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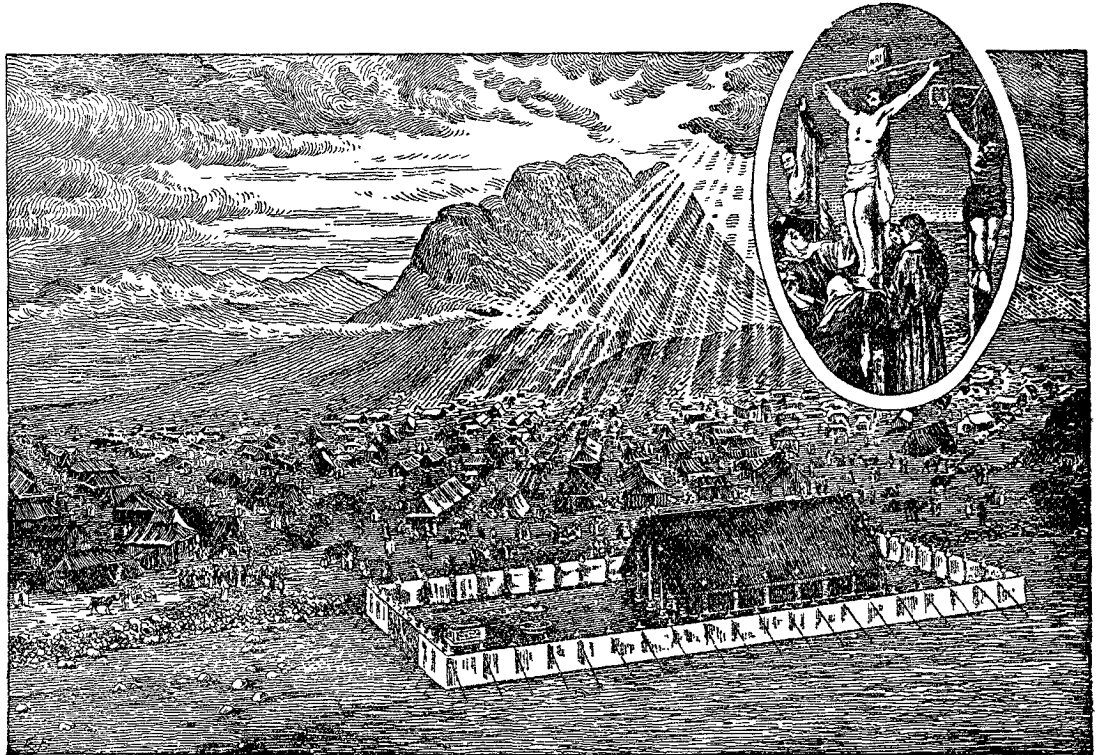
**The Outlook**

**HISTORY REPEATS ITSELF.**

In almost all parts of the civilised world attempts are being made to introduce restrictive Sunday laws, and to prohibit many of those things which in the past custom has deemed permissible on that day. For instance, in Spain Sunday has been the day of all days whereon the national sport of bull fighting has been patronised. Since the enactment of the new Sunday law in that country, the Committee of Social Reforms in Madrid, has passed a resolution prohibiting bull fights on that day. This prohibition will have the effect of closing many of the rings, because week-day fights cannot be made to pay. These restrictions will by no means make the people more righteous, nor will they have the effect of converting the natural cruelty of a people, who, for generations, have devoted their leisure time to such a soul-debasing sport as bull fighting, to a disposition more humane and lovable. It may be urged that the law is a good one because it will minimise to some extent the slaughter of noble animals, but, if so, why should such a law be operative on only one day out of the weekly

cycle? If the law has been enacted for humane reasons it would be consistent to make it operative on all days alike, for we are satisfied that if the bulls could be consulted as to their feelings in the matter, they would probably say there was no difference to them between fighting on Sunday or any other day in the week. Would they feel more pain from a wound inflicted on Sunday than they

from the churches. Their object in demanding the enactment of restrictive and prohibitive regulations against Sunday labour or pleasure has been stated over and over again to be, that the church services should not be interfered with. To shut up every avenue by which people can possibly escape from church attendance on Sunday, making it positively difficult for them to spend Sunday



Shadow and Substance.

would from a similar injury inflicted on any other day?

A moment's reflection is sufficient to ascertain the true motive of these restrictive Sunday laws. They are always placed on the Statute books at the behest of the ecclesiastical parties, who regard with jealous eyes the competition of Sunday sports and pleasures which attract the people

in any other way than by going to church, has been the ambition of ecclesiastical leaders since the time of Constantine.

While the controversy proceeded during the fourth and fifth centuries concerning the enactment of Sunday laws the very arguments were used which are used to-day. At the first all that was asked was that a law should be made to

compel everybody to cease work upon the first day of the week, in order that the people might attend the church. Having secured the law, it was soon discovered that the people had not sufficient religion to lead them to church, for they devoted the day to seeking their own amusement, just as thousands do still. This was hardly what the bishops wanted. They had forbidden all labour on Sunday in order that people might attend church, but the theatres and circuses were crowded instead. Such competition was so distasteful to the church that it was determined that nothing but a monopoly would suffice; therefore, at the Council of Carthage, A. D. 401, it was enacted that "on Sundays and feast days no plays may be performed." A petition was sent to the emperor, says Neander, praying "that the public shows might be transferred from the Christian Sunday and from feast days to some other days of the week." Not, however, until A. D. 425 was the desired law secured, but even then the "faithful," who were disturbed by the open circus or theatre, would not attend church, for they had no real religion in their hearts. No work was done on Sunday, and places of amusement were closed, but still the people did not go to church. Compulsion was the only way which then suggested itself, and so it became incumbent upon all citizens to attend public worship.

That extreme measure did not change the hearts of men. It only made hypocrites of them. God Himself does not compel men to worship Him; but the church set itself even above God in this matter, and will yet do so again, for the steps which are being taken to-day in the exaltation of Sunday are following precisely upon those which were taken by the men who, in the fourth century, foisted Sunday upon the people in place of the Sabbath of Jehovah.

In almost all countries to-day laws forbidding Sunday work are being placed upon the Statute books. In many lands the places of amusement are already closed on that day, and urgent calls are being made for greater and greater restrictions. A careful study of

the series of articles now appearing in the editorial columns will reveal the meaning of this world-wide movement.

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### WATCHMAN, WHAT OF THE NIGHT?

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A meeting to inaugurate a Protestant Defence Association in Victoria was held at the Temperance Hall, Melbourne, and amid other items of a motion which was carried unanimously were the following: "To preserve and defend the general interests of Protestantism against the encroachments of Roman Catholicism in matters religious, social, and commercial." "To aid in cementing the growing unity of the evangelical churches." "To obtain for Scriptural instruction its due place in our State system of education." "To preserve and maintain the Christian Sabbath as a day of divine rest and worship, and to resist by all lawful means the secularisation of the day as practised in Roman Catholic countries." "To secure the return to Parliament of gentlemen whose principles are in accord with the objects of the association herein set forth." "To secure the election of gentlemen of like principles as aldermen under the Municipalities Act."

