

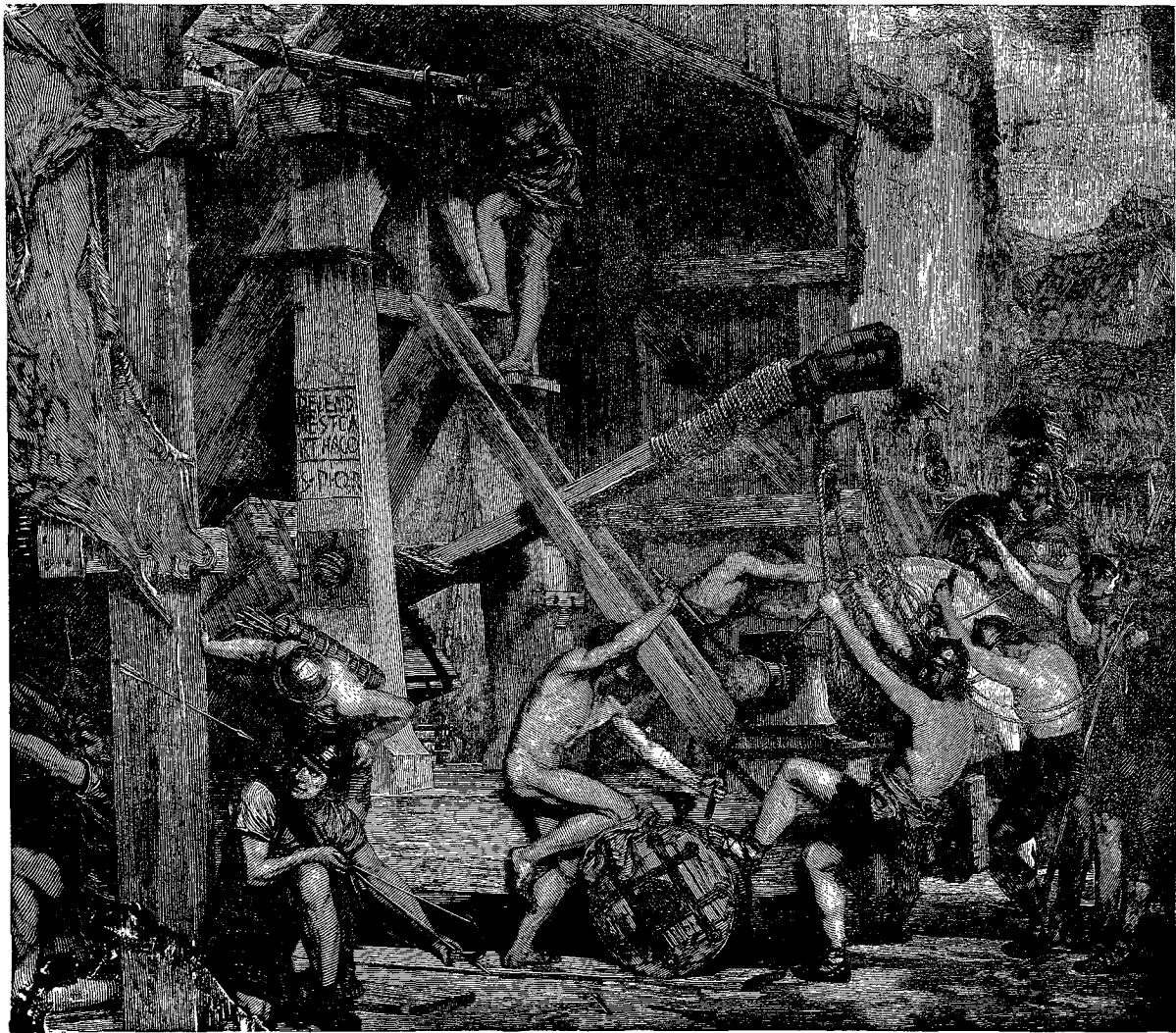
AUSTRALASIAN  
**SIGNS OF THE TIMES**

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**ONE PENNY**



An Ancient Bombardment.

The ancient Greeks and Romans employed various kinds of military engines for hurling stones and other projectiles at the enemy. The machine, shown in our illustration, was known as a Catapulta, and was constructed of wood and ropes in such a way that a sudden and forcible recoil could be produced, sufficient to project arrows and spears to a considerable distance.

# The Outlook

## THE LAST CONFLICT.

BY T. WHITTLE.

Faithful watchmen of the night,  
Heralds of the coming light,  
With one voice throughout the land  
Tell of great events at hand;  
With quick sense and sharpened eye  
Zion's sentinels descry,  
And portentous omens trace  
On the future's frowning face,  
Premonitions of the drear  
And final consummation near.  
Floating o'er the dreamy world  
Rival banners are unfurled.  
From the battlements of light,  
Gleaming through earth's dismal night,  
Prince Emmanuel's standard flies,  
Bright escutcheon of the skies;  
Emblazoned on its sinuous fold,  
Satan's black design unrolled,  
Fierce, gigantic, sullen swings,  
And beneath their widespread wings  
Multitudes are gathering fast  
For the closing conflict vast,  
Where the champions of the right,  
Choice battalions of the light,  
Meet the myrmidons that throng,  
Countless in the ranks of wrong;  
And earth's mighty nations rock  
In the Armageddon shock.  
Swift and sure, with stealthy tread,  
Comes the awful crisis dread;  
Through its far extended flanks  
Sin is closing up its ranks.  
The prince of evil in the air  
Breathes forth his evil spirit there;  
And earth and hell join in a strong,  
A vile confederacy of wrong.  
That all-supreme divining rod.  
Obedience to the will of God,  
Discriminates the false, the true,  
The great majority, the few,  
And ranges them on either hand  
For life or death to take their stand.  
Be every sound discordant dumb,  
For earth's momentous hour has come;  
It trembles on the stroke of time,  
Of every age the hour sublime,  
The tocsin sounds the King of kings,  
His muster'd hosts to battle brings.  
There is no neutral foothold there,  
All must the brunt of battle share.  
All share in the eternal cost,  
To compromise is to be lost.  
The watchmen sound the clarion call,  
And solemn notes of warning fall.  
Arouse ye, sleeping souls, awake!  
From drowsy eyelids slumber shake;  
Earth's closing scenes will soon trans-  
pire,  
And Time's departing gleams expire,  
And Destiny impress its seal,  
Eternity for woe or weal.

The authorities in China have issued an order requiring all students in Chinese universities to render worship to Confucius. This will debar many Christian students from attending Chinese universities, and result in the resignation of many Christian professors. The native Christian students in China need special prayer during this trying crisis."

## THE CRISIS IN THE EAST.

BY J. B.

Every careful student of the Scriptures must recognise that events are reaching a crisis, and such a crisis that the world has never hitherto experienced. Coming events cast their shadows before, and the march of circumstances points conclusively to the final moves which will convulse society.

