

# AUSTRALASIAN SIGNS OF THE TIMES

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ONE  
PENNY

## The Outlook

### "WATCHMAN! WHAT OF THE NIGHT?"

BY A. O. TAIT.

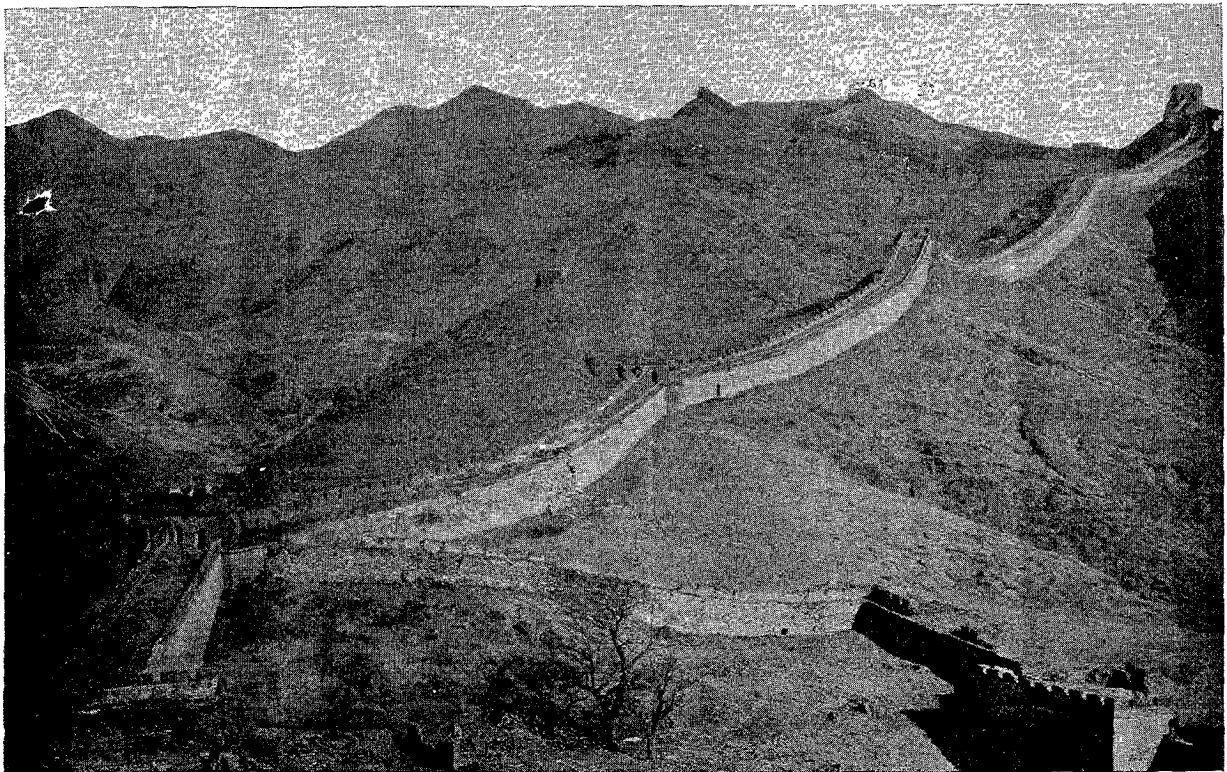
Many serious problems, social and political, are confronting the

time. As we meet persons on the street, in the shop, on board the train,—anywhere and everywhere,—we find them earnestly and seriously discussing the portents of danger that thicken as the days pass by.

The great amassing of wealth by a few men in each of the vari-

the turbulent conditions in France on the eve of her great Revolution and Reign of Terror.

Six days a week the newspapers come to us laden with their recital of crime. In the large cities of the world murder is of daily occurrence. Highway robbery, bold and arrogant, as well



The Great Wall of China.

This ancient wall stretches for 1,400 miles over mountains, through valleys, across rivers and plains

world. These problems are not mere theories in the minds of fanatical enthusiasts, but thoughtful men everywhere see the threatened dangers, and are in dread before the alarming conditions of our

ous nations of earth, is perhaps without a parallel in history. The murmurings of the discontented classes, not in one country nor in two, but in every corner of the globe, strikingly remind one of

as petty thievery, is a source of continual annoyance, and to many it is a cause of dread and fear. Embezzlers and defaulters have become alarmingly numerous. Enormous sums of money are every

year fraudulently taken by these, the basest of all methods.

Our large cities in particular, and also most of the smaller places, are filled with immorality and vice. Drunkenness is every year hurling a vast multitude to the lowest depths of debauching degradation. Politics oftentimes becomes a sort of disreputable business, at which men work for the "boodle" there is in it. From the lowest offices in the village or township up to the highest positions of the State and nation, questionable methods are frequently used to elect the candidate who will be the most lavish in dividing the "spoils of office" among his political friends.

We have been promised that the field of politics would produce statesmen—diplomats, who, by their powers of arbitration rather than by the sword, would keep the nations of earth in the highway of peace. Indeed, it has been a dearly-cherished thought—and certainly all should applaud such kindly, humane sentiments—that the civilisation of the twentieth century would form an impregnable fortification, beyond which the barbarities of war could never go. But instead of the realisation of these exalted hopes, we hear the long roll sounding, and the greatest armies that the world has ever known are falling into line. The weapons of modern warfare are sufficient, it would seem, to inspire terror in the bravest breast; but, notwithstanding the destructiveness of the present war implements, there is no lack of men—and women, too, for that matter—who are impatiently eager to exchange the pursuits of peace for the camp and battle-field.

There is to-day no single Power that is not quarrelling with other Powers, and straining every resource to increase its fortifications, armies, and navies. Settling like a heavy cloud over the minds of men, there is a deepening conviction that a universal war can not be averted; and its fearful carnage and final results are a source of much uneasiness and deep concern.

When computing the perplexities of open warfare among the nations, account must also be taken of the various internal factions that threaten the national

life of every kingdom, empire, and republic. Russia has her Nihilists, Germany her Socialists, France and England their Communists, America her labour troubles, and Australia has her full share of discontented men. And so all over the world every nation is contending with its revolutionary elements at home, yet anxiously struggling to keep them united for the still greater contest in the field of international strife.

While these topics of the social and political world are presenting so many strange and perplexing features, "old mother earth" herself is laying aside her usual quiet habits, and is participating in the general unrest. Cyclones and hurricanes, earthquakes and tidal waves, are no longer unusual things, neither are they confined to a few localities. But storm-swept land and lashing ocean seem to say, in almost articulate roar, that the days of earth's tranquillity are at an end.