Anyone who reads the above resolutions must see that the State is the intermediate through which this Protestant Association intends to work; and in order to achieve its aims this league intends to use all lawful efforts. According to their own showing, this society intends to protect what they consider their divine rights and worship as far as the rest-day is concerned; and they wish to do this by ruling the State, by controlling its actions, by placing in its assembly only those men who will advocate and legislate their principles. All this is plain; and as Rome is already in the field, the State Parliament, as far as religion is concerned, is to become the *modus operandi* and battlefield as to whom should be top,—Rome or the Protestant Defence Association? The victor, who ever he may be, wishes to imprint his religious views on the world, and compel it by State

laws to bow to his principles and authority.

This is a fair sample of the religious liberty which this community is expected soon to enjoy. We do not deny the encroachments of Rome; she has ever been ready to enter into unholy alliance with the State; and all history is a dark and horrid record of the rule of that church, and of how she has enforced her will upon the world, at the point of the sword, or by the stake, or the tortures ordered by the Inquisition. The world has had a good sample and spectacle of the results of church domination in the exhibition that Rome, by her papal mandates and actions, has already given it.

But the cure that is advocated in causing the State to be the basis of operation for another code of religious enactments having the support of church unionism behind it, could only result in the repetition of scenes which Rome has already presented to the world. And this is exactly what God says will happen, yes, and happen in this present generation. This assertion may seem astounding to some, but as sure as the sun shines over us to-day, this generation will see in full work and operation, "The Image of the Beast." This image in principle and operation will be the facsimile of its predecessor, Rome, and, moreover, its legislation will centre around Rome's mark, or, in other words, Sunday, and it will present this spurious and unscriptural counterfeit of the true Sabbath to the world as a divine requirement; and it will do this in opposition to the word of God, which proclaims the seventh day is the Sabbath. It will also persecute with boycott and death all who oppose its mandates, and who obey God by refusing to observe this ancient festival, Sunday, which Rome, its predecessor, has palmed off on mankind as the Sabbath, or, as the Protestant Defence Association calls it, the Christian Sabbath. Rev. 13: 14-17.

Preparations to establish the image to the beast to-day are world-wide; and the time is close at hand when the image to the beast will speak, that is, make laws and execute them. Can you not see by the propaganda put forth by the Defence Association steps being taken that move emphatically

and unmistakably in that direction? Anyone who will study the Scriptures may see them. The true Christian is on the eve of his last trial, there being abundance of evidence that active agencies are everywhere busily organising to bring about the crisis with which the controversy between truth and error ends.

True, many of the men who are active workers in these movements are actuated by motives which they consider right; and they may think that they are doing God a service; but are they? Paul on the road to Damascus thought that he was a servant of God; but was he? He thought that he was zealously serving God, while in reality he was opposing His work. So it is to-day. All movements associated for the purpose of furthering the interests of what is commonly called the Christian Sabbath, or Sunday, and aiding its exaltation as a divine institution with the help of State laws, is a direct opposition of the work and the word of God; and no really true Protestant will do anything to strengthen a papal legacy, which Sunday as an institution really is, or assist any amalgamation of Church and State for the furtherance of designs which will in the near future fully establish that which John in Revelation terms "the image of the beast."—*J. B.*

Since the beginning of the year 1,000,000 tons of coal have been shipped from Wales for Japanese and Russian ports.

The United States has been visited by a severe blizzard, which has caused considerable damage over a large portion of the country.

A party of miners at Kalgoorlie struck a rich find about fifty feet below the surface. From eighteen tons of stone they obtained 508 ozs. of gold.

Some Anglicans say that Passive Resisters have nothing to make a fuss about. But Lady Wimborne has recently attended Anglican-priest-ridden schools in Dorsetshire. She found the Roman mass imitated, transub-

stantiation plainly taught. In fact, a Romanistic propaganda in public schools.

Lecturing in Melbourne on the subject of Church History, the Bishop of Melbourne said:—

"The question of the relations between Church and State was a delicate and difficult one, and we in Victoria ought to be thankful for the amount of freedom we possessed so far as the authorities were concerned. We should feel proud of the fairness which the State showed, not only to the Anglican Church, but to all other religions."

This is no more than we should expect of the State, and we need fear no change of attitude by the State towards the church so long as the church is content to allow things to remain as they are at present. The welfare of both Church and State is best conserved by their entire separation. The union of the two will bring nothing but disaster to both.

"As it was in the days of Noah, so shall it be also in the days of the Son of man." How was it in the days of Noah?—"The earth was filled with violence." Gen. 6:11. Said the Saviour, "Even thus shall it be in the day when the Son of man is revealed." Luke 17:30. Are there any indications that the world is becoming filled with violence?—Yes; the growing disregard for human life is becoming more evident every year. In the police courts of our large cities there is a constant stream of cases of offences, accompanied by violence. In America this class of crime is assuming such dimensions that it is attracting much attention. One Chicago newspaper, in referring to the fearful murder record of the State of Mississippi, where, during the first eight months of the current year, 569 known murders were committed, says:—

"The violence and indifference to violence shown by our great cities are symptomatic of a great and rapid change that is passing over the country. If the Anglo-Saxon respect for law and order is leaving us, it is high time to start a revival of it."

Within one month in New York City there were reported twenty-four murders, sixty-eight robberies, fifty-seven felonious assaults, and 253 burglaries. Surely such records of crime will soon bring down the destroying fire of God to cleanse the earth of its foul corruption.

A sad commentary on the growing disrespect for the aged, and the increasing lawlessness which is becoming a marked characteristic of a large proportion of Australian youths, is furnished in a letter which an old man who lived in Sydney wrote just prior to taking his own life. He gave as his reasons for the rash act that he was worried to death by boys who tormented and annoyed him by throwing stones on his roof, and otherwise tantalising him. He said:—

"I have stood this for eighteen months, and my nerves have become quite irritable, so that the least thing makes me jump. Sometimes I wake at night in horror, thinking the boys are bombarding the roof with stones. One Sunday night as I neared my home there were twenty or thirty larrikins on the footpath. As I passed them they threw a cat on my back. I got several times so annoyed that I could have shot some of them, but on reflection I thought I would be hung for it, and that would be the greatest disgrace that could befall me. I cannot survive such indignities."

Speaking before the National Peace Congress at Boston, Mr. Booker T. Washington strongly denounced the wrongs which are being perpetrated upon the natives of the Congo Free State. He related incidents which were witnessed by Dr. Shephard, which is sufficient in itself to show the cruelty which these unfortunate people suffer at the hands of the Belgian authorities. Villages were burned, the people murdered or maimed, and in one instance, eighty-one human hands were hung up to dry before being sent on to the officials as proof the soldiers were doing their duty.

