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PENNY**

The Outlook

A POPULAR VICE AND ITS RESULT.

A shocking tragedy took place in one of the suburbs of Melbourne a few days ago, which should be a lesson to all who use cigarettes.

A man who is said to have been suffering from a delusion that some awful fate would suddenly overwhelm him, and who it is believed was brought into this pitiable condition of nervousness by incessant cigarette smoking, attempted to take the life of his wife when she was lying helpless in her bed, with an infant only three days old. Having beaten her about the head with a piece of firewood until he felt satisfied that she was dead, he betook himself to a railway station near by, and waited until an approaching train came within ten yards of where he was standing; then, with the object of ending his own career, he jumped in front of the engine.

The driver could not pull up the train until the engine and a couple of carriages had passed over him. It was found that one of his legs was almost severed; and on being

taken to the hospital the injured limb had to be amputated.

His demeanour at the hospital indicated that the unfortunate man's mind had become unbalanced. Doubtless numerous devo-

tobacco should be sufficient to convince all whose minds have not already become warped and beclouded by the indulgence of this popular vice.

Of the evil of cigarette smoking, Dr. John H. Chew, of U. S. A., says:—

"I cannot be credited with saying anything too strong in condemnation of cigarette smoking. To my mind nothing will make a weakening out of a man so quickly as the cigarette. The danger is in inhalation of the smoke, because of the enormously increased absorbing surface (of which there is said to be one thousand four hundred square feet) with which the smoke comes in contact, and from the direct irritating effects upon the bronchial tubes."

Dr. E. M. Hale says:—

"The smoke first passes through the larynx into the bronchial tubes, then into the small bronchi, into the air cells—about 725,000,000 of them. All this surface absorbs the nicotine from the smoke, and it is carried into the blood, where it is distributed to the brain and heart. Now, nicotine paralyzes muscular fibre, and the heart is especially affected, because it receives and distributes all the blood in the body. In fact, the better the tobacco, the more nicotine it contains, and the greater the poisoning effects."

Boys should on no account be permitted to use such deleterious, soul-and-body destroying products as cigarettes. Young men and youths who are addicted to the use of these things should make resolute and earnest endeavours to rid themselves of such a dangerous habit. We are entering upon times when the stoutest heart will tremble at the perplexities and calamities which are overtaking humanity. You, therefore, need all the natural vitality with which God has endowed you if you are to weather the storms which the political and social barometers indicate are not far distant, and which the prophetic word points out with unmistakable distinctness will burst upon a doomed



Learning to Smoke.

tees of the narcotic weed will not admit that the tobacco habit had any connection with this sad tragedy; but the evidence which can be adduced against the use of

world even as the flood overtook the antediluvian world. "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

"THE SAYINGS OF JESUS."

BY R. HARE.

When Christ walked among men He spoke of the religious leaders as having "taken away the key of knowledge." This is what error always endeavours to do. If men can be kept in ignorance, they can the more readily be kept in darkness, and so rendered more subject to the will of the tyrant, or usurper.

During the Dark Ages Rome followed this plan. The "key of knowledge" was taken away, and every possible avenue by which the light of God might shine out was either removed or obstructed. The hand that dominated kings had also control over the treasure-houses of knowledge. Hence the reason why the Bible was banished or forbidden, and the libraries of the world closed or spoiled by the hand that wished to either destroy or keep under her own power the "key of knowledge."

Men sometimes wonder why more evidence bearing on Rome's record in history cannot now be obtained. It must be remembered that it has been Rome's policy to hide away, or destroy, every part of knowledge or evidence that would criminate or bear witness against her as the power that would "think to change times and laws." This she could easily do when she had control of the world.

In the early days Rome undertook the work of changing the Sabbath, and since then she has endeavoured to stamp out of history all evidence that would show the falsity of her position and her pretensions.

God has, however, in His mercy, preserved the blessed Book in spite of all Rome's efforts to destroy, so that His people might still have the "light of life."

In addition to the statements of that Book, stones have cried out, and many of the ancient tile libraries have been dug up from

their silent graves to bear witness concerning the things spoken by God.

Some of the more recent discoveries have been made in the land of the Pharaohs. Near the Arab village of Behnesch, about 120 miles south of Cairo, the ancient city of Oxyrhynchus once stood. In the first and second centuries, when

"O'er the world Rome shook her conquering dart"

this city was one of the chief depositories of the Hellenic traditions and literature, besides serving as a great Christian centre.

Digging among the ruins of this city in 1897, Dr. Grenfell, of Oxford College, with Dr. Hunt, came across a great store of Greek papyri, which covered most of the field of Hellenic literature. Some seventy men were engaged digging near the ruins of an ancient temple when among the fragments of papyrus recovered Dr. Hunt noticed one about five and three-quarter inches long covered with uncial Greek letters. The word "karpfos" (being a New Testament word) first attracted his attention, and the piece of papyrus afterward called the "Logia," was found to contain some statements spoken by Christ. Several of these statements find almost exact counterparts in the gospel record.

The first statement deciphered by Dr. Hunt reads thus:—

"And then shalt thou see clearly to pull out the mote that is in thy brother's eye."

This is the exact wording of Luke 6 : 42. Each of the separate statements is prefaced by the words, "Jesus saith." The second Logion reads thus, Jesus saith:—

"Except ye fast to the world ye shall in no wise find the kingdom of God, and except ye keep the Sabbath ye shall not see the Father."

A number of other statements were found, most of them bearing on some truth set forth in the New Testament. The work of excavation is still in progress, and it is expected that ten years will be required to complete it.

The date assigned by Dr. Grenfell to these writings is 140 A. D. The statements on the Logia may have been written by someone who heard Jesus speak. But they have now remained buried for ages.

It may appear strange that, just at the present time, when men are making light of the Sabbath law, this witness has arisen from the dust to declare, "Except ye keep the Sabbath ye shall not see the Father." But this is sometimes the way that Jehovah works. Many of His witnesses have lain silent through the ages till the very time when their testimony was required. Just when men were loudly declaring that the Bible account of Nineveh was fabulous, as no such city ever existed, lo, the explorer's pick struck upon its ruins, and its buried libraries were brought forth to tell a tale that proved the Bible record true!

The statement found on this papyrus respecting the Sabbath would count for nothing if it were not in harmony with the word of God. But this it surely is, for Jesus Christ Himself declares: "Blessed are they that do His [the Father's] commandments; that they may have right to the tree of life, and may enter in through the gates into the city."

