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ONE
PENNY

The Outlook

THE OPPRESSION OF COMPETITION.

As time rolls on it is becoming more and more difficult for old men to retain their employment. The high speed now demanded of workmen by the intense competition of modern times, impels business managers to give the preference to young men, and so men, scarcely past the prime of life, find their places being filled by younger men. An instance of the growing desire amongst business men to employ young workers exclusively has just come to hand from the United States. The Erie railroad managers have just issued instructions ordering all clerks who have reached the age of thirty-five years, and who have not advanced in the service since they entered it, to resign. Furthermore, no person who has attained the age of thirty-five years will be allowed to enter the employ of the company as a clerk.

A few years ago a man at thirty-five was considered in his prime. Now it is evidently becoming generally understood that at that early age a man is about ready to be laid aside, and his

place filled by one of younger years. This policy is but another illustration of the supreme selfishness by which the business of the world is controlled. The best years of a man's life are given to the service of some corporation or firm, and then when he is perhaps not quite so active as in his younger days, he is thrown aside as useless.

in turn refuses to employ old men, from whom he cannot expect the maximum of production. So the battle goes on between the classes, and the chief sufferers are those who are powerless to defend themselves, because the world is giving itself up to the principle of the "survival of the fittest." The very people who, because of their weakness, should be defended and



The Sermon on the Mount. —See Page 3.

Competition for positions in the world's great industries becomes keener and keener. Thousands of boys swell the ranks of the unemployed, being debarred from learning a trade by the restrictive legislation which has been placed upon our statute books at the behest of tradesmen who fear their competition. Now the capitalist

supported, are crowded out of the race for life by the strong and active. This policy, however men of the world may attempt to justify it, is contrary to all right principles, and should be shunned by those who profess to follow the Saviour. Says the apostle: "We then that are strong ought to bear the infirmities of the weak, and

not to please ourselves." Rom. 15:1. Such a divine injunction is entirely opposed to the law of competition. It is contrary to the spirit of the age to seek the welfare of others; and the man who is guided by the law of competition cannot at the same time regulate his actions in harmony with that law which exhorts him to love his neighbour as himself. Ignoring the welfare of others, he elbows his way to the front, and if the path leading to the goal of his ambitions has to be stained with the blood of his fellow-men, it matters little to his hardened heart and seared conscience. All unheeded, the cries of the weak and helpless fall upon his ears; the poverty and suffering resulting from his oppression and greed kindle in his heart no sympathetic response. But there is One into whose ears the cries of the labourers, whose wages are kept back by fraud, enter (James 5:4); One who notes every act of oppression, and who keeps a faithful record by which the reward of every individual will be determined. Rev. 20:12.

By the mouth of the prophet Ezekiel the Lord says, "Now will I shortly pour out My fury upon thee, and accomplish Mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations, and Mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth." Eze. 7:8, 9.

When Christ returns to this world, He will come as a Saviour and a Judge. To those whose sins are open beforehand, going before to judgment (1 Tim. 5:24), those who have confessed their sins before men, and made their peace with God, He will come as a Saviour; but to those who will not acknowledge their sins and obtain forgiveness He will come as a Judge. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:8, 9. When the Lord comes again to this earth will you

be ready to meet Him as your Saviour or as a Judge? Are you regulating your life by the law of competition or by the law of love? Your eternal welfare hangs on the decision you make.

DEGENERACY INCREASING.

Insanity is increasing in very large proportions, not only in these States, but also in the British Isles. In England and Wales, last year, more people became insane than in any other year since records have been kept. No less than 23,000 fresh cases of insanity were reported, which is 3,000 above the record of the previous year. Business worries drive 11.9 per cent. of the male population out of their minds, and one man in every two hundred of the population loses his reason over love affairs, while three times as many women are affected by the same cause.

But a greater reason may be found for the unfortunate increase of mental weakness, in the rapid degeneracy of the race, which becomes self-evident to anyone who will recognise the inability of the human system, both mental and physical, to combat the worries and cares which are incidental to modern life.

It is a remarkable thing that, whereas on earth you climb up by steps to the throne, in the eternal kingdom you have to climb down. God's thrones are reached by going downstairs; and it is the man who can go down most absolutely who sits with Christ on the right and left of His throne.—*Meyer*.

The Melbourne Central Methodist Mission has purchased a farm about twelve miles from the city with the object of training neglected boys to be useful members of the community. Removed from the evil associations of city life to a home amidst orchards and hay fields, these waifs and strays will have a splendid opportunity of developing into strong men, morally and physically.

In the future two Fijian chiefs will have the privilege of occupying seats in the Legislative Council of Fiji.

Ruatoka, one of the oldest and best known native teachers in New Guinea, passed to his rest on Sept. 12. He was a native of the Cook Islands, and had laboured for thirty years as a missionary in New Guinea.

Gambling in New Zealand should receive a considerable check if the provisions of the Gambling and Lottery Act Amendment Bill are enforced. Under this statute, anyone selling tickets in a lottery will be liable to a fine of £200 or six months' imprisonment, and anyone who invests his money in a lottery ticket will be liable to a fine of £10.

"In the Congo Basin cannibalism, which yet exists at places away from the river-ways, has been banished from the tribes under mission influence. The natives are being rapidly taught the arts of civilised life. The area brought under cultivation is being annually extended, and new stations are planted. The ripest fruits of godly living are slowly matured, but the natives are making progress such as has seldom been witnessed under similar conditions before."—*Christian Age*.

The total income of the China Inland Mission from all sources for the year 1902 is reported to be £72,066 os. 1d. Out of this sum, 190 mission stations have to be maintained, and 763 missionaries (including wives) supported. 1,026 converts from heathenism were admitted to the church during the year 1902. Contrast these figures with the result of the first thirty-five years' work of Dr. Morrison, the founder of the Chinese missions, who after diligent, faithful, and arduous labour, only gained six converts. God's work, however, moves slowly but surely, and now other men are entering into his labours, and the results are more promising, for the members and adherents of Protestant churches in China now number 250,000.

- OUR -
CORRESPONDENTS

I WILL COME AGAIN.

We have heard in distant echoes,
From the shores of Galilee,
Of the great and precious promise,
"I will come again for thee;"
And we listen through the twilight
Or the shading of the moon;
We listen for the footsteps
Of Him who cometh soon.