These things, together with others that doubtless suggest themselves to the reader, are leading many anxious minds to inquire: "What is the world coming to? What will be the end of all these threatened dangers?" Book after book discussing the various phases of the situation, is published; magazines and papers devoted entirely to the subject of remedying the social and political evils of our time are constantly sent out; and there is scarcely a speaker or writer, no matter what his field of research or labour, but is frequently drawn aside to give words of caution, admonition, or suggestion concerning the common danger.

But despite all these discussions, and the exposures of criminality that are made, the difficulties continue to increase. As one editor of a leading daily recently suggested, crime is exposed, and the criminals are pointed out, but all to no purpose. They are still permitted to continue in their evil career, apparently without shame and beyond remorse. Many thoughtful and highly-educated men are seriously saying that unless this deluge of crime, turbulence, and discontent can be allayed, the whole world will surely plunge into a revolution that will render insignificant the most fear-

fully bloody scenes that history records.

The foregoing statements are not a theory, but a presentation of existing facts. The densest darkness of the night of sin and crime is surely enshrouding the earth. But is there not an approaching dawn? Are there no heralds of the morning? The answer, given with the most assured confidence, is, Yes; He who is the "Root and Offspring of David" is also the "Bright and Morning Star," and He has promised to come in person to put an end to this perplexity, distress, and evil. No case committed to His care will be involved in the impending ruin. What a consolation it is to know that we have such a faithful Friend!

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### SELF-DENIAL.

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In this day of ease-loving and comfort-seeking, when, as God has said in His word, men are "lovers of pleasures more than lovers of God," it is gratifying indeed to read this stalwart statement from the pen of that sturdy and honest Scotchman, Sir Walter Scott: "There n<sup>e</sup>er did and never will exist anything permanently noble and excellent in character, which was a stranger to the exercise of resolute self-denial."

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To hear the word of God expounded in their churches is the earnest desire of many people. Lectures on science, current events, or literary themes do not save or edify. It is said that "A minister who had been discussing, through a long series of sermons, the relations of religion and science, on coming to the pulpit one Sunday morning, found a card laid upon the Bible, with this Scripture on it: 'Sirs, we would see Jesus.' The preacher took the hint, and devoted himself to an earnest presentation of Jesus as the Saviour of men. Four Sundays had he presented this theme with increasing interest and fervour. On the fifth, entering the sacred desk, he found another card, and on it was written: 'Then were the disciples glad when they saw the Lord.'"

## ... OUR ... CORRESPONDENTS

### ACROSS THE STREAM.

Sometimes when I rise in the morning  
And look across the stream,  
So clear in the dimpling sunshine  
The further green shores gleam,  
It seems such a little distance  
That bridges the narrow space,  
We can almost grasp each other's hands,  
And look in each other's face.

But again I arise in the morning,  
A morning cold and grey,  
When the fog hangs thickly over  
The beautiful sparkling bay;  
And I see no other shore,  
Though I strain my longing eyes,  
Yet I know beyond the fog and mist  
Are the fields of Paradise.

And I pray to be contented  
When the clouds hang dark and low.  
To walk by faith when the sight grows  
dim,  
And to trust where I may not know.  
But no cloud will dim heaven's head-  
lands,

And by sight, not faith, I'll see  
In that beautiful, joyous morning  
That will dawn some day for me.  
*Zion's Herald.*

### GIFTS OF THE HOLY SPIRIT.

BY MRS. E. G. WHITE.

The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit. "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." 1 Cor. 12 : 8-11. All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised.

Before He left His disciples, Christ "breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20 : 22. Again He said, "Behold, I send the promise of My Father upon

you." Luke 24 : 49. But not until after the ascension was the gift received in its fulness. Not until through faith and prayer the disciples had surrendered themselves fully for His working, was the outpouring of the Spirit received. Then in a special sense the goods of heaven were committed to the followers of Christ. "When He ascended up on high, He led captivity captive, and gave gifts unto men." "Unto every one of us is given grace, according to the measure of the gift of Christ" (Eph. 4 : 8, 7), the Spirit "dividing to every man severally as He will." 1 Cor. 12 : 11. The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God.

The promise of the Spirit is not appreciated as it should be. Its fulfilment is not realised as it might be. It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner be won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe.

### THE DANGER OF UNBELIEF.

BY W. N. GLENN.

"In the days that were before the flood," says our Saviour, "they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away." Matt. 24 : 38, 39.

Why did they not know? Noah spent a hundred and twenty years in building the ark and telling the people that the flood was coming. Christ was preaching to them through Noah. 1 Peter 3 : 18-21. Then why did they not know in time to be saved?—Because they did not believe.

When the Lord brought Israel out of Egypt, they were to be taken into the "promised land."

They were delivered by "a mighty hand and an outstretched arm;" were led through the wilderness, overcoming all obstacles by the same power, up to the very border of their destination. But they "could not enter in." Why?—"Because of unbelief." "The word preached did not profit them, not being mixed with faith in them that heard it." Heb. 3 : 19 ; 4 : 2.

Now these things "were written for our learning." Rom. 15 : 4. The lesson of the flood is in the warning that "as the days of Noah were, so shall also the coming of the Son of man be."

Christ's second advent is foretold many times in the Scriptures, and signs are given by which it may be known that it "is near, even at the door." Yet those who do not believe are in darkness, and will not know of His coming until it is too late. To such His advent will be as a thief in the night. "But ye, brethren [true believers], are not in darkness, that that day should overtake you as a thief." 1 Thess. 5 : 4.

The lesson to us from the failure of Israel at Kadesh-Barnea is, "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4 : 1. We are plainly told that "there remaineth therefore a rest to the people of God." Verse 9. And to this is added the warning to those who profess to be such a people: "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Verse 11.

Those who believe not are the victims of the "god of this world," who hath blinded their minds, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4 : 4.

### THERE IS A VAST DIFFERENCE

Between being sorry for sin and sorry because your sin is found out.

Between confessing your sins and confessing some other person's sins.

Between seeing your own faults and seeing some other person's faults.—*Selected.*

## THE LIFE OF FAITH.

BY W. W. PRESCOTT.

