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ONE
PENNY

The Outlook

RUSSIAN AGGRESSIVENESS.

Much has been said and written of late respecting the marvellous growth of the territorial posses-

diminished. The nations of the world are watching the development of this policy of territorial absorption with many misgivings, and to this we may perhaps attribute much of the naval and military activity which is such a prominent feature of our day and generation.

most interesting article written recently from St. Petersburg, especially for the "Springfield Weekly Republican," we learn that there is a man behind the Russian throne, Constantine Petrovitch Pobiedonostzeff, who exerts a most powerful influence over the Czar. This is the man who was chiefly respon-



St. Petersburg.

sions of the great "Colossus of the North." More than one sixth of the land surface of the globe has been brought under the grip of the "Russian Bear," and still his powers of absorption seem un-

There is, however, a subtle influence at work in all this military aggressiveness, which threatens greater danger to the peace and happiness of the world than is generally expected. From a

sible for the recent Kishineff massacre of Jews. He is said to hate with intense hatred the policy of freedom and tolerance which is characteristic of the British and American governments,

and is ever ready to show hostility to anything which tends to close association between the Russian Government and the Anglo Saxon nations, where, in his opinion, "anarchy reigns supreme."

The writer describes the character of Pobiedonostzeff as follows:—

"His ruthless fanaticism has broken up thousands of families, ruined countless men of the noblest character, and driven the best elements in Russia into a cruel exile. His long life has been devoted to working evil, unredeemed by one single act of charity or nobility. He has been the evil spirit of two Czars in succession. Whenever their better instincts prompted them to break loose from the traditions of Russian despotism and Russian tyranny, Pobiedonostzeff has always been at hand to turn them back. His hands are stained with the blood of the countless massacred Jews, knouted peasants, and bludgeoned students and workmen."

Power in the hands of such a man is productive of nothing but evil to those over whom he can wield his influence; and so, for the last twenty years, it has been the misfortune of Russia that Pobiedonostzeff was placed in the position which he now occupies, viz, Pope of the Orthodox Greek Church in Russia, and the Chancellor of the Russian Empire. In this most exalted position, his will becomes law, and those who differ from his views, either in matters of religion or politics, find their way to prison or exile, there to pay the penalty for daring to exercise the God-given right to think for themselves.

One priest who lived as a hermit in a cave, and impressed many people by his truly saintly life, brought upon himself the wrath of the Russian "Pope," and now is spending the remainder of his days in prison. Kamiensky, the celebrated Ruthenian historian, lives in solitary confinement because Pobiedonostzeff disagreed with the trend of his historical works.

An old monastery has been converted into a prison for those guilty of religious offences. Prisoners who have the misfortune to be incarcerated there are subject to various forms of solitary confinement, and many of them become maniacs. In this prison there are now 250 inmates, of whom 108 are priests of the orthodox Greek Church. It is dreadful to contemplate such heartrending suffering inflicted upon intelligent men and women, whose only offence is, perhaps, that of holding a slight dif-

ference of opinion respecting certain forms of worship to those which are commanded by the head of the State church.

Not content with the multitudes who already have been brought under his power, the Russian "Pope" is filled with an ambition to make the Orthodox Greek Church predominant "over all other forms of belief held throughout the world, and to accomplish this object he is first endeavouring to make the Slavs the ruling political power throughout the world.

Regarding his ambitions the "Springfield Republican" says:—

"He dreams of a Russian Empire that would include the whole of the continent of Asia, the other Powers interested in the far East, having been ejected from China; the English, with their dangerous ideas of political liberalism and religious toleration, driven from India, and the Shah deposed to make room for a Russian governor-general at Teheran. Moreover, Pobiedonostzeff's ambition would not halt at the boundaries of Asia. Russia, according to his scheme of the universe, ought to swallow up all the Balkan States, together with Turkey and Greece thrown in as a tempting morsel, to give Russia a foothold in the Mediterranean. Austria, too, being a country in which the majority of the inhabitants are Slavs, is regarded by Pobiedonostzeff as a future Russian province.

"In this vast Russian Empire, embracing the whole of Asia and more than half Europe, the only religion tolerated would be that of the Orthodox Greek Church, under the banner of which Buddhists, Brahmans, Moslems, and heathen alike would be united, according to Pobiedonostzeff's dream."

As a menace to the peace of the world, the covetousness of Russia for mere territorial possessions is nothing to be compared with this danger that threatens the nations,—the enforcement of Russia's religious dogmas upon other Christians, as well as Confucians, Buddhists, Brahmans, Moslems, and heathen. The pages of history have been stained with the blood of millions who were willing to renounce everything else but their faith. In the Dark Ages the Roman Catholic Church bathed the earth with the blood of the noble martyrs, enlisting the sword, the faggot, and the rack, to enforce her dogmas upon those who differed from her in matters of religion. Are we to have in the future a repetition of those horrors at the hands of the Greek Catholic Church? The liberty enjoyed to-day by the Protestant nations has been

wrenched from tyrants at an enormous cost; but eternal vigilance should be shown by all lovers of liberty, or one day they may awake too late, and find religious liberty has become a thing of the past.

A WHEAT COMBINE.

Wheat-growers in the United States are interesting themselves in a project, which will have for its object the regulation of the price of wheat throughout the world. Thirty-eight thousand American farmers have joined the movement, and it is proposed to form a union embracing the wheat growers of America, Russia, Argentina, Australia, Hungary, Roumania, and India. This worldwide union, if successfully organised, will hold in its hands greater power perhaps than any national government in the world. Will this power be used for good or ill? Doubtless the organisers of the movement will attempt to justify their actions in this matter, and, perchance, will endeavour to pose before the world as benefactors of mankind. But the rapid development of the "trust" movement throughout the world evidently forebodes evil, because it is based upon the selfish ambitions of wealthy men, who, to attain their object, will not scruple to crush not only those who oppose their plans, but other innocent persons who may stand in their way.

During the year 1902, £179,499,817 was expended by the people of Great Britain and Ireland for alcoholic liquor. Add to this the sum which the people of Germany spend upon intoxicating drink, we have the appalling total of £330,000,000. In America, £216,000,000 is expended for drink, which is equal to the amount required by that people for flour, for bread, cotton goods for clothes, and boots and shoes. Australians squander in drink £14,249,000, which is equal to about one-half of the total public revenue of all the States in the Commonwealth.

