God in the home we make, knowing that of Him is the beauty and security of home. It is He who said to man and woman: "Be ye to each other solace and strength as wayfarers on the difficult road of life," and He coming to the home makes it the heaven of life.—*Home Messenger*.

Honour your parents, and your children will honour you.

You need not break the glasses of a telescope or coat them over with paint in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well.—*H. W. Beecher*.

A WARNING TO DRUG USERS.

One of the saddest cases we ever saw came to our notice a few days ago. A woman of wealth, who had for years moved in the world's highest circles, was found on the street by one of the workers in a state of intoxication. She brought her to the home, and we befriended her, and for a time had considerable hope of her reformation, but she finally fell, and came in one day a most loathsome sight, filthy, unkempt, and bedraggled in her finery—beastly drunk. She was taken to the police station, and from there sentenced to the insane hospital, a poor, degraded, disgusting wreck, lost to all sense of modesty and womanliness.

The beginning of this sad story was the treatment of a sore throat with cocaine administered by a regular physician, until an uncontrollable drug habit was formed. This led to the use of morphine, whisky, menthol, and kindred stimulants, until her ruin was complete.—*Pentecost Herald*.

CHOICE RECIPES.

Gluten Gruel.

One pint sterilised milk, two dessert-spoonfuls wheat gluten, salt.

Let the milk come to a brisk boil, sprinkle in the gluten, and boil steadily for four or five minutes without stopping. Take from the fire, and salt to taste; serve at once.

All gruels should be served when very hot.

When used as a food for fever patients, water, with a little cream should always be used instead of milk.

Gluten gruel is a very palatable food, and is as good for children as for sick people.

Pour the boiling hot gruel over some slices of zwieback, let stand (covered closely) for five minutes, and serve. This makes a good breakfast food, being more than a substitute for meat.

Granola Porridge.

One pint sterilised milk, $\frac{1}{2}$ cup granola, salt, one egg.

Have the milk boiling, sprinkle in the granola, as soon as stiffened add the egg and salt, beating very thoroughly through the porridge. Serve at once.

Can be made in five minutes. Never let the porridge stew long, but always make it just when it is wanted for the table.

Granola porridge contains all the food material required by the system, hence a perfect food for one who works hard.

USE

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Forest fires have done considerable damage in British Columbia, no less than £1,000,000 of timber being destroyed in a recent fire which broke out during the recent heat wave which passed over America.

Heavier guns are to be used in future by the British navy. The 4.7 inch and 6 inch guns with which most of the British cruisers are armed, are to give place to 9 inch guns. Thus the preparations for Armageddon are being perfected.

A new steamer has been built for the Union Steamship Co. of New Zealand to trade between Melbourne and Launceston. The vessel is named "Loogana," and on her trial trip, which took place on the Clyde, she attained a speed of twenty knots.

The office of the Australasian Union Conference has been removed to No. 32 Royal Chambers, Castlereagh Street, Sydney. All communications for the officers of the Conference or the Union Conference Record should be addressed there in future.

That wise and true instruction is the strongest safeguard against evil will be admitted by all; but how to impart that instruction to the boy that is almost a man, in such a manner that will prevent the suggestion of impurity, and ensure that the youth will have a holy and reverend conception of the powers of manhood, has been a perplexing question to many anxious parents.

Happily Dr. Mary Wood-Allen, in her valuable work "Almost a Man," has

succeeded in solving this pertinent question, and the purpose of that little book, to protect our boys from the snares and pitfalls that beset them on every hand, will, therefore, we are sure, be fully appreciated by all thoughtful men and women. (See Advt.)

HOW SUNDAY CAME IN.

A learned writer, who is a defender of the Sunday sabbath, says of the appropriateness of the day for a rest-day, "If anything of the creation were made the cause of a Sabbath, it ought to be the end, and not the beginning; it ought to be the last, not the first, part of the work; it ought to be that which God has assigned, not that which man should take by way of after justification."—*Bishop Jeremy Taylor, "History of the Sabbath," page 233.*

He further states: "The Lord's day did not succeed in the place of the Sabbath, but the Sabbath was wholly abrogated, and the Lord's day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."—*Id., page 248.*

Bishop Taylor's valuable testimony is confirmed by Morer, who testifies of an ancient Sabbatarian body called Nazarenes, that "they retained the Sabbath."—*Dialogues on the Lord's Day, page 66.*

Of these Andrews says that while they were condemned for heresy, "yet the Nazarenes have a peculiar claim on our regard, as being in reality the apostolic church of Jerusalem and its direct successors."—*History of the Sabbath, page 249.*

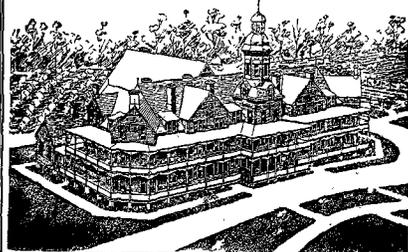
Who these people were is told by Gibbon: "The Jewish converts, or as they were afterwards called, the Nazarenes, who laid the foundations of the church, soon found themselves overwhelmed by the increasing multitudes, that from all the various religions of polytheism enlisted under the banner of Christ. . . . The Nazarenes retired from the ruins of Jerusalem to the little town of Pella beyond the Jordan, where that ancient church languished above sixty years in solitude and obscurity."—*Decline and Fall, Chapter 15.*

This is that body of Christians who obeyed the Saviour's admonition to flee, and whose successors were keeping the ancient Sabbath at the time of the council of Laodicea in A.D. 364, a

practice which, after the time of Constantine, became "predominant throughout Christendom. It was supposed at length that the fourth commandment did require the observance of the seventh-day Sabbath (not merely a seventh part of time), and reasoning as Christians of the present time are wont to do, viz., that all which belongs to the ten commandments was immutable and perpetual, the churches in general came gradually to regard the Sabbath as altogether sacred."—*Professor Stewart.* The council of Laodicea struck a heavy blow at this Sabbath-keeping practice by passing a decree "that members of the church should not rest from work on the Sabbath like Jews, but should labour on that day, and preferring the Lord's day, then if it be in their power, should rest from work as Christians."—*Wm. James's "Sermons on the Sacraments and Sabbath," pages 122, 123.*

Thus we see that the first day, having found an entrance into the church, was not content to share its honours with the other festival days, but was like the fabled Arab's camel, who asked that he might put his head into the tent to keep it warm, and having received permission, kept crowding himself farther in until the master was crowded out, and he occupied it alone.—*S. A. Holden, in Southern Watchman.*

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