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ONE
PENNY

The Outlook

THE ARMING OF THE NATIONS.

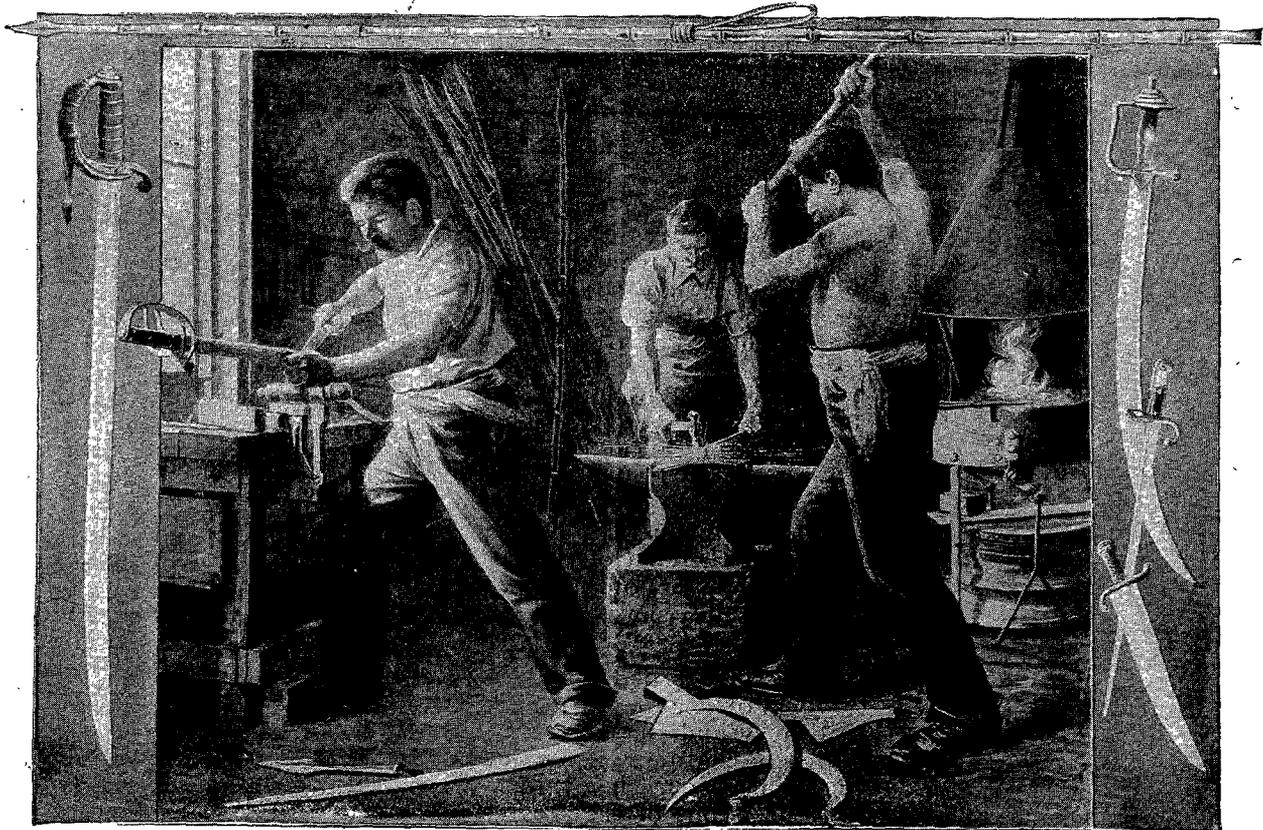
Never before in the history of the world has there been witnessed such gigantic preparations for

Krupp's immense army of workmen, amounting to over 300,000 men, is unable to keep ahead of the unprecedented demand for large and small arms.

Not only are the great Powers straining their resources to the utmost to increase their armament, but even bankrupt Turkey placed an order recently for

porting large shipments of small arms, and from this source Russia anticipates the outbreak of a reign of terror; and this danger, added to the Japanese difficulty, is causing her to increase her military strength in the Far East.

Jealous of each other's growing power, each nation stands in readi-



"Beat your Ploughshares into Swords and your Pruning-hooks into Spears."

war as are now being made by the nations. The naval dockyards in some countries are kept constantly in a state of activity, working upon the "three shift" principle. Great gun factories find it impossible to fill orders, and even

ninety-six cannon of the latest type and 220,000 Mauser rifles. China is also a large customer of the world's firearm factories. It is reported that hordes of Chinese rebels, whose aim is to overthrow the present government, are im-

ness to avenge the slightest affront with rifle and sword, and the determination to excel in points of military and naval strength is causing the aggregation of colossal debts, running into thousands of millions sterling.

Last year France had a national deficit in the revenue of about £16,000,000, while the finances of Germany ran behind £3,000,000, and it was announced a few months ago that Germany also anticipated a deficit of upwards of £8,000,000 on the current year's finances. Neither government feels disposed to adopt the old-fashioned method of meeting a deficit by reducing expenditure, for the necessity of increasing naval and military armaments seems more imperative than ever. So great is the burden becoming in Europe, that it has been remarked that "every labourer carries on his bowed and burdened back a soldier." For three years every nation in Europe has been facing a deficiency of revenue.

In England it is generally accepted that the prosperity and safety of the Empire depend upon the relative strength of the British fleet to those of other nations. Therefore as other European governments have increased their naval strength, Britain has been compelled to increase hers, which policy makes it compulsory to invest fabulous sums in the construction and maintenance of the most powerful ships of war ever conceived by man. Says the "New York World," referring to this year's naval estimates:—

"The British naval estimates of £36,000,000 are unparalleled in peace or war, and the secretary in bringing them before Parliament felt compelled to apologise for this enormous and unproductive expenditure."

In making this announcement to Parliament, the Secretary of the Admiralty said "there would be under construction on April 1 (1903) the enormous total of eleven battleships, twenty-five cruisers, four scouts, two sloops, and twenty-nine torpedo boats, destroyers, and submarines," seventy-one vessels in all. The United States has under construction fourteen battle-ships, seventeen cruisers, three gunboats, two training vessels. Thirty-six vessels in all.

