

AUSTRALASIAN SIGNSOFTHE TIMES

Vol. 19, No. 29

Melbourne, Vic., Aust., July 18, 1904

[Registered at the G.P.O., Melb., for
transmission by Post as a Newspaper]

ONE
PENNY

The Outlook

LESSONS FROM THE WAR IN THE EAST.

BY F. W. FIELD, TOKYO.

The war between Japan and Russia has at last broken out, and we feel anxious over the effect it may have upon the Lord's work in these two countries, and in other parts of the world. In fact, there seemed to be danger that other nations would be involved. So, before and since the opening of the war, we have been praying that the Lord would still hold the winds of strife. Then news came that the United States government, through Secretary of State Hay, had proposed to the other great powers that Russia and Japan be prevailed upon to recognise and preserve the integrity of Chinese territory outside of the disputed territory of Manchuria. The other powers have received this proposal favourably, and it has also been agreed to by the two belligerents. This will certainly tend to simplify matters by confining the war to a limited territory, and by averting complications with other powers. The student of prophecy can but recognise a Power behind the scenes, working to hold in check the elements of strife, that the gospel of peace be not hindered. Let us still pray that this war may be brought to a close soon.

The Japanese hope to win by controlling the sea with their fleet. They claim to be able to

place a much larger force in the field than the Russians can transport and maintain over the single line of railway through Siberia. But the Japanese admit that their weak point is their financial standing. Should the war continue more than a year, or more than eighteen months at the longest, Japan would be brought into serious financial straits. But the people are intensely patriotic, and will do their utmost to main-

ing over to the Bank of Japan seven gold cups and a quantity of rare gold coins. This example has been followed, all over the country, and large sums have been contributed. Marquis Tokugawa, former lord of Mito, contributed from the family treasures to the amount of thousands of dollars. One wealthy Japanese owns a very valuable collection of works of art,—an art museum in itself. This collection is valued



Youthful Japanese Athletes.

tain their national standing. The emperor and the empress have contributed some of the imperial treasures to the war fund. At a meeting of prominent citizens held in Tokyo, a well-known bank president made a speech, in which he proposed that wealthy Japanese contribute to the war fund their costly treasures of gold coins and curios. Then he set the example by turn-

at several thousands of pounds sterling; and the owner has offered it for sale, the proceeds to go to swell the war fund.

And this they do to win praise to the individual and prestige to the nation. What shall we say of the wisdom of these "children of this world?" And what lesson is there in all this for "the children of light" who have treasures laid up on the earth?

HAS IT COME ?

BY R. HARE.

Before the bloodless hand wrote Babylon's doom on the plaster of her palace wall, the prophet Habakkuk had written the doom of the gathered millions of treasure that would be heaped together in the last days.

Picturing the unpaid toilers, urged on to desperation, he speaks of them as "rising up suddenly to hite and vex." Then the verdict, written above earth's hoarded treasures, is pronounced by the inspired tongue—"Thou shalt be for booties [spoils] unto them." Hab. 2 : 6, 7.

The next statement gives the reason why such a verdict should be pronounced—"Because thou hast spoiled many (not only individuals, but also) nations, the remnant of the people shall spoil thee."

Even now the shadow of that spoiling steals across the day-dreams of many who count their gold. During the last few years socialism of a very pronounced character has been developed, and to-day it stands as a feature of national life. In fact it takes its place with uncovered head in the very parliaments of the world. Its object may be discerned in the prediction recently made by one of its prominent supporters in Melbourne,—“Within five years there will be a revolution in America.” Socialism, as seen in the world to-day, aims at revolution, and revolution it must have. A recent press telegram from New South Wales presents a still more forward step toward the conditions that socialism must finally introduce. It reads as follows :—

“At a meeting of the unemployed held at the Queen's Square to-day the following extraordinary resolution was carried :—

“That as one of the highest Christian authorities had proclaimed the doctrine that a starving man has a right to his neighbour's bread, each man in this unemployed meeting is resolved to put the doctrine into practice if no work is to be got.”

This is certainly an “extraordinary” resolution. It is, perhaps, the boldest utterance of modern times on this great question. It must surely indicate that we are not now very far from the time spoken of by the prophet when the gathered riches

will become spoils to the hungry, lawless ones.

But the near approach of that condition of things brings to view the appearance of another still greater event—the second coming of Jesus Christ. James pictures the same combination of features, in his description of the struggle between capital and labour, as those recorded by Habakkuk. But after the darker shading he adds, “Be patient, therefore, brethren, unto the coming of the Lord.” James 5 : 1-7.

The outlook, as it appears to-day, will sadden the hearts of those who have their treasure laid up in this world. Even now the hand of doom writes on the palace wall—“Thou shalt be for booties unto them.”

While the child of God sees the tempest coming, and hears the mutterings of the gathering storm, he can see also, beyond the darkness, the land of peace where the redeemed “shall see His face.”

The time has come when the prophetic predictions concerning the last days are rapidly meeting their fulfilment. Happy the man who carefully and prayerfully reads in the signs of our times the verity of God's faithful word.

In Cairo the proportion of blind people to the population is one to every twenty residents.

The “Powers” have agreed to Secretary Hay's note limiting the field of conflict, and guaranteeing the integrity of China. We believe that the outcome of the war will be for the advancement of the kingdom of God, but it is time for Christians to pray for the missionaries and native Christians in these mission fields.—*Missionary Review of the World.*

The Prussian government intends to continue its experiments with high-speed locomotion on the Berlin-Zossen military railway. Not long ago a maximum speed of 130 miles per hour was attained with an electrically driven car. Experiments are now to be made with steam locomotives of various types, and it is intended to try speeds as high as eighty and ninety miles per hour.