After appealing for the blacks of Africa he then turned his attention to the lynchings which had disgraced America. Being a coloured man himself his sympathies naturally go out to the persecuted people of the Southern States. He expressed himself as pleased with the indications which were appearing in some quarters, of a sentiment against these outrages. "Race hatred," he said, "never settled any problem upon this earth. The way for one race to show a greater degree of superiority over any other is by a greater degree of kindness, of thoughtfulness and brotherly love. No race is free indeed so long as it is ruled by passions and brute force."

## ... OUR ... CORRESPONDENTS

### MY AIM.

My God, I want my life to be  
A song of praise unending;  
That in my actions all may see  
Thy character extending.  
I want my soul to get of Thee  
A richer comprehending.

Not me, but Christ who in me dwells,  
My daily walk revealing;  
To go about e'er doing good,  
Both soul and body healing;  
To learn of Him the wondrous power  
Of human hearts unsealing.

My God, what has Thy love not done  
To bring to me salvation?  
Now let the light which on me shone  
Be sent to every nation.  
The bearing of this light alone  
Be hence my occupation.

My only aim to show Thy love  
To those in darkness dwelling,  
My meat to do my Father's will,  
His goodness ever telling;  
His words to speak, His thoughts to think,  
His love each act impelling.

— Cecil H. Pretymann.

### THE BOOK OF BOOKS.

BY MRS. E. G. WHITE.

The study of the Bible will give strength to the intellect. Says the Psalmist, "The entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119:130. The question has often been asked me, "Should the Bible become the important book in our schools?" It is a precious book, a wonderful book. It is a treasury containing jewels of precious value. It is a history that opens to us the past centuries. Without the Bible we should have been left to conjectures and fables in regard to the occurrences of past ages. Of all the books that have flooded the world, be they ever so valuable, the Bible is the Book of books, and is most deserving of the closest study and attention. It gives not only the history of the creation of this world, but a description of the world to come. It contains instruction concerning the wonders of the universe, and it reveals to our understanding the Author of the heavens and the earth. It unfolds a simple and

complete system of theology and philosophy. Those who are close students of the word of God, and who obey its instructions, and love its plain truths, will improve in mind and manners. It is an endowment of God that should awaken in every heart the most sincere gratitude; for it is the revelation of God to man.

If the truths of the Bible are woven into practical life, they will bring the mind up from its earthliness and debasement. Those who are conversant with the Scriptures, will be found to be men and women who exert an elevating influence. In searching for the heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God, enlarges the mind, expands, elevates, and endows it with new vigour, by bringing its faculties in contact with stupendous truths. If the study of the Scriptures is made a secondary consideration, great loss is sustained.

The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we should see a people further developed, capable of thinking more deeply, and showing a greater degree of intelligence, than the most earnest efforts in studying merely the sciences and histories of the world could make them. The Bible gives the true seeker an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and His revealed truth are exalted. It is because men are unacquainted with the precious Bible histories, that there is so much lifting up of man, and so little honour given to God. The Bible contains just that quality of food that the Christian needs in order that he may grow strong in spirit and intellect. The searching of all books of philosophy and science cannot do for the mind and morals what the Bible can do, if it is studied and practised. Through the study of the Bible, converse is held with patriarchs and prophets. The truth is clothed in elevated language, which exerts a fascinating power over the mind; the thought is lifted up

from the things of earth, and brought to contemplate the glory of the future immortal life. What wisdom of man can compare with the grandeur of the revelation of God?

### SHADOW AND SUBSTANCE.

BY G. E. TEASDALE.

The beautifully constructed tabernacle, built by the Israelites in the wilderness, and the magnificent temple of Solomon, which in after years superseded the tabernacle, with their elaborate and intricate ceremonies and sacrifices, were object lessons by which the Lord sought to instruct His people in regard to sin and its results, and the wonderful plan He had devised for the redemption of man.

The tabernacle and its furniture, the high priest and his assistants, and the sacrifices and offerings, were all types and patterns, made to serve after the example and shadow of heavenly things. "For see, saith He," speaking unto Moses, "that thou make all things according to the pattern showed to thee in the mount." The Levitical priesthood was imperfect in that the priests themselves sinned, and there were many of them by reason of death. But the true High Priest is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's; for this He did once, when He offered up Himself." Not only is He the anti-typical High Priest, but He is also the "Lamb that was slain" once for the sins of the world; whose blood we are exhorted to present before the throne as an offering for our sins. Isa. 53:10. He is now "set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." There He officiates as High Priest before the Father on the sinner's behalf, and there a record is kept of sins confessed and forgiven.

The heavenly tabernacle is "a more perfect tabernacle, not made with hands, that is to say, not of this building." "For Christ is

not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." There is the ark of the testament which contains the immutable law of God (Rev. 11:19); and over the ark is the throne of God (Rev. 4:1-4), which was represented in the most holy place of the earthly tabernacle by the golden mercy-seat, placed on the top of the holy chest. The incense which ascended from the golden altar that stood in front of the inner veil in the first apartment of the earthly tabernacle represents the prayers of the saints mingled with the intercessions of the Spirit, which ascend up continually before God. Rev. 8:3, 4; Rom. 8:26. The golden candlestick with its seven lamps was emblematic of the seven spirits of God. Rev. 4:5. And the table of shew bread was intended to keep continually before the minds of the people the fact that they were dependent upon the "Bread of Life," not only for their temporal needs, but also for their eternal existence.

No earthly structure nor earthly ceremonies can fully represent the vastness and glory of the temple, which is the "abiding place of the King of kings; where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him; that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration. Yet important truths concerning the heavenly sanctuary, and the great work carried forward there for man's redemption were to be taught by the earthly sanctuary and its services."

As the sins of the people were anciently transferred in figure to the earthly tabernacle by the blood of the sin-offering, and at the end of the year the tabernacle itself was cleansed from those sins, so our sins are, in fact, transferred by the blood of Christ to the heavenly tabernacle, which is itself cleansed once, at the end of the world, by the removal, or blotting out, of the sins, the forgiveness of which is there recorded. Heb. 9:23. The cleansing of the sanctuary will necessitate a work of investigation and

judgment in order to ascertain who have confessed their sins and who have not. This work must be performed prior to the coming of Christ to redeem His people, for when He comes His reward is with Him to give every man according to his works. Rev. 22:12. When Christ, by virtue of His own blood, removes the sins from the heavenly sanctuary at the close of His ministry, He will place them upon the head of Satan, the antitypical scapegoat, who must bear the final penalty of those sins which have been confessed and forgiven; while those people who have not taken advantage of the gracious opportunities to have their sins forgiven, must bear their own sins, and will finally be cast out with Satan from the presence of God and His people. And they will ultimately be blotted out of existence in the final destruction of sin. Ps. 37:10.

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### GLADNESS.

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BY G. B. STARR.

The Christian religion brings joy and gladness into the hearts of all who truly possess it.

