

# AUSTRALASIAN SIGNS OF THE TIMES

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ONE  
PENNY

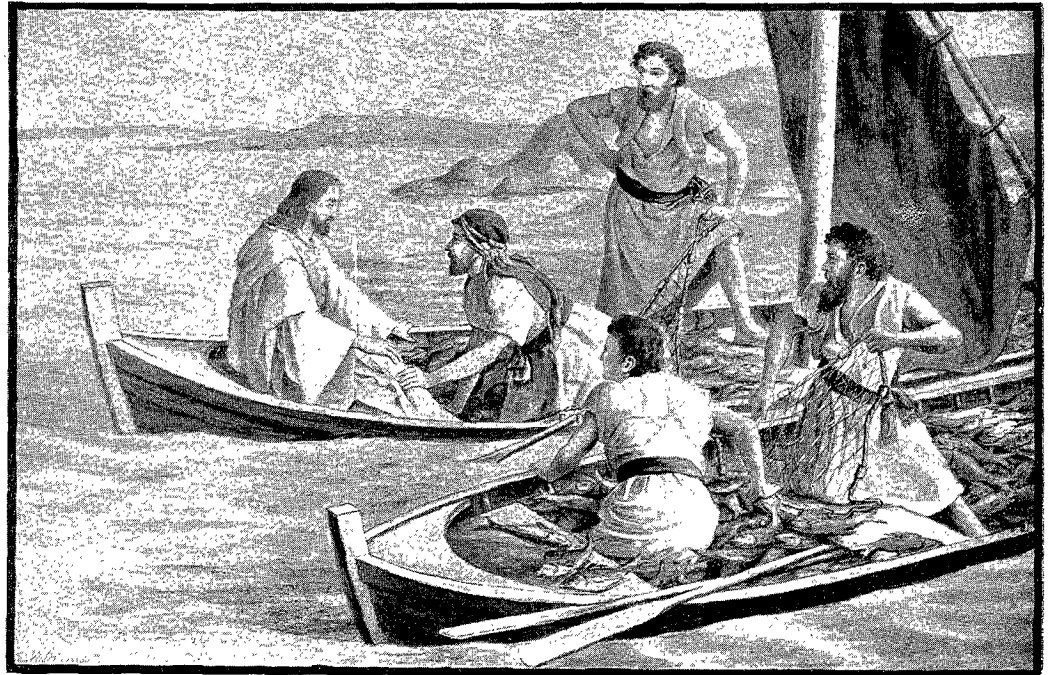
## The Outlook

### THE EDUCATION ACT.

The union of Church and State in England is causing much bitterness between the authorities and the non-conformist bodies. Recent legislation in educational matters is calling forth loud protests on the part of large numbers of people who refuse to lend their support to a system which places the schools under clerical domination. At a public meeting in Cheshire it was shown that of 335 elementary schools, 250 are under the domination of the State Church, and it was asserted that the children attending these schools are sometimes taught that non-conformists are outside the pale of Christianity. The non-conformist bodies are, therefore, arousing themselves to a sense of the injustice of the teaching by the State of religious dogmas with which they are not in harmony; and they are organising themselves into a strong political party in order to secure the repeal or amendment of the Education Act. If they succeed, it is to be hoped the experiences through which they are now passing will bring home to all concerned the evils

which always follow in the train of State interference in religion. As a principle, it is entirely wrong, and yet how many church leaders in our Commonwealth, ignoring the experiences of the past and present, are continually clamouring for the State to take on the burden of teaching religion. Should the State decide that it will teach religion, the question will at once arise: What religion shall be taught?

they have been taken from the Protestant version of the Bible, which they look upon as imperfect. However, as the Protestants outnumber the Catholics, the former hope, by thoroughly organising their voting power, to enforce their demands. Much effort is being expended throughout Victoria to secure religious instruction in the State schools, but it is questionable whether the ultimate good, which the advocates



“Depart from me; for I am a sinful man, O, Lord.” —(See article on page 3.)

The majority of the Protestant bodies in this State have agreed upon a set of scripture lessons, which they are satisfied will not conflict with sectarianism. But the Roman Catholic Church is opposed to these lessons, because

of religious instruction by the State hope to attain, will fulfil their anticipations.

The youthful depravity, unfortunately so conspicuous in both city and country districts, is frequently attributed to the failure

on the part of the State to teach religion in the schools, yet it cannot be shown that the youth of this State are less moral than those of New South Wales or Tasmania, notwithstanding religion is taught in the schools of those States. Religious instruction, in order to be effectual in moulding the character, must be given by men and women who are filled with the Spirit of God, for the mere historic knowledge of scriptural facts will produce no impression upon the heart, unless those facts are used to illustrate the varied experiences of the Christian life—its difficulties, its trials, its temptations, and how these things may be overcome.

Before a teacher can impart this knowledge, he must have an experimental knowledge of it in his own heart. He must be one who has experienced the new birth, one who has drunk of the wells of salvation, and whose life testifies daily to the fact that he is a new creature. In the hands of such a man the teaching of the Scriptures becomes a blessing to all who come within reach of his influence. It is fully time men learned that religious instruction is not an abstract subject like mathematics, but a living reality, something that enters into the vitality of the individual, and moulds and changes his character. Therefore to teach religion as a part of a regular curriculum, classing it with the teaching of abstract subjects, is to teach a counterfeit. The tree is known by its fruits; men do not gather grapes of thorns, nor figs of thistles; neither can a teacher lead his pupils to the fount of living waters, and bid them drink, unless he knows experimentally for himself that Source of Light and Life. Can the State demand that the members of its teaching staff shall obtain this experience without violating the principle of religious liberty?

It is intended shortly to throw open Northern Rhodesia to prospectors and settlers. The trunk railway to the north is approaching Zambesi, and large discoveries of gold, copper, lead, zinc, and coal are reported to have been made.

### A PLEA FOR APOSTOLIC CHRISTIANITY.

At the recent anniversary services held in the Presbyterian Church, Clunes, the Rev. M. G. Hart is reported to have made the following remarks, which are worth the careful consideration of all church workers:—"A return to the old apostolic way of preaching was needed in the churches. We could not now, for want of faith, do the work the apostles did. Churches were now being turned into houses of entertainment, instead of prayer, and what result could be expected under such conditions."

The love of pleasure is evident in every class in the community, and is but a fulfilment of the apostle's prophetic utterance concerning the last days—They shall be "lovers of pleasure more than lovers of God." In the churches it is easy to fill the building if an entertainment is announced, but if a prayer meeting is called, one of the small rooms at the rear of the auditorium is usually ample for the accommodation of the little flock who are still endeavouring to maintain the flickering spark of spirituality in the midst of this crooked and perverse generation. That Christianity which finds greater pleasure in attending a gymnastic display than a Bible study or prayer meeting will assuredly be weighed in the balances of the sanctuary and found wanting.