The tests are meant to throw light on the proper construction of both tracks and rolling-stock.—*Youth's Companion.*

There are 1,500,000,000 people on earth to-day according to the most reliable estimate. Thirty-two and a quarter million people die each year; nearly a hundred thousand each day; over four thousand each hour. But while sixty-seven of our fellow mortals die each minute, seventy are born. And faster than the tick of the second hand of your watch one soul makes its exit and another its entrance into our realm.—*Ladies' Home Journal.*

In England an abominable device to pollute the young and create in them a craving for strong drink has been discovered. The Chancellor of the Exchequer states that certain sweets containing as much as ten per cent. of proof spirit have been brought before the notice of the Inland Revenue authorities, and that the sale of such sweets has been prohibited except where the vendor has a proper licence to sell spirits. The Excise do not interpose in cases where the proof spirit is less than three per cent.

Religion should be taught at home and in the church. There it can be rendered specific and detailed. The important doctrines may there be carefully inculcated, and a strong religion imparted, when the public school at best could furnish only a very weak religion.

The growth of religion is due to its religious liberty. Injure that religious liberty and you check that growth. And not only do you check the growth of religion, but you engender controversies that infiltrate our politics and prepare the way for the overthrow of all liberties. Religious contests form the fertile soil of tyrannies, and it is for us to avoid carefully the beginnings of a false system that would intensify religious hatred and strife. While the Government is neutral, all religions can grow according to their own vitality, and the truth will eventually triumph peacefully and satisfactorily to all.—*Howard Crosby, D. D., LL. D.*

... OUR ... CORRESPONDENTS

LIFE SACRIFICE.

And all through life I see a Cross
Where sons of God yield up their breath.
There is no gain except by loss,
There is no life except by death,
There is no vision save by faith,
Nor glory but by bearing shame,
Nor justice but by taking blame,
And that eternal passion saith,
Be emptied of glory and right and name.

—Selected.

A WORK DEMANDING SACRIFICE.

BY MRS. E. G. WHITE.

The work of God is to be carried forward in self-denial and self-sacrifice. "Whosoever will come after Me," Christ said, "let him deny himself, and take up his cross, and follow Me." Christ became poor that we might be partakers of the "far more exceeding and eternal weight of glory." We are to practise the same self-sacrifice that led Him to give Himself up to the death of the cross to make it possible for human beings to have eternal life. In all that we do or say, in all our expenditure of means, we are to strive with full purpose of heart to fulfil the purpose of Him who is the Alpha and Omega of medical missionary work. Beside all waters we are to sow the seeds of truth, winning souls to Christ by tender compassion and unselfish interest.

We are to seek to understand the necessities of those with whom we are brought into contact, and to obtain their confidence. People are eager to hear the truth from those whose lips are governed by the law of kindness. The divine word, spoken by such messengers, will be as music in their ears. Thus many of those whose minds are now filled with prejudice against present truth may be won to Christ.

Our work is a great and solemn one, and it needs men who understand what it means to give themselves to unselfish effort for the saving of the lost. But there is no need for the service of men who are lukewarm. Men and

women are needed whose hearts are touched with human woe and suffering, men and women who have heard a message from heaven, and whose lives give evidence that they are receiving and imparting light and life and grace.

Our Efficiency.

Our faith is to be broader, deeper, more trustful, than it has been. We are to bring all our necessities to Christ, knowing that He will supply our need. The deeper our appreciation of His love, the keener will be our sense of need, and the stronger our faith. And we shall receive according to our faith.

Our belief in Christ is not to be a casual belief, but a belief that enters into every part of the life. Such a belief leads us to ask for His help because we realise that He is our only dependence. A casual belief admits that He is the Redeemer, but does not honour Him by receiving Him as a friend, a helper. Those who have such a belief work at a great disadvantage; for they do not take Christ into their confidence.

Shall we not avail ourselves of our high privilege in Christ,—sanctification through the truth? O, how greatly our souls need to be revived, quickened, spiritualised, filled with a love for the Saviour that leads us to choose His society, saying with real satisfaction, "In the Lord will I rejoice. His word is my comfort and my guide." A constant reliance on Christ for success gives an abiding satisfaction. It is a source of peace that the world can neither give nor take away.

Labourers Together with God.

By pen and voice, by the circulation of literature, by the preaching of the word, by medical missionary work, by every other agency that can be employed in consecrated service, the work of warning the world is to be carried forward. Every church-member is to do something. God's people are to be labourers together with Him. As they take up His work, there will be a manifest increase of faith and piety. There will be greater readiness to offer prayer and praise in the testimony meetings held.

Our ministers may visit our churches, and may offer public prayer to God for the comfort of the sorrowing, asking Him to dispel doubt from their minds, and shed light into their darkened hearts. But this will not be so effective in helping these sorrowful, doubting, sin-burdened ones, as to lead them to work for those more needy than themselves. The darkness will be dispelled if they can be led to help others.

SUNDAY THE FIRST DAY OF THE WEEK.

BY E. J. WAGGONER.

"Can you kindly inform me what Bible authority we have for calling Sunday the first day of the week?"

The terms of the question should be inverted; for it is not Sunday that is called the first day of the week, but the first day of the week that is called Sunday. The number was before the name. Then, when the question is inverted, and it is asked what Bible authority we have for calling the first day of the week Sunday, the reply must be we have none; for the names of all the days of the week are of heathen origin.

It must be known to every reader of the Bible that from the beginning the days of the week were known only by number, as first, second, third, etc. Only one was named, and that was the seventh. Its name was Sabbath, and, of course, it is so still. See the first chapter of Genesis, and Ex. 20:8-11. Yet, in reality, "Sabbath" is not the name, but only the description of the seventh day. The word "Sabbath" simply tells what the day is—a rest; for Sabbath is the Hebrew word for rest.

As might be expected, there is in the entire Bible no change in the titles of the days from those given in the beginning. They are always, with the exception of the seventh day, as already noted, known only by number, and these titles they still retain, no matter what other names men may give them. No act of man can change what God has done. Whatever God has called a thing, that is the name of it.

The question, then, which is really to be settled, is this: Have the days of the week come to us

with the same designation that they had from the beginning, without change? In other words, Are the days now known as the first and the seventh the same ones that God so designated at the creation?

It is easy to show that the answer to these questions must be, Yes. God Himself keeps the record, and He can make no mistake. The deliverance of Israel from Egypt took place about twenty-five hundred years after the creation; and, at that time, God made it very plain which day was the seventh, so that there could not possibly be any mistake, even supposing that the people had previously lost the reckoning. For forty years God was their Time-keeper, marking the seventh day each week by wonderful miracles. Of course when they knew the seventh day, there was no trouble about the others.

