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ONE
PENNY

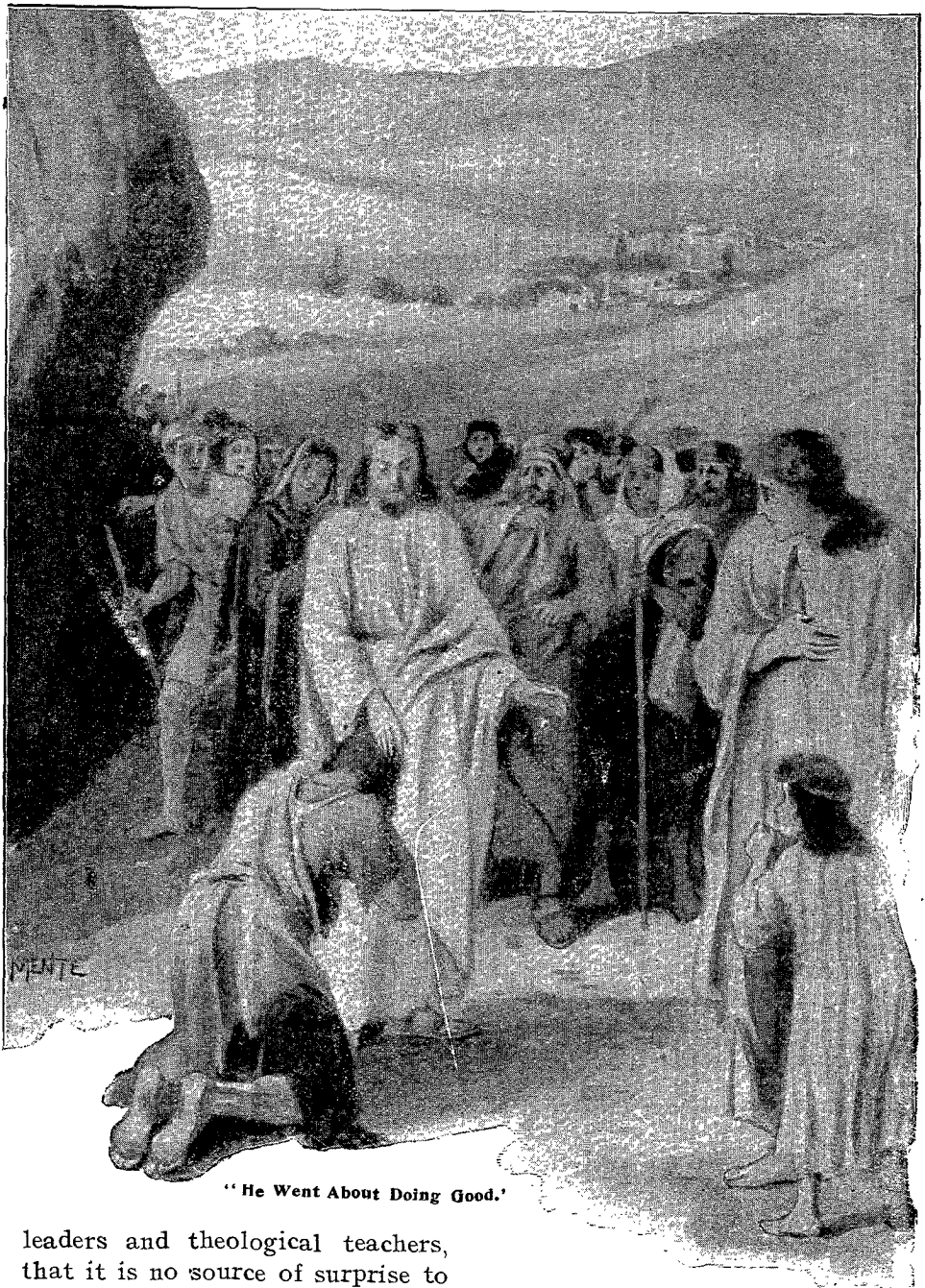
The Outlook

WHERE IS THE POWER?

The loss of spiritual power is at last becoming recognised by the churches themselves, and is being voiced through their press organs. The recent "Holiness Convention," which was held at Geelong, is the subject of criticism in the "Spectator" (Wesleyan). The writer of the article confesses that he went to the Convention "feeling weary, and hungry, expecting to get rest and refreshment," but, somehow, he was disappointed. Believing the difficulty probably lay within himself, he made enquiries of others, whereupon he found "that almost invariably those to whom he spoke had a similar experience."

The singing lacked the heartiness and enthusiasm of former days, and whilst some of the addresses were "able deliverances," others "were not without the proverbial dead flies that spoil the apothecary's ointment." "The speakers," he went on to say, presented "different views of sin and faith, and some of the conflicting utterances with regard to faith" he believed to be "both irreconcilable with each other and with the Scriptures."

We are becoming so accustomed to hear the Scriptures criticised, and to hear doubt cast upon their origin, and the authenticity of many of the choicest gems of Holy Writ, by church



"He Went About Doing Good."

leaders and theological teachers, that it is no source of surprise to us to hear of the increasing indifference to sacred things, and the consequent regretful complaints of

the loss of spiritual power. As men turn their attention to the polluted streams of pagan phil-

osophy, preferring the teachings of science, falsely so called, to the eternal truth of Jehovah, nothing but stagnation and death can be expected. The fountains of living waters have been forsaken, and men have "hewed them out cisterns, broken cisterns, which can hold no water."

Increasing Worldliness of the Church.

The wail of the churches is a natural one, which will grow in intensity as religious teachers rely upon the arts of Egypt and the murky waters of Sihor to maintain their financial and numerical standing. Concerts, bazaars, cake fairs, raffles, competitions, billiard tournaments, athletic demonstrations, smoke socials, ankle exhibitions, theatrical performances, have been permitted to find a place in the modern church. Time and energy, which should be devoted to the sacred work of the gospel, are expended by clergymen and church officers on all kinds of entertainments, in the vain hope of keeping the youthful members of the church together. What consummate folly!

The tendency of the times is towards pleasure-seeking. Satan is intoxicating the minds of the people in an insensate desire for amusement. Instead of the church resolutely and strenuously bending her energies to counteract this influence, she has entered into a competition with the amusement-mongers of the world. If a prayer-meeting is announced, few plan to attend it; but if an entertainment is organised, all the members make it a point to be there, and to bring their neighbours and friends.