"Naturally the man who leads a crooked life is unable to keep both feet in the straight and narrow path."

- OUR - CORRESPONDENTS

TAKE TIME.

BY R. H.

Take time to read with Jesus,
The book of life divine,
He is the Word, and ever
Within its page doth shine.
Into thy life of sorrow
The presence of thy Lord
Will cast the sweet reflection
Of Christ the "Living Word."

Take time to think with Jesus;
He thinketh on thee still,
Through morn and evening's gloaming,
And when the shadows chill,
He sleepeth not, but ever
With wakeful thought doth send
The guardians of His presence
Thy wayward steps to tend.

Take time to pray with Jesus,
He prayeth evermore;
While all the heavenly seraphs
In shining ranks adore.
He will thy faint petition
And name, in faith confessed,
Present before the Father,
Who calleth thee to rest.

GOD'S TEST OF OBEDIENCE.

BY MRS. E. G. WHITE.

God will test all, even as He tested Adam and Eve, to see whether they will be obedient. Our loyalty or disloyalty will decide our destiny.

Since the fall of Adam, men in every age have excused themselves for sinning, charging God with their sin, saying that they could not keep His commandments. This is the insinuation Satan cast at God in heaven. But the plea, "I cannot keep the commandments," need never be presented to God; for before Him stands the Saviour, the marks of the crucifixion upon His body, a living witness that the law can be kept. It is not that men cannot keep the law, but that they will not.

To-day men dare to charge Christ with being a Sabbath breaker. Those who make this charge, made by the scribes and Pharisees, place themselves on the side of the enemy of God, and directly contradict Christ's teach-

ing. With sacrilegious words the Pharisees charged Him with transgression, and if they could have fastened crime upon Him, as they flattered themselves they could do, they would have been able to prove that He should have to be sentenced by the very law He had given. But they could not prove in a single instance that His works were not in perfect harmony with the law.

In His human nature Christ rendered perfect obedience to the law of God, thus proving to all that this law can be kept. He endured the death penalty Himself, not to abrogate the law, not to immortalise sin, but to take away sin. It is because He has borne the punishment that man can have a second probation. He may, if he will, return to his loyalty. But if he refuses to obey the commands of God, if he rejects the warnings and messages God sends, choosing rather to echo the words of the deceiver, he is willingly ignorant, and the condemnation of God is upon him. He chooses disobedience because obedience means lifting the cross, and practising self-denial.

The natural mind leans toward pleasure and self-gratification. It is Satan's policy to manufacture an abundance of this. He seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question, How is it with my soul? The love of pleasure is infectious. Given up to this, the mind hurries from one point to another, ever seeking for some amusement. Obedience to the law of God counteracts this inclination, and builds barriers against ungodliness. Each person, as a rational human being, is under the most sacred obligation to obey the law. The Spirit has been provided to enable all to do this. Those who transgress the law by resting on the first day of the week instead of on the seventh, bear false witness to the world. God desires His people to uphold the dignity of His law by resting on the seventh day, His memorial of creation.

The ability to enjoy the riches of glory will be developed in proportion to the desire we have for these riches. How shall an appreciation of God and heavenly things be developed unless it is in this

life? If the claims and cares of the world are allowed to engross all our time and attention, our spiritual powers weaken and die for lack of exercise. In a mind wholly given up to earthly things, every inlet through which light from heaven may enter, is closed. God's transforming grace cannot be felt on mind or character. The talents which should be used in active piety are ignored and neglected. How then can a response be made when the invitation is heard, "Come; for all things are now ready?" How is it possible for a man to receive the commendation, "Well done, good and faithful servant," when he has been disobedient, unthankful, unholy? He has trained his mind to disregard God's plainest requirements. He loves the things of earth more than the things of heaven.

CHRIST OUR LIFE.

BY A. T. JONES.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "Sin entered into the world, and death by sin," and "all have sinned, and come short of the glory of God." But when man had sinned, and thus brought himself under the doom of death, then Christ, the only-begotten Son of God, presented Himself, and was accepted of God, in man's behalf. God had before pronounced the penalty of death against transgression. And Adam would have died the day he sinned had not the Son of God interceded in his behalf, and presented Himself in satisfaction of the demands of the broken law of God.

But by the love of Christ and the mercy of God, man was given a second probation, a second opportunity to attain to righteousness. Only for the mediation of Christ, the race of man would have ceased the day that Adam sinned. Only for Christ there never would have lived a man after Adam. So that every man who has ever lived, or who shall ever live, from the sin of Adam to the end of the world, owes that life to the fact that Christ, the Son of God, offered Himself when Adam sinned.

This is shown in the words of Christ: "I am come that they might have life, and that they might have it more abundantly." John 10: 10. Christ offering Himself in behalf of Adam is the only means by which men have life at all,—~~"I am come that they might have life."~~ But this life is only temporal. It is only extended as an opportunity for man to approve himself worthy of eternal life, that he may show himself worthy of having life more abundantly; for as Christ said, He is come that they might have life, "and that they might have it more abundantly."

The way in which men use the life which is already given, will decide whether they shall have life more abundantly, or whether they shall have life at all. The man who shows himself abusive of the trust of God, and ungrateful for His favour shown in granting this life, only shows himself unworthy of that which he already has, and much less can he be intrusted "more abundantly" with anything pertaining to life.

In this view is contained the very basic principle of the lesson inculcated in the parable of the unjust steward: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous riches, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16: 10-12. And also in the lesson of the parable of the talents: "Unto everyone that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." Matt 25: 29.

If men will turn to purposes of iniquity, and transgression, and sin, a life which is committed to them for a time, how can the Lord commit to them this gift for eternity? If this life, which is not their own, they will devote simply as an instrument of unrighteousness unto sin, to rebellion, and unfaithfulness to Him who giveth it, how shall He give to such immortal life—a life which, not being subject to cessation, may properly be called their own? To do so would be only to subvert His own

authority and the principles of His government. Such a thing He will never do. But such as devote this life to the honour of Him who giveth it, and to righteousness before Him, to them will be given life "more abundantly," even eternal life, in which to honour and glorify Him; while from all who do not so, shall be taken away even that which they have. "Of a truth . . . God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10: 34, 35.

Next week we will examine some scriptures which teach what the fate of the wicked will be.

DANGERS INDEED.

BY GEO. TEASDALE.

