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ONE
PENNY

The Outlook

IS FEAR AN INCENTIVE TO VIRTUE?

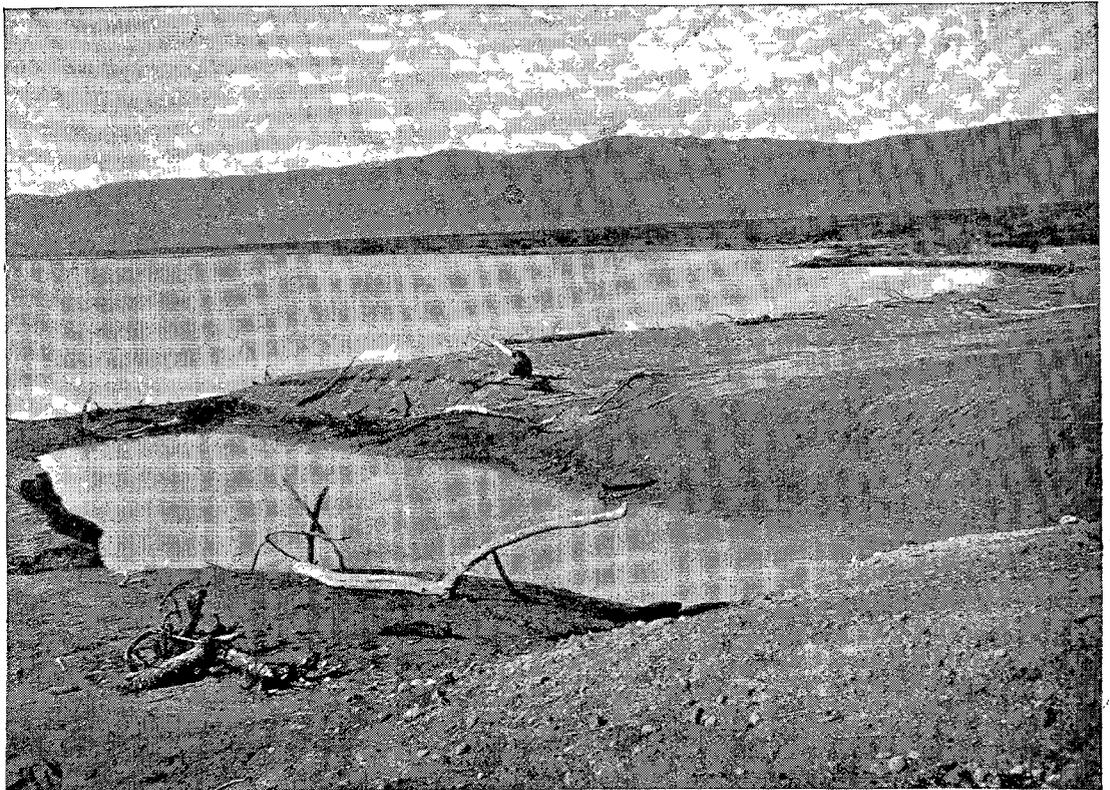
Fear of the consequences of evil acts is one of the chief levers upon which the strong arm of the State relies for keeping evil doers in subjection. Open acts of violence and wickedness are by this means restrained to a degree; but the evil desires which are pent up in the unregenerate hearts of men are in no wise minimised. Though the restraints of the law may deter men from open sin, yet it does not make them virtuous. Civil laws make no appeal to the better nature of men, but simply state prohibitions and pronounce penalties upon those who violate them.

Rigorous laws against crime are absolutely necessary for the protection of peaceable citizens, and so long as men are dominated by instincts of selfishness, the State will be obliged to enact and administer laws which will protect its citizens in the enjoyment of their natural rights. Notwithstanding the fact that the

State has many times exceeded its privileges, and invaded the rights of its citizens, yet it is the duty of all persons to respect and uphold civil government, for "the powers that be are ordained of God." Rom. 13:1.

The invasion of the rights of the individual by the State has been most pronounced in matters

the reign of Queen Elizabeth, "power was given to any three commissioners, of whom one must be a bishop, to punish all persons absent from church." But does the succeeding history of the motherland indicate that our ancestors at once became virtuous, moral citizens after the passing of this act?



The Dead Sea.

See poem on page 3.

of religion. Religious leaders, seeking to secure the regular attendance at church of those who are prone to neglect public worship, have urged the enactment of laws by the State in order to compel men to attend church. During

Doubtless many persons attended church in order to avoid a prosecution; yet persons who only attended church for fear of the consequences which their absence would entail, could hardly be classed as zealous, God-fearing

Christians. Repeal the law, and such persons would absent themselves from public worship; therefore the law that compelled their attendance at church, instead of making them virtuous, only made hypocrites of them. While professing to be members, or adherents, of the church, it is possible that many of them were inwardly cursing the law which compelled them to take part in ordinances for which they had no love, and in which they had no faith.

In these last days the same influences are at work. Men are seeking to compel the consciences of others; seeking to secure outward conformity to certain standards; compelling their fellow citizens to give unwilling acquiescence to religious ideas in which they have no faith whatever. Modern Sunday laws are of this character, being based upon the erroneous theory that the State has a right to dictate to its subjects in matters of religion.

But religion is a matter of faith, for "without faith it is impossible to please God," and "whatsoever is not of faith is sin." Therefore, when men are induced to yield an unwilling obedience to the tenets and traditions of men, they are thereby led into sin. Further, those who observe religious ordinances, not because of faith in them, but from fear of the consequences which would follow if they did not, are rather increasing and adding to their iniquity instead of becoming virtuous.

Religion that consists in mere forms and ceremonies is hateful to God. Through the prophet Isaiah the Lord says: "Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14. Here the teaching of the fear of God by the precepts of men is condemned; yet many excellent people advocate the advisability of pursuing such a course with those who do not manifest any interest in religion.