And God continued to be the Time-keeper when the children of Israel came to Canaan. When they forgot Him, and began to break the Sabbath, becoming like the heathen, He reproved them again by His prophets; and at last they were carried into captivity, solely because they had not kept the Sabbath. See Jeremiah 17 and 2 Chronicles 36. From the time of the Babylonian captivity, the Jews never again went into idolatry, but, as far as outward acts were concerned, were most zealous worshippers of Jehovah, and very punctilious concerning the Sabbath.

Then Christ came and testified both by word and deed that the day the Jews were keeping was the true Sabbath of the Lord. Soon after His ascension the Jews were scattered over all the earth, yet there has never arisen any doubt as to which day is the Sabbath. If a company of Jews from every nation were to meet in London, they would all be keeping the same day of the week—the seventh day.

Having the seventh day so firmly established, it is easy enough to determine all the other days in the week. One has only to be able to count seven, either forwards or backwards. There are but seven days in a week, and when the seventh is reached, the count begins with the first

again, the next day. The day that follows immediately after the Bible Sabbath is the first day of the week, now known as Sunday.

"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.

Or, to state it another way, the resurrection of Jesus took place on the first day of the week, "when the Sabbath was past." Mark 16 : 1, 2. That day was by the heathen dedicated to the sun, and was known among the Romans as *dies solis*,—day of the sun, or the sun's day, from which comes our word Sunday. So we see that there can not possibly be any question that the day called Sunday is the first day of the week. This is established by indisputable Bible testimony, which at the same time shows that it is not, and cannot be, the Sabbath day.

INFINITE LOVE.

BY G. B. STARR.

God loves us, and we know it, because creation and Christ, and a thousand blessings, all reveal it. Believing that He loves us, we rejoice in His very power and holiness that formerly terrified us. This power and this holiness belong to our Father now, and so cannot possibly harm us, but will be exerted in our behalf always. And it is our power now, given us through Jesus Christ, for our uplifting, our upbuilding, our transformation. Jesus was made the depositary of the power and wisdom and grace of God, in order to be a channel through which that fulness might flow to us,—God's earth-born sons and daughters, that He loved. "And of His fulness have, we all received, and grace for grace." John 1 : 16.

God having loved us as He loved Jesus, and having given Jesus to us and for us, in that act He opened all the treasures of heaven to us. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8 : 14-16. Having loved us as He loved His Son, God has sent forth the Spirit of His Son into our hearts, that we might know that we are ac-

cepted as sons, and thereafter call Him "Father." And having loved us as He loved Jesus, God could do no less than make us heirs with Jesus; and having loved us equally with Jesus, He could make us no less than joint heirs with Jesus. Gal. 4 : 7; Rom. 8 : 17. Now, is it not time we were rejoicing in our relations to God, and our heirship with Christ? Is God rich? So are we. Is God powerful? So are we.—"Strengthened with all might according to His glorious power." Col. 1 : 11. Is God holy? So He desires that we "shall be partakers of His holiness," in order that we shall be as holy as He is holy. "As He which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy." 1 Pet. 1 : 15, 16. Has God fulness of life? So God desires that we shall have this life, and live as long as He lives. Jesus came that we might have life, and have it more abundantly. John 10 : 10.

Having loved us equally with Jesus, and made us joint heirs with Jesus, God has also decreed that we shall be like His ideal in character. "For whom He did, foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." To be conformed means to be assimilated to, to be made like. Blessed predestination this! Let us yield ourselves to its fullest outworkings. God will be satisfied only when we bear the perfect image of Jesus, and we shall be satisfied only "when we awake with His likeness." While beholding Him we are changed into His character.

"ALL THINGS NEW."

BY W. R. CARSWELL.

"Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." 2 Cor. 5 : 17.

From the latter part of the above scripture, some persons have erroneously claimed that the law of God has passed away. But the first words show that it is only to the man who is in Christ that all things are become new. Now, let us see what are

the old things which pass away in his experience.

The inspired writer tells us that "all have sinned, and come short of the glory of God." By the law of God is the knowledge of sin, for sin is the transgression of the law (1 John 3 : 4); and so the law speaks condemnation to all who are out of Christ, that all may become conscious of their guilt before God. Rom. 3 : 23, 20, 19. But this in itself proves that the law of God is still in existence, for "sin is not imputed where there is no law," and "where no law is there is no transgression." Rom. 5 : 13 ; 4 : 15. The man who claims that there is no law thus claims that there is no sin, and should not countenance the preaching of the gospel, which is sent to save us from sin. See Matt. 1 : 21 ; Rom. 1 : 16 ; 1 John 3 : 4, 5.

The word, or law, of God must convict sinners. "Is not My word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" Jer. 23 : 29. By the word of the Lord the stony heart is broken (Zech. 7 : 12), and a broken and contrite heart is offered to the Lord. Ps. 51 : 17. This offering He does not despise, but what will He do? He takes away the stony heart and gives a new heart, a heart of flesh. Eze. 36 : 26. The old heart has passed away, and with it the old life, for out of the heart are the issues of life. Prov. 4 : 23. And with the new heart, or mind, the whole man is transformed. Rom. 12 : 1, 2. The "old man is crucified" (Rom. 6 : 6); and now "there is a new creation" (2 Cor. 5 : 17, margin, R.V.), "a new man." Eph. 4 : 24. The old man, mind, heart, life,—the whole man is changed; and so the old things in his experience have all passed away.

But how does this affect the law which convicts the sinner? Through faith in God's great love the sinner has confessed his sins and received pardon. Christ now dwells in him through faith (Eph. 3 : 17; Gal. 2 : 20), and Christ's life is revealed in mortal flesh. 2 Cor. 4 : 10, 11. The Lord says, "I will cause you to walk in My statutes, and ye shall keep My judgments and do them." Eze. 36 : 27. Again, "I will put My

laws into their mind, and write them in their hearts." Heb. 8 : 10. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3 : 31. Till heaven and earth pass the law will endure. Luke 16 : 17.