Much is said in the word of God relative to the condition the earth will be in immediately preceding the close of its present eventful career. In times past God announced important events by definite signs to the people then living. So also has He planned that the great day of the Lord shall be proclaimed by signs proportionate to the importance of the event.

One hundred and forty-eight years ago the great earthquake of Lisbon, foretold by the revelator, ushered in the signs foretelling the end. A large portion of the earth was affected. Cities passed out of existence. Tens of thousands of lives were lost. Since then earthquakes and volcanic eruptions have increased in frequency until now they are almost of daily occurrence. The year 1780 witnessed two awe-inspiring events, Christ's prophecy concerning the darkening of the sun and of the moon was accurately fulfilled. A few years later a magnificent meteoric shower bore evidence that the closing day is hastening on.

The old earth is becoming weary. Droughts and famines, plagues and pests, fires and floods, long foretold, are increasing in frequency and magnitude. Unprecedented calamities fill the minds of men with horror. Violence stalks through the land.

An unhallowed hunger for gold has seized the world. Capital and labour are in conflict. Rulers and subjects are at war. The nations are making such gigantic preparations for warfare, as to cause the prophet Jeremiah to exclaim, "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war."

Surely there never was another time in the history of the world when men's lives were in such constant jeopardy as they now are; yet the Bible does not even hint at danger from any of these sources. It does say, however, that there will be perilous times in the last days, with which the other dangers are not even compared; and it also gives a list of the causes. The real danger to the world is not found in physical calamities, but in spiritual declension.

AN ANCIENT DOCTRINE.

BY W. W. PRESCOTT.

There is only one way of salvation, and that is through faith in the atoning work of Christ. There has never been any other way. This is the divinely appointed method of justification by faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Bishop Horsley in one of his charges (1790) thus refers to the history of the doctrine of justification by faith: "That man is justified by faith without the works of the law, was the uniform doctrine of the first Reformers. It is a far more ancient doctrine; it was the doctrine of the whole college of apostles. It is more ancient still; it was the doctrine of the prophets: it was the religion of the patriarchs." This is the fundamental truth of the gospel in all ages. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." "He that believeth and is baptised shall be saved." Let us sound the joyful message in every land.

WHAT DAY WOULD JESUS KEEP.

BY G. B. THOMPSON.

There is perhaps no religious question which is discussed more in theological circles than that of the Sabbath question. Everywhere it is a subject of more or less agitation. The majority contend that Sunday is the day we ought to keep, though the commandment plainly says that "the seventh day is the Sabbath." Ex. 20 : 8-11. It does not state that it was the Sabbath, but that it is the Sabbath. Yet the controversy goes on, and will till the end of time. Creeds and majorities can not settle it. The Bible and the Bible alone is the source of final appeal.

Says one, What day would Jesus keep if He were on the earth to-day as He once was? Would He keep the seventh day, or Sunday?

This is an important question, and the Bible makes this plain. I hear some say, Does the Bible tell us what day Jesus would keep if He were on earth in 1903?—It does; and reader, whatever day He would keep is the true Sabbath, and the day we all should keep. Surely all will agree that this is a truth.

Well, the Bible is very clear upon this point. "And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4 : 16. See also Mark 1 : 21. It was the "custom;" it was part of the life of Jesus to keep the seventh-day Sabbath when on the earth. This is clear—I ask, Has He changed? Is Jesus, the living Saviour, changeable?—"Jesus Christ the same yesterday, and to-day, and forever." Heb. 13 : 8. "For I am the Lord, I change not." Mal. 3 : 6. Bless God, Jesus has not changed. He is the same loving, kind, compassionate, tender, long-suffering One as when He walked on the shores of Galilee. He is the same to-day as when He lived in Nazareth. He has not changed. Jesus Christ the same "to-day." Then if He kept the seventh day when He was here every week that He lived on the earth, is it not clear that He

would keep the very same day if He were living on the earth to-day? And will He not keep the same day now in His people, that He kept when in the flesh?

So it is perfectly plain, from the Bible, that if Jesus were on the earth to-day, He would not labour on the seventh day, the day He blessed in the beginning; and that He would worship with His people upon that day. Is not this, therefore, the right day, regardless of what men may say? It is the day whose keeping God will approve in the Judgment. Will you not keep this day now, that you may have that approval? If not, why not?

WHO ARE GOD'S HELPERS?

BY T. H. CRADDOCK.

Every action performed, either for or against the truth, hastens the consummation of God's purposes on the earth. The work is, therefore, not being accomplished by God's people alone, for inspiration tells us that the wrath of man shall praise Him, and the remainder, which will not praise Him, He will restrain. Ps. 76 : 10.

Therefore the maliciousness of the opposers of truth is helping on the issue of events, which will end in the redemption of God's people. The very means used to crush the truth really prepares the way for its triumph. Thus we find the words of Paul in 2 Cor. 13 : 8 true, when he writes, "We can do nothing against the truth but for the truth."

To the child of God it is comforting to know that nothing will ever be able to frustrate Jehovah's purposes in the earth, for "we are saved and called with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. 1 : 9.

It does not require great learning to be a Christian, and be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.—*Barnes*.

THE SCRIPTURES CANNOT BE BROKEN.

BY W. N. GLENN.

So says the Saviour. John 10 : 35. The Scriptures, all of which were "given by inspiration of God," give repeated testimony to the same great truth. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4 : 2 "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Deut. 12 : 32. "Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar." Prov. 30 : 5, 6. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16 : 17.

Now concerning the Sabbath-day the scripture says, "Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." And "the scripture cannot be broken."

When the apostle John was especially under the influence of the Spirit, it was revealed to him that, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14. But that the scripture may not be "broken," that the commands may not be changed in "jot" or "tittle," the Spirit adds, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this book." Verse 19.

Surely this is a strong testimony against, and a strong warning to, any one who believes and teaches that the Scripture can be broken, and that it has been broken, and the Sabbath changed. It is well to remember that, not only in the matter of the precious promises, but also in regard to the positive commandments and solemn warnings, "the Scripture can not be broken."



MALAYSIA.

No. 2.

THE DUTCH EAST INDIES.

The Dutch possessions in the Malay Archipelago form altogether an empire thrice the size of Germany, with a population of thirty-four millions. This territory abounds in gold, diamonds, pearls, coal, and salt, and produces pepper, cinnamon, tea, coffee, rice, tobacco, indigo, camphor, and spices. It is estimated that the trade carried on between these islands and Holland is equal to at least one-half of that carried on between India and England.