With such training, how ill-fitted both clergy and laity are for a "Holiness Convention," and is it any wonder that a visitor, who remembers the time when things in the church were different, should be led to write such a paragraph as the following:—

"What distressed us most was the apparent paucity of spiritual power. We are very loth to criticise here, but we could not help remembering how different in this respect were the previous conventions we attended. We cannot forget coming over to Melbourne by boat, on which happy people sang nearly all the time, when quite a child said, 'What a glori-

ous time we had, and wasn't Father Watsford grand? He took us right up to the gates of heaven,' which was the common experience. There was nothing like that this time."

Verily it is time to heed the exhortation of Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isa. 58:1. Paul accurately predicted the condition of the church in the last days, "Having a form of godliness but denying the power thereof." We have the fulfilment of this scripture before our eyes. Many writers and thinkers are viewing with alarm the moral fall which has come to the church; and did space permit we could furnish abundant evidence of the deplorable state into which Christian organisations have degenerated. A few thoughts from the Rev. Walter A. Evans, which appeared in "The Arena," will, perhaps, suffice:—

"Evangelical Christianity, born anew in the German Reformation, baptised under the hands of the Puritans and the Wesleys, has already so far apostatised that another reformation is needed to fit the church for the work of the greater century soon to dawn. The cold formalism of a utilitarian religiousness, ornate with pomp and ceremony, makes of the church of the present day, to a very large degree, a valley of dry bones greater than that which Ezekiel saw, and as sorely in need of a divine afflatus to give it life."

"But some one will exclaim: 'Our organisations! Look at our new organisations, millions strong!' To which one might fittingly reply in the words of . . . B. F. Mills, 'They are very deceiving.' Or one might, by way of amplification, say that multiplication of organisations within the church, wisely constructed to fit the social instincts of youthful human nature, colossal conventions worked up systematically after the most approved methods of a political canvass for twelve months previous—they may cause a great buzzing of wheels and rattle of machinery that looks very like spiritual vigour. But all this machinery, while it can use power, can not generate it. It can neither repair a defective boiler nor replenish a furnace, the real trouble with which is that the fire is going out. The adding of another wheel to the machinery does not increase the power. Nay, is not this unprecedented multiplication of organisations itself a striking sign of weakness and spiritual degeneration? May it not be, after all, an attempt to brace a man on his feet by artificial means, when the fact is he is suffering from heart-failure? What is the matter with the old bottle that it won't hold wine? The church of the apostles, the Puritans, and the early Methodists turned the world upside down—not by

organisation, for they had practically none; but by the irresistible power of deep moral conviction, unquestioning faith, and a spiritual unction that was the outcropping of a new and divine life. But to-day, instead of one chasing a thousand and two putting ten thousand to flight, it takes a thousand church members to chase one evil, and then they don't catch it—unless 'there is something in it.'"

MAN'S NEED OF THE SABBATH.

"The Sabbath was made for man, not man for the Sabbath." Mark 2:27.

The necessity of observing the Sabbath is written in two places; it is written in the book of the law, and it is written on the nature of man. The finger of God traced on the tables of stone, "Remember the Sabbath day to keep it holy," and the same finger has traced on the human heart, "Remember the Sabbath day to keep it holy." Man needs rest, and that rest is twofold in its nature.

1. He needs physical rest, a need which he shares with the lower creation, through possessing a nature in common with them. "Thou shalt do no work, nor thy cattle." Revolutionary France, desirous of abolishing all trace of Christianity from the land, decided to have a "Sabbath" every ten days, but after a short trial it was found necessary to return to a weekly Sabbath, physiologists pronouncing one day in ten insufficient for man's nature. A journeyman printer, of Scotland, in an essay on the Sabbath, wrote:—

"Yoke-fellow! think how the abstraction of the Sabbath would hopelessly enslave the working classes with whom we are identified. Think of labour going on in one momentous and eternal cycle, limbs forever on the rack, the fingers forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, the loins forever aching, and the restless mind forever scheming.

"Think of the beauty it would efface, the merry-heartedness it would extinguish, of the giant strength it would tame, of the resources of nature it would breed, of the projects it would wreck, of the groans it would extort, of the lives it would immolate, and of the cheerless graves it would dig! See them toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, strewing and gathering, mowing and reaping, razing and building, digging and planting, striving and struggling—in the granary and barn, in

the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, on the sea and on the shore, in the day of brightness and of gloom. What a picture would the world present if we had no Sabbath!"

"The Sabbath was made for man," because man needs it. Yet if we confine this need to the body alone, we leave man on a level with the brutes. But, besides this, he needs—

2. Spiritual rest. Physical rest is necessary for the well-being of the body, and spiritual rest is necessary for the well-being of the soul. Now, the rest of the soul is directly opposite in character to that of the body. Physical rest is inaction, cessation from toil, whereas, spiritual rest is action, having all the powers of the soul at work; it is then, and only then, the soul has rest. Have you ever stood by the sea and gazed across the vast expanse of water? Have you ever, at eventide, walked into a solitary place, and there viewed attentively the starlit heavens? At these times the strange, peculiar work of the soul begins, that of meditation. Awe, and worship, and wonder, and praise, and love are in full play; the calm, sweet feeling of rest steals across the whole being, and we seem lifted out of ourselves into a higher realm. This is the rest the Sabbath is designed to give.

During the week, mind and body are occupied in following the daily employment; little time is found for prayer, praise, and meditation. But on the Sabbath the soul can enter the spiritual temple of rest, undisturbed by secular surroundings, and there worship, praise, and meditate, holding communion with God, and realising that divinest of blessings—soul rest. "I was in the Spirit on the Lord's day."

With these thoughts in mind, it is evident that it is an impossibility for the State to make a man "keep the Sabbath." It may compel idleness, it may cause a man to laze about, but it cannot force him to participate in soul rest, it cannot make him worship and praise God. Legal restraints are but outward in their effects, and have no power whatever to change the nature of the individual. The dog may be muzzled,

but its desire to bite is not removed thereby, but rather intensified.—*J.G.*

THE RELIGION OF THE RIFLE.

A recent article in the "Daily News," written by one who knows Japan, is but another warning of the time which is rapidly hastening on when the Oriental nations will, by their skill in war and their overwhelming numbers, menace the peace of the whole world.

Of Japan he says:—

"They have made a religion for themselves—the Religion of the Rifle—as surely as the men of Islam followed the sword; and they will go far, because the Religion of the Rifle will appeal sooner or later to the whole yellow world, and possibly to the dark-hued world of India as well. Once let that spirit awake in the East—and I believe, from what I saw, that it is awaking—and we shall see an army officered by Japanese that will shake other Powers besides Russia to their very foundations." "They have not taken, and they will not take, the Bible of the civilised world; but they have taken the rifle, and when such a people preach the gospel of the gun they are going to make a deep mark in the world's history."

A record was recently achieved in the transit of American mails from Plymouth to London. The distance between the two cities is 247 miles, which was covered in 227 minutes, which is seven minutes quicker than any previous performance.