At the coming of our Lord the saints will receive immortal bodies like His own (Phil. 3 : 20, 21), and when the second death has been visited upon sinful men, a glorious new heaven and earth will appear. Isa. 65 : 17. Then with the curse of sin forever removed from the earth, God can declare, "Behold I make all things new." Rev. 21 : 1, 5. May you and I, dear reader, be transformed by divine grace now, so that we may have a part in that glorious inheritance.

TRUE REST.

Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of the branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only Stagnation; the last was Rest. . . . Christ's life outwardly was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass. At any moment you might have gone to Him and found rest. The great calm was always there. And even when His enemies were dogging Him in the streets of Jerusalem, He turned to His disciples and offered them, as a last legacy, "My peace."—*Henry Drummond.*

"A tract had been thrown into the ragbag. The one who received the bag found the tract and read it, though it had to be pasted together. But the reading of this little torn messenger saved a soul. Thus we see that God has a care for His truth, and will direct it to those who will accept it."



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AUSTRALASIAN
SIGNS OF THE TIMES
 And THE BIBLE ECHO.

A. W. ANDERSON - - - EDITOR.

A GLIMPSE OF THE UNSEEN.

"In the third year of Cyrus King of Persia a thing was revealed unto Daniel, whose name was called Beltshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." Dan. 10 : 1-3.

Doubtless the condition of the Jewish people burdened the heart of Daniel. The time had come for their deliverance from captivity, but instead of making themselves ready, and uniting in supplication to God to open the way for their return to Jerusalem, they had permitted themselves to become dazzled with the luxury and voluptuousness of Babylon. By the mouth of His prophet God had told them of the time of their deliverance (Jer. 29 : 10-14), and so they were without excuse.

They had become so contaminated by their surroundings that they were like "lost sheep . . . on the mountains; they have forgotten their resting-place." Jer. 50 : 6. Cyrus had been specially raised up by God, in order that the chosen people who were in Babylon might be emancipated, and once again worship the God of their fathers at Jerusalem.

Writing of Cyrus one hundred and thirteen years before the birth of that conqueror, Isaiah, with the pen of inspiration, said :—

"I have raised him up in righteousness, and I will direct all his ways; he shall build My city, and he shall let go My captives, not for price nor reward, saith the Lord of hosts." Isa. 45 : 13.

One hundred and seventy-six years after the prophet penned those words Babylon was overthrown, that mighty empire which had brought all nations into subjection to its power; and yet the exhortations of God's servants, the promises of God through Isaiah, Jeremiah, and Ezekiel were little heeded by His people. Their con-

dition was described in the book of Ezekiel as follows :—

"Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness." Eze. 33 : 30, 31.

Daniel saw the fulfilment of these words in the lives of his fellow-citizens, and determined to humble his heart before God. He, therefore, withdrew himself to a quiet spot on the banks of the River Tigris, taking with him a few others, who probably also felt a burden for Israel. Here, for three whole weeks, he sought heavenly light and truth.

"And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; His body also was like the beryl, and His face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in colour to polished brass, and the voice of His words like the voice of a multitude. And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of His words; and when I heard the voice of His words, then was I in a deep sleep on my face, and my face toward the ground." Dan. 10 : 4-9.

Daniel's earnest petitions for light from heaven were not in vain, for a most majestic heavenly being appears before him who said,—

"Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." V. 12.

Those who accompanied the faithful prophet were so terrified by the appearance of the heavenly visitor that they fled to hide themselves, while even Daniel's strength forsook him, and his vigour turned into corruption. In comparison with the power, the beauty, and sublimity of the heavenly beings, man is but dust, and the thought that our lives are

a spectacle to angels ought in itself to keep us humble.

Gabriel at once explained the cause of the apparent delay. It was not that his prayers were not heard, but before the petitions could be granted, it was necessary for the heart of the king of Persia to be made susceptible to heavenly influences. Three whole weeks the prince of Persia withstood these influences (verse 13), when, lo, Michael, the first Prince, the one who is like God, even Jesus Christ Himself, came to the help of Gabriel.

"Ah, how little do we realise what is going on in the unseen world in relation to human affairs! Here, as it were, the curtain is for a moment lifted, and we catch a glimpse of the movements within. Daniel prays. The Creator of the universe hears. The command is issued to Gabriel to go to his relief. But the king of Persia must act before Daniel's prayer is answered; and the angel hastens to the Persian king. Satan no doubt musters his forces to oppose. They meet in the royal palace of Persia. All the motives of selfish interest and worldly policy which Satan can play upon, he doubtless uses to the best advantage to influence the king against compliance with God's will, while Gabriel brings to bear his influence in the other direction. The king struggles between conflicting emotions. He hesitates; he delays. Day after day passes away; yet Daniel prays on. The king still refuses to yield to the influence of the angel; three weeks expire, and lo! a mightier than Gabriel takes his place in the palace of the king, and Gabriel appears to Daniel to acquaint him with the progress of events. From the first, said he, your prayer was heard; but during these three weeks which you have devoted to prayer and fasting, the king of Persia has resisted my influence and prevented my coming.

"Such was the effect of prayer. And God has erected no barriers between Himself and His people since Daniel's time. It is still their privilege to offer up prayer as fervent and effectual as his, and, like Jacob, to have power with God, and to prevail."—*Uriah Smith*.

Leaving the court of Cyrus, the angel came to the beloved prophet to give him further instruction concerning "the latter days," promising to show him "that which is noted in the Scripture of truth."

[Consideration of the wonderful revelation of this world's history, which the angel Gabriel proceeded to unfold to Daniel, will be given in succeeding issues.]

"If God writes 'opportunity' on one side of open doors, He writes 'responsibility' on the other side."

THE SKY NOT HEAVEN.

BY LAMBERT THOMPSON.

