

# AUSTRALASIAN SIGNS OF THE TIMES

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ONE  
PENNY

## The Outlook

An optician is said to have discovered a method whereby glass can be as easily drilled as wood.

The London Missionary Society Chronicle" says:—"The Society will not be financed out of its difficulties, but prayed out of them. A clear balance sheet is best secured, not by keeping expenses down, but by keeping faith and enthusiasm up."

A herb has been discovered in French Congo which produces excellent rubber. When the root is a month old, it contains rubber to the amount of about 6 or 7½ per cent. of the total weight of the root, and between 12 and 15 per cent. of the weight of the bark only.

The gross income of the people of Great Britain and Ireland for year ending March, 1902, which has been reported to the Inland Revenue Commissioners, amounts to the amazing sum of £866,993,000. Out of this sum, £487,731,644 was earned in the business and professional world.

Radium is obtained from pitchblende, and so small is the percentage in the ore that it is necessary to treat 500 tons of pitchblende to obtain one ounce of radium. This remarkable substance is said to possess the power to penetrate the most opaque material, for its rays, though invisible, will pass through iron, steel, brick walls, aluminium, or almost any solid substance, and create an impression on a photographic plate. The value of this product is £744,000 a pound.

## God's Final Call.

BY CECIL H. PRETYMAN.

Have you heard the joyful tidings  
That the night is almost o'er?  
Do you know the world its course has almost run?  
Do you know this generation  
Will the end of all things see,  
And the coming of God's once rejected Son?

Have you heard this solemn message?  
Does your heart with joy respond?  
Or does fear unbounded fill your trembling soul?  
God is sending forth His warning,  
Oh, repent and turn to Him  
Ere the ark is closed and trouble o'er you roll.

You may say, "All things continue  
As they were in ages past;"  
But you only thus fulfil the sacred word—  
"In the last days shall be scoffers  
Walking after their own lusts,"  
And believing not the warning of the Lord.

In the sun and stars of heaven  
Have the promised signs appeared;  
And the hearts of men are failing them for fear;  
While the sea and waves are roaring,  
And the war clouds dim the skies;  
Each and all proclaiming Jesus' coming near.

Let no sophistry deceive you,  
For eternity's at stake!  
Nor believe the world doth yearly better grow!  
When the cry is "Peace and safety"  
Shall destruction sudden come,  
For the word of God has plainly told us so.

"This know also"—saith the prophet,  
"In the latter days shall come  
Times of peril. Men shall proud blasphemers be;  
And truce-breakers, false accusers,  
Fierce, despisers of the good."  
From all such in warning words He bids us flee.

Yes! He's coming with the angels,  
His reward He with Him brings,  
And to every man according to his deeds  
Will bestow the curse or blessing—  
Life with him, or lasting death.  
Oh, repent and turn to Him while still He pleads.

Why refuse God's offered mercy?  
Why despise this final call?  
Do not let this world's enticement snare your soul.  
Do not still your troubled conscience,  
Nor resist the Holy Ghost!  
Come! Accept to-day, and He will make you whole.

\* 2 Peter 3:3, 4.

† 2 Tim. 3:1-5.

### THE FEDERAL CAPITAL.

Possibly the most interesting item at present figuring prominently in Australian politics is the selection of a site for the Federal capital. Interstate jealousies find many opportunities for exercise over this vexed question. Men, filled with ambitious desires for the aggrandisement of their electorates, talk and beat the air for hours, and while professing to be actuated by a national spirit, yet they make it very evident that their chief desire is to secure the expenditure of a few millions within that territory which they have the honour of representing in the national parliament.

To ninety-nine people out of every hundred in the Commonwealth it matters little, perhaps, whether Tumut, Bombala, or Albury receives the coveted distinction; for whatever locality parliament decides shall be the future seat of government, the every day routine of life of the average citizen will not be affected to any appreciable extent. Nevertheless, journalists publish articles of a character calculated to stir the feelings of the people to realise the immense importance of this burning question; while things which are of infinitely more importance are allowed to sink into insignificance.

From all time humanity has fallen into the same error. Much effort is concentrated upon the glorification of self and the establishment of an earthly name, while that inheritance and name which will endure forever is too frequently considered of little or no importance whatever. Men lay huge plans for this life as though all things will continue as they have been since the creation of the world. The psalmist says: "Their inward thought is that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names [to perpetuate their names which otherwise might be forgotten]. This their way is their folly: yet their posterity approve their sayings." Ps. 49: 11-13. Instead of profiting by the errors of their ancestors, men follow on in their steps.

How true is this description of human character! Would that

men would consider the urgency of preparing for that city which hath foundations, whose builder and maker is God, with the same interest which they are manifesting in the creation of a city which will be but a symbol of national pride, and can only be the home of a favoured few. Thousands and thousands of citizens will never have an opportunity of even seeing this proposed earthly monument of human vanity which is now attracting so much attention; and yet how much easier it is to arouse an interest in this project than in the glorious heavenly city to which God is calling the attention of all the world through the gospel of Jesus Christ. Is your name enrolled in the books of the heavenly city? "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

### TEMPERANCE MEETINGS.

The Victorian Alliance, in conjunction with various temperance bodies, is holding meetings throughout Melbourne and suburbs, with the object of securing complete local option on New Zealand lines.

A most enthusiastic meeting in connection with this series was held in the Wesleyan Sunday-school, Carlton. The hall was crowded, and the speakers were listened to with evident appreciation. Mr. Judkins, who took an active part in the New Zealand campaign, made a most impressive speech, exhorting all present to fight for temperance reforms. Mr. Vale, Secretary of the Victorian Alliance, spoke briefly upon the difficulties of securing convictions on charges of breaches of the licensing act.

A few musical and elocutionary items added to the pleasure of the audience, and the Echo Publishing Company's Brass Band played a number of selections outside the hall before the meeting opened, and two selections during the proceedings. Senator Barrett occupied the chair, and several local ministers and temperance workers occupied seats upon the platform.