Jesus, its Author, was anointed "with the oil of gladness above His fellows" (Heb. 1:9), that He might be the gladdest person in all the universe of God, and the medium through which the oil of gladness should be poured into sad and weary hearts.

He announced as the purpose of His mission the binding up of broken hearts, the comforting of all that mourn, the exchange of beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Luke 4:16-22; Isa. 61:1-3. No marvel, then, that the people "wondered at the gracious words that proceeded out of His mouth."

God wants His people happy. Sin is the disturber of the peace of God's universe. It is the one thing that strikes the note of discord, and causes all the tears of suffering and sorrow. It is the cause of all sadness.

Salvation through Jesus Christ is God's remedy for sin, and the only means of its removal, and of the restoration of joy, peace, and gladness in the heart and life. It attunes the heart anew to praise and song. All nature sings and

claps her hands, and speaks peace, love, joy, and gladness to every renewed heart.

"Light is sown for the righteous, and gladness for the upright in heart." Ps. 97:11. Light and gladness are their inheritance, and always more light and more gladness, until the journey ends in eternal joy.

"Thou hast put gladness in my heart more than in the time that their corn and their wine increased." Ps. 4:7. And our constant prayer should be, "Make me to hear joy and gladness, that the bones which Thou hast broken may rejoice.

"Restore unto me the joy of Thy salvation." Ps. 51:8. The child of God is called to be joyful and happy. It is a good commendation for the religion of Jesus. "Weeping may endure for a night, but joy cometh in the morning." "Thou hast turned for me my mourning into dancing; Thou hast put off my sackcloth, and girded me with gladness, to the end that my tongue may sing praise to Thee, and not be silent."

False religion clothes its votaries in black, and encourages melancholy. Jesus is the Creator of every sweet joy of childhood, of youth, or age. It is a religious privilege and duty to be happy. Happiness is itself a state of health, and it carries healing to those about. A cheerful countenance doeth good like medicine.

"The joy of the Lord is your strength." "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad." Then let us "rejoice in the Lord alway; and again I say, Rejoice." Phil. 4:4.

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The aim of education should be to teach us rather how to think than what to think.

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Oh, save me from a country which worships wealth, and cares not for true glory; in which intrigue bears rule; in which patriotism borrows its zeal from the prospect of office; in which hungry sycophants besiege with supplications all the departments of the State; in which public men bear the brand of vice, and the seat of government is a noisome sink of private licentiousness and political corruption!—*Channing*.



## LAST DAY REFORMS.—No. 5

BY R. HARE.

After testing His people on obedience by the Sabbath law, and on appetite by giving them the "corn of heaven," the next test required by Jehovah in that wilderness journey was "submission to His will as expressed through human agency."

Moses was a prophet by divine appointment. God spoke through him, and in that way directed His people. And well would it have been for Israel had they but humbled themselves in the acceptance of the divine will thus expressed.

In Egypt, Jannes and Jambres withstood Moses, but their sorcery was exposed, and their plan proved a failure. Through Moses God directed His people, and then led them out with a high hand.

In the wilderness God tested His people on this point of submission to His will, as expressed through that human agent. Many rebelled; and Korah, Dathan, and Abiram, with 250 princes of the congregation, supposed that God would speak through them just as He did through Moses. But the earthquake swallowed them, and the fire from heaven smote them so that only their blackened bodies remained to tell the story of their rebellion. See Num. 16.

In the last days God must again test His people on the point of submission. The Spirit of Prophecy, removed from His church because of the rebellion found among His people, must again be restored to the remnant of His heritage. We read that the dragon was wroth with the "woman" (the church), and went to make war with the remnant, or last part of her seed, who keep the commandments of God, and have the "testimony of Jesus." Rev. 12:17. We also read, "The testimony of Jesus is the Spirit of Prophecy." Rev. 19:10. So, then, in the last days, God will lead a people who keep His commandments, as He endeavoured to lead Israel of old—by the divine will expressed through human agency. True, this people will have to meet the wroth of the dragon, but by their submission to the Divine will, spoken through the Spirit of Prophecy, they will be enabled to escape many of the snares and delusions of the enemy.

That people, "upon whom the ends of the world are come," will need often to look back upon the great historic diagram that God has placed in the divine picture gallery for their inspection. It means much to them.

When in their rebellion that ancient people continued to vex His Holy Spirit, God had to leave them to their own devices. The path they chose always brought ruin and sorrow. In their self-willed transgressions they ignored His holy law, and then their prophets found no "vision from the Lord." Lam. 2:9.

The commandments of God and the Spirit of Prophecy are very closely connected. It is only when God finds a people willing to obey His law that He can trust them with the Spirit of Prophecy. The obedient mind thus becomes a submissive mind, and the hand of Deity can mould it after the outlines of His divinity.

Christendom to-day largely rejects the divine law. They persist in trampling upon the fourth

commandment although God has promised blessings to the man who takes his "foot from the Sabbath." The Spirit that pleads with rebellious man will sometime be recalled, and then the hand of destruction will be stretched out. But while Christendom refuses to obey, God cannot bestow that Spirit by which He would guide them "into all truth."

—Reader, look about you, and if you can find a people who keep the commandments, who accept God's plan in regard to the body being a holy temple, and who possess the privilege of being led by the divine will expressed through human agency, go with that people, and say of them, "Thy God shall be my God."

Jehovah must find such a people! And by their life of obedience He will vindicate the righteousness of His holy law. But in order to obey, the mind must be freed from the bondage of appetite. So God is now looking for a people who will accept the simplicity of His plan, and in that acceptance they will gain the victory over self and all of sin.

There will be multitudes like Jannes and Jambres, like Korah, Dathan, and Abiram, willing to withstand the human agent that God chooses. But their place will not be in the land of Canaan. They must fall in their ruin, amid the ruins of Egypt, or the darkness of the wilderness.

God calls for a purified people to-day! Will you answer the call? Will you be willing and obedient in this the day of His power?

If so step out and recognise God's authority as supreme by true Sabbath observance. Obey not the power that would "think to change times and laws." Dan. 7:25. Regard the body as the temple of the Holy Ghost—a thing too sacred to be defiled by the meats and drinks and habits of Egyptian life. Be willing to hear His voice, that still points out the wrong and the sin that would destroy His people.

It is because God loves His heritage that He thus works for their cleansing in preparation for the true Canaan-life. He can only accomplish this preparation by the work of reform. And this is the work that God is doing now!

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# AUSTRALASIAN SIGNS OF THE TIMES

And THE BIBLE ECHO.

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## GOD'S LAST MESSAGE.—No. 2.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Rev. 14 : 9-12.

Having defined the worship of “the beast” to be the yielding of obedience to the principles upon which the Papacy is founded, let us now proceed to ascertain what is referred to by the term, “his image.”

We may rest assured that God has not left His children to grope about in darkness concerning a sin against which He has uttered the most severe denunciation in all the Bible. In his vision of the future, God revealed to the beloved John a company of people who had “gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God” (Rev. 15 : 2), while upon the men which had the mark of the beast, and upon them which worshipped his image, John saw the first plague poured. Rev. 16 : 2.