Above earth's scenes of sorrow
There shines a rainbow light;
He comes to wield the sceptre
In everlasting right;
No longer crowned in malice,
A thorn-wreath on His brow,
He comes to smite the nations,
A King, a Conqueror, now.

Dear Master, why this waiting,
O, why this long delay?
The golden towers of splendour
Rise in the far-away,
And radiant beams of morning
Gild the horizon dim,
While lips of hopeful toilers
Whisper, "We wait for Him."

O, joyous expectation!
O, hope so long delayed!
O, morning beam of gladness!
Whose light shall never fade,
We greet thee in the echoes
Of lips now slumbering, dumb;
We greet thee in the promise,
"Behold, I quickly come."

Selected.

THE SERMON ON THE MOUNT.

BY MRS E. G. WHITE.

Christ seldom gathered His disciples alone to receive His words. He did not choose for His audience those only who knew the way of life. It was His work to reach the multitudes who were in ignorance and error. He gave His lessons of truth where they could reach the darkened understanding. He Himself was the Truth, standing with girded loins, and hands ever outstretched to bless, and in words of warning, entreaty, and encouragement, seeking to uplift all who would come unto Him.

The sermon on the mount, though given especially to the disciples, was spoken in the hearing of the multitude. After the ordination of the apostles, Jesus went with them to the seaside.

Here in the early morning the people had begun to assemble. Besides the usual crowds from the Galilean towns, there were people from Judea, and even from Jerusalem itself; from Perea, from Decapolis, from Idumea, away to the south of Judea; and from Tyre and Sidon, the Phenician cities on the shore of the Mediterranean. "When they had heard what great things He did," they "came to hear Him and to be healed of their diseases: . . . there went virtue out of Him and healed them all."

The narrow beach did not afford even standing room within reach of His voice for all who desired to hear Him, and Jesus led the way back to the mountain side. Reaching a level space that offered a pleasant gathering-place for the vast assembly, He seated Himself on the grass, and the disciples and the multitude followed His example.

The disciples' place was always next to Jesus. The people constantly pressed upon Him, yet the disciples understood that they were not to be crowded away from His presence. They sat close beside Him, that they might not lose a word of His instruction. They were attentive listeners, eager to understand the truths they were to make known to all lands and all ages.

With a feeling that something more than usual might be expected they now pressed about their Master. They believed that the kingdom was soon to be established, and from the events of the morning they gathered assurance that some announcement concerning it was about to be made. A feeling of expectancy pervaded the multitude also, and eager faces gave evidence of the deep interest. As the people sat upon the green hillside awaiting the words of the divine Teacher, their hearts were filled with thoughts of future glory. There were scribes and Pharisees who looked forward to the day when they should have dominion over the hated Romans, and possess the riches and splendour of the world's great empire. The poor peasants and fishermen hoped to hear the assurance that their wretched hovels, the scanty food, the life of toil, and fear of want, were to be exchanged for mansions of plenty and days of ease. In place of the one coarse

garment which was their covering by day and their blanket at night, they hoped that Christ would give them the rich and costly robes of their conquerors. All hearts thrilled with the proud hope that Israel was soon to be honoured before the nations as the chosen of the Lord, and Jerusalem exalted as the head of a universal kingdom.

Christ disappointed the hope of worldly greatness. In the sermon on the mount, He sought to undo the work that had been wrought by false education, and to give His hearers a right conception of His kingdom and of His own character. Yet He did not make a direct attack on the errors of the people. He saw the misery of the world on account of sin, yet He did not present before them a vivid delineation of their wretchedness. He taught them of something infinitely better than they had known. Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature. The truths He taught are no less important to us than to the multitude that followed Him. We no less than they need to learn the foundation principles of the kingdom of God.

(To be Continued).

WHEN AND WHAT TO READ.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved apostle to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation, and get a glimpse of the promised land.—*Selected.*

THE SABBATH AND SUNDAY AUTHORITIES CONTRASTED.

BY GEORGE B. THOMPSON.

When any religious tenet is being brought before the people, every consistent Christian will ask, Is it found in the Bible? Was it taught by Christ and His apostles? It is by this means only that we can maintain a doctrine free from error. Such questions we think eminently proper in regard to the Sabbath question now being so extensively agitated in the earth. Does the Bible command us to keep holy the seventh day, or Saturday; or has it been set aside by divine authority, and Sunday, the first day of the week, been instituted in its stead? In order to answer these questions, we will arrange a few facts regarding the authoritative basis of each, in parallel columns, which will plainly show the origin and sanctity of each:—

**Sabbath Commandment,
Given by the Lord.**

"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: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

"Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Ps. 135:13.

**Character of Law-Making
Power.**

"Holy and reverend is His name." Ps. 111:9.

He is the "God of Israel." Ex. 24:10.

"The Mighty God, The Lord of Hosts is His name." Jer. 32:18. His throne is "in the heavens." Ps. 103:19.

"Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth." 2 Kings 19:15.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place." Isa. 57:15.

"But the Lord is the true God, He is the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation." "He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 10:10, 12.

"The just Lord; . . . He will not do iniquity." Zeph. 3:5.

**Sunday Commandment,
Given by Constantine,
A. D. 321.**

"Let all the judges and town 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."—*History of the Sabbath*, p. 343.

Emperor Leo, A. D. 469.

"We command, therefore, all, as well husbandmen as others, to forbear work on this day of our restoration."—*Dialogues on the Lord's Day*, p. 260.

**Character of Law-Making
Power.**

"The altars of Apollo were crowned with the votive offerings of Constantine." "The sun was universally celebrated as the invincible guide and protector of Constantine."—*Decline and Fall of the Roman Empire*, Chap. 20.

"He waded without remorse through seas of blood, and was a most tyrannical prince."—*Marsh's Eccl. Hist.*, period 3, chap. 5.

He caused his eldest son, Crispus, to be privately murdered. In the same ruin was involved his nephew Licinius "whose rank was his only crime," and this was followed by the execution "perhaps of a guilty wife."—*Decline and Fall of the Roman Empire*, chap. 18; *History of the Sabbath*, p. 350.

**The Sabbath,—
For Whom Made.**

"The Sabbath was made for man." Mark 2:27.

"It is a sign between Me and the children of Israel forever." Ex. 31:17.

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

Title of the Sabbath.

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

"Thou camest down also upon Mount Sinai; . . . and madest known unto them Thy holy Sabbath." Neh. 9:13, 14.