It has been computed that the average life of Jews in Europe who keep the Sabbath is ten years longer than their neighbours who do not, and they are less liable to epidemics. The Sabbath was made for man, not for the Jew only, but for all men. Why not participate in its blessings?

An eruption took place at Mount Vesuvius, Sept. 27, which was the most violent since 1872. Red-hot stones were hurled 1,600 feet, falling with a deafening sound. The lava from the crater melted the metal of the funicular railway, destroyed the upper station, burned the guides' wooden huts, and destroyed the vegetation within a mile radius.

News comes from London of a riot in the Jewish quarter in the East End, in which over 2,000

Jews were the participants. On the Day of Atonement, the Socialist Jews' Clubs held a celebration and feast at the club house, angering the orthodox Jews, who surrounded and stoned the house. The streets were filled with fighting mobs. The ambulances conveyed a number of the injured to the surgeons, and 300 police finally secured order, after arresting many of the rioters.

The great victory of the Japanese in the battle of Sha-Ho, in which it is estimated Russia lost 60,000 men killed and wounded, is regarded in some quarters as an important epoch in Asiatic history, and one which will considerably affect the Pacific problem. The onslaught of over 200,000 men, urged to action by the peremptory command of the Czar, was met by the Japanese with a calmness and assurance, backed by military skill and good generalship, which proves the "little brown men" to be apt pupils of their western military instructors. Assuredly Japan has become a world power to be counted with.

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LOOK AND LOVE.

BY W. R. CARSWELL.

Behold the cross of Calvary,
All ye whose hearts are cold and dead;
Look on the One nailed there on high,
With thorns around His noble head.
The cruel nails, like iron bands,
Bind to the cross His feet and hands.

Think of the Saviour's agony,
Forsaken by each earthly friend;
While some betray, and some deny,
And sinful men His life would end.
In darkest night at mid-day's hour
Withdrawn His Father's grace and power.

That awful cry proclaims His woe,
"My God, why dost Thou Me for-
sake?"

The trembling earth seems e'en to know
The One who caused it form to take;
While lightnings fiercely flashing nigh
Proclaim, for sinners Christ doth die.

What wondrous love we there behold,
The Son of God made sin for me;
What heart could, then, to Him be cold
Who bore the cross to set us free?
Give to Him all thy strength, thy soul,
And let Him all thy life control.

The Father gave His only Son,
And He, a willing sacrifice,
Through life for us the vict'ry won,
And then a conqueror He dies,
That we through faith from bondage
freed
Might by His grace be free indeed.

What tender love His Spirit sheds
Within the heart where Jesus reigns,
And with salvation on our heads
Our hearts sing glad redemption's
strains.

Then look, and love, and praise Him,
till
We stand with Him on Zion's hill.

TIME.

BY MRS. E. G. WHITE.

Our time belongs to God.
Every moment is His, and we are
under the most solemn obligation
to improve it to His glory. Of
no talent He has given will He re-
quire a more strict account than
of our time.

The value of time is beyond
computation. Christ regarded
every moment as precious, and it
is thus that we should regard it.
Life is too short to be trifled
away. We have but a few days of
probation in which to prepare for
eternity. We have no time to
waste, no time to devote to selfish

pleasure, no time for the indul-
gence of sin. It is now that we
are to form characters for the fut-
ure, immortal life. It is now that
we are to prepare for the search-
ing judgment.

The human family have scarcely
begun to live when they begin to
die, and the world's incessant
labour ends in nothingness unless
a true knowledge in regard to
eternal life is gained. The man
who appreciates time as his work-
ing day will fit himself for a man-
sion and for a life that is im-
mortal. It is well that he was
born.

We are admonished, to redeem
the time. But time squandered
can never be recovered. We can
not call back even one moment.
The only way in which we can re-
deem our time is by making the
most of that which remains, by
being co-workers with God in His
great plan of redemption.

In him who does this, a trans-
formation of character takes place.
He becomes a son of God, a mem-
ber of the royal family, a child of
the heavenly King. He is fitted
to be the companion of the angels.

Now is our time to labour for
the salvation of our fellow-men.
There are some who think that if
they give money to the cause of
Christ, this is all they are re-
quired to do; the precious time in
which they might do personal ser-
vice for Him passes unimproved.
But it is the privilege and duty of
all who have health and strength
to render to God active service.
All are to labour in winning souls
to Christ. Donations of money
can not take the place of this.

Every moment is freighted with
eternal consequences. We are to
stand as minute men, ready for
service at a moment's notice. The
opportunity that is now ours to
speak to some needy soul the word
of life may never offer again.
God may say to that one, "This
night thy soul shall be required of
thee," and through our neglect he
may not be ready. In the great
judgment-day, how shall we ren-
der our account to God?

Life is too solemn to be ab-
sorbed in temporal and earthly
matters, in a treadmill of care
and anxiety for the things that
are but an atom in comparison
with the things of eternal interest.
Yet God has called us to serve

Him in the temporal affairs of life.
Diligence in this work is as much
a part of true religion, as is de-
votion. The Bible gives no in-
dorsement to idleness. It is the
greatest curse that afflicts our
world. Every man and woman
who is truly converted will be a
diligent worker.

Upon the right improvement of
our time depends our success in
acquiring knowledge and mental
culture. The cultivation of the in-
tellect need not be prevented by
poverty, humble origin, or unfav-
ourable surroundings. Only let
the moments be treasured. A few
moments here and a few there,
that might be frittered away in
aimless talk; the morning hours
so often wasted in bed; the time
spent in travelling on trams or
railway cars, or waiting at the
station; the moments of waiting
for meals, waiting for those who
are tardy in keeping an appoint-
ment,—if a book were kept at
hand, and these fragments of time
were improved in study, reading,
or careful thought, what might
not be accomplished! A resolute
purpose, persistent industry, and
careful economy of time, will en-
able men to acquire knowledge and
mental discipline which will
qualify them for almost any posi-
tion of influence and usefulness.

It is the duty of every Chris-
tian to acquire habits of order,
thoroughness, and dispatch. There
is no excuse for slow bungling at
work of any character. When one
is always at work, and the work
is never done, it is because mind
and heart are not put into the
labour. The one who is slow, and
who works at a disadvantage,
should realise that these are faults
to be corrected. He needs to ex-
ercise his mind in planning how to
use the time so as to secure the
best results. By tact and method,
some will accomplish as much
work in five hours as another does
in ten. Some who are engaged in
domestic labour are always at
work, not because they have so
much to do, but because they do
not plan so as to save time. By
their slow, dilatory ways, they
make much work out of very little.
But all who will, may overcome
these fussy, lingering habits. In
their work let them have a defi-
nite aim. Decide how long a time
is required for a given task, and
then bend every effort toward ac-

complishing the work in the given time. The exercise of the will power will make the hands move deftly.