### MEN AND THE LAWS OF FASHION.

Frequent allusions are made in the Scriptures to points of resemblance between men and sheep, which are often in favour of the sheep. The likeness still exists, for we have instances of it every day, and, because the stock-brokers of London exhibited great powers of endurance recently, in walking a long distance in a comparatively short time, we have been treated locally to some startling pedestrianism, ending up with the Hobart horror. (Two of the competitors died of heart failure.)

It is not only in pedestrian feats that the sheep-like tendency is shown. If some mysterious person in England chooses to array himself in fanciful costume, people in Australia adopt a similar dress. If men were content to emulate lofty ideals, they would derive benefit from following them, but unfortunately the reverse is often the case. As in dress, so in pastime, a thing has only to become the mode when a following is assured, and the pernicious effects of gambling are being felt in English society, because the game of "bridge" has become fashionable, a game that has little interest to players unless they have money on the result. "Because others do it" is an excuse that has led many a man astray. Surely it is far better to be deemed eccentric than to conform to the demands of evil customs.—*Spectator*.

The English language comprises over 300,000 words, but ordinary people use a very small portion of this immense vocabulary. It has been estimated that some illiterate persons use no more than 300 words, and even well educated people do not bring into use in actual conversation more than 4,000 words. Milton's works are composed of only 8,000 words, and the Old Testament of 5,642. "Shakespeare," says Max Muller, "displayed a greater variety of expression than probably any writer in any language, producing all his plays with about 15,000 words."

A Viennese physician named Dr. Gaertner, has patented an instrument which tells exactly the rate of the pulse while a patient is under the influence of anæsthetics. The instrument is fastened on the forearm of the patient, and shows on a graduated dial the varying strength or weakness of the action of the heart as affected by the narcotic. It has been experimented with at several of the leading hospitals in Vienna, and excites universal admiration. With the aid of this instrument it is hoped that many of the deaths which take place while patients are under the influence of anæsthetics may be avoided.

- OUR -  
**CORRESPONDENTS**

A HYMN.

Lord, those who love Thy voice to hear  
Are never moved by servile fear,  
They trust Eternal Love;  
Then life is Thine, it came from Thee,  
And will return, again to be  
And dwell with Thee above.

The surging waves Thy word obey,  
The thundering clouds their homage pay  
To Thy omniscient word;  
The dismal wails of ocean caves,  
The undiscovered desert graves,  
Alike Thy voice have heard.

All nature waits to own Thy power;  
The forest tree, the wayside flower,  
They own no other Lord;  
The zephyrs gently chant Thy praise,  
While myriad birds return their lays  
To Thee in one accord.

O God of all, may I obey  
Thy quickening word from day to day,  
And ever waiting be;  
Give me the trained and listening ear,  
That when Thy inward voice I hear  
I'll follow only Thee.

—Marion

**“FOLLOW ME, AND I WILL  
MAKE YOU FISHERS OF MEN.”**

BY MRS E G WHITE.

“And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.

“Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon saw it, he fell down at Jesus' feet, saying, Depart from me; for I am a sinful man, O Lord.”

Prostrating himself, and clinging to the Saviour's knees, Peter begged Jesus to depart from him. He acknowledged that he was a

sinful man. With great force there came to his mind the conviction that he was in the presence of the long-looked-for Messiah; and although he said to Christ, “Depart from me,” he did not really desire Him to go away; he still clung to the Saviour's knees, as if he could not be parted from Him. “And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.”

When they had brought their ships to land, Peter and his companions forsook all, and followed Jesus. Thus were these humble fishermen called by the God of heaven to their life-work.

THE SECRET OF SUCCESSFUL MINISTRY.

Every one who, in living faith, follows Jesus, with an eye single to His glory, will see of the salvation of God just as surely as these discouraged fishermen saw their boats filled by the miraculous draught. It was because Christ was in the ship that they were successful in their efforts to catch fish. The indwelling presence of the Saviour is equally necessary in the work of winning souls.

In order to save the fallen race, Christ, the Majesty of heaven, the King of glory, laid aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth as our Redeemer. Here He lived as a man among men, meeting the temptations that we must meet, and overcoming through strength from above. By His sinless life He demonstrated that through the power of God it is possible for man to withstand Satan's temptations.

We may endeavour to resist temptation in our own strength, doing our best to overcome; but we shall meet with disappointment after disappointment. And thus it is in our efforts to win men and women to the Saviour. Dependence on our own wisdom will result in repeated failure, causing us much anxiety and sorrow. This was the condition of mind in which Christ found the fishermen on the shore of the Sea of Galilee, after their night of unrewarded labour.

Long had the fishermen toiled that night; often had they been disappointed, as time and again the net was drawn up empty. But now, at the bidding of the Divine One, they launched out into the

deep, and once more cast their net into the sea. And what an abundance of fish they gathered! The sight of the miraculous draught swept away their unbelief, and they were ready to respond to Christ's invitation to follow Him, and learn to be fishers of men.

The breaking net, the sinking ship, the surprise and gratitude of Peter and his companions, their willingness to follow the Saviour and to do His bidding—all these are object-lessons for us in the work of soul-saving. However long and faithfully we may toil in our human strength, we can hope for no results for good; but as soon as we welcome Christ into the heart, He works with and through us for the salvation of souls.

God has promised to co-operate with those who choose to labour in harmony with His purpose. We are to do our utmost to act our part faithfully, in order that He may demonstrate to the world what He can do through us. By baptism, we declared that, being dead to the world, we would henceforth remember that our life is “hid with Christ in God,” and that we have taken our position on the exalted platform of truth, there to work in unison with the hand that never fails.

“Ye are labourers together with God.” It is God that gives success to human endeavour. Without His presence with us, our efforts would amount to nothing. We are simply channels through which His blessings flow to our fellow-beings. From every one in whose heart Christ is an abiding Presence, will go forth a power that will influence others to accept the Saviour as their Redeemer.

**THE INTENSITY OF LIFE.**

BY A. M.

Intensity marks every phase of life to-day. The imagination is stretched to invent fresh pleasures, the cry ever being, “Show us something new.” Ambition beckons from its dizzy height, and man tramples over his fellow-man in the struggle for supremacy. The business man exhausts all the wealth of his being in his pursuit after gain, regardless of the rights

of others. Fashion utters her voice, and her devotees follow blindly on, be the mandate never so foolish. Angels view the scene in amazement, and the god of this world, looking on, smiles complacently, his agents, meanwhile, busily engaged in digging pitfalls and laying snares.

If the followers of Christ were seized with the same spirit of intensity, what a power for good would flood the world! Arouse! O church of the living God, lest it be said to you, "Sleep on now, and take your rest," "the harvest is past, the summer is ended, and we are not saved." Awake thou that sleepest, and arise from the dead, and Christ (even in this the eleventh hour) shall give thee light."

