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ONE  
PENNY

## The Outlook

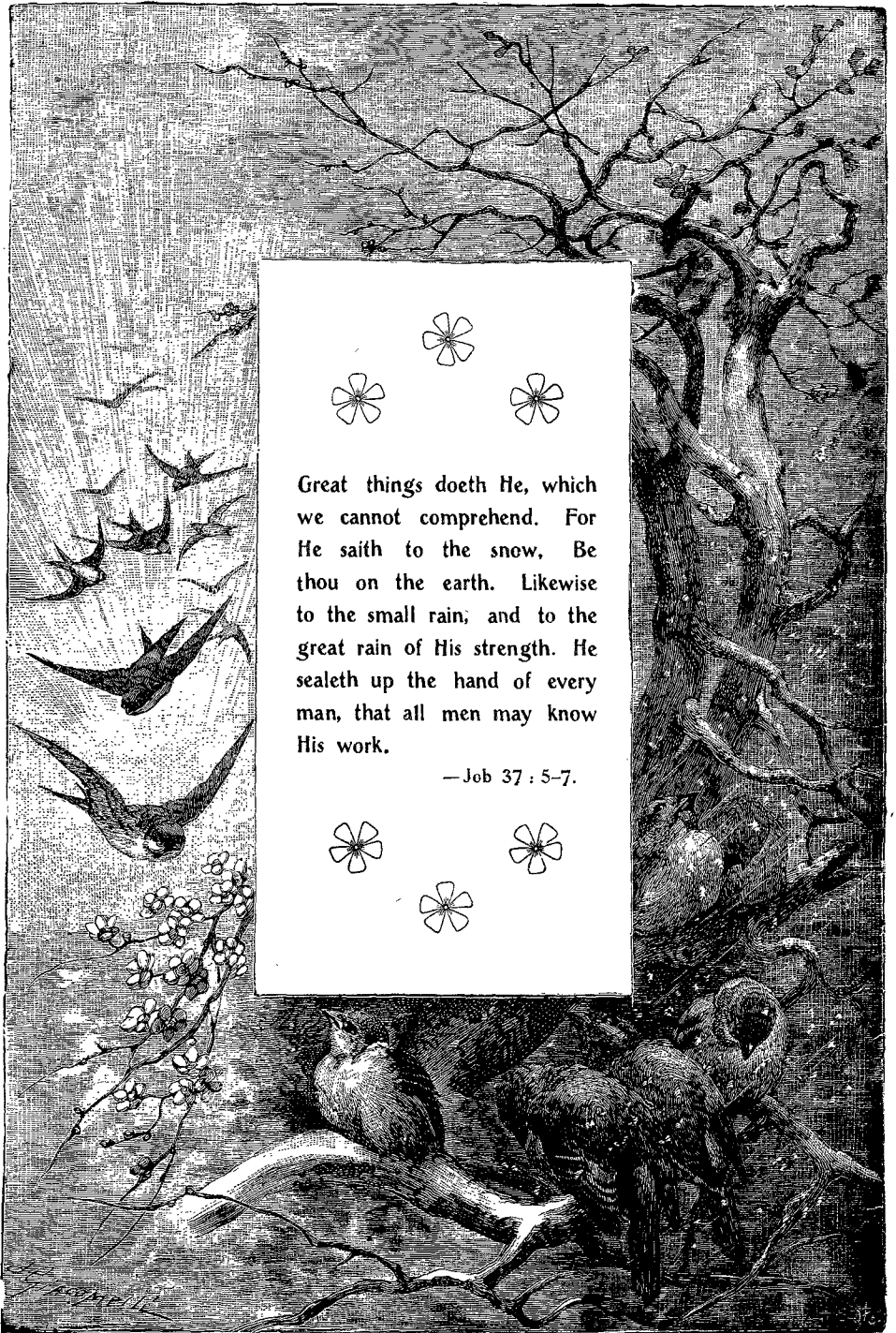
### WINTER.

In this sunny southern land, our winters are much shorter and less severe than are those of some other countries, yet, with his natural love of sunshine, the average Australian is generally quite willing to bid adieu to that period when nature takes on its sombre mood.

In our busy cities, where the merchant and the manufacturer, the mechanic and artisan, ply their several vocations indoors, the usual routine of business may proceed with little variation. Not so, however, with the farmer and many other persons whose calling compels them to labour in the open air. The frequent rains, and the heavy frosts and fogs, seriously interfere and hamper the open-air toiler in his labour, often compelling him to cease work until the advent of finer weather.

In the book of Job a suggestion is given how this time of industrial inactivity should be utilised. By the snow and the rain, which God sends upon the earth "for correction, or for His land, or for mercy" (Job 37 : 13), the hand of man is sealed "that all men may know His work." Verse 7.

So selfish is the heart of man, and so intent on gathering the products of the earth for itself, and seeking its own pleasure and profit, that if it were not for this



Great things doeth He, which we cannot comprehend. For He saith to the snow, Be thou on the earth. Likewise to the small rain; and to the great rain of His strength. He sealeth up the hand of every man, that all men may know His work.

— Job 37 : 5-7.

enforced period of inactivity, many would ceaselessly devote their attention to the worship of mammon. But winter, in obedience to the Divine Ruler, recurs with the utmost regularity, "sealing up the hand of man," thus creating a blessed opportunity for him to meditate upon and study the works of his Creator.

To what use are you putting this natural provision for meditation? Are you spending the time in idleness or indoor recreation, or in selfish planning for the future? If so, you are misusing the opportunity God has given you of becoming acquainted with Him. "Stand still and consider the wondrous works of God." Job 37 : 14.

### THE RELIGION THAT SINGS.

Christianity is the religion that sings. Atheism has no songs; agnosticism is not tuneful. We have never heard of a Brahmanic hymnal or a Confucian psalmody. The metres of heathendom or savagery, so far as paganism is vocal at all, are not once to be compared with the lively heartiness, with the freeness, fulness and depth of Christian song. There is a spontaneity and abandon to the singing of Christians that is sadly lacking in any of the musical exercises of paganism. The believer in Jesus explains his own songfulness in the conclusive question: "How can I keep from singing?"

Christianity is not only a religion that sings, but also it is the religion that sings. No other faith is so the cult of carols and the school of praise. The Christian sings because he has something to sing about. The believer's face is aglow with joy, and his speech inevitably quickens into song. When Jesus Christ put Himself into the world He put a song into it also. By saving men he saved their music, too. And so ever and everywhere the religion of Jesus is a cult of hope, of brave joy, of cheery optimism.