In these two passages of Scripture two classes are brought to view, one of which had gotten the victory and entered the presence of God, while the other had received the unmingled wrath of God. To have a part in the glorious inheritance of the victorious company, it is certainly essential that the would-be victor should seek to ascertain all that it is possible for him to know concerning his adversaries. How diligently does the general of an army seek for information concerning the movements of the enemy. The most

trustworthy soldiers are the ones who are chosen as scouts, in order to detect and give warning of the approach of the foe. Contour maps of the country are prepared with the greatest care; every strategic point, every place of shelter, every hill and valley and watercourse being noted for future guidance. Upon such knowledge may depend not only the lives of a battalion of soldiers, but the destiny of a nation may even hang in the balance, yea, even its very existence be threatened, through some inaccuracy on the part of those whose duty it is to furnish the Intelligence Department of the war office with correct information.

Should not men display as much anxiety to obtain an incorruptible crown? To those who gain the victory over the beast and his image, there is the certainty of an eternal reward. They comprise the company who participate in that glorious privilege of standing on the sea of glass, having the harps of God, and singing the Song of Moses, the servant of God, and the song of the Lamb. “Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.”

The carelessness and indifference with which men regard their responsibilities to their Creator, and the warnings and entreaties of His holy word, are becoming a marked feature of the age. Here we are, standing on the brink of eternity, with the signs of the end, and the close of probation thickening about us, yet while God is appealing for men to turn from their evil ways and obey His law, that they may be saved from the fiery judgments of His wrath, multitudes turn a deaf ear to His invitation, choosing the fleeting pleasures of the world in preference to the immortal joys of eternity.

Did men sense the nearness of the end, and the absolute impossibility of escape from the judgments of God, except through the one and only Mediator, Jesus Christ, and did they but realise that even this blessed avenue of escape will soon be eternally closed against them, surely they would heed the warnings and seek to know how to overcome those

evil adversaries which are determined to prevent, if possible, their entrance into the inheritance which Christ has purchased for them with His own precious blood. With these thoughts in mind we trust the reader will invoke the aid of the Holy Spirit that he may gain a correct understanding of the stupendous issues that are before him.

Before proceeding to define the term, “his image,” it should be clearly understood that the beast was an ecclesiastical organisation which demanded worship; which spake great things and blasphemies; which made war with the saints; and which exercised power over all nations. All of these specifications were met by the Papacy, as was shown in our previous article. The image of the beast must be a likeness of the beast. Therefore, we may certainly conclude that it is an ecclesiastical organisation which will demand worship, and which will persecute those who refuse to acknowledge its authority. What saith the Scriptures concerning this power?—“He [the civil government] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” Rev. 13 : 15.

But, says one, surely in this enlightened age men will not yield their civil and religious rights to any organisation? Doubtless there will be many struggles on the part of some before such an organisation can succeed in obtaining supremacy over mankind; yet the tendency to such an unwarrantable interference with God-given rights is running strongly in that direction. The rights of the individual are being ignored in a great degree, and men are being educated to accept the ideas of the majority in preference to their own. It is coming to be regarded as a virtue to blindly follow the majority, to unite with a union, even against one's own convictions, just because the majority demand it. So insidiously does the arch-enemy of souls work, so far-reaching are all his plans, that for years he has been gradually training the minds of men to see the benefits (?) of leagues, amalgamations, unions, alliances, federations, and such like, that

there is now seen but little attempt at individual effort. Scarcely anything can be done without the formation of a society, a league, or a union. In anticipation of the harvest, which in the Lord's parable of the sower is spoken of as the "end of the world," it would seem as though men are unconsciously assisting the angels of God to obey the command, "Gather ye together first the tares, and bind them in bundles to burn them" (Matt. 13 : 30), for almost all men are bound up with some society, league, alliance, union, or combine.

Seeing that it has become fashionable to enter into some form of union, the churches have seemed to catch the spirit of the movement, and they, too, are seeking amalgamation. At the present moment most of the large Protestant denominations have entered the combination which is known as the "Council of Churches." This combination we know is only preliminary to a closer union of interests, for already three or four of the large denominations are negotiating for union. As will be seen from the article on page 2, the propositions which are put forward by this "church combination" always take in the idea of enforcing morality by law.

In the recent effort to secure Bible instruction in State schools in Victoria, a principle was violated, which has established the fatal error in the minds of thousands that it is the right of the majority to rule in matters of religion. A struggle is now going on in New Zealand over the same question, and it is a matter for congratulation that such press organs as the "New Zealand Times" denounces the idea of majority rule in matters of religion, and for that reason it is opposed to a referendum.

It is for the reasons set forth in this article that the "Australasian Signs of the Times" is uncompromisingly opposed to any attempt on the part of Church or State to bring matters of conscience within the cognisance of the civil courts; and it is because the promoters of these church unions are loudly proclaiming their objects and aims to trend in that direction that we are opposed to them. The creation of the "image of the beast" is already in process, and

anyone who will carefully compare the development of the beast (the Papacy) with the development of the "image of the beast," which is now going on before our eyes, and in all parts of the world, must recognise in this movement a fulfilment of the prophecy of Rev. 13 : 11-17.

The future work of this organisation, and an explanation of "his mark," will be dealt with in our next issue.

### AN IMPORTANT DISTINCTION.

BY LEON A. SMITH.

In a recent number of the "Union Signal," Rev. W. F. Crafts considers the question, "What business has Church or State with ethics?" and takes the position that "moral questions are the supreme question in politics." He believes that one of the chief concerns of the civil government should be to regulate public morality.

"You can't make men moral by law," is "the devil's proverb," he says. "We can make morals by law, he affirms, 'precisely as we make health by law. . . . As removing cesspools lessens disease, removing saloons lessens vice and crime.'" "Sanitary laws have increased the average life of man, and moral sanitation by law decreases the average immorality wherever it is undertaken in earnest."

The trouble with Mr. Crafts' argument is that it ignores the distinction between immorality and criminality. It is right to prohibit the saloon by law, not because it fosters immorality, that is, promotes disregard of the law of God, but because it is the breeder of crime. Human rights are invaded by it, human lives and property endangered by it. Most forms of vice likewise should be prohibited because they are inimical to the rights of the people. Human legislation takes account of man's relation to his fellow beings. It has no business in the sphere of man's relation to God.

But Mr. Crafts wants legislation prohibiting immorality. He says, "The Supreme Court by its decisions has left us no room to doubt that it means by 'morals' what Christian citizens mean, especially the suppression of intemperance, gambling, Sabbath-breaking, and impurity." Here a purely

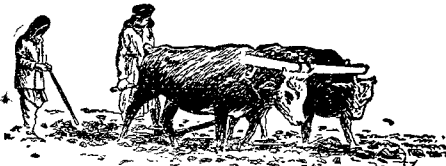
immoral act—Sabbath-breaking—is mixed with acts which are both immoral and criminal. Mr. Crafts wants Sabbath-breaking prohibited by law, as being an immoral act. Sabbath-breaking (speaking of the true Sabbath, not the one Mr. Crafts has in mind) is immoral, but this fact constitutes no ground for making Sabbath observance a subject of legislation. If it were criminal, there would be a reason for prohibiting it, but the mere matter of the immorality of an act is something which legislatures have no business to consider.