Clouds, dark and ominous, are gathering in the East; the long heralded approach of Armageddon is near, and the overthrow of the Turkish Empire will bring in anything but the millennium of peace. Turkey holds geographically the key position of Europe; the balance of power centres there. Statesmen for ages have recognised this, and have used their influence to maintain the peace of the world by keeping the Ottoman Empire in its place. Napoleon at St. Helena, when asked upon the subject, said, All the favours that Alexander showed me were to gain my influence to obtain Constantinople for him. But, said this astute soldier, I saw that whoever obtained possession of this position would rule the world; therefore I would not help him gain it.

There is no denying the fact that Turkey is the vital part of Europe; dry him up, and there is a mighty flood, every nation is affected. As a keystone is to a bridge, so is Turkey among the nations. The obliteration of that nation means the conflagration of the world, and the conflagration of the world means the great battle of Armageddon, the last and fearful battle into which this earth is plunged.

From recent daily reports we see that the fall of Turkey is near; the empire of the sick man of the East is approaching dissolution, and it is only a matter of time how long he will sustain the strain upon his resources; and the nations are becoming unwilling to maintain his cause. The treaties that have hitherto aided him are now almost obsolete, for the internal state of affairs is such as to cause the most serious alarm. Insurrections of gigantic proportions are breaking out everywhere in his dominion, and use will soon be found for the hundred million

cartridges ordered by the Sultan. The word of God is written against him: "He will come to his end, and none shall help him." Dan. II: 45. The scripture is today being fulfilled. The Powers are jealous of each other's intervention, and sagacious statesmen are looking on with anxiety. Elements are now at work in that country that will never be quelled; troops are clamouring for pay; consuls are assassinated; towns are sacked; railways are dynamited, and deep-seated animosities are carried into action. "The house divided against itself shall fall."

Speaking from the Eastern question alone, we are now approaching the crisis of the earth. At the fall of Turkey no nation will escape. "Wake up the mighty men;" let all the men of war appear, will be the battle cry of the world. That cry will encircle the earth, and this planet will tremble under the tread of the soldier; but John says, referring to that time, "I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19: 17, 18.

When the Turk is driven from Europe, the great crisis comes: Dan. 12: 1. The outlook is serious, and men little know how near they are to the precipice. The true child of God will be protected in that day. Christ is the only covert from the coming storm. Reader, will you accept His offer of protection?

The Privy Council of England has declared void the Lord's day act passed by the legislature of Ontario, under which Sunday observance has been enforced in that province for a number of years. The decision affirms that "legislation to prevent the profanation of the Lord's day is in the nature of criminal law, which the Dominion parliament alone can enact. Provincial legislatures have no jurisdiction to pass such law."

- OUR -  
**CORRESPONDENTS**

**"I WILL COME AGAIN."**

EVA. E. MAXSON.

I come again. There surely can not be  
To Christian hearts a sweeter thought  
to hold  
Than this, I come again, and. Thou  
shalt see,  
Even in thy flesh, My coming shalt be-  
hold.

And some sweet morn or eve of earthly  
day

Our Lord, who bought us with His  
precious blood,  
Will come again. "Lord, teach us how  
to pray."  
That as Thine own redeemed we may  
see God.

But, if in life's still watches Thou shalt  
come

And close our eyes in sleep until that  
day,  
Help us to be submissive to Thy will.  
For Thy sweet comfort, teach us, Lord,  
to pray.

**GOD'S SIGNS.**

BY MRS. E. G. WHITE.

At the creation God sanctified and blessed the Sabbath, and gave it to His people "to be a sign between Me and them," He declared, "that they might know that I am the Lord that sanctify them." If this people had walked in the commandments of God, if they had kept His Sabbath, God would have greatly blessed them. But He declares, "The house of Israel rebelled against Me in the wilderness, they walked not in My statutes, and they despised My judgments, which if a man do, he shall even live in them; and My Sabbaths they greatly polluted. Then I said, I would pour out My fury upon them in the wilderness to consume them. . . . Because they despised My judgments, and walked not in My statutes, but polluted My Sabbaths: for their heart went after their idols." Eze. 20:13-16.

This was the reason why, after God had established His people in the goodly land of Canaan, they

did not go forward from strength to strength, a praise in the earth as God's peculiar people. When the Sabbath interfered with their business, they found it inconvenient to observe it. They did not give up the Sabbath in theory, but they did not keep it according to the fourth commandment.

"I am the Lord your God; walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against Me: they walked not in My statutes, neither kept My judgments to do them, which if a man do he shall live in them; they polluted My Sabbaths: then said I, I would pour out My fury upon them, to accomplish My anger against them in the wilderness." Eze. 20:19-21.

Why did the Lord not cut off this rebellious people, that had been blessed with so much light? They provoked Him to deal with them in wrath. But the Lord declared: "Nevertheless I withdrew Mine hand, and wrought for My name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth." Every nation upon the earth was watching the people for whom God had done so much. If they had followed Him, He would have exalted them, and made them a praise in the earth. They would have been regarded as a nation that did righteousness and forsook not the ordinances of their God.

God did not then punish the children of Israel as they deserved. But "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Israel did not repent, and God says, "I lifted up Mine hand to them in the wilderness, that I would scatter them among the heathen and disperse them through the countries; because they had not executed My judgments, but had despised My statutes, and had polluted My Sabbaths, and their eyes were after their fathers' idols."

Those who reverence the commandments of Jehovah will, after the light has been given them in reference to the fourth precept of the decalogue, obey it without

questioning the feasibility or convenience of such obedience. God made man in His own image, and then gave him an example of observing the seventh day, which He sanctified and made holy. He designed that upon that day man should worship Him, and engage in no secular pursuits. No one who disregards the fourth commandment after becoming enlightened in regard to the claims of the Sabbath, can be held guiltless in the sight of God.

**WILL WE BELIEVE GOD?**

BY A. T. JONES.

We state it as the simple truth that not to believe that eternal life for man is in Christ alone, is one of the greatest insults that can be offered to the God of heaven.

Please read carefully the following scripture, and see whether we have stated more than the exact truth:—

"He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:10-12.

Here is the plain statement that to believe not a certain "record" is to make God a liar. That record is just as plainly stated to be that the eternal life that is given us "is in the Son" of God, and that "he that hath not the Son of God hath not life."

Now the doctrine of the immortality of the soul causes men not to believe that record. They who believe the doctrine of the immortality of the soul do not believe that they who have not the Son of God have not life. Therefore the doctrine of the immortality of the soul "hath made God a liar," because it causes men to "believe not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Therefore we say that not to believe that future life is given us in Christ alone, is to insult the God

of heaven by making Him "a liar." It does make a difference how we believe on this question; for when God is made a liar, He ceases to be Jehovah, He ceases to be God.

Nor is that all; for when the Lord is thus removed from His throne Satan is put into His place. See here: In the event of man's sinning,—

GOD SAID:

"Thou shalt surely die."

SATAN SAID:

"Ye shall not surely die."