"I gave them My Sabbaths." Eze. 20:12.

"My holy day." Isa. 58:13.

"The Lord's day." Rev. 1:10.

"Verily My Sabbaths ye shall keep." Ex. 31:13.

The Reward.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

**Sunday Sabbath,—
For Whom Made.**

"But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week." *History of Christianity*, book 3, chap. 1.

"In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world, especially that part which had admitted any tendency toward the Oriental theology."—*Id.*, book 3, chap. 4.

Title of Sunday.

A "working-day." Eze. 46:1. The "first day of the week." Mark 16:2. The "venerable day of the sun."—*Constantine*.

The "wild solar holiday of all pagan times."—*North British Review*, vol. 18, p. 409.

Sunday—"So called because this day was anciently dedicated to the sun, or to its worship."—*Webster*; also see *Worcester*.

"Unto the day dedicated unto the special adoration of the idol of the sun, they gave the name of Sunday, as much as to say the sun's day, or the day of the sun." *Verstegan's Antiquities*, p. 68.

The Reward.

"But in vain do they worship Me, teaching for doctrines the commandments of men." Matt. 15:9.

"And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." "Making the word of God of none effect through your tradition, which ye have delivered; and many such like things do ye." Mark 7:9, 13.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.

Kind reader, which day is holy and demands your obedience? Is it not unquestionably that day set forth as "holy" by the mandate of Omnipotence, rather than the one of heathen origin, which was afterward baptised by the "mother of harlots," and received unto her bosom? The seventh-day Sabbath is held in place by a cable of tremendous strength. Sunday is sustained by a rope of sand. To which will we trust? May we be guided in wisdom's ways, and when the heavenly fiat proclaims the "mystery . . . finished," be found anchored on a "thus saith the Lord."

THE TEST OF FIRE.

It is to this that we should continually look, for "the fire shall try every man's work of what sort it is." What kind of work will stand? God must be in it. Paul planted and Apollos watered, but God gave the increase. Self must be out of it; "neither is he that planteth anything, neither he that watereth; but God that giveth the increase." And yet God works through men to do this very kind of work; "for we are labourers together with God; ye are God's husbandry, ye are God's building."

We fear that when some so-called great revivals pass this test there will be such a pile of ashes, that it will be hard to find the gold, silver, and precious stones. We tremble for that preacher who presents to conference such a glowing report, and yet the faithful pastor who follows him finds the whole structure falling as he attempts to build.—*St. Louis Christian Advocate.*

COMPENSATION FOR THE EARTH.

BY A. M.

As one thinks of our earth being the only world in which sin has appeared, feelings of regret arise; for, though marred, much of beauty still remains, and as the seasons come and go, each unfolds fresh beauties in its appointed time.

We love it, too, for it is our birthplace. It is God's gift to us, though wrested from us, and held in the cruel grasp of a usurper. On it has been fought the battle of the ages, the great battle between eternal right and the powers of darkness; and though the decisive battle has been gained and victory assured, the enemy, conquered but not subdued, carries on many a skirmish, and deals many deadly blows, with rage unabated, knowing that his time is short; and the poor old earth is sadly battered in the fray.

But from the lowest depths this earth will be exalted to the greatest glory. Here the throne of the mightiest conqueror the

universe has ever seen will be placed. He will rule as King of kings and Lord of lords. Rev. 19:16. Here, too, will dwell a unique race, beings not only created but redeemed—redeemed with the precious blood of Jesus. They will take possession of the earth as conquerors, for in each individual life will have been fought "the good fight of faith." Here, too, God will dwell with man. Rev. 21:2, 3.

Then rejoice, O earth, notwithstanding all thy sorrows, for, thank God, the hour of thy deliverance draweth nigh. The death throes are already upon thee; but from them thou shalt emerge into glorious eternal life, the brightest gem in God's galaxy of worlds. Then will be sung in truth the songs found in Psalms forty-seven and ninety-eight.

IN HEAVEN.

In heaven there will be no parting, no pains to bear;
No care-wrinkled brow, no silvery hair;
No death to snatch our loved ones from our side,
No angry waves, no treacherous tide.

In heaven there'll be no cry for bread;
No soul who knows not where to lay his head;
No one to feel the winter's chilling blast;
For there the piercing storms will all be past.

In heaven there'll be no sowing but yields its full increase,
For the earth will yield her treasure in the glad years of release;
Oh! the things we will see in heaven can't by mortal man be told;
For 'twill take the endless ages all its wonders to unfold.

—Selected.

FRESH EVERY MORNING.

The manna fell each morning, enough and enough only for the one day. It could not be kept over. It is so with spiritual food. It must be gotten every morning fresh from heaven. We cannot lay up in seasons of special devotion supplies of divine grace to last us through periods of prayerlessness and worldliness. We cannot pile away in our heart's storehouses on the Sabbath spiritual vitality to last us through a whole week of secularity. We must keep ourselves all the while in living com-

munion with Christ. "Abide" is the word our Lord Himself uses—we must abide in Him. Grace must be gotten continually direct from Christ's warm, throbbing heart. There must be no breaks in the believing on Him that receives of His fulness, grace after grace. We carry in us no reservoirs in which divine life may be stored to last us over times of spiritual drought.—*Rev. J. R. Miller, D.D.*

OPEN ALL THE DOORS.

Open the doors of the house. A young wife had just commenced housekeeping, when her mother called and inquired, "Well dear, how does the new house suit?" The answer was, "It is nice, but mother, only think, we hired the whole house, and the landlord has crammed two rooms with his furniture, locked them, and carried off the key! I have never seen the inside of those rooms at all." "Are they important rooms?" "Oh, no, one is the garret, and another a storeroom off the kitchen. We don't absolutely need them, but I never pass those closed doors without a feeling that the house is not really ours."

Did you ever hear anything like it? God asks for your heart as the temple, the dwelling-place of the Holy Ghost, and you profess to have given it to Him; but you keep some corner chambers—unimportant ones, you think them—to which you never give Him the right of entrance. They are full of the lumber of your opinions, inclinations, and plans, which, on the whole, you would rather He should not see. More than this, you plan your daily life without reference to His wishes, and sometimes find fault with such of His arrangements as you cannot reverse. Is He really in possession? —*The Illustrator.*

"Of all persecution the hardest to bear is variance in the home, the estrangement of dearest earthly friends. But Jesus declares, 'He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me.'"