A discussion has been taking place recently in Melbourne on the question, "Why don't men go to church?" and among the many reasons which were advanced one speaker said: "In order to get a certain class of persons to attend church, fear of the consequences of non-attendance had to be brought home to them." We have said sufficient in the former part of this article to demonstrate that an enforced attendance at church under pains and penalties would produce nothing but incalculable mischief, just as such measures have always done in the past; and therefore such means should never be resorted to. The church is to teach, persuade, and exhort men, not to force them. The Saviour never used force in order to compel men to accept His teaching, and His church should imitate His example in this respect as in everything else.

A deplorable accident happened on H.M.S. "Wallaroo," of the Australian squadron. An explosion took place in the boiler room, which resulted in the death of five stokers, two others being injured very severely.

The ability of the Siberian railway to cope with the enormous traffic which would arise should war take place between Russia and Japan, has been called in question by expert engineers. However, those in charge of the line declare that they will be able to transport from Russia to Eastern Asia 75,000 soldiers with their equipment, per month.

The employees who have remained with the McCormick Harvesting Machine Company of Chicago for five consecutive years, have received a substantial recognition of their services in the shape of shares in the "Harvest Trust" to the amount of five per cent. of the wages they have received during that period. Upwards of three thousand persons will participate in the distribution of shares, some of whom will receive as much as £600 worth, while others will receive but £20. The total amount disbursed in this way reaches almost £130,000.

A dynamite explosion occurred in the Leyesea mines, Mexico, by which twenty-three persons were killed and fifty-four injured.

In an address to the Young Men's Christian Association at Mansfield, England, the Duke of Portland advised "all young men to give a cold shoulder to the bookmakers." He declared further that it was impossible to win by betting on horse races, even with the best horses and the best information.

British troops to the number of 3,200 engaged a force of 5,000 Dervishes in Somaliland, with the result that 1,000 Dervishes were killed. Two officers of the British medical corps were killed, and nine officers and five privates were wounded. Of the irregular British troops nine were killed and seventeen wounded.

The Melbourne Public Library and National Art Gallery, and the Melbourne Charities have received a most handsome legacy by the will of the late Mr. A. Felton, who, during his lifetime, was a generous friend to the poor and a liberal donor to the hospitals. The deceased gentleman has left an estate valued at nearly £500,000, almost the whole of which will be held in perpetuity, and the income arising therefrom will be equally divided into two portions, one of which will be devoted to the assistance of the various charities, and the other to the purchase of works of art, which will be placed in the National Gallery for the benefit of the public.

At a central labour union meeting in Philadelphia, U.S.A., the question was raised, "Does a union man violate the mandates of trades unionism when he allows his wife to mend a rent in his overcoat?" The question caused a heated discussion, and finally was decided by vote in the affirmative. The power of unionism must be growing strong in America, for it teaches its members to refrain from military service, and to obey the principles of unionism before those of religion, and now it steps in between a man and his wife, declaring it to be a violation of the principles of unionism for a wife to attend to her legitimate domestic duties.

... OUR ...
CORRESPONDENTS

THE DEAD SEA.

I looked upon a sea,
And lo! 'twas dead,
Although by Hermon's snows
And Jordan fed.

How came a fate so dire?
The tale's soon told:
All that it got it kept,
And fast did hold.

All tributary streams
Found here their grave,
Because this sea received
But never gave.

O sea that's dead! teach me
To know and feel
That selfish grasp and greed
My doom will seal.

And, Lord, help me my best,
Myself, to give,
That I may others bless,
And, like Thee, live.

—Wm. P. Finney.

CHRIST IN PROPHECY.

BY MRS. E. G. WHITE.

The time of Christ's coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out in prophecy. It was the privilege of the Jewish people to understand these prophecies, and to recognise their fulfilment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, "Whoso readeth, let him understand." After His resurrection He explained to the disciples in "all the prophets" "the things concerning Himself." The Saviour had spoken through all the prophets. "The Spirit of Christ which was in them" "testified beforehand the sufferings of Christ, and the glory that should follow."

It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. It was Gabriel, "His angel," whom Christ sent to open the future to the beloved John; and a blessing is pronounced on those who read and hear the words of the prophecy, and keep the things written therein.

"The Lord God will do nothing, but He revealeth His secret unto His servants the prophets." While "the secret things belong unto the Lord our God," "those things which are revealed belong unto us and to our children forever." God has given these things to us, and His blessing will attend the reverent, prayerful study of the prophetic scriptures.

As the message of Christ's first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on the prophecies. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time "many shall run to and fro, and knowledge shall be increased." "The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." The Saviour Himself has given signs of His coming, and He says, "When ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand." "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

We have reached the period foretold in these scriptures. The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord's coming in glory as near at hand.

The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation. The years of the ministry of Christ and His apostles,—the precious last years of grace to the chosen people,—they spent in plotting the destruction of the Lord's messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So to-day the kingdom of this world absorbs men's thoughts, and they take no note of the rapidly fulfilling prophecies, and the tokens of the swift-coming kingdom of God.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." While we are not to know the hour of our Lord's return, we may know when it is near. "Therefore let us not sleep, as do others; but let us watch and be sober."

THE NATURE OF MAN.

INTRODUCTORY.

BY W. HOWARD JAMES, M.B., B.S.

The declaration of man's mortality is a special one for the last days of our world's history. In the fourth chapter of Malachi is given a description of the day of the Lord, in which period our Saviour's second advent will take place. At the close of the chapter this statement is made, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4 : 5.

John the Baptist is generally spoken of as having given the message of Elijah, and Christ says of him, "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed." Matt. 17 : 12. John, however, in answer to the question, "Art thou Elias?" answers in the negative. "And he saith, I am not. Art thou that prophet? And he answered, No." John 1 : 21.

The Elijah Message.