A COMFORTING PROMISE.

"Comfort one another with these words."

What words?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." I Thess. 4: 16, 17.

I fancy I hear one say, "I thought there was no comfort in the coming of Christ. I thought it was something to make us quake and fear, and an event to be exceedingly dreaded."

Not so, according to Paul, and that because of many reasons.

1. His coming will be the end of sin and sorrow. None can truthfully deny their existence. They permeate our social system, hover round our homes, and enter our hearts. At this moment there are thousands in our asylums, infirmaries, and benevolent homes—the lame, the blind, the deaf, the diseased, and the injured. We see houses of drink, gambling, and prostitution, in which multitudes are ruining themselves physically and spiritually. The workman cries for a living wage, the widow toils unceasingly, the children sob for bread. Most every heart, if not all, has its sin and its sorrow. The coming of Christ is to end this awful state of affairs. Under His reign there shall be no more sin, and all tears will be wiped from every eye.

2. His coming means the entrance into a fuller life. At present the Christian is like the bird in its cage, looking into the heavens and sighing for liberty. Oh, for life, for higher, fuller life! Oh, to have all the powers of the soul, adoration, and love, and praise, unceasingly engaged without the earthly bars to hinder! Thus sighs the spirit of the Christian. The coming of Jesus will grant us that. "Now we see through a glass darkly, but then face to face; now I know in part; but then shall I know even as also I am known." I Cor. 13: 12. "I shall be satisfied, when I awake, with Thy likeness." Ps. 17: 15.

3. We shall ever be with the Lord. Now we see not His physical appearance, then we shall. "So shall we ever be with the Lord." I Thess. 4: 17. "I will come again, and receive you unto Myself, that where I am, there ye may be also." John 14: 3. A little girl was asked where her home was. She answered, "Where my mother is." Our eternal home is where Jesus is. We shall behold His face; we shall hear His voice; we shall enjoy Him for evermore.

"Forever with the Lord! Amen, so let it be!

Life for the dead is in that word, 'Tis immortality; Here in this body pent, absent from Him I roam;

Yet nightly pitch my moving tent a day's march nearer home."

—J. G.

CREATED WORKS DEAR TO THE CREATOR.

BY J. W. H. GEISS.

On the seventh day God was "refreshed." Ex. 31: 17. He contemplated the goodness of the works which He had made, and took pleasure in them. If a man is in harmony with the Creator he will also partake in this "refreshment;" he will have pleasure in the works of God, which were created at the same time as himself, and made to be in harmony with him.

The Creator set man over all His works to regulate the affairs of the vegetable and animal kingdom. God showed His care for the plants to which He is giving life by giving them man as a minister to care for them. Gen. 2: 15. Man was also given dominion to minister to the world of animals, to whom He is giving the spirit of life. A notable example of the love God has for our dumb fellow creatures is referred to in Jonah 4: 11. God gives as one reason for the sparing of Nineveh, the fact that there were many cattle within its walls. The destruction of the city would have brought hardship upon these creatures.

It is true that man is making a great failure of his dominion over the animals and plants, because he is ruling to please himself, and not to please his Overlord in heaven. It is true, also,

as a consequence of man's selfish course of action, that his subjects are very much in a state of rebellion. But it does not follow that they are therefore to be treated with rigour and cruelty. Man also is in rebellion against his Creator and Lord, and yet God does not act towards him with harshness. On the contrary, the rebellion of man has brought into play the exceeding love of God. God has shown a more loving tenderness towards His poor rebelling creatures, even to the gift of His own Son to die for them.

If we dwell in the love of God, shall we not show something of His love in our doings towards the creation around? And shall we not be specially tender towards those dumb creatures who come near to us? They minister to us as we minister to them, and so God designs His love to be fulfilled on the earth.

"ZACCHAEUS, COME DOWN."

As the winter in Europe approaches, we hear, as usual, reports of the prevailing distress which accompanies it. Winter is a hard time for the poor, a time in which many, through dire necessity, the pinch of poverty, and surrounding misery, are driven out of existence. Life is not much of a luxury to thousands at the present time; summer's genial sunshine might soften the hardships which many of Europe's poor have to endure, alleviating to some degree the sufferings which poverty and want always entail. But when hoary winter is ushered in, with its piercing winds and its biting frosts, then life to the hungry, cold, and starving thousands is a battle often, alas, too hard to fight; and many go—Where?—To paupers' graves.

But what do the rich care for the starving thousands of their fellow-beings who are pinched with hunger and pain, and who seek in vain for employment? The answer comes, Nothing; for says the Scripture, "They have nourished their hearts as in the day of slaughter." When like Job of old do these depositaries of riches seek out the widow and the orphan? When are their carriages

seen in the slums, and their occupants acting the good Samaritan? Thousands of legitimate and worthy cases are crying for help, yet they receive little or none, and are left to starve; while those who have a multiplicity of riches, eat, drink, and make merry. Dives, of the New Testament, is a grade higher in the scale of benevolence than thousands of the rich men of to-day. Like the beggar Lazarus, thousands would like to eat of the crumbs which fall from the tables of the rich. Lazarus in his day found a host of friends among the dogs of the city, for they came with canine compassion and licked his sores. He found amid the dogs a sympathy which was denied him by rich humanity. Are the rich to-day, with their accumulated treasures, any more liberal than the one of old? Or do thousands of them exhibit all the characteristics of Dives, and excel par excellence the callous exterior of that noted example? If anyone requires an answer to this, ask the starving poor. Or if a divine revelation of our times is needed, read the fifth chapter of James, which is God's photograph of the social condition of this twentieth century.

Fortunately there are some notable examples of rich men to-day whose benevolence proves an exception to the general practice, but they are comparatively few. The concentration of untold wealth in the coffers of but few men marks unmistakably one of the most prominent signs of our times. To the cry of the starving poor they give no heed, while their gold and silver is cankering, and the rust upon their accumulated treasures is witness against them. James 5 : 3. These men and women forget that they are not their own, for they have been bought with a price, and that both themselves and their riches belong to God; and as stewards He will hold them accountable for the distribution of it. By acts of charity and benevolence some, at least, would only be returning to the poor that which was justly their own, so fondly looked upon by its owner as my wealth, my fortune, my dollars, and my gold; for God says of these heaped up riches, "Behold, the hire of the labourers who have reaped down your fields, and which is of you

kept back by fraud, crieth." James 5 : 4. God says, Behold your wealth; look at it, is it yours?—No; it is the bone and marrow of the poor that you have turned into gold; the lives have been sweated out of thousands that you might become rich. James 5 : 6. This is a divine revelation as to the modus operandi in which many fortunes have been made. James 5 : 4.