Which of these told the truth? It is impossible for both to be true. The doctrine of the immortality of the soul teaches that the devil told the truth, for that doctrine teaches that there is no death, and if there be no death, then every man has life, independent of belief in Christ, which, as we have read from the word, makes God a liar. Therefore, the doctrine of the immortality of the soul sets God aside as a liar, and exalts Satan as the one who tells the truth, and as the one who is to be believed.

Here we close our investigation of this subject. These evidences certainly show that the doctrine of the immortality of the soul is subversive of the truth of God. We have proved by logical deduction from sound Scripture premises that the doctrine of the immortality of the soul is subversive of the doctrine of the resurrection of the dead; that it is subversive of the doctrine of the coming of the Lord; that it is subversive of the doctrine of the judgment; that it is subversive of the mission of Christ; that it supplants Christ in the honour of opening the way from this world to another, and bestows that honour upon Satan; and finally, that it puts God aside as a liar, and exalts Satan to His place as the one who tells the truth.

The logical summary of all this is contained in one word—Spiritualism. The immortality of the soul is the foundation of Spiritualism: and through the already prevalent belief of that doctrine, Spiritualism will yet lead the world to the active acceptance of every point which we have charged. Therefore, we pray all to flee this thing, and believe "the record

that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

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### INFIDELITY IN THE PULPIT.

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BY C. M. SNOW.

Rev. Arthur T. Pierson, who has recently been conducting a series of Bible studies in England, in writing of the progress of the "higher criticism" in that country, says: "It has been growing more and more arrogant and reckless, until it has attacked the incarnation and resurrection of our Lord—the two pillars which support the whole fabric of our faith. Some who went with the 'higher critics' for a while had halted and turned back, finding their path to lead toward infidelity. It seems strange to find positions advocated by Christian ministers and theological professors, which a century ago were regarded as blasphemous, so that Tom Paine and Voltaire are now becoming the church's leaders."

That is the road along which the "higher criticism" is leading its adherents. It is hardly just to Christianity, however, to say that Christian ministers are the ones who are preaching these doctrines of infidelity known as the "higher criticism." They may call themselves Christian ministers, theological professors, wear the livery of the sacred calling, and speak from the desk dedicated to the preaching of the word; but in giving such disruptive and destructive teaching, they show themselves the enemies of the cross of Christ; put infidelity in the seat of faith, and turn the feet of their hearers into the broad way that leads to ruin.

It is doubtless true, as Doctor Pierson says, that some who saw the goal of unbelief toward which the "higher criticism" was seeking to lead, have turned back; but it is also true that the great tendency in the popular churches is to follow it to its hopeless goal. For instance: A Methodist "minister" preached a sermon recently which is said to have "harmonised

scientifically with the Huxleys and Darwins." He cast reproach upon the Bible, upon the Author of the Bible, and upon the believers in the Bible, and then declared that "the Christ of yesterday was a dead Christ." The newspapers which reported the "sermon" (which might have been delivered by Paine or Voltaire much more appropriately than by a clergyman) stated that it was "plain that he was saturated with the 'higher criticism,' the 'new thought,' and the evident enjoyment of the immense audience suggested that the revolution of religious sentiment had penetrated the pews as well as this pulpit." This penetration of the pews by the spirit of infidelity as a result of the teachings of the "higher critics" is seen wherever such false shepherds are given charge of a flock. Concerning this, "Watchword and Truth" says, "The sad part of it is that these strange iconoclasts and unbelievers are the men whom the people want to hear." But it is one of the signs that tell us we are in the last days, when "the love of many" was to "wax cold;" a time concerning which Christ Himself could ask the question, "When the Son of man cometh, shall He find faith on the earth?" Verily, it will be a scarce article. It is a time of greatest danger for those who are not "rooted and grounded in the faith." "Stand fast in the faith, quit you like men, be strong."

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### "AND THEY OVERCAME HIM."

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BY M. C. WILCOX.

These words are used of the children of God, who are triumphant over Satan. Rev. 12:11. What made it possible for them to overcome was Christ's victory over Satan and all his evil host. When that war in heaven—in spiritual realms—between Michael and Satan closed, Christ was victor forevermore. Satan and his angels were cast down, and cast out of heaven. Their place was forfeited forever. When Jesus Christ died upon the cross and rose from the dead, God's angels

and the inhabitants of the heavenly world were eternally assured as to where Right dwells. Forever was the baleful influence of Satan overthrown among those in the heavenlies who had listened to his accusations against God.

But earth's travail is not yet over. From defeat by our Captain, Satan turns to us. Overthrown in his purpose to obtain universal dominion, with devilish malice he seeks to destroy all he can. But thank God for the assurance, made doubly sure in the life of every believer, "They overcame." By the power of Christ's endless, unconquerable life—by the blood of the Lamb—by the word of their testimony, which is His word (Rev. 1 : 9), they are triumphant over all the power of the enemy.

But here and now, dear reader, and more important to us than all else, in your soul and mine is this "war in heaven" being waged. Christ and His angels would save us from all the power of the enemy; from all the unholy ambitions of earth, which war and wear and waste; from all the temporarily pleasurable but damnable lusts of the flesh, which poison and burn and bruise and destroy. The Son of God won the victory in the flesh of Jesus of Nazareth, that He might win it in our flesh. Will you not let Him make you an eternal victor?

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### CHRIST OUR LIFE.

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BY W. R. CARSWELL.

"When Christ who is our life shall appear, then shall ye also appear with Him in glory." Col. 3 : 4. Then not till He appears again will His holy apostles and prophets be with Him. "I will come again, and receive you unto Myself, that where I am there ye may be also." John 14 : 3. So said our Lord, and the inspired apostle tells how we shall be with Him when He comes. "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4 : 16, 17. By resurrection or by translation all must go to be with our

Saviour, for there is no other way.

The Lord has promised as a reward to those who continue by a life of godliness patiently to seek for immortality, eternal life. Rom. 2 : 6, 7. But this reward is not now given, but will be given "at the resurrection of the just" (Luke 14 : 14), the time of reward for the prophets and saints "small and great." Rev. 11 : 18. And so Jesus says, "My reward is with Me to give every man according as his work shall be." Rev. 22 : 12.

Through one man's disobedience all men have become sinners (Rom. 5 : 12, 19), and have come under condemnation of death, which is the wages of sin. Rom. 6 : 23. But through Christ's life of obedience imputed to repentant sinners many have been made righteous. Receiving the gift of righteousness by faith, the gift of eternal life must follow. Rom. 5 : 17 ; 6 : 23. And so we receive the Spirit of life to witness that our condemnation to death is removed. Rom. 8 : 1, 2, 11. The same Spirit sheds abroad in our hearts the love of God our Saviour. Rom. 5 : 5. And "this is the love of God that we keep His commandments." 1 John 5 : 3. Then the blessed promise of Rev. 22 : 14 is given to the child of God. Obedience gives us a right to the tree of life for endless ages.

Then let us believe the record, "that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5 : 11, 12. Let us be faithful to the light God gives, and when He, who is our life, shall appear, we shall receive a crown of life that shall never fade.