### THE CHINESE BIBLE.

It has taken a hundred years, says the "Interior," to produce a Bible in classical Chinese, one which can be read in all parts of the empire with equal facility. This is the life work of Bishop Schereschewsky, of the American Episcopal Church. Born of Jewish parents and educated for the office of a rabbi, he has been familiar with Hebrew from his childhood. He became well versed in all the literature of his people. But embracing Christianity, he devoted himself to the study of New Testament Greek. Then offering himself as a missionary, he was sent to China, where, after a prolonged residence in Peking, he put forth a translation of the New Testament in the court dialect. This work was so manifestly of value to all missionary enterprises in China that he set himself next to rendering the whole Bible into the language of the empire. . . . Of the finished product printed in Japan for the American Bible Society, Dr. W. A. P. Martin, certainly one of the greatest scholars America has ever sent to China, says it is the consummation of a century's hopes, and one of the most perfect works ever put forth by one man.

In reply to the question of a lady as to whether tight lacing was injurious, a doctor made the following thoughtful reply. He said: "Madam, the nearer your shape becomes like an hour glass, the sooner will the sands of your time run out."

In giving evidence in the Melbourne Police Court, a witness stated that his patience in saving windows from drunken men was exhausted, and though defendant had offered to pay the damage, he had given him in charge. He went on to say that "there has been more drunkenness in Russell Street during the last twelve months than during the past twenty-five years, and I have now to close my shop an hour earlier on Saturday nights to save my windows." It is an unfortunate thing for the community as well as for the individuals that the evil of intemperance is growing so rapidly.

- OUR -  
**CORRESPONDENTS**

**LIFE DEVOTED TO CHRIST.**

Jesus! I live to Thee  
The loveliest and best!  
My life in Thee, Thy life in me,  
In Thy blest love I rest.

Jesus! I die to Thee  
Whenever death shall come;  
To die in Thee is life to me  
In my eternal home.

Whether to live or die,  
I know not which is best;  
To live in Thee is bliss to me.  
To die is endless rest.

Living or dying, Lord,  
I ask but to be Thine;  
My life in Thee, Thy life in me  
Makes heaven for ever mine.

—Harbaugh.

**DIVINE SONSHIP.**

BY MRS. E. G. WHITE.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

In this scripture are portrayed Christian privileges that are comprehended by but comparatively few. Every one should become familiar with the blessings that God has offered us in His word. He has given us many assurances as to what He will do for us. And all that He has promised is made possible by Christ's sacrifice in our behalf.

John the Baptist bore witness of the One through whom we may become sons and daughters of God:

"There was a man sent from God whose name was John. The same came for a witness, to bear witness of the light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Divine sonship is not something that we may gain of ourselves. Only to those who receive Christ as their Saviour is given the power to become sons and daughters of God. The sinner cannot, by any power of his own, rid himself of sin. For the accomplishment of this result he must look to a higher power. John exclaimed, "Behold the Lamb of God which taketh away the sin of the world." Christ alone has power to cleanse the heart. He who is seeking for forgiveness and acceptance can say only:—

"Nothing in my hand I bring;  
Simply to Thy cross I cling."

But the promise of sonship is made to all who "believe on His name." Every one who comes to Jesus in faith will receive pardon. As soon as the penitent one looks to the Saviour for help to turn from sin, the Holy Spirit begins His transforming work upon the heart. "As many as received Him, to them gave He power to become the sons of God." What an incentive to greater effort this should be to all who are trying to set the hope of the gospel before those who are still in the darkness of error.

**OUR HOPE IN THE GOSPEL.**

How thankful we should be for the blessings offered us; for the hope we have in the gospel; for the sacrifice which Christ made in order that we might have these blessings! He, 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 to stand at the head of humanity. After His crucifixion and resurrection He ascended to heaven, but He went as our Elder Brother to intercede in our behalf. By a life of self-sacrifice and a death of shame He redeemed us, and He now stands before the Father as our Advocate, the propitiation for the sins of every repentant one who receives Him and believes on His name. With His human arm He encircles the fallen race, while with His divine arm He grasps the throne of the Infinite. No matter how weak the sinner may be; no matter how many or how great may have been his transgressions, the Saviour will accept him. Christ loves every member of the human race; for He has

bought them all with a price; and what a price!

Christ would have given His life, even if He had known that only one could have been saved. How incomprehensible is His infinite love!

TEMPTED IN ALL POINTS LIKE AS  
WE ARE.

Our Saviour passed over the same ground on which Adam fell. He was tempted in all points like as we are, yet without sin. He never yielded to temptation; and yet, in withstanding the assaults of the enemy, He exercised no power that is not granted us. He might have come to this earth accompanied by a vast retinue of angels; but He came unattended, to dwell with the poor and the lowly. Throughout His life He was sorely tried. On every hand He was beset with temptation. He endured every affliction that we are called to endure. "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

Dear friends, did Christ come to this earth in order that you might receive and enjoy the riches of the world?—No, no. He came that you might have life eternal in the kingdom of God. He came that you might live the life that measures with the life of God; that in the courts of heaven, where there is neither sorrow nor death, you might dwell forever with Christ and the angels.

With these thoughts in mind, can we not appreciate a little more fully the words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

Do not try to build yourself up  
by pulling others down. There is  
room enough here for all of us.

## HOW FAR NEED I FOLLOW MY LORD?

BY G. HUBBARD.

This question may seldom be asked in so many words, but it is often suggested by our actions. Christ's invitation to Matthew was, "Follow Me;" and "he left all and followed Him."

It is needful for the follower of the Lord to leave behind all that would in any way hinder him in following his Leader. It is recorded that at one time "many of His disciples went back, and walked no more with Him," because words were spoken which conflicted with the belief and previous education of those who heard Him.

To follow our Lord means to go wherever He leads. He who said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness," has set an example for us to follow, and we manifest our belief in Him by our obedience. We exercise faith by implicitly obeying the Saviour, and he who halts when a new path is entered, should look well for the footprints of his Guide, and ask himself the question, "What doth hinder me?" We need help from above to cast away all hindrances, and to press forward in the King's highway.

We are called upon to take up our cross and follow Jesus. Yes, we, too, must be crucified. Self must have a crucifixion. As self dies, it must have a burial, so that we may rise to walk in newness of life, and that the life of Christ may shine out through our lives. Then our one aim will be to do good for the sake of Him who hath done so much for us.

In following our Lord we may have the finger of scorn pointed at us, but let us take courage and remember that "the disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord." We cannot expect better treatment than our Lord received. Friends may forsake us, but it is better to traverse the narrow way that leadeth unto life with a Friend who will never leave us, than to be surrounded with those whose friendship will result in eternal ruin.

We cannot afford to part company with our Leader. The goal

is before us. Heaven with its beautiful mansions awaits him who faithfully follows his Lord. Let us, therefore, determine that by God's help "anywhere He leads us we will follow on," and then shall we hear the welcome from the King eternal, "Come ye blessed of My Father."