In childhood's days upon the soft blue dome
 I often gazed, for I had read that there
 Was heaven, and that the angels bear
 The good to that bright realm, a happy home
 For evermore; but soon was cast a gloom
 Upon my heart, for I became aware
 That science proved this space, and in despair
 I gazed no more, but mused upon the tomb.
 Yet now my mind is filled with brightening rays;
 What though we know there is no roof of blue,
 But only distance, still it's beauty stays,
 And so, though heaven's not in the sky's blue hue,
 There is a place for souls beyond our ken,
 God's future refuge for departed men.

A WHOLESALE DELUSION.

BY J. B.

Amid thunder and lightning and surrounded by a pillar of cloud, the great God of the universe came down upon Sinai, and spoke His law to the assembled people. Great and sublime was the position; awful indeed the sublimity of the occasion; such an event had never happened in the world before. God gave His law to man. The Israelites trembled. There were warriors, priests, and rulers in that vast audience, men bold in battle and valiant. God's ten commandments rolled over their heads like peals of thunder; their hearts trembled within them; and with one voice they exclaimed, "All that the Lord hath spoken we will do."

Sin is the transgression of that law (1 John 3:4), and remains so to-day. No man in that assembly on that occasion had the boldness and audacity to say as thousands say to-day, that the law of God was abolished; neither did they subvert truth by saying that the law so given was not binding on them. No; their courage, had they felt inclined, could not meet the occasion.

God has never withdrawn His law from the world; its perpetuity is far more enduring than Sinai itself, the mountain from which God spoke it, and that mountain is with us to-day—a natural monument of that great event,

bearing silent testimony to the validity of that sublime law.

The principles upon which God's law is founded are as eternal as the throne of God. Christ again vouched for the validity of that law when He expired on Calvary amid the lightnings, earthquakes, and thunders of that great event. And Paul, with the light of Calvary illuminating his face, cried, Does faith in Christ make void the law? And his answer comes rolling over twenty centuries—No indeed, it establishes the law. Paul believed in a law spoken on Sinai, and established on Calvary; and John, this side of Calvary, confirms the position by saying that "sin is the transgression of the law." 1 John 3:4.

When Christ died upon the cross of Calvary, His death never interfered with the dominion of the law. Man is under the dominion of that law to-day, whether Christ has forgiven him his sins or not. A pardon from Christ does not relieve man from the dominion of the law. Christ's death on Calvary related to the curse of the law only. The curse of the law is death; this curse is mitigated to believers only, and eternal life is promised; but the dominion of the law remains unchanged, and will do so through eternity, and those who are saved will keep that law and be loyal to its dominion forever.

Love is the fulfilling of the law, and love is eternal—God is love—but men to-day have lost sight of the sublimity of the law of God; groping in the quagmire of sin, and blind with false conceptions of sanctity, they imagine that a nominal belief in Christ relieves them from any obligation to the law. This is the blindest of presumptions and the gravest of errors. Men with no respect for the law of God say we are under grace, and point to Calvary as a proof, as if Christ's death released them from the dominion of the law. Thousands to-day delude themselves with this belief, and subvert every line of truth as declared in the teaching of Scripture.

The doctrine of millions to-day is, Christ kept the law for me, and they believe that they are liberated by His death from every obligation to keep it. This is a wholesale delusion, and millions

will open their eyes to the fact when it is too late. This generation of people, a generation who make void the law, and a people who stigmatise the law of God as a relic of Judaism, is now approaching the awful realisation of their position; for He who said that "heaven and earth shall pass away, but one jot or one tittle shall not pass from the law till all be fulfilled," is soon coming in the clouds of heaven. Then woe be to those who claim that grace in Christ meant the abolition of the law, and that Calvary means the revocation of Sinai.

Dr Theodore L. Cuyler has this to say about giving to the cause of Christ: "Giving money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of sacred praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental; it is put in the forefront of our religious duties."

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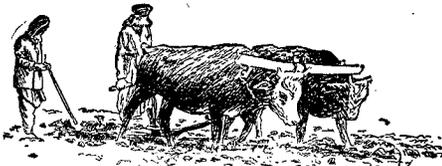
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WORLD-WIDE FIELD.

LIFE AT SEA.

BY V. J. F.

The passengers on an ocean liner make up a cosmopolitan company. There are the grave, the gay, the young, the old, the Christian, the atheist, the rich, the poor,—a miniature world, representing all classes and conditions.

There is one feature that must, at sea as well as on land, impress every thoughtful mind, that is the love of sport and pleasure manifested. The passengers on the "Sonoma" were no exception to the general rule. A "sports committee" was formed a few days after leaving Sydney, and there were dances, concerts, cricket matches, quoits, cigarette smoking competitions, races, etc., etc. More than £30. was subscribed to be used in promoting pleasure of this kind. Added to this there was betting on the "run" of the vessel, every passenger being solicited for funds, and to take part in "the sweeps" concerning the number of miles traversed by the vessel each day. The card tables in the smoking room were patronised day and night. Catholics, Protestants, professed Christians, and infidels, met on common ground when sports and games were introduced. There was an almost universal eagerness and abandon attending everything of this character.

If there is ever a time when men would be inclined to be thoughtful, it would be supposed it might be at sea, where it can truly be said there is but a step between the soul and death. Concerning seafaring men the Psalmist wrote: "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and His wonders in the deep." His wonders may be seen if there is a disposition to see; but it is true that His working is the last thing to be seen, or thought about, by

the majority of those who traverse the ocean.

At the present day there is a distaste on the part of many for anything of a serious or religious nature. An incident which forcibly illustrates this fact occurred one Sunday afternoon during the voyage of the "Sonoma." A lady musician brought her mandolin on deck, and after playing several selections, began singing to an accompaniment the old, familiar hymn, "Nearer My God to Thee," in which others joined. But before the conclusion of the first stanza, catcalls and expressions of disapproval were heard, and the singing was not resumed. Soon afterward another began playing a waltz on a violin, and he was soon sur-

and destroy as many as possible, and it is sad to witness the success attending his efforts.

Still another feature that we noticed denoting a backward tendency is the almost universal use of tobacco. The time is not so long ago when it was thought rude to puff the smoke from pipe or cigar into a lady's face, and smokers, in some degree at least, respected the rights and privileges of those who did not use the narcotic. There are, no doubt, those who do still regard them; but it was a common sight to see well-dressed men who thought themselves gentlemen smoking, in the presence of ladies, to whom it was a great annoyance, and the fumes of tobacco, were everywhere.