Christian faith already puts the heaven to which it is going into its earthly phraseologies and psalmodies. It elevates song while it quickens it. It inspires a poetry which is peerless. Atheism is dumb, but there is music

to Christianity. Scepticism is not singable, but Christ to-day is leading the grandest choruses of the world. English literature is already full of the lyrics of the Christ, while the poets are still searching for new tributes to bring to His name. — *New York Observer.*

The Korean Emperor has ordered the expulsion of all sorcerers from the Court on the ground that they are the sole cause of all the trouble that has come to them.

Dr. Amory Bradford, of U. S. A., declares that Hindu missionaries are found in every part of America preaching Hinduism, and adds, "there has been a wonderful revival of Hinduism in these days."

A significant fact. The "Age" mentions that the drawing of the lottery at Father Robinson's "Bazaar" was conducted by a representative of Tattersall's, who was brought from Tasmania for the purpose.

According to Dr. W. E. Nichols, the sales of "patent" medicines in the United States amount to over £13,000,000 annually, and are steadily increasing. Most of these nostrums contain from 17 to 44 per cent. of alcohol. In 1902, three times as much cocaine was imported as in 1898.

An illustration of the effect of the imagination on the body comes from Berlin. A bridegroom reported that he had swallowed his wedding-ring. He suffered intense agonies, and vowed he was dying, until his pockets were searched for money to pay for a telegram, when the ring was found in the lining of his waistcoat. He soon became well.

Someone has said that if he had had the making of the world, he would have made good health contagious instead of sickness. As a matter of fact, good health is contagious. A grasp of the hand and a look into the face of a hopeful, cheerful, energetic person is as good a tonic as an ocean breeze or a mountain zephyr.

There is an inward suicide more awful than the destruction of the body, an inward ruin more harmful than any wrought by the conflagration of cities or the desolation of whirlwinds. The saddest spectacle in this, or in any other world, is a rational and moral being, smitten with spiritual death, alive only to what is material and earthly, living without God and without hope. Beware of this inward death—this insensibility to the presence, the authority, the goodness of our heavenly Father.—*Channing.*

Mr. Hardie, a passive resister against the unrighteous Education Act, was sentenced, by the Magistrates of Reading, to five days' imprisonment. When he was put in gaol, the Chaplain gave him a severe lecture. "You ought," he said, "to render unto Cæsar the things that are Cæsar's." "That's just what we want to do," Mr Hardie replied; "but if Cæsar were to issue an edict that all the clergy were to be hanged, would you think it your duty to calmly submit?" "It is not for you to ask me questions," said the chaplain; "but for me to direct you."

Some thirty Chinese from the United States are to be deported as aliens, although they claim to be American citizens, born in that country. They sought a writ of habeas corpus from the Supreme Court at Washington, but it was denied them. Two Justices vigorously dissented, and Justice Brewer said: "The time has been when many young men from China came to our educational institutions to pursue their studies, when her commerce sought our shores and her people came to build our railroads, and China looked upon this country as her best friend. If all this be reversed, and this, the most populous nation on earth, becomes the great antagonist of this republic, the careful student of history will recall the words of Scripture—'They have sown the wind, and they shall reap the whirlwind,' and for the cause of such antagonism need look no further than the treatment accorded during the last twenty years by this country to the people of that nation.

## ... OUR ... CORRESPONDENTS

### A HARD WORD.

Perseverance! Can you spell it?  
And its meaning, can you tell it?  
If you stick to what you're doing,  
Study, work, or play pursuing,  
Every failure bravely meeting,  
Bravely each attempt repeating,  
Trying twice and thrice and four times,  
Yes, a hundred, even more times,  
You can spell it! You can spell it!  
And its meaning, you can tell it!

*—Selected.*

### RESPONSIBILITY FOR THE USE OF TALENTS.

BY MRS. E. G. WHITE.

Kindly affections, generous impulses, and a quick apprehension of spiritual things, are precious talents, and lay their possessor under a weighty responsibility. All are to be used in God's service. But here many err. Satisfied with the possession of these qualities, they fail to bring them into active service for others. They flatter themselves that if they had opportunity, if circumstances were favourable, they would do a great and good work. But they are awaiting the opportunity. They despise the narrowness of the poor niggard who grudges even a pittance to the needy. They see that he is living for self, and that he is responsible for his misused talents. With much complacency they draw the contrast between themselves and such narrow-minded ones, feeling that their own condition is much more favourable than that of their mean-souled neighbours. But they are deceiving themselves. The mere possession of unused qualities only increases their responsibility. Those who possess large affections are under obligation to God to bestow them, not merely on their friends, but on all who need their help. Social advantages are talents, and are to be used for the benefit of all within reach of our influence. The love that gives kindness to only a few is not love, but selfishness. It will not in any way work for

the good of souls or the glory of God. Those who thus leave their Master's talents unimproved, are even more guilty than are the ones for whom they feel such contempt. To them it will be said, Ye knew your Master's will, but did it not.

### Talents Multiplied by Use.

Talents used are talents multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty. By every whole-hearted, earnest sacrifice for the Master's service, our powers will increase. While we yield ourselves as instruments for the Holy Spirit's working, the grace of God works in us to deny old inclinations, to overcome powerful propensities, and to form new habits. As we cherish and obey the promptings of the Spirit, our hearts are enlarged to receive more and more of His power, and to do more and better work. Dormant energies are aroused, and palsied faculties receive new life.

The humble worker who obediently responds to the call of God may be sure of receiving divine assistance. To accept so great and holy a responsibility is itself elevating to the character. It calls into action the highest mental and spiritual powers, and strengthens and purifies the mind and heart. Through faith in the power of God, it is wonderful how strong a weak man may become, how decided his efforts, how prolific of great results. He who begins with a little knowledge, in a humble way, and tells what he knows, while seeking diligently for further knowledge, will find the whole heavenly treasure awaiting his demand. The more he seeks to impart light, the more light he will receive. The more one tries to explain the work of God to others, with a love for souls, the plainer it becomes to himself. The more we use our knowledge and exercise our

powers, the more knowledge and power we shall have.

### Blessed are They Who Bless.

Every effort made for Christ will react in blessing upon ourselves. If we use our means for His glory, He will give us more. As we seek to win others to Christ, bearing the burden of souls in our prayers, our own hearts will throb with the quickening influence of God's grace; our own affections will glow with more divine fervour; our whole Christian life will be more of a reality, more earnest, more prayerful.

The value of man is estimated in heaven according to the capacity of the heart to know God. This knowledge is the spring from which flows all power. God created man, that every faculty might be the faculty of the divine mind; and He is ever seeking to bring the human mind into association with the divine. He offers us the privilege of co-operation with Christ in revealing His grace to the world, that we may receive increased knowledge of heavenly things. Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellow-men, becomes our natural instinct. We develop a character which is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity.