He who lives the life of faith is by no means a mere visionary and impracticable dreamer. He who deals with the things which are unseen is not thereby unfitted to deal in the most sensible way with the things which are seen. He who believes God and accepts His estimate of the comparative value of things present and things to come will be the best prepared to deal prudently in the whole conduct of life. It is those who devote all their time and strength to the acquisition of that which they may lose in a moment of time who are justly open to the charge of acting foolishly. So it was with the rich man in the parable. After a time of great prosperity, according to the usual way of thinking, he said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." "A prudent man, who had made wise provision for the future," says the world. "Thou fool," said God. Which is right? Is it evidence of an unbalanced mind to follow the counsel of the Nazarene, who had not where to lay His head? His advice is, "Seek ye first the kingdom of God, and His righteousness." "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven." Are the one hundred thousand millionaires of America more sound in their views of finance than the Great Teacher? And the would-be millionaire is building upon no better foundation than he who is able to reach the goal. There are really but few who exercise an unwavering faith in God, and who order their lives in harmony with the plain statements of the Scripture concerning this world and the world to come. The life of faith is the unusual life. The cases are becoming rare where the unseen, the things of the heavenly kingdom, truth and righteousness, are viewed from God's standpoint with the eye of faith, and esti-

mated in the light of eternity. Nevertheless, it is true that the life of faith is the soundly practical life, the word of God being true. Happy is the man of faith.

## THE NEW BIRTH.

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

The life of a man may be compared to the music from a musical instrument. The music produced by the instrument is the result of power put into it by the player, the instrument does not generate the power, but only changes it into another form. This is analogous to what the engine does with the steam which it converts into motion.

All the power in man is of God; but man, however, is not a mere machine, but is permitted to use that power according to his own will; nevertheless the power behind that will is God's. The will resides in the mind cells,—the highest development of nervous structure,—but unless these cells are supplied by life, which is in the blood (Lev. 17:11), the will ceases to be exercised, as in sleep, shock, and various other conditions.

In our analogy of the life of a man and music we must consider the power behind each to be perfect, the power of the musician representing the power of God.

The music produced by the instrument will vary according to the kind of instrument, for the violin does not produce the music of the piano, or the piano that of the organ, but nevertheless the same tunes may come from every variety of instrument. So it is with man; he may possess the mind of Christ and yet the individual characteristics will continue, and will not interfere with, but will add to, the pleasure of the music of his life. Tone and tune are very different qualities: it is the privilege of all men to live holy lives, but still there is the charm of an endless variety of individuality.

### In Harmony with God.

Man's duty is to get into tune with God, for otherwise he is using the power of God to produce discordant notes. The tone of an instrument corresponds to

the material of which it is composed, as well as to its form or organisation, and similarly with man, he cannot neglect the culture of the body. He has a will, and consequently he is responsible for the material he puts into his organism. If a man lives on impure food he can hardly expect to have a clear intellect.

The material in man has always been faulty since the poison of sin was first introduced into his nature at the fall. "In the day that God created man, in the likeness of God made He him. . . . And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." Gen. 5:1-3. Man has consequently always to battle with the flesh, and this battle will continue till the flesh becomes incorruptible and immortal at the resurrection of the righteous. However holy a man may be, the flesh will always give him trouble,—he will always have the flesh and blood to battle with as well as principalities and powers. One cannot help but feel suspicious of an individual who professes to have attained to such a state of holiness that temptations are a thing of the past. Christ was a perfect man, and yet He "was in all points tempted like as we are, yet without sin."

### Providing Healthy Material.

We do not want to fight harder battles than we are compelled to do, and, consequently, it is our duty to choose the best material for the construction of our bodies that can be obtained. Health reform must of necessity be a help to a man's spirituality. A man with what is popularly called a "sluggish liver," the result of unwise choice and quantity of food, or want of sufficient exercise, cannot have a bright and clear mind, and a man's spirituality will shine forth more brilliantly in an unclouded intellect.

Of whatever material, however, the musical instrument is composed, it must be in tune. Our constitutions may be ruined by disease; we may never be able to get rid of the results in the flesh of past transgressions, and yet our minds can be put into harmony with the Spirit of God. This is conversion. Conversion is the renewing of the mind, the tuning of

the musical instrument. The instrument cannot tune itself, and neither can the man bring himself into harmony with God. This is an act of grace, it is a gift of God, and comes only through faith in the blood of Jesus Christ. "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God." Rom. 3:25. The tuning of the musical instrument should remove all its defects of tone. This pardon is open to all.

But says one, "Faith is the gift of God." This is true, and every man can have the faith if he so wills, for "faith cometh by hearing, and hearing by the word of God." Have we not the promise of our Saviour, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled"? and again, "If any man will to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." There is no excuse for any man making such statements as, "I am weak in faith," or "I cannot believe God's word." If he desires to serve God he will yield to the strivings of God's Holy Spirit; he will search for truth, and faith must be the result; for the word of God is truth, and it is impossible for God to lie.

The instrument must not only be tuned, but it must be kept in tune, and proper selections must be used if the music is to be perfect. Man is constructed of sinful flesh, and the nature of this flesh is to retrograde. The strings of musical instruments yield to heat and other influences, and the mortal flesh also suffers from its faulty environment.

The natural mind, as well as the body, is but flesh, as we have already seen from the study of Rom. 8; and hence there is need of constant, spiritual food, and if food of the proper kind is constantly supplied, the effects of one's environment are more than counterbalanced.

#### Pure Music for the Soul.

The music supplied to man is the word of God. Before pure music can be produced, however, past sins must be atoned for by the blood of Christ; for "without

the shedding of blood there is no remission of sins." The sacrifice of Abel was accepted, and that of Cain was rejected. Abel realised that only by the blood of Christ could his sins be forgiven, and the slain lamb was an evidence of this faith. The position of the justified man is very clearly defined by Paul:—

"But God commended His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:8-10.

Being born again is but the beginning of God's work in the soul. The garden of Eden was but a commencement for man in the subduing of the earth. The garden was perfect, and the man was perfect, but his life's work was before him, for "God said unto him, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28. Christ was a perfect man, and yet to the perfect man a perfect experience was necessary. "For it became Him [God the Father] . . . to make the Captain of their salvation perfect through sufferings." Heb. 2:10.

Justification, though perfect, is but a commencement. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. "For ye are all the sons [R.V.] of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ." Gal. 4:26, 27.

Before we put on Christ we must die with Christ, we must die to sin. "How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as are [margin] baptised into Jesus Christ are baptised into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:2-4. This newness of life is putting on Christ, and putting on Christ is living the life of Christ. Rom. 5:10.

(To be Continued).

#### CHRIST AND THE SABBATH.

In the "Friendly Visitor," October, 1903, an article is found containing many excellent thoughts under the above heading. After commenting on the text, "But pray ye that your flight be not in the winter, neither on the Sabbath day" (Matt. 24:20), the writer continues:—

"The words of Jesus that we are considering show the jealous care with which He regards the Sabbath. He has Himself ordained it out of a gracious consideration for the needs of human nature. He will not have it neglected, or violated, or perverted, either by the unwarranted burdens of Pharisaism or the unwarranted laxity of worldliness. He is 'Lord of the Sabbath,' and all who acknowledge Him as their Lord are bound to pay due respect to that day which He claims as peculiarly His own.