If they have, then they should consider and prohibit all immoral actions. And this would cover every violation of the moral law. Idolatry is immoral, no less than Sabbath-breaking; hence we should have laws prohibiting idolatry. It was idolatry that turned the world away from God, and led men into the darkness and degradation of heathenism, Paul tells us in his epistle to the Romans. Idolatry is a terrible thing, and leads to the worst results, considered from a moral standpoint. How can Parliament undertake, to preserve the public morals, and yet omit to prohibit idolatry?

Are Mr. Crafts and those who share his views—the W. C. T. U. and other religious organisations—ready to move for the prohibition of all immorality by law? If not, why do they single out the matter of Sabbath observance and pass over other things no less truly belonging to the domain of morality?

While these individuals are undoubtedly doing much good in their work for the suppression of vice and crime, they will, if they succeed in committing the government to the principle of legislation on purely moral questions, work harm which will more than offset all the good they have accomplished. We recognise in their work much that is high and noble, but there is a dead fly in the ointment. With all that is good, there is also the germ of the very worst evil; there is a leaven of iniquity that will surely, if not cast out, leaven the whole lump. We trust that many who are now zealous for moral reform by law will yet see and repudiate the unchristian union of religion and politics which seems ready to be consummated.





## WORLD-WIDE FIELD.

### TRAVELS IN CHINA.

Some idea of the unpleasant experiences through which missionaries travelling in China frequently pass may be gathered from the following extract from a report received from two of our missionaries at Sin Tsai Hsien:—

"Hauling goods across the country by cart is very expensive, and during the spring season it is almost impossible to hire carts of any kind.

"The rivers of China are very numerous; and although they are long, by reason of their crookedness, they form one of the cheapest avenues for travel. So, upon returning from Han'ow, we left the railroad at a city about one hundred miles from our station, and decided to make the remainder of the trip by water. We engaged two pair of rafts to carry our goods. These are made of about twenty bamboo poles from four to six inches in diameter, fastened together with bamboo withes. Two rafts thus made are fastened together end to end, to form a pair. When the rivers are very low, these rafts are of service, because they draw only from five to eight inches of water. Where the water is shallow, the men wade along and pull them. In deep water a rope is attached, and the men walk along the river bank.

"After hiring any kind of conveyance, requires a great deal of time and patience to get started. In this case we were ready to start by noon; but they had an unlimited number of excuses why it would be better to wait till the next morning. After urging the men in vain, we finally took charge of affairs, and began pulling the two rafts ourselves.

"It was a very slow way to travel. In many places the river was only two inches deep. Here a large shovel was used to make a ridge of sand across part of it, leaving only a narrow channel. This would serve to dam up the water, and so float the rafts. Our living quarters on the raft was a little booth made of cane mats. Our two Chinese boys shared this with us.

"In order to prevent the rafts from making a long stay at Si Hsien, we decided that Dr. Miller should go ahead to make the purchases and have the supplies ready to load on the rafts, while Dr. Selmon should remain and push the raftmen along as fast as possible. It was sundown when Dr. Miller and one of the Chinese boys left the raft.

"The following night after Dr. Miller left, I told the men to keep moving all night. About midnight the rafts were in a very shallow part of the river. I was suddenly awakened by the report of guns

at the rear end of the rafts, and above the noise of the fearful yelling could be heard the captain shouting, "Get up! get up! Strike the robbers!" I sprang from my bed, to find that we were being attacked by a band of robbers. At first sight the water seemed to be swarming with them, but a later count showed there were fifteen in all. They had planned to take us by surprise when the rafts were tied up at the bank, and we were all fast asleep. But, failing in this, they selected a shallow place in the river, far removed from any village. They were armed with guns, swords, and long spears, and greatly outnumbered the men with me. The robbers would make a rush at us, and try to climb on the rafts, striking at the men with their swords and spears. The only weapons we had were the long bamboo poles used for pushing and guiding the rafts. The robbers knew the goods belonged to foreigners, and they thought we had a lot of silver with us.

"As soon as I saw our situation, I began praying to the Lord for help. Seizing a long bamboo pole, I ran to the side of the raft to help keep the robbers off. Although it was a dark night, their large lanterns enabled them to recognise me, and several of them made a rush toward the place where I was standing. After striking an effective blow on the head of the nearest robber, I was disabled by a blow on the arm; and had not some of our men come to my aid, I would have fared badly. After half an hour's fighting, the robbers left us. I felt thankful to the Lord for this deliverance; for had they continued the attack, we could not have kept them off much longer, several of our men, besides myself, being disabled. The Lord's deliverances are always at the right time, and His promises are the surest defence against the enemy, whether that enemy be Satan or men inspired by the evil one. After the robbers left us, we soon reached a village by the riverside, and waited there till daylight.

"After six and a half days' travel on the rafts, the shallow river which we had used thus far, emptied into a large deep river, and we exchanged our rafts for a boat. Travel on the boat proved to be slower than by rafts. During the first day we came to a *likin* (collecting station). Persons taking goods up or down the river must pay a tax of a certain per cent. on all goods on board, before they are allowed to pass this point. The "*likin* tax" is a kind of revenue collected at various places in the inland of China to help pay the war indemnity. It is a very unjust method of raising money, and will go out of effect at the beginning of the new year. Our cards, showing that we were foreigners, served to pass our goods without tax. We had already paid a *likin* tax of two and one-half per cent. on our goods before we started from Hankow.

"In order to enforce the law there was a government revenue cutter stationed here. It could hardly be called modern, and it did not look as if it could do much harm if a boat refused to stop and pay the tax. It was an old river junk, whose only motive power was a square sail and "*rice power*" (a man walking along the shore, and pulling by

means of a rope, fastened to the mast). In the stern end, almost covered up with old matting and ropes, there was a small muzzle-loading cannon, of the type used a hundred years ago.

"From the city where we hired the boat to our mission station, the distance by cart road is one hundred and ten li (thirty-seven miles), but the distance by river is many times this. It required six and one-half days to make the trip by boat.

"China has the most crooked rivers in the world, and we gave this one the credit of being the most crooked in China. After going all day, we would find that we were only two miles nearer our destination than in the morning. When the wind was favourable, we could make use of the sails, but the greater part of the way the boat was moved by "*rice power*." In the course of our river trip we saw the bodies of three men floating in the water, and dead dogs and other animals in great numbers. No more attention was paid to the floating bodies of the men than to the dead dogs.