The Dutch government has a monopoly of rice, indigo, and coffee, and compels the native planters to dispose of their produce to the State on fixed terms. In this way enormous sums of money have been diverted from their true channels to the Dutch government, and it is estimated that the Javanese peasantry have contributed to the revenue in this way no less than £80,000,000. In coffee alone the Dutch budget benefited to the amount of £68,000,000 between 1831 and 1877. The method by which these enormous sums have been secured has been successful chiefly on account of the ignorance of the natives. The authorities have concealed the real market prices of the commodity, and for years the natives have been compelled to accept a price for the product equal to one-third of the actual market price. This has impoverished the natives so greatly, that the average Javanese possesses property to the extent of only 16/-, and the annual revenue of each family plot of land is £5 at the utmost. In spite of these difficulties and their abject poverty, the native population increases enormously; for during the last century they have increased in Java alone from two millions to twenty-three millions.

We shall now proceed to study this wonderful and interesting island group as separate countries.

JAVA.

The chief island of the Dutch possessions and the seat of Government is Java. It is 575 miles long, and from 48 to 117 miles broad. Its area has been computed at 37,029 square miles, about half as large again as Tasmania. Its climate is hot and uniform, but there is so much mountainous country and elevated plateaus and plains from 1,000 to 5,000 feet above the sea, that the settler has no difficulty in finding an almost perfect climate if he desires. The variations of temperature at Batavia are very small. During three years the hourly observations at the Government observatory showed only an extreme range of 27° Fahr. Usually there is a daily range of only 11°, from 74° to 85°, and during the whole year the temperature seldom falls much below 70°, or rises above 90°. At elevations from 3,000 to 5,000 feet above the sea the thermometer is usually 20° lower than the above figures, and the climate is admirably adapted for Europeans; all the corn, fruits, flowers and vegetables of the temperate zone thriving at that altitude. So productive is the soil of Java, and so perfect a system of irrigation is followed, that notwithstanding a large portion of the island is covered with lofty mountains and trackless forests, it supports a population of greater density than Great Britain, viz., 509 to the square mile.

About one-eighth of the coffee and one-tenth of the sugar produced in the whole world comes from Java, and sugar mills are in operation in Java equal to the finest in Europe. Good roads traverse the island in every direction, and recently a good system of steam tramways has been laid on some of these roads to facilitate the carriage of produce from the inland centres to the coast. About 1,000 miles of railways are in operation, but the speed is slow, and traffic is only conducted during the day-time. Foreign postage is dearer than in any other civilised land, an ordinary letter to Europe costing twenty-five cents (5d.), but the inland postage is ten cents (2d.). A widely extended system of telephones has been established. Regular steamship lines navigate the coast and neighbouring islands, and a good

marine service is maintained between Batavia and Europe.

The five largest towns in the island are Soerakarta (pop. 150,000), Soerabaya (130,000), Batavia (100,000), Djokdjokarta (90,000), Samarang (80,000). It is estimated that the native population of Java now amounts to 23,000,000. There are also about 60,000 Europeans, 12,000 Arabs, and about 250,000 Chinese, the latter being for the most part wealthy, for it is estimated that the Chinese population holds property aggregating £120,000,000.

The Government permits every form of religion, but no proselytism is allowed. Missionaries are discouraged from labouring in the island. The Javanese, nominally Mohammedans, are still pagans at heart, worshippers of their ancestors, and of the forces of nature, and attributing to the spirit world all the events of their daily existence. Had their rulers commanded them to do so, the Javanese would have embraced Christianity, but the very opposite policy has been pursued, and missionaries, unless of Dutch nationality, have often been refused permission to settle in the country. Out of that vast population, scarcely 11,000 Javanese are classed in the census papers as members of any Christian church. Protestant clergymen, of whom there are forty-one, are appointed by the Queen. The Roman Catholic priests are appointed by the Pope, and recognised by or in the name of the Queen. The Chinese are as free to carry out their religious rites as any other class.

For nearly three centuries the schoolroom has been closed to the natives, lest they should learn to think, and thus attempt some day to bridge over the gap separating them from their masters. At the present time, however, a limited system of education is carried on by the Government. One hundred and fifty-eight Government schools have been opened, and about 40,000 native scholars attend. Twenty private schools have been established, and five colleges devote attention to the education of native school masters and officials. The greater number of these private schools are managed by missionaries. The colleges were established for

the ostensible purpose of affording the youth of the higher classes a tolerably good education prior to their entry on official careers. Young men who have graduated in these schools, and afterwards fail in securing an official post, are in a most unfortunate position; for while they have no means to enable them to continue their artificially acquired mode of life as men of high rank, they naturally cannot reconcile themselves to the state of semi-civilisation in which the bulk of their relatives live. The customs officials collect no revenue upon articles of art or science. Owing to the system of trade monopolies in the island, the chief benefits derived from commerce fall into the hands of Europeans and Chinese, and, as a rule, the Javanese gets for his labour nothing more than a piece of land for rice cultivation. Whilst he is able to live on this, it is impossible for him to rise to a higher position. The retail trade has been monopolised by the Chinese, and they act as middlemen in the sale of crops upon which they have previously made advances at usurious rates of interest, and they take good care to keep their unfortunate debtors always under their thumb. Should the Javanese, however, secure a little surplus, it is swallowed up by the land taxes. The method the civil authorities follow to keep the roads in good repair is an illustration of the demands made upon the poor natives by their rulers. For a certain number of days each year every village is called upon to provide labourers free, to repair and make roads. No escape from this burden is possible except by a money payment.

Evidences are found in many parts of Java of the high state of civilisation which existed in the island in the centuries of the past. Some of the ancient temples, still in a good state of preservation, must have required as much skill in their construction as the Great Pyramid of Egypt. One plateau is covered with ruins, traces of no less than 400 temples having been discovered there. These temples were reached by four flights of steps, each flight consisting of more than 1,000 steps. For a distance of sixty miles the district abounds with ruins, so that fine sculptured images may still be

seen, built into the walls of enclosures, or lying neglected in ditches. Captain Baker said that he had never seen "such stupendous and finished specimens of human labour, and of the science and taste of ages long since forgot, crowded together in so small a compass." The natives look upon these magnificent buildings as the work of superior beings or of demons, for they have lost all knowledge of the architectural and sculptural arts. Mohammedanism destroyed these monuments of skill and ingenuity as signs of paganism, thus fulfilling, even in Java as in all other places where "the smoke from the bottomless pit" has spread its baneful influence, its character as "a destroyer." Rev. 9:2, 11.

