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ONE
PENNY

The Outlook

DISABILITIES OF CHRISTIANS IN TURKEY.

Christians who are living in Turkey as the subjects of other nations are not under the rule of the Turkish Courts of Justice, but appeal to the local consular jurisdiction of their own nation. But the Christian subjects of the Sultan, who are descendants of those Christians which the Turks conquered centuries ago, have no remedy against the horrible barbarities to which they are subjected by their Moslem neighbours.

From his birth a Christian is liable to pay an annual poll-tax, which gives him permission to live. Should this tax remain unpaid for a year, he forfeits his life. To distinguish them from Moslems they are obliged to wear a sombre dress. They are also not permitted to bathe in the common bathing places, nor to draw water from the same wells, and must live in a separate quarter of the town or village to that occupied by Musselmen.

So heavily are these unfortunate people taxed by the Turkish government, that consuls declare in their official reports

that 67 per cent. of their incomes are absorbed, leaving them but 33 per cent. of the produce of their labour to support their fam-

and the man through whose agency he is converted to Christianity is liable to capital punishment.

Such shocking injustice will



ilies. The man who renounces the Moslem religion to embrace Christianity is punishable with death,

very soon be brought to a termination; but it will not be done by the clamourings of people in so-

called Christian lands, nor by treaties nor threatenings of the great Powers. As long as the Turk bears rule over any territory, however limited that territory may be, he will continue to perpetrate his wicked and diabolical acts of violence and injustice against his helpless subjects, who have not accepted the Moslem faith.

But "he shall come to his end," and his end will bring about such a universal dispute over his territories that Armageddon, the final battle of the nations, will be fought, 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.

"AFTER HIM THE DELUGE."

It is a sorrowful thing to read the anticipations of leading men and writers upon the prospects of the world in the future; and the diplomacy that is revealed by the actions of statesmen to secure that which they think would consolidate their empires. But in doing this they overlook the fact that they are now amid the very last events of this earth's history, and that the end of all things is near. In the face of the plainest facts skilful politicians and able leaders overlook this position, and are constantly employed in drawing conclusions that will never be realised. Why?—Because with the evacuation of Europe by the Turk the closing scenes of probation are enacted, and the indignation of God in the outpouring of the seven last plagues falls upon the earth.

Now if the plagues in which the wrath of God is summed up, and the time of trouble such as never was, means peace and safety for the nations, then prosperity is before us. But if the word of God is true, which it is, then the future will disappoint the world's anticipations; for events are taking place that will accurately fulfil Scripture and usher in the end:

"And he [Turkey] shall plant the tabernacles of his palace between the seas in the glorious holy mountain [Jerusalem]: yet he shall come to his end, and none shall help him." Dan. 11 : 45.

What happens then,—a time of peace and safety?—No. Does the

time come when the nations settle the world's affairs by arbitration? No. Is it then that there will be no use for the battleships and the cannon of the great Powers of the earth?—No. If the affairs of the nations are to be settled by arbitration, and the Hague tribunal is to become a panacea for national disputes, then why are the nations so extensively arming for war? Does this contradiction foretell peace?—No.

Then what happens when the Turk transfers the seat of his government from Constantinople to Jerusalem? Hearken to the words of God :—

"At that time shall Michael [Christ] stand up; . . . and there shall be a time of trouble such as never was since there was a nation even to that same time," etc. Dan. 12 : 1.

When the Turks leave Constantinople, cross the Dardanelles, and make their headquarters at Jerusalem, a strange event will take place, an event that is of more importance than whether Britain shall adopt protection, or whether Russia shall fight Japan. It is the standing up of Christ; the crisis of the ages. It is then that the teeming millions of earth will have reached the closing scenes of probation. Having ignored Christ and His standing up, the deluded nations will find themselves unshielded from the wrath of God. It is a solemn thought that upon decisions now made hangs our eternal destiny.

The troubles in the Balkans are decided omens of the end. For months our daily papers have supplied us with the facts that foretell the coming dissolution of Turkey. The latest reports inform us that the Sultan is advised by his counsellors to refuse the pacification plans conjointly forced upon him by Russia and Austria, as an infringement on his rights as Sultan; and they prophetically chronicle the position as "THE BEGINNING OF THE END." That nation is in the last stages of its history. It is confronted with difficulties financial, internal, and foreign. To add to its perplexity the Arabs in Asia are rising, and Abdul Hamid's position is at the present time anything but a bed of roses. Yes, "after him the deluge."

May God help thousands everywhere to find in Him a refuge

from the coming storm. He will save to the uttermost all who earnestly come to Him in the name of Christ.

In commercial circles it is anticipated that at the present rate of consumption the world's demand for pine timber will shortly absorb the supply. This contingency is causing a good deal of speculation regarding the future in the timber trade, especially when it is known that present supplies are falling into the hands of but a few men. Reports from America show "that in Washington, California, and Oregon, 56 per cent. of the forests are in the possession of timber merchants and speculators. Four men own a fifth of the forest lands of Alabama. In Mississippi one-third belongs to seven timber merchants, and another third to six capitalists. In Louisiana two-thirds of the woods are in the hands of speculators. In Arkansas fourteen firms own the greater part of the forest land. In Georgia thirteen individuals hold the giants share, the rest belongs to small owners. In North Carolina and Georgia two-thirds of the standing timber is owned by eleven merchants and capitalists."