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### WHAT IS TRUTH?

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In Christ's day the all-important question was, "What is truth?" To-day the same question, freighted with eternal consequences, commands our most thoughtful attention. Upon its right understanding and application, hangs the destiny of every soul.

Many definitions are given, but One only can tell what truth is, and He is the Author of truth. His definition is, "Sanctify them through Thy truth, Thy word is truth."

The word of God is the means through which God works to cleanse and purify the life from the defilements of sin, and form it anew in the image of God. "Sanctify them through Thy truth: Thy word is truth." John 17:17. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." Ps. 119:9. "That He might sanctify and cleanse it [the church] with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:26, 27. "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among

all them which are sanctified." Acts. 20:32.

Remember, it is the truth that sanctifies, and the truth is God's word.

Some at the present day attempt to tell us what is and what is not truth in God's word. Some portions they reject entire, others in part. Let such remember, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away: but the word of the Lord endureth forever." I Peter 1:24, 25.

Voltaire used the strongest weapons of infidelity to destroy the word of God, saying that one hundred years from that time men would have no more use for the Bible. He is dead; but all his efforts to hush the voice of truth have demonstrated how foolish are the efforts of man when opposed to God's word.

"Truth crushed to earth shall rise again,  
The eternal years of God are hers."

The very printing press on which Voltaire printed his various works against the Bible is now used in printing the word of God. His printing house is packed full of Bibles.

How different was the great apostle Paul's experience when compared with the one just cited.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." I Cor. 2:1-5.

When Truth stood before Pilate, Pilate asked the great question, "What is truth?" and immediately turned and crucified the Truth, the Word of God, for the good will of the people. So in our day many a soul crucifies Truth afresh for the good will of their husbands, wives, fathers, mothers, children, relatives, or friends.

Reader, pause a moment, and ask yourself the question: Am I

guilty of this great sin of crucifying afresh the Author of truth, by the neglect of any known duty of His word?

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### KNOW THE LORD.

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For all shall know Me from the least to the greatest.  
Heb. 8:11.

O, glorious day, when all the earth  
Shall bow before the Lord;  
And every nation, tribe, and tongue  
Shall take Him at His word.

Then shall the angel choir again,  
Sing with the stars above,  
And all th' enraptured universe  
Shall praise Him for His love.

Wait patiently, my soul! O wait  
In faith; for thou hast heard  
How all the world will yet be moved,  
And every island stirred.

The Lord hath spoken—'tis enough;  
His law He will impart  
To every mind that bears His seal,  
And every willing heart.

And that sweet time draws on apace.  
When all shall bless the name  
Of Him who in the past, and now,  
And ever is the same.

Haste, beautiful day! He comes, our  
Lord,  
Comes in the clouds above;  
Now let us worship Him in truth,  
And holiness and love.

—Selected.

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### THE NARROW WAY.

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BY W. R. CARSWELL.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

An important truth is stated by the divine Teacher in the words above quoted. The way of holiness, in which Jesus walked, is the only way that leads to God's presence (Heb. 12:14), and so Jesus said, "I am the Way" (John 14:6), "the new and living Way" (Heb. 10:20), which can only be entered through Christ, the Door. John 10:9.

Having, by faith, entered into the way which leads upward to the city of God, we see at our right hand four great pillars erected, glowing with the divine glory. Through all of these runs the golden chain of love to God, which keeps us from turning off the narrow way to the right hand. On the other side six pillars are

erected, through which the golden chain of love passes, connecting all together. David prayed that he might walk in that narrow way, saying, "Make me to go in the path of Thy commandments." Ps. 119 : 35.

Solomon speaks of the ten pillars which give light to the traveller on that pathway. "For the commandment is a lamp, and the law is light" (Prov. 6 : 23), yea, the very light of divine truth.

In our days men are trying to move the pillars out of their places, to make the path wider. They hope by doing this to get every sinner into heaven finally, and some believe that even Satan will be saved. But Jesus says that at His second advent it will be as it was in the days of Noah and Lot. Luke 17 : 26-30. In Noah's day but eight persons were saved out of the world, and in Lot's day but three out of Sodom. 1 Peter 3 : 20 ; Gen. 19 : 30. The way was too narrow and steep for men and women with their huge load of sin to walk therein. These burdens must be left at the entrance. The path of obedience is still too narrow for the carnally minded (Rom. 8 : 7, 8), but obedience is the only way of life. Matt. 19 : 17.

Upon the pillars at the right hand are inscriptions requiring that God shall be held as supreme, and that no idols shall be worshipped. The next two require reverence to God's name, and honour to His Sabbath. On the other hand, obedience to parents, kindness, purity, honesty, truthfulness, and liberality are enjoined. Some who have started in the path will walk in it till the fourth right hand pillar is reached, when they refuse to go further in that path. Others turn back from the pillar which enjoins liberality, because they have "made them gods of gold." But, oh, what a sad fall is that of the person who has gone far in that path, and then wanders out ! The higher he has gone, the greater the fall. 2 Peter 2 : 21.

With the law as our light, and the Holy Spirit as our guide, thank God, we "need not err therein" (John 16 : 13), even though counted fools for walking in this path of holiness. Isa. 35 : 8. Let us not forget that only two men of the thousands

who left Egypt ever entered the promised land. Like those two faithful spies, let us say when the way to the heavenly Canaan seems hard, "We are well able to overcome it," "the Lord is with us." Num. 13 : 30 ; 14 : 9. "These things happened unto them for ensamples ; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10 : 11.

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### A RETROSPECT AND A PROSPECT.

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In a Roman prison, a man, made prematurely old by persecution and incessant labour, is painfully and slowly writing a letter to a young friend whom he had been the means of "leading to Christ." Before the young man are all the cares and anxieties incident to the pastoral oversight of many recently converted from paganism and still surrounded by all the luxuries and temptations of a heathen city. Before the aged prisoner there appears no earthly future. He anticipates almost momentarily the steady tramp and beckoning finger of the executioner, knowing that when he comes, there will be a short tramp outside the city gate, one blow of the flashing blade, and the things of time and sense will be no more.

Yet "Paul the aged" is filled with neither regret for the past nor fear for the future. Looking back over his past life, and noting all the steps by which he has reached the present moment, counting well the price he has paid for his present position, he says three things concerning himself. "I have fought a good fight." The severity of the struggle was only a fair price to pay for the joys of victory which now delighted his heart. "I have finished my course." The great athlete, recalling the severity of the training, and the strenuousness of the race, has passed the winning post a victor. "I have kept the faith." Like a soldier on guard, by sleepless vigil and alert strength, he has warded off all assaults of the enemy, and realises that he has kept in all its integrity the treasure committed to his care.