The sense in which John proclaimed the message of Elijah is seen in the angel's words to Zacharias, For "he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1 : 17. Elijah's message is to prepare for the coming of our Lord, and includes His coming in His glory with all the holy angels, when He will sit upon the throne of His glory (Matt. 25 : 31), as can be learned from the whole message given in Isaiah 40, for in the tenth verse we read: "Behold, the Lord God will come with strong hand, and His arm shall rule for Him;

behold His reward is with Him, and His work before Him."

The subject of the nature of man is also included in this message of Elijah, for, beginning at the sixth verse, we read:—

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field." "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Isa. 40 : 6, 8.

"Lying Wonders."

Christ's coming is to be "after the working of Satan with all power and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2 : 9, 10. These signs and wonders are wrought by evil spirits, for in the last plague but one that is to be poured on the earth before its history closes, recorded in Revelation 16, we read:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16 : 13, 14.

Spiritualists teach that they hold communications with the immortal spirits of the departed dead; but the Bible declares such spirits are "the spirits of devils."

God's Warning against Spiritualism.

Through the prophet Isaiah God gives us a special warning concerning Spiritualism, and teaches us by what means we may judge of its source:—

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that chirp, and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." Isa. 8 : 19, 20, R.V.

An understanding of the nature of man as revealed in the message of Elijah, and by the law and

testimony generally, will take all the foundation away from modern Spiritualism. Spiritualism, in a multiplicity of forms, is rife throughout the land, and according to the "sure word of prophecy" will be so till the end of time; hence we see the necessity of giving some thought and time to the study of the subject which we have selected for these articles. We will take up the subject in the order given in the book of Genesis.

HEAR, HEAR, O EARTH!

O earth, earth, earth, hear the word of the Lord."
Jer. 22 : 29.

BY URIAH SMITH.

O earth, earth, earth, low sunk in sin and sorrow!

Tears are the birthright of thy dying men;

All hearts are aching for that happy morrow

When righteousness and peace shall reign again.

That day will come; for He who rules in heaven,

Whose word created, and whose power upholds,

Has not His work to utter ruin given, But still His creatures with His love enfolds.

One Name alone reveals a door of hope; One lingering moment for escape remains.

O earth, no longer in thy darkness grope!

O sinner, break the bondage of thy chains!

The great Refiner's fire, who may abide? Before His lightning presence, who may stand?

And yet His name's a tower in which to hide,

And righteousness beams from His pierced hand.

O earth, earth, hear the summons of thy Lord!

The crisis for eternity is near; 'Tis God that speaks; and ne'er canst thou afford

The hopeless fate of those who will not hear—

Who insult God, His tender call who spurn,

Till break from heaven the words, in thunder tone,

"'Tis done!" Ah, then all faces black will turn—

A guilty, speechless world before the throne!

HOW SHALL WE ESCAPE?

BY M. C. WILCOX.

"How shall we escape if we neglect so great a salvation?" This is a momentous question, propounded by the author of the Epistle to the Hebrews. One of the most inexcusable of all failures is neglect. There is always a con-

sciousness of self-deserved blame for neglect; and the greater the loss, the more keenly is this consciousness felt. It hardly seems possible that any one who professes to believe in the gospel of salvation could be so careless as to neglect it; yet this is just what thousands are doing—neglecting eternal interests in the quest of the temporal things that perish with the using. "How shall we escape, if we neglect?" The question implies the answer. There is no escape. If eternal life be esteemed so lightly that it is unworthy of diligent, self-denying pursuit, surely there could be no reason for expecting its bestowal. The wrath of God abides on all who have not secured a firm hold on the Life-giver (John 3 : 36); and, if this safeguard be neglected, how could anyone expect to escape the consequence. "Fight the good fight of faith, lay hold on eternal life." Salvation comes only through patient continuance in well-doing, in earnest endurance to the end.

OIL FOR OUR VESSELS.

BY G. E. TEASDALE.

We are living in days fraught with unusual events of every kind. Disasters and calamities, previously unknown or of rare occurrence, are following each other with great rapidity. A glance into the near future reveals cause for much alarm. The old earth, with its living freight, is nearing the vortex of a terrible maelstrom from which it will never return until all things are made new. From this impending destruction there is but one way of escape. A knowledge of God's word, and perfect trust in Him, are the only means which will carry the believer safely through to the "new earth wherein dwelleth righteousness."

It is, comparatively, an easy matter to believe that God can keep us safely when the earth and sea are in their usual condition. We may have sufficient faith to trust God "in the land of peace," but how will we do "in the swelling of Jordan?"

When volcanic eruptions rend the mountains, and pour forth their fiery death; and earthquakes

level the cities, and render insecure the ground upon which we tread; when the wind breaks forth in fury, and tidal waves devastate our shores, then will a knowledge of such texts as these help us in our distresses:—"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof, Selah." Ps. 46 : 1-3; also 54 : 10 and 93 : 3, 4.

The Nations are Angry.

When nations are angry, and wars threaten our existence; when men's hearts are "failing them for fear, and for looking after those things which are coming on the earth;" instead of putting his trust in large and well-drilled armies, costly warships, and deadly weapons, the believer will find comfort in the word which says, "But the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3 : 9-16.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous." Covetous of wealth, covetous of power. To obtain these, "trusts" and associations are formed. Capital is against labour. Labour is against capital. Each is afraid of the other. Each is determined to crush the other. Capital, grinding the face of the poor, hoarding up its millions. Labour groans under oppression, nurses its hatred, and waits for the opportune moment to strike. Muscle is pitted against money.

A Terrible Conflict.

The conflict in the future will be terrible. But to the Christian it will be robbed of its terrors, for does not the word say, "Neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself, and let Him be your fear and let Him be your dread." Isa. 8 : 9-13. "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5 : 1-8.

"The earth mourneth and fadeth away, the earth languisheth and fadeth away." She fails to yield her bountiful harvests with

such unerring regularity as in ages past. The inhabitants "have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth." When famine threatens the righteous because of failure of crops, or he is prevented from either buying or selling because of his determination to obey God rather than man, he will be able to keep his lamp burning brightly by drawing from the word of God such promises as these: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "In the days of famine they shall be satisfied." Ps. 37 : 3, 19. "Bread shall be given him; his waters shall be sure." Isa. 33 : 15, 16.