All that Jesus Christ ever said in His walk among men upheld and established the Sabbath decree. It is only the unholy anti-Christ that has thought "to change times and laws." The sayings of Jesus are all in harmony with His Father's law.

Through a leakage of petroleum from the tanks of the Russian Petroleum Company at Hoboken, near Antwerp, becoming ignited, a terrific explosion took place, by which six men lost their lives. Following the explosion the surrounding buildings took fire, resulting in a loss of property exceeding £250,000.

We shall never be the "light of the world" except on condition of being the "salt of the earth." You have to do the humble, inconspicuous, silent work of checking corruption by a pure example before you can aspire to do the other work of raying out into darkness, and so drawing men to light Himself.—*Alexander Maclaren*:

The most blinding dust ever thrown in men's eyes is gold dust.

... OUR ... CORRESPONDENTS

OUT OF TOUCH.

Only a word, yes, only a word,
That the Spirit's small voice whispered
"speak."

But the worker passed onward unblessed
and weak,

Whom you were meant to have stirred
To courage, devotion, and love anew,
Because when the message came to you,
"You were 'out of touch' with your
Lord.

Only a note, yes, only a note
To a friend in a distant land;
The Spirit said, "Write," but then you
had planned

Some different work, and you thought
it mattered little. You did not know
'Twould have saved a soul from sin and
woe—

You were "out of touch" with your
Lord.

Only a song, yes, only a song
That the Spirit said "Sing to-night,
Thy voice is thy Master's by purchased
right;"

But you thought, "Mid this motley
throng,
I care not to sing of the city of gold"—
And the heart that your words might
have reached grew cold,

You were "out of touch" with your
Lord.

Only a day, yes, only a day,
But O! can you guess, my friend,
Where the influence reaches, and where it
will end,

Of the hours that you frittered away?
The Master's command is, "Abide in
Me."

And fruitless and vain will your service
be

If "out of touch" with your Lord.

—Jean H. Watson.

"WHO IS MY NEIGHBOUR?"

BY MRS. E. G. WHITE.

AMONG the Jews the question, "Who is my neighbour?" caused endless dispute. They had no doubt as to the heathen and the Samaritans. These were strangers and enemies. But where should the distinction be made among the people of their own nation, and among the different classes of society? Whom should the priest, the rabbi, the elder, regard as neighbour? They spent their lives in a round of ceremonies to make themselves pure. Contact with the ignorant and careless multitude, they taught, would

cause defilement that would require wearisome effort to remove. Were they to regard the "unclean" as neighbours?

This question Christ answered in the parable of the good Samaritan. He showed that our neighbour does not mean merely one of the church or faith to which we belong. It has no reference to race, colour, or class distinction. Our neighbour is every person who needs our help. Our neighbour is every soul who is wounded and bruised by the adversary. Our neighbour is every one who is the property of God.

The parable of the good Samaritan was called forth by a question put to Christ by a doctor of the law. As the Saviour was teaching, "a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?" The Pharisees had suggested this question to the lawyer, in the hope that they might entrap Christ in His words, and they listened eagerly for His answer. But the Saviour entered into no controversy. He required the answer from the questioner himself. "What is written in the law?" He asked, "how readest thou?" The Jews still accused Jesus of lightly regarding the law given from Sinai, but He turned the question of salvation upon the keeping of God's commandments.

The lawyer said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live."

The lawyer was not satisfied with the position and works of the Pharisees. He had been studying the Scriptures with a desire to learn their real meaning. He had a vital interest in the matter, and he asked in sincerity, "What shall I do?" In his answer as to the requirements of the law, he passed by all the mass of ceremonial and ritualistic precepts. For these he claimed no value, but presented the two great principles on which hang all the law and the prophets. The Saviour's commendation of this answer placed Him on vantage-ground with the rabbis. They could not condemn Him for sanctioning that which had been ad-

vanced by an expositor of the law.

"This do, and thou shalt live," Christ said. In His teaching He ever presented the law as a divine unity, showing that it is impossible to keep one precept and break another; for the same principle runs through all. Man's destiny will be determined by his obedience to the whole law.

Christ knew that no one could obey the law in his own strength. He desired to lead the lawyer to clearer and more critical research, that he might find the truth. Only by accepting the virtue and grace of Christ can we keep the law. Belief in the propitiation for sin enables fallen man to love God with his whole heart, and his neighbour as himself.

The lawyer knew that he had kept neither the first four nor the last six commandments. He was convicted under Christ's searching words, but instead of confessing his sin, he tried to excuse it. Rather than acknowledge the truth, he endeavoured to show how difficult of fulfilment the commandment is. Thus he hoped both to parry conviction and to vindicate himself in the eyes of the people. The Saviour's words had shown that his question was needless, since he was able to answer it himself.

THE BIBLE GOD'S BOOK.

BY DR. A. T. PIERSON.

There is a vast territory of ignorance that appalls me more and more. I go into Christian homes, and I find it easier to find a current newspaper or a current novel, than to find a copy of the Bible. I talk with Christian people, and I find them far better informed about the late Boer war, or the present Russo-Japanese war, than about that war upon which eternal issues depend. . . .

The word of God is living. There is no other living book; all other literature is dead. The breath of life is here. As you touch a living body anywhere and feel the warmth and pulse of circulating blood, so touch this Book anywhere, and you shall touch warmth, and the pulsation of life pervades the whole Book—pervades it so that you cannot merely say it contains prophecy but must say it is prophetic.

prophetic element pervades it. The prophecies that are direct are remarkable enough, the prophecies that are indirect are infinitely more remarkable. You start with the first chapter and the first verse of Genesis, and you read reverently to the last chapter and the last verse of the Revelation, and I question whether it might not be said without exaggeration that, from beginning to end, not a single verse is without a prophetic element.

I have been engaged in patiently studying the Book in the original tongues since I was a boy of twelve, and I feel as if I did not know anything about it. I am just beginning to get a glimpse into some of its marvellous things; and every time I open this Book and read a passage I may have read five thousand times before, I find something I never saw before. That is not true of any other book. One reading is generally enough, two certainly are sufficient, three are a surfeit, and four are a tax. It is not so with this Book; from beginning to end God is in it. If you knew enough about it, you might begin at any scripture and preach Jesus. He is there.

The Revelation of Christ.