A Scene in Polynesia.

rounded by an admiring and approving crowd. Is it not a significant sign of the times when people cannot bear to listen to a hymn on Sunday afternoon, and that no remonstrance was heard because those singing it were interrupted? How different the spirit of the age now to what it was fifty years ago in reference to religious things. Surely, if ever the appellation, "Lovers of pleasure more than lovers of God" is to apply, that time is now. The Revelator, while in the spirit, exclaims, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." It is his work to deceive

Truly, "the smoke of their torment ascendeth up forever and ever," and though we would not contend for a moment that this text applies to tobacco smoke, yet that it is no small torment to many will not be denied. Men and women benumb the brain by the use of tobacco and liquor, and by gluttony, and thus render themselves unimpressible by the Spirit of God, and sunder the only means God has of reaching them. Wrong habits of eating, drinking, and dressing, act their part in depriving men and women of the precious boon of eternal life.

The call at Fanning Island was made three days before the "Sonoma" reached Honolulu. The

heat is found to be trying to many after Pago Pago is reached, and the traveller often meets tropical storms, which render his journey still more uncomfortable. It is a great pleasure to reach Honolulu in the Hawaiian Islands, which are noted for their beautiful scenery, lofty mountains, deep gorges, sparkling streams, and temperate climate.

WHAT A DEVOUT WELSH GIRL DID.

A hundred years ago it was quite exceptional to see a copy of the Bible in the homes of the Welsh peasantry. About this time a humble Welsh peasant girl, who had been taught in one of the schools, expressed an earnest and fervent desire to study the Bible. And a farmer in the neighbourhood gave her permission to read his copy. For six years, in all kinds of weather, Mary Jones, of Aberynolwn, walked two miles each way, once or twice a week, in order to read the farmer's Bible. Meanwhile Mary saved up her coppers in order to purchase a copy for herself, and when she had enough for the purpose, she asked Rev. William Hughes, the Calvinistic Methodist minister, where she could obtain a copy, and he referred her to Mr. Charles, of Bala. Although Bala was twenty-five miles away, Mary Jones, then in her sixteenth year, started early one morning to walk the distance. It was late in the evening when she reached Bala, and on her arrival there she was received by the Rev. David Edwards, who sheltered her for the night. About the dawn of the next day, accompanied by Mr. Edwards, Mary went to see Mr. Charles, who was very much touched with the story. But he had sold all his Bibles, and it was uncertain whether he could obtain any more. This was said regretfully and sadly, and poor Mary wept bitterly.

For six years she had saved her coppers, counting them each day during all that wearisome time; for six years she had walked eight miles a week in order to read the book she loved so well; and at the end of the six years she had walked twenty-five miles to purchase a copy, only to find

herself still as far from the Bible as ever. This was more than Mr. Charles, of Bala, could endure, and forthwith he spared her a copy that had been reserved for another, and Mary Jones went home rejoicing.

In 1802 Mr. Charles attended the committee meeting of the Religious Tract Society, where he eloquently told the simple yet touching story of the Welsh girl who had walked fifty miles for her Bible. Everybody present was deeply affected, and Mr. Charles thereupon asked that a Bible society should be instituted for Wales. Then one responded, "If a Bible society is needed for Wales, why should there not be one for the United Kingdom? and why not for the whole world?" This conversation led to the formation of the British and Foreign Bible Society. And so to the touching story of Mary Jones, a humble Welsh girl, is the world indebted for the circulation of the Bible in every language. Mary Jones died in 1864, aged eighty, and the book she loved so well is now in the possession of the British and Foreign Bible Society. — *From "Glimpses of Welsh Life and Character."*

OUR FATHER IS WATCHING.

In the battles we all have to fight, we sometimes find that the help we believe we need is not sent immediately, and then we begin to wonder if God really cares for us!

When this thought comes let us banish it from our minds at once. God does care; He is watching over us; He knows far better than we do the help we need, and in all the trials and conflicts of life He will never forsake any who put their trust in Him. But oftentimes He lets us struggle with hardship that the joy of victory may be ours, and that we may gain the strength which is only won by overcoming.

At the battle of Crecy, where Edward the Black Prince, then only eighteen years of age, led the van, the king, his father, drew up a strong party on a rising ground, and then watched the conflict, ready to send relief when it was needed. The prince being sharply charged sent to his father for help; and as he delayed send-

ing it another messenger was dispatched to plead for immediate assistance.

"Go," said the king to the messenger, "and tell my son that I am not so inexperienced a commander as not to know when help is needed, nor so careless a father as not to send it then."

The king wished his son to have the honour of the victory, and did not intend to make matters too easy for him.—*Selected.*

Sabbath, February 27, four young people were baptised, and united with the church at Calcutta, India. ...

The many friends of Professor H. C. Lacey will be interested to know that he has been appointed to a position in our educational work in England.

Baptismal services were conducted by Pastor Hennig recently in the churches at North Fitzroy and Windsor, by which nine persons were added to the conference membership of Victoria.

A school with an enrolment of fifteen has been organised in Rangoon, Burma. Brother Myers reports a meeting at the home of one of our Burmese sisters, where a large number of English-speaking Burmese assembled.

On Sabbath, July 2, a Seventh-Day Adventist Church was organised at North Melbourne. Sixteen members constitute the nucleus of what should become a large church, being situated in the centre of a thickly populated city. We expect to publish a full report of the North Melbourne mission in our next issue.

All will rejoice to know that another city in India is soon to be entered by our missionaries. Arrangements have been made for Elder Harry Armstrong to go to Colombo, Ceylon. The island of Ceylon has a population of three million, and is without a single representative of the third angel's message. The canvassers have gone before him, so the field is ready for the harvester. We believe the blessing of the Lord will go with Brother Armstrong.

Children's Corner.



A HAPPY PAIR.

BY J. GIBSON.

Our Fred and I,—a joyous pair,—

As happy as can be,
We never have a fighting word,
We do so well agree.