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Fifty years ago seven shoemakers in a shop in the city of Hamburg said: "By the grace of God we will help to send the gospel to our destitute fellow men." In twenty-five years they had established fifty self-supporting churches, had gathered 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the gospel to 50,000,000 of the race. It would take only one hundred and fifty such men to carry the gospel to the world in twenty-five years.—*Exchange*.

### THOUGHTS ON THE FORTY-SIXTH PSALM.

BY E. M. ROYAL.

There is a deep significance in the first words of this psalm. The psalmist speaks of God being a refuge and strength, and a present help in time of trouble. Whose help? The help of the church, and therefore also of every individual member in the church.

"Therefore will not we fear," is not only a statement, but a promise; for we cannot be afraid when God is our refuge, for "He shall cover thee with His feathers, and under His wings shalt thou trust." Ps. 91 : 4. When shall we have this peace and security? Just when we trust. Yea, "Though the earth be removed, though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." What noise and commotion are brought to view in these words! No wonder the church will need to comfort itself with the thought that God is its refuge and strength.

Then as it quietly wends its heavenward way, we seem to hear the psalmist saying, "There is a river," and even as we read, a calm seems to steal over us as we picture a broad, majestic river, flowing calmly past green trees and pastures, calm because of its depth. So the church of God passes on down through the ages, surrounded with strife and commotion, yet calm because deeply rooted and grounded on the rock, Christ Jesus.

"The streams thereof make glad the city of God." The church is composed of streams and rivulets, —little companies here and there, living up to the light they have received, hungering and thirsting for more. Does not the experience of these small companies, these streams, make glad the city of God, the holy place of the tabernacles of the Most High? Then how grand the association, "God is in the midst of her; she shall not be moved, God shall help her, and that right early.

Friend, are you one of these streams of light? Then all these promises to His church are yours.





### THE AUSTRALASIAN UNION CONFERENCE.

This meeting was held according to appointment at Coorabong, N.S.W., September 3-13, 1903.

The first service, conducted by Pastor G. A. Irwin, President of the Conference, was held Thursday evening, September 3. An earnest discourse was delivered, based on Romans 15:4-6. "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

Delegates were present from New South Wales, Victoria, South Australia, Queensland, Tasmania, and New Zealand. At the first meeting of the Conference, held September 4, committees were appointed to bring in plans and recommendations, to nominate officers for the ensuing term, and to present any other items of business which might properly come before the delegates.

The daily programme was read as follows:—

Devotional Meeting	...	...	6 a.m.
Bible Study	...	...	9 a.m.
Conference	...	...	10.15 a.m.
Work Hours	...	...	2 to 4 p.m.
Conference	...	...	4.30 p.m.
Preaching	...	...	7 p.m.

Some time was devoted to the reports of the different conferences which make up the Union Conference, and one new conference was admitted to membership,—that of West Australia.

Some items in the report of the Queensland Conference were of special interest. We quote the following:—

"Just to give a slight idea of what the State has passed through, a few extracts from a recent Pastoral and Agricultural Conference may be of service. In 1901, out of 507,317 acres farmed, 23,857 were in fallow. In the

following year, out of 478,121 acres, 202,738 were in fallow. It could not be wondered at, therefore, that agricultural production diminished considerably, and in some important lines practically ceased.

"Naturally the scarcity of food stuffs resulted in extensive increases in prices. In sugar alone, comparing 1901 with 1902, there was in the latter year a decrease of 538,164 tons of cane, and 44,232 tons of sugar, representing approximately a loss of £486,500. Last year's return was the smallest since 1893. Generally speaking, the crop of grapes was a total failure. The output of honey declined last year by thirty-nine per cent. The wheat crop was very poor. For the first time, the department this year had to procure and distribute seed wheat on a large scale. Last year was one of importing rather than exporting in agricultural produce. No less a sum than £1,865,313 was sent out of the State for the purchase of food stuffs, and that chiefly for products, which in normal seasons would be capable of production in the State.

"A few years ago we had twenty millions of sheep, now we have seven millions; there were also over seven million cattle, now there are two and one-half millions. The drought, however, is now a thing of the past, and on every side there are indications that this year will be a most productive one, especially in the crops that failed last year. It is thought that there will be about 110,000 acres under wheat, and 8,000 under barley. The land, probably, was never in better condition, the seed was all that could be desired, and the season promises to be propitious, the result of which will probably be a crop of cereals such as Queensland has never before produced.

"The population of the State on June 30 last was 516,496, of which about 125,000 (or one-fourth) reside in Brisbane and suburbs within a radius of ten miles."

One of the features of this biennial meeting was the prominence given to missionary reports and plans for aggressive work. Pastor J. E. Fulton occupied one evening, and gave a very entertaining talk on the work in Fiji, and presented the needs of that field. Pastor E. H. Gates gave two addresses in the interests of the Polynesian Mission, of which he is the Superintendent.

The officers of the Australasian Union Conference were elected as follows:—

President: G. A. Irwin.

Vice-President: E. W. Farnsworth.

Secretary and Treasurer: E. M. Graham.

Executive Committee: President, Vice-President, Presidents of State Conferences, E. H. Gates, D. H. Kress, W. D. Salisbury, J. Johanson, C. W. Irwin, J. A. Burden.

Avondale School Board: C. W. Irwin, E. H. Gates, M. Hare, J. E. Fulton, E. C. Chapman, H. E. Minchin, President of New South Wales Conference.

Sydney Sanitarium and Benevolent Association—Constituency: A. W. Anderson, G. Teasdale, J. Hindson, J. M. Johanson, M. Hare, and President of New South Wales Conference.

Avondale Health Retreat Board: C. W. Irwin, D. H. Kress, L. Kress, H. E. Minchin, J. H. W. Geiss, M. Hare, M. D. Rogers.

Avondale Press Board: E. C. Chapman, J. H. Paap, E. H. Gates, J. A. Burden, A. Davis.

Book Committee: W. D. Salisbury, J. M. Johanson, A. W. Anderson, G. Teasdale, Mrs. V. J. Farnsworth.

Transportation Board: New South Wales, J. A. Burden; Victoria, J. Gillespie; New Zealand, A. Mountain; South Australia, A. W. Semmens; Queensland, J. H. Mills; Tasmania, P. H. Pretzman; West-Australia, J. Pallant.

The devotional meetings and Bible studies held during the Conference were occasions of special interest. The early morning meetings were mostly conducted by Pastor G. A. Irwin, though several were in charge of Pastor G. B. Starr. A noon-day prayer meeting was held during the greater portion of the Conference, when those not engaged in committee work met together to pray for those thus engaged, and for fitness in service. These were seasons of great spiritual refreshing. The praise services, when delegates and visitors were given opportunity to witness for Christ, were very interesting. Often from six to ten would be seen standing at once waiting their turn to testify of the goodness of God illustrated in their personal experiences.