As no regret mars the past, so no fear darkens the future. The

victor's triumph is his. The successful runner's laurel will be placed upon his brow. The reward for duty faithfully done will be meted out to him. Looking into the future, he confidently declares : "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love His appearing."

This certainty as to the future must be purchased by faithfulness in the present. The one is the outcome of the other. We often hear the wish expressed that one might die the death of the righteous. This alone can be made certain by living the life of the righteous. The crown of righteousness is for the brave fighter, the strenuous runner, and the patient and faithful guardian of the faith. — *Episcopal Recorder*.

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### CONSCIENCE OUR COMPASS.

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A very telling illustration was used by Pastor Irwin in his discourse on self-examination, delivered at the recent session of the Union Conference. While crossing the Indian Ocean, the vessel in which he was sailing was turned right round in a circle, and then proceeded on her way. On making inquiries, he found that it was a rule of the shipping company to have this done once each trip so that the compass might be tested. The compass is a very delicate instrument, and the least variation might cause serious damage and danger. As the vessel turns, their position by the sun is ascertained by means of the sextant. In turning, each point of the compass is noted so as to see whether it falls in its exact position. In this way the danger of losing their course is averted.

Conscience is the Christian's compass. The word of God is his chart, and it is necessary to turn and review the work of every day to see whether the compass is true, so that the danger of shipwreck may be averted.

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"Christ intends that His ministers shall be educators of the church in gospel work."





### THE NEW CHAPEL IN DUNEDIN, N.Z.

It will be remembered that a camp-meeting was held in Dunedin last January, and a tent meeting followed in the suburb of Caversham, where a church was afterward organised. As winter approached, tent services were discontinued, and Pastor G. A. Wantzlick writes of their experience in building as follows:—

"On account of the severity of the weather, we were obliged to provide some other place of meeting. A general council was held, and it was decided to procure land and build a house for the Lord. Before the meeting closed £60 was pledged. The news of what had been done spread rapidly throughout New Zealand, and various churches contributed freely to meet our necessity. This liberal spirit and Christian fellowship expressed at such a time, and in such a substantial manner, were much appreciated.

"Steps were immediately taken to secure a suitable site upon which to build. A desirable piece of land was secured on the best conditions obtainable,—that of leasing for a term of ten years, with option to renew lease or remove the structure.

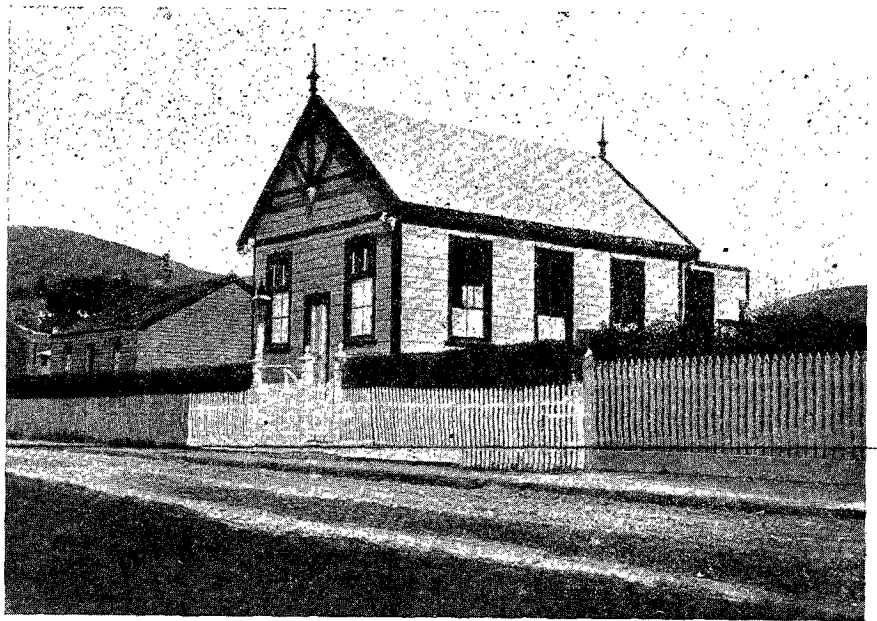
"We began building in June, and the work was prosecuted with much heartiness, zeal, and vigour. It being winter, obstacles in the form of cold, driving rain, hail, snow, hard frost, etc., were numerous, bringing to mind those encountered by Nehemiah in rebuilding Jerusalem; and, frequently, as on that occasion, the stars shone brightly overhead, silently beholding the work being urged forward till late hours of the night, 'the people having a mind to work,' and so the building prospered.

"A special series of meetings began with the opening of the church, which has already been re-

ported in the "Australasian Signs of the Times," and are still continued with encouraging prospects. One old gentleman, who has just kept his first Sabbath with us, thanked the Lord with tremulous voice "that he was still among the living, and spared to hear this present truth."

"Good courage in the Lord continues to prevail, and hope is renewed daily for which we are thankful.

"Suitable accommodation has also been provided for a church-school at the rear of the church building. We have a room that will seat twenty-five or thirty



Chapel, Caversham, Dunedin, N.Z.

children. Blackboards, desks, etc., are being constructed, and we hope soon to be able to say to both teacher and children, "Come, for all things are now ready." A sheltered, sunny spot by the side of the church affords cheerful accommodation as a play-ground. Our Lord's tender regard for little children has not changed nor diminished, and we are thankful to Him for the provisions made for old and young and 'whosoever will.' "

The rapid change in the life of the South Sea Island natives may be seen from the fact that we have now a native preacher in Fiji who was once a cannibal.

### FIJI.

This letter was written by one of the Fijian boys now attending the Avondale School for Christian Workers, at Cooranbong, N.S.W., to some friends interested in missionary work in America. It was written in the Fijian language and translated by Pastor J. E. Fulton:—

"Fiji was a very dark land in former times. In those times my forefathers ate as real food the bodies of men. Yes, every day the oven was kept going in which men were cooked. And also when a chief died, other men were com-

elled to die with him as a kind of respect shown to the chief. Sometimes they were buried alive with the dead chief. It was a terrible time.

"Let me tell of the death of the white missionary, Mr. Baker. He lived in the cannibal days. Those Fijians who lived near the water first took to the lotu (Christianity), but those in the interior of the island were warlike, and hated it. Mr. Baker went to them with some natives who had lotued. They wanted to preach, but the people were angry. The people surrounded them, and they were killed. Only one escaped to tell Mrs. Baker that her husband was dead. She said nothing, but took to crying.

"They took the body of Mr. Baker and cut it up. They then cooked it. They had never seen boots before, and supposed Mr. Baker's boots were a part of the white man's body, so they cooked all together, and when he was cooked they tried to eat boots and all. This was a time of horror, but now there is enlightenment; yet they are not fully enlightened, for they do not follow the truth for this time, and do not know God's holy Sabbath. It is four years since the first preaching was done on the true Sabbath. Now the truth of God is springing up.