Thus it will be seen the two great branches of the Anglo-Saxon race are at present constructing one hundred and seven vessels, not intended for the use of the commercial world as carriers of products of commerce; but constructed solely to keep pace with the mad policy which is now uni-

versally adopted—the increase of armaments. Some of those who have adopted the "peace and safety" cry as their motto, tell us the way to maintain peace is to be continually ready for war. What a paradox!

It is possible that one of the chief factors in the maintenance of the peace of Europe just now is the fear of the consequences of war. But let some of these nations who are straining every nerve and muscle of the body politic, in order to equal an opponent in naval and military strength, once achieve their object, and how long can war be averted? These gigantic preparations do not speak of peace. The present situation is indicative of war. It is but a fulfilment of that prophecy uttered by Joel two thousand seven hundred years ago:—

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up.

Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves and come all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe." Joel 3 : 9-13. "The harvest is the end of the world." Matt. 13 : 39. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14 : 14.

These texts of Scripture reveal a world of meaning in all this vast military and naval expenditure which is characteristic of our day and generation. The arming of the nations is one of the most significant omens of the approach of the final battle which will close this world's history.

One of the first-class vessels of the British fleet represents more money than the whole of Nelson's fleet of 100 years ago.

The British national debt has returned to the pinnacle it occupied at the end of the struggle against Napoleon. The normal peace expenditure has risen from £90,000,000 to £144,000,000 a year since 1898; the army and navy peace estimates are twice what they were ten years ago; consols have sunk over twenty points since 1898.—*Springfield Republican*.

A new plague of an alarming character is menacing Cuba according to reports from Santiago. It is considered far worse than the bubonic plague, and very few of those attacked survive. It is highly contagious, therefore supreme efforts are being made to prevent the disease spreading to the mainland of America. The local physicians have hitherto never had to combat its fearful ravages, and the people are naturally alarmed exceedingly by the dreadful ravages which this new and unknown peril is making.

A railway project is on foot in the United States, which, if realised, will more than parallel the ideal of the late Cecil Rhodes, the Cape to Cairo railway. It is proposed to build a line extending from Port Nelson, Hudson's Bay, south to Galveston, Texas, thence through Mexico, the Isthmus of Panama, the United States of Colombia, Ecuador, and through Peru and Argentina to Buenos Ayres, branch lines being contemplated to Rio de Janeiro and Valparaiso. The estimated length of the line is 10,000 miles, and its estimated cost £50,000,000.

While agents of the United States Government were inquiring into the military conditions of the South American republics, they were astonished to find that European Powers were collecting similar information. It is significant that the governments of Europe and America should, at the same time, be anxious to secure information regarding South America. Evidently they are anticipating trouble in that part of the world, for it is openly stated that the American government expects to come into conflict with one or other of the great Powers over the Monroe doctrine.

- OUR -
CORRESPONDENTS

A PRAYER.

O Saviour Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

And some are pressed with worldly care,
And some are harassed sore with doubt,
And some such grievous passions tear
That only Thou canst cast them out.

And some have found the world is vain,
Yet from the world they break not free,
And some have friends that give them
pain,
Yet have not sought a friend in Thee.

—Twells.

THE SERMON ON THE MOUNT.

BY MRS. E. G. WHITE.

Christ's first words to the people on the mount were words of blessing. Happy are they, He said, who recognise their spiritual poverty, and feel their need of redemption. The gospel is to be preached to the poor. Not to the spiritually proud, those who claim to be rich and in need of nothing, is it revealed, but to those who are humble and contrite. One fountain only has been opened for sin, a fountain for the poor in spirit.

The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ. The Lord can do nothing toward the recovery of man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow. From the soul that feels his need nothing is withheld. He has unrestricted access to Him in whom all fulness dwells. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

"Blessed are they that mourn; for they shall be comforted." By these words, Christ does not teach that mourning in itself has power to remove the guilt of sin. He gives no sanction to pretense or to voluntary humility. The mourning of which He speaks does not consist in melancholy and lamentation. While we sorrow on account of sin, we are to rejoice in the precious privilege of being children of God.

We often sorrow because our evil deeds bring unpleasant consequences to ourselves; but this is not repentance. Real sorrow for sin is the result of the working of the Holy Spirit. The Spirit reveals the ingratitude of the heart that has slighted and grieved the Saviour, and brings us in contrition to the foot of the cross. By every sin, Jesus is wounded afresh; and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to the renunciation of sin.

The worldling may pronounce this sorrow a weakness; but it is the strength which binds the penitent to the Infinite One with links that cannot be broken. It shows that the angels of God are bringing back to the soul the graces that were lost through hardness of heart and transgression. The tears of the penitent are only the rain-drops that precede the sunshine of holiness. This sorrow heralds a joy which will be a living fountain in the soul. "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God;" "and I will not cause Mine anger to fall upon you; for I am merciful, saith the Lord." "Unto them that mourn in Zion," He has appointed to give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

And for those also who mourn in trial and sorrow, there is comfort. The bitterness of grief and humiliation is better than the indulgences of sin. Through affliction God reveals to us the plague-spots in our characters, that by His grace we may overcome our faults. Unknown chapters in regard to ourselves are opened to us, and the test comes, whether we will accept the reproof and the counsel of God. When brought into trial, we are not to fret and

complain. We should not rebel, or worry ourselves out of the hand of Christ. We are to humble the soul before God. The ways of the Lord are obscure to him who desires to see things in a light pleasing to himself. They appear dark and joyless to our human nature. But God's ways are ways of mercy, and the end is salvation. Elijah knew not what he was doing when in the desert he said that he had had enough of life, and prayed that he might die. The Lord in His mercy did not take him at his word. There was yet a great work for Elijah to do; and when his work was done, he was not to perish in discouragement and solitude in the wilderness. Not for him the descent into the dust of death, but the ascent in glory, with the convoy of celestial chariots, to the throne on high.

God's word for the sorrowing is, "I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners." "I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow."

(To be Continued).