It is marvellous that you should find Christ, not only in direct Messianic prediction, but that you should find Him in typical ceremony, that you should find Him in the feasts and the fasts; that you should find Him in the offerings, whether they were burnt-offerings, or sin-offerings, or meat-offerings, or peace-offerings. They all represented some aspect of His marvellous work. It is marvellous that you should find Him in the Tabernacle—in its outer court, in the altar and the laver; in its inner court, in the table of shewbread, the golden candlestick, and the golden altar of incense; within the veil, in the mercy-seat, the tables of testimony, the rod of Aaron, and the golden pot of manna; and in the veil itself, one side toward the glory, and the other side toward humanity—the veil that veiled and yet revealed, concealing and yet, opening the way. All these things are typical.

And, more than that, every great historical character is in the Bible because it represents Christ in some aspect, or else the ene-

mies and antagonists He overcomes. Every historic event recorded in the whole word of God has some organic connection with the development of the history of redemption. This is what makes the Bible a wonderful book to me.

The Bible befits the God who wrote it. What kind of God is He? He is infinite in eternity, unchangeable in being, wisdom, power, holiness, justice, goodness, and truth, as the sublime definition of the Westminster Catechism says. Now, if the Bible be the book of God, it will, in measure, reflect all the attributes of God. When I sit down and look at the Bible I can see God in it. This is not mere poetry or rhetoric; it is solid fact.

For instance, take up the Bible. You find that the earliest books of the Bible (even at the latest computation) and the latest books (even at the earliest computation) cover a period of fifteen hundred years. Now, no one man can make a book that covers fifteen hundred years, because he does not live fifteen hundred years to take care of it. It must be somebody who is not subject to the mutations of time, and is placed beyond changing circumstances, who supervises a book that is prepared during fifteen centuries or more, with a list of forty different writers and sixty-six different treatises. I look at this Book and say, "Why, my God is eternal; and the eternal God can spend fifteen centuries or fifteen millenniums or fifteen cycles." No man can command a year. But it makes no difference to a God who is eternal how long it takes to prepare a book, how many men it will take to do it, the languages they speak, the countries they come from, and the subjects they write upon.

The Divine Author.

Our great God has all the qualities and attributes necessary to produce such a book. When I find it, in thought, on a supernal level; when I find it, in ethics, embracing and aggregating all the best moral teaching of the race; when I see that it reflects a holiness no man has exemplified or conceived; when I see that it sets forth a wrath which is not passion, but is an eternal principle, that never rises and never abates, but is always at the same flood-tide of

antagonism to evil, and is only the reverse foil of the same benevolence attracted towards righteousness, and, by the same principle, repelled from evil; then I begin to understand that this Bible is what it claims to be—exactly such a book as would come from such a God. Then when I come to look at this book, and see not only the forecasts in it of the future, but the division of the remote past; and when I see what is equally wonderful, its scan of the present, I discover an omniscience that penetrates far below the mere exterior. I see that here is the omniscient God, here is the omnipresent God, here is the eternal God, here is the righteous God, here is the holy God.

And the holy pleasure one finds in studying this word is the exact correspondence between the word and the Author. There is no higher pleasure than that in studying the Bible. You look into that mirror not only to see your own self reflected, but to see Him reflected. It is the revelation of what you are in your sin, and of what He is in His holiness. What you see of yourself leads you to see Him the Refuge and the remedy for your vicious, depraved, and sinful self. Yes, my dear friends, this is the Book of God, and it has the impress of God upon it.

SOWING AND REAPING.

BY D. H. KRESS, M.D.

"I wish above all things that thou mayest be in health." It is the Creator's wish that every created thing should abound in health; this may be as distinctly seen and read in nature as in the word of inspiration. The beams of light and life streaming from the sun, the rain descending from the clouds, the foods stored with life brought forth from the soil in response to man's effort, all witness to the fact that it is God's desire that all His creatures should be in possession of health.

Light, pure air, pure drink, and pure food are the natural agencies through which life and health are ministered to man; and he appropriates them through exercise. Health depends upon a daily recognition of these divine agencies. To ignore any one of them must

result in disease, premature decay and death.

We find at the beginning God placed man under conditions most favourable to the maintenance of health. It is stated, "The Lord God planted a garden, and there He put the man whom He had formed," "to dress it and to keep it," and "commanded the man, saying, Of every tree of the garden thou mayest freely eat."

The garden was designed as man's home. Dressing and keeping the vines and fruit trees his employment, and the simple products of the earth were to be his food. Out-door life, exposure to the beneficent rays of the sun, and bathing in the pure life-giving air, combined with refreshing physical and mental labour, were the provisions made for man by the One who inspired the apostle to say, "I wish above all things that thou mayest prosper and be in health."

It is only by ignoring or despising these provisions that sickness is made possible. Sickness is the wage of transgression. Sickness itself should not be regarded as an enemy, but as the warning voice of a friend. God has established the relation that exists between cause and effect. In mercy, the way of the transgressor of law has been made hard and uninviting. Every pain or depression, physical or mental, points to a violated law. It is a call to "cease to do evil, and learn to do well." The Psalmist evidently regarded affliction in this light. He says, "Before I was afflicted I went astray." Then he adds, "It is good for me that I have been afflicted, that I might learn Thy statutes." The fact is "we have all gone astray; we have turned every one to his own way." For this reason not one is well. All come short of the standard of health the Creator designed for us. Some cling to their perverted ways, and in their ignorance or wilful disobedience rush down the hill side of race decay, while others, by making reforms, are holding their own, or are gradually climbing up the mountain side of health. Although at first not much difference may be seen between the two classes, the line of demarcation between those who continue to violate nature's laws, and those who are obedient and constantly are seeking a better knowledge of

these laws, will become more and more distinct as time advances.

Let no one who is making reforms become discouraged because he has not yet attained his ideal; but let him manfully press forward toward the mark. "In due season you shall reap if you faint not;" and "every man that striveth for the mastery, is temperate in all things."

ANTIQUITY OF POPISH ERRORS.

Catholics often talk of the antiquity of their religion, but we think that the following dates of the origin of their peculiar doctrines and practices will show them to be too modern for a scriptural Christian to receive them:—

	A.D.
Holy water	120
Penance	158
Monkery	328
Latin mass	394
Extreme unction	558
Purgatory	558
Invocation of Virgin Mary and saints	594
Papal usurpation	607
Kissing the Pope's toe	708
Image worship	715
Canonization of saints	993
Baptism of bells	1000
Transubstantiation	1000
Celibacy	1015
Indulgences	1190
Dispensations	1200
The Inquisition	1204
Confession	1215
Elevation of the host	1222
The immaculate conception	1854
Papal infallibility	1870
	—selected.