World=Wide Field

"LIFE IN A SANITARIUM."

In the New Zealand "Outlook" of August 1, 1903, a gentleman, who had spent some time as a patient in the Christchurch Sanitarium, gives his experience in the following interesting article. He says:—

"It was recently my good fortune to have a few weeks' holiday. I had some doubts where to spend it. I was not able for health reason to do this as I desired and as had been my wont in former years. A friend happened to mention to me the case of a man, one of the home missionaries from church, who had found a residence of some months at the Christchurch Sanitarium of great benefit to him. I had heard favourable accounts of this place once before, and as I had to be present at the Students' Missionary Conference in Christchurch, in any case, I resolved to see what like a place it was. I had never been at a sanitarium in my life, though I had heard of them frequently enough.

"I remember many years ago the Christchurch City Council had a notice printed on a board just beside the hospital, 'Life-drags at the Hospital.' The authorities no doubt meant well. They meant, of course, that in case of anyone falling into the Avon, which flows just past the hospital, that the means for fishing them out would be found there. But all the same they were sadly lacking in a sense of humour. It was inevitable that this side of the notice would be seen by somebody, as indeed it was. 'Life-dargs at the Hospital,' of course it does, was the natural comment. Who would suspect anything else. Well I had a notion that it would be something like that at a sanitarium. So I went to this place with expectations of that kind. I found it, however, so entirely different, both in this respect and others as well, that I have thought it a duty to let the readers of the 'Outlook' know of the place.

"It is very conveniently situated in the matter of location. It is just beside a railway station, and two minutes from the tram terminus. The institution is in a very secluded spot. It has accommodation for about twenty patients. The grounds are extensive—covering some eight acres. Much of this is devoted to growing the vegetables and fruit used in the sanitarium. The latter is run on vegetarian lines. Most people have very crude notions of what vegetarianism is. It is generally supposed to consist of compounds of cabbage, turnips, potatoes, etc. A visit to this sanitarium would open their eyes as to the connotation of the word. They would discover the won-

derful possibilities of a vegetarian diet. And, perhaps, if they had been confirmed beef-eaters, they might be led to modify their views on the point. I had been half a convert myself before I went there, but my bill of fare had been rather limited, and I was wavering in the faith. Since I have been there, however, I am firmly convinced that a vegetarian dietary is the natural and rational thing for human beings. I will not attempt to describe the daily fare at the sanitarium beyond saying this: That for variety and palatableness, it is quite equal to the flesh foods, and, in my judgment, very much superior in suitability to the nature of man. You are only allowed two meals in the day—breakfast at 8 a.m., and dinner at 2.30 p.m. At 6 p.m. there is a dish of fruit of some sort. No liquids are allowed with the meals. The medicinal treatment consists in the main of water applications in various forms—fomentations, baths, electricity, and massage. These treatments are given twice a day.

"There were two things that I found there in combination which one does not always meet in places of this kind—cleanliness and homeliness. There are large elaborate sanitariums, but they



Christchurch Sanitarium.

lack that sense of quietude and restfulness which we appreciate in the home. On the other hand there are small places, where one is not crowded or rushed, but there the virtue which is said to be next to godliness is often absent. But the institution at Papanui combines these two things in a remarkable degree. Everything is spotlessly clean, and there are a quietude and restfulness about it which makes it feel like home. This latter was indeed the thing which, perhaps more than anything else, impressed me. There is usually a chill air about such places, but the warmth and quietude of this place are remarkable. A good deal of this, I fancy, is due to the religious atmosphere which surrounds the place. It belongs to the Seventh-day Adventist community. It is part of their religion to combine the healing of the body with the healing of the soul, and they are planting institutions of this sort all over the world.

"In my judgment this is the only right foundation for such institutions. If we are to accept the authority of the Bible, 'it is the Lord that healeth.' The Old Testament is full of such statements.

And the New Testament shows us Jesus at His healing work. There can be no doubt that a serious consideration of the subject must lead us to conclude that, whatever may be the origin of disease, there is but one origin for the cure of it, and that origin is the one which is so well expressed on the pedestal of a monument in Boston, raised in honour of one of the discoverers of anesthetics:—'This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working.' There is great need for the freer and franker recognition of this.

"Even Christian people are shy of acknowledging the Lord as the Healer. They ascribe their recovery to Dr. So-and-So, to change of air, to this or that sort of medicine. I do not for a moment mean to say that we ought not to use means. Means are a part of God's plan in our recovery. But, then, we sometimes allow this means to fill the whole horizon, and blot out Him without. The means are what a cloud is without the sun, what a cloud is without the germ of life in its heart. It follows from this, therefore, that, other things being equal, the doctor who most fully takes God into his confidence is the one who should have the best results in his practice. 'To me,' writes Amiel in that wonderful 'Journal' of his, 'the ideal doctor would be a man endowed with profound knowledge of life and of the soul, instinctively divining any suffering or disorder of whatever kind, and restoring peace by his mere presence. Such a doctor is possible; but the greater number of them lack the higher and inner life; they know nothing of the transcendent laboratories of nature; they seem to me superficial, profane, strangers to divine things, destitute of intuition and sympathy. The model doctor should be at once a genius, a saint, a man of God.'

"The last statement is surely capable of a scientific demonstration. Look at it this way: The world is governed by law—so is human life. Well, how do we come to know laws? By knowing the maker of them. There is, of course, a knowledge of laws possible without any such recognition. They may be learnt from observation, from books. One may know Shakespeare in a way by studying his plays and the commentaries upon them. But if one had known Shakespeare himself—if it were possible now for one to have the very spirit of Shakespeare—what a new and greater light he would gain into the thought and purpose of the great dramatist. Is it possible thus to know God? Certainly. And must it not be clear that the doctor, who seeks to be possessed of the Spirit of God, and who does his work under the guidance and in the communion and co-operation of that spirit, approaches to the ideal doctor? Amiel is right: 'The model doctor should be at once a genius, a saint, a man of God;' and, I will add, pre-eminently the last.

"A sanitarium, therefore, governed by these principles seems to me to be working in the right direction. Such is this one at Papanui. The moral and the religious are prominent. This is seen in various ways. No games—such as cards, e.g.—are allowed that might lead to gambling. Smoking shares the same prohibition as drinking. Within the grounds every morning there is family worship, to which the guests are invited. The company reads verse about. The doctor leads in prayer; or, if there is any minister there, he is invited to do so. Thus, a certain keynote is struck, and it helps to give a tone to the whole day.