He takes my hat, and I take his,
And strolling we will go
Along to where there's grassy slopes,
And where the flowers grow.

I try to make him happy,
The same he does to me;
And that is just the reason why
We do so well agree.

THE TRUE IDEAL.

A young man was learning to plough, and the furrows he had made were very crooked. His

master appeared on the scene, and said, "Now John, I see you have made those furrows very crooked. You ought to fix your

eye upon an object right in front of you and make for that. For instance, yonder is a cow straight in front of you. As you plough, aim for her." Then he walked away.

Returning a while later he saw John ploughing here and there, and all over the field. "What is the matter?" he shouted, "you are ploughing worse than ever now." "Well, master," replied John, "the cow would not stand still, and you told me to make for her."

There are many Johns living. The ideals they have before them lead them from the straight way. One fixes his mind on money, and becomes selfish and a "sweater." Another fixes his mind on pleasure, and becomes a gambler and a drunkard and a lover of the world. Another fixes his mind

on fame, and becomes self-conceited and crafty.

Which is the true ideal in life?—Jesus our Lord. If we centre our minds on Him we will continue on the right path, for He is the way that leads unto life.—J. G.

GOD SAYS WE MUSTN'T.

As a mother sat reading to her three children, she came to a story of a naughty boy who had stolen apples and pears from an orchard near his father's cottage. After reading part of the story, according to her usual practice, she made a pause to put a few questions. "William," she said, "why ought we not to do as this naughty boy did? Why ought we not to steal apples and pears?"

"Oh," replied William, "because they do not belong to us." "And what do you say, Robert?"

"I say, because, if they caught us, they would send us to prison."

"And now, Mary, it is your turn to give a reason. Say, dear, why ought we not to steal apples or pears or anything else?"



"Because," said little Mary, looking meekly at her mother, "God says we mustn't."—*Early Days.*

A YOUNG PHILOSOPHER.

A minister's little girl and her playmate were talking about serious things. "Do you know what a backslider is?" she questioned. "Yes; it's a person that used to be a Christian and isn't," said the playmate promptly. "But what do you s'pose makes them call them backsliders?" "Oh, that's easy. You see, when people are good they go to church and sit up in front. When they get a little tired of being good, they slide back a seat, and keep on sliding till they get clear back

to the door. After awhile they slide clear out, and never come to church at all."—*Selected.*

The horse is one-toed, the ox is two-toed, the rhinoceros is three-toed, the hippopotamus is four-toed, and the elephant is five-toed.



A Story Without Words.

In our issue of May 30 we invited our young readers under fourteen years of age to write a short story, not exceeding 250 words, on the subject here illustrated, to be sent to the Editor. Several stories have been received, the most meritorious of which we shall publish in this column.

"DON'T COUNT YOUR CHICKENS BEFORE THEY ARE HATCHED."

BY ERIC BURNHAM HARE.

Hamilton, Vic.

One day Tom and May came home from Sabbath-school quite excited. Their teacher had been telling them about the missionary work in the islands, and asked the children if they couldn't help to buy the missionaries a boat so that they could visit the different places.

Of course they wanted to help, but they had no money, for they were very poor, and how to earn it they didn't know. Their mother gave them each a hen, which they called their "missionary hens." They carefully saved all their eggs till they had a dozen each; and two prouder, happier children you never saw, as they trudged off, with little baskets hanging on their arms; for Mrs. Thompson, who knew all about their plans, had promised to give them 2/- a dozen for their eggs.

Tom was a little selfish, and as they were walking along he began to think that 2/- was too much to give all at once. He thought he would divide it and only give 1/-, and save the other shilling toward a football he so badly wanted. He thought of what grand kicks he could have with the boys in the paddock, and he let out his foot to show how he would kick it, and down he went, eggs and all.

Poor Tom! learned a lesson. May tried to comfort him all she could, and cheerfully divided her money with him, so the next Sabbath they each brought a bright shining shilling to their teacher.

HOME AND HEALTH

THE MEETING WATERS.

Close beside the meeting waters,
 Long I stood as in a dream,
 Watching how the little river
 Fell into the broader stream.
 Calm and still the mingled current
 Glided to the waiting sea;
 On its breast serenely pictured
 Floating cloud and skirting tree.
 And I thought, "O human spirit!
 Strong and deep and pure and blest,
 Let the stream of my existence
 Blend with thine, and find its rest!"
 I could die as dies the river,
 In that current deep and wide;
 I would live as lives its waters,
 Flashing from a stronger tide!

—J. G. Whittier.

TRUSTING THE WEAVER.

"God moves in a mysterious way," says Cowper's immortal hymn. Sit down by a lace maker for a few minutes. Fifty or a hundred bobbins, or spools, hang around a cushion in which there is a forest of upright pins. Every bobbin hangs by a thread that runs toward and among the pins. The on-looker sees the worker throw one bobbin over another as though she were playing with them. But how she knows which bobbin to pick up, and where to toss it is a mystery. Out of the great complex of threads and pins comes a wonderful lace pattern, orderly, regular, beautiful. So the divine Weaver takes one and another of us, ordering us here and there, but keeping us always attached, like the lacemaker's thread, to a definite purpose. As we look back over the past, we can see the wonderful pattern and

perfect work of the Weaver. Just what He is working out for us, and with us now, we cannot discern. But the lesson of the past is that the future will be good, and we can trust the Weaver of the infinite to do all things well.
 —S. S. Times.

SEEING THE BRIGHT SIDE.

The ability to see the bright side of things, to look forward hopefully, and keep up courage and cheerfulness in spite of adverse circumstances, is one of the most helpful and most attractive qualities that anyone can possess. It is innate in many people, but needs to be cultivated, and frequently dies out or becomes dormant for want of cultivation. On the other hand, it can be acquired, in some measure at least, by persons who by nature are more inclined to see only the dark side of things.

And it is as much our duty to cultivate hopefulness and cheerfulness in ourselves and others as it is to be true to our higher nature, and to be helpful to others in any other way. Paul's remark that we are "saved by hope" applies primarily to the salvation which we need and can have in this life, and for this life. Hope is the Great Physician's tonic for a sin-sick soul, and also for a suffering body, a discouraged spirit and a gloomy mind. Discouragement is spiritual defeat, and disarms the man or woman who gives way to it.—Selected.