Wait not for extraordinary occasions. The present moment, and the mite you can contribute as it passes, are your all. For, rightly viewed, what is the present moment but the index on the dial-plate, forever moving till it makes up your whole life? And what is the mite you now contribute but that exertion of your whole strength to meet the present demand, without which, in the longest life, nothing is accomplished? The whole of religion, then, is comprised in one simple direction: Do all you can from a pure motive now. Thus, small as your actions may appear to men, like the widow's mites they will be great in the eye of Heaven; and, though they attract not the admiration of the world, they will secure your eternal peace.—
C. A. Bartol.



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A. W. ANDERSON - - EDITOR.

PROPHETIC HISTORY OF THE WORLD.—No. 7

(Daniel 11)

The Mystery of Iniquity.

"And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people." Dan. 11: 23.

"He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strongholds, even for a time." Verse 24.

In verse 22 of this chapter we found that Christianity had made its appearance, thenceforward to exercise a potent influence in the future affairs of the world.

For many years the early church carried the gospel work triumphantly over every obstacle; indeed, the apostle declared to the church at Colosse that the gospel had been "preached to every creature which is under heaven." Col. 1: 6, 23. The "first love" of the early church was strong, their zeal enabling them to enter all the strongholds of paganism. In the vision of the seven seals, in Rev. 6, the early church is depicted as going forth on a white horse, conquering and to conquer. Rev. 6: 2. Satan tried all his arts to overthrow the work of God in the earth, but in spite of his opposition the truth went steadily forward. Finding oppression and persecution of no avail, other tactics were tried by the arch-enemy, unfortunately with greater success. Pagan principles were insidiously implanted in the heart, and gradually errors, clothed with an outward conformity to Christian teaching, crept into the pure church of Jesus Christ. This working of Satan was also noticed and pointed out by the great apostle to the Gentiles. 2 Thess. 2: 2-7.

For generations Satan had plotted against the work and people of God through the great pagan nations by which they were surrounded. Now that Christianity was making rapid progress in

every centre of paganism, a new plan of campaign was devised. Thus the "mystery of godliness" was opposed by the "mystery of iniquity."

Union of Church and State.

For three centuries the conflict went on, until Constantine, the emperor of Rome, conceived the plan of uniting the power of the church to the State. He professed to embrace the doctrine of Christianity, whereupon history tells us that Christians from every part of the empire enlisted in his army to fight in the name of Christianity.

The cross was emblazoned upon the helmets of the soldiers, and was engraved on their shields; and Gibbon tells us that the standard which was borne before this army "supported a crown of gold, which inclosed the mysterious monogram, at once expressive of the figure of the cross, and the initial letter of the name of Christ." The kind of Christianity of which Constantine was the exponent in his own life may be gathered from the following quotation concerning his character as given by Gibbon:—

"The sublime theory of the gospel had made a much fainter impression on the heart than on the understanding of Constantine himself. He pursued the great object of his ambition through the dark and bloody paths of war and policy; and after the victory, he abandoned himself without moderation to the abuse of his fortune. . . . As he gradually advanced in the knowledge of truth, he proportionately declined in the practice of virtue; and the same year of his reign in which he convened the Council of Nice, was polluted by the execution, or rather murder, of his eldest son."

Constantine was the agent through whom Satan enticed the church into an unholy partnership with the world, and from that time when the church made a "league with him" (Rome), a period of darkness set in, and progress gave place to retrogression, and acts of tyranny and oppression were enacted in the name of Christianity. Constantine fulfilled the words of prophecy, performing that which neither his fathers nor his fathers' fathers had done. "He left to his heirs 'a

new capital, a new policy, and a new religion.'"

Recognising the strategic situation of the site of Constantinople, he founded a new capital there in A. D. 330, "exactly three hundred and sixty years ('a time') after the victory of Octavius over Antony at Actium, which placed him as sole ruler on the Roman throne."

Religion Enforced by Law.

It was during the reign of this emperor that the edict granting universal toleration was granted. It is also interesting to note that it was not until Christianity became a State affair that laws were made to compel men to observe Sunday as a day of rest.

The first Sunday law ever placed on the statute books of any government was that one which was enacted by Constantine A.D. 321, which reads as follows:—

"Let all the judges and towns people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."

It will be seen that a good deal of latitude was permitted to church members of the fourth century, particularly to those whose business made them dependent upon the condition of the weather. This law is but another testimony to the lax principles of those early churchmen, who, in order to secure favours from the State entered into an unholy alliance with it. The little regard in which Sunday was held by the religious leaders of those times may be gathered from a statement which Mosheim makes in his ecclesiastical history:—

"The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was in consequence of a peculiar law enacted by Constantine observed with greater solemnity than it had formerly been."

In his dialogues on the Lord's day, Morer says:—

"The Lord's day had no command that it should be sanctified, but it was left to God's people to pitch on this or that day for the public worship. And

being taken up and made a day of meeting for religious exercises, yet for three hundred years there was no law to bind them to it, and for want of such a law, the day was not wholly kept in abstaining from common business; nor did they any longer rest from their ordinary affairs (such was the necessity of those times) than during the divine service."

Sunday Proved a Counterfeit.

The oft repeated statement that Sunday was instituted as the Sabbath by the apostles finds no verification in history. In fact, Sir William Domville says:—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A.D. 321."

Without a doubt Sunday, as an institution of the Christian church, is based upon the pagan observance of the "venerable day of the sun," for not a scintilla of evidence in its support can be found in the New Testament, and history refutes every attempt to prove that the day was regarded as the Sabbath. No restraint was laid upon agriculturists on Sunday until about the tenth century, and this day, which is now, almost universally observed as the Sabbath, was never referred to by that term until the beginning of the twelfth century.

Sunday is not the Sabbath—it still is "the venerable day of the sun," and no laws, by whomsoever made, can transfer the obligations of the fourth commandment from the seventh to the first day of the week. As an institution it depends upon rigid State laws, and these were first secured in its favour at that time in history when Christianity had become a matter of policy rather than principle, and truth was sacrificed for popularity and power.

THE WRATH OF LOVE.