"Moreover, 'the Sabbath was made for man.' Some people draw from these words a very strange inference. Because 'the Sabbath was made for man, and not man for the Sabbath,' therefore, they say, we are free to spend the Sabbath in whatever way we please. The inference has a certain plausibility, but is utterly fallacious. The Bible was made for man, and not man for the Bible. The Lord's supper was made for man, and not man for the Lord's supper. Does it follow that you are free to use these in whatever way you please,—free, for example, to treat the Bible with ridicule, or free to come to the Lord's table in a spirit of thoughtless frivolity? No one will dare to say so. . . .

"The man who resists the degrading influence of the world most strenuously, who fights against the foe most bravely, is the man who knows best how hard the fight is, and how needful it is to take advantage of every possible aid. And the man who resists the world's degrading influence most strenuously, who fights against the foe most bravely, during the six working days of the week, is the man who feels most keenly the need of the Sabbath, and is most thankful for its helpful and sanctifying influences. To him it is not an infliction, but a blessing, a boon, a privilege. Tell such a man that the Sabbath law is not binding on him, and that he is free to spend the day as he pleases! He will not thank you for that information. He will tell you that what pleases him best is to do what is pleasing to God, and that obedience to God's commandment he has found to be the surest guarantee of happiness. Free from obligation to keep the Sabbath! Why, you might as well tell a musician that he is free from the obligation to play on his favourite instrument. He, delights in it. The Christian delights in the Sabbath. It was made for man, and man cannot be what he ought to be without it."

"Better than a fortune,—than gold, silver, and jewels,—better than anything that can be weighed in earthly balances, is a sunny hopefulness of habitual thought, which makes the common day and the rough road cheery and smooth, 'for a merry heart doeth good like a medicine.'"

## World-Wide .... Field ....

### ROME.

Brother Charles T. Everson, writing from Rome to Pastor G. A. Irwin, says:—

"I have visited Naples and there found a Baptist minister who is a Sabbath keeper. He holds services at his home every Sabbath. There he has been for years holding up the light of truth alone without recompense, but only because he believed it to be right.

"At another town in Italy where I stopped for Sunday services, I found a church in which almost all believe the seventh day is the Sabbath, and the elder of the church closes his store every Sabbath, and has done so for eight years. He has one of the largest places of business in a city which has a population of 30,000. On the Sabbath he holds services at his home. I also met another minister who is teaching the Sabbath and kindred truths."

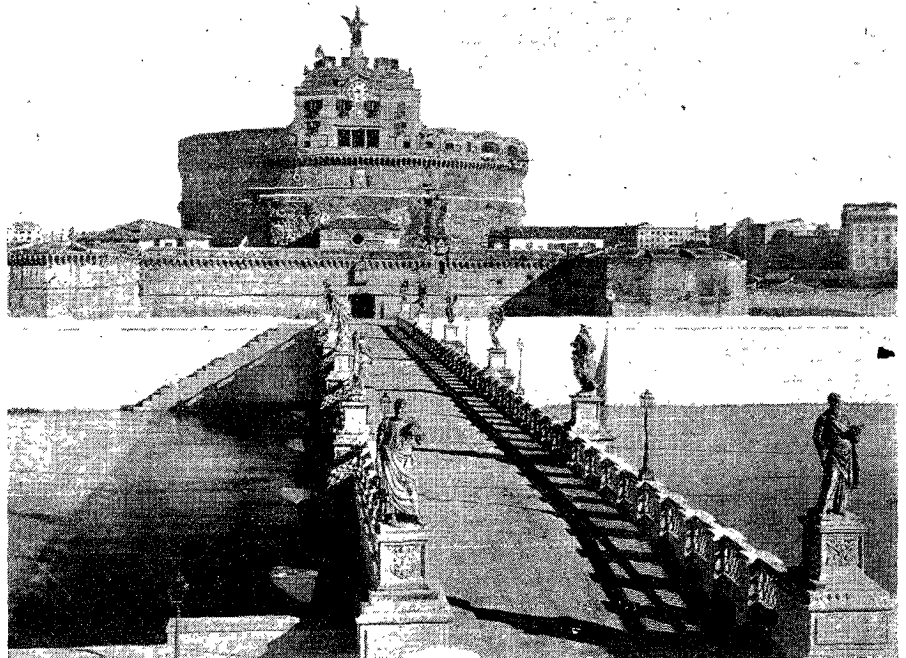
Brouner Everson sent a picture of the Castle of Saint Angelo with his letter, from which the accompanying illustration is made.

and thinks Christ can save us, he will eat with us." On invitation, Mr. Carey gladly accepted, and ate his rice and dahl from the same dish. The Brahman priest laid aside his priestly robe, and in simple attire presented himself for baptism. This was the first Brahman to accept Christianity.

In a garden house, in the suburbs of Calcutta, lives the grandson of this Brahman priest, a white-haired man of over seventy years of age.

In another part of Calcutta lives his son, who has eleven bright boys and girls living with him. A few years ago one of our workers sold him a copy of "Patriarchs and Prophets," then a copy of "The Great Contro-

has lately given his heart to God and accepted present truth,—assemble for Bible study at noon. When the gun is fired in the city, giving the noonday hour, all work is dropped, and in their quiet, simple way they study the Bible, or whatever book they have chosen for that time. The oldest son of the family is a nurse at the sanitarium. It was good to hear him relate, the other day, how God had used him to bring Christ to a dying man who came to the sanitarium. He knew the patient must die, and he told him he could just ask forgiveness for his sins, and Jesus would accept him. As he repeated to him some precious promises, the dying man grasped his hand and said, "You



Castle of St. Angelo, Rome

### AN INTERESTING BRAHMAN FAMILY.

BY MRS. J. L. SHAW.

One day after William Carey had been preaching to a crowd in one of the cities of India, he met a Brahman priest, carried on the shoulders of several men. Carey handed him a piece of paper with these words written upon it: "I am a sinner, Christ is my Saviour." Up to this time no one had ever dared to tell this Brahman priest that he was a sinner. He was regarded more as a god. He repeated these words again and again: "I am a sinner, Christ is my Saviour;" and he finally said, "It is true; I am a sinner; Christ is my Saviour." He sought Mr. Carey, and said, as a test, "If this man is really true,

versy," and later, one of "Daniel and the Revelation."