"There are two of us now attending the school at Avondale. We are here to prepare ourselves for the work of the Lord. I was born in the year 1884, June 3. My name is

"ISOA NAVOSAMAIWAI."

(Isoa is pronounced Esau, for which it stands.)

"P.S. Fiji is a very productive country. Our food is plentiful, and some of it grows wild in the bush. The bush is filled with vines which make ropes with which we tie anything we have to tie.

### THIBET.

The Thibetan tableland lies in the heart of Asia, at an elevation of from ten to seventeen thousand feet above the sea, with an average height equal to that of Mont Blanc, surrounded on all sides by gigantic snow-crowned mountains. This "Great Closed Land" has an area of over seven hundred thousand square miles. Thibet, girdled by these barriers of eternal snow, "where the silence lives," remains up to the present time more shrouded in mystery than any other land.

The country, which has been a dependency of China since 1720, is cold and uninviting. Some few travellers, from Thomas Manning, an Englishman, who went in 1811, to Dr. Sven Hedin, the Swedish explorer, who has just returned, have in recent years essayed to penetrate the "forbidden land" to the sacred city, Lhasa, which is strictly guarded against foreign approach, on religious grounds. This stronghold of Buddhism has been besieged by missionary

heralds for many years, but with little success. Noble as the record is, it is still one of "working and waiting." Perhaps the most notable of these struggles to enter Thibet belongs to the Moravians, whose excellent scholars have done a great preparatory work by translating the Scriptures into the Thibetan language. Their heroic missionaries have for years held their station 17,000 feet above the sea, and are ready at an hour's notice to penetrate to the sacred city when any possible path shall be opened.—*Missionary Review*.

### ...Notes...

Brethren J. N. McElhany and F. W. Paap are conducting tent meetings in Taree, New South Wales.

During the month of August our canvassers took orders for 1,096 books, valued at £1,060 6s. 3d.

Pastor W. Woodford and family passed through Melbourne last week on their way from Sydney to Adelaide. Pastor Woodford goes to take the presidency of the South Australian Conference. We wish him abundant success in his new field of labour.

A new meeting house is being erected by the company of Sabbath keepers at Eugowra, N.S.W. They expect the church will be completed in a few weeks. The land and also the material and labour have been donated, so there will be no debt incurred in building.

A Training School for nurses is to be opened in connection with the Caterham Sanitarium, England. The course of instruction will be three years in length, and the training is to be thorough, including such subjects as Physiology, Anatomy, Scripture, Physical Culture, Sanitation and Domestic Hygiene, Accidents and Emergencies, Hydrotherapy, Massage, Surgical Nursing, Obstetrical Nursing, Chemistry of Foods, Elements of Electricity, Healthful Cookery, Materia Medica, and others.

Pastor J. E. Fulton, accompanied by other missionaries, sailed for Fiji from Sydney, September 23. Pastor Fulton expects to return to Australia in time to take charge of the Bible classes in the Avondale School for Christian Workers next year.

Pastor G. F. Jones, writing from the Gambier Islands, says:—"We are staying here for a short time before going to Raratonga to relieve Brother and Sister Piper. The journey to Mangaeva is nearly a thousand miles, but we arrived all safe and well. A vessel that sailed a few days before us encountered a terrific hurricane, and it was reported here we could not have survived it. A delay of four days calm off Papeete saved us from running into the storm. Several waterspouts were seen seven miles distant from us, but 'the Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him.' 'He hath His way in the whirlwind and in the storm. . . . He rebuketh the sea.' Blessings are poured upon us abundantly. We mean to keep them ever flowing to make room for more."

Pastor G. B. Starr, in the "Union Conference Record," gives an account of the graduating exercises of the nurse's class at the Sydney Sanitarium, Sept. 17. Six nurses completed the course of two years, and passed the necessary examinations. Appropriate addresses were given by Doctors D. H. and Lauretta Kress, Pastor G. A. Irwin, and Mr. J. A. Burden. Miss Muriel Hall and Mr. A. E. McDonald assisted in the musical part of the programme of the evening. The members of the class are at present employed in the Sanitarium, but calls have already come for them to enter other fields to minister to suffering humanity. The Sydney Sanitarium is not only a place where invalids may recover health and be taught the best methods of preserving it, but it also trains and educates those who will go to different places as medical missionaries. There are eleven members in the class of 1904, and many applications have been received from those who wish to enter the class now being formed,



E. W. FARNSWORTH - - EDITOR.

## LABOUR UNIONS AND THE GOVERNMENT.

A press cablegram dated London, September 30, gives the information that—

“Mr. Roosevelt, President of the United States, has taken a resolute stand in respect to the demand of the Washington Bookbinders’ Union No. 4, that Mr. Miller, assistant foreman in the Government printing establishment at Washington, shall not be permitted to remain in the Government service, because the aforesaid union has passed a resolution for his expulsion.

“President Roosevelt has informed the union leaders that Miller’s personal fitness for his office in the public service must be settled by regular administrative routine of the Government, and by no other means.”

In one of our exchanges Mr. L. A. Smith gives the cause of Mr. Miller’s expulsion, and the situation consequent upon this action. He says:—

“The question whether the laws of labour unions shall be held superior to the laws of Congress has come up for settlement at the seat of the national government. Recently a foreman in the government printing office was dismissed by Public Printer Palmer, because he was not a member in good standing of the book binders’ union. He took his case to President Roosevelt, and the President has reinstated him. The labour unions have for some years been accustomed to control the employment of labour in the government printing office, and it had come to be taken for granted that a word from them was sufficient to insure the discharge from the government employ of any person not to their liking. President Roosevelt, however, evidently conceives that the civil service is regulated by a higher law than the dictum of labour unions, and has given expression to this fact by setting the labour union in-audate aside. ‘President Roosevelt’s attitude, that the laws of the United States are superior to the laws of labour unions,’ says a Washington dispatch, ‘has somewhat surprised many members of the unions.’

“The country has become accustomed to contests between union labour and individual capitalists or private corporations, but a struggle between union labour and the government is a new thing in the United States. Yet such a contest is bound to come, for the unions will encroach more and more on the prerogatives of the government until the point is reached where the question of supremacy between them must be settled. Few strikes have occurred as yet in the government printing office, but it is stated on authority that ‘it has required all the ingenuity and diplomacy of the public printer to prevent them.’ A strike of serious magnitude is contemplated now, and will probably occur unless President Roosevelt consents to the re-discharge of the foreman in question; for the labour unions have not by any means accepted the President’s action as a settlement of the matter. They are determined that the affair shall be settled according to their wishes.