"Not knowing all the superstitious beliefs of the Chinese, we threw some refuse over the front end of the boat. The boat people became frantic, and seemed to fear that some calamity would soon overtake us. Upon inquiry, we were told that the boat's spirit moved along in the water at the bow of the boat, and that throwing refuse into the water here would be treating the spirit in a very disrespectful way, and would bring misfortune.

"We reached our station after an absence of three weeks, during which time we had many opportunities of studying the characteristics of the people.

"There is but little joy or happiness in the life of the great majority—nothing to live for in this world but self, and nothing to look forward to in the next. These are surely they that now sit 'in the region and shadow of death.'"

Brethren C. A. Paap and F. E. Lyndon have just commenced a series of meetings at Strathford, Taranaki, New Zealand.

"An old cannibal chief who was led to Christ by Dr. Paton, said just before dying, 'My soul is growing tall with joy.'"

At the time of the Boxer's uprising in China (1900), it looked as though missions would receive a severe setback; but by the end of 1902 there were twenty-five new stations started, mostly in the provinces of Honan, Hunan, Shan-si, and Sze-chuan, and about 373 new missionaries have entered the field since the persecutions ceased. Great Britain, the United States, and Continental Europe now have working in China 1,233 men, 868 wives, and 849 single women, or a total of 2,950.—*Selected.*

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

### TIME.

Sixty seconds make a minute,  
So my father used to say.  
What you've got to do, begin it,  
Or 'twill not be done to-day;  
For so fast the seconds fly,  
You can't catch one—nor can I.

Sixty seconds make an hour,  
So my mother used to tell;  
While you've got the strength and power,  
Do your work, and do it well;  
Or at night you'll have to say,  
'I've done nothing all the day.'

Twelve fast hours make the daytime,  
So, my child, I say to you;  
Some is work-time, some is play-time,  
Do what you have got to do;  
For though fast you run down-hill,  
Time is running faster still.

—Frank Ellis, in Cassell's Little Folks.

### THE OLIVE TREE.

Most of our readers may be more familiar with the olive oil than the tree; formerly these wonderful trees grew throughout Palestine, yielding from ten to fifteen gallons per tree. In spring their white blossoms fall in showers (Job 15 : 33); the berries form the chief relish of the husbandman, and many other useful things. The disuse of olive oil for fats among English speaking people generally is a great mistake, our systems require its lubricating effect.

Reference to the olive tree and oil may be found more than 150 times throughout the Bible; a concordance would give the places, and a clear view of the entire subject could be gained.

We would recommend this plan for all subjects to those who are thinking that they ought to read the Scriptures instead of papers and books about them; they would soon find their memory greatly strengthened, and a delightful stimulant to their entire being, begotten of a better acquaintance and more perfect appreciation of the abounding love of our heavenly Father in His glorious plan for our salvation in the unspeakable gift of our Lord Jesus Christ.

There is one among many incidents connected with olive oil

most precious to lovers of the Bible, and to which our Lord Jesus made special reference when reproving unbelief; we will ask our readers to read them attentively, that they may remember always the cruise of oil. I Kings 17 : 10-17 ; Luke 4 : 25, 26, 27.

—Anon.

### THE DIFFERENCE.

Two little girls were sitting near a brook in the woods.

"Listen to that noisy brook," said one; "it scolds and scolds. I wish it would keep quiet."

"Why, sister, it is not scolding; it is singing," said the other.

"The leaves are falling from the tree. How bare and ugly they look," cited the first speaker.

"Oh, but it is so pleasant to gather the leaves," was the reply; "then we see more of the blue sky, and the sun shines on us better."

The other frowned angrily, and said: "Your ears and eyes must be different from mine."

Ah, children, the difference was not in the ears and the eyes, but in the heart. If the heart is right, the brook will sing, not scold; the sky will look blue, and through the bare branches God's love will shine.—Selected.

### SOME THINGS ANIMALS TEACH US.

The woodpecker has a powerful little trip-hammer.

The jaws of the tortoise and turtle are natural scissors.

The framework of a ship resembles the skeleton of a herring.

The squirrel carries a chisel in his mouth, and the bee the carpenter's plane.

The gnat fashions its eggs in the shape of a life-boat. You can not sink them without tearing them to pieces.

A porcupine's bill is strengthened by ribs in the same way that the iron masts of modern ships are strengthened.

The divingbell imitates the water spider. It constructs a small cell under the water, clasps a bubble of air between its legs, dives down into its submarine chamber with the bubble, displacing the water gradually, until its abode contains a large, airy room surrounded by water.—Kind Words.

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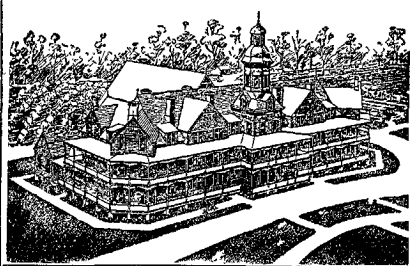
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## HOME AND HEALTH

### IF WE'D ONLY STOP TO THINK.

Life's trials we could soften

If we'd only pause to think;

Tears would not flow so often

If we'd only pause to think.

Our skies would all be brighter,

Our burdens all be lighter,

Our deeds would all be whiter,

If we'd only pause to think.

We would not walk so blindly

If we'd only pause to think;

We would not speak unkindly

If we'd only pause to think.

Unrest we would not borrow,

Darkly clouding each to-morrow;

We could banish worlds of sorrow,

If we'd only pause to think.

—Selected.

### ART THOU IN HEALTH, MY BROTHER?—No. 1.

BY A. W. SEMMENS.

"Art thou in health, my brother?" 2 Sam. 20:9. A very significant question to ask, yet it is one that is being asked and replied to daily. How many can reply to that question in the buoyancy of healthful vigour, with health beaming from the very countenance? When you apply that question very closely but few can answer in the affirmative, "I am sound in mind and limb," but more often like the description given by Isaiah, "From the sole of the foot even unto the head, there is no soundness in it."

Why should it be thus? The Creator made man perfect physically, morally, and spiritually. He said, "Let us make man in our own image, and in our likeness." "Lo, this have I found, that God has made man upright." Man in the beginning was sound in health, every organ working in perfect harmony; the mind was able to comprehend the mind of the Creator as unfolded to him. There in their beautiful Eden home, conversing with the heavenly angels, with no dimming veil between them, work was a pleasure and a delight, no weariness of the flesh being experienced, but all joy as they basked in the sunshine of the Father's glory. "For I have created him for My glory; I have formed him, yea, I have made him." Isa. 43:7. So

that whatsoever man did, whether he ate or drank, it was to be for the glory of God; that is, the very body was to reveal the handiwork of God, and make known the infinite wisdom of the Father.

Man, who was made from the dust, and but a little inferior to the angels, would be a spectacle to the world, to men, and to the angels; reflecting like bright mirror the character of God, not only mentally, but physically, making known the workmanship of the Lord, revealing the fact that man is fearfully and wonderfully made, the divine Architect's masterpiece, the keystone of creation. This was his condition as he came from the hand of the Son of God, perfect, beautiful, covered with a halo of glory, the robe of righteousness.