There are many upon the earth to-day who, like Zacchaeus of old, have developed the faculty of acquisitiveness to an abnormal extent, but, unlike the little publican of old, these men do not climb up the tree to see Jesus. Christ saw the rich, little publican up among the branches, and said unto him, "Zacchaeus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received Him joyfully. And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Luke 19 : 5-8. That was a good, noble action, and Christ blessed him with salvation. Luke 19 : 9. What a glorious thing it would be if we could see a number of such conversions amongst the rich of to-day. The world was much the better off when Zacchaeus descended at the bidding of the Saviour than it was before he entered the sycamore tree. And so it would be now if men would follow the noble example of Zacchaeus. Then Christ would gladly say unto them as He said to Zacchaeus, "This day is salvation come to this house." Luke 19 : 9. —*J.B.*

God was to Israel neither an assumption nor a metaphysical idea, He was the power not ourselves that makes for righteousness. Why should we study the Bible? Why will not other books do as well? Why? Because this power is revealed in Israel and the Bible, and not by other teachers and books! That is, there is infinitely more of this there, He is plainer and easier to come at, and incomparably more impressive.—*Matthew Arnold.*

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PROPHETIC HISTORY OF THE
 WORLD.—No. 13

Daniel 11 : 40-45 ; 12 : 1, 2, 3.

The Time of the End.

"And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Dan. 11 : 40.

Once again our attention is directed to the "king of the south" and "the king of the north." It will be remembered that these terms were defined in previous studies as having reference to Egypt and Syria respectively. A careful study of the first fourteen verses of this chapter, comparing the prophecy with the history of those countries, is quite sufficient to establish this interpretation as absolutely correct. No reference has been made in the twenty-four intervening verses to these two powers, but they are here again introduced to our notice.

During the twenty centuries which are covered by these intervening verses, Rome, first as a military power, then as an ecclesiastical power, exercised the controlling influence in the world. But at the time of the end, twelve hundred and sixty years after the Papacy had seated itself on the throne of Rome, the time had come for its fall. Our exposition of Dan. 7 : 25, and a reference to Rev. 12 : 6, 14 ; 13 : 5, will show that the time allotted to the Papacy for its work of oppression was 1260 years. It was during those thirteen centuries the people of God fell "by sword and by flame, by captivity and by spoil." Dan. 11 : 33. The Saviour, in His great prophetic discourse recorded in Matt. 24, referred to this same time of tribulation, when He said: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. 24 : 22. "Those days" of tribulation would have

run their appointed course until A. D. 1798, "the time of the end," but for this promise which was given, that they should be shortened; and so in harmony with the promise, the persecutions ceased about a quarter of a century before the "time of the end," the last martyr being put to death in 1776.

In A. D. 1797 the French government sent Napoleon "to destroy the papal government, but, on his own responsibility, he disregarded their instructions, and concluded with the helpless pontiff the peace of Talentino on the 19th of February, 1797." The historian relates further upon this important epoch as follows:—

"Upon the return of Bonaparte from Italy, General Berthier was ordered by the directory to carry out its instructions respecting the papal government, which Bonaparte had declined to execute. The people of the papal states were thoroughly discontented. Berthier marched to Rome, and was received as a deliverer. He proclaimed the restoration of the Roman republic; made Pope Pius VI. a prisoner, and stripped him of all his property, and removed him to France, where he was detained in captivity."—*Pictorial History of the World.*

It is a singular thing that Napoleon should have failed to obey the instructions which his government had given him, but in the light of prophecy it is easily explained. In 1797 "those days" had not expired, and although Pope Pius VI. was just as unable to defend himself against the French in 1797 as he was in 1798, his tottering government held its place at the Roman palace until the prophetic hand of time tolled its death knell. A verse of Scripture is of more power than the command of the greatest earthly government, and as we have noted how accurately the events of history, one by one, have fulfilled the predictions of the inspired servants of God, our confidence in the Bible should be unbounded.

Napoleon's Egyptian Campaign.

Another historical event fixes beyond all controversy the year 1798 as the commencement of "the time of the end." The angel said, "At the time of the end shall the king of the south (Egypt) push at him (France), and the king of the north (Syria, now the territory of the Turks) shall come against him (France) like a whirlwind, with chariots, and with horsemen, and with many ships."

About three weeks after the Pope had been taken into captivity by the French, Bonaparte undertook to lead an expedition against Egypt, believing that he could strike a blow at England by intercepting her Eastern trade. With 40,000 soldiers, Napoleon set out for Egypt in 500 ships, manned with 10,000 sailors. On July 5 Alexandria was taken, and eighteen days later the decisive battle of the pyramids was fought. While Napoleon was engaged in conflict with the "king of the south," the British fleet, under Nelson, destroyed the French ships, which were the only means of communication Napoleon had with France. Sept. 2 the Sultan of Turkey (the king of the north) declared war against France, thus fulfilling the prophetic word which was written nearly twenty-four centuries before. Compared with the feeble pushing of the "king of the south," the efforts of the Turks were "like a whirlwind." From Egypt Napoleon marched into Syria to engage the Turkish army, but he was unsuccessful, and for the first time in his career sounded the note of retreat.

"He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." Verse 41.

The "glorious land" was left under the oppressive rule of the Turk, but Edom and Moab and Ammon, whose territories were not invaded during the campaign, escaped.

"He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape." Verse 42.

March 13, 1800, a British fleet landed a number of troops at Aboukir to assist the Turk in expelling the French from Egypt, and after a series of defeats the French forces at Alexandria and Cairo were obliged to capitulate. The peace treaty was signed at London, but Egypt was not permitted to escape from the rule of the Turk.

"But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps." Verse 43.

"In the article of agreement between the Sultan and the Pasha of Egypt, it was stipulated that the Egyptians should pay annually to the Turkish Government a

certain sum of gold and silver, and six hundred thousand measures of corn, and four hundred thousand of barley."

The Crimean War.

"But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many." Verse 44.

Commenting on this verse, Dr. Adam Clarke said: "This part of the prophecy is allowed to be yet unfulfilled." This comment was printed in 1825. Dr. Clarke also suggested that this verse may mean "that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman Government." This surmise was singularly accurate, for in 1853 Turkey, being goaded into action by the attitude of Persia and Russia, declared war upon her powerful northern neighbour. The fury with which the "sick man of the East" rushed into the Crimean war was a source of astonishment to the whole world.

The Expulsion of the Turk from Europe.

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Verse 45.