### A SERIOUS MATTER.

“The serious nature of a great strike when it occurs in a department of the government will be readily perceived. The plants of private corporations may be shut down indefinitely without serious inconvenience to the public; even a serious curtailment of the output from the coal mines can be endured. But not so with the government. Its departments must go on, or general derangement of business, and anarchy, will quickly follow. What would happen if, for example, a strike should for a long time suspend operations in the bureau of engraving and printing, where the money of the government and the postage stamps are issued? Yet it is in the power of the unions to shut down this department of the government.

“With reference to the present situation a member of the President’s cabinet is quoted as saying:

“Owing to the attitude of labour, it was deemed best that the President should make it plain that the national laws must govern. . . . Lately there has been a disposition on their part to interfere with the affairs of certain departments, and if this tendency is not checked, the government probably would be handicapped.”

“And a very serious handicap it would be, he might truthfully have added.

“When labour unions can dictate the employment of labour in the departments of the government, they will have gone a long way toward running those departments, and thus of running the government. A moment’s thought will show that this must be so.

### WHEN LABOUR UNIONS GOVERN.

We shall then have in the place of a popular government, a government by labour unions. At the least calculation these unions will exert an influence upon the government tremendously out of proportion to what the system of popular government entitles them; for they will interfere directly with the working of its departments, in addition to what each member of the unions can do by his vote, and what the unions can do by their influence in politics. Such an undue influence will be against free government, and subversive of it.

“The government will not, of course, feel that it can tolerate a suspension of business in any of its departments through a strike of its employees, and it will adopt stringent measures to terminate such a strike when one occurs. Either the demands of the strikers will be quickly acceded to, or their places will be filled, and work resumed at any cost. It is not anticipated that the labour unions will be likely to ask better terms of the government than the liberal ones its employees already obtain.

### ASKING FOR MORE.

But it is human nature to ask more and more, and never to feel that the compensation received is quite enough; and we may expect that this quality will be made as evident in the future as it has been in the past. Experience shows that the more power an organisation has to enforce its demands, the greater its demands will be.

“The Washington telegram referred to, further states:—

“The union will present a strong appeal to the President to rescind his order and dismiss Miller [the obnoxious foreman]. The understanding is that if the President does not pursue the course which the union feels he will, it will then be for the bookbinders to decide whether they will go on strike or not.” Just now, “the advisability and practicability of a strike at the government printing office is seriously questioned, in view of its far-reaching effects.”

“This is one of the things which is to-day causing ‘distress of nations, with perplexity.’”



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

### A LITTLE BOY'S LETTER TO JESUS.

A postman stood with puzzled brow,  
And in his hand turned o'er and o'er  
A letter with address so strange  
As he had never seen before—  
The writing cramped, the letters small,  
And by a boy's rough hand engraven;  
The words ran thus: "Jesus Christ,"  
And underneath inscribed, "In heaven."  
The postman paused; full well he knew  
No mail on earth this note could take;  
And yet 'twas writ in childish faith,  
And posted for the dear Lord's sake.

With careful hand he broke the seal,  
And reverently the letter read;  
'Twas short, and very simple too,  
For this was all the writer said:  
"My Lord and Saviour, Jesus Christ,  
I've lately lost my father dear;  
Mother is very, very poor,  
And life to her is very drear;  
Yet Thou hast promised in Thy word  
That none can ever ask in vain  
For what they need of earthly store,  
If only asked in Jesus' name.

"So I am writing in His name  
To ask that Thou will kindly send  
Some money down—what Thou canst  
spare,  
And what is right for us to spend.  
I want so much to go to school!  
While father lived I always went;  
But he had little, Lord, to leave,  
And what he left is almost spent.  
"I do not know how long 'twill be  
Ere this can reach the golden gate;  
But I will try and patient be,  
And for the answer gladly wait."

The tidings reached the far-off land,  
Although the letter did not go,  
And straight the King His angels sent  
To help the little boy below.  
Oft to his mother he would say,  
"I knew the Lord would answer make  
When He had read my letter through  
Which I had sent for Jesus' sake."  
Ah! happy boy, could you but teach  
My heart to trust my Father's love,  
And to believe where aught's denied,  
'Tis only done my faith to prove!  
—Selected.

### A CURIOUS TREE.

There is a tree in the West  
Indies that the natives say "grows  
in dishes." It looks like an apple  
tree. They call it the calabash.

It bears very queer leaves and  
large, white blossoms, that grow  
right from the trunk and larger  
branches. After the flower comes

the fruit, just as our apples or  
peaches do. But this fruit is in  
the shape of a gourd, only stronger  
and much larger, sometimes a  
foot in diameter.

Now see what a use the people  
of that country make of this fruit.  
The shell is so hard that all sorts  
of big and little dishes and drink-  
ing cups can be carved out of it.  
Even pots and kettles are made  
and used over the fire, but of  
course they cannot last as long as  
our iron ones. Is not this a serv-  
iceable tree? No wonder the  
natives are proud of it. — *Montreal  
Star.*

### A DIALOGUE: THE GOSPEL OF HEALTH.

BY EDITH B HILL

EVA: "Why, Flora, where are  
you going with that basket of  
beautiful fruit?"

FLORA: "I am on my way to  
see poor old Mrs. Brown, who  
you know has been very ill, and I  
am taking this fruit to her. There  
is nothing like it to give one  
health and strength."

EVA: "What a girl you are  
for studying health. One would  
think everything depended on it."

FLORA: "Much does depend  
on it, very much. Health is the  
richest possession that mortal can  
have. Neither wealth, honour, nor  
learning can secure happiness if  
health is wanting."

EVA: "If it is so important,  
why do not people take better care  
of it. Some seem to consider ill-  
health rather desirable, I think.  
By many it is considered genteel  
to be delicate."

FLORA: "That is true, I  
know, but it is ignorance that  
causes them to so regard it. Were  
they better informed they would  
know that sickness and feebleness  
are rather a cause for shame."

EVA: "I cannot say that I see  
that, Flora. Sickness is one of  
those things that we have in-  
herited with our fallen natures  
through the sin of our first  
parents."

FLORA: "While that is in a  
sense true, it is also true that  
Christ came to redeem us, came  
to restore that which man lost  
through the fall. But few realise  
that Christ gave Himself for the

whole man, that He came to save  
the body as well as the soul.  
When God created man He  
stamped His law on every nerve,  
every muscle, every faculty of the  
body. This being so, I think you  
will see that the laws which  
govern our physical being are as  
truly divine in their origin and  
character as is the law of ten com-  
mandments. The transgression of  
either is the transgression of God's  
law. It is also true that obedi-  
ence to these laws insures health  
and happiness, while for every  
transgression there is a fixed  
penalty."