There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive the five. Every man can be his own sexton. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent you are burying yourself; in burying aught that God has given you, you are burying part of your very life. — *Joseph Parker.*

## A PLEA FOR UNIVERSAL LOVE.

BY D. H. KRESS, M.D.

The seed of love sown in every human heart is of heavenly origin, for "love is of God." Like every other seed, it needs to be tenderly cherished and cultivated, in order that it may reach perfection.

There is no place in the universe more favourable for its cultivation and growth than this world. The necessities of the poor, the afflicted, the sick, the suffering, are designed to habitually call forth the help and assistance we are able to give. As these calls are heeded by labour, and by acts of benevolence, man becomes assimilated to the image of Him "who for our sakes became poor."

But in order for this love to reach perfection, mercy and pity must be shown toward the lower creatures as well. This step naturally follows the other. Solomon says, "A righteous man regardeth the life of his beast." The command was anciently given to Israel, "Thou shalt not muzzle the ox when he treadeth out the corn."

By following the law of universal love we will be led not only to be kind in the treatment of the horse, but we will be led to abandon the use of the flesh of dead animals on account of the cruelties and sufferings connected with it, and to adopt the primitive diet enjoined upon man. "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat."

Perfect love is the highest Christian virtue possible to attain. The whole aim of Christ's mission to this earth is the perfection of love. This is the whole aim of the gospel. "When that which is perfect is come, then that which is in part shall be done away." "Perfect love casteth out fear." It will cast out all fear between man and God; between man and man; and between man and the creatures below him; it will usher in the reign of peace, or the time spoken of by the prophet when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf

and the young lion and fatling together: and a little child shall lead them." "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. II : 9. They shall not hurt nor destroy there, because the inhabitants all know God. A knowledge of God leads men to cease to hurt and destroy even in this life; for "He is good unto all; His tender mercies are over all His works."

Who would not rather live in a community where men have feelings of pity and compassion for these lower creatures, where the golden rule is carried out—"Do unto the beings below you as you would have the beings above you do unto you"—than to live in a community where blood is ruthlessly shed, and carcasses devoured to satisfy the cry of the old perverted cannibal nature.

## JESUS WEPT.

BY MILTON HARE.

Throughout the earthly life of our Saviour we have faithfully preserved to us a record, not only of the deeds, and actions which prove Him to be the Divine, but also of experiences which clearly demonstrate His humanity. Were the former only preserved the soul might feel that He could not be "touched with the feeling of our infirmities." But now we have a Saviour "who was in all points tempted like as we are." There is no experience through which we are called to pass but He knows all about it; no sorrow that ever casts its shadow across our pathway, but He passed that way before us.

By the grave of Lazarus Jesus wept. But it was not alone for that sorrowing multitude before Him, neither was it because Lazarus was dead that those tears of sorrow flowed, for He was soon to call him forth again to life. No; it was for this world that He wept. Looking down the pathway of time He saw the long line of human suffering and woe. He saw many scenes like this grave-side scene of Bethany. He saw human hearts torn and bleeding under the hand of a ruthless enemy. He saw all the sorrow and pain which

must come to mankind as a result of sin, and it was in sympathy with this that His great heart of love was moved, and the Prince of heaven wept because of human woe.

Dear reader, does it sometimes seem that your lot is hard to bear? Does the pathway you are called to tread seem rough and thorny? Is it that there is no friend to whom you can go for sympathy, and to whom you can unburden your heart? Or does it seem that the clouds of trial and affliction have closed out forever the sunshine for you? Remember! the "Weeping one of Bethany" still lives, and His love is still the same. He sees the rough pathway with the stones and thorns upon it. Remember that He toiled up the steep of Calvary while the cruel thorns were a crown upon His brow. His heart of love and sympathy still yearns for His children. There are no teardrops that you shed but He weeps with you. Lay upon Him the burden of your sorrows and make Him your Friend. His ear is not heavy that He cannot hear, neither is His arm shortened that He cannot save. The Shepherd of Israel neither slumbers nor sleeps. He longs to give you that sympathy you so much need that He may lead you beside the living waters. Let the sunlight of His love enter your heart, and the shades of darkness will forever flee.

"Jesus wept! and still in glory,  
He can mark each mourner's tear,  
Living to retrace the story,  
Of the hearts, He solaced here."

## CREATION OR EVOLUTION.

BY G. B. STARR.

The man or woman who consents to receive an apparent good outside of Jesus Christ, and through the name, and at the hands of another than Jesus Christ, does so at the peril of his soul. Good and evil are mixed in all other philosophies and religions. There is only one good, and that is God, Jehovah; and only one medium of unmingled good, and that Jesus Christ. "In whom are hid all the treasures of wisdom and knowledge." "Beware," then, "lest any man spoil you through philosophy and vain

deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily, and ye are complete in Him." Col. 2 : 8-10.

Evolution exalts man in promises, while debasing him in fact. It tells him of Godlike powers, to which he may hope to attain, and robs him of the only means of attaining them. Evolution is heralded to the world as the great, natural scientific explanation of the ways of God, while it is, in fact, a means of forgetting God, and denying Him as God, the Creator.

It is the form of godliness, which was to appear in the last days, and be so universally received, and yet denying the power thereof, creative power.

Evolution is the basis and weakness of all heathen religions, as it is becoming the weakness of modern Christianity.

Man was made originally in the image of God. He has not come from the lower animals. They were all "made after their kind," and still obey the will of God to keep to their kind. During the last six thousand years no monkey has developed into man. But there is no accounting for taste, as one writer says: "And the man that wishes to say to the monkey, 'Thou art my father,' and to the tadpole, 'Thou art my mother,' he offers no objection; but when he insists upon my doing the same, I object; I decidedly prefer to claim to be the offspring of God, direct, made in His image."—*Hastings*.

There is no such thing as evolution, in fact. Man has degenerated, not evolved. He originally knew God, but, sinning against God, he lost the knowledge of God, and darkened his mind in every way. Sin precedes, ignorance follows.

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." Rom. 1 : 21, 22.

All the education of colleges or universities is powerless to produce purity of life and heart. It can only lead to outward correctness of deportment. It does increase the power for evil. True education must begin with the

heart, and have the word of God as its basis, and the Spirit of God as its operating power. To worship the false is debasing; the proofs are legion, as seen in the followers of false systems of religion. To worship the true God is uplifting. "If thou return to the Almighty, thou shalt be built up; thou shalt put away iniquity far from thy tabernacles." Job 22 : 23.

God created the heavens and earth by His "power and stretched out arm, and there is nothing too hard for God." Jer. 32 : 17. The true gospel is to sound out to "every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14 : 6, 7. This only is true worship.