In Switzerland boys are forbidden by law to use tobacco, and if a boy is found smoking in the streets he is promptly arrested and punished by fine or imprisonment. The French Government has also recognised the injurious effects of tobacco upon the youth, and has prohibited its use by the students in the public schools. It is high time that the evil results of the cigarette habit were recognised in these southern lands, and efforts initiated for its suppression.

Britain spends over two guineas per second night and day the year round, in her naval and military operations.

The chains with which the devil binds, and holds many of his subjects are made of gold.

- OUR -
CORRESPONDENTS

"A PRESENT HELP IN TROUBLE."

Is there anyone can help us, one who understands our hearts
When the thorns of life have pierced them till they bleed;
One who sympathises with us, who in wondrous love imparts
Just the very, very blessing that we need?

Is there anyone can help us when the load is hard to bear,
And we faint and fall beneath it in alarm;
Who in tenderness will lift us and the heavy burden share,
And support us with an everlasting arm?

Is there anyone can help us, who can give a sinner peace,
When his heart is burdened down with pain and woe;
Who can speak the word of pardon that affords a sweet release,
And whose blood can wash and make us white as snow?

Yes, there's One, only One,
The blessed, blessed Jesus, He's the One;
When afflictions press the soul, and the waves of trouble roll,
And you need a friend to help you, He's the One.

—L. C. Sheafe.

SERMON ON THE MOUNT.

BY MRS. E. G. WHITE.

"Blessed are the meek." The difficulties we have to encounter may be very much lessened by that meekness which hides itself in Christ. If we possess the humility of our Master, we shall rise above the slights, the rebuffs, the annoyances to which we are daily exposed, and they will cease to cast a gloom over the spirit. The highest evidence of nobility in a Christian is self-control. He who under abuse or cruelty fails to maintain a calm and trustful spirit, robs God of His right to reveal in him His own perfection of character. Lowliness of heart is the strength that gives victory to the followers of Christ; it is the token of their connection with the courts above.

"Though the Lord be high, yet hath He respect unto the lowly." Those who reveal the meek and

lowly spirit of Christ are tenderly regarded by God. They may be looked upon with scorn by the world, but they are of great value in His sight. Not only the wise, the great, the beneficent, will gain a passport to the heavenly courts; not only the busy worker, full of zeal and restless activity. No; the poor in spirit, who crave the presence of an abiding Christ, the humble in heart, whose highest ambition is to do God's will,—these will gain an abundant entrance. They will be among that number who have washed their robes and made them white in the blood of the Lamb. "Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them."

"Blessed are they which do hunger and thirst after righteousness." The sense of unworthiness will lead the heart to hunger and thirst for righteousness, and this desire will not be disappointed. Those who make room in their hearts for Jesus will realise His love. All who long to bear the likeness of the character of God shall be satisfied. The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fulness. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

The merciful shall find mercy, and the pure in heart shall see God. Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred. All impurity of speech or of thought must be shunned by him who would have clear discernment of spiritual truth.

But the words of Christ cover more than freedom from sensual

impurity, more than freedom from that ceremonial defilement which the Jews so rigorously shunned. Selfishness prevents us from beholding God. The self-seeking spirit judges of God as altogether such a one as itself. Until we have renounced this, we cannot understand Him who is love. Only the unselfish heart, the humble and trustful spirit, shall see God as "merciful and gracious, longsuffering and abundant in goodness and truth."

"Blessed are the peacemakers." The peace of Christ is born of truth. It is harmony with God. The world is at enmity with the law of God; sinners are at enmity with their Maker; and as a result they are at enmity with one another. But the psalmist declares, "Great peace have they which love Thy law; and nothing shall offend them." Men cannot manufacture peace. Human plans for the purification and uplifting of individuals or of society will fail of producing peace, because they do not reach the heart. The only power that can create or perpetuate true peace is the grace of Christ. When this is implanted in the heart, it will cast out the evil passions that cause strife and dissension. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree;" and life's desert "shall rejoice, and blossom as the rose."

The multitudes were amazed at this teaching, which was so at variance with the precepts and example of the Pharisees. The people had come to think that happiness consisted in the possession of the things of this world, and that fame and the honour of men were much to be coveted. It was very pleasing to be called "Rabbi," and to be extolled as wise and religious, having their virtues paraded before the public. This was regarded as the crown of happiness. But in the presence of that vast throng, Jesus declared that earthly gain and honour were all the reward such persons would ever receive. He spoke with certainty, and a convincing power attended His words. The people were silenced, and a feeling of fear crept over them. They looked at one another doubtfully. Who of them would be saved if this man's teachings were true? Many were

convicted that this remarkable teacher was actuated by the Spirit of God, and that the sentiments He uttered were divine.

(To be Continued).

"LED BY THE SPIRIT."

BY W. N. GLENN.

Much that passes for being "led by the Spirit" is sheer presumption. The claim to being thus led has become quite a common pretext for ignoring the law of God. It sometimes takes the form of assumption that professed Christians are so much better than the ancient Israelites that they do not need a definite law as a guide or standard of duty. Such people assume that their every impulse is the guidance of the Spirit, hence they have no use for the law of God. But to consistently maintain this no-law theory, they must needs do away with all the Scriptures as well as with the ten commandments. Paul says that "all Scripture is given by inspiration of God, and is profitable for doctrine" (2 Tim. 3 : 16), and that "whatsoever things were written aforetime were written for our learning." Rom. 15 : 4. Now it was "written aforetime" "by inspiration of God," that we should "fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12 : 13. Note that this injunction of the Spirit does not say, "the whole duty of the Jews," but "the whole duty of man."