EVA: "I had not thought of  
things in this light before, Flora.  
You have caused me, at least, to  
see the necessity of studying this  
question, and to realise that ig-  
norance in these things is sin."

FLORA: "I am glad if our  
conversation has been profitable  
to you, Eva, and I shall be glad  
at a future time to have another  
talk; for I know that our happi-  
ness and usefulness depend upon  
the way in which we relate our-  
selves to the principles of health-  
ful living."

### NINE "NEVERS."

If possessed of the spirit of  
true politeness you will never—

1. Accept a favour of any kind  
without expressing gratitude to  
the giver.
2. Talk while others are read-  
ing.
3. Whisper or laugh during  
public worship.
4. Laugh at the mistakes of  
others.
5. Answer questions addressed  
to others.
6. Leave a stranger without a  
seat.
7. Try to overhear others en-  
gaged in private conversation.
8. Make yourself the hero of  
your own story.
9. Correct your elders, or in  
anywise treat them with dis-  
respect.—Selected.

"Truthfulness is a corner-stone  
in character, and if it be not  
firmly laid in youth, there will  
ever after be a weak spot in the  
foundation."

# HOME AND HEALTH

## THE HOUR OF THE MORNING.

BY L. D. SANTEE.

I kneel in the calm of the morning,  
The hour consecrated to prayer;  
For I know, ere I touch the day's duties,  
That Jesus will meet with me there,  
And I ask that the hand of the Master  
The heaviest burdens will bear.

The hour of the morning is sacred,  
For angels are hovering round,  
And, reverent, I lay off my sandals,  
For 'tis holy, 'tis God's hallowed  
ground,—  
The calm, precious hour of the morning,  
Where Christ, my Redeemer, is found.

And I ask Him that strength may be  
given  
For each task that shall come through  
the day;  
And that every sin and temptation  
May be banished and put far away;  
That life may be filled with such blessings  
As the Spirit of Christ shall convey.

O, that calm, holy hour of the morning,  
Ere the duties of day are begun,  
My heart with my voice is uplifted,  
To commune with the Infinite One;  
And with rapture I think "I shall see  
Him  
When the toils of the journey are done."

## A BOY'S ESSAY ON THE STOMACH.

BY MRS. M. A. LOPER.

The stomach is the most important organ in the body, because it's the place where all our brains are made. Some brains are not very good, and that's because they are not manufactured according to the best methods. It does not require much book learning, not even a course in college, to make good brains. But in order to make the best compound of any kind, one must use the best materials. If the stomach is not provided with proper food, the brain power, as well as the power in every other part of the human machine, will be lacking. For as a man's stomach is, so is he. If his stomach is kept loaded with a conglomeration of obnoxious things, his brain will be filled with a multitude of good-for-nothing

thoughts. And as the food in the stomach ferments, the thoughts in the brain effervesce in expressions of discouragement, utterly devoid of health-giving cheer.

There is such a thing as letting the stomach become so sour that it will eat itself up; and there is such a thing as allowing it to become so sluggish that the whole machinery will stop. When this happens, you may be sure the stomach needs a bath.

A stomach bath is a good thing sometimes. It sort of makes a hero of an individual, and gives him new courage to take up the duties of life. The stomach rebels sometimes, just because it needs a hot-water bottle on it. A hot-water bottle is a good thing. It's so much easier to "take" than medicine, and then it really does some good, while medicine is apt to make matters worse. I know a lady who is sick all the time just from taking medicine to get well.

One should cultivate respect for his stomach; it's a great deal like a boy in its disposition: it won't overwork without offering serious objections. Some people want the stomach to do a whole lot more work than it's booked for. I know of a man who went to a big celebration; and when his stomach refused in rather a heroic way to celebrate all he wanted it to, he would not admit that the disagreement was caused by overwork in caring for bread and butter and salads and pickles and meats and jellies and jams and preserves and cakes and pies, which were allowed to descend in such an avalanche as completely to overwhelm his poor stomach.

Some doctors seem to think the stomach is not necessary, and that a person could get along all right if he didn't have any. But if it were not for the stomach, what would the doctors do in trying to locate the seat of all the diseases? Then, too, what would some people have to talk about, if they hadn't any stomach? It is such an inexhaustible topic, and with some it never seems to grow old. When you see two persons in conversation, one gazing vacantly at the earth, and the other staring off into space, and both looking as if their last hope had taken its flight, there is cause to suspect that

they are gossiping about their stomachs.

Now it's the law of nature that nobody likes to be talked about, and it's an established fact that gossip never did anybody any good. It's a shame on Christian people that they should stoop to gossip about their downtrodden stomachs. If the stomach absolutely refuses to attend to business, and you are utterly unable to persuade it to resume, it is all right to confide your troubles to some good physician, and then quietly follow his advice. But if you want your stomach to reform, stop talking about it, and stop craving sympathy for it by telling everybody all about its little failures in business. There are plenty of other things to talk about without talking about the stomach.

## FEAR HATH TORMENT.

BY W. A. COLCORD.

Germs, germs, germs! We hear a great deal about germs now-a-days, germs in the water, germs in the milk, germs in the air, germs in the sleeping rooms, germs in the dishcloth, germs everywhere!

No doubt germs are plentiful and even on the increase. No doubt they are multiplying their forces, and stealing marches, and making disastrous raids upon the unsuspecting and unprotected. No doubt every disease has its peculiar form of propagating germs, and that under favourable conditions these small, mysterious forms of fungus growth increase with almost incredible rapidity.

For all these reasons it is well to boil the water, if there is any question as to its purity; to scald the milk, if you are not personally acquainted with the cow giving it; to roll up the blinds and "let a little sunshine in," to open the windows and breathe only God's pure air; and to make a raid on the cellar and back yard, and storm every place which in any way may offend the sense of smell.

But when all this is done, it is well also not to worry about the germs, for aside from an absolutely weak and run-down condition of the system, fear of taking

a disease is no doubt one of the best predisposing causes to disease. "Fear hath torment," and torment is not conducive to health. A person who all the time fears he is going to be sick probably will be sick. One who fears that what he eats is not going to digest, will doubtless suffer from indigestion. To follow every mouthful one eats to the stomach will itself produce stomach trouble. After having selected our dietary, we should, like the early disciples, eat our food with "gladness and singleness of heart, praising God," who, giving us rain and fruitful seasons, fills our hearts "with food and gladness," and gives us liberally "all things to enjoy."

Germs, microbes, and bacteria are not the proper themes for table talk. We have much sympathy for the man who said:—

"I want a chance to eat a meal without a microbe yell,  
To breathe a little atmosphere without a microbe cell.  
I long for that bright country of the peaceful and the blest,  
Where bacteria cease from troublin' an' the microbes are at rest."