Scripture declares, and nature bears testimony, that God is love. But Scripture likewise declares, and nature also bears testimony, that God is a God of wrath. It seems hard to reconcile wrath with love. Let us not confound our human ill-temper with wrath; for ill-temper is the expression of passion, whereas wrath is the expression of love. Here is a mother who trains her beloved daughter

in the way of righteousness. Instead of remaining in that path she becomes wayward and sinful, until, in the end, she becomes a child of shame. With all her faults her mother loves her still; but this is the expression of her heart: "I'd sooner far she were in the grave than living as she is living." That is the wrath of love; and such is the wrath of God.

Jesus, when speaking to the Pharisees about the destruction of Jerusalem, said, "These are to be days of vengeance." Luke 21:22. He gives the reason why: "Fill up the measure of your forefather's guilt. You serpents and offspring of vipers! How can you escape being sentenced to the pit? This is why I send you prophets, wise men, and Rabbis; some of whom you will kill and crucify, and some you will flog in your synagogues; and pursue from town to town; that upon your heads may fall every drop of 'innocent blood spilt on earth,' from the blood of innocent Abel to that of Zachariah, Barachiah's son, whom ye murdered between the temple and the altar." Matt. 23:32-35.—*T. C. Version.*

But how were they guilty? They built the tombs of the prophets, and adorned the monuments of religious men. Abel, Zachariah, and the other prophets had been dead years before this time. How, then, could they have murdered them?—Because they were the children of those who slew them. "In this way you supply evidence against yourselves that you are true children of the men who murdered the prophets." Verse 31. Children in this sense, that they inherited their spirit of rebellion; they opposed the truth in their day, just as their fathers had opposed the truth presented to them. Their fathers had fought against God by rejecting and murdering the prophets. They fought against God by rejecting and seeking to crucify the Saviour. Jesus said they belonged to the same "confederacy of evil," and that the guilt of all would fall upon them. They had not learned from the past. Increased light had been given, but worse lives were lived. God's wrath rested upon them in the terrible destruction of Jerusalem.

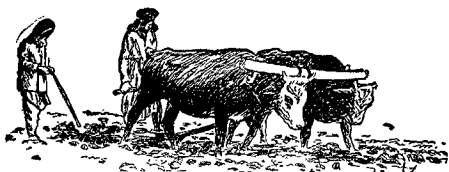
God drowned the world in the

days of Noah, burnt up Sodom and Gomorrah, and destroyed Jerusalem because He loved them. He is unchanging in His nature, and must still pour out the wrath of His love on sin and unrighteousness. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Rom. 1:18. This generation has more light by far than any preceding generation, yet sin and wickedness abound more than ever. Elements are at work which will cause God once again to visit the wrath of His love on the "children of men." He who refuses mercy can only blame himself if he is lost. Jesus still says to a sinful world, "How often would I have gathered you as a hen doth her chickens under her wings, but ye would not."—*J.G.*

The New York Board of Mediation and Arbitration for 1903 says that "labour troubles (mainly strikes) during the year involved 117,000 working men, and caused the loss of 3,900,000 work days."

The highest balloon ascent ever yet made reached an altitude of 28,000 feet. Beyond that height the rarified air causes bleeding of the nose, mouth, ears, and eyes.

Knowledge, pure and scientific, is undoubtedly the best safeguard to health, and, as stated so forcibly by Dr. Mary Wood-Allen in her article "What Are You Worth" (page 1), health, or the lack of it, is an important factor in determining whether the influence exerted by women is to be a source of strength or weakness to others. Thousands of women are life-long sufferers through lack of knowledge of the laws of health in early womanhood, and with a view of saving many from what is invariably preventable suffering Dr. Mary Wood-Allen has sent on its mission a practical little work entitled "Almost a Woman." The Dr. speaks to the young girl that is almost a woman just as a mother would like to speak to her daughters, imparting the very information, purely and scientifically, that you so much desire your daughter to have. This makes it a volume of special interest and value, and every mother should be acquainted with it. (See advertisement.)



WORLD-WIDE FIELD.

BERMUDA ISLANDS.

Pastor M. Enoch, who is labouring in the Bermuda Islands as a missionary, writes as follows:—

"I thought it might be interesting to the readers of the 'Signs' to give a description, a brief one, of course, of the group of islands known as the Bermudas.

"There are about 365 islands in the group, but not, perhaps, more than a dozen are large enough for habitation.

"The largest in the group are St. Georges, Hamilton, and Somerset; and these compose most of what is known as Bermuda. Together they are not more than thirty miles long, and from one half to about three miles in width. Besides these, St. Davids, just across the harbour from St. Georges, is about one and one-half miles long and about one-half mile wide. At the extreme west end of the three above mentioned are Ireland Island, Boaz and Walford Islands, which together are about one and one-half miles long and about one-fourth in width. These last three are the sole property of the Imperial Government; where are extensive barracks for the troops; and on Ireland Island there is a large dock-yard, where several hundreds of civilians are employed. Here are found the two greatest floating docks in the world capable of raising vessels of the largest displacement. Any repairs necessary can be made at this yard to any vessel, even to the largest warship afloat.

"There is no doubt but that this group is regarded by the Imperial Government as a fortress. There are large forts in different parts of the group, and several are in course of construction.

"The immense war preparations now going on do not certainly indicate a time of peace. In different places are immense magazines, where are stored up war material of all descriptions. With the natural defences for several

miles around the group, and with the only channel mined through which vessels can approach or come near, this is, perhaps, one of the best fortified places of the British Empire.

"Bermuda lies about half way between Halifax, N. S., a distance of 730 miles, and the West Indies, and about 700 miles S. E. from New York. We have, fortnightly communication with New York and Halifax, N. S., excepting in winter, when the steamers run every ten days between Bermuda and N. Y., to accommodate the hundreds of tourists who come here to spend the mild winters; for frost and snow are unknown here. The thermometer hardly ever goes down below 50 above zero. Most of the tourists remain over until May, though hundreds come for only a few weeks.

"Flowers bloom the year round and the grass is always green. The islands are covered with natural growth of red cedars, and from these trees are made beautiful boxes, serviette rings, picture frames, etc., and the tourists take these away as souvenirs. The main crops are Irish potatoes, onions, and Easter lilies; these are grown in the winter.

"Bermuda is simply a great mass of coral rock, with a little soil on top. The population is about 16,000, and about two-thirds are coloured, many of whom, however, are nearly white; in fact, there are but few, comparatively speaking, who are real black.