Morning, noon, and night he always gathers his family together, stopping the work in the printing office to study the word and pray. These occasions he used in studying these books through with his family. By means of these books he became acquainted with one of our ministers, who was an instrument in the hands of God of bringing him into the full light of the everlasting gospel.

This home is truly a training-school, and it is interesting to see all this family, fourteen in number,—including the son-in-law, who

have done much for me." The young man said, "I have done nothing for you. Christ has done all." He asked for a song, and he sang to the man, "Safe in the arms of Jesus," and in a little while he passed away, leaving the assurance that he had found Jesus, though at the eleventh hour.

The grandfather learned the present truth from the books his son purchased, and accepted it in the garden house, where so many for years have come and heard the gospel; for his home is a mission home. They now hear the gospel every Sabbath from this aged pilgrim. It is interesting to hear him tell what God has done for

him, and what he has seen done here in India for missions in his time.

The light that Carey brought to this family has been handed down from father to son, father to son. Greater light has come as the years have come and gone. May the gospel live in each heart, and may they all be as quick to accept the light as it comes, and to sacrifice position, rank, and worldly possessions as was their ancestor the Brahman priest.

*Calsutta, India.*

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### SOUTH AUSTRALIAN CAMP-MEETING.

E. W. FARNSWORTH.

This meeting was held near East Adelaide at the time appointed, March 11-20.

The weather was all that could be desired for such a meeting—beautiful sunshine, cool evenings, and occasional showers of rain, falling so gently that all were refreshed, and none discommoded. All these circumstances made the meeting a pleasant one.

There were about forty tents pitched, also a large pavilion for the meetings, and a smaller tent where the children's meetings were held. We were glad to notice that everything was in readiness when the time came for the meeting, and, better still, nearly all the people were there.

The interest among the citizens of Adelaide was moderately good at the beginning, and gradually increased till the meeting closed. The last Sunday afternoon and evening the congregation was large enough to fill the large tent two or three times.

The most perfect order prevailed. We did not hear one disrespectful remark, nor was there the least approach to anything uncomely or disorderly seen or heard about the grounds. One solitary policeman was seen once or twice among the crowds, but he found nothing to do officially. The presence of the great Master produced a peaceful, reverential spirit upon the encampment, and all who came seemed to partake of it.

There were several revival services, and a goodly number gave their hearts to God. Thirty made request for baptism, and it was arranged that the ordinance

should be administered after the meeting closed. Some of these are young people connected with the families of Seventh-day Adventists, others were those who had recently embraced the truths held by this people. The Spirit and blessing of God were very apparent all through the meeting, and the people were greatly blessed.

Financially the South Australian Conference has prospered during the past year, and they had sufficient funds to meet all their obligations. The people at the camp-meeting raised about £100 to assist the conference in its work. The missionary department of the conference has suffered somewhat on account of the recent drought; but with an increase of general prosperity there will also be an increase in the amount of missionary work done.

We were glad to note the spirit of union that prevailed throughout the conference. If we remember correctly we have been present at all the camp-meetings held in South Australia for the past eight years, and we think this is the best meeting yet held. We thank God and take courage. The brethren returned to their homes filled with the love of God and the truth.

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### ...Notes...

At Sin Tsi Hsien, China, where Brother E. Pilquist and other labourers are located, no missionary work has been done. As an evidence of the friendly feeling of the Chinese, Brother Pilquist writes that at his request a postal station was opened. They have a printing press, and literature will soon be prepared for distribution.

A missionary stationed at Bunama, New Guinea, reports a great interest in the truth of the gospel on the part of the natives. Many of the people in the back country are eagerly looking for missionaries to come and live amongst them. The people of Sobarata, on the island of Duan, have three times requested the superintendent of the mission to send a missionary to teach them. There is no missionary stationed within several miles of the district.

The Church at Suva Vou, Fiji, contemplates building a house of worship in the near future, and funds are now being collected for that purpose. A worker there states that "£50 is needed to finish the work completely and pay all costs. The native brethren, so few in number, and so poor, have subscribed liberally, and still pledge themselves to raise more." If any reader of the "Signs" is disposed to assist this church, and thereby lay up for himself treasure in heaven, his gifts will be greatly appreciated.

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Far away in the North Atlantic lies the land of Iceland, inhabited by a sturdy race of Norsemen, in all about 70,000. This is one of the best educated countries in the world. The people hold family worship daily, and are devout worshippers in the house of God. There is not a person of legal age who cannot read and write; the plainest workman knows history, law, religion, and especially his Bible. Their morality is of such a high order that one writer says: "In a thousand years, but two cases of theft have been found in Iceland. No prison nor police are there; neither are there bolts nor bars on the house doors of the inhabitants."

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Among the most interesting sights to be seen in the Tonga group of islands are the burial places of the Tu-Tongas, or sacred kings of Tonga. There are several of them, one of which rises like a pyramid in three terraces. They are built of coral rocks, some of the stones measuring twenty-two feet long, six feet wide, and four feet thick. It is not known when they were built, but evidently they are very ancient. Another structure, resembling a huge gateway, called the Haamoga, is quite remarkable. It has side pillars fourteen feet six inches high, ten feet wide, and three feet thick, with a slab seventeen feet long reaching from the top of one to the top of the other, and mortised into them. No one knows when or for what purpose it was built, but it is an interesting relic, and is mute testimony to the skill of ancient generations in Polynesia.



A. W. ANDERSON - - - EDITOR.

## THE STONE KINGDOM.

BY E. W. FARNSWORTH.

The prophet said, "And the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2 : 35.

The figure of a mountain representing a government was not entirely new in Daniel's time. Isaiah, two hundred years before, used the same figure,—

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains." Isa. 2 : 2.

That is to say, that in the last days the professed church of Christ would be united with the governments of earth.

Again the same prophet said, speaking of Babylon,—

"Lift up a banner upon the high mountain. . . . The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together." Isa. 13 : 2, 4.

Jeremiah used the same illustration of Babylon when he said :

"Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain." Jer. 51 : 25.

We see in these scriptures that a nation is sometimes represented under the figure of a great, towering mountain.

In like manner we understand the "stone" cut out without hands becomes a great mountain, or a great kingdom, and fills the whole earth. Other scriptures add clearness to this thought.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7 : 27.

"And the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1 : 32, 33.

Again we read :—

"The field is the world. . . . The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them that do iniquity."

Matt. 13 : 38, 41. "For the promise that he should be heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith." Rom. 4 : 13. "Blessed are the meek, for they shall inherit the earth." Matt. 5 : 5. "And the Lord shall be King over all the earth." Zech. 14 : 9. "And His dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zech. 9 : 10.