**WHAT IS WORTH WHILE.**

Don't make too much of trifles. Strive to acquire that true sense of proportion which will save you from mistaking molehills for mountains, or mountains for molehills. In other words, strive to discern what are the things of real importance in this life, that you may devote your time and energies to that which will count most in the end. It is great gain to be freed from the thousand vexations, annoyances, and worries that would naturally come to us if our eyes and hopes were not fixed on the higher things of Christianity. Christianity saves us from these vexations, not by preventing the things that would cause them, but by delivering us from the feelings which they stir up in the natural heart; by anointing our eyes so that we discern that these things are not mountains, but molehills. It is a sad thing for Christians to waste their nervous energy and shorten their lives over the "light afflictions" which are as nothing in comparison with the abiding realities of the kingdom of God.— *Review and Herald.*

**"SHE HATH DONE WHAT SHE COULD!"**

BY W. H. MASLIN.

Do thy little, do it well;  
Strive to shine in sin's dark night;  
Prove to those who round you dwell  
That you're walking in the light.

Little deeds of kindness done,  
Words of love and gentleness,  
Spoken well to every one,  
Thy dear Lord will own and bless.

Do thy little, do it well;  
All that worries, all that tries,  
Christ thy loving Master tell,  
He will hear thee from the skies.

**CONDEMNING AND PRAISING.**

We judge motives from actions; God judges actions by motives. We can see only what a man does; God sees what he is. Therefore we should be cautious in our estimate of men, as knowing that we never really know any man; and we should be ever conscious of the divine, all-comprehending, and unerring judgment going on as to ourselves at every moment. Instruments are now used that enable men in boats to investigate the sea bottom. God has in plain view all the primordial ooze, and monstrous creatures that crawl and nestle in the heart's depths, while we can only look on the ripples on the sunny surface which hides the dreadful, slimy things below. "Jehovah is a God of knowledge, and by Him actions are weighed." Let us not shrink from that all-seeing eye and just judgment, but rather be glad that He knows us altogether, since He loves us as well as He knows; and when we are misread and harshly judged, let us quietly refer ourselves to Him, and let us remember how little we see of those of whom we see most, and be slow to condemn and not over-swift to praise.—*Alexander MacLaren.*

Never use slang expressions; they add nothing that is useful to conversation, and they disgust well-bred people. "Let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil."

Many theories are being brought before the world concerning the

**Future of the Jews**

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Launceston is now declared to be free from infectious diseases. There have been seventy-two cases of small-pox, and nineteen of these were fatal.

The Cape to Cairo railway is completed to within one hundred and twenty miles of the Zambesi River. The contractor of the railway says that the Victoria Falls on that river surpass the Niagara.

At the Union Conference held last month at Cooranbong, N.S.W., it was decided that the Sabbath-school donations for the present quarter should be used for the Eastern Polynesian Mission Field. The islands included in this geographical division present many features which, doubtless, will be of interest to all of our readers, but, perhaps, to none so much as those who are labouring in our Sabbath-schools. From time to time, as opportunity offers during this the last quarter of 1903, we shall publish interesting articles, descriptive of that wonderful island field, its intelligent and manly people, and the gospel work that is being carried on in their midst.

It is a matter for thankfulness that we can record the fact that five municipalities in the State of Victoria, at the present time, have the privilege of having their mayoral chairs occupied by men who are not only total abstainers themselves, but who, for the sake of their principles, will not allow the rate-payers' money to be expended for the purchase of

alcoholic liquors. The example set by these men is one which cannot fail to call forth the esteem of all whose appreciation is worth having; for even men who do not agree with the principle of total abstinence admire one who will obey his conscientious convictions, notwithstanding custom may imperatively demand that he should violate them.

## AN INDICTMENT OF HINDUISM.

Says the "Christian Patriot,"  
Madras:—

"It is fast becoming the fashion in many quarters for admirers of Hinduism to suppress everything that is objectionable, and only to look upon Hinduism as a sublime philosophy and a spiritual system of religious thought and life containing in itself a sufficiency for the soul's needs. Professor Max Muller led the way in this subterfuge of suppression, and he has been followed by many others. A French writer on India says that he never saw indecent representations upon temples or idol cars in India. We can show him representations so abominable as to make description impossible even if desirable. The minds that have conceived such representations must have been degraded indeed. Other representations are so vile that Hindus themselves have covered them up. What vileness is beneath the covering we dare not imagine. Beneath the false fabric of fable and fiction of Hinduism, we doubt not that there are gems of precious truth. The existence of such truth only proves that God has not left Himself without witness. In such witness every Christian must rejoice. But if Hinduism is judged by its fruit in relation to women, especially to poor unfortunate women, we find ourselves compelled to withdraw from those who have nothing but admiration and advocacy for that religion.

"Popular Hinduism first creates immoral women for its own lustful ends, and then discards them when they can no longer fulfil the purpose for which they were created. 'The fallen woman is to be cast to the dogs to be eaten on the outskirts of the village.' The law demands it. Whilst in health these women devoted to the temple service have the honourable name of 'Devadasi,' but when no longer of any use they are food for the dogs. The Brahmin that defiled himself with them in life dare not do so after death. Hinduism stands condemned because we can find no expression of pity in it for fallen women whom it has sinned against by creating. By sanctioning child-marriage, polygamy, enforced widowhood and immorality, Hinduism causes thousands of young girls and women either to commit suicide or live a life of shame.

"We search in vain for any reformer or religious teacher inspired only by Hindu philosophy who advocates the rescuing of fallen women, by opening homes of mercy for them. The late Swami Vivekananda admitted that he had nothing in his pro-

gramme for women. It is the peculiar glory of Christianity that it holds out the hand of hope to sinful women as it did in the person of its founder at the well of Samaria and at Simon's supper table.

"If Hinduism is not a blighting superstition how can we account for the springs of mercy and the milk of human kindness being dried up in its followers as regards poor women who have fallen under temptation? We know of a festival held in honour of an incarnation of Vishnu where childless women attend only to abandon themselves to adultery in hopes that the idol will give them offspring. We have seen ourselves such scenes of shame that Hinduism has lost for us any charm. In a near town where the yearly festival is held for the worship of Kali, the Christians have to leave their homes for three days as the open debauchery is so shameless as to make the sight of it impossible."

To this indictment may be added that of Paul found in the first chapter of Romans:—"Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." The only remedy for heathenism is the gospel of salvation accepted and obeyed.

## BUSINESS NOTICES.

Short Business Notices will be published in this column at a minimum of 3/- per inch per issue, payable in advance.

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 21, 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.

"SHREDDED WHEAT."—A striking testimony of its value has been given by one of the most indefatigable workers in the world. We refer to General Booth, of the Salvation Army. He attributes his inexhaustible fund of energy to Shredded Wheat, of which he partakes several times daily, practically to the exclusion of meat from his diet.

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