"I have said that the institution belongs to the Seventh-day Adventists. It is one of many, with headquarters at Battle Creek, in Michigan, and branches all over the world. But there is no attempt at proselytism. There is no obtrusion of the peculiar tenets of Adventism. I did not even see any literature lying anywhere about bearing on the subject. The only evidence of it is that from sundown on Friday evening to sundown on Saturday evening there are no treatments. The period is observed as a Sabbath. Work is stopped, and those who can, attend service in a church in the city. Connected with the sanitarium is a store in Christchurch for the supply of the health foods. It says something for the Seventh-day Adventists that this store is closed on Saturday as well as Sunday. It does not always happen that loyalty to conscience conflicts with the pocket. But this is a case in point."

After writing of the natural beauty of Christchurch, the writer concludes thus :—

"And if happily or unhappily you should be, as I was, in search of rest and health, and you resolve to put yourself for a few weeks under the care of Dr. Gibson at Papanui Sanitarium, you will at least thank me for having written this article."

RESULT OF THE BOXER MOVEMENT.

The whole civilised world was shocked at the horrible treatment meted out to the devoted missionaries at the time of the Boxer uprising in China. Yet it is true that at the present time the people in that country were never more ready to receive the gospel than now. A presiding elder of the Methodist Church, in a district within the bounds of the Boxer persecution, writes thus of the present situation :—

"In a brief survey of the year, as well as of the work of the district, one is constantly impressed with the results of the convulsion

of 1900. The unexpected has happened. The Boxer movement with its persecutions and assassinations struck heathenism in the centre of its power one of the heaviest blows it has yet received in China. The irony of fate has shown itself by putting into the hands of the church many of the places where Boxerism during its short day held high carnival. In one larger market town, where the church has a plant, on my last quarterly round it fell to my lot to occupy a room, with its adjoining bedroom, where the Boxer chief had held his court. I slept two nights on the same bed he had used. I held quarterly conference in the rooms where he had tried and condemned Christians because they would not burn incense to idols and worship them; sitting in about the place where he sat, I saw, through the open door directly in front of me, a tree on which hung the heart of one of our local preachers for days; on either side the door were columns supporting the roof of the porch of this building. To these posts the martyrs were tied while waiting to be taken away to execution. I walked along the via dolorosa they travelled to the river bank west of the town, where they met death; some of them by being burned alive, some of them by slow torture, some by beheading, and others by having their hearts torn out of their quivering bodies. There on the banks of that river I saw the bones and skulls of those who had triumphed through great tribulation. But now what has happened? The buildings where these thirty men and women were condemned for believing in the Lord Jesus Christ are now the property of the church, and a cemetery with the graves of these dead and a slab erected to their memory is near at hand, all the gift of the community where these atrocities were committed.

"The same is true of other places, the influential men of these places seeking in this way to make reparation for the wrong which they acknowledge was done the church and its people. The crime of 1900 most of the people now confess, and if in wisdom and love we are able to take up the fragments of these societies, reorganise, and prevail on the living to

seek by forgiveness of their enemies and fidelity to Christ, to show the power of the Christ-life in the heart of the disciple, then we may look for great days in Zion when men shall come crying, 'Men and brethren, what must we do to be saved?'"

...Notes...

Pastor S. W. Nellis reports the safe arrival in Queensland of the workers appointed to labour in that conference, and that they are pleased with the country and the people.

A conference and camp-meeting are appointed to be held in Melbourne, November 12-23, 1903. The place of meeting will be announced next week. A large attendance is expected.

About thirty students remain at the Avondale School for Christian Workers during vacation to work on the farm, in the food factory, at the Avondale Press, and to carry on other industries connected with the school, thus earning a credit for another year's tuition.

In West Australia a band of busy workers are engaged in circulating the "Australasian Signs of the Times" each week. Five hundred copies are taken, and of this number one hundred and fifty are sold by children. The profits received from the sale of papers are given to furnish toys, flowers, etc., to the children's hospital in Perth. The children intend to purchase a cot to be used in the hospital.

A traveller in China asked a native if he had ever read the gospel. "No," was the answer, "but I have seen it. I have seen a man who was the terror of his neighbourhood with his curses and his violent temper. He was an opium smoker, a criminal, and as dangerous as a wild beast. But the religion of Jesus made him gentle and good, and he has left off opium. No, I have not read the gospel, but I have seen it, and it is good."



E. W. FARNSWORTH - - EDITOR.

THE GREAT LACK.

Every thoughtful observer must note with concern the fact that the Bible is no longer taught and expounded in the pulpits of the churches as it was a generation ago. Thus W. L. Holland, M.A., writing in "The Watchman," says:—

"It does seem to me that the chief desideratum to-day is that all those who have the office of preachers should preach more fully, more often, in a more expository way, the word of God. If we want to guard the people of any land against deceptions, . . . there must be much more preaching of the Scriptures, instead of quotations from the poets and great thinkers, and instead of the time being taken up with a lot of singing, formal prayers, and anything and everything but the unfolding of the Scriptures. Error would soon begin to be ashamed to show itself too openly if the pulpits of Australia thundered aloud, 'What saith the Lord?' It is the great lack in England to-day, and I much fear it is not less so in every English-speaking country."

To every minister the Lord addresses these words: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at My mouth, and give them warning from Me." "And thou shalt speak My words unto them, whether they will hear, or whether they will forbear." "The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord. Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Eze. 3 : 17 ; 2 : 7 ; Jer. 23 : 28, 29.

"PREACH THE WORD."

Paul, writing to Timothy, gave him this admonition, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4 : 1, 2.

Glancing down the ages with prophetic eye, he continues: "For

the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." From the statement quoted above, and our own knowledge of existing conditions, can we doubt that the time HAS come when the people will not endure sound doctrine? Therefore the minister who preaches to a worldly, pleasure-loving, sin-indulging congregation, feels compelled to cater to the popular taste, and gives his people the "fables" they love to hear. He searches the domain of science, literature, and romance for subjects and sermons that will satisfy the taste of worldly professors.

WHY MISSIONS LANGUISH.

It will be noticed that in this time when the teaching of fables takes the place of expounding the word of God, that the people "heap to themselves teachers." Their lack of missionary zeal is measured by the lack of teaching in plain Bible truth. Such churches have no burden to send missionaries to the regions beyond. If they themselves have teachers,—"heaps" of them, the poor, the neglected, the millions in heathen lands may die in darkness, and it gives them no concern. This is one result of turning away the ear from the truth, and listening to fables taught by men with "itching ears."