We have now reached a prophetic statement which is yet unfulfilled. The Turk still remains at Constantinople, but the time is not far off when circumstances will compel him to remove his palace to the "glorious holy mountain" (Jerusalem). Only a few months ago news came from Constantinople of the transport of the jewels of the Sultan across the Bosphorus, where it was believed they would be safer than at Constantinople. No doubt the Sultan will follow his treasures in a short time. Only by the help of the European powers has it been possible for the Sultan to remain at Constantinople, and when that help is withdrawn, his reign in Europe will come to an end. European politics for the past century have centred around the Eastern Question. It is an almost constant theme of diplomatic correspondence between the powers. The fearful atrocities which are carried out under the authority of the corrupt Ottoman Government have so shocked the powers, that

they no longer show the same desire to protect the Turk that they once manifested. At times it has seemed as if the thunders of an indignant world would blot the Turk out of existence, but other considerations have intervened, which have caused the threatened storm to pass over. The manner in which the powers regard the Eastern Question may be gathered from the speech which the late Lord Salisbury made at the Mansion House, London, on the 9th of November, 1895. He said:—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire shall stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire should fall, would not merely mean the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilised in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger which has not passed away."

The danger which the late British Prime Minister saw would arise should the Ottoman Empire fall, is not a dream of a pessimistic politician. It is the live question of the hour, and is a matter of the greatest moment to the whole world, for the reason given in the succeeding verses.

The Closing Scenes of History.

"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Verse 2.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Verse 3.

The only part of this great prophetic chain which remains unfulfilled brings before us the following great problems: The fall of the Ottoman Empire, the reign of Jesus Christ, the time of trouble, the deliverance of God's people, the resurrection, and the reward of the faithful. In order that we should be left without excuse God has set before us an accurate photograph of political events,

past and future, that we might know the portent of these great crises as they occur. Does the gradual extinction of the Ottoman Government in Europe speak to you of the nearness of the end? Does it tell you of the danger of a calamitous contest which will involve all that is most powerful and civilised in Europe in their final conflict? Does it warn you of the urgent necessity of having your name enrolled in the Lamb's book of life? Does it speak to you of the ultimate victory of God's people, of the resurrection soon to take place, and of the final reward of the faithful workers in the cause of God?

These mighty themes, all of which are closely associated with the downfall of the Ottoman Empire, are set before us in the word of God; and they have been written "for our learning and admonition, upon whom the ends of the world are come."

Will you heed the warning?

The noblest crown is ever the crown of thorns.

The greater our dread of crosses, the more necessary they are for us.

He who lives for the world obtains the world—and nothing more.

The strongest passions have their times of respite—vanity never.

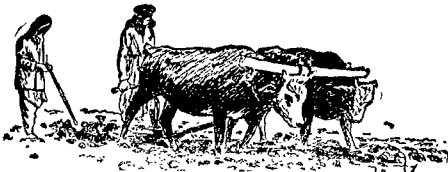
He that would please all and himself too, undertakes what he cannot do.

A good death is better than a bad life. One ought never to sin through fear of death.—Huss.

Your conversation is the index of your intellect, and your actions show the bottom of your heart.

If you have a friend who takes offence at trifles, break entirely with him, for he is not to be trusted.

He that covereth a transgression procureth love; but he that repeateth a matter separateth very friends.



WORLD-WIDE FIELD.

"Haste, O soul; 'twill soon be night!
We must toil while yet 'tis light;
We must learn while yet we may,
Passing down the appointed way."

RARATONGA.

BY G. F. JONES.

Much has been said in the past concerning this island and its people. The Raratongans love to read the Bible, but it has become merely a form with them. The life and power of the word of salvation is very little known among them. Like the Society Islanders, there is nothing more enjoyable to them than a maro, which is a debate on the meaning of certain texts. Any or all in the congregation take part, and the meeting lasts all night. The spirit of the good Word does not come in, neither does obedience to it enter much into their thoughts.

The London Missionary Society has its churches and schools in every village, and has held the field from the time of John Williams until recently, when the Catholics established themselves here, and have two churches and schools. We have here about fifty Sabbath-keepers, four Sabbath-schools, one church school, and, at present, a small boarding-school in our house.

The London Missionary Society dislikes very much to see us establishing our work here, and say that we ought to retire, leaving their society free to do its work. We would gladly leave the field to others if they would take up our work—the work that every Bible student ought to be doing—giving the last warning message to the world in this generation. But at this they scoff; we, therefore, continue our work with haste, and go to every kindred, nation, tongue, and people until "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It is true, we are looked upon as interlopers, but what of that? "Know ye not that the

friendship of the world is enmity against God?" The storm is surely coming, for the barometer is falling; but we are homeward bound, and although we are stemming the undercurrents of "higher criticism" and other isms, we can make rapid headway only as we spread our sails and run before the gale. We shall soon be in port, thank the Lord. Many poor Christians are steering by a compass magnetised by higher criticism. They are making bad weather, and running with the current. They know not that they are going headlong into a maelstrom.

Notes.

"An exchange says that the apostle James addressed his epistle to 'the Christians scattered abroad.' If he were writing it now, he might address it to the Christians huddled at home."

On a recent visit to Broken Hill, N. S. W., by Pastor Woodford, seven persons were added to the church by baptism, and many others in that district are manifesting deep interest in the truth of God for these last days.

Pastor Woodford reports the organisation of a church at Parnaroo (S. A.). The nucleus of what, under God's blessing, should grow into a strong and active church now consists of eight members, others being expected to have their names added to the roll shortly.

Aggressive missionary work has been commenced in the northern districts of South Australia, two companies of workers with tent outfits taking the field this week, in the expectation of continuing the campaign until the time of the camp-meeting, which it is proposed to hold next March.

An aged and infirm Korean woman, on hearing the gospel story read by the Bible colporteur, was so touched by its loving message that she bowed her head, and prayed, in her own simple, broken way, that God would deliver her from the burden of sin, and give her a heart to worship Him.

The Victorian Camp-meeting this year will be held at Ascot Vale, a suburb in the north-western district of the metropolis. The site chosen is contiguous to the Agricultural Society's Show Ground, and may be conveniently reached from either the Ascot Vale or New Market Railway Stations. The encampment will open on Thursday, Nov. 10, and continue (D. V.) for ten days.

A thousand Chinese Bibles and Testaments have, at the request of the International Postal Clerks' Christian Association (which has met half the cost), been distributed among the postal clerks in China by the British and Foreign Bible Society. Each volume was separately wrapped up and addressed, and was accompanied by a letter of fraternal greeting, written both in English and Chinese, from the members of the Postal Clerks' Christian Association.