## GOD'S WAY NOT OUR WAY.

BY T. WHITTLE.

"For My thoughts are not your thoughts, neither are My ways your ways, saith the Lord." Isaiah 55 : 8.

The Lord Himself makes this statement through the prophet Isaiah, and the same truth is expressed in various ways throughout the Bible. God chooses the foolish things of the world to confound the wise, and the weak things to confound the mighty, and things that are not to bring to naught things that are, and it is through losing sight of this fact that men often misjudge God and arrive at wrong conclusions.

The critic and the scorner will stumble over matters, which, to the simple and uneducated, but spiritually enlightened mind, will be full of light and beauty. As God's purposes are higher than man's purposes as the heavens are higher than the earth, so His methods are higher and wiser than man's methods.

GOD DOES NOT BURN THE BRIDGES BEHIND US.

It is recorded in history of a certain conqueror, that, upon invading a foreign country, in order to secure success he burned the bridges behind him, so that there could be no retreat. No doubt this was looked upon as a master-stroke of generalship; but it was purely human devising, and when we come to examine God's method under similar circumstances, we find He acts in an opposite manner. The Lord has a controversy with the nations, and is leading out His army to carry on aggressive warfare in an enemy's country; but He does not burn the bridges behind it. On the contrary, we find that when He led a detachment of His soldiers into a hostile country on one occasion, He pur-

posely left the way open for them to retreat if they desired to do so. We read in Heb. II : 15 of Abraham, Isaac, Jacob, and others, that, "if they had been mindful of the country from whence they came out, they might have had opportunity to have returned." Before them was difficulty and danger, behind them many inducements to return. But they were not the kind of soldiers to retreat whilst their Captain was leading, although the way had been left open for them to do so had they been so minded. We read that they were faithful to the end. "These all died in faith."

In considering this matter it would seem that God can take no pleasure in the service of those who secretly desire to be free, and the conditions never occur under which men must serve God without choice. Such service would be degrading to man and dishonouring to God; therefore He has been careful to make it plain that He only accepts voluntary service. The time never arrives when God holds anyone in His service, against his will.

"WILL YE ALSO GO AWAY?"

Instances have been recorded when it would seem that God has suggested the advisability of considering the question of going back. During the ministry of Christ we read that numbers of His professed followers were displeased and walked with Him no more. John 6 : 66, 67. Jesus turned to the twelve and asked the question, "Will ye also go away?" There was no appeal made to them to remain faithful. No doubt the enemy had been plying them with doubts, and this pointed question brought them to a place where they could extricate themselves from an undesirable position without embarrassment if they chose to do so. It was designed for this purpose. On the other hand, it presented an opportunity at a critical time to declare unmistakably that they were determined to press forward. They elected to follow on. Their service was now more reliable, more trustworthy after this test.

When Jacob was struggling with the angel at the ford Jabbok, in the midst of the conflict the angel called upon Jacob to cease the struggle and to let him go.

Had Jacob been half-hearted and less resolute, he might have accepted the suggestion, ceased to struggle, and thus have lost the blessing. Thus God would give man an opportunity of putting it beyond all doubt that he is, heart and soul, on His side; and so, when circumstances are most discouraging before, and the inducements most alluring behind, when God makes no sign, and it would almost seem that He has forgotten to be gracious, that is the time when the greatest victory and the most valuable experience can be gained.

#### THE SHAKING TIME.

Jeremiah 30:7 shows that this experience which Jacob passed through is to be a marked feature of the experience of the remnant church. It is the time of "Jacob's trouble," and it is identical with the "shaking time" brought to view in Heb. 12:26-29, where everything that can be shaken will be shaken, signifying the removing of those things that are shaken. Those who desire to do so will find that the way has been left open for them to draw back. Heb. 10:38, 39. Those who remain steadfast and immovable are the importunate class, who will not be denied, and who in the face of danger and death hold fast to the arm of the Lord, and refuse to be shaken out. The secret of their stability is not in themselves, but is brought to view in the closing verses of Heb. 12: "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire."

#### WALKING AT LIBERTY.

BY ETHEL PARKINSON.

The other day a man was arrested on the charge of tendering false coin instead of the coin of the realm. As he was passing along in the custody of a guardian of the peace, he made a sudden, desperate dive for liberty down a side street. He wished to be "free from the law," and thought it would indeed be a "happy condition." But the law had its hand upon him, and he suffered its penalty.

God has a holy law. When we keep it we are free from it. We can walk at liberty, just as a good citizen can walk with his head up past every policeman and every court of law. He is free from the law so long as he keeps it, but when he steals or disobeys any other precept, he breaks the law, and must bear its penalty for disobedience.

God's law is universal. The ten commandments were given as the moral code for all time. Point out a country where that law is disregarded, and we will show you a country given over to every evil work. No one is free from its obligations unless he keeps it. Thank the Lord for His mercy in giving us such a pleasant path. We are so weak that we needed a Master-mind to show us the way to go. As David says, "O how love I Thy law, it is my meditation all the day." "I will walk at liberty, for I seek Thy precepts." God grant that we may always remain in bondage to Him, yet at liberty. The ways of wisdom, "are ways of pleasantness, and all her paths are peace."

#### THE SMALLNESS OF SEEING FLAWS.

It is easier to see a fault in another man's course than to perceive his good qualities. Hence a man measures himself by his measures of others. The fault-finder and the sneerer is commonly a small man. As a man approaches greatness, he grows generous and gracious. Not what he thinks of himself, but what he sees in others, shows what he really is. It is well to have this truth in mind as we pass judgment on our fellows.  
—S. S. Times.

We do not worship the hideous idols of the heathen, but let us always remember that an idol is anything we love more than we love God.

A good conscience is to the soul what health is to the body. It preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.

#### WHO CHANGED THE SABBATH?

ANSWERS OF THE BELLS.

Who changed the Sabbath?  
Is a question asked to-day  
By honest-hearted people  
Who seek to know the way.  
Not I,  
Chimed the Church of England bell:  
It must have been—ah! well,  
I cannot say  
Just who did change the Sabbath day.

Who changed the Sabbath,—  
The fourth command, so deep and  
broad,  
Fixed by the firm decree  
Of the eternal God?  
Not I,  
Rang out the Methodistic bell;  
The Bible, it must be, will tell;  
I cannot say,  
But think that Jesus changed the day.