The darkness of heathenism, intensified by the gross darkness of Mohammedanism, hangs as a pall over the land, and the civil authorities evidently prefer them to remain in ignorance, and so discourage missionary enterprise. The light of the third angel's message must pierce this cloud of darkness, and when His people are prepared to take it to them, God will certainly open the way before them, so that these people who now sit in darkness may see great light.

THE DEVONPORT CHURCH.

From the *Devonport "Advocate and Times"* of August 18, 1903, we clip this interesting account concerning the opening of the new Seventh-day Adventist church in Devonport, Tasmania:—

"As briefly reported yesterday, the opening services of the Seventh-day Adventist chapel, in Oldaker Street, were held on Sunday evening last. Pastor G. Teasdale, assisted by an able choir, conducted the services.

"The address was based upon the 'Three Angels' Messages' found in Revelation 14. Mr. Teasdale drew a comparison between the work of John the Baptist, in heralding the first advent of Christ, and the establishment of the kingdom of grace and the work of the Seventh-day Adventists in proclaiming the second advent of Christ, and the establishment of a kingdom of glory. To lead people to prepare for that great event was the burden of their message. This was the reason for their existence as a separate religious body, and the reason why they expended their means and energies in erecting another house of worship in Devonport. He stated that that house would stand there as a silent

witness to the people that 'the hour of His judgment is come;' and its doors would be open from Sabbath to Sabbath in mute appeal, inviting the people to 'Worship Him that made heaven, and earth, and the sea, and the fountains of waters.'

"The singing was good. An appropriate solo entitled 'The Three Messages,' rendered by Mrs. Teasdale, was exceedingly impressive. Although the weather was threatening and the night dark, the seating accommodation of the building was all occupied. The chapel is very plain, yet neat and substantial; it will hold about one hundred persons. The allotment on which it is erected and a good-toned organ were donated to the Adventists by Mrs. Aikenhead, of Devonport. The property is practically free from debt, there being but a few pounds owing on it."

...Notes...

Pastor J. L. Shaw reports the baptism of three persons in Chandernagor, India, in the Hooghly River. One of the candidates was a native, who has resigned a position where he was getting good pay, and left all for Christ.

An effort is being made in England to establish a mission among the Bedouins. Mr. Archibald Forder recently penetrated seven hundred and fifty miles into Arabia, and went from tent to tent, and from town to town, in those unknown and mysterious lands, unfolding the story of Jesus and His love, speaking and reading to the people in their own tongue.

As one illustration of what is accomplished by medical missions, a wealthy and influential man at Swatow, China, became interested in the medical missionaries' labours, and got into the habit of giving them rice tickets for the poor patients. Then his wife became very sick, and the missionaries treated her. The man said, "I should like other women to be treated as my wife has been," and he gave £400 to start a woman's hospital. Next he came to see the advantages of a Western education, and offered the missionaries £2,000 to start a Chinese school where Western learning could be taught. His last step was to destroy his idols and apply for Christian baptism.



E. W. FARNSWORTH - - EDITOR.

THE FALLEN ANGELS.

The Bible frequently speaks of "devils," "evil spirits," and "unclean spirits." There is one among them whose name is given,—Satan, Lucifer, the light-bearer.

Whence came these unclean spirits? The word of God alone can tell. We read, "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. Here it is clearly stated that there are angels that kept not their first estate. They fell; and instead of continuing to be messengers of light, they went into darkness of mind so impenetrable, that it is represented as being chains of darkness that hold them.

Again we read, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4. This statement is clearer still. It says positively that these angels of whom he speaks, "sinned" and fell, and as a result they were "cast down" to hell or Tartarus.

In other words, when the angels sinned, they went into darkness as dense and impenetrable as the boundless darkness that surrounds the visible universe. It has happened to them according to the words of Christ, "If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." Matt. 6:23. So we understand some of the angels sinned. They left their own habitation. The light they once had became darkness, and they became demons.

Christ said to the disciples, "I beheld Satan as lightning fall from heaven." Luke 10:18.

Again we read, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Isa. 14:12. Here the fall of Satan is described. He was the "son of the morning," the "day star" (margin), or the morning star of heaven; but alas! he fell, and so became a body of darkness.

A further description of the fall is given in the Revelation: "And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

Here is a description of that conflict that ensued at the time that Satan fell. Who is Michael? He is "the great Prince which standeth for the children of thy people." Dan. 12:1. "Michael your prince;" "Michael, one of the chief princes." Dan. 10:13, 21. "The Prince of princes." Dan. 8:25. This can be none other than "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth: Unto Him that loved us, and washed us from our sins in His own blood." Rev. 1:5. Even the One who "hath on His vesture, and on His thigh a name written, King of kings, and Lord of lords." Rev. 19:16. This is Jesus or Michael.

There were angels who were true and loyal to Him and to the government of heaven; but there were others who sympathised with Satan, against Christ and God. They fell. How many there were the record does not state. It does say that the dragon "drew a third part of the stars of heaven, and did cast them to the earth." This may allude to the angels that fell. It probably does. The angels are sometimes referred to under the title of stars. "When the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Satan, in his unholy

ambition said, "I will exalt my throne above the stars of God." Isa. 14:13. There were an innumerable company of angels that "loved righteousness, and hated iniquity," and they remained true to God. But there were a vast multitude that cast in their lot with Satan, and they, with him, were driven from heaven, and thus they became the demons so frequently referred to in the Scriptures. They are the spirits that have deceived and are still deceiving the whole world.

These evil spirits took possession of people in the days of Christ, and spoke through the person, and frequently acknowledged that they knew who He was. They took full control of the two men of Gadarea, and declared that their number was legion. After meeting Christ and being compelled to depart from the men, they entered the herd of two thousand swine, and drowned them in the sea. This was done to defeat the purposes of Christ in that country.

Thus we see that the devils are fallen angels, and Satan is their commanding chief. Their work is in opposition to the work of God and Christ, and has been ever since their fall, hence the controversy. "Let him that thinketh he standeth, take heed lest he fall."

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—Bonar.