CHRIST LED BY THE SPIRIT.

Another important fact to remember is, that Jesus Christ was led by the Spirit. He was a child of the Spirit (Matt. 1 : 20), and at His baptism there was an anointing of the Spirit that was visible to John the Baptist. John 1 : 32-34. This anointing was not merely for the time being, for the Spirit abode upon Him. In connection with this important fact is another fact of co-ordinate importance, namely, that Christ kept the commandments of God. John 15 : 10. His mission was not to destroy even a jot or tittle of the law, but to fulfil it (Matt. 5 : 17, 18; Luke 16 : 17); not only to fulfil it Himself, but that it might be fulfilled in us, who walk after the

Spirit. Rom. 8 : 3, 4. They that are led by the Spirit mind "the things of the Spirit" (verse 5), and "the law is spiritual." Ch. 7 : 14. It is not the one who is led by the Spirit; but the "carnal mind," that "is not subject to the law of God, neither indeed can be." Ch. 8 : 7.

There is life in keeping the commandments of God (Luke 10 : 25-28; Rom. 10 : 5; 7 : 10), but after the law was once broken, and man became imbued with a "carnal mind," he could no longer keep it. He must be endued again with the mind of the Spirit before the righteousness of the law could be fulfilled in him. Hence the sacrifice of Christ for this very purpose, as shown in Rom. 8 : 3, 4, already cited, and emphasised in verse 9 : "If any man have not the Spirit of Christ, he is none of His." So when anyone claims to be led of the Spirit away from the law of God, he is himself deceived, and can only deceive others. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8 : 20.

"NOT UNDER THE LAW."

A recent article in a religious journal of considerable circulation, takes the ground to, which we have alluded, that being led by the Spirit does away with the necessity of a definite law. And the author bases his argument, as many others do, on a perversion of Gal. 5 : 18: "If ye be led of the Spirit, ye are not under the law." A like expression is found in Rom. 6 : 14: "For sin shall not have dominion over you; for ye are not under the law, but under grace." The error of the argument lies in a misunderstanding of the term "under the law," in these texts; for there is no contradiction in the word of God. If "under the law" in the last quoted text meant that the law is done away, then the succeeding verse would be senseless. It says, "What then? shall we sin, because we are not under the law, but under grace? God forbid." Now John says that "sin is the transgression of the law" (1 John 2 : 4), and Paul himself says that "sin is not imputed when there is no law" (Rom. 5 : 13), also that "where no law is, there is no transgression." Ch. 4 : 15. Therefore, if the law be out of the way, why the

superfluous injunction not to sin? Under such a condition, sin would be impossible. And that the ten commandment law is the law whose transgression is sin, is shown in Rom. 7 : 7-12.

That being "under the law" in Gal. 5 : 18, before quoted, refers to the condemnation of the law, is shown in Rom. 8 : 1, "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." But Paul makes his position on the law especially clear in Rom. 3 : 31, "Do we then make void the law through faith? God forbid; yea, we establish the law." Now, to construe Paul's language anywhere else as in any way abolishing the law, is to make him contradict himself, and the Spirit of Christ never leads in that way.

CAUSES OF SPIRITUAL DECLENSION.

BY E. P. MARVIN.

I will give you an epitome of the view of many of God's faithful witnesses as to the signs of the times, in which I profoundly concur.

There are two great masterly causes for the present defection in the spiritual life of the church, and the decrease of the conversions :—

1. The destructive criticism which impairs and undermines faith, "the mother grace," in clergy and laity.

2. Our splendid, intellectual, materialistic, and secular civilisation bewitches the people with a craze of money-making, worldly pleasure, and monumental egotism. Christ is crucified between two thieves, business and pleasure. God shows us the remedy: believe God, and come out from the world.

From these two roots crop out seven off-shoots, or manifestations :—

1. The neglect of home religion and devotional meetings, to counteract the outside influence of worldliness and secular education.

2. The frenzy of pleasure in worldly amusements, and the functions of hypocritical and hollow-hearted society. "Society" is now doing more to injure the

spiritual life of our city churches than the hotels.

3. "The amusement heresy and cooking-stove apostasy" in the churches, opening a wide door for fellowship with the world in the merchandising, feasting, and fun. The less piety a church has, the more tea meetings, ice-cream, and fun it takes to run it, and the faster it runs from God.

4. The general and unprecedented prevalence of novel-reading among church members and Sunday-school children, and the rehashing of them even in the pulpit.

5. The multiplication of special days which simply create and nourish the love of novelties outside of the gospel, and which belong to a corrupted Christianity.

6. The craze of organisation in the church, added to outside lodges, which cumbers and confuses the church with the clatter of unblest machinery, promotes worldly formality and the clannishness of classes rather than the catholicity of Christianity.

7. Last, but not least, the secular, sensational, and cowardly preaching of the day, which changes the emphasis from eternity to time.

The near future will witness a separation. Christ will soon call His people out, either perpendicularly by His coming, or horizontally by secession.