Who changed the Sabbath,—  
An institution well designed  
To keep the Creator's work in mind?  
Not I,  
Came a sound from another steeple;  
Don't charge that sin to the Baptist  
people;  
We only say  
It makes no difference about the day.

Who changed the Sabbath,  
That day of holy rest  
Which God not only sanctified, but  
blessed?  
Not I,  
Rang out in lusty tones a bell;  
I have no faith in Sabbaths, or in a  
burning hell.  
Don't dare to say  
The Congregationalists ever changed the  
day.

Who changed the Sabbath,—  
The day that Christ adored,  
And said 'twas made for man,  
And He its Lord;  
The day the Marys kept  
While Christ lay in the tomb;  
The day the disciples spent  
In their own upper room;  
The day which martyred hosts  
Observed 'mid scorn and jeers,  
On which they sealed their faith  
With earnest cries and tears;  
The day that now is kept  
By many to their loss;  
By noble men who bear  
The burden of the cross?

I!—I!—I!  
Rang out at last a bell.  
I changed the Sabbath, and that so well  
That nearly all the sects agree  
That I have power to thus decree;  
I, Church of Rome, did change the day,  
And this I do not shrink to say.  
Search the Bible's inspired range,  
You'll find no text that proves a change  
From seventh to first by God's com-  
mand,—  
A fact well settled in every land.  
Ha! ha! ha!  
I am he  
That changed the Sabbath,—  
The Papal See.

—E. P. Daniels.

## World-Wide ..... Field .....

### RARATONGA, COOK ISLANDS.

Brother A. H. Piper writes:—

"As we work among the people in Raratonga we find many inquiring for the truth. The other day we met an influential native from Aitutaki who told us that he had read his Bible through three times to find the truth on the Sabbath question, and had failed to find evidence of the sanctity of Sunday, the first day of the week. He pressed us to promise that we would soon present the truth on this and other questions in his island.

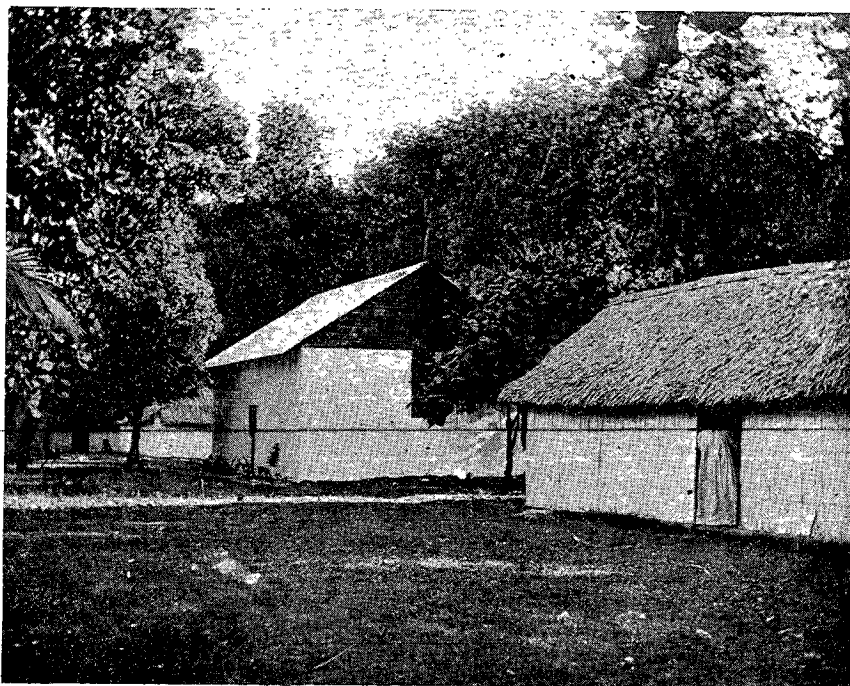
"On this same island Pastor E. H. Gates and I spent a day on our way from the late general meeting at Tahiti. We had a parcel of tracts with us on the 'Second Advent,' and everybody we met, from the leading chief downward, were very anxious to receive a copy. There must be delay no longer in entering this promising field. Several young people in Raratonga have lately attended our meetings, and have begun to observe the Sabbath. We hope that they will have courage to be publicly baptised, though this ordinance is a great cross to the Maori.

"Our church building at Titikaveka is slowly nearing completion. The native brethren devote much of their time to this enterprise, and it is a pleasure to note the interest they take in it. So far we have not spent a penny in wages. If those in Australia and New Zealand could spend a day with us and see the pleasure our native brethren take in the erection of this building, we are sure that it would rejoice the hearts of those who gave of their means through the Sabbath-school about a year ago to help this enterprise.

"The attendance at our boarding school is not so large as it was last year, but some of those attending give promise of future usefulness. We are very glad that we have such an institution, for it

is doing a good work. The accompanying picture shows the main buildings.

"On the third of last July we lost, by the hand of death, the first native of this group to accept present truth. Rata, for such was his name, was a good man. He lived up to all the light he had. He was an Adventist at heart. When first our workers came in contact with him he was about as low in sin and degradation as any man could be; but after his conversion he was an example of the power of saving grace. During the long illness that preceded his death we never heard him complain; and as we prayed with him,



School Buildings in Raratonga.

in his prayers he often told the Lord that he would like to be strong again, but that he was content to be in Jesus' keeping whether well or sick. As we laid him to rest among the tombs of his heathen ancestors, we feel sure that in the resurrection morning, if faithful, we will meet our brother again to be "ever . . . with the Lord."

Each mother should have a Sabbath-school of her own—not to supersede, but to supplement, the church Sabbath-school.

### AVONDALE SCHOOL GRADUATING EXERCISES.

Mrs. B. S. Chaney sends the following concerning the closing of the school at Cooranbong, N.S.W.:

"The last week of the school year was a busy one at the Avondale School, the time being fully occupied with final examinations, closing exercises, and preparations for leaving.

"Pastor G. A. Irwin was with us during the last days, and gave several interesting talks to the students. One chapel hour was used in giving a description of his visit to Rome on his return trip from America and Europe. He

was there at a memorable time, when the body of Pope Leo lay in state in St. Peter's. One evening he gave an account of his travels through several European countries.