Our Refuge and Fortress.

The ninety-first Psalm ought to be stored away in every mind, ready for immediate use. Its precious assurances may be needed at any moment. The "snare of the fowler" is already set. The seed of the "noisome pestilence that walketh in darkness" is springing up. Destruction and plagues are fast drawing a pall over the land. The midnight of earth's history is rapidly approaching. In the midst of these terrors it will be well to know that "there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give His angels charge over thee, to keep thee in all thy ways."

Surely we have no time to lose, but we must carefully replenish our vessels with oil, by diligently searching the Scriptures, which will make us wise unto salvation, so that when the bridegroom cometh, our lamps will be shining brightly, for the "wise shall shine as the brightness of the firmament."

INTERPRETATION RUN MAD!

BY H.E.A.M.

According to Origen, one of the great "Fathers" of the Roman Catholic Church, who flourished in the third century, all Scripture has, primarily, two meanings,—the "literal" and the "hidden."

Furthermore, the "hidden" has two meanings, viz., the "moral" and the "mystical." And, lastly,

the "mystical" has two meanings, viz., the "allegorical" and the "anagogical!" By this system of interpretation black could easily be proved to be white.

We strongly recommend this system as offering a rich field to those who are at a loss for even one direct Scripture proof that Sunday is the Sabbath.

THE POWER OF THE CROSS.

BY W. R. CARSWELL.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6 : 14.

Though originally a symbol of shame, by the death of Christ the cross has become all-glorious. The central truth of the gospel, the preaching of the cross, is the power of God to save. Rom. 1 : 16; 1 Cor. 1 : 18, 24. It is so because Christ, "the power of God," is revealed on the cross as our Saviour.

The only salvation of which the Scripture speaks is salvation from sin and its penalty, death. "Thou shalt call His name Jesus, for He shall save His people from their sins." "And ye know that He was manifested to take away our sins" (Matt. 1 : 21; 1 John 3 : 4, 5), that is, our transgressions of God's holy law. Therefore the power of God is revealed in the cross to make sinners commandment keepers. And "all power" has been given to Christ that through His cross He may save "to the uttermost" all who come to God by Him. Moreover, through His death He has received power to destroy him who has brought death into the world, even Satan and all his works. Heb. 2 : 14; 1 John 3 : 8.

But before man can be freed from the power of death he must be freed from the power of sin. With Christ he must die to sin. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Rom. 6 : 6, 7.

Christ died freely for our sins, and by faith in the power of his cross we, too, crucify the old man of sin. Then, praise God, there is victory through faith to those

who will "reckon themselves dead indeed unto sin," "for sin shall not have dominion over you." Rom. 6 : 11, 14. There is power in the cross of Christ to make you as free from sin as Jesus was. Do you desire the power? Then choose to-day and every day to die to sin like the apostle Paul (I Cor. 15 : 31), and Christ's life will be lived in you. 2 Cor. 4 : 10, 11.

Dear reader, if you have been bound by sin, let me tell you, you may be free. Have you been covetous (which is idolatry, Col. 3 : 5), a blasphemer, a Sabbath breaker, full of malice, impurity, or falsehood? While the death of Christ shows how hateful these things are to God, it also opens a way of escape for you and me. There is light, life, liberty, and love in the cross for us.

FUN AND FROLIC.

Concerning social hilarity in the church, the "South India Methodist" speaks well :—

"There are penny reading rooms and theatres enough about us for those whose religious experience is so low that a social 'hilarious time' satisfies them. We have never in more than a quarter of a century seen any good to the church in hilarious socials in the church.

"Straw will make a blaze, but it is poor stuff to fire an engine with. Hilarity calls in a crowd, but it does not convict nor convert sinners, nor build up the church. Social hilarity is an open advertisement of shallow piety, slight devotion to Christ, and what the Scriptures designate an adulterous spirit. Where pure religion, and plenty of it, abounds in the pulpit and the pew, hilarious socials are never heard of. Where hilarious socials thrive, spiritual power, soul-saving power, in prayer and class meetings are rare, and pentecostal Sabbaths few."

"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example."



THE SABBATH OF THE LORD.

Sermon preached at the Royal Park, Melbourne Camp-Meeting, by Pastor E. W. Farnsworth, and stenographically reported for "Australasian Signs of the Times" by Mr. H. Stockton and Miss E. Jones.

(Continued.)

The only authority in such a question as we are discussing is the word of God. That is the only authority. What I say does not amount to much, and what some bishop or archbishop or pope might say, as individuals, would not amount to much; but what God says amounts to everything.

What this book (the Bible) says, God says, and what God says is so. God says the seventh day is the Sabbath. Now, is that so? God says the seventh day is the Sabbath. Does He tell the truth? Do you believe, my friends, what God says? He does not say the seventh day was the Sabbath, or that the seventh day would be the Sabbath; but He says the seventh day IS the Sabbath. Do you believe it? I want to make that a little clearer if I can. There are, perhaps, 2,000 people before me to-night. Now we will suppose that every man, woman, and child in the whole world were here, and that not one of them would say that the seventh day was the Sabbath, but that all should say the first day was the Sabbath. But, on the other hand, God says the seventh day is the Sabbath; then which day would be the Sabbath?—The seventh day. I want you to think of that. What God says is the truth. God says the seventh day is the Sabbath, therefore it is.

But you say, "My pastor says the first day of the week is the Sabbath." That makes no difference. There are many pastors who do not tell the truth. Their statements do not agree with God's word. You know that just as well as I know it. If we should all say that the seventh day is not the Sabbath, would that make it so? When God speaks let every man take off his hat and say, Amen. God speaks the truth, and

He is said to be the God of truth. God cannot lie.