"The Church of England claims about two-thirds of the population. The A. M. E. Methodists, the Wesleyans, the Presbyterians, and the Roman Catholics are the most numerous besides the Church of England.

"Twelve years ago there was not a single Sabbath keeper here. When we landed, nearly twelve years ago, we found Bro. Frank Pogue and his brother, who had preceded us only a few days, canvassing for 'Bible Readings,' of which they left several hundred on the islands.

"They remained about seven months, after which we were alone for several years, though we found that a man and wife had begun to keep the Sabbath through a 'Bible Readings' sold him by Bro. Pogue.

"Then others accepted the truth, and four years ago a church of eight members was organised by Pastor Bartlett before he left for the States. Our church now numbers twenty-three, and there are others who have not yet joined. About eighteen months ago Pastor J. A. Morrow and wife came here to recuperate their health, which they found much injured by the malarious climate of South America, and since their advent in Bermuda a number have accepted the message, among which were five of the Boer prisoners, four of which took the oath of allegiance, and returned to South Africa two weeks ago. The farewell meeting with their brethren was a solemn one indeed. But all realised that our loss would be the gain of the cause in South Africa; and then it was remembered that these dear brethren were going home to their families, from whom they had been separated for several years. Earnest prayers were offered for their families, that the Lord might open their minds to these precious truths they had found in Bermuda.

"Should any of the readers of the 'Signs' wish to come over and help us, we gladly extend the invitation to them to come; but we only want men and women of faith, and those who are willing to suffer anything for Christ's sake.

"Success in cultivation can be achieved only by those who are fond of this kind of work, as the ground can only be cultivated in spots, or where there is a sufficient depth of soil to plant crops, for, as I have said, the islands are but a mass of rocks with a little soil on top.

"Those who come here are charmed with the loveliness of this beautiful spot on the great Atlantic; and one's feelings as he lands in this balmy, healthy place is beyond description. Yet sin is here, and its effects are plainly visible; but God has a people in Bermuda, and the truth must find them; and from these islands of the sea will a people be gathered to praise God throughout the endless ages of eternity."

"The men with the smallest stock of religion are likely to put out the biggest sign."

...Notes...

Brethren Quinn and Smart, who have been working in the Yangan District (Q.), report that about fifteen persons have embraced the message.

Do you ask me how I think Roman Catholicism may be most successfully opposed? I know but one way. Spread just natural, ennobling views of religion. Lift men above Catholicism by showing them the great spiritual purpose of Christianity.—*Channing*.

A conference meeting of the Eastern Polynesian Mission was held on the island of Raiatea, July 7-18. A school farm has been established on this island, in a most picturesque situation amid high mountains, where native converts are to be trained as missionaries. In this secluded place, plans for the future development of the work in Eastern Polynesia were discussed, and after a season of spiritual refreshing the delegates returned to their various fields of labour.

We are pleased to report the organisation of another Seventh-day Adventist Church in Victoria. Pastor W. A. Hennig, the President of the Victorian Conference, with the assistance of Bro. Burgess, has been holding meetings in Devenish, a town in the north-eastern district of the State, situated on the Yarrowonga Railway line, with the result that a goodly number of persons decided to obey the commandments of God and keep the faith of Jesus.

This company of Sabbath-keepers was, on the 28 ult., organised into a church of twenty-six members, of whom all, with the exception of three, who were transferred from the church at North Fitzroy, had embraced the truth during the recent effort. Others are awaiting baptism, and will, it is expected, unite with the church in the near future.

We trust that the blessing of God may rest abundantly on this little flock whom He has called out to faithfully hold up the light of truth in that corner of His vineyard.

"BABYLON OF THE BIBLE."

On Sunday evening, Sept. 4, at the Seventh-day Adventist church, Golden Square, Dr. James gave a very interesting review of the article, "Babylon of the Bible," which appeared in a Melbourne journal on the 13th ult. The speaker stated that the article contained a number of very useful and interesting facts, and also the opinions of the writer on them. It was, however, very essential to differentiate between actual facts and opinions. The truths were beyond controversy, but all men are liable to err in reference to their deductions from facts. Even well received scientific theories were constantly undergoing changes. At one time the Atomic theory of the universe was thought quite satisfactory, but it is now admitted to be faulty in its application to the transference of energy from the sun to the earth, for it could not account for the transference of energy from atom to atom in space where these atoms were supposed to be relatively distant from one another. If the Bible were the inspired word of God, we had absolute truth, but the theories of scientists must, in a great measure, be accepted provisionally. It was then shown that the New Testament writers quoted largely from the books of Moses, and especially the Book of Hebrews, and that there could be no inspiration assigned to the books of the New Testament if the works of Moses were discredited. Peter writes to the effect that all the prophets spoke as they were moved by the Holy Spirit. In the twelfth chapter of Numbers the statement is made that God spoke to prophets by visions and dreams, but it was not so with Moses, for he was a special prophet; with him God spoke "mouth to mouth even apparently, and not in dark speeches," and that he was permitted to behold "the similitude of the Lord." The special facts noted in the article referred to were:—(1) The Hebrew nation and the Hebrew literature were of much more recent date than those of Babylon. (2) That Babylon was a highly civilised nation. (3) That a great number of the teachings of Moses were known to the Babylonians, such as the story of the flood, the story of the fall, the sacrificial system, the Sabbath, and the ten commandments. The speaker then pointed out that these facts in no way disagreed with the teachings of the Bible; but, on the contrary, they confirmed them. Abraham's parents were idolaters, living in the land of Babylon, but that Babylon was full of errors and idolatry, and, consequently, God's plan was to form a new nation, and Abraham was chosen as its progenitor. Moses, by the help of the Spirit of God, was the founder of the Hebrew literature, and it was quite in accord with inspiration for him to collect the truths that were taught in Babylon, and separate them from the mass of errors by divine help, or receive the whole of the Hebrew literature direct from God. The historian, as well as the prophet, could be inspired by God. Babylon was founded by the sons of Noah, and, consequently, all the truths taught or held in that nation were the result of traditions handed