Truly it is time for ministers and people to inquire, "What saith the Lord?" Through the prophet He says, "To whom shall I speak and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken; behold, the word of the Lord is unto them a reproach; they have no delight in it. . . . For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one doeth falsely. They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." Jer. 6 : 10, 13, 14.

The remedy is pointed out in the advice given in the verse following the last one

quoted, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Let us not follow the example of His ancient people when they said, "We will not walk therein."

FIFTY YEARS OF BIBLE DISTRIBUTION.

BY W. A. SPICER.

God's hand is plainly preparing every agency for the speedy proclamation of the message of the advent to the ends of the earth. His providence, like a pillar of fire, points the shining way into every dark land to-day. Note how, since the rise of this advent message, the Bible has been put into tongue after tongue, and the agencies for its distribution multiplied. The secretary of the American Bible Society, reviewing the last fifty years, says:—

"The great British and Foreign Bible Society in 1853 issued only 1,168,794 volumes of Scriptures. Its issues last year were 5,067,421. The American Society fifty years ago issued 815,399 volumes. Its figures for 1902 (the returns for 1903 are not at this writing made up) are 1,723,791. This takes no account of the immense editions of individual publishers in Europe, England, and America, which have increased, I should say, at least tenfold in this period. Few persons realize the wonderful annual output of Bibles at the present time.

"The Bible is known to people in whose language it was not translated fifty years ago. Chinese dialects, the speech of African tribes, the language of the South Sea Islanders, have, during this time, been invaded, and the invasion is still in progress. This is making the book a familiar book where in the middle of the nineteenth century it was unknown."

Servants of God have devoted years of earnest toil in the dark corners of the earth to the preparation of translations. Many a life has been laid down on this altar of service during the fifty years. The process is yet going on in the regions still beyond. But in all the leading languages of earth—over four hundred of them—men now hear the wonderful works of God in their own tongue. It is the gift of tongues for the latter-day Pentecost. What an inspiration this record should furnish to us to send teachers of the special message the word has for this time into all these fields.

CHILDREN'S ...CORNER...

YOUR WORK.

BY H. W. ROSE.

It does not matter what your work,
A heavy task or light ;
To please the Saviour you must do
Each task with all your might.

The boys and girls who try their best,
And never wish to shirk,
Are those with whom the Lord is pleased,
And He will bless their work.

As day by day the time goes by,
Their hearts are full of joy,
Because they seek to please the Lord,
Each little girl and boy.

A FAITHFUL BOY REWARDED.

BY E. P. WARD.

David was the youngest boy in a family of eight. His father's name was Jesse ; and Ruth, who gleaned in the fields of Boaz, was his great grandmother. He lived in the city of Bethlehem.

When David was a lad, Saul was king of Israel. The Israelites wanted to be like the other nations around them, and have a king.

So the Lord let them choose a king for themselves. They chose Saul because of his outward appearance. He was very good-looking, and taller than any man in Israel.

Saul seemed to be a good king for a while, but after a time he sinned, and became so wicked that the Lord rejected him. Samuel, the prophet and judge of Israel at that time, was very sorry for Saul ; but God came to him, and told him not to mourn for Saul, seeing that He had rejected him from reigning over Israel.

The Lord told him to go to Bethlehem, and anoint a new king from the family of Jesse. So Samuel went to Bethlehem to see Jesse and his family. When he got there, he called them to a sacrifice. Jesse and seven of his sons came to this sacrifice, but David had to stay and mind his father's sheep ; for he was a shepherd.

When they were at the sacrifice Samuel had Jesse's seven sons

pass one by one before him ; but the Lord said it was none of these. Then Samuel asked Jesse if he had any more children. He replied that he had one more, and he was minding sheep. This was David. Samuel then told Jesse to call him in. As David was coming the Lord told Samuel to go and anoint him, for this was the one He had chosen to be king over Israel.

After David was anointed he did not grow proud and uplifted, but went back and tended his sheep.

When the Israelites chose Saul as their king, they looked on his outward appearance ; but God, in choosing David, looked on his heart. He saw that David was meek and humble. He did not want to exalt himself above others. For this reason God was not afraid to exalt him to such a high position. David had a cheerful disposition. He learned to be cheerful when caring for his sheep. He spent much of his time in singing and playing on his harp. He was also kind and courageous. How kind and brave he could be, he had proved in his care of his father's flocks. More than once he had risked his life to save the lambs from the wild animals that infested those regions.

David was an obedient boy. When the prophet Samuel came to them, he stayed with the sheep when he was told, and when he was called he came without question or delay.

God had good reasons for choosing such a lad as the future king of Israel. He could trust him. He was obedient and faithful in little things as a boy, and God knew that he would be just as faithful when he should be made ruler over many things.

A DREADFUL FIFTEEN MINUTES.

Elsie sat on the steps, her little chin in her chubby hands, and a frown between her brown eyes. At the next house Mabel sat on the steps, with her little chin in her chubby hands, and a frown between her blue eyes. And neither of them would speak first. Never! They had both declared that. And they had sat there for as much as five minutes, looking

straight ahead without the least glance at each other.

But, O dear! Elsie had just remembered that they were both going out to grandma's with Uncle Frank, for the afternoon, and have supper, and the good times they had planned would all be spoiled ; for where was the fun of little chickens, and pigs with curly tails, and calves, and frisky lambs, if you could not talk about them and laugh over them with your little cousin and playmate ?

But neither of them could speak first, that was settled, and no use thinking about it! She sighed dolefully, and cast a wee glance from the corner of her eyes at the other small figure, and caught her glancing across uneasily. Mabel had remembered, too, Elsie suspected, but that did not help the matter any ; it only made two sorry little girls instead of one ; but to speak first was out of the question.

If they only could! Then Elsie thought of something, and giving Mabel a bright and unexpected smile, she ran into the house. Mabel came to the middle line between the lawns, and waited hopefully. She had confidence in Elsie's ingenuity, and was sure she had some plan to break the dreadful silence without breaking the word of either.

By and by Elsie skipped out of the house and over the grass to Mabel, and held up her big slate, which had a straggly line of printing running down into one corner. It said, "Les Both sPeAk To Onct WHEN I StomP."