"I really must have our kitchen range cleaned, it smokes so," said Mrs. Housewife. "Mamma," said the four-year-old scion of the house, "don't you think papa would better be cleaned out? He smokes awfully, too."

ANALYSIS OF A CIGARETTE.

The following is the result of an analysis of a cigarette, made recently by a physician: "The tobacco was found to be strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proved to be the most ordinary quality of paper, whitened with arsenic. The two poisons combined were present in sufficient quantities to create in the smoker the habit of using opium without his being aware of it, his craving for which can only be satisfied by an incessant consumption of cigarettes." These facts would be sufficient to stop the manufacture of anything less insidious in its influence. But smokers will smoke on to the death.—Selected.

CHOICE RECIPES.

Potato Stew.

For each quart of stew required take four medium-sized potatoes and one small onion, pare, and cut into slices; put to cook in enough water to keep them from burning. When tender, add three cups of sweet milk, bring all to a boil, and add a spoonful of browned flour made smooth in a little milk or cream. Let all boil together two or three minutes, salt to taste, and serve at once.

The potato stew is even nicer if begun by browning in the saucepan a spoonful of scalded cream with the salt and browned flour, then adding the potato and onion with the milk, and stewing until done.

Maizemeal Gems.

One cup sweet milk, one cup white flour, one-half cup maizemeal, one teaspoonful sugar, salt, one egg. Make the gems in a deep basin for convenience. Rinse the basin in cool water, put in the milk, salt, sugar, and egg; agitate with a large spoon until the yolk is mingled with the milk, then put in all of the flour and maizemeal at once, and beat vigorously until smooth (do not stir). Four or five minutes is quite long enough to make the gems. Have the pans hot and smooth, fill the cups level full, and bake until brown all over. The bottom of the oven must be very hot. If a brown crust is formed during the first fifteen minutes they will not rise. Give fifteen minutes to rise (in the oven), then brown, taking about thirty minutes to bake. It will take from five to ten minutes longer to bake maizemeal than white flour gems. Always remember that much beating makes tough gems. It is the cold air in the batter that expands in the heat, raising the gems. They should be as light as if made with baking powder.

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Forty-four muscles are called into play in the production of the human voice.

Silk is considered unclean by the Mahomedans because it is the product of a worm.

One thousand tons of soot settle monthly within the 118 square miles of London.

In Vienna and Constantinople, grave uneasiness is felt concerning the menacing attitude of Bulgaria towards Turkey.

An earthquake shock, sufficiently severe to shake buildings, was an unpleasant experience last week in the midland counties of England.

Mr. Gladstone said, not long before his death, that of sixty master minds of the last half-century, fifty-four were devout believers in the Christian religion.

Although the Baptist Missionary Union ranks seventh amongst kindred societies in the amount of money expended in foreign mission fields, yet it holds second place in the number of additions to its native churches.

Barbados, the chief produce of which is the sugar-cane, is one of the most highly cultivated spots on the face of the earth. The whole island, which is of about the size of the Isle of Wight, is parcelled out into small holdings, and every acre of land is turned to account.

All the ships of the United States Navy are being supplied with steel furniture. Experiments carried on for several months have proved that almost all the essential furniture of warships can be made of steel. Serious damage was done during the Spanish war by the furniture of ships catching fire.

NOTICE.

Notice is hereby given to the members of the constituency of the Sydney Sanitarium and Benevolent Association, Limited, that the second annual meeting of said Association will be held at the Sydney Sanitarium, near Wahroonga, N. S. W., the general office of the company, on August 9, 1904, at 1 p.m. The object of the meeting is to consider the annual report and balance sheet, and to transact any other business that may legally come before the constituent body. A full attendance is desired.

GEO. A. IRWIN, President,
FRED L. SHARP, Secretary.

MORE BIBLE BURNING.

In a Brazilian paper, an amazing announcement appears over the signature of the Bishop of Pernambuco. The Bishop proclaims that a Bible-burning festival is to be held, at which he himself will preside. A list of more than one hundred Bibles and portions of the Bible, some of them non-Protestant versions, is given which have to be delivered up to the flames. Roman Catholics who have any other Bibles, or portions of Bibles, Protestant or Catholic, distributed by any Protestant colporteurs, are commanded to surrender them for destruction on pain of suffering "the canonical penalties thundered by the Holy Mother Church." What a genial person the Bishop of Pernambuco must be! How gentle and enlightened are the ways of the church he represents!—*Methodist Recorder.*

SUBSCRIPTIONS RECEIVED.

Under this heading we will give a list of single cash subscriptions to the "Australasian Signs of the Times." When sending money, if your name, and the date when your subscription expires, does not appear within a reasonable time, please write to this office.

Mrs. W. H. Lindsay, Farina, S.A., 7/6, Sept. 19, 1905, "Signs" and "Little Friend." Mr. J. McDonald, Wellington, N.Z., 6/6, June 26, 1905. Miss R. Fos-

ter, Dandenong, 1/6, Sept. 26, 1904. Mr. J. Wylie, Rotorua, N.Z., 7/6, June 26, 1905, "Signs" and "Good Health." Mrs. Gutman, Capel, W.A., 2/6, Nov. 14, 1904. Mrs. M. J. McCarthy, Foxton, N.Z., 6/-, Sept. 26, 1904 (3 subs.), one "Good Health," 2/6. Mrs. Thomson, Warburton, 1/6, Sept. 26, 1904. Mr. L. Snelt, Yongala, S.A., £1, June 13, 1905, 5 subs. Mr. A. Anders, Coochin, Q., 1/6, Sept. 19, 1904.

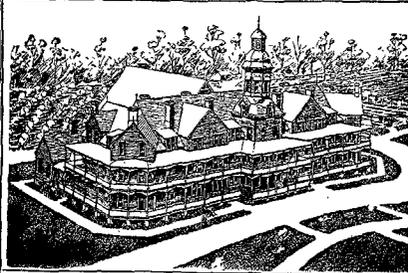


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