"On Sabbath morning, Oct. 3, Pastor Irwin delivered a sermon which was especially appropriate for the students. He spoke of the great things they might accomplish through faith, drawing illustrations from the word. The eleventh chapter of Hebrews was his text.

"The students of the graduating class furnished the different items of an instructive programme given on Saturday evening. Ap-



appropriate subjects were chosen for the original productions. Joseph Mills, a graduate from the Biblical course, in an address set forth the importance of intellectual training for the Lord's work. In a paper on the industrial phase of education J. P. Gregory showed its need and importance. He spoke of the educational value as well as the utilitarian aspect of industrial training. Misses Edith Ward and Lizzie White dealt with the different phases of early training, one speaking of its importance and the other of the results which may be expected from the developing of young minds in right directions.

"The musical items of the evening were a piano duet by Misses Brown and Kress, a piano solo by Miss A. Trehella, and a double quartette. Selections were recited by Miss J. Stephen and N. Mountain. The programme was given in the college chapel, which the students had tastefully decorated with ferns, palms, and flowers for the occasion.

"On Sunday afternoon further exercises were held in the same place. The following programme was given:—

Piano Solo—Mrs. J. H. Paap.  
 General Hymn—No. 208, "Christ in Song."  
 Scripture Reading—Dr. D. H. Kress.  
 Prayer—Dr. D. H. Kress.  
 Addresses—G. A. Irwin, E. H. Gates.  
 Presentation of Diplomas—C. W. Irwin.  
 Doxology.  
 Benediction—G. A. Irwin.

"Pastor Irwin defined true education, and especially dwelt upon the part which the Bible holds in it. God's word, in nature and inspiration, is the source of true wisdom. The true end of all our training and education, as shown by Pastor Gates, is service. Moses and Paul are our great examples of men highly educated in the wisdom of this world, and of knowledge sanctified to service for God and man.

"In presenting the diplomas to the class, Professor C. W. Irwin spoke of the meaning of a diploma or certificate, that it signified credit for a certain amount of work done.

"The graduates were,—Joseph Mills, Selina Elizabeth White, Edith Ellen Ward, James Pearce

Gregory, Eva Osborne, Septimus Walfrid Carr, Emil Bernoth, Lily A. Brown, Winnie Woodford, Rita Ford, Nellie Mountain, Emily Jean Stephen, Maud Guilliard, and Earl Walston.

"At the close of the exercises the visitors present were invited to an inspection of the rooms containing an exhibit of the industrial and art work of the school. Drawings and paintings, made by the students of Mrs. Paap's classes, decorated the walls of the principal's office. Many of these had been framed at the carpenter's shop. In another room was shown the work done by Miss Hawkins' pupils of the primary grades. Considerable skill in basket making, drawing, sewing, and other forms of sloyd work were displayed here.

"The products of the Health Food Factory and work from the printing office were artistically displayed in still another room. Fruits from the orchard, vegetables from the farm, and honey from the apiary represented these departments. From the carpenter's shop and the broom factory nice samples of work done by students were shown. Tables, dressers, beehives, brooms, etc., were in this exhibit.

"Teachers and students feel that this past year has been one of great blessings spiritually and temporally. A large majority of the students plan to return next year. Many are out in the canvassing field during the holidays."

### ...Notes...

"Steps to Christ" is being translated and printed in sections in the vernacular tongue in India.

The latest station of the British and Foreign Bible Society is in Johannesburg, South Africa.

Fifteen hundred copies of "Good Health," published in England, are circulated in India each month.

Our missionaries in Egypt are now publishing a paper in the Arabic language. It contains matter on the second coming of the Lord and other kindred topics.

Pastor W. H. Meredith has been holding meetings in Pontypridd, Wales, and a church has been organised as the result of his work.

There are now no less than twelve periodical workers who are giving most, if not their entire, time to the selling of papers in New Zealand. There are two in Dunedin, one in Christchurch, one in Nelson, two in Wellington, three in Napier, one in New Plymouth, and two in Auckland. These are selling about 1,500 copies per week of the "Australasian Signs of the Times," and about two hundred copies of "Good Health" per week.

"Among the evidences that the day of the Lord is at hand, and that every nation, kindred, tongue, and people is to hear the gospel before that day, is the publication and circulation, apparently under sanction of the papal authorities, of a translation of the Gospels and of the Acts. The translation is in the language perfectly familiar to the Italian people. Although there are many notes which bear the church's interpretation, still the people have the Scriptures, and they speak for themselves. The first edition is of one hundred thousand copies, and sells in paper covers for twopence, and in cloth for threepence."

Pastor D. C. Babcock, a missionary in British Guiana, reports the dedication of a new church building in Georgetown. He says:—"Before the hour had arrived for the services to begin the house was filled to its utmost capacity, and many were compelled to return to their homes. Among those present were the mayor of the city, and ministers of other denominations. An address was given by the mayor, and among other things he said: 'I believe the object of the missionaries sent to this colony by the Seventh-day Adventists is to lift up fallen humanity, and I heartily welcome them to the city of Georgetown. May God bless their efforts in this city.' " After the church dedication twelve were baptised. Fully fifteen hundred people assembled to witness the solemn scene.



E. W. FARNSWORTH - - EDITOR.

## A DISCOURAGING PROSPECT.

In a recent issue of the "Southern Cross" a correspondent writes rather despondently concerning the present prospects of the world's conversion. He says:—

"Now, what is the world's condition towards Christianity to-day? Its inhabitants are estimated at 1,400,000,000. Not one-third are Christians; and of the minority how few give proof that they really are 'seeking another and a better country.' The winning, the converting, of the world is therefore progressing very slowly. It is granted that there never were so many Christians on the earth as there are to-day; but it is equally true there never were so many without Christ. That is the fix, and the question is, 'When the Son of man cometh shall He find faith on the earth?' But what is it that is to be won? There is evidently a misunderstanding. If the work of the Holy Spirit is to win, or convert the world before Christ comes, it looks at present very far off. According to the Scripture the work of the Holy Spirit is not so much the conversion of the world as it is the calling out—the preparing of the bride for the Bridegroom's coming. The Son finished His work, and the Holy Spirit will also finish His work. Then the Lord will come for His bride. This is the victory, the bride is prepared. In the meantime, the duty of the church is to cry, 'Come,' and add, 'Whosoever will may come.'"

We agree with the writer above quoted, that if the world is to be converted before Christ comes, "it looks at present very far off." But we know, also, that every sign the Saviour gave by which we might know when He is near, "even at the door," has been given, and conditions existing everywhere show that "there shall be delay no longer."