But now, what a contrast, he is denuded of these heavenly garments, another garment takes its place, the fig leaf of selfishness, to hide his nakedness. How did this come about?—Man sinned and "came short of the glory of God." "By one man sin entered into the world, and death by sin." Thus passion, or appetite, became the parent of sin; and sin, when fully matured, gives birth to death. Sin, then, is the cause of death; but "what is sin?" Every one who is guilty of sin is also guilty of violating the law, for sin is the violation of the law." 1 John 3:4, 5. And sin separates from God. Isa. 52:9.—Weymouth's Trans.

(To be Continued.)

### NOTHING WORTH BEING ANGRY OVER.

A writer says: A dear lady of my acquaintance confided to me an excellent piece of advice when I asked, "Now, tell me, how do you manage to keep so unruffled a temper?"

"Ah," she replied, "there are very few things in this world worth being angry about; so when I feel annoyance rising within me, I ask myself, quite judicially: 'Is this worth being angry over?' and in nine hundred and ninety cases out of a thousand my common sense answers, 'O, no.'"

If you want your husband to love you to his life's end, if you want him to turn to you as his best friend, if you want to keep him your devoted lover, if you want to make him a thoroughly happy man, be amiable, even if it is rather an effort and does not come to you by nature.—Selected.

One does not hear much of the czarina, except that she is a devoted mother, but if a Berlin paper is to be believed she must be credited with artistic ability as well as a pretty wit. The empress of all the Russias often amuses herself by drawing skilful caricatures of the members of the Russian court, and one and all have suffered under her pencil, with the exception of the czar. It is said that while he appreciates the respect thus shown, he wished to see himself through his wife's eyes, and so asked her to make a picture of him. She did so at once, and the czar, looking over her shoulder, saw himself with his crown on his head and his sceptre in his hand seated in a baby carriage drawn by his mother with a string. The sketch went to the marrow of things. Sad to relate, the czar is said to have been stupid enough not to see the point. All intelligent Russia would rejoice to see him grasp it. Perhaps out of this general knowledge was born the story of the czarina's faithful sketch, which, however, may be true in fact as well as in point.—Selected.

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Catholics at Rome and in Great Britain are congratulating themselves on a recent act of homage to the Papacy from the British Government. For the first time since the loss of the Pope's temporal power in 1870, the papal flag has been saluted by a British man-of-war. The occurrence took place at the re-opening of Armagh Cathedral, in Ireland, July 24. The Pope was represented on the occasion by Cardinal Vannutelli, who, in making his report to the Pope, said that he was accorded an enthusiastic reception, and that many honours were paid him. "The papal flag was hoisted on the steamer carrying the cardinal, and was saluted by British warships; while Lord Dudley, the lord lieutenant of Ireland, treated him as a prince of the blood." The incident shows the Romeward trend of political sentiment in the leading Protestant nation of the Old World. — *Review and Herald.*

We have received from the Principal of the Avondale School for Christian Workers a copy of the ninth annual announcement of that institution. The objects for which the school is carried on, its advantages and location, together with an outline of the character of the work which the students are required to perform, and the various branches of education which may be obtained, are the prominent features of this brochure.

Those who have not had the privilege of visiting the school may gain a fair idea of the scope of this excellent educational establishment by a perusal of this announcement, to which seven half-tone illustrations of the various buildings and surroundings lend an added interest. Further information will be gladly furnished to parents and any others who are interested in educational matters, on application to the Principal, Avondale School, Cooranbong, N.S.W.

A NEW ACT OF PARLIAMENT NEEDED.

Which is the more easily made—a pair of stocks or a new Act of Parliament? At present people can only be proceeded against for following certain occupations on Sunday, by arraigning them under 27 Charles II., cap. 7, which sets forth that persons who work on Sunday shall be liable to a fine of 5/-, with the alternative of two hours in the stocks. Now, as there are no stocks in Australia, offenders who have been hitherto brought to book under 27 Charles II., cap. 7, have simply declined to pay the five shillings, and have challenged the magistrate to put them in the stocks. They are entitled to demand proper old-fashioned stocks—two holes in a board, through which the feet of the offenders are thrust, and made fast by a simple interlocking device. We shall require quite a large supply of stocks if the police decide to institute a vigorous campaign against Sunday work. A grinning row of tram conductors, steamboat skippers, newspaper boys, motor chauffeurs, and other regular (Sunday) Sabbath-breakers would confront devout worshippers on their way to church, and be a perpetual reminder of the rigorous morality of the period of the merry monarch. Charles the Second could hardly be regarded as a good church-goer, but he liked to see his subjects going to church. Any sensible person would much rather go to church than be put in the stocks, and pelted with rotten eggs by devout people, anxious to show their reprobation for the (Sunday) Sabbath-breaker. A new industry might be constructed by forming a company for the purpose of manufacturing large stocks of stocks, so to speak. The only other way out of the difficulty which has arisen in the matter of preventing Chinamen from working on Sundays would be to pass a new Act of Parliament, and use 27 Charles II., cap. 7, for the purpose of wrapping up butter.—*World's News.*

A MENACE TO PEACE.

The marvellous change of sentiment which has manifested itself of late years in the great American Republic, in the direction of militarism, is referred to in an able article in the "Springfield Republican," from which we clip the following extract:—

"The greatest menace to the peace of the world at this time is the United States of America, under the governmental direction of the party now in power. The nation has been, and is being, diverted from the traditional policy of minding its own business, confining its activities to this hemisphere, and maintaining small armaments, toward the policy of mixing in the affairs of nations of the other hemisphere, of rivalling the armaments of Europe, and of aping the imperialistic aggressions of the fighting powers across the Atlantic.

"We now not only demand the exclusion of the rest of the world from the extension of political power and influence in this hemisphere, but claim and act upon the right to extend our own power and influence and possessions in the other hemisphere as much as we please—an egregious assumption admirably calculated to provoke the resentment of other nations. We are proceeding to build a navy to rival the greatest on earth in support of this assumption of world interference and domination, and we seem to be bent upon continuing in the presidency a man who has well succeeded in conveying the impression that he is the very embodiment of the war spirit. Where does there exist in the world to-day a greater or more menacing factor for international embroilment and war than this conversion of the great republic, which had stood for peace, into an aggrandising military power of the first magnitude?"

...OBITUARY...

CHITTY.—Died at Newcastle, West Australia, October 26, Mary Chitty, after an illness of twelve months, which was borne with patience that was indeed a testimony of the hope within. She accepted the truth under the labours of Pastor Wm. Knight two years ago, and from that time until her death she never lost an opportunity, when visited by her friends, of speaking a word for her Master. We laid her to rest in the Newcastle Cemetery in the presence of a large gathering of relatives and friends. A widowed mother, three brothers, and six sisters mourn, but not as those without hope. The service was conducted by the writer.

W. G. BRITAIN.