Put the people in China in rank, joining hands, and they will girdle the globe ten times at the equator, with living beating human hearts. Make them an army, and let them move at the rate of one thousand a day, week after week, and month after month, and they will not pass you in one thousand years. Constitute them pilgrims, and let two thousand go past every day and night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp of the weary, pressing, throbbing throng for five hundred long years.—*World-Wide Missions.*

In general, it will be found that the best Christian work lies not far from our own door, and that those are mistaken who think they can do nothing till they find some great sphere. The work of Christ's servants is often most effectually performed when it is done noiselessly and informally, in hidden nooks of quiet homes, or walking by the wayside, and yet scattering seed in the field. A master among his servants, a workman among his associates, a mother among her children, a sister among brothers, may be dropping words and radiating influences of which there shall be no report till the last great disclosure shall bring out the "Well done, good and faithful servant."—*John Kev.*



CHILDREN'S ... CORNER ...

THE DISOBEDIENT FLY.

"Take care," said mother fly;
 "Keep off that sticky paper;
 Do as mother tells you now,
 Don't cut any caper."
 "Bother!" said her naughty son,
 "Don't you talk such folly,
 I know what is good for me,
 'And—I say, it's jolly!"
 "Get my shoes all muddy? Pooh!
 See me fly above it;
 Touch and go—go and touch!
 Why, it's sweet!—I love it!"
 "See me wade in it—oh, dear!
 Down I sink—to smother!
 Wish I'd taken her advice—
 Wish I'd heeded mother!"

—J. M.

A PRECIOUS GIFT.

You have heard of the Koh-i-noor, or "Mountain of Light," as the name means, which is one of the most valuable diamonds in the world, and the most precious of the Crown jewels of Britain. It is said to be worth more than £600,000. At first, you know, it belonged to the greatest rulers of India, and was regarded not merely with pride as a diamond of almost fabulous value, but also with great reverence as the symbol of sovereignty. Whosoever owned it was considered the ruler of all India and of Southern Asia.

By the fortunes of war Runjeet Singh, the great chief of the Sikhs, got possession of it; and so highly did he esteem it that he took it with him wherever he went. He kept it in this way till he died; and then his son, the Maharajah Dhuleep Singh—while a mere boy—succeeded him upon the throne, and the Koh-i-noor came into his possession.

After a while, the Sikhs fought with our army in Western India, and were conquered, and their kingdom was brought under British rule. By the terms of the treaty of peace, the youthful Maharajah had to give up the great diamond as the symbol of sovereignty to Queen Victoria.

When the Indian prince came over to England, he went frequently to Windsor Castle. During one of his visits the Queen asked him if he would like to see again the Koh-i-noor, which he would remember as a child. Having sent to the Tower for it, she put the famous diamond in his hand. The Maharajah took it over with him to one of the windows, and examined it for a while with deep interest and emotion. He then returned to where the Queen was standing, and bowing with the profoundest respect, he handed the diamond back to her Majesty, saying,—

"I gave it to you before under command, when I was a child, and when I did not know its value; I now as a man give it to you of my own goodwill, fully knowing its preciousness." It was a gracious saying and a graceful act, and it gave the Queen the greatest pleasure.

Now, each of you owns a jewel far more precious than the Koh-i-noor. It is so valuable that if you gained the whole world but lost that, you would make a miserable bargain indeed; so valuable that the Son of God gave His own life to buy it. It is the symbol of sovereignty; for Christ conquered all His and your enemies in order to obtain it; and whosoever owns your heart is your Lord and Master.

You have learned what Christ has done for you; how He redeemed you from the bondage of sin and death with His own precious blood. You know that your heart is more valuable now, and more worth having than when you were an unconscious infant and an ignorant child.

Are you prepared then, now that you know the true value of your gift, to give your heart to Him who loved you and gave Himself for you?—*Dr. Hugh Macmillan.*

A HELPFUL COLT.

One rainy day I opened the barn door and endeavoured to call in the cows, as I did not care to walk in the mud. One cow refused to come, although I called her by name repeatedly.

A colt, standing at the other side of the yard, watched me, as I

vainly tried to drive the cow, without stepping into the mire.

Then the colt quietly stepped up to her and bit her.

Of course, she moved. He followed, giving her a nip whenever she moved in the wrong direction, until she went through the door into the barn. Then he went back to the other side of the yard.—*C. E. World.*

SOME THINGS THE TREES OF THE GARDEN TEACH US.

The Almond.

The almond tree is among the first to blossom, and all who are favoured to see its beauty realise that it speaks of spring that has come to disclose in all its loveliness the hidden work of nature during the winter months.

And while we gaze with delight at the delicate and abundant bloom, should it not bring to mind those portions of Scripture that speak of this tree? The Hebrew for almond is "shaked," meaning hasten. See Jer. 1:11, 12. How appropriate the name to the nature of the tree, it being first to bloom.

Also in the wonderful miracle of Aaron's rod that brought forth buds and blossoms; and yielded almonds when laid up in the tabernacle before the Lord for less than two days, that the people might fear, honour, and obey their Creator. This rod was preserved in the Ark as long as it remained with the children of Israel. Heb. 9:4; Num. 17:1-11.

"The works of the Lord are great,
 Sought out of all them
 That have pleasure therein;
 He hath made His wonderful
 Works to be remembered;
 The Lord is gracious,
 And full of compassion."

Ps. 111:2, 4.

—Anon.

It is most ill-mannered to question another concerning his apparel,—its value, or where it was obtained.

If in walking you should accidentally jostle some other pedestrian, it is proper to say, "I beg your pardon."

A true gentleman will always greet a lady by raising his hat; and when walking with a lady, he will do the same should he be spoken to by another gentleman.

HOME AND HEALTH

LITTLE FEET.

Little feet, I hear their patter
Up and down through lane and street,
And I wonder, as I listen,
Are they bent on errands sweet?
Are they climbing up the pathway,
The sure path that leads to God?
Are they marching onward, upward,
O'er the narrow, heavenly road?

Little hands, I see them toiling
In the work of God and love;
Little voices, gently speaking,
Tell of rest and joy above.
Feet and hands and voices joining,
Christ's sweet messengers can be,
Doing many acts of mercy,
Beautiful for Him to see.

—Seloo 11.

THE BENEFITS OF FRUIT CULTURE.

BY D. NETTLETON.

The advantages of a fruit diet are numerous. In the first place, fruit is a germ killer and disease destroyer—a medicinal food. It has been scientifically demonstrated that it is absolutely impossible for typhoid fever germs to live in lemon juice. If people would only live on a liberal fruit diet, which would destroy fever and other disease germs, there would be far less sickness and, consequently, less sorrow.