WHAT CHRIST'S FORGIVENESS MEANS.

BY M. C. WILCOX.

Jesus said to the repentant, sinful woman, "Thy sins are forgiven." When those who sat by questioned, He said unto the woman, "Thy faith hath saved thee; go in peace." Luke 7: 48-50. Divine forgiveness is saving power. It cleansed the woman from all that dragged her down; it saved her from sin; and if the faith is exercised, it keeps from sin. How complete this is, is shown by another miracle. When the woman with an issue of blood touched Christ's garment, Jesus told her, "Daughter, thy faith hath made thee whole [margin, "saved thee"]; go in peace." What was true of the

one physically was true of the other spiritually. Christ's saving forgiveness is full and free, and is for every one who needs to be forgiven.

BEYOND TO-DAY.

If we could know beyond to-day,
As God can see;
If all the clouds should roll away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could see beyond to-day
As God doth know,
Why dearest treasures pass away
And tears must flow,
And why the darkness leads to light,
Why dreary paths will soon grow bright,
Some day life's wrongs will be made
right;
Faith tells us so.

If we could see, if we could know,
We often say!
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to Him the more;
He leads us till this life is o'er;
Trust and obey.

—Christian Work.

THE END OF IT ALL.

BY J. B.

One of the universal signs of our times is the extraordinary love of pleasure and self-gratification. Games have become national which at one time were confined to the schoolground. To-day enthusiasm reaches white heat over a horse race, a cricket match, or a football contest, and the excitement is as great as if on it depended the rise or fall of a nation. Recreation is good at all times, but when the passion is allowed to take the reins and drive men into the current of excitement, one is compelled to think that the ballast that at one time steadied our national ship has shifted, and the display of bunting and sky sails we exhibit will only help to finally founder our vessel should a storm strike her unexpectedly.

Fifty years ago things were not as they are to-day; men were more sober and steady, honest, hard-working, and industrious

than they are now. The large and exciting tonics that are supplied our rising generations in the way of pleasure and excitement have only debilitated our national system, and have introduced a craving which only a large dose of pleasure can satisfy. The youth nurtured upon excitement becomes unfitted for the sober duties of life and a faithful compliance to the obligations God requires of him, upon which his eternal welfare depends.

We are a so-called Christian nation, are we?—That depends upon how we gauge Christianity, and what we suppose it really to mean. Christians have other things to do than to be present at the gigantic gatherings of to-day, which the public so liberally attend. Still many who continually attend these excitements would feel hurt if any doubt were cast on the aspect of their life in this regard. We have no sympathy with those who would endeavour to promote Christianity by law. Christians are not made in that way, and never will be, and reform can only be made by showing the inconsistency of a course and its final result.

The people of this generation will see the end of all things. That is a great event, is it not? When in the history of this planet did any people ever confront an event of such magnitude as that which now lies within the radius of the lives of the teeming millions of this earth? Then, in view of this impending change which will soon overtake us, should not many call a halt and stop to take their bearings as to whither their course is tending? If the theatre, the opera house, the race course, and the multarious gatherings that make up the social life of to-day are calculated to prepare a people who dwell in close proximity to the close of human probation, and the unmingled wrath of God, to stand before Him in judgment, then we misapprehend the nature of the true God and what He requires of men. How many will He find prepared to meet Him among the living millions of to-day? Not many indeed. "Lovers of pleasure more than lovers of God." An eternity of happiness will be bartered away for the vain, unsatisfying, and frivolous vanities of a day.

God help the pleasure-seeker of to-day to realise his position, and to have a comprehension of the solemnity of the days in which his lot is cast. The words of Scripture will soon be universally experienced when it is too late to change our destiny. For thus saith the Lord, "Wailing shall be in all streets; and they shall say in all the highways, Alas, alas! and they shall call the husbandman to mourning, and such as are skilful in lamentation to wailing." Amos 5 : 16.

DENYING CHRIST.

That word "deny" means "thrust from." So when the New Testament speaks of "denying ungodliness and worldly lusts," it means to thrust them far from us, and let them no more have dominion over the heart or life. When it bids us deny ourselves, it means to thrust on one side the appetites and passions which have been holding sway, and declare that henceforth our chief allegiance shall not be paid to them. So, too, when it speaks of denying Christ, it means to thrust His rightful claims out of sight, to disown our allegiance to His religion, and to be disloyal to His righteousness. Hence it was that the apostle Paul wrote to Titus of those who profess that they know God, but in His works they deny Him; and it is to this renouncing, disowning, this thrusting one side, that the word always refers in New Testament usage. Will any one ask, after that definition, who it is that denies Christ?—*Selected.*

Impatient people water their miseries and hoe up their comforts. Sorrows are visitors that come without invitation, but complaining minds send a waggon to bring their troubles home in. Many people are born crying, live complaining, and die disappointed. They chew the bitter pill which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience and water.—*Spurgeon.*



JAPANESE TEMPLES AND SHRINES.

Pastor F. W. Field, writing from Tokyo, Japan, says :—

"What churches are to Christian lands the temples and shrines are to heathen countries. And yet a heathen temple bears little resemblance to a Christian church either in structure or use. A church is a meeting place where believers gather to worship, sing, and pray together, and to receive religious instruction. There is little or none of this "communion of saints," of close fellowship, in the worship of the heathen. We sometimes hear of a meeting where a sermon is given by a Buddhist or Shinto priest; but such meetings seem to be rare. These priests are masters of ceremonies and superstitious charms rather than religious teachers.