HOW TO DISCERN ERROR.

BY M. C. WILCOX.

The only true way to discern error is to know the truth. "My sheep hear My voice," says Jesus, "and I know them, and they follow Me." John 10:27. "A stranger will they not follow; . . . for they know not the voice of strangers." Verse 5. The sheep do not spend their time in endeavouring to learn the voice of every stranger or any stranger. It is enough for them that they know the one voice; all others are discerned as strangers because they know the one. The only sure way to discern truth is, not to know a theory or a system or a church, but to know God, and Jesus Christ, whom He has sent. If the princes of this world had known God, "they would not have crucified the Lord of glory." 1 Cor. 2:8. And Jesus declares that those who persecute His followers do so "because they have not known the Father, nor Me." John 16:1-3. Knowing God, knowing

His voice, which uttered His holy and immutable law, knowing and having (for we know it not unless we have it) the life of Jesus Christ, we will in God's wisdom and by His power be preserved from damning and delusive error. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee."

SPIRITUAL DECLENSION. — A SIGN OF CHRIST'S COMING.

What is the condition of the world apart from Christ?

"The whole world lieth in wickedness." 1 John 5 : 19.

What is said of the continuance of this evil?

"Evil men and seducers shall wax worse and worse, deceiving, and being deceived?" 2 Tim. 3 : 13.

How will deception affect the church?

"And many false prophets shall rise, and shall deceive many." Matt. 24 : 11, 24.

How will the abounding wickedness affect those who have loved God?

"And because iniquity shall abound, the love of many shall wax cold." Verse 12.

Who only will be saved?

"But he that shall endure unto the end, the same shall be saved." Verse 14.

How does the apostle speak of this backsliding in the church in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3 : 1-4.

Among what class do we find these sins?

"Having a form of godliness, but denying the power thereof; from such turn away." Verse 5.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning." 2 Peter 3 : 3, 4.

Note.—The fact that scoffers will ask such a question shows that in the last days there will be those preaching about the Lord's coming, and the asking of the question is in itself a promise in that it fulfils the prophecy the Lord has given.

How will such regard the coming of the Lord and kindred truth?

"These also resist the truth." Verse 8.

Of what may we be assured?

"But the day of the Lord will come as a thief in the night." Verse 10.

Upon whom will it come as a thief?

"For yourselves [the brethren] know perfectly that the day of the Lord so cometh as a thief in the night. For when they [the scoffers] shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5 : 1-4. See also Rev. 3 : 3.

THE BETTER LAND.

We have heard from the bright, the holy land,

We have heard and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the saints have a dwelling there;—

No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.

They say green fields are waving there,
That never a blight shall know;
And the deserts wild are blooming fair,
And the roses of Sharon grow.
There are lovely birds in the bowers green,
Their songs are blithe and sweet;
And their warblings, gushing ever new,
The angels' harpings greet.

The King of that country, He is fair,
He's the joy and light of the place;
In His beauty we shall behold Him there,
And bask in His smiling face.
We'll be there, we'll be there in a little while,
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest.

— W. H. Hyde.

FOLLOWING CHRIST.

BY W. A. COLCORD.

To follow Christ fully, means to possess the spirit and act upon the principle of willingness to forsake all if necessary to walk in His steps. Houses, lands, home, friends, relatives, position, salary, livelihood, everything must be held subservient to doing His will.

Of the early disciples we read, "They forsook all, and followed Him." Luke 5 : 11. And Christ adds, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or

wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Matt. 19 : 29. The trouble with many is they are unwilling to forsake anything for Christ's sake. The world has too strong a hold upon them. Let go, friends, let go.

SMASHING THE GLASS.

BY W. A. SPICER.

When the zealous Brahmin looked through a microscope at the water he was drinking, and saw the living forms in it, he smashed the microscope. Just so many who find the law of God convincing them of sin, try to make themselves believe that they can abolish the law. The modern theory that God's law is not binding is the answer the world in sin is making as the everlasting gospel is lifting up again "the commandments of God, and the faith of Jesus." Rev. 14 : 6-12. It is the man who feels the condemnation of the law who wants to put it out of sight. The apostle James likens the law of God to a mirror, into which a man should look continually for correction of life. What would be thought of the man who smashed his mirror because it revealed a fault in his appearance?

CHURCH FAIRS AND ENTERTAINMENTS.

After the Church of Rome had preached against the God-ordained law of the tithe, it found itself in the pitiable plight of poverty. To escape from the sad but inevitable consequences of its sin, it sought to replenish its empty coffers by inducing pilgrimages to its thousands of shrines, with their bones of saints, sacred relics, and pretended miracles. The divine law was supplanted by the sale of indulgences, and giving as an act of worship found its place usurped by lotteries, festivals, shows, theatres, and every device by which priestcraft could extort money from a people who knew not the word of God. It is only to be lamented that the Protestant churches have in any measure been given to the

use of any of these iniquitous plans for raising money. Too many of our churches which have been dedicated to the glory of God are desecrated by fairs, oyster suppers, dramas, tableaux, lectures, shows, exhibitions, and various other things which are ruinous to the financial as well as the spiritual prosperity of the church. Money is not valuable enough to be purchased at so ruinous a price, and the fewer unholy people we gather into the church by these unholy means, the better for the church and for the world.

The process by which a church fair pays church debts is thus described by a Presbyterian elder: "Now, brethren, let us get up a supper and eat ourselves rich. Buy your food. Then give it to the church. Then go and buy it back again. Then eat it up, and then—your church debt is paid."

We know of no argument in favour of such entertainments, and some of the arguments against them might be briefly stated as follows:—

1. In proportion as they are more frequently used, do they despoil the church of its spiritual power.

2. Those who labour faithfully for the success of the enterprise are apt to suffer from unkind speech, or unjust suspicion in the management of the finances.

3. In most cases they are employed by Christians who withhold from God that which He requires at their hands, while they seek to carry forward the work of the church by drawing the needed funds from "outsiders." They covet the wealth of the wicked, and seek opportunity to gain their influence and money. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God."