Fruit culturists are great benefactors and physicians of the people. The substitution of the orchard for the slaughter-house and butcher's shop would contribute much to the public health. And since health is happiness, a fruit diet would result in much greater happiness for those who adopted it.

The moral influences of fruit culture are also obvious. Our environment has much to do with our character building, for "by beholding we become changed."

What a dreary world this would be without trees! How much happier and better men are by the contemplation of trees, vines, and flowers. Man's first employment in his sinless state was to cultivate the trees and flowers that God had planted. And after the fall, he was sent forth to till the

ground, and earn his bread in the sweat of his brow.

There is a refining and uplifting influence in the society of beautiful trees and plants, especially fruit trees. Their beautiful blossoms making the air fragrant with heavenly perfume, their rich, glowing fruits in bright clusters bending, tend to restrain in man that which is rough and cruel, and encourage him to cultivate kindness and gentleness. The cultivation of fruit trees, vines, and flowers helps to make gentle men and lovely women.

Children who receive their first and most lasting impressions surrounded by hen-coops, cattle-yards, and pig-pens; who have to listen constantly to the bellowing of cattle and the squealing of pigs, do not have the elevating and refining influences that those do who come from sweet, clean homes surrounded by green grass and blooming trees, among whose leafy boughs happy birds build their nests and warble their sweet melodies.

That there is no employment more healthful than fruit growing, all who study the health question will admit. The pale-faced men and women of our cities pine for the green fields and groves of the country. Many of the great commercial class herded in crowded cities love to think and sing:—

"How dear to my heart are the scenes
of my childhood,
When fond recollection presents them
to view—
The orchard, the meadow, the deep,
taugled wildwood,
And every loved spot that my infancy
knew."

The cities are not the best places for developing noble, strong men and sweet, loving women. Brick walls, smoking chimneys, the noise and confusion of the streets, do not refine and develop

the moral qualities of men as do the fields of green and golden grain, blooming trees, and fruit-laden orchards.

Man's new and everlasting home will be adorned with trees and flowers. The glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon. The glory of Lebanon was its trees; the excellency of Carmel, its flowers. We are told of one tree in the midst of the Paradise of God, bearing "twelve manner of fruits, and" yielding its "fruit every month: and the leaves of the tree" are "for the healing of the nations."

KEEPING YOUNG.

One of the secrets of keeping young, vigorous, and supple-jointed, is to continue to practice the activities of youth, and to refuse to allow the mind to stiffen the muscles by its suggestions of age limitations. If men like Peter Cooper and William E. Gladstone, who kept up the vitalising exercises of robust manhood when far into the eighties, had succumbed at forty to the thought of approaching age, how much of their valuable life-work would have remained undone!

CREAM PUFFS.

1½ cups water, 2 cups sifted flour, 4 dessertspoonfuls scalded cream, 4 eggs, 1 saltspoonful salt.

Place the water and cream over the fire in a saucepan to boil, when it froths, stir in the flour, in which salt has been added, beat until mixture leaves the side of saucepan. Let it cool, then break the eggs, one by one (omitting white of one), and beat smooth like batter. Drop in lumps on oiled paper, bake about one-half hour.

Cream.—¾ cup cream, 1 white of egg, well beaten, and a little sugar. Break open puffs, and fill with cream.

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We have received from the publishers of "The Scientific Australian" a copy of their "Tenth Birthday Number."

A fire which occurred at an opticians in Southend is believed to have been caused by a magnifying glass focussing the sun and igniting some celluloid dishes.

The fears that the coming harvest would prove much smaller than was anticipated two or three months ago have been allayed by the recent copious rainfall by which all the Australian States have benefited. With few exceptions it is now expected another bountiful harvest is assured.

The first turbine ocean steamer, "Victoria," built for the Allan Line for the Canadian Service, has been launched at Belfast. Owing to the vessel's increased speed, it is expected that Canada will be brought a full day nearer the mother country. Arrangements will be made to publish a daily paper on board.

A fossilised dog-fish, or shark, measuring 12 feet in length, was found by two miners at White Cliffs, 17 feet from the surface. Several large boulders were on top of it, and it had the appearance of having been in the act of swimming when overtaken and smothered by an eruption. The fossil is in a well-preserved state.

A hurricane passed over South Australia last week, which uprooted trees and unroofed several buildings. So much dust was lifted into the atmosphere that the sun was obscured, causing a peculiar effect which was described as "almost unearthly."

For the prevention of sea-sickness, an ingenious apparatus has been introduced by a naval engineer in Hamburg. The method employed is to largely augment the oscillation period of the rolling movement of a ship, and at the same time to diminish the amplitude of oscillation. These effects are based on the gyroscopic action of a flywheel installed on board, and maintaining rapid rotation. A pendulating movement is performed by the vertical axis of the apparatus in the central plane of the ship. On account of the rapid, continuous oscillations of the wheel, the vessel is rendered insensitive to the effect of wave-motion, so as to practically eliminate any rolling movement. — *Scientific Australian.*

THE ASIATIC MOVEMENT.

A prominent English missionary, who has been labouring in China, writing on the subject of the Yellow Peril, says:—

"There is, undoubtedly, growing up amongst the leading men of China one purpose—'China for the Chinese.' China is arming. Her arsenals are full of modern machinery, and she has not paid Germans and Japanese for nothing. Smokeless powder, up-to-date rifles, and big guns are made in her own workshops."

"Can we contemplate unmoved the spectacle of a vast heathen nation—frugal, hard-working, clever artisans, capable men of business, and able to live on little—trained in all the science of modern warfare, and armed with modern weapons, intoxicated with the possibilities of its huge developing resources, and prepared, as the nations of the West have been, to contest the commercial supremacy of the world?"

Commenting on the above remarkable statements, the "Spectator" says:—

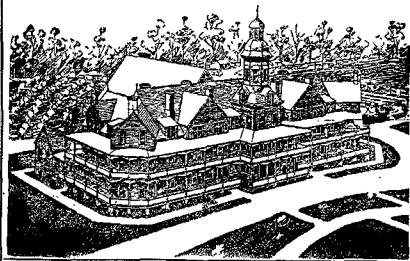
"Every competent observer testifies that the spirit and conception of an Asiatic league is growing. It is not merely a Sino-Japanese movement, and with the irony of fate it is being stimulated by the White Peril. Non-Christian Government schools multiply, Japanese heathen doctors compete with medical missions, a strong native press is growing quickly, and atheistical books are being translated, and the country is being flooded with them. Baptised in the Spirit of Christ the growth of these new powers need not be feared. More than military and commercial supremacy is at stake; Christianity itself may be challenged. The present is the psychological moment for Christianity in the East."

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