down from Noah. It was not necessary to suppose that the Hebrews obtained their literature from the Babylonians, for the Bible showed that these truths existed before either the Babylonians or the Israelites were formed into a nation. The testimony that the Sabbath and the substance of the ten commandments existed in Babylon a thousand years before the coming into existence of the Hebrew literature was very important. A good many at the present day taught that those were truly Jewish. It was then shown from Scripture that both the Sabbath and the ten commandments were well known long before the law was spoken from Mount Sinai, and that what was previously only known from Scripture was now proved by the excavations of the ruins of Babylon. The ten commandments were frequently spoken of as the testimony (see Ex. 16:34; 25:16, 21), and the testimony existed when the manna first fell, fully a month before the Israelites reached Mount Sinai, for God commanded Moses to place an omer of manna in a pot which was to be continually kept before the testimony. Ex. 16:33, 34. The account of the giving of the ten commandments from Mount Sinai, it will be noted, is mentioned when we come to the 20th chapter. Abraham received the promises of God because he obeyed God's voice and kept His charge, His commandments, His statutes, and His laws (Gen. 26:5), and yet the only commandment specially mentioned was the Sabbath. The Sabbath and the ten commandments could no longer be considered Jewish; they were binding on all mankind. The writer of the article under notice inferred that because there was a high civilisation in Babylon, therefore the antiquity of the nation must have been great, even preceding the birth of Christ by five thousand years or more. This deduction was evidently not made from the inscriptions on the cuneiform tablets, for the writer specifically stated that the Babylonian literature was fully a thousand years older than that of the Israelites, which would only make it about 2500 B.C., and not 5000 B.C. High civilisation was accounted for in Scripture by the fact that man was first created in the image and likeness of God, and was therefore perfect, and the civilisation was therefore perfect. Man lost his hope of immortality through sin, but the full effects of sin were not seen till more modern times. The early race of the earth lived almost a millennium of years, but now 100 years was a very rare age. The Bible taught that man was on the down, and not on the up, grade; and, consequently, the higher the civilisation of Babylon was proved to be, the nearer was its historic date to the Edenic and perfect age.—*Bendigo Advertiser*.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, James 1:27.

CHILDREN'S ...CORNER...

BE READY.

Opportunity will some day ring your bell—

Be ready;

She will not inquire if you are ill or well;

She will not stand waiting there

While you hasten to prepare;

She must hurry to where anxious others dwell—

Be ready. —*Driftwood.*

THE HAPPIEST BOY.

Who is the happiest boy you know? Who has the best time, I mean,—the one who has the biggest bicycle, or the most marbles, or wears the best clothes? Let's see.

Once there was a king who had a little boy whom he loved. He gave him beautiful rooms to live in, and pictures, and toys, and books. He gave him a pony to ride, and a boat on the lake, and servants. He provided teachers who were to give him knowledge that would make him good and great. But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have. At length a magician came to court. He saw the boy, and said to the king, "I can make your boy happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next, he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. Then he went away, and asked no price at all. The boy did as he had been told, and the white letters on the paper turned into a beautiful blue. They formed these words: "Do a kindness to some one every day." The prince made use of the secret, and became the happiest boy in the kingdom.—*Selected.*

THE GARDEN BIRD.

In New Guinea there is a bird that not only builds a house, but has a garden. He is known by the name of "garden bird."

When he is going to build, the garden bird first looks for a level spot of ground which has a shrub in the centre. Then he covers the bottom of the stem of this shrub with a heap of moss.

Next he brings some long twigs from other plants. These he sticks into the ground, so that they lean, and leave a place open for a door. The twigs keep on growing, so that his little cabin is like a bower.

Last of all, in front of the door this dainty bird makes a pretty lawn of moss. He carefully picks out every pebble and bit of straw. Then, upon this lawn he scatters purple berries and pink flowers. As often as the flowers wilt, he takes them away, and brings fresh ones.

The little cabin is sometimes three feet wide and half as high. There is plenty of room in it for two or three families, if need be; and the garden is larger than the house.

The people of New Guinea think so much of this bird that they never molest his little dwelling.

You may like to know how this bird gardener is dressed. In modest colours, you may be sure. The top of his head, his back, and his wings and tail are olive-brown; and beneath he is greenish-red. He is about as large as a thrush or a blackbird.—*W. H. Campbell.*

BETTER THAN ADVICE.

The other day, when a horse drawing a cartload of coal got exhausted, the public was promptly on hand with advice.

"Put on the whip!" shouted the driver of a waggon.

"Take him by the head!" added a truckman.

"If that was my horse," said a man with a bundle of clothes under his arm, "I'd tie a cloth over his eyes. I've seen it tied a hundred times, and it makes 'em pull their best."

"Don't believe it," said a man with a cane. "I've owned horses

all my life, and I've had some bad ones among them. The only thing to do is to blow into his right ear."

"You mean the left," said a small man with a thin voice.

"No I don't! I mean the right ear. I've tried it often enough."

A crowd of fifty people had gathered, and now the driver got down, and looked the ground over. One wheel was down in a rut. He stood looking at it, his hand on the horse's hip, and everybody around him tendering advice, when a couple of sailors came along, and one of them called out:—

"Ah! mate, here's a craft on a reef."

"Over with her, then."

Both seized a wheel for a lift the driver clucked for the horse to go ahead, and away went the load as easy as you please. They were the only two of the whole crowd who had not advised the driver how to do it.—*Selected.*

Courteous boys and girls will always give up their seat to an older person, when there are not enough seats for both.

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HOME AND HEALTH

SPRING TIME HAS COME!

BY R. HARE.

Spring-time has come with its bud and its bloom,

Has come with its garlands of flowers,
To scatter them far o'er the darkened earth,
And lighten its winter hours.

It has come, it has come, but, say, does it bring
The promise of harvest-time near?

Does the voice of Love now speak from above,
Through its blossoms and buds, to cheer?

Spring-time has come, and again Nature smiles,
Transformed by its sunlit showers,
And the glad earth wakes from its wintry sleep

To paint her summer bowers.
It has come, it has come, but, say, does it tell
Of long harvest days full of love,
When the angels shall glean the furrows between

To fill the garner above?

Spring-time has come, and the cold winter snows
Have fled from the hill and the plain;
And the woodland charms, long hidden from view,
Have wakened to life once again.

It has come, it has come, but, say, does it speak
To your soul of the great living King
Whose hand rules still, while the seasons but fill
His praise in their offering?

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HOW MUCH ARE YOU WORTH?

BY MARY WOOD-ALLEN, M.D.

My Daughter Dear,—When I see you with your bright girl friends, when I look into your bright eyes, and listen to your merry laughter and your girlish chatter, I wonder if any one of you understands how much you are worth? Now you say, "I haven't any money in the bank; I have no houses or land; I am worth nothing;" but that would only be detailing what you possess. It is not what you possess, but what you are that determines what you are worth. One may possess much wealth and be worth little.