4. If not universally, yet quite generally, they alienate from the church some of its most useful members.

5. Whatever other effect these entertainments may have upon those who are not church members, they surely will not lead poor sinners to the cross of Christ.

6. Those most worldly-minded in the congregation are sure to desire and apt to succeed in being at the head of these entertainments, and guard them as best we

may, they are almost sure to introduce into them such features as are ruinous to the best interests of the church. A disgusting song spoils the concert; cordials, cider, and cigars, the picnic; a heterodox statement or irreligious sentiment, the lecture. On and on through the whole list the devil is determined to be in somewhere, or his personal friends will denounce the pastor as an "old fogy," get enraged because they cannot have their own way, dismember the congregation, and then leave in disgust.

7. Last, but by no means the least, of all the evils is the undeniable fact that church fairs, oyster suppers, and the whole round of church entertainments are fatal to every impulse and principle of scriptural benevolence. *Methods of Church Work, by Rev. Sylvester Stall.*

MAKING A LIVING.

BY W. N. GLENN.

The man who thinks he must disobey God in order to make a living is not well balanced. His logic is one-sided, his reasoning is according to the flesh. His spiritual necessities are to him a secondary consideration. He walks by sight, not by faith, and a very dim sight at that. He reasons that man must have bread in order to live, and gives his whole thought to that fact, forgetting, or ignoring, the twin fact that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The man who thinks he must ignore the commandments of God in order to make a living, trusts in himself, in his own puny efforts, rather than in the word of God.

The promise of the Spirit is, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3. And this promise includes food for both body and soul. This is not mere theory; it has been demonstrated; for the man through whom the Spirit spoke the promise testifies: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Verse 25.

Through another prophet the Spirit gives this promise, "He that walketh righteously . . . shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Isa 33:15, 16. There is no promise to the disobedient, while to the obedient the assurance is not only of the necessities of this life, but also of an eternal life, with all that it includes. Mark 10:28-30; Luke 12:22-32.

LIFELESS FORMS.

BY E. J. WAGGONER.

A writer in the "Spectator" comments on the power of ritual to hold people to the forms of religious service. One who knows India intimately says, for example:—

"A Brahmin who has lost all faith in the supernatural, will yet stand neck-deep in the Ganges water twice a day, going through an elaborate ceremonial, not that his neighbours may see, but because it is his habit."

One need not go to India to see the same truth illustrated. A great mass of professors make of Christianity but a round of ritual, having no idea that the religion of Christ is a life of right doing. There is the habit of church-going, the habit of performing this or that religious ceremony, and as a door swings upon its hinges, they follow the forms which training and habit have made a part of their lives, without ever giving intelligent, earnest thought as to whether they really mean anything by it, or whether there is any actual life and power in the service.

In order to hold men's minds in this state of apathy and yet to satisfy man's naturally religious nature, Satan has always led to the manufacture of ritual and form by which to hide the simplicity of the gospel. But it is at the same time true that the great danger is that multitudes who reject these importations, and would hold only the truth as it is revealed in the word, may yet hold only the form and theory of the truth and miss its life. This is to fail as grievously as the other class who hold only the forms of error and superstition. "Having the form of godliness, but denying the

power thereof"—is the description of the condition from which the apostle Paul warns us to turn. The only way to turn from it is by taking Jesus Christ, the life and power which alone can work righteousness in human flesh.

THY FATHER CALLETH THEE.

There was an old Quaker named Hartman whose son had enlisted in the army. There came the news of a dreadful battle, and this old father in fear and trembling started to the scene of conflict that he might learn something concerning his boy. The officer of the day told him that he had not answered to his name, and that there was every reason to believe that he was dead. This did not satisfy the old Quaker, and so, leaving headquarters, he started across the battlefield, looking for the one who was dearer to him than life. He would stoop down to turn over the face of this one and then the face of another, but it was without hope. The night came on, and then with a lantern he continued his search all to no purpose. Suddenly the wind, which was blowing a gale, extinguished his lantern, and he stood there in the darkness hardly knowing what to do until his fatherly ingenuity, strength, and affection prompted him to call out his son's name, and so he stood and shouted, "John Hartman, thy father calleth thee."

All about him he could hear the groans of the dying, and someone saying, "Oh, if that were only my father!" He continued his cry with more pathos and power until at last in the distance he heard his boy's voice crying tremblingly, "Here, father." The old man made his way across the field shouting out, "Thank God, thank God." Taking him in his arms he bore him to headquarters, nursed him back to health and strength, and he lives to-day.

Over earth's battlefield this day walks Jesus Christ, the Son of God, crying out to all, "Thy Father calleth thee," and if there should be but the faintest response to His cry He would take the lost in His arms and bear them home to heaven. Will you not come while it is called to-day?—*Dr. Chapman.*

SEPARATION.

The church to-day is hand in glove with the world. We needn't talk about getting the world into the church. It is in already. Look at 2 Cor. 6:14-18. Here we are commanded not to be "unequally yoked together with unbelievers." Now I am sure you will not say amen to what I utter. God draws a line between the church and the world. He calls for separation. If you do not intend to separate fully from the world, I would advise you to stay in the world altogether. This "unequal yoking" applies to the marriage relation. But you say, "I will marry whom I please; I can lead him to Jesus and into the church." But thousands have found out their mistake.

I asked a Christian lady why she went with her husband to the theatre. She replied, "Because he says, 'If you don't go I will get someone that will go;'" and thus she is kept under the iron wheel of worldliness.

This rule applies to having ungodly men as partners in business. Take a firm of three, and two are ungodly. The two decide to do a wrong thing, and the third, the Christian, has to be responsible for it.

When the church stoops to the world, she loses her power. The church should have no godless choirs. If she has, she can have no power.—*D. L. Moody.*

"I DON'T SEE ANY HARM IN IT."

This is the way cold professors and compromising preachers talk. You never hear an honest soul speak thus. With them the question is not whether there is any harm in a certain thing, but is there any good in it? If not, then there must be something harmful in it. There is no neutral ground as to right and wrong. It is one or the other.