"Holy Ghost preaching is not vague and tremulous, but cogent and decisive. Real Pentecost preachers are not speculators. They do not feed the throng with the gush of ifs and supposes. They do not seize upon the word of God as something in which to display their wit. They do not take advantage of the popular reverence for the gospel of Jesus Christ in order to make themselves popular and feed a thirst for notoriety."

CHILDREN'S ...CORNER...

COURTESY REWARDED.

The Germans have told a story about a little girl named Jeanette, who once went out to see a grand review. She found a capital place from which to see the soldiers pass; but she noticed a poor old woman in the crowd, trying very hard to get where she could see.

Jeanette said to herself, "I should like to see the soldiers march; but it isn't kind of me to stay in this nice seat, and let that old woman stay where she can't see anything." So she called the old woman, and, placing her in the nice seat, fell back among the crowd. There she had to tiptoe and peep and dodge about to catch a glimpse of the splendid scene which she might have seen fully and easily, if she had kept her place. A few moments later, a man, covered with lace, elbowed his way through the crowd, and said to her:—

"Little girl, will you come to her ladyship?" She could not imagine who her ladyship was, but she followed the man to the platform within the crowd. A lady met her at the top of the stairs, and said, "My dear child, I saw you yield your seat to the old woman. You acted nobly. Now sit down here by me; you can see everything here." Thus Jeanette was rewarded for honouring old age.—*India's Young Folks.*

MAKING PICTURES.

Ella's auntie came to stay at Ella's home on a visit, and before going away she said she should like a picture of Ella to take away with her. So one morning auntie took Ella and her dear old playmate, Rover, to Mr. Franks, that he might take her photograph.

Ella's papa knew Mr. Franks very well, and Mr. Franks often came to see him; so Ella was not a bit afraid; but sat up in a big

chair, with a smiling face and tried to look just as she would like to see herself when the photograph should be finished.

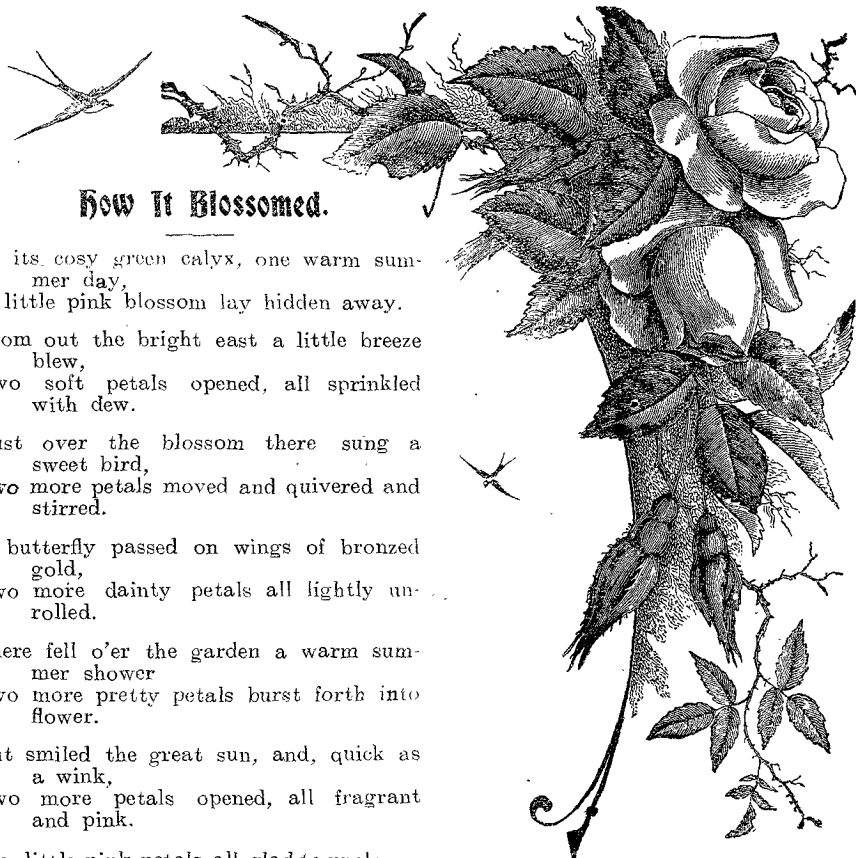
"Did you ever think," said Mr. Franks, "that you are making pictures always?"

"O, no, we aren't; we don't know how!" said Ella.

"You can't help it, Ella," said Mr. Franks. "You leave a picture in the mind of every one who sees you. Every sweet, loving look on your face leaves a picture that

A REMARKABLE CLOCK.

Japan possesses a remarkable timepiece. It is contained in a frame three feet wide and five feet long, representing a noonday landscape of great beauty. In the foreground plum and cherry trees and rice plants appear in full bloom. In the rear is seen a hill gradual in ascent, from which apparently flows a cascade, admirably imitated in crystal. From this point a threadlike stream meanders, encircling rocks and is-



How It Blossomed.

In its cosy green calyx, one warm summer day,
A little pink blossom lay hidden away.

From out the bright east a little breeze blew,
Two soft petals opened, all sprinkled with dew.

Just over the blossom there sung a sweet bird,
Two more petals moved and quivered and stirred.

A butterfly passed on wings of bronzed gold,
Two more dainty petals all lightly unrolled.

There fell o'er the garden a warm summer shower
Two more pretty petals burst forth into flower.

Out smiled the great sun, and, quick as a wink,
Two more petals opened, all fragrant and pink.

Ten little pink petals all glad to unclose—
And here on the bush is a lovely red rose.

—*Primary Education.*

will do good, while every evil look will harm some one. There is a picture in my mind of your face yesterday, when you were angry with Sue, and tried to strike her; it is an ugly, wicked face, and if I should look at it long, it might make me feel wicked too."

Ella looked ashamed, and she decided not to make any more cross pictures.

Little girl, or little boy, what kind of pictures are you making on people's minds?—*Our Little Ones.*

lands in its windings, and finally losing itself in a far off stretch of woodland. In a miniature sky a golden sun turns on a silver wire, striking the hours on silver gongs as it passes. Each hour is marked on the frame by a creeping tortoise, which serves the place of a hand. A bird of exquisite plumage warbles at the close of each hour, and as the song ceases, a mouse sallies forth from a neighbouring grotto, and, scampering over the hill to the garden, is soon lost to view.—*Selected.*

HOME AND HEALTH

WHERE IS HOME?