It is not after you have grown old that you will be of value to

the world; it is now, in your young days; while you are laying the foundation of character that you are of great importance. We can not say that the foundation is of no importance until the building is erected, for upon the right placing of the foundation depends the firmness and stability of the superstructure.

We can see what men are doing when they build railroads, construct immense bridges and towering buildings, but it is more difficult to measure what is done through intellectual and spiritual forces; and women's work in this world is not so much the using of strength as it is the using of those finer forces which go to build up men and women. With this thought in your mind, can you answer the question, How much are you worth? How much are you worth to yourself? How much are you worth to your home? How much money would your parents be willing to accept in place of yourself? How much are you worth to the community in which you live? How much are you worth to the State, the nation, the human race?

You can recognise your value in the home when you remember how you are the centre of all that goes on there; how much your interest is consulted in everything that is done by father and mother. You can realise your value to the State when you realise how much money is spent for the education of young people, how cultured men and women give the best of their lives to your instruction. You can not measure your value to the human race until you begin to think that the young of to-day are creating the condition of the world in immediate future; that you, through your physical health, or lack of it, are to become a

source of strength or weakness in future years, if you are a mother. It is all right that young women should think of marriage and motherhood, provided they think of it in the right way.

I want you to reverence yourself, to realise your own importance, to feel that you are a necessity to God's perfect plan. When we are young, and feel that we are of no account in the world, it is difficult to realise that God's complete plan can not be carried out without us. The smallest, tiniest rivet or bolt may be of such great importance in the construction of an engine that its loss means the incapacity of that piece of machinery to do its work. As God has placed you in the world, He has placed you here to do a specific work for Him and for humanity, and your failure to do that work means the failure of His complete and perfect plan. Now, can you begin to see how much you are worth?

A CHOICE RECIPE.

Brown Betty.

One cup granola, one cup chopped or sliced apple, one cup raisins or currants (prepared as for cake), two cups hot water or stewed fruit juice, one-half cup sugar, salt, one dessertspoonful coconut.

Oil a quart enamelled basin, sprinkle in enough granola to cover the bottom, then add a layer of apples, raisins, and sugar, then more granola, apples and raisins, until the material is all in the basin, putting some granola on the top, then the coconut. Pour over all the hot liquid, then sprinkle the last of the sugar over all, and bake or steam until the fruit is thoroughly cooked.

Brown bread crumbs may be used instead of granola.

Brown Betty will not hurt the children, and may be eaten cold or hot.

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The first black list of "habitual drunkards" published in London under the new licensing act shows three times as many women as men.

Some idea of the vast hold which gambling has taken of Australian communities is furnished by an item of West Australian news. During the recent Kalgoorlie race meeting £53,000 was invested in the totalisator. Kalgoorlie is but an up-country mining town, and yet this enormous sum of money can be poured into the totalisator during one race meeting. What a sad commentary on the growing public propensity to seek riches "but not by right."

An experiment is about to be tried in West Australia which will be watched with interest by the citizens of all the other Australian States. The government proposes to provide for an "old age pension scheme" out of the profits of State public houses and the totalisator. It is questionable whether the community at large will derive any benefit by seeking to evade its responsibilities to the aged by succouring them out of the proceeds of vice.

INTERNATIONAL ARBITRATION.

Laudable attempts on the part of the governments of the world to seek a more civilised method of settling their differences than a resort of arms are on the increase, and judging from the rapid development of international treaties one

would suppose that we were assuredly entering upon a time when the nations will learn war no more.

Writing on this subject the "World's Work" says:—

"It might be considered that, in forcing Japan to war, the Czar of Russia dealt a heavy blow to the International Arbitration Court at the Hague, since it was he who suggested such a court. But progress made in arbitration during the year has been notable.

"Treaties have been arranged between Great Britain and France, Italy and Spain; between France and Italy, Spain and Holland; and between Holland and Denmark, pledging the parties for five years to submit certain kinds of cases to the Hague tribunal. France is also negotiating with some of the South American countries for such treaties; Norway has approached ten governments, and several European nations have proposed arbitration to the United States. The treaty between Great Britain and France disposes of all their existing difficulties.

"Very quietly a great work is going on, which receives fresh stimulus at every war. There are 450 Peace societies in the world doing all they can to foster arbitration. . . . By war, rather than by efforts at peaceful adjustments, do nations gain the respect of the world—witness the position into which Japan has suddenly leaped. But the world is growing saner, less ready than ever before to resort to arms on trivial pretexts, and nothing gives clearer evidence of progress than these concrete manifestations of pacific ideals. The Hague Court has become a significant international institution."

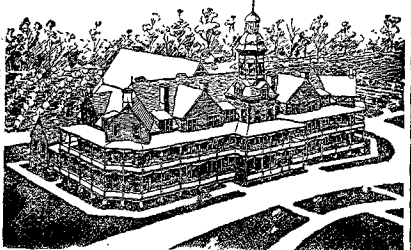
Notwithstanding these efforts to arrive at a peaceful solution of their differences, there does not seem a diminution in the preparation for war which one would naturally expect should follow the completion of such apparently excellent arrangements for securing the peace of the world. The fact is, it is idle to expect an era of peace. "The nations are angry," and in order to prevent war the greatest diplomacy is necessary, and dispatches between the governments have to be very guardedly worded in order that no indiscreet or rash language should be used that would act as a match to tinder.

Not only are these preparations for war a sign of the end, but this talk about preparations for peace, which is so prominent a feature of international politics, is likewise a sign of the times. Speaking of the second coming of Christ

Paul said, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape." 1 Thess. 5:2, 3.

The condition of the world just prior to the second advent of the Saviour has been portrayed with much detail in the Scripture, so that the people of God might know when that event is near. Signs have been hung out in the heavens, great calamities by sea and land shock the sensibilities of men of the strongest nerve. Nations are engaged in the manufacture of deadly implements of war, while they delude themselves by the strange belief that the best way to secure peace is to be prepared for war. While their navy yards are working night and day, and their armament factories straining every pulse to turn out more guns and ammunition, the diplomats are signing treaties of peace. What a strange contradiction! Nevertheless this condition of affairs was known in the ages of the past by Him who knows the end from the beginning, and in love for His children He has marked down these very things that they might know that the sands in the hour glass of time have almost run out.

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