These scriptures make it very clear that the stone that dashes all other kingdoms to atoms is the kingdom of God with Christ as its eternal King.

That Christ should be represented as a stone, and His kingdom as a stone kingdom, was not new in Daniel's time, and later writers used the same figure. Notice how the term is used in the following scriptures :—

"He is the Rock, His work is perfect : for all His ways are judgment : a God of truth and without iniquity, just and right is He." "Then he forsook God which made him, and lightly esteemed the Rock of his salvation." "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? for their rock is not as our Rock, even our enemies themselves being judges." Deut. 32 : 4, 15, 18, 30, 31.

Will the reader note carefully all these scriptures. In them a great truth is taught, and a great error also is corrected by them.

"There is none holy as the Lord: for there is none besides Thee: neither is there any rock like our God." 1 Sam. 2 : 2. "The Lord is my Rock." "For who is God save the Lord? and who is a rock, save our God." "The Lord liveth; and blessed be my Rock; and exalted be the God of the rock of my salvation." 2 Sam. 22 : 2, 3, 32, 47. "The God of Israel said, the Rock of Israel spake to me." 2 Sam. 23 : 3. "Unto Thee will I cry, O Lord my Rock." Ps. 28 : 1. "Lead me to the Rock that is higher than I." Ps. 61 : 2. "He only is my Rock and my salvation." Ps. 62 : 2, 7. "And they remembered that God was their Rock." Ps. 78 : 35; see also Ps. 89 : 26; 92 : 15; 94 : 22; 95 : 1.

Isaiah speaks as follows :—

"Trust ye in the Lord for ever: for in the Lord Jehovah is the Rock of Ages." Isa. 26 : 4 (margin). "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Isa. 28 : 16.

What an array of evidence there is in these scriptures that Christ is the Rock, or foundation, upon which the whole kingdom rests, now and for all eternity!

When we come to the New Testament the same facts are enlarged upon and made clearer still. The prominence and stability of this foundation are referred to by Christ when He said that

"Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man that built his house upon a rock." Matt. 7 : 25. It will stand. Again, when disputing with His adversaries, He said :—

"Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?" Matt. 21 : 42.

The reader will have no difficulty in seeing that Christ applied the statement to Himself. He is the Rock. He is the chief corner stone. This is what He meant when He said to Peter, "Thou art Peter, and upon this Rock I will build My church." Matt. 16 : 18.

Peter had just uttered the sublime truth, "Thou art the Christ, the Son of the living God." Christ responded, "Thou art Peter," a rolling rock, a little rock, a pebble stone; but upon this great Rock, this "Rock of Ages," I will build My church. Peter so understood it, for when speaking of Jesus of Nazareth he said :—

"This is the stone which is set at naught of you builders, which has become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4 : 10-12.

There can be no misunderstanding Peter's application of Christ's words. He speaks once more on this point just before his death :—

"If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." "Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient." 1 Peter 2 : 3, 4, 7, 8.

Paul in Romans 9 : 33 repeats the same words of Christ, and applies them to the Saviour. In Ephesians 2 : 20 he states that we "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."

When referring to Himself Christ said: "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder." Matt. 21 : 45. Daniel said the stone smote the image upon the feet that were of iron and clay, and brake them in



pieces; then was the iron, the clay, the brass, the silver, and the gold [representing all nations], broken to pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them." Dan. 2 : 34, 35.

"He shall burn up the chaff with unquenchable fire." Matt. 3 : 12. "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13 : 41-42.

With the territory all cleused by the destruction of the wicked, and every sinful thing, the stone, the kingdom, becomes a great mountain, and fills the whole earth. "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25 : 34.

In a letter to the Prime Minister, written by Dr. J. M. Creed, M. L. C., of New South Wales, on the effect of the Immigration Act, he protests against "the inclusion of the Japanese in the acts controlling the admission to this continent of the Asiatic and coloured races." He points out that these high spirited and patriotic people very naturally resent the implied inferiority, with which we regard them, by including their nation in the operation of this law. He says further: "If Japan is victorious in the present war with Russia, her standing among nations will be so vastly increased that she is not likely to tamely submit to what she considers a national humiliation, and what would now be a graceful concession, will then possibly have to be yielded to superior force, for it is unreasonable to suppose that the interests of the empire generally would be subordinated to the perpetuation of an unnecessary restriction on the subjects of a friendly and at present an allied people, whilst if we had not the protection afforded by our inclusion in it, what resistance could we make which would avoid the imposition of any terms the Japanese chose to impose."

## CHILDREN'S ....CORNER....

### THE WAY THAT JESUS GREW.

We marked one summer morning their height upon the wall;  
First Grace, then little Alice, next Hal, who stood so tall.

"We've all grown," said Hal proudly, his brown eyes bright and clear,  
"If we keep on, I wonder how tall we'll be next year?"

Said little Alice gently (her eyes were soft and blue),

"I hope that we'll be growing the way that Jesus grew."

It chanced at prayers that morning this verse was hers to say:

"Jesus increased in wisdom and stature day by day.

"With God and man in favour." Dear Lord, the lesson teach—

Thy meekness of behaviour, the wisdom of Thy speech:

How as a child Thou livedst, unselfish, gentle, true.

Till all earth's little children shall grow as Jesus grew. —*S. J. C. C. D.*

### FEEDING BABY WITH RICE.

The first time that a little Bengali baby eats rice is a great occasion. Friends and relatives are invited in, and they bring presents to the little child. For the first time the baby is decorated with bracelets, which are worn on the wrists and ankles. In one end of the room an Indian band sits on the floor and plays all the time until the festival is over. This music would sound very funny to you, but the Bengali people enjoy it. The father and mother with the baby sit in the middle of the room, and all around them are the guests.

When all is ready the rice is brought in on a bright brass plate, and the grandfather is the first to feed the little one. He dips a silver coin into the rice and gives the baby a little taste, then all the guests do the same, and the money is put into a plate and given as a present. The people are much pleased if the baby swallows the rice without crying, but there may be two or three dozen people present, and the little one is quite sure to get very tired and cry. Then it is taken out of the room for a few minutes, but is soon brought back,

for no matter how much it cries everyone must give it a taste of rice.

Then the older people have a feast. Plates are placed in two long rows facing each other on the floor, and the people sit down on mats, and eat for a long time. They eat little, round, greasy cakes, different kinds of vegetables, rice and curry, and sweets. They do not use knives and forks, but eat with their fingers.