**THE WORLD'S FIRST DAY.**

BY PROF. LEWIS SMITH, F.R.A.S.

"And the evening and the morning were the first day,"

There probably is not in the Bible a stranger expression, or one apparently destitute of meaning, and yet containing a world of significance than this. Mark well the language, the evening taking precedence of the morning. Did the Bible reader ever reflect, and ask himself why it is so worded, which every rising and setting sun disputes? Had you or I written it, we would have said the morning and the evening were the first day; but had Moses so written it, astronomy and the Bible would be antagonistic, and astronomy the victor. Here arises the question, Did Moses write it? I answer—No. He held the pen, but the great I AM wielded it, to announce a vital fact that was not to be deciphered till astronomy should unlock the mystery lurking in it. . . . The earth rotates on its axis once a day, and the question arises, Which way? Astronomers say from west to east, or, as Moses put it.

"To be a cheerful giver means something more than being free with money."

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A. W. ANDERSON - - - EDITOR.

## SHOULD PUBLIC LIBRARIES BE OPENED ON SUNDAYS?

Once again the question of opening the Public Libraries on Sundays is agitating the public mind in Victoria, and, as usual, many church leaders are opposing this proposed innovation with all the power of voice and pen which they can command. Their objections are mainly based on the following grounds: (1) That, to open the public libraries would invade the rights of a certain section of civil servants who may desire, upon conscientious convictions, to rest upon the first day of the week; (2) that it would lead to the introduction of "the Continental Sunday;" (3) that it is a violation of the fourth commandment.

The first two objections may be dismissed almost without comment, for, as to the first, it is proposed to make provision for those who, upon conscientious grounds, object to labour on Sunday. As to the second, we are persuaded that the introduction of the "Continental Sunday" is something which will come about naturally, if the desires of the people of Australia tend in the same direction, as do those of the people who live in Europe. Sunday, or any other day, is just what the people themselves make of it. If the people make it a day of pleasure-seeking, that is just what it will be, notwithstanding all the efforts of ecclesiastical leaders to change the trend of public opinion by restrictive legislation.

When will men learn that true religion is not a matter of external observances, but a living, vitalising principle, actuating every detail of a man's life? Men will never be taught to do what is right by compulsion. Action is preceded by thought, and thoughts are moulded by the knowledge which is conveyed to the mind by the various senses;

therefore, right actions are but the offspring of right thoughts.

"A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Matt. 12 : 35.

Should everything that would tempt or allure men to violate the supposed sanctity of Sunday be removed by the most stringent restrictions, so that it would be practically impossible to do anything else but exhibit an outward conformity to the puritanical ideas of ecclesiastics, no lasting good would result, for such measures would assuredly intensify the desire for pleasure in the unconverted heart.

Now, as to the third objection, viz.; That to open public libraries on Sunday is a violation of the fourth commandment, we emphatically say it is nothing of the sort. The fourth commandment requires the observance of the seventh day (Saturday). Sunday is the first day of the week. Matt. 28 : 1 ; Mark 16 : 2 ; Luke 24 : 1 ; John 20 : 19. How, then, can the opening of public libraries on Sunday be a violation of the fourth commandment? No command can be found in either the Old or the New Testaments for the observance of Sunday as a Sabbath, and, hence the attempt to transfer the obligations required by the fourth commandment from the seventh to the first day of the week.

That Sunday is not the Sabbath of the Lord must be recognised by all who have given the subject a careful and unprejudiced study, yet in face of all the evidence which is available, it is surprising that some educated men should still assert that it is.

Writing on the question before us, the "Ballarat Courier" of July 23, says:—

"In the first place, it is important to remember that Sunday is not the Sabbath, nor is there any divine injunction against its being applied to secular purposes, provided only that the ends sought to be attained are innocent and wise. Sunday is strictly a church holiday, enacted in the earliest days of Christianity in commemoration of a great Christian event. The earliest Jewish converts, indeed, considered both days binding on them, and observed them as such. A law of Constantine in the fourth century, A.D., decreed that 'on the venerable day of the sun' all workshops should be closed, and all people residing in cities should rest. The confusion of Sunday with the Sab-

bath began somewhere in the Dark Ages, but the distinction between them was more or less observed up to the time of the Reformation, and even then, although attendance at church was enjoined on 'the Lord's day,' innocent amusements were not only permitted, but encouraged. Luther, the father of the Reformation, considered it a grave error to regard the Lord's day as the Sabbath. Nor did the stern Calvin ever hold the Puritan view, as is evidenced by the fact that John Knox once caught him playing bowls on a Sunday. Extreme Sabbatarian opinions did not prevail until near the end of the reign of Queen Elizabeth, and Sunday was first described as the Christian Sabbath in the homilies of 1563. It is to Dr. Bowden that the existing observance really owes its origin. In a work issued by that famous divine in 1606 he strongly advocated the contention that the Lord's day was the Sabbath, and the idea soon found widespread acceptance. Before that date the Jewish Sabbath appears to have been adopted by the main body of English Puritans. The Archbishop of Canterbury, on the other hand, strenuously opposed the change, and he was supported by a large following. The Restoration of the Stuarts, which brought back many things, did not make any change in this direction, nor was the older and secular conception of Sunday ever generally revived. Sufficient, however, has been said on this question to show that there has not always been complete unanimity, even among the sects, on the point, and according to modern principles no general restriction which is based solely on a disputed theological doctrine should be enforced by law. . . .

"People cannot be made orthodox by Act of Parliament, and those who find the door of the temple of knowledge shut in their faces on the only day in the week on which they have an opportunity of tasting its infinite riches are not more likely on that account, but rather less, to bend their footsteps towards the house of prayer. That everyone who would fain spend a few hours a week in one of our great storehouses of art and learning is, therefore, a heathen or an unbeliever is a monstrous fallacy. . . .

"Finally, it may be pointed out that the experiment of opening these institutions has already been tried both in Victoria and elsewhere with conspicuous success. The Public Gallery at Bendigo is largely patronised on Sunday; so is the Free Library at Prahran. The Public Library at Sydney and the Municipal Library at Wellington (N.Z.) are open on that day, and in no case has any complaint as to the behaviour of habitues been raised. The same remark holds good of many of the cities and towns of Great Britain. Everything, in short, tends to show, not only that it is dangerous to put impediments in the path of knowledge, but that the best interests of the churches would be conserved by compliance with the mandate, 'Let there be light.'"

"Satan never shot a dart that did not break when it struck the shield of faith."

“A COMING EVENT.”