Mabel read it and nodded. Elsie laid down the slate. The brown eyes looked into the blue ones an instant, then Elsie "stomped," and they cried in one breath:—

"Elsie!"

"Mabel!"

And they fell upon each other and kissed as if they had been away and had not met for weeks.

They talked and talked all the way to grandma's, and all the time there, and at the supper-table Uncle Frank laughingly asked them if they were ever silent two seconds.

Then they looked at each other soberly, and thought of that dreadful fifteen minutes when they could not talk.—*Selected.*



SPEAK NO ILL.

BY AARON SMITH

Speak not harshly of thy neighbour,
 Even if there's seeming cause;
 Undervalue no one's labour,
 Be it friend or be it foe's.
 Cherish kind and noble feelings,
 Friendship is not all a name;
 Least said, aye, is soonest mended;
 Blacken not another's fame.

When you hear an old friend slandered,
 Vilified his back behind,
 Reason with the bold traducer,
 And a motive you may find.
 Haply the old tale is truthless,
 At the most but partly true;
 Oh, be cautious then in speaking
 Aught you may hereafter rue.

I would rather, tenfold rather,
 Kindness to my foeman show,
 Than a thousand death-spears gather,
 Wherewithal to lay him low.
 Angry words in malice spoken,
 More than death-spears maim and kill;
 Keep the bond of peace unbroken,
 Brother, brother, speak no ill.

NOT THE PROPER CREDENTIALS.

The following incident is said to be true: A preacher out West, Mr. H., was a good man, but very rough in his ways, and very much given to chewing tobacco.

One time he was riding on horseback through the country, when there came up a shower. Riding up to a cabin, he hastily hitched his horse, and knocked at the door. A sharp-looking old lady answered the summons. The preacher asked for shelter.

"I don't take in strangers—I don't know you," replied the old lady, suspiciously.

"But you know what the Bible says," said the preacher, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

"You needn't quote Bible," said the old lady quickly; "no angel would come down from

heaven with a quid of tobacco in his mouth, as you have."

The door was shut, and the preacher unhitched his horse and rode away in the rain.—*Selected.*

THE OTHER SIDE.

BY BESSIE WAGGONER.

A young mother was cosily seated by the fire, absorbed in the contents of an interesting magazine. Finding a passage which struck her as being particularly good, she reached for her scissors to cut it out and preserve it; but her hand was seized by the little one sitting at her feet, as with a cry she said, "Take care, mamma, there is a picture on the other side!"

How characteristic of a child, always to note the pictures! Those who have been longer on life's way, revel in the deep and beautiful thoughts, carelessly casting aside the beautiful picture which to the eyes of children is so attractive. We are so apt to forget that at one time we should have valued it as much. The fact, too, that the view we take is not the only one, often slips our memory, and we do not stop to consider that there are two sides to everything.

At the recent exhibition at Paris, in one of the large palaces, was a long corridor lined on either side with massive mirrors, and thronged with an ever-moving crowd of laughing men and women, of every nationality. What fun we all had! A friend on one side would exclaim, "Oh, look! you are as thin and hungry-looking as Cassius!" And from the other side would come the cry, "Oh, what a roly-poly pudding, you are just as broad as you are long!" It was really difficult to know whom to believe, until we discovered that the mirrors along each side were different, and it only depended on which side we looked, as to the opinion we obtained of ourselves.

We live on such a pleasant, sunny road, but the people opposite us say it is so cold and gloomy that they scarcely know when the sun is shining. It is only because they live on the wrong side of the road.

What misunderstanding and ill-feeling might have been spared between the two men who fought because one said the shield by which they stood was golden, and the other said it was silver. In the conflict their places were reversed, and each looked up in surprise to find his view was altered, and both were right. There are two sides to every question, and in some cases both may be equally good.

Our life is composed of apparent contradictions, and even that which seems to be the end, is but a step to a life on the "other side." "He sins against this life who slights the next." But what is our life? Only a vapour, or a passing shadow at the best. As an end, it is worse than worthless; and the lovely phantom which brings so many transparent pleasures, becomes unlovely and distasteful, when hugged to death by the passionate love of it. But as a means of gaining everlasting perfection and eternal life, it is divine; and it is forever sanctified by Him who trod its short pathway for thirty-three years. Then "Tread soft and softer still as on you go, With eyes washed clear in love's anointed glow; Life's page well finished, turn it, satisfied, And lo! Heaven's picture on the other side."

POTATOES.

BY MRS. LAURETTA KRESS, M.D.

A well-cooked potato is readily digested and is a valuable food. Steaming, baking, or roasting are much better methods of cooking potatoes than boiling.

The salts are freely soluble in water, and when potatoes are boiled, there is nothing to prevent these from passing into the water, but when baked these valuable elements are retained. Roasting or baking also renders the starch easier of digestion. A mealy potato absorbs saliva readily, and is quickly digested. In fact, potato starch is digested in about one-third the time required for the digestion of oatmeal starch.

Baked Potatoes.—Select large, smooth potatoes, cleanse thoroughly, then dry with a cloth, and bake in a moderate oven until they yield to pressure. When done press each potato until it bursts

slightly. This allows the escape of moisture, and prevents the potato from becoming soggy. Serve at once.

Potato Egg Cakes.—Mash thoroughly the left-over baked potatoes. To each pint of potato add the yolks of two eggs which have been boiled until mealy and rubbed through a fine wire sieve, also add one cup of rich milk and salt to taste. Mix well together, form into small cakes, brush them over with a little cream, and brown in the oven for ten or fifteen minutes on tins.

A CURE FOR SCALDS.

A baby two years old put her fingers into her mother's teacup full of boiling hot tea, as we were being seated at the table at a friend's house. There was a plate of honey on the table. "Put honey on her fingers," I exclaimed; but no one heeded, thinking, no doubt, I did not realise what I was saying. Time was precious if the little fingers would be saved from blistering, so I caught up the plate and spread out the little hand into the strained honey, daubing the fingers as best I could, then wrapped my handkerchief hastily around them. The mother was half indignant, and the hostess looked as though unwarrantable liberties had been taken; but the next day there was no sign of a burn, except between two of the little fingers, where the honey had not reached, there were some water blisters. My mother always kept a jar of strained honey for such emergencies, and there is nothing better. Vaseline is also good.—*N.E.C., in "Good Housekeeping."*

A WARNING TO DRUG USERS.