"The ordinary temple is open throughout the day on every day of the week, and the priests are in constant charge. But the common worshipper does not require the services of a priest. He does not enter the temple precincts, but ascends the steps, halts before the wide, open doors, throws a small coin into the money box, then claps his hands or rattles a gong-like bell to announce his presence, bows his head in silent prayer for a few seconds only, then turns and goes his way. All this is done with the same air of unconcern with which one might visit a shop to make a purchase.

"Besides these open temples there are others which are closed the year around, except for two or three days on the occasion of the annual festival. Some of these are private shrines, erected by wealthy people on their own grounds. Worshipers may visit these closed temples and shrines on any day; for the money box is always open. Some of these private shrines become very famous, and are then visited by many people,

their owners deriving large revenues from the offerings made.

"The annual festival of a temple or shrine is a great occasion for the surrounding neighbourhood. Bright coloured paper lanterns are hung up at every house. The sacred edifice is opened, and offerings are made by devout worshippers, large cakes of rice being, perhaps, the most common. These offerings are tastefully arranged within the shrine or temple.

"The principal attraction at these festivals seems to be a kind of theatrical performance. A large, elevated stage is erected for the occasion. The actors are dressed as warriors, servants, gentlemen, devils, etc. Their chief aim is to furnish mirth for the spectators. The music on such occasions is played from the elevated stage, and is furnished by drums, fifes, and a tinkling metal instrument that is struck by a small hammer. Many small booths are set up for the sale of sweetmeats, toys, and various other things, and are liberally patronised.

"In a private garden adjoining our home in Tokyo stands a shrine dedicated to Inari, the god of husbandry. Such shrines are common, and are sometimes called "fox shrines," because the fox is believed to be the messenger of this god. Just in front of every such shrine or temple stand two foxes cut in stone, one on each side of the way. A few days ago the festival of the above mentioned shrine was held. The interior of this shrine is only about as large as a common cupboard or small closet. This was open throughout the festival, and was well-filled with offerings, piles of alternate pink and white rice cakes being most conspicuous.

"For three days the spacious garden adjoining the shrine was thronged with people—men, women, and children. The monotonous music of the fife and drums arose above the hum of voices. A dense crowd gathered around the stage whenever the theatrical performance was going on. From an adjoining cottage food was served,—lunches of boiled rice, beans, dried fish, and various vegetables, all neatly packed in a shallow wooden box, with a pair of chopsticks in lieu of knife, fork, or spoon. The expenses of such a

festival are borne by the owner of the shrine, the good-will of the gods and of his tenants and neighbours being his reward.

"How hollow and heartless it all seemed! How glad we ought to be for a religion that affects the heart and life! And how earnest we should be to bring the knowledge of this salvation to those who sit in darkness!"

RARATONGA.

The story of how Christianity first made its appearance in Rararotonga, the largest of the Cook Islands, is one which is full of interest. The first intimation the natives of Rararotonga had of the existence of white men and their large ships was received from some natives of one of the adjacent islands, who had drifted hither in a canoe sometime between 1785 and 1790.

The Rararotongans were so much interested in the wonderful stories of the power of the white men, their guns, monster ships, etc., that they offered special prayers to their gods that such powerful people might come to their shores. They were not kept waiting long, for shortly afterwards an English vessel was seen approaching the shore, greatly to the delight of the astonished natives.

Several years later some natives from a small island near Tahiti were driven by a storm, in a canoe on to the island, who related to the hospitable islanders the story of the gospel, which they had heard from the white missionaries in the Society Islands. Their desire to become acquainted with some of these wonderful white strangers, who had such great power and who worshipped Jehovah, grew more intense. But nearly twenty years passed by before another vessel reached the island. The crew of this vessel, however, instead of exhibiting kindness to these natives, treated them with most wicked barbarity, and on leaving the place took by force several of the women, one of whom was a chieftainess, and sailed for Aitutaki, 150 miles to the north. Here they put the women on shore and left them among strangers.

There was a Christian missionary labouring on Aitutaki, from whom they learned of the Saviour, and having embraced the gospel, they desired to carry the good news back to their own people. Rev. J. Williams, hearing of the desire of these Rararotongan natives, determined to send a Christian teacher back with them if the island could be found, for at that time the exact location of Rararotonga was not known by navigators. After several days searching, the high peaks of Rararotonga were descried from the mast-head. But when the natives on shore beheld the vessel, they became very excited, remembering the cruel treatment they had received from the white men who had stolen their women.

The missionaries, however, did not go ashore at first, but sent Tapaeru, the young chieftainess, to see how they would be received. When it was known that Tapaeru and the other women had returned, there was great rejoicing, and a great feast was made, and the night spent in feasting and drinking. Becoming inflamed by the drink, they talked of killing the teachers, and even prepared to do so. However, in the morning, Papehia, a native teacher of Raiatea, volunteered to go ashore alone, even if he lost his life. Leaving everything behind but his clothing and a copy of portions of the Tahitian Bible, he went ashore, and having a protector in Tapaeru he was allowed to live. He immediately commenced his work of teaching the natives, and was so successful that within fifteen months a large number had renounced idolatry, and a chapel 300 feet long had been built. A few years later John Williams and other missionaries from England settled there, and a large institution was erected for the purpose of educating natives to act as missionaries.