We are God's creatures, and He knows best. Men may speak things that are not true, but when God says that a thing is so once, that thing is so, though there is not a man on earth who will acknowledge it. I would rather stand on God's side with not a single man or woman to stand with me, rather than stand against God with the multitude. Give me God's side—the Bible side—of a question, and the whole world does not amount to anything. God's word is the only testimony that should have weight with us.

I will not stop to quote texts in the Old Testament, because there you read about the Sabbath over and over again. It is generally agreed that the seventh day was the Sabbath, but when we come down to the days of the Saviour, was it so then? Is it a fact that the Bible brings to view the first day instead of the seventh day as the Sabbath?

The word "Sabbath" appears fifty-eight times in the New Testament. Once it alludes to the passover of the Jews. Fifty-seven times it refers to the weekly Sabbath, and we can certainly tell how it was related to the first day. I will not read all the texts, but will select those usually read to prove that the first day of the week is the Sabbath.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28 : 1.

If there is any text in the Bible that teaches that Sunday is the Sabbath, then this is the text. "In the end of the Sabbath as it began to dawn towards the first day." Then is the first day the Sabbath? Yet it is by such texts as this that we have been taught all our lives that the first day is the Sabbath and the seventh day is not. Can you not see that there is no proof in it at all for the first day? On the contrary, there is much to show that the seventh day is the Sabbath. This record was written ten years after Christ had ascended to heaven, under the inspiration of the Holy Ghost; and the Holy Spirit, through Matthew, said the Sabbath had ended when the first day began.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16: 1, 2.

Now note what it says. With your permission I will omit the parenthesis in reading so as to make it clearer—

"And when the Sabbath was past, . . . very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun."

What was it that was past? It was the Sabbath; and Mark says it "was very early in the morning, the first day of the week." John in his record says that "it was yet dark." Why, my dear friends, you never got up early enough Sunday morning to find the Sabbath there! I once heard a gentleman say that "God appointed to meet His people on the seventh day; but the whole world arrives one day late." God appointed the seventh day as a day of rest and worship, and said He would give those who observed it a Sabbath blessing. What if the Governor should send you an invitation, saying that he would be glad to meet with you Thursday afternoon at three o'clock and spend a social hour with you, and you should not get there until Friday afternoon at three o'clock, what he would think about it? I think we had better meet God on the day He sets apart. When God makes an appointment to meet people at a specified time, when we do not keep His appointment we show disrespect to the God of heaven. I don't believe in having any meeting half an hour late, but that is not so bad as being a whole day late.

(Continued next week).

HELPING HAND MISSION.

LATROBE STREET, MELBOURNE.

The regular monthly meeting of the Helping Hand Mission Board was held at the Mission on Saturday evening, January 9. It was decided to intensify the spiritual work, and to ask the Conference labourers to give more help in conducting the meetings, and that a regular plan should be instituted for that purpose.

The Superintendent reported that the Mission was in a satis-

factory financial condition; that the installation of incandescent burners had effected a saving of nearly six shillings per month; that a donation of £2 had been received from England as a thank-offering for help given in caring for a relative here; 6,495 meals and 1,989 beds had been supplied 379 warm baths given; 685 garments fumigated; and sixteen services held. Accounts amounting to £26 18s. 11d. were passed for payment. The value of relief given during the month amounted to £21 4s. 2d.

J. C. DIVERALL.

Superintendent.

THE TASMANIAN CAMP-MEETING.

The annual Seventh-day Adventist camp-meeting and conference were held in Campbell Town, Tasmania, November 26 to December 6, 1903. Fourteen family tents were erected in addition to the large meeting tent and children's tent. A large tent and a portable wooden tabernacle accommodated several families, as there were not enough tents to supply all who wished to camp on the ground. There were representatives present from nearly all parts of the island.

At first the attendance from the town was not large on account of the wet weather, but it afterward increased till the large tent was filled to overflowing. The interest continued to increase till the close of the meeting.

The missionary talks by Pastor E. H. Gates were of special interest to all. Pastors G. A. Irwin and E. W. Farnsworth, who were present, gave addresses, which were of special interest, and at the close of a sermon on the judgment by Pastor Irwin, quite a number started in the Christian life. Before the meeting closed six were baptised by Pastor E. Hilliard.

The business meetings of the conference passed off harmoniously. One encouraging feature was the Treasurer's report, which showed that the conference had a credit balance of £156 7s. 2d.

The officers elected for the ensuing year are as follows:—

President: E. Hilliard.

Vice-President: G. Teasdale.

Secretary and Treasurer: P. H. Pretyman.

Executive Committee: E. Hilliard, G. Teasdale, I. W. Rigby, E. Brandstater, H. B. Hurburgh.

Tract Society Secretary and Treasurer: Miss W. Greenfield.

Sabbath-school Secretary and Treasurer: Mrs. I. Hilliard.

Educational Secretary: G. Teasdale.

Quite a number of resolutions were read and adopted, which, when carried out, will result in increased prosperity in the Tasmanian conference.

...Notes...

In the province of Alberta, Canada, there are four Seventh-day Adventist churches, and several unorganised companies.

Pastor W. A. Westworth reports the baptism of sixteen persons in Edinburgh, Scotland. About a dozen more expect to be baptised soon.

Brother McClelland reports that in Ballyclare, Ireland, a large business firm closes its doors during the Sabbath, and four adult members of a family of drapers are observing it.

The Solousi Mission School, which is situated near Bulawayo, Matabeleland, has an attendance of over seventy pupils. Several of these expect to soon open up new out-stations. By educating the natives, the problem of furnishing labourers for heathen countries is being solved in those countries themselves.

A missionary journal describes the changed condition in the Flowery Kingdom from a few months ago:—"In more than one city, missionaries are embarrassed by the abundance of gifts bestowed. In some cases non-Christian Chinese have put into their hands enough funds to build complete churches, hospitals, and schools. In Canton, for example, one Chinese woman has contributed £700 to add a children's ward to the Woman's Hospital in that place. A merchant in another city has presented the Presbyterian Board with £6,000 for a high-grade boys' school."