"Innocent amusements" (?) and every other questionable thing, can easily be settled by prayerfully applying the following question, Are you willing to see any harm in it?—*The Good Way.*



POLYNESIA.

Polynesia is a geographical term which is applied to those groups of islands which lie toward the eastern part of the Pacific Ocean. At one time Polynesia embraced practically the majority of the groups of islands in the Pacific Ocean, but these are now divided by geographers into three groups—Melanesia (black islands), Micronesia (small islands), Polynesia (many islands). The islands comprised in the latter division are mostly peopled by a very fine race of men. They are of a brown colour, with long, straight black hair, the women frequently having soft and curly hair. The men are models of perfection and symmetry, and grow tall, frequently attaining a height of 6 feet 4 inches. Although many of the women are of beautiful appearance, yet, as a rule, travellers assert they do not equal the men in good looks.

Among all Polynesians the hair is an object of assiduous attention, and the modes of dressing it vary in almost every group of islands. Fair complexions they look upon as a sign of weakness, and so the most handsome European they account inferior in beauty to themselves, and the greatest praise they can give to a white man is that "he would be a fine man if he were only a South Sea Islander."

Considerable intelligence is shown by them in composing songs, many of which possess great charm, while their legends and traditions are told with wonderful accuracy and oratorical power. The chiefs have kept traditionary narratives of their genealogies extending back for long periods. Unlike many rude savage tribes, who can only count five or, at the outside, twenty, the Polynesian is very fond of figures, and can enumerate to an extent as great or greater than an uneducated European. Some of the early missionaries were astonished at the precision and regularity of the arithmetical calculations of the Tahitians.

Until the introduction of European clothing amongst them, all classes, from the highest to the lowest, were clad in one fabric, which they produced by ingeniously hammering the bark of trees. This native cloth was dyed by the women in elegant patterns, in the execution of which all Polynesian women strove to excel. Although all classes wore clothing made from the same material, yet there were peculiar methods of putting on these garments, which denoted the rank of the wearer. On this account they were extremely fastidious about their dress and the arrangement of every fold. In some islands, however, the only dress known is the tattoo of the body or a coat of paint.

IN BORNEO.

A Methodist presiding elder, writing to the "Christian Advocate" concerning a recent visit to a mission in Borneo, says:—

"We found that at one of the places, Sing Chhu An; the brethren had completed the church, and we held quarterly conference in the first Methodist church building erected in Borneo. This building is about eighty by forty, has two stories, the frame being of bilian wood, which is practically indestructible. One Sunday morning we began the work of the day with a love feast at nine o'clock. The meeting had not gone very far before the presence of the Spirit was manifest. The people all seemed

...Notes...

Pastor C. H. Parker has recently organised a church in Fiji.

In the East Caribbean Conference seventy-eight were baptised during six months after its organisation.

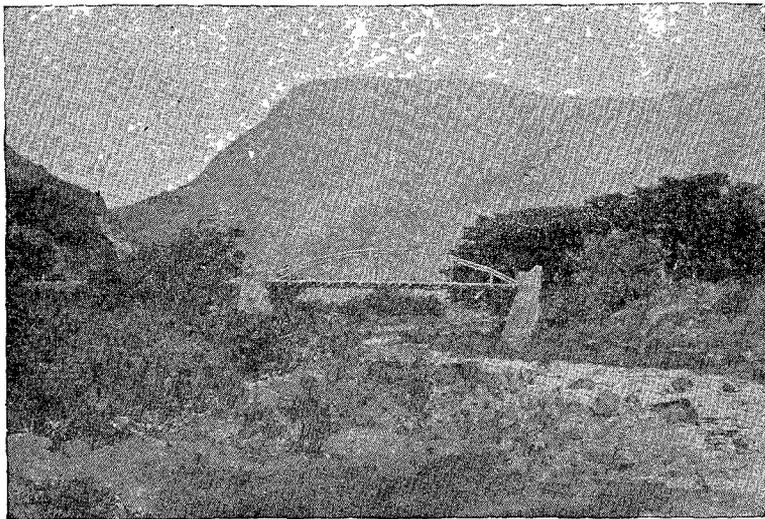
At a camp-meeting held in Oklahoma, U.S.A., there were nine hundred campers, and before the meeting closed one hundred were baptised.

Pastor E. J. Hibbard is holding meetings in the Academy of Science, San Francisco, California. The interest is good, the building being crowded every night. Some have been baptised.

A church building was opened in Kingstown, St. Vincent, in July. This is our first chapel erected in that stricken island. It is cheering to know that under the shadow of ruin wrought by the volcano Souffriere, people are hearing and accepting the truth for these last days.

The erection of a church in Melbourne for the Deaf and Dumb Mission is to be proceeded with at once. The building is to include a general reading-room, and separate meeting rooms for both sexes. The committee which has charge of the matter expect to have the building completed by next Easter, and hope to raise sufficient means to defray the cost of the building, about £3,000, before its completion.

"In Africa, four hundred and thirty-eight languages and one hundred and fifty-three dialects are found; into only about seventy of these has any portion of the Bible been translated. Five hundred of them have not even been reduced to writing. The Soudan, with its sixty million people, is still without a single Protestant missionary who can speak the language, though three societies are now endeavouring to begin work there."



A Glimpse of Tabiti.

It is for the enlightenment of these interesting people that our Sabbath-school donations for this quarter are to be used. It is hoped that all will be as liberal as circumstances will permit. As opportunities offer we shall report the progress of our missionary efforts in the Polynesian field.

anxious to testify. There were two or three on their feet at one time. They testified, they sang, they wept, they prayed, they shouted. This service was followed by a sermon, and this by the reception of probationers, and then we had the communion service. We got through at nearly one o'clock, or a service of nearly four hours. It was a time of great blessing to everyone present. At three other places the church buildings are in a fair state of forwardness. The rajah muda has given us what is practically the best site in the town of Sibuan which to build a residence and church, and also a fine lot for a schoolhouse."

Pastor J. L. Shaw, writing from Darjeeling, India, says:— "We are now in Darjeeling, about four hundred miles north of Calcutta, in the beautiful Himalayas. It is so refreshing to have a little change from the heat of the plains. This season is hotter than it has been for many years in Calcutta."