As long predicted in these pages, agencies are now “sur le tapis,” which certify to the correctness and validity of our anticipations. Assertions relative to future events, when founded upon the word of God, are to be relied upon. In an age remarkable for its combines, unions, associations, and confederacies, of which this century carries the palm, and leaving for a moment those amalgamations which relate to commercial and trade interests, we desire to notice the proposed confederacy of the churches, and the attitude that the religious world is taking in relation to church unionism. Strenuous efforts in Victoria, and in the other Federal States also, are being made to wheel the disjointed religious bodies into line, and combine them under the one head; and when fully ready to operate, this combination may be known under the title of the United Australian Protestant Church; thus the religious world is not behind the trading classes, as far as unionism is concerned. This union, we have every reason to believe, will soon be successfully floated, and Australia, like its American cousin, will unfurl the banner of a great Protestant alliance.

Now, before a position is to be carried, a citadel to be taken, or a battle won, a concentration of forces is required. No general carries a strong position with a scattered force. Combination is necessary. Then the question may be asked in the light of this proposed church unionism, Will the Australian Protestant Church, when fully floated and in good working order, have a position to carry? The answer is—Yes; certainly it will. This union is generalised for that very idea, whether to-day it realises it or not. It is a strange thing to behold the gathering together of so many varied religious beliefs for a general combine, yet we do behold it, and forces are being marshalled now for the final issue.

The United Australian Protestant Church will have a work before it, which to-day it little realises, and the end of which it possibly does not see from the beginning. But whether it knows it or not,

and it probably does not, its conception is surely a sign of the times and a fulfilment of Scripture. This amalgamation is adverse to the recognition of the seventh day as the Sabbath; and the Sabbath is the test question for this last generation. Rev. 14: 12. God requires strict obedience to this commandment, and the faith of Jesus is not complete without a full and perfect recognition of the Sabbath. But Sunday and Sunday keeping is a strong pillar in the bosom of this proposed union of churches; so strong, indeed, that there could be no union of these churches without it. Sunday is the central pillar in its faith, the bond which unites the whole. Break this pole upon which these churches all unite and lean, and it is safe to say that the whole question on which church unionism rests comes to the ground.

The proposed amalgamation, to be known as the United Australian Protestant Church, in contradiction to its name, reveres, esteems, and venerates Sunday, that legacy of the Papacy; so that the United Australian Protestant Church, when fully floated, and sent upon its mission to the world, will be in close affinity to the papal church, and in the closing scenes of the world's history will do the same work. That a great union of churches will be organised in these last days is evident from a careful study of Rev. 13; and what we see in process of development, not only in Australia, but throughout Christendom, is but a fulfilment of this wonderful prophecy.

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Rev. 13: 16, 17.

So that arrayed against God and His authority, with State laws behind them, unions, which make Sunday a common platform, will find work to do in the near future which will create a crisis, which they little expect. See Rev. 14: 9-12.; Rev. 16. To the people of God the word comes at this time:—

“Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself: and let Him be

your fear, and let Him be your dread.” Isa. 8: 12, 13.

“Come out of her My people.” Rev. 18: 4.

To-day we see in the church unions which are being created in fulfilment of God's word written centuries ago.—*J.B.*

We may look through a glass at the distant heavens; or we may make the glass itself the focal point of vision, and so see nothing else. Now, the world is such a glass. The devout man looks through it and sees God; the worldly man sees only the glass itself. For we have the power of fixing the eye of the soul so exclusively upon the things seen and temporal that we shall not discern anything of the awful eternity behind them. This the worldly man does, and so becomes a practical atheist, living without God. He does not see God in nature. . . . He sees no God in his events. . . . He sees no God in his trials or blessings.—*J. F. Clarke.*

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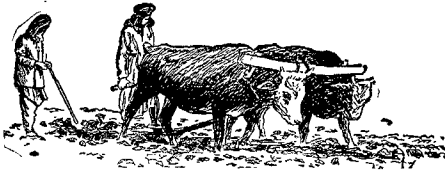
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## WORLD-WIDE FIELD.

### FROM MELBOURNE TO NEW YORK.—No 5.

The Suez Canal is at present the greatest of its kind in the world. It connects the northern end of the Red Sea with the eastern end of the Mediterranean, thus saving ships from England bound for India and China several thousand miles of sailing. From Suez, at the southern entrance, to Port Said, at the other end, the distance is eighty-seven miles. It is not all canal, as advantage of two lakes has been taken on the way. The land on both sides is a barren desert of sand in its natural state, supporting at best only the scantiest apologies for vegetation, and in most places absolutely nothing at all. At Ismalia, however, on the shore of one of the lakes mentioned, and also at several other stations on the canal, all of which are watered artificially, palm trees flourish, and the desert blossoms as the rose. Egypt is undoubtedly the oldest, and probably the best illustration in the world of the value of intelligent irrigation. Of this we will say more in a future letter on our visit to this country.

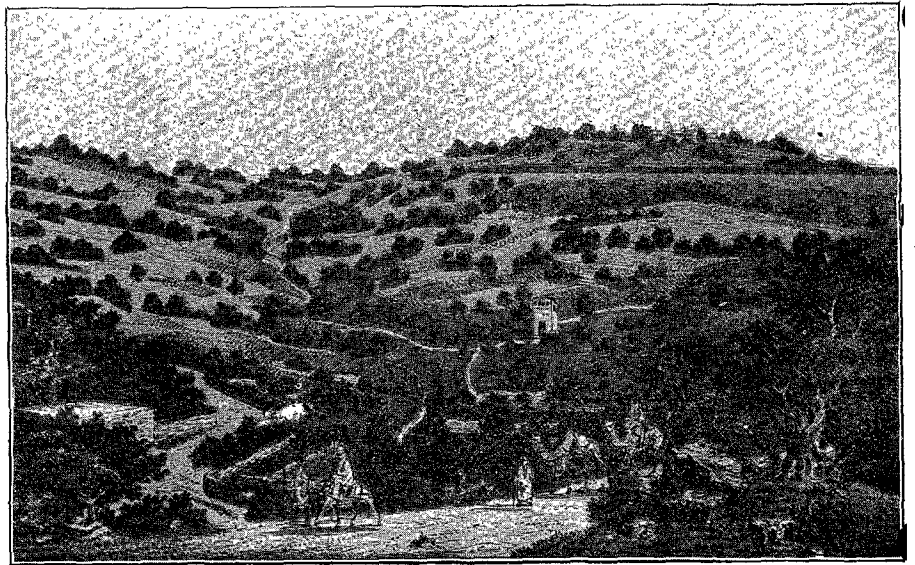
We reached Port Said about two o'clock Sunday afternoon, April 3. On going ashore we learned of a boat of the Khiedivial line, sailing for Palestine at 5:30. On account of what was termed a "rigid quarantine" in the Holy Land against Egyptian ports, we were informed that we could not go direct to Jaffa, as we had planned, because there is no quarantine station at that port, but would have to go first to Beyroute, Syria, pass the inspection, and return to Jaffa. This was quite a disappointment, as not only were the fares more than three times as much, but it made two nights on the boat instead of one.