(To be Continued).

A novel method of road making is adopted on the Congo, in Africa. "As soon as the road bed is ready, half a hundred elephants are driven over it, to and fro, and after a while it is as hard and smooth as if a steam roller had been at work."

...Notes...

During the month of August there were eight hundred patients at the Battle Creek Sanitarium. The number of helpers required to care for this large family was about the same.

In the State of Missouri at the close of our camp-meeting, the citizens of the town gave £10 toward the purchase of new tents, thus indicating in this practical way their desire that a tent should be left there, and a series of meetings held.

Pastor J. W. Westphal, writing from Brazil, states that a spirit of hatred and persecution is manifested by many Germans against our ministers and canvassers. Some of the brethren have suffered ignominious abuse, they have been whipped, and suffered loss of property on account of their faith. And yet the truth moves steadily on, gaining an entrance alike into the homes of its friends and enemies.

Pastor J. A. Strickland, while holding a tent meeting at Montego Bay, Jamaica, West Indies, reports large crowds in attendance at the services each evening. He further writes:—"A terrible hurricane swept over Jamaica recently, and wrought awful destruction all over the island. Great trees were uprooted or twisted off, houses were wrecked, many lives lost, and multitudes made homeless. Some towns were almost wiped out of existence, and in some parts of the island the frightful storm was also accompanied by an earthquake shock, which made the houses shake. It was the worst storm that has ever visited the island. It has caused great suffering both present and future, as the fruit business is ruined for twelve months to come. Montego Bay and Orange suffered the damage of much property. All our people at both places escaped unharmed, and without even a slight damage to property, for which we are truly thankful to Him who hath His way in the storm."



E. W. FARNSWORTH - - EDITOR.

"I WILL SEE YOU AGAIN."

Many times when the heart throbs with anguish at parting with loved ones, how comforting are the words, "I will come again," "I will see you again." So when Jesus was about to leave His sorrowing disciples, He addressed to them the words with which we are so familiar, "I will see you again," to comfort their distress.

"Let not your heart be troubled," He said, "ye believe in God; believe also in Me. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

He also told them how His people might know when His coming was near, "even at the doors," and gave the signs foretelling that event, which would be seen in the sun, moon, and stars, on the earth and sea, and among the nations of men. In the most comforting way he charged and counselled them, that they might be acquainted with His plans and purposes.

Long years have passed since His farewell words were spoken. False christs have arisen and deceived many. Wars have raged and ceased. Nation has arisen against nation, and kingdom has conquered kingdom. History records that there have been famines, pestilences, and earthquakes in different places. God's people have been oppressed, afflicted, and persecuted, hated and destroyed. False prophets have joined their efforts with the great deceiver, and kept men from receiving the light and truth of God. They have shown great signs and wonders calculated to deceive even the elect. The sun has been darkened, the moon refused to give light, and the stars have fallen from heaven, foretelling the coming of the Son of man with power and great glory. Even now there is distress among the

nations of the earth, and the minds of men are filled with perplexity. Their hearts fail for fear while they look forward to what is coming on the earth. The sea and its waves roar a confirming testimony that time is closing and eternity is near.

The place Jesus went to prepare must be nearly ready. The all-important question then is, Are we ready for the place? The "many mansions" are waiting to be occupied. Has one been prepared for each one of us? The inheritance will soon be divided among those who are "heirs of God, and joint-heirs with Christ." Has our claim to heirship been established? The King has sent out His invitation for us to be guests at the marriage of His Son. Have we accepted it? He has provided a spotless robe for us to wear. Have we put it on? He has royal diadems which He wishes to place on our heads. Are we holding fast what we have received that no man take our crowns? An eternity of joy, peace, and rest awaits us. Are we ready to enjoy it?

WHAT WAS ABOLISHED BY THE DEATH OF CHRIST?

BY L. A. SMITH.

The death of the Son of God on the cross did not abolish the law of God, but gave the strongest possible testimony to the fact that the law of God could not, possibly be abolished or changed.

It put an end, not to the law which condemns sin, but (through faith) to the sin which the law condemns.

It did not change God's standard of righteousness, but changed man's standard so as to bring it into harmony with the divine standard.

It did not reconcile God to human sinfulness, but reconciled sinful man to God, by slaying the enmity which sin had put between them.

It abolished, not the law, but death which man had incurred as the penalty of the law's transgression.

It abolished, not God's rule of right, but the law of sacrificial offerings by which men had shown

their faith in the coming true Sacrifice for sin.

It did not obviate the necessity of keeping the law, but provided a way whereby the law might be kept.

It did not abolish that which condemned the carnal heart, but abolished the thing that was condemned, putting in its place a new heart which God approves.

It did not abolish the law, but abolished the curse of the law, Christ "being made a curse for us."

It did not destroy the law which the devil had so long and persistently warred against, but made sure the destruction of the devil, who has opposed that law.

It provided, not that the law should be abolished, but that the righteousness of the law should be fulfilled in those who walk by faith.

Without the law, there could be no foundation for the gospel.

THE TIME OF THE PROMISE.

BY W. W. PRESCOTT.