This festival is repeated each time a baby comes, and a good deal of money is spent in getting it up. Some of these Indian babies are very pretty little things, and Jesus loves them all just as He loves Australian babies. Will you pray for them, that they may learn of Jesus' love?—*Mrs. S. J. C. C. D.*

### CHARLIE AND KITTY.

The happiest homes are those in which each one is willing to give up something in order to make it pleasant for others. None of us are too young to begin, and none ever grow too old to keep on trying to make others happy.

I read of a little boy and girl who were learning this lesson the other day. Little six-year-old Charlie was marching up and down the nursery beating a drum while his older sister was trying to read a story-book to herself.

"Charlie, dear, don't make such a noise with your drum!" exclaimed Kitty at last.

"Why not, Kitty? I'm a soldier home from the war!" answered Charlie, who went on beating his drum louder than ever.

Kitty again tried to read her book, but in vain. "You forget that mama has a headache," she said at last, looking rather cross.

"Oh, yes, so I did," replied Charlie; "I won't do it any more," and he became very quiet.

"Can't we play soldiers together, Kitty?" he asked after a little while.

"No, it is too noisy," answered Kitty.

"The game I mean isn't noisy," said Charlie. "I could be a soldier in the hospital, and you the nurse reading aloud to me."

Kitty agreed to this, and soon she found that in pleasing her little brother she enjoyed her book more than when she was reading it all to herself.—*The Child's Gem.*

# HOME AND HEALTH

## SO MANY NAMES.

BY HARRIET B. COE.

The neighbours call her Dora, brother calls her Dot,  
And papa often calls her Little Dame Trot.  
Sister calls her Dimple, aunty calls her Dear,  
Grandma calls her Dolly, don't you think that's queer?  
But queerer still is Dumpkins,  
Grandpa called her that last night;  
And when mamma wants her quickly  
She says, "Where's my Little Delight?"

## HINTS TO MOTHERS.

"The nation's doom hangs on the babe in that wee blanket curled;  
And the hand that rocks the cradle is the hand that rules the world."

A short time ago I had a chat with an eminent specialist on the care of young children; and, knowing that they would prove useful, I jotted down a few hints for the readers of this article.

"Don't," he said, "on any account rock a baby to sleep."

"Why?" I asked.

Because it causes dizziness, indigestion, restlessness, and, worse than all, selfishness. In time the child would become a perfect little tyrant, and expect the care and undivided attention of everyone around it. If he is taught from his earliest infancy to go to sleep without rocking, walking, or even being held in the arms, he will coo himself to sleep in the most contented manner possible.

A child should be bathed morning and evening in water which the mother has first tried with her elbow, not with her hand, because a baby's skin is very delicate, and the elbow is one of the most sensitive parts of our body.

The first full tub-bath can usually be given when the infant is about ten days old. A soft sponge should be used: the head and face washed first without soap and well dried. Then the little body should be well soaped all over, rinsed, and dried immediately. It is injurious to

allow an infant to remain too long in the water. For the first few weeks the temperature of the water should be about one hundred degrees Fahrenheit; later, during early infancy, at ninety-eight degrees, and during the second year from eighty-five to ninety degrees Fahrenheit.

The child should be put to sleep on a hard hair mattress and pillow. Feathers and down cause undue perspiration, and are injurious to health.

During the hot weather a child's body frequently breaks out in a rash. This is in most cases a form of prickly heat, and is caused by excessive perspiration and the rubbing of little flannel garments against the skin. The body should be bathed frequently with equal parts of vinegar and water, and linen put next to the skin. This ailment should be treated at once, because, though only slight, it frequently causes the child to become very irritable, and prevents quiet, restful sleep.

Great care should be taken to keep a baby's eyes clean until the little eyelashes have had time to grow. They should be bathed night and morning in lukewarm water to which has been added a weak solution of salt or boric acid. One teaspoonful of solution to a pint of water is the correct quantity. If after sleep you find that the eyelids have stuck together, use a little pure vaseline.

A child's mouth should be rinsed with a solution of borax after feeding or nursing.

Remember that a child cannot have too much sunshine and fresh air. Both the child's sleeping apartment and day nursery should be large, airy rooms into which the sun has free and unlimited access.

—E. M. Baker.

## NO SHORT CUT.

There is no royal road to anything that is worth having in this life. I saw not long ago in a newspaper a little advertisement to this effect: "Violin playing taught perfectly in twelve lessons." I immediately called to mind the reply of Giardini, the great violinist, to some one who asked how long it would take to

learn to play the violin: "Twelve hours a day for twenty years together," was the instant reply.

There is no "short-cut" to perfection in music, art, literature, or anything else of real worth. To labour is "the common lot of all." Patience and perseverance, combined with unfailing industry, have made all great men what they are. They lost no time in seeking for the "royal road" that exists only in the imagination of the idle and the characterless.—Selected.

## THE TWO ROADS.

BY PHENA MORREY.

A few years ago I, with the rest of the family, thought we would take a trip to visit relatives, so we prepared a covered waggon and started out. We took our time in going, so we could have a good view of the country, and also visit friends on the way.

We were not used to travelling in this way, and everything was new to us, but, by inquiring, and going over hills, fording rivers, and meeting difficulties as well as pleasures, we finally found ourselves at the last town before reaching our relatives.

We asked the way to their farm, and found it to be two miles straight south. After taking breakfast we started on our last day's trip. We went over hills and through valleys, and, as we did not understand the way, we thought we were going wrong. We could see nothing but hills ahead of us.

At last we came to a stop. There were two roads just in front—one was a broad and travelled road, while the south one was narrow and grassy. We could not understand this. Surely uncle did not live off there in the hills, we thought. The travelled road looked as though it led to some town, while the other road looked as though it led to the unknown. What should we do, and which road should we take, was our question. But just then the thought came to us that our instructor had told us to keep straight south; we obeyed, and over two more hills, then the

beautiful level country was ours to behold.

Uncle's farm was in sight, and, as we drove up, smiles and greetings were plentifully given. We were tired and warm, but now we found rest.

I have often thought of the two roads that are before us. As children you see the road that many have travelled. It is the broader and the smoother one, and many choose it because they use their eyes to guide them instead of the instruction given by our Great Guide and Instructor. He says in Matt. 7:13, 14: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The broad and travelled road may seem to be the right one, but Christ says, Follow Me in the strait and narrow road. May we all heed this good instruction, so that some day, although we may go over hills of trial, as it were, and ford rivers of temptation, we will at last reach our heavenly home. We will be weary; but then we will have rest; sorrow and crying and sickness and death will be forever gone, and we will meet our blessed Saviour and the loved ones for whom we have laboured. Then there will be peace and happiness forevermore. I want to be there, don't you?

"Broad is the road that leads to death,  
And thousands walk together there,  
But wisdom shows a narrow path,  
With here and there a traveller."