We left Port Said at the appointed time, after a protracted

discussion with the boatman who transferred us from the ocean steamer to the Mediterranean boat. These disputes with boatmen and cabmen seem unavoidable. No matter how carefully an agreement is made, nor how much extra one may pay in the way of a tip at the termination of the service, the men are never satisfied. "More, more," is the universal word, which, with the word "backsheesh," form almost the whole English vocabulary of many natives in the Eastern lands.

Being prevented, as previously related, from visiting the friends in Cairo, from whom we expected to get information about a trip to Palestine, and being unable to advise with the U. S. Consul in

great mass of snow on its summit, that it could be seen long before the coast could be discerned. As we had not seen snow since our last view of the mountains of California, as we passed out of the Golden Gate three years before, it was a pleasant and welcome sight. As we drew nearer we could see the Lebanon range between us and Hermon, but Lebanon being lower, Hermon was seen first. It will be remembered that in the time of Solomon, Hiram, king of Tyre, brought cedars from Lebanon to the sea, and floated them down to Joppa, the present Jaffa, whence they were taken to Jerusalem to build the temple. Only a few scrubby shrubs remain of



The Mount of Olive .

Port Said, as it was Sunday, we had to start on the trip quite ignorant of its requirements.

About nine o'clock the next morning we saw Mount Carmel, the historic scene of Elijah's triumph; where Baal and his followers were brought to naught by the striking revelation of the power of the true God. Several missionaries and clergymen were on board our ship, and an interesting deck service was held; after which the entire chapter relating to Elijah's experience on the occasion referred to was read aloud by one present. Later in the day we saw Mount Hermon, situated several miles back from the sea coast, but so high and so brilliant from the sunshine on the

the vast forests that used to cover these mountains.

In the early p. m. we passed in turn Tyre and Zidon, also locating the village of Sarepta by use of a Bible map. The whole land being so hilly, and sloping towards the sea from the backbone in the interior running nearly parallel with the coast line, we could with maps before us locate nearly all the brooks, or valleys, named on them.

We reached Beyroute about four o'clock, and found the Turkish quarantine to be a farce, and used mainly as a means of obtaining money by the soldiers of the sultan. No doctor came on



board at all. No list of the passengers was made or demanded. The third class passengers were taken off in small boats to the quarantine station for fumigation, which, we were told, consisted mainly in collecting sixpence from each. The second and first classes were asked to come into the dining-room, sign their names to a paper, and pay one shilling each. No examination further was made, the shilling being the main thing. The fact that several did not pay at all, simply staying on the deck all the time, shows how "rigid" the quarantine was, or rather, was not. This was our first experience in Turkish methods to raise a revenue, but it was not to be our last. While in the harbour in Beyrouté we were told that no one was allowed to land in the realms of "His Majesty" at Constantinople without passports. This was a matter we should have attended to at Port Said, but could not, as already explained. What to do we knew not. The captain said he would do for us what he could, but did not think we could go ashore. We reached Jaffa at nine a. m., Tuesday. On the boat we formed the acquaintance of an Englishman who had been in Palestine and Arabia with the Arabs for thirteen years. He was well acquainted with the country and its ways, and advised us to put ourselves into the hands of a landing agent of his acquaintance, who came up to the ship with his boat and crew. This we did.

For a correct understanding of this narrative, it must be explained that Jaffa has no harbour. The ships anchor in the open sea, and all passengers and freight are taken ashore in large row boats, in the hands of a crew of from six to ten men. Unless one is careful to bargain beforehand, he is likely to be charged a very exorbitant fee for landing. During a storm the usual fees are doubled. Not infrequently it is impossible to land at all, on account of the heavy sea, and ships have to wait twenty-four hours or more to discharge their passengers and cargoes.

### WHICH ONE FAILED IN HIS DUTY ?

A minister was called to conduct the funeral services of a young girl who was a stranger to him. After the burial he went to her Sunday-school superintendent and asked, "Was Minnie a Christian?" "Really, I don't know," replied the superintendent. She has attended Sunday-school for several years, and I have often thought I would like to ask her, but never did." Then the minister went to her teacher and said, "Was Minnie a Christian?" The teacher replied, sadly, "I don't know. I have often thought if ever I got her alone, I would talk to her, but I never did." The minister called upon the mother and repeated his question, "Was Minnie a Christian?" "I don't know," replied the weeping woman. "She went to Sunday-school, and I thought the teacher and superintendent ought to talk to her. I never seemed to be able to say anything to her on that subject."—S.S. Worker.

### FOLLOW ME !

Some time ago, a gentleman tells us, he was travelling in Syria, and stopped to watch three shepherds who were watering their flocks at a well. All the sheep mixed together. And to a stranger's eye they appeared as one. Presently one shepherd arose from the well-side and called out, "Men-ah!"—the Arabic word for "follow me!"

To the American's surprise, about thirty sheep, separating themselves from the others, followed the man up the hill. The second shepherd cried out "Men-ah! Men-ah!" and away went the second flock. The American was very much astonished at this, and seeing the third shepherd gathering up his crook and a few scattering dates that had fallen from the palm under which he had rested, he stepped up to him and said: "Would your sheep follow me if I called them?" The man shook his head.

"Give me your cloak and crook, and let me try!"

The shepherd did so, even taking off his dirty turban and twist-

ing it around, the American's head, with a grin of amusement; and then he stood and watched the American call, "Men-ah! Men-ah!" until he was quite hoarse.

The sheep stood lazily blinking at him, basking in the sunshine, but not one moved a step.

"Do they never follow any one but you?" asked the American of the shepherd.

"Only when the sheep is sick, and then the silly creature follows any one," replied the shepherd.

So the American and you and I learn this lesson: that if any of Christ's sheep cannot hear His voice, or distinguish it from the world, the flesh, and the devil, it is because that sheep is sick. Yes, soul-sick, sinful, backsliding, and oh, so foolish! Is that what troubles you? Are you tired of prayer and Bible-reading, and working for Jesus? Oh, poor, sick soul! come back to your Shepherd to-day; let your prayer be this: "Cause me to hear Thy voice;" and when you hear it again, keep close to His side.—Selected.

The membership of the Victorian Conference of Seventh-day Adventists has been augmented during the last two weeks by the addition of twenty-one persons, who have been received into the fellowship of the church by baptism. Two of these united with the church at North Melbourne, five at Ballarat, five at Bunyip, and nine at Devenish.