Where is home?

Is it where stately mansions rise
With dazzling splendour toward the skies—
The poor man's dream, the rich man's
prize?

Where is home?

Where is home?
The humblest place beneath the skies,
When viewed with love's devoted eyes,
Becomes a perfect paradise!
This is home!

Where is home?

'Tis where the heart's best treasure is,
For perfect love is perfect bliss.
Deny me wealth, but give me this.
Love is home!

Love is home!

And when our earthly loves are o'er,
And earthly mansions are no more,
Forever, on the other shore,
Heaven is home!

—*Christian Commonwealth.*

VENTILATION.

BY D. H. KRESS, M.D.

Extracts from a lecture delivered at Hornsby, N.S.W.,
on the subject of "Health."

There is life in the air we breathe. Life is not far from every one of us. A great many people are travelling from one country to another in search of health, and yet there is health all about them. The air is charged with life, electricity, and oxygen, that is if the air is pure. But is it possible for the air to become impure, to become charged with death instead of life?

You have probably noticed in the stove in your homes, that when you open the draughts, the fire burns briskly. This is because more oxygen is brought in contact with the fuel, with the flame, and oxydisation takes place more rapidly.

The human body might be compared to a stove; it is really the vital stove. We are constantly producing heat the same as in the stove by burning up material. We need oxygen just as much as the stove does, and when we exclude

pure air from our dwellings, the vital fires burn low, and if excluded too long, the vital fires are extinguished. Many lives are extinguished in this way.

There is another way of extinguishing the fire. Suppose we should have the draughts all open, but instead of having the smoke go up the chimney have it come into the room, how long will the fire burn briskly? The smoke is charged with carbonic acid gas. This is a fire and life extinguisher too. The fire would soon go out. The same thing takes place when persons sleep eight or ten hours in a room with all the windows closed. The poisons which are constantly being thrown off accumulate, and in the morning people wake up and feel a lack of life and energy, and have not ambition enough to get out of bed.

A person should feel better in the early morning than at any other period in the day. The little birds do their best singing in the early morning, and at that time all things in nature look best. To illustrate, I have here a piece of candle. I will light it and place it under this tumbler, and let it represent a person going to bed in a closed room. See how long the candle will burn. You see it does not last long. The candle did not go out because there was no air, but because the air was of a poor quality. The oxygen was consumed and carbonic acid gas developed.

This little experiment illustrates why so many people suffer from lack of energy, and are not able to resist the attacks of disease. In order to have the ventilation in our rooms as it should be, there is need of not only one, but two openings. The air needs to be in circulation. A body of water that is allowed to remain stagnant becomes polluted; filth gathers upon it. The same is true of a person who neglects to take sufficient exercise. This applies also to persons who neglect to provide ventilation in their rooms. This is the reason why the children have such a hard time of it in our schools. The children receive chastisement for being so dull, the teachers think they are so very stupid, when it is not the fault of the children but the impure air. This is, I believe, also the reason

why so many good sermons lose their effect. The Lord said through the prophet Ezekiel, "Come from the four winds O breath, and breathe upon these slain that they may live." I think this would be an excellent way for some of our ministers to begin their sermons.

One light burning in a room will contaminate as much oxygen as two people. So if two people are sleeping in a room, and a light is kept burning, in a very short time the air becomes foul, and in the morning our heads do not feel just as they should do. This is one thing to be constantly borne in mind. We must have our rooms so arranged that there is an opening on each side. I have slept in a bedroom for the past six months which has three windows and two doors, and the windows are kept open day and night, and I never know what it is to have a cold. The people who have colds are those who live in closed rooms. Colds are really an accumulation of poison in the system. The liver, brain, and lungs become congested, and we have a cold. In the beginning God breathed into man's nostrils the breath of life, and man became a living soul; but man had to continue to inhale in order to maintain that life. The failure to make use of the pure air is one of the causes why we are on the downward way.

THE BREAD OF LIFE.

BY ROBERT SALTON.

In these last days of peril, famine, and drought, we have an illustration of God's care for His people in the history of the Israelites. It was written for our learning and admonition. 1 Cor. 10 : 11 ; Rom. 15 : 4.

When, after coming out of Egypt, hunger stared them in the face, God rained bread from heaven and satisfied them. When they were thirsty, and there was no visible way of obtaining water, He "gave them drink as out of the great depths." He thus kept them continually supplied with bread and water all through their wilderness journey into the promised land.

Although God supplied their needs, they were to see more than food for the body in the manna, and they were to look upon the rock as something far greater than a mere reservoir of water, for man is not to live by bread alone, but by every word which proceeds from the mouth of God. Deut. 8 : 3. They were both types of Christ. John 6 : 48-51 ; 1 Cor. 10 : 3, 4. He came down from heaven to give life to the world, by giving His flesh, or body, as a ransom for our sins.

Just as physical life is derived from food and drink, so eternal life is gained by eating the flesh and drinking the blood of the Son of God. John 6 : 54. Eating and drinking are daily object lessons of the way to obtain eternal life. But, says Christ, "It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life." John 6 : 63. Christ was the Word made flesh, God manifest in the flesh. John 1 : 14 ; 1 Tim. 3 : 16. He was the Word lived out in actual experience, the character of God wrought out in human nature, for "He went about doing good," and while tempted in all points like as we are, yet He did no sin. His life and teaching were in perfect harmony with each other, and with the word of God.

If we labour for the bread of heaven first, all temporal things will be added. Matt. 6 : 33 ; John 6 : 27. The world to-day is labouring for the meat which perisheth ; while that which endureth unto everlasting life is sadly and shamefully neglected. Temporal things occupy first place.

The Israelites had to continually eat the manna and drink the water so as to endure the journey to the promised land. In like manner must we continually study the word of God, and drink of the water of salvation, so that we may overcome and finally eat of the hidden manna and the tree of life in the kingdom of Christ. Rev. 2 : 7, 17 ; 22 : 14.

We are now living in the last days, and the voice of Jesus is saying for the last time, "I am the bread of life : he that cometh to Me shall never hunger ; and he that believeth on Me shall never thirst." John 6 : 35.

REASONS FOR LEAN CHRISTIANS.

"They own Bibles, but feed on newspapers.

"They sing about peace, but do not surrender to get it.

"They pray that the kingdom of heaven may come, but block the way by worldly living.