### INFIDELITY.

"I will not believe anything but what I can understand," said a young man in a hotel the other day.

"Nor will I," said another.

"Gentlemen," said a stranger, sitting by, "will you really believe anything that you don't understand?"

"I will not," said one; and so the other said.

"Well," said the stranger, "in my ride this morning I saw some

geese in a field eating grass; do you believe that?"

"Certainly," said the unbelievers.

"I saw also pigs, cows, and sheep, eating grass; do you believe that?"

"Of course," was again replied.

"Now the grass which they had formerly eaten, had, by digestion, turned to feathers on the backs of the geese, to bristles on the backs of the swine, to wool on the sheep, and on the cows it had turned to hair. Do you believe that, gentlemen?"

"Certainly," they replied.

"Yes, you believe it," he rejoined, "but do you understand it?"

They were confounded, silent, and evidently ashamed.—*Selected.*

### CHOICE RECIPES.

**BAKED BANANAS.**—Beat two eggs and a cup and a half of water together. Peel one dozen bananas, dip in egg batter, roll in zwieback or bread crumbs; repeat. Place in oiled pan, bake twenty minutes in hot oven. Serve with

**ORANGE SAUCE.**—Mix thoroughly half a cup of sugar and a rounded tablespoonful of corn flour. Then add in the following order, a tablespoonful of lemon juice, the juice of one orange, a little of the rind, three-quarters of a cup of boiling water. Cook ten minutes in a double boiler, stirring constantly. Remove from the fire, whip in the whites of two eggs beaten stiff.—*O. P. Grant.*

**ALMOND AND WALNUT LOAF.**—One cup almonds, one cup English walnuts, two pounds split peas, four eggs, zwieback or bread crumbs. Steam or boil peas till soft, and put through colander. Salt to taste; thin to the consistency of cream sauce with milk. Stir in the chopped nuts, putting in a few whole walnut kernels, stir in the eggs, add bread crumbs till stiff. Oil bread tins, fill with the mixture, set in basin of water, and bake two hours in moderate oven. Take out of water and bake fifteen minutes longer. Run knife around edges, invert on platter. Garnish with parsley. An admirable substitute for meat to be eaten with vegetables.—*Good Health.*

**CELERY SOUP.**—Wash a bunch of well-bleached celery, cut fine, and with one or two sliced potatoes put to cook in a small quantity of boiling water. When done, add a quart of milk, and pass through a colander; let heat to boiling, season with salt, and thicken with a little flour rubbed smooth in cold water, or serve with rolled biscuits.—*Mrs. A. L. Colcord.*

**CROUTONS FOR SOUP.**—Cut stale bread into small cubes from one-half inch to an inch square, and brown in a moderate oven. A spoonful or two of the croutons may be placed in each plate, and the hot soup turned over them, or placed in a dish on the table for use as desired.—*Mrs. A. L. Colcord.*



# Heralds

Of the.....

# Morning

By Asa Oscar Tait.

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The article, "Watchman, What of the Night?" appearing on page 1 of this issue, is taken from A. O. Tait's new book, "Heralds of the Morning." This book is intensely interesting, and deserves most careful study, dealing as it does with the most stupendous issues which can engage the mind of man at the present time. The book contains 279 pages, and is illustrated with over a hundred half-tone engravings, and will be sent to any address in Australasia for 4/3 post free.

The attention of missionaries is being turned in the direction of industrial missions, for the purpose of training the native converts in right habits. A company is being formed for the cultivation of cocoanut plantations in New Guinea. The company will be run in the interests of the London Missionary Society, but quite independently. Its profits would be limited to five per cent., and all beyond this would go for the benefit of the natives.

Gen. Tzontcheff, the leader of the Macedonian insurgents, has been spending the winter in London, and speaks confidently of the prospects for the next campaign, which will probably open this month. He says that last year the Turks brought 250,000 men into the field, but were able to inflict only 150 casualties on his little army of 15,000 men. The great difficulty of the insurgents, he says, is in securing arms. If there were rifles enough, he could muster from 40,000 to 50,000 men.

Present faith always lays hold of present truth, the truth that is with us. The Sadducees thought that they believed Moses, but they would not believe in Him of whom Moses wrote. There are many who believe in the Jesus of nineteen centuries ago, but they will not believe in the second coming which Jesus predicted. But the mighty moving faith among God's people always has been faith in present truth and present work.

By the Sydney Express on March 29 Mr. and Mrs. E. W. Farnsworth left Melbourne en route for America and England. They will remain for a short interval in New South Wales before embarking on the San Francisco mail steamer, during which time they will visit the camp at Bathurst. Our readers will be pleased to know that they will still have the privilege of reading articles from the pen of our former editor, notwithstanding he has been called away to another field of labour. Two days prior to their departure a very pleasant open-air gathering, attended by about two hundred and fifty persons, was held at Sandringham, at which both Mr. and Mrs. Farnsworth gave brief farewell addresses. The loss to the Australian conferences by the removal of these two valuable workers will be severely felt; but in taking their leave of the brethren in this part of the field they continually impressed upon all the importance of trusting God and faithfully labouring together in the unity of the faith and the bonds of peace. That they may be strengthened with much spiritual power to serve God in the mother country is the desire of their numerous friends in Australasia.

## THE EDUCATION ACT IN ENGLAND.

Authoritative voices are heard in England, declaring that the famous education act, which at its passage in 1902 precipitated such a struggle between the established church and the non-conformists, is a pronounced failure, and must soon be repealed. It is declared by its enemies, and admitted by some of its friends, that the system has proved "unworkable." The people are tired of the disturbance it has created all over the country. According to the "Saturday Review," the merits of the controversy will be overlooked in the general desire to put an end to the "pandemonium" created by the act. The ordinary citizen, it says, may for the sake of quiet "at any time throw his weight in favour of wholly secular education. . . . He will take no trouble to ascertain nicely the rights and wrongs of a dispute he abhors. His main object is to stop the noise of the disputants." Persecution does not succeed well where its victims constitute so large a proportion of the population as do the non-con-

formists in England. It is where a vast majority imposes its religious dogmas by law upon a small minority that persecution does its deadliest work, and makes the darkest stain on the pages of human history.—*Review and Herald*.

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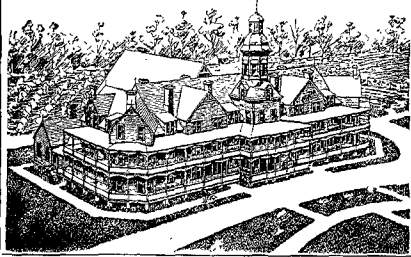
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