But when we look for evidence that the world will be converted before the coming of the Lord it is not forthcoming. On the contrary, the Scriptures speak of the last days as a time when "iniquity shall abound," and "the love of the many shall wax cold;" that "evil men and seducers shall wax worse and worse, deceiving and

being deceived." Concerning the people it is written that "they shall be lovers of pleasures more than lovers of God;" "having a form of godliness, but denying the power thereof;" and that the same conditions will exist as were found in the days of Noah, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;" and "the earth was filled with violence."

We also agree with the statement quoted which says that "the work of the Holy Spirit is not the conversion of the world," but that "it is the calling out—the preparing of the bride for the Bridegroom's coming." And that summons is now resounding through the earth, calling upon men to prepare for the advent of the Lord by repentance, by turning from sin, and by heeding the warning, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18 : 4.

It is true that it is the duty of the church to cry "Come," and we would join in giving that gracious invitation to every soul in the name of the Lord Jesus.

"Shall we be of the number  
Who seek for souls to save;  
Or shall we sink to slumber  
On sin's delusive wave?  
How dread would be the waking,  
How fearful and how dark,  
To find the tempest breaking,  
And we outside the ark.  
Come into the ark of safety,  
Come in and be saved to-day;  
The tempest may break to-morrow,  
Come into the ark to-day."

## LOVING HIS APPEARING.

BY W. W. PRESCOTT.

The crown of righteousness will be given "at that day" to all them "that love His appearing." It is "unto them that look for Him" that the Saviour will appear "the second time without sin unto salvation."

It is thus evident that those who share in the glories and the joys of the second advent will be expecting the return of their Lord, and will have their hearts set on this event. Those who "love His

appearing" will never be heard saying, "It makes no difference when the Lord comes if we are only ready." This is simply a way of expressing indifference concerning the coming of the Lord, and this feeling of indifference indicates a lack of personal faith in the prophecies and the signs of the day of God. Such persons will not be ready for the experiences which will come to the waiting people of God.

Those who "love His appearing" will have a faith which will sustain them through "a time of trouble such as never was since there was a nation," and which will bring to them the deliverance promised to those "found written in the book." Those who "love His appearing" will consecrate their time, their talent, and their means to the work of "hasting the coming of the day of God." They will seek "those things which are above," and will in spirit anticipate the joys of that day through the fellowship of the Spirit to be poured out in the time of the latter rain. It will be easy to distinguish between those who really "love His appearing" and those who make the second advent simply a part of their creed. "By their fruits ye shall know them." And the time of test is even now upon us, and revelations will be made which will bring surprise and pain to many hearts. O that the Lord may increase the love of His appearing in the hearts of His people!

"Truth was unpopular in Christ's day. It is unpopular in our day. It has been unpopular ever since Satan first gave man a disrelish for it by presenting fables that lead to self-exaltation."

The Bishop of Wakefield spoke wisely when he said: "I believe that if we followed the precepts of Christ we should find that He called us to a very much higher standard in sanitary matters than we have risen to hitherto. I believe there is a gospel for the body, which is almost equally as important as the gospel for the soul, and I wish that were more frequently preached from the Christian pulpit."



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

### THE STRANGEST LANGUAGE.

"We'll begin with box, and the plural is boxes, But the plural of ox should be oxen, not oxes. One fowl is a goose, but two are called geese, Yet the plural of mouse should never be meese. You may find a lone mouse, or a whole nest of mice, But the plural of house is houses, not hiee. If the plural of man is always called men, Why shouldn't the plural of pan be called pen? The cow in the plural may be cows or kine, But a bow if repeated is never called bine, And the plural of vow is vows, never vine. If I speak of a foot, and you show me your feet, And I give you a boot, would a pair be called beet? If one is a tooth, and a whole set are teeth, Why shouldn't the plural of booth be called beeth? If the singular's this, and the plural is these, Should the plural of kiss ever be nick-named keese? Then one may be that, and three would be those, Yet hat in the plural would never be hose, And the plural of cat is cats, not cose. We speak of a brother, and also of brethren, But though we may say mother, we never say methren. Then the masculine pronouns are he, his, and him, But imagine the feminine she, shis, and shim. So the English, I think, as you all will agree, Is the strangest language you ever did see."

—Commonwealth.

### PLANT A TREE.

"This is a splendid peach," said Ned. "I'm going to plant the seed."

"Oh!" said Will, in great scorn. "Why, think how long a year is. I shan't bother to."

He waited impatiently while Ned brought a spade to dig, and finally, after also bringing water, smoothed the earth over his peach stone.

"See me shy this at Rover—"

Rover gave a little yelp as the stone hit him, and that was Will's last thought of the small kernel in which was wrapped up so much of beauty and sweetness ready to be brought out by a little care.

Later in the day Ned spied it, and picked it up. He carried it to where he had planted the other. "I don't believe there will be quite room enough here when it's a tree. I think it had better go over in that corner."

Some years later Will followed Ned into the orchard and to a special spot, where the latter gave a little exclamation of delight.

"What is it?" asked Will.

"My peach tree," said Ned. "I've been watching for some blossoms this year, and here they are."

"And will the peaches be all your own?"

"Why, of course. I planted the seed. Don't you remember? You were here when I did it."

"I wish I had planted my stone," said Will, regretfully.

"We're not so very old yet," said Ned, "You twelve and I thirteen. Papa says that if a boy keeps planting, he will enjoy them all his life."

"I'm going to plant," said Will, "but you've got the start of me by years."

"Come here," said Ned. He had led the way to the corner of the orchard, and pointed out a tree much like the one they had just left. "That's yours. I planted it for you. I picked it up. See it has about as many buds as the other—one, two, three, four, five, —more than a dozen. This isn't the time of year for transplanting things, but papa says that when the right time comes if it's taken up very carefully it won't stop it's growth at all."

"You're real good," said Will, fervently. "I'm going to plant trees after this."

He kept his promise, and the two boys are making the world more beautiful for having lived in it. They plant acorns and fruit stones. They bring vines and saplings from the woods. Nature gives them her kindest aid, and as they go on in life, they will more and more rejoice in what they have done. In years to come other lives will be blessed by the fruits of their labours. — *Sydney Dayre, in "Observer."*

### "I'LL PAY YOU FOR THAT."

This little parable by an unknown author teaches its own lesson:—

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt the duck much; but the duck said, "I'll pay you for that!" So the duck flew at the old hen; but as she did so her wing struck an old goose that stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so her foot tore the fur of a cat that was just then in the yard.