E. W. FARNSWORTH - - EDITOR.

A TIME OF TROUBLE.

The prophet of the Lord, speaking of the time just before Christ's second advent and the resurrection, says, "And at that time shall Michael stand up, the great Prince which standeth for thy people." Dan. 12 : 1.

Michael, the great Prince, is Christ. He is called "One of the chief princes." Dan. 10 : 13. He is styled, "Michael, your prince." Verse 21. He is the "Prince of the kings of the earth." Rev. 1 : 5. He is "King of kings and Lord of lords." Rev. 19 : 11-16.

When He "stands up" (Dan. 12 : 1), it means to take His own throne, to reign. Dan. 11 : 2-4. The text says, "There shall stand up three kings in Persia : and a mighty king shall stand up, that shall rule with great dominion." So to "stand up" means to take the throne and rule. In connection with that event the text says, "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Dan. 12 : 2.

None can misapprehend the time when this scripture applies. It is at the last day; but at that time the verse says, "And there shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 12 : 1.

That is a divine photograph of the last days,—a "time of trouble such as never was." The Saviour, speaking of the same time, says, "And upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory." Luke 21 : 25-27.

Another inspired prophecy says, "Proclaim ye this among the nations; prepare war, wake up the mighty men, let all the men of war draw near, let them come up." Joel 3 : 9. "A time of trouble such as never was;" "Distress of nations with perplexity;" "Prepare war; wake up the mighty men." These are the Lord's own descriptions of the state of things in the world in the last days. Does this fit the present condition of the earth? No candid man, we suppose, would think of denying it.

Lord Wolseley says :—

"Those who study the map of Europe at the present moment, and the condition of things in Europe, must feel that there is hanging over us a war-cloud greater than any that has hung over Europe before. It means that when it bursts, and burst it surely will, as surely as the sun will rise to-morrow, it means not as in former days, a contest between two highly trained armies, but a war of extinction, of devastation, between great nations whose populations are armed and trained to fight."

Senor Crispi, of Italy, declares:

"We are marching toward the unknown."

Yes, that is true, unless we read the future in the light of God's word.

General Nelson A. Miles writes:

"There was never a time in the history of the world when so much ingenuity, wealth, and skill were employed in the invention and construction of the appliances of war."

Lord Salisbury, in his Mansion House speech, alluding to Turkey and the perplexities gathering about the settlement of the eastern question, said :—

"Throughout these negotiations nothing has pressed itself more strongly on my mind than the disposition of the Great Powers to act together, and their profound sense of the appalling dangers which any separation of their action might produce."

The Sydney "Daily Telegraph" says this :—

"There has seldom within the memory of those now living been a time with less prospect in it of future peace. The only hope that international fighting will cease seems now to be based on a belief that improvements in the arts of war will make these so destructive that fear of wholesale annihilation will compel the nations to settle their disputes without resorting to bloodshedding. If such a point can be reached, the time is yet too far distant for such a solution of the great problem to have any concern for us or our immediate descendants."

But mid the troubles of earth the child of God may find in Him a refuge in the time of trouble,

"a refuge in the time of storm," and he can look beyond the tumult and conflict to a land where they shall not learn war any more. "And the Lord shall reign over them in Mount Zion from henceforth, even forever."

WHICH.

There are two ways of beginning the day—with prayer and without it. You begin the day in one of these ways. Which?

There are two ways of spending the Sabbath—idly and devotionally. You spend the Sabbath in one of these ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of these classes. Which?

There are two great rulers in the universe—God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time to eternity—the broad and narrow roads. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others "die in their sin." Should time continue you will die one of these deaths. Which?

There are to be two resurrections—one of the just and one of the unjust. If you die you will come up in one of these. Which?

There are two rewards to be received—eternal life and eternal death. You will receive one of these. Which?

Ponder these questions, pray over them, and in the fear of God act on them, and the issue will assuredly be your salvation.

"At every advance step in Christian experience our repentance will deepen."

"It was when Moses was hidden in the cleft of the rock that he beheld the glory of God. It is when we hide in the riven Rock that Christ will cover us with His own pierced hand, and we shall hear what the Lord saith unto His servants."

**CHILDREN'S
....CORNER....**

A BOY OF THE OLDEN TIME.

I have heard of a boy who lived long ago—
For such boys are not found now-a-days, you know—
Whose friends were as troubled as they could be
Because of a hole in his memory.
A charge from his mother went in one day,
And the boy said, "Yes," and hurried away;
But he met a man with a musical top,
And his mother's words through that hole did drop.
A lesson went in—but, ah me! ah me!
For a boy with a hole in his memory!
When he rose to recite, he was all in doubt;
Every word of that lesson had fallen out.
And at last, at last—oh, terrible lot!
He could speak but two words: "I forgot."
Would it not be sad indeed to be
A boy with a hole in his memory?
—W. N. Burr.

LOVING THE WEAKEST BEST.

A Story for Little Girls.

Anabel Jones was a patient, kind little mother with seven dollie children. The two oldest, Dolly and Sally, were perfect beauties, "with golden hair and ope-nin' an' shuttin eyes." Sally could sit in her red chair alone, like a "weal-ly lady." Dolly could sit alone on the rug, "stwaight as a sol-ger." Then Tiny and Silverhair and Susie were "beautiful" with caps and sashes and silk stockings. Jap Tommy used to be a smart, spry young boy; so did Nicodemus (called Nick for short), but somehow their legs and arms cracked and turned round, till at last they all fell off. Anabel cried so that mamma took Nick to the doll hospital, but he came home worse than ever. The man broke his back trying to fasten on some new legs.

So what do you think little mother Anabel Jones did?

I will tell you. She put the "wellest" children in chairs and let Silverhair play on the floor,

while she held Nick (what was left of him) all the bright, sunny day in her arms. She wrapped him in a flannel cloth to keep his bruised body warm, and tied her pretty hair ribbon round the bundle where his feet ought to be.