E. W. FARNSWORTH - - EDITOR.

CHRISTIAN EDUCATION AT HOME MAKES HEROES IN BABYLON.

As a result of their fidelity to right principles God brought Daniel and his three companions into great favour with the king's officers and household. The chief steward reasoned, as men do now, that it was necessary for these youth to live on the good things provided by the king if they were to preserve their strength and health. And he said :—

"I fear my lord the king, who hath appointed you your meat and your drink; for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king." Verse 10.

We see from this quotation that there were other young captives there who made no objection to the diet provided. They lived as others lived, their names are not even mentioned, and they died unhonoured of God, and forgotten by man.

The test was made according to their request, and the victory then, as now, was found to be with those who lived simply—the vegetarians—for the pulse that Daniel requested was the legumes—beans, peas, lentils, and probably grains also—and he drank water. What is better to drink than water? God made it to drink, without mixture of any kind. Our faithful domestic animals, and wild animals as well, all cling to the original beverage, with no desire for anything else. Only man has departed from God's purpose, and the results are to be clearly seen.

Hephzibah or Mary,—Which?

This was the first great trial or test to which these youths were subjected. They endured the trial without wavering. They held up the light that God gave them. The victory was won.

The record says that "Manasseh was twelve years old when he began to reign, . . . and his mother's name was Hephzibah."

2 Kings 21 : 1. Notwithstanding the warning that had been sent to his father and mother, they had utterly failed to educate the child in the ways of God and truth. If he had been trained in the fear of God he would not have chosen the heathen religion. When Christ was twelve years old we see him standing in the temple before the doctors, and we hear him say, "Wist ye not that I must be about My Father's business?" Mary had faithfully instructed Him.

It is generally understood that Moses was twelve years old when he was taken from his mother and sent to the court of Pharaoh in the wicked city of Heliopolis. But so faithfully had his mother instructed him, that while surrounded with all the glitter and pomp of the court of Egypt, "he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11 : 25, 26. In the training of your child are you training him like the mother of Moses, and as Mary did the Saviour, or are you training him as did the mother of Manasseh? Are you Hephzibah or Mary?

Worldly Education.

Manasseh's grandson, Josiah, had three sons, Jehoahaz, Jehoiakim, and Zedekiah. The grandson was Jehoiachin, who preceded his uncle Zedekiah as heir to the throne. The fate of each is a solemn warning to all who train their children after worldly models. Jehoahaz was taken to Egypt, where he died in captivity. Jehoiakim died in disgrace, paying tribute to a heathen king. Zedekiah, the third son, had still a great opportunity to save Jerusalem, and Jeremiah sent him this message :—

"If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire. . . . Obey, I beseech thee, the voice of the Lord which I speak unto thee, so it shall be well unto thee, and thy soul shall live."

But how did the king act in this time of peril? His only excuse showed his cowardice: "I am afraid." Jer. 38 : 17-28.

How different the results of the lives of these men, Daniel, Shadrach, Meshach, and Abednego on the one hand, and the lives of Jehoahaz, Jehoiakim, and Zedekiah on the other. They were all near relatives of the royal line. What was the secret of the success of the one and of the failure of the other? The education of one class had been conducted by their parents after God's plan and order, and the education of the other class had been conducted after the worldly plan. One is God's method, the other is the world's. Which way are you educating your children?

A Vindication of Right Principles.

"As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams."

"Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of King Cyrus." Dan. 1 : 17-21.

The trial of ten days convinced the steward in charge of Daniel, Shadrach, Meshach, and Abednego that he ran no risk in allowing them their choice in food and drink. God showed His approval of their course by blessing them with special health and vigour. During their course of study, and in spite of custom, they adhered to their habits of temperance. Their final examination was most satisfactory to Nebuchadnezzar. Where those who had fared on the food and wine provided by the king were marked 100, Daniel and his fellows received 1,000. There was none like them, "therefore stood they before the king."

What a vindication of right principles is this. Even in a knowledge of worldly things the king found them ten times better than all his wise men; and more than that, God brought them so near to Himself that He gave to Daniel understanding in all visions and dreams. He walked with God, and God talked with him, and he was a man "greatly beloved" of God.

CHILDREN'S ...CORNER...

DO IT NOW.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves:
Do it fully, freely!

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

—Phæbe Cary.

JACK'S BOOMERANG.

Aunt Flora was making some walnut creams that last afternoon in March. She had to crack the nuts very carefully to get them out whole, and some halves of shells were not broken at all. Jack's sharp eyes discovered them in the coal hod.

"O, goody!" cried he, "they'll be just the thing to fool Teddy with to-morrow, Aunt Flo. I'll stick 'em together and he'll think they are regular walnuts."

"I wouldn't," said Aunt Flora. "He is such a little boy, and he will be so disappointed; I wouldn't Jack."

But Jack would. He picked out shells enough to make three walnuts; then he got the glue bottle and stuck them together so carefully you wouldn't have known they were cracked.

"Don't they look just good enough to eat?" laughed he. "Now, when they get dry I'll put 'em in a paper bag, and give 'em to Teddy in the morning."

Then he ran out to his play, whistling; and he played so long and so hard that he didn't think of the walnuts until he came home from school next day at noon. Aunt Flora had put them away for him, however. She told him where to find them.

"On the second shelf of the dining-room closet, in a paper bag," said she.

Jack's face had a sober look. He thought, perhaps, Aunt Flora didn't like his joke.

"Maybe I hadn't best fool Teddy," said he. "Think I'll take

'em out and fool Johnny Wilson. I haven't been fooled to-day, Aunt Flo."

But Aunt Flo did not answer, and when Jack got to the dining-room he found Teddy there. It did seem too good a chance to be lost. Jack took the bag of walnuts from the closet shelf.