"I'll pay you for that!" cried the cat, and she started for the goose; but as she did so her claw caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat; but as she did so her foot hit the foot of a dog that lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep; but as he did so his leg struck an old cow that stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog; but as she did so her horn grazed the skin of a horse that stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at the duck, and the duck at the hen. What a fuss there was!—and all because the hen accidentally stepped on the duck's toes.

"Hi! hi! What's all this?" cried the man who had the care of them. "You may stay here," he said to the hen; but he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to her fold, the dog to the house, the cow to her yard, and the horse to his stall. And so all their good times were over because the duck would not overlook a little hurt which was not intended.

"A little explained,  
A little endured,  
A little forgiven,  
The quarrel is cured."

—*The Christian Advocate.*

"Be not overcome with evil,  
but overcome evil with good."

# HOME AND HEALTH

## THE DAY'S DOINGS.

We shall do so much in the years to come,

But what have we done to-day?

We shall give our gold in a princely sum,

But what did we give to-day?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak the words of love and cheer;

But what did we speak to-day?

We shall be so kind in the after while,

But what have we been to-day?

We shall bring to each lonely life a smile,

But what have we brought to-day?

We shall give to truth a grander birth,

And to steadfast faith a deeper worth,

We shall feed the hungering souls of earth;

But whom have we fed to-day?

We shall reap such joys in the by and by,

But what have we sown to-day?

We shall build us mansions in the sky,

But what have we built to-day?

'Tis sweet in idle dreams to bask,

But here and now do we our task?

Yes, this is the thing our souls must ask,

"What have we done to-day?"

—Anonymous.

## THE VALUE OF OLD PEOPLE TO SOCIETY.

We live in a time when there seems to be a tendency to discount old age. Some men of business are saying, "Let us retire from business at sixty and give place to younger men." Among the artisans a voice has said, "At forty-five crowd him out, and let another take his place." Even in the church of Jesus Christ grey hairs are sometimes discounted, and some say, "At fifty let the man in the pulpit give place to a younger man."

Now, old age, as it comes in the order of God, is a beautiful and majestic thing. The very shadows that dim life make it more beautiful if the peace of God encircle it. It stands for the wiser counsel of God among men. Most of Jehovah's mighty prophets wore the visage of age. Years voice wisdom. So I come to say a word for the old people to-day.

Wherever I go I see them. Their bent form, wrinkled brow, grey hair, appear on the street, in the office, in the church, and in the home.

Let us note some things that have been done by old men:

At seventy-five Abraham was called of God to go into a strange land and begin a new dispensation of faith. At eighty Moses was called to deliver a nation from bondage, and through him at eighty-one God gave the world the best law ever put upon record—the ten commandments. At seventy-eight Joshua became the successor of Moses, and led Israel into the promised land. Isaiah prophesied until he was eight and eighty years old. Simeon and Anna worshipped regularly in the Temple after they were eighty, saw Christ there, and sang songs that we yet sing. St John, at more than ninety had visions of the King in His glory, and wrote for the learning of all nations.

Yes, God has a work for old people to do, and He hath said that the hoary head is a crown of glory if it be found in the way of righteousness. God has put a premium on old age. Let us not despise it.

Most of us are too sensitive on the matter of age. The great master-roll of famous men looked not at years, but at work, and made their mark. They went on improving opportunities, using their strength in good service, and God made them great.

The ministry of age has more of heaven in it because there are more degrees of growth, more fillings of the spirit, more mellowings of love, more of the voicing of the word and Spirit of God.

Old people are a blessing to any community. Their large experience, their knowledge of days and years and of affairs give them a wisdom that is of more value than money.

Some things old people cannot do so well as young people. They cannot walk on ice so well, but they choose more readily a safer place to walk. They cannot see so well for hand and foot, but they calculate results better. When a man reaches forty-five or fifty, his eyesight begins to fail him, and time must be taken to put on glasses; and then the focus is not

that of a younger eye; at this point a younger man, other things being equal, will pass him, and therefore the employer will give the young man preference. When physical action and endurance are at a premium, youth always wins. But where counsel, wisdom in organising and guiding, steady purpose, and deliberate aim are at a premium, age wins.

For soul work there is not a better qualification than age and experience. Old people are a conservative force which makes society more safe, institutions more stable, and life more secure. God makes no mistake in saying to youth, "Honour thy father and mother."

Old people remind us that we, too, shall grow old, and the infirmities of age will be ours. If we disrespect old age we shall soon come under the frown and scornful lip. Our own sins will find us out. The child that dishonours father and mother will be dishonoured. The youth that is kind to the old will be attended by good angels.

And old people are a link uniting us to heaven. He who is the Ancient of Days, the first and the last, whose hairs are as wool, as white as snow, and His eyes a flame of fire, is in heaven, and He is King of saints. Our mothers worship Him. Our fathers bow to Him. Through the prayers of the old we are helped. They are between us and God, and when they pray we are blessed. And no one looks out and up and prays quite so much as the old pilgrims. No one leans so hard on the Everlasting Arms. No other is quite so intimate with the King on the throne.

Without the old people this world would lack all the wisdom that comes with age and experience; its better counsel would be lacking; its riper fruitage would be lost, and this life would be shorn of its greatest glory.

Ye who bear the visage of age, whose heads are frosted, whose eyes are growing dim, whose hands begin to tremble, whose feet falter, and whose forms bend, "trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." "They that trust in the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

Nothing is more beautiful or more becoming the old people than waiting on God in His house, hard by the altar, looking up and listening for the word of the King of glory, who says to all of us, "Be thou faithful unto death, and I will give thee a crown of life."

To grow old gracefully, to keep sweet and hopeful as the hair whitens and the wrinkles increase, to keep doing good, with a smile, a cheerful word, and a kind look, and to be sweet in patient suffering, even down to age's own waning, is a beautiful philosophy—it is more; it is the way for a Christian to fade out from earth into the life and glory of heaven.—*H. C. Haithcox, D.D., in "Homiletic Review."*

### IS IT THE FAULT OF THE CLIMATE?

BY A. W. ANDERSON.