One very pleasing feature of the Conference was the unity and harmony existing among the delegates. In one of the closing meetings the President called attention to the fact that but one dissenting vote had been cast during the session, and this was afterward recalled. The prevailing sentiment often expressed was, "It is good to be here." Those who were present will long remember the Conference of 1903 as one of the happiest events of their lives.

### NEW CHAPEL DEDICATED.

The New Zealand "Otago Daily Times" gives an interesting report of the dedication of our chapel at Caversham, Dunedin. It says:—

"The dedication services in connection with the opening of the new Seventh-day Adventist chapel at Caversham took place on Saturday morning. The service was well attended, and was conducted by Pastor G. A. Wantzlick, who has been the designer of the building and has superintended its erection. The leading theme throughout the preacher's discourse was that God required the erection of churches, chapels, and sanctuaries as places where He might meet with His people. This new building was to be a place of meeting between God and His people, as the sanctuary in the wilderness of old and the temple in the days of Solomon. Scriptures were read from the dedication service of the temple of Solomon, showing that conditions were imposed by God on His people as to His meeting with them in the appointed place, the conditions being that they should observe and keep all His laws, statutes, and commandments. The people for whom this new chapel had been dedicated were a people who taught the binding obligation of all God's commandments. The temple, the preacher showed, was a figure of the tabernacling of God with men, the indwelling of a Saviour—for "His name shall be called Immanuel, which is, 'God with us.'"

"The new chapel is desirably situated in Forbury Road, Caversham, at the rear of the Post Office. It is a wooden structure 30ft by 20ft. in dimensions, with seating capacity for 100 persons. Adjoining it has been built a smaller structure, to be used as a church school. In addition to the Sabbath services, week-night meetings will be held in the chapel."

### A THANKSGIVING SERVICE.

The "Maitland (N.S.W.) Daily Mercury" of recent date, contains the following:—

"During Saturday and Sunday the Seventh-day Adventists in West Maitland held thanksgiving services and meetings. The gatherings were good, other friends also taking part, and members from Avondale (Cooranbong) being present.

"The interior of the meeting room at the Club House, Bourke Street, had been made more attractive by decorations of greenery. Throughout, the meetings were of the most pleasant and interesting nature. Divine service was held at 11 a.m. on Saturday, Pastor McElhany officiating. In the afternoon a service was held in which the children had a part. They had been trained by Miss Nellie Baker, and rendered several hymns in a very pleasing manner.

"Yesterday afternoon, and again last night, the room was well filled. In the afternoon, Messrs. G. W. Tadich and G. March, from Cooranbong, addressed the meeting. Mr. Tadich explained that they

were giving thanks to God particularly for the success which had attended the disposal of the book, 'Christ's Object Lessons,' which had been given to the school by the writer (Mrs. E. G. White), had been printed free of charge by the Echo Publishing Co., and was now being sold without monetary compensation—so that the whole of the proceeds will go to assist the school at Avondale. Mr. Tadich and Mr. March spoke of the founding of the school at Avondale, and of the work now being done there, where pupils gather from all parts of Australasia, from Fiji, and from Raratonga. Both speakers had taken part in the work of selling the book, and they and members of the local body told in brief manner of the success that had attended their efforts. The children again sang very sweetly a number of hymns, and Mrs. McElhany and Miss Baker sang a duet. After the meeting, the friends were entertained at tea, provided by the members of the congregation.

"Last night, Pastor McElhany spoke on 'The Searchlight of Prophecy on Nations of To-day.' He based his remarks on 2 Peter 1:19—'We have also a more sure word of prophecy; whereunto ye do well that ye take heed.' Attention was directed to the remarkable prophecies of Daniel, of Joel, and of Ezekiel, with the supplementary prophecies which appear in Zephaniah and Revelation. The preacher put before his hearers in a clear and concise manner his opinion as to their bearing upon the life of the nations of the past and present. In conclusion he appealed to all present to study the Bible, to hold fast to the truths it contains, and to prepare themselves for the coming of the Lord. Pastor McElhany announced that, next Sunday night, he will speak on Spiritualism and other 'isms' so much affected in certain circles at the present day."

### ...Notes...

Our articles on Malaysia will be continued next week. The report of the Union Conference is given in place of the one that should have appeared this week.

Dr. James, from Bendigo, Victoria, attended the Union Conference at Cooranbong, also Dr. Gibson, of the Christchurch Sanitarium, New Zealand.

Since the Union Conference held in 1901, the book, "Christ's Object Lessons," has had a remarkable sale. Books to the value of £3,701 have been sent out from the office of publication, and £2,508 has been received by the Avondale School by this means, and applied on its indebtedness.

During the past two years our Sabbath-schools have contributed £1,201 17s. 9d. to missions.

Our Mexican paper, "El Mensajero," is creating considerable interest in Bible truth among the Mexican people.

At the Union Conference Pastor W. L. H. Baker reported that in New Zealand during the past two years books had been sold to the value of £5,970 14s. 4d.

The first paper published by Seventh-day Adventists was printed in 1849. It was called "Present Truth," and contained four pages eight by ten inches in size.

Before his lecture, delivered at the Conference, September 5, on the work in Fiji, Pastor Fulton, with two of the natives from Fiji, sang a beautiful hymn in the native language. These two young men, Malachi and Esau, are being educated at the Avondale School for the island work.

The headquarters of the General Conference of Seventh-day Adventists have recently been removed from Battle Creek, Michigan, U.S.A., to Washington. The new office is situated a short distance from the national capitol building, and the address is 222 North Capitol St., Washington, D.C.

It will be noticed that in the daily programme of the Union Conference two hours were set apart for work. Those having charge of the Conference felt that the delegates would come to the meetings, and to their work on committees, with clearer minds, if some time each day was devoted to physical labour. The Avondale School farm afforded the opportunity, and a piece of bush land was set apart, where, with mattocks and axes, the ministers and visiting brethren who chose to do so, could be seen at work felling trees and clearing the land. A large number shared in the benefits of this exercise, and some were seen exhibiting the blisters on their hands with as much satisfaction as though they were their badges of honour. The ground where the delegates worked in like manner four years ago is now the site of a beautiful orange orchard.



E. W. FARNSWORTH - - EDITOR.

### ANGELS AND THE HEAVENLY RECORD.

It is an interesting fact that a record is kept of the life of each individual. We believe that to the angels is given this work. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it. And a book of remembrance was written before Him for them that feared the Lord, and thought upon His name." Malachi 3:16.

This is a most comforting and yet a most solemn fact. Some unseen hand writes in a book called the "book of remembrance," all the deeds we do. In fact a biography is written concerning each of us. "God is not unrighteous to forget your work and labour of love." The psalmist speaks of his wanderings from God, and of his tears of repentance, and then adds, "Are they not in Thy book?" Ps. 56:8. In speaking of those who persecute the needy, He says, "Let them be blotted out of the book of the living, and not be written with the righteous." Ps. 69:28.

Daniel had a view of the judgment. He says: "The judgment was set and the books were opened." Dan. 7:10. And the prophet John tells us their use: "And the dead were judged out of those things which were written in the books." Rev. 20:12.