One of the saddest cases we ever saw came to our notice a few days ago. A woman of wealth, who had, for years, moved in the world's highest circles, was found on the street by one of the workers in a state of intoxication. She brought her to the home, and we befriended her, and, for a time, had considerable hope of her reforma-

tion, but she finally fell, and came in one day a most loathsome sight, filthy, unkempt, and bedraggled in her finery—beastly drunk. She was taken to the police station, and from there sentenced to the insane hospital; a poor, degraded, disgusting wreck; lost to all sense of modesty and womanliness.

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

HOME PLEASURES.

Closer, closer, let us knit
Hearts and hands together,
Where our fireside comforts sit,
In the wildest weather;
O, they wander wide who roam
For the joys of life from home.
—*James Montgomery.*

CHEERFULNESS.

The world is beginning to see that people who can radiate sunshine, and carry gladness and good cheer wherever they go, although they may be poor, are of infinitely greater value to society than the millionaire of money, who pauperises everybody who comes in contact with him by his close, oppressive methods. Largeness of heart and generosity of soul make millionaires of character, who are worth more to the world than mere moneyed millionaires. The time will yet come when we shall not have to depend on rich furnishings. Character will become so enriched in the upward growth of the world that the surroundings, however costly, will be considered but a cheap setting of a precious life stone. Cheerfulness is a potent factor of success.—*Exchange.*

Fitness is above all things the essential in dress, and one should count one's needs before purchasing always, in order to save one's resources, as well as to preserve a harmony between the costume and the occasion.



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Our subscription list is rapidly increasing. For the earnest and untiring efforts of our friends to increase the circulation of the "Signs" we are truly thankful.

The returns for July show that 67,538 alien arrivals were recorded in the United States. At this rate the year's incoming of strangers will reach the remarkable total of 1,000,000. It is a tremendous exodus from the old world which is going on.

A dispatch from Constantinople to the London "Daily Mail" says that all the Turkish military men strongly desire a war with Bulgaria. The mobilisation of the army continues on a large scale. The war minister has signed a contract with the firms of Krupp and Mauser for 200 guns, 200,000 rifles and 100,000,000 cartridges, at a cost of £2,500,000.

We are glad to know that the Sydney Sanitarium is having a very good patronage, and that good results follow the treatment of the sick in that institution. The charges for treatment are so reasonable that many can afford to spend some time in this institution recovering health, who could not do so elsewhere. Send for descriptive circular and price list. Address all inquiries to Sydney Sanitarium, Wahroonga, N.S.W.

NEW STATE NOT WANTED.

The present situation in the Balkan peninsula is described in the following paragraph from the "Springfield Republican":—

"The suggestion that a new state or principality be made out of Macedonia, after the style of Bulgaria, is in no respect novel to European Governments, but there are obvious difficulties in the way of such a solution. Not to mention the objections to increasing the number of separate, autonomous states in the Balkan peninsula, when the argument for nationality has no force or bearing, it would be difficult to carve out a new principality that would not create fresh trouble. There is an inextricable jumble of Greeks, Bulgarians, Turks, Moslems, and Christians in the disturbed region, and they have little or nothing in common. The Greeks desire the extension north of the Greek kingdom, and, therefore, they view coldly an uprising of the Bulgarians under the Sultan's rule. And there is Mohammedan Albania, which lies on the western flank of the proposed new principality. To leave Albania to Turkey while separating it geographically from other Turkish territory would not be at all scientific. As a part of a Macedonian state, moreover, Albania would be a source of trouble, owing to the traditional antagonism between Moslem and Christian. If it were to be annexed by some other Power, should Austria or Italy take it? From one point of view, there is no real solution of the question along the lines of a new Macedonian state without raising fresh difficulties quite as formidable as the old ones. And, of course, to expel the Sultan from Europe entirely, 'bag and baggage,' as Mr. Gladstone used to say, and then distribute the spoil among the great Powers, without a great war, would be impossible."

DR. BARNARDO'S HOME FOR DESTITUTE CHILDREN.

The August-September issue of the "National Waifs' Magazine" (the official organ of Dr. Barnardo's Homes) contains the thirty-seventh report of this national and philanthropic work. During 1902, no fewer than 10,578 applications were received, and after very careful investigation and sifting 3,501 of these candidates, who were orphans or absolutely destitute, were freely admitted to the permanent benefits of the Homes.

On the 31st December, 1902, the Association had under its care 6,399 waifs, whilst during the twelve months which ended on that date 9,785 otherwise forlorn and destitute boys and girls had

been under the care of the Homes. This is the only society which admits always freely and without delay or hesitation children of both sexes, of any age, creed, birthplace, or physical disability—whether crippled, diseased, deaf and dumb, blind, or otherwise afflicted. Even those who come in but to die are given the benefits of the institutions. No process of voting or election is required nor any monetary payment. The sole plea, "destitution," is that which unlocks the gate.

Emigration is one of the chief outlets, and during the year, 1,053 boys and girls were sent to Canada, bringing up the grand total emigrated to 13,657. Great advances have been made, and many new branches in the provinces have been opened, including the Watts Naval Training School, in Norfolk.

As a proof of the confidence which the public have in this work, the donations last year showed an increase of £32,975 5s. over the receipts for 1901, the total donations for the year amounting to £178,732 13s. 8d.; but the Council strongly plead for a permanent income of not less than £200,000, in order to meet the claims of destitute childhood from all over the Kingdom. We are informed that a copy of the report will be sent post free to any address on application to the Head Offices, 18 to 26 Stepney Causeway, London, E.

BUSINESS NOTICES.

Short Business Notices will be published in this column at a minimum of 3/- per inch per issue, payable in advance.

FOR SALE.—A fine block of orchard land on the Maitland Road, Cooranbong, nearly 6½ acres securely fenced and rung; 2½ acres of which are cleared and sub-divided for garden, and about 1¼ acres planted with young fruit trees and vines. House 28 x 24, which has been built with the object of extending. An early sale is imperative, as the owner is preparing to engage in Mission work in Malaysia.—Apply F. W. REEKIE, Lanton, Cooranbong.

"SHREDDED WHEAT."—A striking testimony of its value has been given by one of the most indefatigable workers in the world. We refer to General Booth, of the Salvation Army. He attributes his inexhaustible fund of energy to Shredded Wheat, of which he partakes several times daily, practically to the exclusion of meat from his diet.

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