"North Africa" for April gives cautious information of a special work of the Spirit in Tangier, Morocco. There is risk in giving details of individual conversions, but within a month or two about fifty persons, between twenty and thirty of whom were Moslems, have made the decision to follow Christ. The importance of this information lies in the present state of Morocco—hopeless as a valley full of dry bones, and where the law still punishes conversion by the death penalty.

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

### TWO AND ONE.

Two little eyes to look to God,  
Two little ears to hear His word,  
Two little hands His work to do,  
Two little feet His way to pursue,  
One little tongue to speak His truth,  
One little heart for Him in my youth,—  
Take them, dear Jesus, and let them be  
Always obedient and true to Thee.

—Selected.

### THE SIGN OF THE STORK.

In a certain town in Norway the figure of a stork appears on the church and over many of the houses. Tourists who go there often find on sale on every hand, images of the stork in silver and gilt, or carved in wood. The story of the origin of this sign of the stork is unusual and most interesting. The hero of the tale is Conrad Jonassen, whose name will be forever associated with the stork.

Many years ago, when Conrad was a boy, a stork built its nest on the roof of the house. Conrad and his mother fed the bird, and so encouraged its return.

In time the boy went to sea. One day the ship fell into the hands of pirates, and Conrad, with his ship-mates, was sold into slavery in Africa.

Hardships and indignities of all sorts were heaped upon them for three years. One day Conrad saw a stork flying about overhead, and was filled with homesick longings. He whistled to the bird as he used to do at home, and to his delight the stork came near and finally alighted, as if expecting to be fed.

He had nothing to give the bird then, but the next day he saved a part of his breakfast, hoping that the stork would come again. It did, and for several days continued to come.

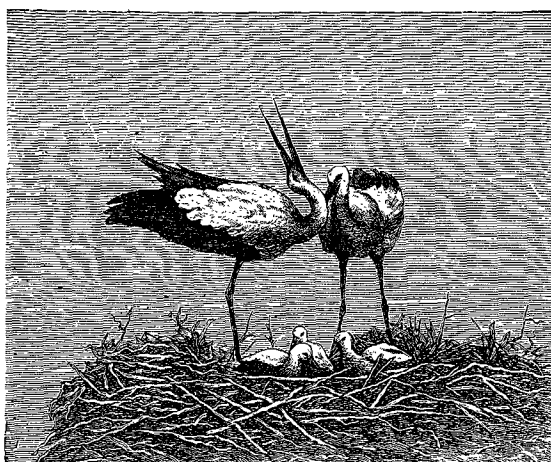
At length it occurred to the homesick slave that the stork would soon be flying north again, and like an inspiration came the thought that by means of the bird he could send a message which

might possibly fall into the hands of friends.

He wrote a few lines on a bit of tough paper and bound it fast to the stork's leg. A few days later the bird disappeared.

One day Mrs. Jonassen noticed the stork, which had returned again to its nest on the roof, picking at something on its leg. She fed the bird, caught it, and removed the bit of paper. Fancy the mother's feelings when she found it to be a message from her own son, long since given up for lost!

It would be too long a story to tell of the interest of the parish, of the money raised, the expedition sent to rescue Conrad, and his mates. All this took place, however, and Conrad Jonassen came home. In after years he became a rich man, and did



A Stork's Nest.

much for the welfare of his native town. The stork was never forgotten, and it is small wonder that it became the emblem of the Norwegian town.—*Outlook.*

### SELF-SACRIFICE.

In the Bodleian Library at Oxford is a most affecting record of heroism and self-sacrifice on the part of a child—a record which touches one's heart with its pathos.

The tower door of St. Leonard's Church, Bridgworth, which at the time was undergoing repairs, was left open, and two young boys, wandering in, were tempted to mount a lofty scaffold-

ing and scramble from beam to beam.

All at once the joint on which they were standing gave way. The elder had just time to grasp a beam when falling, while the younger, slipping over his body, caught hold of his comrade's legs. In this fearful position the poor lads hung, crying for help vainly, for no one was near.

At length the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both done for.

"Could you save yourself if I were to let go of you?" replied the little lad.

"I think I could," returned the older.

"Then, good-bye, and Heaven bless you!" cried the little fellow, loosing his hold.

Another second and he was dashed to pieces on the stone floor below. His companion succeeded in clambering to a place of safety.

### A YOUNG PHILOSOPHER.

Shortly before the death of Oliver Cromwell, in 1656, England was visited by a terrible tempest. In the midst of the hurly-burly, a boy living in Lincolnshire went out into the open air, and began leaping to and fro, at one time with the wind at his back, and at another with his face to it. With the wind in his face he could not expect to jump as far as when the storm was at his back. By laying down pegs to mark the extent of his leaps, both when he went with the wind and when he went against it, he was trying to get some idea of the force of the tempest. This may appear an odd way of measuring the strength of the wind, but it shows that the boy had a taste for inquiries and experiments in science. This boy afterward became the immortal Sir Isaac Newton, the greatest philosopher of whom Britain, or even the world can boast.—*Selected.*

The tongue of the giraffe is nearly a foot and a half long.

## HOME AND HEALTH

THERE IS SOMETHING TO DO.

There is something on earth for the children to do,

For the child that is striving to be Like the One who once murmured, in accents of love,

"Let the little ones come unto Me."

There are sweet, winning words to the weary and sad

By their glad, loving lips to be said; There are hearts that are waiting, by some little hand

Unto Jesus, the Lord, to be led.

—Selected.

### THE HOME SCHOOL.

"The mother . . . should find time to cultivate in herself and in her children a love for the beautiful buds and opening flowers. By calling the attention of her children to their different colours and variety of forms, she can make them acquainted with God, who made all things beautiful, things which attract and delight them. She can lead their minds up to their Creator, and awaken in their young hearts a love for their Heavenly Father, who has manifested such great love for them. Parents can associate God with His created works. The only schoolroom for children from eight to ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery. And their only textbooks should be the treasures of nature. These lessons, imprinted

upon the mind of young children, amid the pleasant, attractive scenes of nature, will not soon be forgotten."

"The mother should be the teacher, and the home the school where every child receives his first lessons, and these lessons should include habits of industry. Mothers, let the little ones play in the open air; let them listen to the songs of the birds, and learn the love of God as expressed in His beautiful works. Teach them simple lessons from the book of nature and the things about them; and as their minds expand, lessons from books may be added. Train them to think that, as members of the household, they are to act an interested, helpful part in sharing the domestic burdens, and to seek helpful exercise in the performance of necessary home duties.