The books record the life of each person. The record has been faithfully kept. There are no mistakes there. The books will show if we have repented of our sins, and if so the record will be blotted out, and remembered no more.

Evidently the angels keep these records. They accompany the individual through life. They know all the facts, all the influences, and his surroundings. They are too wise to err, and too good to misrepresent. All will be satisfied that what is written is right.

Who could better do this than the angels? They have been with the person all his days. They know where he was born; they know all his environments; they are acquainted with all the influences that have surrounded him; they know his ancestry and the hereditary influences that he had to battle against. On this point we read:—

"I will make mention of Rahab and Babylon to them that know Me: behold Philistia, and Tyre, with Ethiopia; this man was born there, and of Zion it shall be said, This and that man was born in her; and the Highest Himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there." Ps. 87:4-6.

Thus it is seen that when the angel "writeth up the people," or when he writes the record of each individual, he takes into account where the man was born, and also all the influences that have been about him. One man was born in Egypt, with all its darkness and idolatry; another in Ethiopia; another in Babylon, with its peculiar influences. But another man was born in Zion, and thus from birth had the advantage of all its light and knowledge. And surely when the angels write the history of a man's life, they make allowance for all these things.

The case of Cornelius is interesting in this connection. He was praying, and an angel of God came to him and said: "And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." Acts 10:1-7.

Notice how familiar the angel was with all circumstances connected with Peter. He knew his names, first and last. He knew what city he was in. He knew what the man's name was with whom he was lodging, and his occupation; also that Peter was there temporarily, and he knew where the house was located.

This is all true of the reader. The angel that has been by your side all your life, knows where you were born, in what city you reside, he knows in what street your house is located, and the number and name of the same. He knows your occupation and place of business, he knows all about you and your family. He is writing your

biography. He will write it truthfully. Page after page will be filled up as day after day passes. At last life ends, the volume is closed and sealed. Does it show that the life has been a success? Has the individual been an over-comer, and his sins all blotted out? The book will show. We shall meet life's record once more in the end.

If men appreciated this, it would make them more careful in all their lives. If we were conscious that our words were all being written down, and that they would all appear to us again, we would be more careful what we say and how we speak.

It is said that a young man in the dark ages was on trial for heresy. His life was at stake. At first he answered somewhat thoughtlessly; but presently he noticed his questioner pause after every answer. He listened. He heard the sound of a pen behind the curtain. He listened again, and again he heard the pen. At once the truth flashed upon his mind. Someone was taking down his words, and he knew that he would meet them again. Then with what anxiety did he study every reply! How carefully he weighed every word!

All this is true to life with every one, and we would that all had a sense of it. Then we would not speak the careless, thoughtless word, but more hopeful, helpful words. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

### LIVE THY CREED.

Be what thou seemest, live thy creed;  
Hold up to earth the torch divine;  
Be what thou prayest to be made;  
Let the great Master's step be thine.  
Fill up each hour with what will last;  
Buy up the moments as they go;  
The life above when this is past  
Is the ripe fruit of life below.  
Sow truth, if thou the truth wouldst reap;  
Who sows the false shall reap the vain;  
Erect and sound the conscience keep;  
From hollow words and deeds refrain.  
—Bonar.



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

### MAMMA'S DOLLY.

A sweet-eyed child  
Looked down and smiled  
As to her breast  
Her doll she pressed;  
Then raised her head  
And softly said:  
"Mamma, when you—  
Before you grew  
So tall—wore frocks  
Above your knee,  
And were like me,  
A girlie small—  
Was I your doll?"

—Selected.

### "HOW TO STOP FUSSING."

There are only two little folks in our boarding-house, and they live side by side on the same floor. Mrs. Park, little Nettie's mother, has the big front room for her chamber, and the little hall room that opens into it for Nettie's nursery. But Susie Hill's mother is poor, and can only afford one small room on that floor.

For a long time these two little girls used to fuss, fuss, fuss, when they played together; every one noticed it. I would shake my head when I went past the door and heard snarly sounds coming out through the keyhole. I thought what a pity it was that they should so spoil their days, when they might have such nice times.

But after a while I said to myself one day, "I haven't heard those children fuss for two weeks. What can be the reason?" So I determined to find out, and one day, as I passed the nursery door, and heard only sounds of joy and happiness, I opened the door softly and looked in.

What a lovely time our two little boarders were having! The sunshine was streaming in at the window, as if it, too, had come to play. All Nettie's toys were spread out, and the two children were eating a big apple together, bite and bite about.

I spread my skirts over the dolls, and the Noah's ark and the

woolly lamb. "Now look here, chicks," I said, "I won't uncover your dolls, or your ark, or your woolly lamb, until you answer my question: How is it that you never snarl and fuss any more?"

"O that was mother's plan," said Susie Hill.

"But what was it?" I asked.

"Why, mother said suppose we made a rule that only one would fuss at a time. If Nettie started to fuss, I must keep my mouth shut tight, and let her have it all to herself; and then when I started, she would let me do it all."

"Well, how does the plan work?" I asked.

"Why, it has spoiled the fuss!" laughed little Nettie; "one little girl can't fuss by herself."

"Hurrah for mother's plan!" I cried; "but she didn't make that up herself; she got it out of the Bible."

"Did she?" asked Nettie and Susie in surprise.

"Yes," I said, "I am sure, if you ask Mother Hill, she will tell you that it is a Bible plan."—*Dew Drops.*

### ONE AT A TIME.

When I was a little boy helping mother store away the apples, I put my arm around so many of them, and tried to bring them all at once, that I made a complete failure of the effort. I managed all right for a step or two; but soon one fell out, then another, and another, till all were rolling over the floor. Mother laughed.

"Now Daniel," said she, "I'm going to teach you a lesson." So she put my little hands quite tight around one.

"There," she said, "bring that, and then fetch another."

I have often thought about this when I have seen people who might be doing ever so much good if they did not try to do too much all at once. Do not try to put your arms around a year, nor trouble yourself about next week. One day at a time, one hour, one minute, yes, one second, is all the time we get at once. So our best course is to do one thing at a time, and "do the next thing next."—*Daniel Quorum.*

### A CONTENTED GIRL.

Edith is only a little school-girl, but she has some of the wisdom that is better than any to be got from books. She does not spend her time fretting over things she does not have. She enjoys what she has.

"Don't you wish you were going to the seashore?" asked Margaret. "I would like to go," said Edith, "but I'm glad I'm going to grandpa's. I always have a good time there."

"Wouldn't you like to have a new dress like Mary's?" said Jessie. "Yes, but I like mine just as well," was the answer.

Edith has "the little sprig of content," which gives a rich flavour to everything. — *Pearls for Little Ones.*

### HOW IT WAS SETTLED.

"Mamma, must I give part of my orange to Grace?" This question showed that Janie was not willing to divide with her little sister.

"I think a good little sister would," replied mamma.

"But Grace didn't give me any of hers yesterday."