She sang and told him stories tenderly and patiently.

Violet Grey came to play dollies one day, but when she saw Anabel holding Nick, she made a face, tossed her head and said spitefully:—

"What old thing is that? I'd burn it up. It's an old mummy!"

Anabel got very red in the face and replied:—

"Violet, you can just go home! I loves Nick the very best of all. So does all good mammas. So does Jesus love little cripp'lys, an' 'flicted and b'oken-up people. Mamma says so."—Margaret Spencer.



THE GLORY OF GOD IN FLOWERS.

He was a little old-fashioned boy, who had always lived in a dull, old New York street. A country cousin appeared, and he begged that he might go home with her. After infinite objections consent was obtained.

He was taken down to the country, with its cloud-flecked azure sky, its flower-laden earth, its bewildering beauty, which held him henceforth a willing captive.

He was soon found seated by a bed of spice pinks, looking at them with an ecstasy of adoration.

"Pick some," said his cousin; "pick as many as you want."

"Pick them!" repeated the boy. "I'm afraid to. Aren't they God's?"

This was the supreme moment of his life. They could not keep him in the city again.

To-day he ranks high as an artist, dating his birthday from the time he first saw the glory of God in flowers.—*Lights and Shadows of New York Life*

BIG SOAP BUBBLES.

It is great sport to make soap bubbles, but it is twice as much fun if the bubbles are big ones, strong enough not to break when they are floated to the floor. Bubbles twice as big as your head, or as big as the biggest kind of football, can be easily blown by anyone who knows how to mix up the soap bubble material.

To make the big bubbles, take a piece of castile soap about as big as a walnut. Cut it into a cup of warm water, and then add a tea-spoonful of glycerine. Stir well, and blow from a small pipe. This will make bubbles enough to last all afternoon. And this is all you care to make in one day.

To make pink bubbles, add a few drops of strawberry juice, and to make yellow ones, put in a little orange juice.—*Christian Guardian.*

LISTEN, BOYS!

Treat your mother as politely as if she were a strange lady.

Be as kind and helpful to your sisters as to other boys' sisters.

Don't grumble or refuse to do some errand which must be done, and which otherwise takes the time of some one who has more to do.

Have your mother and sisters for your best friends.

Be a gentleman at home.

Cultivate a cheerful temper.

If you do anything wrong, take your mother into your confidence.

Never lie about anything you have done.—*Golden Words.*

Remember, children, to keep your voices soft and low.



HOME.

Oh, home—restful home! theme of praise
and of song!
Where the heart has its refuge, unfailling
and strong;
Where the cares of the world sign a par-
tial release,
And the soul can lie down to a sweet
sleep of peace!

The mine whence we dig out affection's
pure gold,
The fire where we warm our poor hearts
when they're cold!
The grand, tender chorus, by love's
fingers stirred,
Where all the sweet tones of the soul-life
are heard.

—Will Carleton.

PUNISHMENT.

Some time ago, says a writer in the "Lutheran," as I was coming up the street, I met a young married friend, holding her little boy by the hand. The child had evidently had a fall, for the pretty suit he wore was covered with splashes of mud.

"Just look at Willie's new coat," she said in an aggrieved voice. "It is perfectly ruined; and I have had such trouble to get it made. Is it not too bad?"

While I was expressing my sympathy, the little fellow looked up into my face with a woeful expression on his own.

"And mamma is going to beat me just as soon as we get home," he cried.

"I certainly am," she said in the same indignant tone. "I have told him at least fifty times to take hold of my hand, and he never will do it, and this is the consequence."

"It seems to me," I answered rather dryly, "that if you have condoned the sin of disobedience for forty-nine times, it is for the sin of falling down that the child is to be punished; for if the accident had not happened, I imagine that the fiftieth act of disobedience would also have passed without comment."

Her cheeks flushed for a moment, then her honest hazel eyes met mine steadily.

"Your reproof is a just one," she said, "and I shall not forget it."

I would like other young mothers, also, to carefully consider this question of punishment, for it is a most important one. While grave moral faults are often passed over carelessly, a child is frequently very severely dealt with for the tearing of a dress, or the breaking of an ornament, or any other fault that involves trouble or expense, even though the mischief may have been unintentionally done.

Shocking as the statement may sound, is it not true that when the angry mother relieves her annoyance by punishing the object of it, she is really revenging herself upon it for the trouble it has occasioned?

Certainly it is very provoking to have beautiful things broken, and work that has been the result of much patient labour destroyed through heedlessness and carelessness; yet some time ago, when I heard a child who had torn a handsome dress, answer sagely to another who had told her that "her mother would beat her for tearing it," "No, my mother never beats for clothes," I felt sure that she was in wise as well as loving hands.

DON'T STIMULATE THE YOUNG.

If you give to a healthy youth of twenty, who has never tasted it, either a cup of tea or coffee, it will keep him awake all night. If you give to one who has never drank fermented or distilled liquors, a glass of beer, wine, or weak whisky and water, it will make him more or less dizzy, and perhaps give him a headache. If you persuade one who has never smoked to try a cigar, it will probably nauseate him, and for a time make him severely sick.

Now, what is the conclusion from these facts? Simply that tea, coffee, fermented and distilled liquors, and tobacco, are in their nature medicinal; are, in brief, drugs. When the youthful system is in its natural state and either is offered it, disturbance, more or less pronounced, is the result.

What terrible responsibility,

then, do mothers and fathers incur who from babyhood allow their little children to drink tea and coffee,—may, before the little things think of asking for it, tempt them to sip it out of their own teaspoon!—Selected.

MENTAL INEBRIATES.

What shall our children read? is a serious question, and demands a serious answer. I am troubled to see, in Christian families, periodicals and newspapers containing continued stories that leave no impress of good upon the mind. I have watched those whose taste for fiction has been thus cultivated. They have had the privilege of listening to the truths of God's word; but they have grown to mature years destitute of true piety. These dear youth need so much to put into their character building the very best material,—the love and fear of God, and a knowledge of Christ.