We are living in the time of the latter rain, and in this time we are instructed to ask for rain. There is nothing in the divine purposes or promises to prevent, but rather everything to favour, the reception of the fulness of the Spirit's presence. But there must be such a faith in the promises and such a fellowship with the divine purpose as will actually lay hold upon the desired blessing.

God's remnant people, although they are scattered over the face of the earth, ought to continue "with one accord in prayer and supplication," as did the disciples in the time of the promise just before the day of Pentecost, and the prayer of faith will bring the desired blessing.

Let our daily prayer be, "Father, give me Thy Spirit." Let the daily consecration be, "Wholly Thine forevermore." And the daily experience will be, "God with us." In this time of the promise let each one seek to realise the fulfilment of the promise.

"Only by constant renunciation of self and dependence on Christ can we walk safely."

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

A LITTLE BOY'S SOLILOQUIES.

Two beautiful, shining pennies,
Bright and yellow and new!
Don't tell me about the heathen,
I want them myself, I do.

I want a top and some marbles,
A sword, and a gun that shoots,
A candy cane and a trumpet,
A knife and a pair of boots.

But then—what if I were a heathen
With no precious Bible to tell
The story of Jesus our Saviour,
Who loveth little children so well.

For Jesus, you know, may be asking
This question of you and of me,
"Did you carry My love to your brothers
And sisters 'way over the sea?'"

I think you may send them my pennies,
Perhaps in some way they will grow,
For little brooks grow to rivers,
And pennies make pounds, you know.

I'm not very wise, but there's one thing
I think must be certainly true,
If little boys ought to give pennies,
Big men ought to give pounds, don't
you?

—Selected.

THISTLES AND GRAPES.

Little Florence was so obliging and sweet, that her mother's visitor was much pleased with her behaviour.

"What a ladylike little girl she is," was her inward comment. She played a pretty piece for her on the piano, and was about to play another, when a poor little girl came in on some errand, and took a seat near the door, looking about her in a timid way.

"Please play me another piece, Florence," said the lady, as she busied herself with her embroidery.

How astonished she was at the change which came over the young girl's face! Striking a scornful attitude, she sat back from the piano, and said:—

"I am not going to play before her."

It was like opening a glass window into that little girl's heart, showing what nests of evil things were crawling there. Worse than serpents are such feelings and dispositions. Florence was greatly

lowered in the eyes of the lady, and how would the poor, little girl be likely to remember her? A blow in her face would not have been more unkind, and I think she would not have remembered it any more painfully. "A wounded spirit who can bear?" "A high look and a proud heart are an abomination to the Lord." That shows us how she would appear in His sight.

Very different was the impression left on the mind of a stranger by a young girl who was walking



before him on the street. She was beautifully dressed, and he wondered if her disposition and habits were as fair as her outward adorning. Just then a poor, old man came by, trundling a load of bricks. He tried to go in at the little gate before his small house, but the gate would shut before he could get in. The young girl stepped along quickly, and said:—

"Wait a moment, and let me hold the gate back for you."

It was done politely and pleasantly, and the surprised old man wanted words to express his thanks



to the beautiful girl for her small charity. If she had been ever so plain, she would have looked lovely in his eyes, and in the eyes of the other one who saw her. It showed that her heart was like a garden where sweet flowers grew; that kind thoughts dwelt there, prompting her to kind and loving deeds. I fear the other little girl would have swept by haughtily, complaining, perhaps, that the wheelbarrow obstructed the side-

walk. "Even a child is known by his doings," and we all make up our minds very quickly with regard to a boy or girl we meet. Little things give us, sometimes, a deep insight into the character: "By their fruits ye shall know them." Grapes never grow on thistles. I think grapes are by far the nicest to cultivate.—Mrs. J. E. M'Conaughy.

ALL ABOUT MATCHES.

Sweden has the oldest and largest match factory in the world. Matches were made there long before the old, roughly trimmed splinter of wood tipped with sulphur was discarded with the tinder boxes for which they were used. In twenty-five years the export trade of Sweden in modern matches increased to 1,000,000 boxes a year. Some of the machines for making the matches which we use in these days make 200 revolutions a minute each, and turn out about 2,500,000 boxes annually. Altogether there are in Europe about 50,000 factories, and they yearly produce matches valued at £10,000,000.—World.

"To speak kindly of each other is good; to speak kindly to each other is better; but to act kindly one toward another is best of all."

True happiness comes not from riches or what the world calls pleasure. As one little girl expressed it, after denying herself to bring joy to another: "It isn't so much what folks have, after all, is it, mother? It's the way they feel inside."

It is very wrong to laugh at those whom we think are not good-looking. Never laugh at God's works. You may think the leaves on one tree are not as pretty as those on another; yet God made both. People who have defects in their appearance, and cannot help it, are to be pitied. God does not accept a person because he is either good or bad looking, but because he has a good heart.

HOME AND HEALTH

A SAFE PRESCRIPTION.

My pallid friend, is your pulse beating low?

Does the red wine of life too sluggishly flow?

Set it spinning through every tingling vein

By outdoor work, till you feel once again
Like giving a cheery schoolboy shout;
Get 'out!

Are you morbid, and, like the owl in the tree,

Do you gloomily hoot at what you can't see?

Perhaps now, instead of being so wise,
You are only looking through jaundiced eyes;

Perhaps you are bilious, or getting too stout;

Get out!