"It is essential for parents to find useful employment for their children, which will involve the bearing of responsibilities as their age and strength will permit. The children should be given something to do that will not only keep them busy, but interest them. The active hands and brains must be employed from the earliest years. If parents neglect to turn their children's energies into useful channels, they do them great injury; for Satan is ready to find them something to do. Shall not the doing be chosen for them, the parents being the instructors?"—*Mrs. E. G. White.*

### TREE PLANTING.

At this season of the year, when so much attention is given to the subject of tree planting, the following simple method,

which is being followed with remarkable success in many parts of America, will, perhaps, commend itself to some of our readers who are interested in gardens and orchards.

Writing on this system, which is known as the Stringfellow method, the gentleman who introduced it being Mr. H. M. Stringfellow, of Galveston, U. S. A., Mr. Geo. Graham, in the "Review and Herald," says:—

"He cuts off all roots close up to the body of the tree to be planted, cutting off the top likewise, so that the piece for planting is literally a bald, naked stick about eighteen inches long. Then he makes a hole in the earth with a crowbar, inserting the piece and ramming it tight with soil. He does this on grass land, unploughed, simply cutting the grass away with a hoe in a circle of eighteen inches in diameter around each tree. He also applies commercial fertiliser. This method has proved entirely successful, and leading horticulturists in several States have adopted the plan.

"I myself planted a small mixed orchard of peaches and plums eight years ago, and did not lose one tree. My land had been in cotton. I simply ran a shallow furrow to make a line, running a furrow across to mark places for the trees. I made a hole as deep as I could force a digging spade, say, ten to twelve inches, a helper cutting off all roots and sufficient of the top, and thrusting the naked stump into the aperture. The spade, having been withdrawn, was then used to press the soil to the tree, this being followed by firmly stamping with the foot.

"Care must be taken to fill up the space made by the spade, so that there is no air cavity where the roots will start. Two seasons ago I planted three hundred fruit-trees, and there are now no finer trees to be seen. I apply this method in planting all fruit-trees and dewberries and blackberries."

### CHOICE RECIPES.

#### Granola Gruel.

One pint sterilised milk, two dessert-spoonfuls granola, salt to taste.

Let the milk come to a brisk boil, sprinkle in the granola, and boil for five minutes very fast without stopping; take from the fire, and add the salt. Serve at once. Cold gruel is never palatable, and should always be served as soon as made.

#### How to Sterilise Milk.

Place the milk in a vessel in another one containing boiling water. Keep the water boiling for about half an hour, remove the milk, and cool as quickly as possible. If milk is kept at the boiling point for twenty minutes all barnyard germs will be destroyed, and the casein of the milk is thoroughly cooked. If boiled in a double boiler one-half hour is a safe limit of time, if the water in the outer boiler is kept steadily boiling.

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It is estimated that the strike in the meat trade in the United States, though it only lasted a few days, cost £1,000,000.

Great damage has been caused by a cloudburst in Cache la Poudre Valley, Colorado. The destruction of property is placed at more than a million dollars.

A great earthquake is reported to have occurred recently in Eastern Roumelia in the vicinity of Jamboli. Two thousand houses were destroyed, and 10,000 persons rendered homeless. Sulphur-laden waters are ruining the crops, and the debris of wrecked buildings strews the ground.

### CIVILISATION IN JAPAN.

We are told that nothing like the saloon existed in Japan before the arrival of white men on Japanese shores. The drinking Japanese sent out for his bottle of sake and drank it at home. If he became intoxicated and was noisy and troublesome, he was confined at home. When the European came with his saloon, the general novelty of the thing and the universal encouragement given to it by the newspapers won it a sure footing in the land. Now there is an infamous district in Yokohama which goes by the name of "Blood

Town," because of the murders committed there. It seems terrible to think that the light of the gospel and the curse of drink come from the same land; and Japan is not the only country to have this experience. There is a wail of woe ascending in many homes in India caused by the introduction of liquor, introduced by so-called western civilisation. It has been said that if England were to leave India, the greatest monument left behind would be the liquor bottles. How true this may be, we leave the reader to judge; it is certain that in the day of final reckoning there will be a tremendous weight of guilt upon those who have introduced into this country such evils as liquor and tobacco, which are maddening and poisoning the people. — *Oriental Watchman*.

### THE BIBLE IN WAR.

The British and Foreign Bible Society, following a precedent established in previous wars, has obtained permission from the Russian and Japanese authorities to distribute Bibles among the soldiers of both nationalities. The work of Bible distribution in time of war is organised on a large scale. During the Crimean War (as we learn from the London "Christian"), 204,569 copies of the Scriptures were circulated among the English allies and the enemy. During the recent war in South Africa over 133,000 Bibles, Testaments, and Gospels were distributed in 1900 and 1901 to the belligerents on both sides and families in the concentration camps, in addition to the supplies provided for contingents from the antipodes and Canada. Scriptures in fourteen different languages were supplied to Miss Edith Rhodes (sister of the late Cecil Rhodes) for distribution among the Boers in the hospital at De Aar. In 1894, when China and Japan were at war, the Bible committee in Japan distributed 113,939 copies of the Scriptures. During the Boxer outbreak in 1900, 4,000 copies were given to the Japanese troops with the allies.

### 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.

Mr. M. D. Rogers, Cooranbong, N.S. W., 9/9, January 2, 1906, "Signs" and "Little Friend." Mrs. F. Williams, Fingal, Tas., 4/6, July 3, 1905. Mrs. B. A. Morrish, Mullumbumbby, N.S.W., 2/6, January 24, 1905. Mrs. J. R.

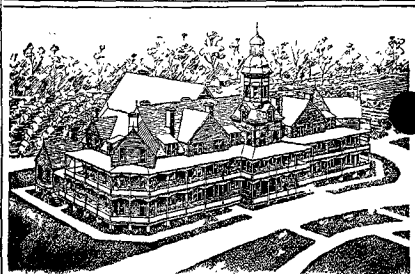
Learmonth, Portland, 2/6, Sept. 26, 1904. Mrs. H. M. Goldspink, North Ipswich, Q., 2/6, December 26, 1904. Mrs. S. Hubbard, Burkes Flat, 1/6, October 24, 1904. Mrs. Irwin, Bega Bega, N.S.W., 4/6, July 17, 1905. Mr. Ben. Young, Irishtown, Tas., 5/6, July 17, 1905, "Signs" and "Good Health." Mr. F. W. Bengtson, Laidley, Q., 2/6, January 24, 1905. Mr. J. Anderson, Geelong, 4/6, July 24, 1905. Mr. W. M. Aberdeen, Yapeen, 4/6, July 24, 1905. Mr. G. S. Richardson, Capalaba, Q., 4/6, July 17, 1905. Mrs. Watson, Yambuk, 4/6, July 17, 1905.

## 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 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.

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