"Didn't she? And how did you like that kind of treatment yourself?"

"I didn't like it at all. And I want to make her not like it, too, because I think she was really mean."

"Then is it possible that mamma is to have two mean little girls?"

Janie looked very sober, and was quiet and thoughtful for a moment. Then she ran to her mother and threw her arms around her neck, and said: "No, no, mamma dear! You shall not have any mean little girls at all. I guess Grace forgot; and I will give her some of my orange just now, so she won't ever forget again."

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad I am to have two kind little girls."—*Picture World.*

# HOME AND HEALTH

## THE BEST MEDICINE.

Take the open air—  
The more you take the better,  
Follow Nature's laws,  
To the very letter.  
Let the doctors go  
To the Bay of Biscay ;  
Let alone the gin,  
The brandy and the whisky.  
Freely exercise—  
Keep your spirits cheerful,  
Let no dread of sickness  
Make you ever fearful.  
Eat the simplest food,  
Drink the pure, cold water ;  
Then you will be well,  
Or at least you ought to.

—Select. d.

## SERENITY IN CHILDHOOD.

It is painfully common to hear about children who are "nervous" before they can speak plainly, and to see mothers themselves encourage the abnormality by speaking about the excitability and nervousness of their little ones in their presence. The pernicious practises of teasing and tickling children are far too common, as if a child were a mere plaything for the amusement of its elders. Crying, too, is often needlessly provoked or prolonged. Whether it is caused by disappointment, temper, or an injury, a fit of crying should be checked in one way or another as speedily as possible ; and the mother will do well who studies wise methods of doing this.

I remember seeing a little girl come in from the street, sobbing and crying because she had fallen and hurt her head. The mother soothed her for a moment in her arms, and then told her that something very nice had just come for her, and asked her if she remembered what she had been wishing for for a month. Interest and anticipation were aroused, and the current of thought changed from an unhappy to a happy channel, and thus the injury was wholly forgotten, and no further inconvenience noted. A mother's wise might have coddled the

child until the little bump became a very vivid picture on the little girl's mind, and the pain correspondingly prolonged, while seeds of fear would have been planted to grow by further occasion.

Children are frequently injured in health by the time, place, and manner of reproof. To rehearse a misdeed at the table, in the presence of others, or at bedtime, is an outrage against the better nature and the best interests of a child. Pains should be taken to cultivate a happy meal-time, that food may be taken slowly and with good cheer and fellowship. To disturb the mind by arousing any unpleasant emotion, is to interfere seriously with digestion and assimilation ; and then ordinarily the innocent food swallowed in sullenness or between sobs, will be blamed for the pain and disorder which follow. The German salutation, "Lustige mahlzeit," "I wish you a happy meal-time," has sound philosophy beneath it.

To reprove in the presence of others, is to do violence to every law of courtesy and fairness. A child's sense of justice and right is usually very keen. He warmly appreciates delicate consideration and respect for his rights and feelings, and correspondingly resents the opposite course. And so, O parents, if your children trespass against you, tell them their faults privately and kindly, and you will have gained their love, obedience, and respect in increasing degree ; for they will almost invariably hear you under such circumstances. Let your touch upon your children's lives be always harmonious and loving, and your reward will be great, and their gain will be immeasurable.

It may be a permissible form of punishment to send a child to bed in the daytime, but it surely is not right to send a child to bed at night in disgrace, rebellious, and unreconciled to parental authority. A good mother, whom the writer knows, says that she never punishes her children near bedtime. It does no harm, and is often wise, to put some time between the committal of an error and the day of judgment. Discernment will be clearer on both sides, and matters are more likely to be held in their true relation-

ship. The hour of retiring should be serene and peaceful, full of love for the little home world, and with holy confidence and trust in the Father of all, whose truest name is love. The object of training is not to bend the will of the child to blind, unquestioning obedience to parental rule, however wise and loving it may be, but to teach him to love righteousness and the Author of it with all his mind and all his strength. To ensure this desirable end, it is the part of wisdom to make the higher way appear lovely and attractive, as it is in truth, and he should be taught that it is an easy thing to walk with God, conscious of divine guidance and protection, and that hardships and trials lie along the path of one who seeks to follow his own blind, selfish, undisciplined will.

It is hardly necessary to add that a serene childhood can only be secured in a home where love, peace, and serenity are the guiding stars of the parents and others who make up the family life. If nervousness, irritability, temper, and excitement are prevalent ; if anxiety, worry, and fear are allowed to put their sharp fangs into the lives of the elders, then it is impossible that the children shall not suffer from the effects of this impure, unwholesome mental atmosphere. A child's mentality is almost wholly governed by that of its older associates, and hence there is but one way to shield the children, but one way to give them enduring health of body and of soul.

Moreover it is only the serene soul that can be clothed upon with a really healthy body. A vast truth is set forth in these few words. Let us ponder it well and make it a governing principle in our lives. "What we all want," said Charles Kingsley, "is inward rest—rest of heart and brain ; the calm, strong, self-contained, self-denying character, which needs no stimulants, for it has no fits of depression ; which needs no narcotics, for it has no fits of excitement ; which needs no ascetic restraint, for it is strong enough to use God's gifts without abusing them ; the character, in a word, which is truly temperate, not in drink and food merely, but in all desires, thoughts, and actions."—  
*Helen L. Manning.*

**A VALUE IN MYSTERY.**

Suffer me to say that there is a value in mystery, and that I will make you see it.

Listen to this mother training her little boy: "Tell the truth," she says. "Be sure you tell the truth; now tell me the truth, and I will give you this toy." He looks at his mother, then at the toy, and when he has gazed on the latter, the truth is told. What do you think of the moral effect of the lesson?

Here is another lesson: listen to this father. He stands face to face with a similar culprit; he loves him quite as much. "My lad, you be a man; tell the truth and shame the devil. Did you do this, or didn't you?" The boy looks up at his father, something of the same spirit comes to him, and he says, "I did."

Which was the better lesson? That which was given without the toy. The one knew the reward of the truth-telling, and the other did not. There was a certain value in the mystery. Men are but children of larger growth.

Here is another story, which is not fancy. There is a man in my church who said: "The memory of my father is a sacred influence to me; yet I can remember the day when I was hungry because of my father's conduct, and I could not understand it. I can remember my mother crying as she cut the last loaf, keeping none for herself, and gave to us what there was. My father had been turned from his business rather than do a mean and shabby thing. They gave him three days to think of it, and then he came home with no prospects and no money. I remember my mother taking the two eldest of us to one side, and saying, 'It breaks my heart to see you hungry, but I will tell you what kind of man your father is,' and she told us. Many a time since I have been tempted to do wrong, and there rose before me the figure of the man who dared even to see his children suffer before he could sully his conscience, and sin against God."

Supposing somebody had come to that father on the morning of his heroism and had said, "I will stand by you if you will do the brave thing now," where would

the heroism have been? The heroism was in that he did not know what would come; he could not see the future. He only knew and he only did the right. Character is formed by knowing and not knowing. Everything noble in you, if there is any, is formed by knowing and by not knowing—knowing what is right, not knowing whether it will pay; knowing what you ought to do, not knowing what you have to suffer for it.