"Hello, Teddy!" he said, "have some nuts?"

"Oh, yes!" cried Teddy, running to get the tack hammer. He liked walnuts almost better than anything else. "Your the bestest boy, Jack," he said.

At this Jack looked sober again. I think he felt a little bit ashamed. After all, it wasn't the best of fun to fool a little five-year-old boy, and his own brother, too. But he gave Teddy the bag.

In less than two seconds down came the hammer on the first walnut. It cracked very easily, indeed, and it had the funniest kernel you ever saw in a nut, a bright, new sixpence! It didn't take long to crack the other two, you may be sure; and there were eighteenpence—enough to buy three whole pounds of walnuts.

"O! O!" cried Teddy, astonished beyond measure. "Are they mine? Where did they come from?"

Jack's face was as red as a rose. He was almost ready to feel cross about it; but, looking up, he saw Aunt Flo standing in the doorway, and laughed instead, a little sheepishly.

"I think I'm like the story you told about the man that threw the boomerang, Aunt Flo, and it came back and hit him," he said. "But I'm glad of it, just the same."—*Selected.*

PLAY SPY ON YOURSELF.

"When I was a boy," said an old man, "we had a schoolmaster who had an odd way of catching idle boys. One day he called to us, 'Boys, I must have closer attention to your books. The first one that sees another idle I want to inform me, and I will attend to the case.'"

"'Ah,' thought I to myself, 'there is Joe Simmons, that I don't like. I'll watch him, and if I see him look off his book, I'll tell.' It was not long before I saw Joe look off his book, and immediately I informed the master.

"'Indeed!' said he, 'how did you know he was idle?'"

"'I saw him,' said I.

"'You did? and were your eyes on your books when you saw him?'"

"'I was caught, and I never watched for idle boys again.'"

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.—*Selected.*

A BEAUTIFUL THOUGHT.

The Jews say that when Moses was keeping the sheep of Jethro, a lamb ran away and lost itself in the desert. He went after it and pursued it a great way, till the little creature fell, panting and footsore, on the ground, unable to go further.

Then Moses said to it, "Little lamb, didst thou think I sought thee to hurt thee that thou didst fly from me? Nay, it was in love that I went after thee, and now in love I will bear thee home in my bosom."

And when God saw his gentleness to the lamb, He said, "This man shall rule My people Israel."—*Dumb Animals.*

IN THE MIDDLE OF IT.

It was on the top of the Cheviot Hills. With his little son's hand closed in his, a father taught the measure of the measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the German Ocean, then westward over the weltering, limitless hill and dale, and then sweeping his hand and his eye round the whole circling horizon, he said, "Johnny, my boy, God's love is as big as all that!"

"Why, father," the boy cheerily replied, with sparkling eyes, "then we must be in the very middle of it!"

If all around him, the earth and the sky, was the love of God, he was in the very middle of it. And it was to make children grow up with the feeling that they were "in the very middle" of the love of God that Moses wrote his creation story.—*Sunday Magazine.*



BEAUTY.

The loveliest eye is that of faith,
Which upward looks to God;
The neatest foot is that which has
The path of virtue trod.

The sweetest lips are those that ne'er
A word of guile has spoken;
The richest voice is that of prayer,
One ne'er a vow has broken.

The prettiest hair is that which Time
Has silvered o'er with grey,
Or covers o'er an honest head—
Its beauties ne'er decay.

The fairest hand is one that's oft
In deeds of kindness given,
The purest heart is one that Christ
Has sanctified for heaven.

—Selected.

WHY I AM A VEGETARIAN.

(Concluded).

I am a vegetarian not only because I want to be healthy and feed my brains properly and be humane, but because I think it is rational.

Where are your arguments on the other side? Absolutely there are none. I have read the so-called arguments, and there is not one that is given in favour of the custom of eating the flesh of animals that might not, with equal force, have been given by the cannibals before they gave up the custom of eating men.

Finally, I prefer to live on the fruits, grains, and nuts of the earth, because I believe that this natural practice contributes to the moral and spiritual nature. Of course it pays to be rational, healthy, and humane, and this should be sufficient reward. Much as I love animals, I do not want in me the natural characteristics of our friends in the procession just behind us.

Nearly thirty years ago, when I was crossing the continent, the train would arrive at some small station, and the passengers would stand on the platform for a rest. The Indians called to the ladies and gentlemen from the Pullmans, "Give two bittee (one shilling) see papoose (baby) eat mouse."

Some of the New York and Boston people gave the money asked for, and in consequence of their generosity and curiosity the table in the dining car sometimes lacked patrons. Australian Aborigines are said to eat worms and reptiles. But I can tell you something worse than that, although it does not seem credible. I actually know some people, in good standing, with white skins, who actually eat pigs. I do not desire the spirit of the pig. I much prefer something different—the spirit of the grains and the fruits.

Eating Corpses.

A man once said to a butcher, looking at his meat, "Is this meat diseased?" The butcher replied, "No, my man, it is worse, it is dead." Some of it has been dead a long time.

Some people say to me, with great surprise, "What, are you a vegetarian?" I think that it will not be very long before we turn the tables and say, "What, are you a corpse eater?"

Dr. Craig, a noted physiologist, says that in the last forty years he has known many vegetarians, but he has never known one who has used liquor or other harmful drinks. I believe in taking into my body the life that comes from sunshine and water and air and sublimated earth, transforming them into brain and conscience and character. I believe it is easier for one who lives on grains and fruits to be good, pure, kind, unselfish, than for one who lives on the blood of animals. While my lesser self and my higher self—this body and this spirit—dwell together, I want the one to minister to the other to the best possible advantage. Robert Brown-ing says, "Nor soul helps flesh more now than flesh helps soul." I want the ministry of my body to my soul to be uplifting and noble. My conclusion is evident, whatever you do, whether you eat or drink, do all for your moral, for your spiritual development, which is the glory of God.