At the annual meeting of the Australian Health Society, the Governor of Victoria, who presided at the meeting, called attention to the splendid climatic and other advantages which ministered to the health of this community. "With such natural advantages," he said, "there should not be anything like the amount of ill-health which exists in Victoria to-day. Great care was lavished on race-horses as regards what they should eat and how they should be exercised when young; and if only as much attention were bestowed on human beings, this State should produce the finest race of people the world has known. Not only in our schools should the first principles of sanitation be taught, but even the pulpit might be used for teaching obedience to the laws of Nature, which were the laws of God."

It cannot be too frequently stated that, in order to maintain health, the most studious attention should be given to the quality of foods, their manner of preparation and combination, that they may be the most readily assimilated by the system, and the daily need of physical exercise. These things are the subject of constant study and care by the successful breeders of horses and cattle, while many parents are utterly disregarding of the necessity

for the same care for their children. The most harmful things are introduced into the human system, because they are, perhaps, pleasant to the taste, and then follows a period of biliousness or lassitude, the cause for which is charged to the climate instead of ignorance.

Men will spend hundreds of pounds seeking a more healthy and suitable climate, while neglecting those more important things,—proper food and exercise. Literature on health subjects can now be procured readily and at very little expense; therefore ignorance upon such an important subject is inexcusable. Sickness is the result of the violation of God's natural laws, therefore the closer we can make our habits of eating, drinking, and dressing conform to natural law, the better will our physical condition redound to the glory of God.

### BE YE CLEAN.

A bishop of the Methodist Episcopal Church, in holding an annual conference recently, told the following incident of a man who is now a general officer in the church:—

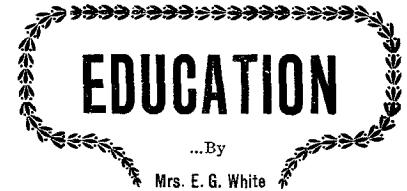
When he was a young man he was addicted to the tobacco habit, and thought he could not get on without it. On one occasion he was called to see a sick sister who was very low. He no sooner entered the room than she caught the scent of his tobacco. He went to pray for her; but she could not stand his presence, and said to him:—

"Brother Blank, I shall have to ask you to retire from the room; you have been using tobacco, and it so nauseates me that I must ask you to retire."

He went out thoroughly humiliated, but no doubt fully cured. He went to his room, took a bath, changed his clothing, and returned.

It is a great pity that every tobacco-using preacher could not have a similar experience; for since his filthy habit is often so very offensive to those who are well and strong, it must be the more so to those who are sick and delicate. "Be ye clean."—*Southwestern Christian Advocate.*

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A camp-meeting has been appointed to be held in Campbell Town, Tasmania, beginning November 26, and continuing till December 6. It is to be hoped that there will be a general attendance.

A dispatch from Uskub to the "London Daily Mail" reports that every able-bodied man in the European vilayets of Turkey will be called to the colours, a sufficient proof of the gravity of the situation. As a result of Russia's demands, all the officials proved guilty of great cruelty in the vilayet of Kossovo by the Austro-Russian consuls three months ago have been dismissed and punished.

The November number of "Good Health" will be one of the best numbers yet issued. An interesting feature will be a picture of the Sydney Sanitarium family. The addresses given at the graduating exercises of the nurses' class of 1903, and the history of the class will also appear. There will be a picture of a granose baby—or, more properly, a baby who has been reared on granose, one of the best foods ever manufactured for child or adult. Send for this copy of "Good Health." Price, 3d. for single copy; 2/6 for yearly subscription. Address, Good Health Sanitarium, Wahroonga, N.S.W.

## THE "REVIEW OF REVIEWS."

A literary event just transpiring will awaken interest, both in Australia and New Zealand. Dr. Fitchett has for eleven years edited the "Review of Reviews for Australasia;" but he and Mr. W. T. Stead, the English editor, differ profoundly from each other in their views on Imperial questions. There is no breach of friendship betwixt the two editors, but it could hardly be expected that the author of "Deeds That Won the Empire," and "How England Saved Europe" could run permanently in literary harness with a writer of Mr. Stead's extreme views. Matters have at last reached a climax; the local shareholders in the "Review of Reviews for Australasia" have sold out their interests to Mr. Stead; who, after the end of the present year, will run his own magazine in Australia; while, in January, the first number of an entirely new sixpenny magazine, under the title of "The Busy Man," and edited by Dr. W. H. Fitchett, will be issued from the present office, by the present staff of the "Review of Reviews for Australasia," under the management of Mr. T. Shaw Fitchett. The new magazine will pursue an absolutely independent course, and will endeavour to reflect the life and thought of the world without any extreme political bias.

## OATH OF ALLEGIANCE.

An order has been issued at the government printing office by Public Printer Palmer requiring the employees in the office to take the oath of allegiance to the United States Government, as is required of clerks under the civil service law. While the public printer explains that this action is merely in accordance with civil service regulations, it is believed that it is meant to have an important bearing on the issue which has been raised by the recent disturbance in that department growing out of the attempted removal of Foreman Miller by the labour union members in the office. Mr. Miller was reinstated by order of President Roosevelt, and has been retained in spite of a threat by the labour union to inaugurate a strike which would tie up the Government printing plant. Such a strike, if it should be ordered now, would be a more serious affair for those engaged in it than would have been the case before they had taken the oath of allegiance. The President has declared that the laws of the United States

are superior to the laws of labour unions, and the order requiring the oath of allegiance from labour union members is regarded as signifying that he has taken his stand firmly on this ground. But as labour unions have never been known to regard any other interests as being superior to theirs, it is not to be expected that they will refrain from striking on account of this oath, or that peace between them and the government is thereby assured. There can be no peace unless one of the parties concerned shall recede from the principles which have hitherto governed its course of action.—*Review and Herald.*

## SUBSCRIPTIONS RECEIVED.

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Mechanics Institute, West Australia, 4/6, "Signs," per Miss Clarke, W.A., September 28, 1904. Mr. E. A. Barnett, Childers, Queensland, 4/6, "Signs," September 28, 1904. Mr. F. Gray, Glebe, Sydney, 2/6, "Signs," March 30, 1904, per Mr. H. E. A. Minchin. Miss E. Stephenson, Malmsbury, Victoria, 3/-, "Little Friend," February 18, 1904. Mr. G. C. Cooper, Adelong, N. S. W., 6/-, "Signs" (6 copies), January 12, 1904. Mr. H. E. A. Minchin, New South Wales, £1, "Signs" (Sydney Hospital), October 12, 1904.

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