"Because right is right, so follow right  
Were wisdom in the scorn of consequence."

—R. J. Campbell, M.A.

**VALUE OF HONEY AS FOOD.**

Starch and sugar, when eaten, undergo a digestive change before they are assimilated, says Dr. Holbrook in "Health." In honey this change has been made to a considerable extent by the bees. It is easy of assimilation, and concentrated, and furnishes the same element of nutrition as sugar and starch—imparts warmth and energy. As a medicine, honey has great value and many uses. It is excellent in most lung and throat affections, and is often used with great benefit in place of cod-liver oil. Occasionally there is a person with whom it does not agree, but most people can learn to use it with beneficial results. Children, who have more natural appetites, generally prefer it to butter. Honey is a laxative and sedative, and in diseases of the bladder and kidneys it is an excellent remedy. It has much the same effect as wine or stimulants, without their injurious effects, and is unequalled in mead and harvest drinks. As an external application, it is irritating when clear, and soothing when diluted. In many places it is much appreciated as a remedy for croup and colds. In preserving fruit, the formic acid it contains makes it preferable to sugar syrup, and it is also used in cooking and confectionery. Honey does not injure the teeth as candies do.—*Woman's Medical Journal, January, 1903.*

"No man is a good talker unless he is able to stop when he has said enough."



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A Turkish war-ship has been built in America, and was launched at Philadelphia, July 25.

There are seven hundred and thirty-four newspapers in the State of Kansas that will not admit liquor advertisements in their columns.

A Bible is now printed in the Esquimaux language. It has taken one hundred and fifty years to complete the translation. It is published by the Bible Society of Denmark.

A St. Petersburg despatch to the London "Daily Mail" states that near the village of Schalajifa, in the district of Don, Russia, thirty-three female field-labourers were burned to death in a barn in which they had locked themselves to escape molestation by male labourers. The latter, in revenge, fired the barn, and watched the burning without heeding the shrieks of the victims.

The Christ stands before us and says, "Come unto Me." You say, "Must I?" And He answers, "You may." He will not even say, "You must." You may. And duty loses itself in privilege, and the soul enters into independence, and escapes from its sins, fulfils its life, lays hold of its salvation, becomes eternal, begins to live an eternal life in the accepted and loving service of Christ. You may come. Will you come?—*Phillips Brooks.*

Among the recent wonderful inventions is a "miragescope," "a sort of looking-glass," says the "Electrical Age," "to be hung on each side of an engine, to enable the engineer and the fireman to see the road-bed for six miles, both in front and in the rear. The chief value of the invention is that it does not make any difference if the road is curved or straight. The instrument works on the principle of the mirage, and it has been named by the inventor the 'miragescope.' It has been tested from Denver to Grand Junction on the Denver and Rio Grande and the Colorado Midland, and also passed favourable tests on the Colorado Southern and Missouri Pacific." What next?

WORDS FOR THE WEARY.

Traveller, through this vale of tears,  
 Art thou tried with doubts and fears?  
 Does the tempter still assail,  
 Till thou think he must prevail?  
 Do the clouds that intervene  
 Dim the light thou once hast seen?  
 Dost thou fear thy faith is gone,  
 And that thou art left alone,  
 A wanderer on life's dreary coast,  
 Thy guide and comfort nearly lost?  
 Hear a fellow-traveller's lay,  
 One who has trod the painful way,  
 Who, in the journey he has trod,  
 Has met with many a bitter blast,  
 Upon whose head the storm has beat,  
 While many a thorn has pierced his feet.  
 But, matchless mercy hitherto  
 Has interposed and helped him through,  
 And e'en enabled him to raise  
 Offtimes, the joyful song of praise.  
 In patience, then, thy soul possess.  
 Stand still, and let the thunders roll;  
 Thy Saviour sees thee through the gloom,  
 Trust, humbly trust, in His defence.  
 Preserve thy hope and confidence,  
 To Him apply in fervent prayer;  
 On Him in faith cast all thy care.  
 Then will the tempest pass away;  
 Then will the night give place to day,  
 For, lo! the cloud was silver-lined,  
 And thou, rejoicingly, shall find  
 These trials wisely were designed  
 To subject every wish of thine  
 Completely to the will divine,  
 To fix thy heart on things above,  
 To fill thy soul with heavenly love,  
 And, through the power of mighty grace,  
 To fit thee for that glorious place,  
 Where weariness is never known,  
 Where saints and angels round the throne  
 For aye, shall sing "Thy will be done,"  
 In heaven and earth the same.

— Author Unknown.

THE BIGGEST BOAT.

"Still larger grow the ocean steamships. The White Star liner, 'Cedric,' 700 feet long and of 21,000 tons, is the biggest afloat, and the Hamburg-American line is to surpass the 'Cedric' with

a new liner to be 725 feet long, and having a tonnage of something like 25,000. Despite her bigness, it is expected that the new steamship will be one of the fastest boats in the transatlantic service. She is to have the novelties of a roof garden and a topmost promenade deck, and, alas! one room will be devoted exclusively to the handling of wireless telegraphy. By such relentless pursuit of 'progress' is repose being routed off the face of the earth. The old and chief value of an ocean voyage lay in the impossibility of getting 'news'—rest and frivolity were the only two resources. The seeker after the repose which only absolute isolation can give may flee to the depths of the forest, but fast chasing him there is the telephone line. Thus is man being made the desperate victim of his own inventions."

IT STILL EXISTS.

Much has been written concerning the resistance of the people to the new English Education Act. From one of our exchanges we quote the following paragraph which, in a few words, presents the true situation:—

"There are those among non-conformists who will not pay the tax for religious education of their children by men of some other creed, and will allow their goods to be sold rather than yield. The 'Church Times,' the official Anglican organ of London, holds this up to high ridicule, and speaks of cheap martyrdom at five shillings a ratepayer. All of which shows that those who forced through the Education Act had no just conception of religious liberty or equality. That spirit which would fine a man five shillings, or five pence, because he stood for a conscientious religious conviction,—a conviction which in nowise transcended the equal right of his neighbour,—would, if the stake were deemed sufficiently large, if the exigency of church and state demanded, burn him at the stake for the same conviction. The work of the last few months in liberal England, and the last few years in liberal America, clearly demonstrates that the spirit of medieval intolerance still exists. Just now it is swathed in indifference or buried under skepticism, but let the occasion arise, and it will flame forth as of old."

FOR SALE.—A fine block of orchard land on the Maitland Road, Cooranbong, nearly 6½ acres securely fenced and rung; 2½ acres of which are cleared and sub-divided for garden, and about 1½ acres planted with young fruit trees and vines. House 28 x 24, which has been built with the object of extending. An early sale is imperative, as the owner is preparing to engage in Mission work in Malaysia.—Apply F. W. REEKIE, Lanton, Cooranbong.

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