Sympathy is one of the great secrets of life. It overcomes evil and strengthens good. It disarms resistance, melts the hardened heart, and develops the better part of human nature.

BREAD MAKING.

A machine that will make bread, and the very best bread at that, has been perfected by a Philadelphia woman. Not only is bread made by this process the most cleanly possible, but is much more digestible than that made in the old way. One of these machines, with a capacity for turning out twelve hundred loaves at one operation, has just been purchased by the United States government to use in the navy.—*Youth's Instructor*.

WOMEN WHO SCOLD.

The world should judge lightly the misdeeds of a man whose wife is a common scold.

Such men bear heavy burdens. Such women sometimes make wrecks of a moral nature that no form of vice could assail if these men had happy homes and sweet-tempered wives.

There is no truer proverb than the one that tells us that a continual dropping in a very rainy day and a contentious woman are alike. Many men know that it is indeed "better to dwell in the wilderness than with a contentious woman."

When such men, broken in spirit and bitterly disappointed in all their hopes of happiness, go to the wilderness, or to some other place where they can have peace, the preponderance of sympathy is with them instead of with the wives they leave behind.

The writer very well remembers being in a court of justice in the West when a divorce case was on trial.

The plaintiff, an unhappy, dejected-looking man, took the witness stand, and, pointing toward his wife, a shrewish-looking woman, said in a high-pitched screeching voice:

"Well, judge, all I got to say is that that woman has jawed stiddy for nineteen years!"

Think of nineteen years of "stiddy jaw!"

The complaining, fault-finding, scolding man is an even worse blot on the fair face of creation than the scolding woman, and all women who have such husbands to their portion should be forgiven much.—*The Household*.

"THE GREATEST WANT OF THE WORLD

"Is the want of men,—

"Men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—

The above extract seems to us to be the keynote to the splendid volume which has just been published, entitled

EDUCATION

By Mrs.
E. G. WHITE

It is impossible in a brief way to adequately present to our readers the practical value and beauty of this truly great work. It must be read and re-read to be fully appreciated. It may truthfully be termed the lifework of the author, and it is in every sense a masterpiece.

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We begin the articles on the "Nature of Man," by Dr. James, this week. We believe they will be of special interest.

A special Christmas number of "Present Truth," London, was printed, and an edition of 100,000 copies has been circulated.

We would like to obtain a copy of each of the following Sabbath-school Lesson pamphlets: No. 4, 1898; No. 3 and 4, 1899; No. 2, 1900. Will anyone having these, and not wishing to preserve them, please forward to this office?

In 1903 there were 113,964 lunatics in public institutions in England, and of this number 36,465 lost their reason through intemperance. No doubt the feverish conditions of modern life are responsible for the increase of insanity everywhere, but the chief cause is to be found in drink.

The railway across the Andes, between Chili and the Argentine Republic, which was projected twenty years ago, is at last to be completed, the Chilian Congress having passed a bill for the purpose. The loftiest part of the pass, which lies not far south of the great Andean giant, Aconcagua, and which has an elevation of thirteen thousand feet, is to be penetrated by a tunnel, which will serve both to avoid snowdrifts and to increase the maximum elevation of the road.—Selected.

A LOGICAL RESULT.—A FEARFUL SOWING.

BY M. C. WILCOX.

Rulership even in a trade union fosters imperialism. Imperialism fosters disregard of the rights of others. Disregard of the rights of others leads to injustice and cruelty.

This is one of the sad things which have been developed among labour unions. Many of them have been organised with the one thought of promoting good fellowship, elevating the working man, and making him more efficient in his work. But many others have been organised, not for the purpose of making manhood, but to get the most possible money for the least possible work; and the thing exalted has been the union, not the man. Every one in opposition to this, or in seeming opposition, has been counted an enemy. This awful spirit is manifest in the following from an article in "McClure's Magazine" for September, by Mr. Baker:—

"I asked Milton Booth, Secretary of the Coal Teamsters' Union of Chicago, if there were any non-union workmen in the industry which he represents.

"No," he replied, "unless they are in the hospitals."

After this introduction we are not surprised to read in the same article that employee combined with employer in forcing up the price of coal, the chief sufferers of which were the poor;

That men were not allowed to control their own premises, and warm them partly with some other kind of fuel;

That men would no longer, even at high prices, deliver coal in bags, but dump it on the foot-paths, and that even then a man must not carry it in himself, but must hire another kind of union man to do it;

That milk delivery was made but once a day, contrary to entreaties of parents of little ones and warnings of physicians, and, as a consequence, the death-rate among infants increased forty per cent., and convulsions, and acute intestinal diseases increased ninety per cent., but this did not affect the heartless union;

That a teamster was stopped by a stranger who demanded to know if the teamster was a union man, and, upon a reply in the negative, the teamster was struck a blow in the face, fracturing his jaw, while his unprovoked assailant escaped;

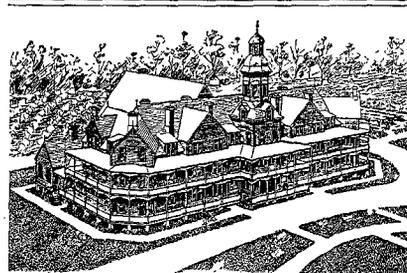
That a commission merchant who attempted to haul in his own conveyance his own perishable freight, was struck and killed by a union teamster.

The very spirit crushes out all humanity from the heart. Men may be bitterly opposed in politics, and yet be

good neighbours. The non-union man, conscientiously non-union, has nothing against his brethren in the union; but the spirit of unionism generally arouses a deadly hatred against all who may not be in sympathy with the thing, though they may be friendly to the men.

Such a spirit is born of Satan, and bodes ill for the whole world. We are sorry for the men who cherish it. While it may work damage to their opponents, it will work far greater evil to themselves, their families, and all who imbibe it. "For whatsoever a man soweth, that shall he also reap." Some day those who cherish such hatred will meet with the overpowering glory of God; how then will they stand?

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