"They listen to sermons on unselfishness, but pamper themselves in food and dress.

"They wear crosses, but shrink from bearing them.

"They praise Christ with their lips, but declare the things He did to be wholly impractical now."

SINGING SCHOOL OF THRUSHES.

A writer in "Forest and Stream" tells us of the methods the thrush adopts in teaching his little ones to sing :—

"rind," he says, "a family of wood thrushes, and carefully note what takes place. The old male thrush will sing the sweet song in loud, clear, flute-like notes once, and then stop to listen while the young birds try to imitate the song. Some will utter one note, some two. Some will utter a hoarse note, others a sharp note. After a while, they seem to forget their lesson, and drop out one by one. When all are silent, the old thrush tunes up again, and the young thrushes repeat their efforts, and so it goes on for hours. The young birds do not acquire the full song the first year, so the lessons are repeated the following spring. I take many visitors into the woods to enjoy the first thrushes' singing school, and all are convinced that the song of the wood thrush is a matter of education pure and simple."

Remember each day that Christ will surely come, suddenly come, quickly come ; and it may be, this day will determine how His coming will find us, as it must to thousands.—*Way of Faith.*

"The work of the home is a writing on wax, which becomes more adamant, and retains the mark of every lightest touch forever."



New Pamphlet
treating upon
an Important

The

Two Laws

Object, Function, and
Duration of Each

BY E. J. HIBBARD.

Some excellent points are brought out in this little work. The writer demonstrates that there are two distinct laws—one, the law of righteousness, REVEALING SIN ; the other, the law of sacrifices, offering a REMEDY FOR SIN.

The Bible mentions two laws, the "one, changeless and eternal ; the other provisional and temporary. There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished ; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear."

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Rebellion and anarchy are so prevalent in the Balkan States that massacres occur almost daily, and little hope can be entertained that the decrepit ruler at Constantinople will be able to restore order in these rebellious provinces.

On Sabbath, 29th ult., Pastor Hennig administered the ordinance of baptism in the Windsor church in the morning, and at North Fitzroy in the afternoon. Four souls made a public profession of their faith in the Lord Jesus.

A corporation, known as the Trans-Alaska Siberian Railroad Company, has been formed for the purpose of joining Alaska and Russia by means of a railroad which will pass under Behring Strait.

The Bible Society of Denmark has issued a complete translation of the Scriptures in the language of the Esquimaux. The work of translation was commenced one hundred and fifty years ago by Pastor Hans Egede, a Norwegian, who went to Greenland in 1721.

The "Times" correspondent at Peking has cabled to London that the situation in the Far East is becoming so acute that "events there will shortly compel the world's attention." He maintains that the independence of Korea is doomed.

ANNUAL MEETING OF THE ECHO PUBLISHING CO., LTD.

NOTICE TO SHAREHOLDERS.

The annual meeting of the shareholders of the Echo Publishing Company, Ltd., is hereby appointed to be held at the S. D. A. Church, Alfred Crescent, North Fitzroy, Victoria, Monday, Sept. 21, 1903, at 7 p.m. The meeting is called to receive the Treasurer's balance-sheet and the annual report of the Directors of the Company; the election of Directors for the ensuing year, and the transaction of such other business as may properly come before the meeting. A cordial invitation is extended to all who are interested in the work of the Echo Publishing Company, Ltd., to be present.

Interesting reports of the workings of the Company will be presented, and the programme of the evening will be interspersed with musical selections by the Echo Brass Band.

W. D. SALISBURY, President.

A LARGE COUNTRY.

A writer in "The Boston Transcript" who has recently made a trip through Siberia, calls our attention to the immensity of that country. It stretches through one hundred and thirty degrees of longitude, and covers one-ninth of the land surface of the globe.

The United States and all its possessions, and all Europe except Russia, could be put into Siberia. I had thought it a convict settlement only. I found it a country of nearly nine million people, ninety-seven per cent. of whom were either natives or voluntary immigrants, and all living better and enjoying much more political and religious liberty than in European Russia. I had believed it to be a frozen wilderness. In the part through which I travelled was wheat and rye and vegetables matured; strawberries, currants, and raspberries abound; sheep, cattle, and horses graze unsheltered throughout the year; and a greater extent of virgin forests of splendid birch and pine is found than in the whole area of the United States. For about four hundred miles north of the Trans-Siberian road like conditions prevail, and north of this tillable land are four hundred miles of unbroken forests, before the frozen tundra of arctic waste is reached.

I expected to find in every town a convict prison full of exiles and criminals. With the exception of the two convict barges floating down the Amoor on their way to Saghalien, I saw no

trace of the system, but I did see in every town and village, no matter how small, the dome of a Russian church, and in the larger cities Roman Catholic and Lutheran churches as well.

Into and through such a country the Russian Empire has built a marvellous railroad. Although planned for military purposes, its freight and passenger traffic has so enormously increased that there is no longer a question of its financial success. From its beginning, a steadily increasing tide of immigration has flowed into Siberia from Central and Northern Russia. To each family moving into the Amoor and Maritime Provinces an allotment of two hundred and sixty-nine acres of land is made, and into the central and western provinces forty acres for each male immigrant, with certain tax exemptions and lessening of military service in both cases. The car fare to incoming settlers is surprisingly low—£2 8s. for four thousand five hundred miles.

LIQUID AIR.

When liquifaction is finally reached, air in its liquid form looks exactly like water, and may be poured out just as water is—with certain precautions. The fact that liquid air is at an extremely low temperature makes it dangerous to handle without precautions similar to those which are taken in handling hot bodies. With very cold bodies heat passes from the hand to the object at a very rapid rate, just as heat passes from a hot body to the hand at a rapid rate. It is the rate at which heat is transferred, either to or from the human body, which causes the pain and other troubles. When poured out on a table, liquid air runs about in small globules, just as mercury does, and disappears in a very short time. It has returned to its gaseous form.

When allowed to escape into the atmosphere, its presence is shown by clouds of mist, producing the impression that the liquid air is converted into fog. This is not so, however. What really happens is, the aqueous vapour which is always present in the atmosphere, particularly that of rooms in which a number of people are assembled, condenses, and then freezes, or forms a sort of hoar frost, and it is that we see, not the liquid air itself.—*Selected.*

BUSINESS NOTICES.

Short Business Notices will be published in this column at a minimum of 2/6 per inch per issue, payable in advance.

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