But many have not an intelligent understanding of the truth as it is in Jesus. The mind is feasted upon sensational stories. They live in an unreal world, and are unfitted for the practical duties of life. I have observed children allowed to come up in this way. Whether at home or abroad, they are either restless or dreamy, and are unable to converse, save upon the most commonplace subjects. The nobler faculties, those adapted to higher pursuits, have been degraded to the contemplation of trivial or worse than trivial subjects, until their possessor has become satisfied with such topics, and scarcely has power to reach anything higher. Religious thought and conversation have become distasteful. The mental food, for which he has acquired a relish is contaminating in its effects, and leads to impure and sensual thoughts. I have felt sincere pity for these souls as I have considered how much they are losing by neglecting opportunities to gain a knowledge of Christ, in whom our hopes of eternal life are centred. How much precious time is wasted in which they might be studying the pattern of true goodness!

Those who have indulged the habit of racing through exciting stories, are crippling their mental

strength, and disqualifying themselves for vigorous thought and research. There are men and women now in the decline of life who have never recovered from the effects of intemperate reading. The habit, formed in early years, has grown with their growth and strengthened with their strength; and their efforts to overcome it, though determined, have been only partially successful. Many have never recovered their original vigour of mind. All attempts to become practical Christians end with the desire. They cannot be truly Christlike and continue to feed the mind upon this class of literature. Nor is the physical effect less disastrous. The nervous system is unnecessarily taxed by this passion for reading. In some cases, youth, and even those of mature age, have been afflicted with paralysis from no other cause than excess in reading. The mind was kept under constant excitement, until the delicate machinery of the brain became so weakened that it could not act, and paralysis was the result.—*Christian Temperance and Bible Hygiene.*

THE HAPPY HOME.

I have peeped into quiet "parlours," where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are neat and the floor carpetless; into "kitchens" where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead; and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper, that render homes happy or wretched. And I see, too, that in town or country, good sense and God's grace make life what no teachers or accomplishments, no means or society, can make it,—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building, that shall never decay, wax old, or vanish away.—*Dr. John Hall.*

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Camp-meeting, Melbourne, Royal Park, November 12-22. Come.

Not long since the Lord Chief Justice of Ireland remarked at the opening of the Limerick Summer Assizes that seventy per cent. of the crimes committed in Ireland were due to drink. Such testimony emphasises the great need of health and temperance reform, especially in the large cities.

Southern Mexico is giving up the secrets of the past, and secrets as valuable and interesting as those of the Nile Valley. Pyramids, massive roads and relics of sun worship abound. A city once occupied by 250,000 people has been unearthed, and this place, according to Dr. Leon, the Government entomologist, flourished while Europe was in a state of barbarism.

A rare opportunity is offered during the next few days to secure some really valuable books at about half the ordinary published price. We can confidently recommend our readers to carefully peruse the advertisement on page 11 of this issue. If you are contemplating the purchase of a present for your boy or girl, or a friend, nothing could be more edifying than a good, thoughtful book. Our book department desires to clear out

their stocks of the publications enumerated in the advertisement; and, in order to do so expeditiously, the prices have been reduced by about 50 per cent. This reduction will certainly produce the desired effect within the next few days; therefore whatever you desire to secure at the reduced price, you should order at once.

A NEW HYMNAL.

Those who are acquainted with that excellent collection of hymns, "Christ in Song," will be pleased to know that we are publishing an edition of "Words Only," in a neat and handy form (size, 5¼ x 4¼) bound in blue cloth, limp covers. These useful books will be ready for sale in a few days, and will be used at the services to be held at the camp-meeting, Royal Park, Melbourne. Amongst the seven hundred hymns contained in the collection are a large number of new songs, set to original melodies composed by F. E. Belden, the compiler of the book, which have been received with much appreciation wherever they have been used.

AN INTERESTING EVENT.

The Royal Park, Melbourne, probably the largest and most centrally situated recreation reserve in the metropolis, has been chosen as the location for the annual conference and camp-meeting of the Seventh-day Adventists of Victoria. The camp is pitched in the north-west portion of the park, immediately opposite the North Melbourne tram sheds on the Flemington Road. Visitors to the camp may reach there by rail to Flemington Bridge, or by the North Melbourne tram. Residents of Moonee Ponds and Ascot Vale will find the camp at the Melbourne terminus of their bus route.

It will be conceded that it would be difficult to find, in Melbourne, a site sufficiently extensive for a large encampment, possessing greater advantages in the way of accessibility and proximity to the hundreds of thousands of people living in this city. To these a hearty invitation is extended to visit the encampment, and unite in the worship of God and the study of His word. The opening service will be conducted on Thursday, the 12th inst., at 7.30 p.m., and meetings will be held each day for the following ten days. A large marquee, 55 x 110 feet, has been erected for the accommodation of the large audiences

which it is confidently anticipated will attend, and another smaller one has been set apart for the children's meetings.

To those who have never tasted the delight of studying the Scriptures and worshipping God amid natural surroundings, we would say spend a day at the camp. The meetings will be conducted in a manner delightfully unconventional, and the subjects that will be presented will be expounded from the Bible, and the Bible only.

God has a message for you which is now being heralded throughout the length and breadth of the globe. From the northern regions of perpetual ice and snow to the southern republics of South America, in every country in Europe, aye, even in Turkey and Macedonia, the scene of so much tribulation and persecution; in India, China, and Japan; in Palestine, Egypt, and tropical Africa; in the German colonies, as well as the vast possessions of Britain in the dark continent; in Australasia, Malaysia, Melanesia, and Polynesia, this message of the Second Advent of Jesus Christ is resounding. And when this gospel of the kingdom shall be preached in all the world for a witness unto all nations, THEN shall the end come. Matt. 24: 14. When that great event shall come to pass, you will be without excuse if you are unready to meet the Lord, for this great preparatory message of warning is now being delivered throughout the world.

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 1¼ acres planted with young fruit trees and vines. House 28 x 24, which has been built with the object of extending. An early sale is imperative, as the owner is preparing to engage in Mission work in Malaysia—Apply F. W. REEKIE, Lanton, Cooranbong.

"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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