Out in the air, where fresh breezes blow
Away all the cobwebs that sometimes grow

In the brains of those who turn from the light

To all gloomy thoughts instead of the bright,

Contend with such foes, and put them to rout;

Get out!

—*Medical and Surgical Reporter*

CARE OF INFANTS.

BY MRS. LAURETTA KRESS, M.D.

Improper feeding of infants is without a doubt the most active cause of infantile diseases. The number of children sacrificed each year is really becoming alarming. Out of every thousand births about one hundred and fifty die before reaching the age of one year. Many who survive this period, as a result of improper feeding during this time, ever afterward remain sick, and drag out a miserable existence.

Statistics show clearly that the majority of deaths occurring in infancy are due to digestive disorders. The prevalence of diarrhoea, cholera infantum, or malnutrition, clearly shows that something is the matter either with the food given or in the manner of feeding. To the age of ten months the mother's milk is the only natural food for the infant. Every mother should nurse her babe during this period.

There are some cases where, owing to ill-health on the part of the mother, it becomes necessary to provide other foods as substitutes for the mother's milk. Cow's milk is usually resorted to. It is, however, far from being a perfect infant food. The casein of cow's milk is much coarser than human milk, and frequently forms into large hard curds in the stomach of the child, and becomes not only indigestible, but actually dangerous to life. Cases of convulsions in infancy can usually be traced to the poisons formed by the putrefactive changes of this undigested mass. Cow's milk not only contains more casein or curd forming matter, but also more fat and less sugar. It has been found that by the addition of an equal part of barley water to the milk, and a small amount of milk sugar (half to one teaspoonful), the forming of the large indigestible curds may be mechanically prevented, and the milk rendered more wholesome.

The digestive organs of the infant are not able to digest starch, therefore all foods containing starch are apt to ferment, and thus create disturbances of the stomach and intestines. Barley water, being composed principally of starch, is therefore not the most wholesome dilutant for the cow's milk.

The prevalence of disease among cows, the rapidity with which disease germs multiply in milk in warm weather, and the chemicals which are usually added to prevent souring, all point to cow's milk as an inferior food at best for babes.

For many years efforts have been made to furnish a substitute for mother's milk which will supply the child with flesh-forming, nerve, brain, and bone-making nutriment in as natural a form as possible. In this we have been successful. The infant food made by the Sanitarium Health Foods Company may be used with milk, or can be safely relied upon as the sole nourishment of the child if circumstances so require. It is guaranteed to contain more than twenty per cent. of gluten obtained from the choicest cereals. By a natural digestive process starches have been rendered capable of immediate assimilation, making this an ideal food in every particular.

THE VEGETARIAN DINNER.

BY EDITH O. KING.

Mrs. Jones and Mrs. Smith had come to spend the afternoon with their common friend, Mrs. Brown. They often came to sit in the pleasant breeze on the rose-shaded piazza and talk over the village news with their neighbour. Mrs. Brown had just returned from a three weeks' visit away from the village, and there was very much news to tell her.

"You remember Mrs. Cole, that young-looking old lady who moved into Powell's house just before you left?" Mrs. Smith queried. Mrs. Brown assented.

"Well, she got up something new under the sun. She gave a vegetable dinner." "Vegetarian dinner," suggested Mrs. Jones. "A vegetarian dinner, then, to a dozen prominent ladies. She had roasts and dressings and gravies without meat, and baked beans without pork. She even had mince pie without meat or brandy, mock-mince I think she called it, and mock chicken salad; every dish, almost, was 'mock' something. She said she used that term so all would better understand what her dishes took the place of."

"She had cakes without baking-powder in 'em, nothing to raise 'em but air and eggs," volunteered Mrs. Jones.

Mrs. Smith resumed: "She said her youngest boy never in his life ate any meat. He is a thorough vegetarian, and my Jimmie says there is not a smarter boy in the whole school than he. You ought to have tasted her coffee! What did she call it?" stopping more from lack of breath than from lack of memory.

"Cereal coffee," reminded Mrs. Jones. "Yes, cereal, and it was delicious. I always thought that real coffee was strengthening; it sort of braces me up in the morning for my day's work. But she says there is where the danger lies; it acts like a whip to a tired horse, stimulates instead of strengthens. Then she spoke of popular summer beverages, the sodas and various ice-cold drinks. She says they are a snare of the evil one, for they are exceedingly injurious to the stomach. Pure

water, cool, not iced, or unsweetened fruit juices, are much better in every way to quench thirst. She's a bright woman, all right.

"When dinner was over she gave a little lecture on hygienic living, and she told us many things we had not heard before. She spoke as if she knew what she was talking about, and all that she said seemed reasonable, only we never before had our attention called to it. She said meat is now so diseased that it is unsafe to eat, even if that was the only argument against it, but that isn't all; I can't remember half she said. One thing, people would be better off, physically and financially, if they ate more cereal food and less flesh food.

"Then you ought to have heard her talk on the ethical effects of diet—the effect on one's spirituality of mustard, pepper, and vinegar using, tea and coffee drinking, eating fried foods and the like! She said such unwholesome articles make one nervous and irritable. After a hearty meal of highly-seasoned food one cannot help being cross and impatient, no matter how much he prays not to be. Mrs. Blank whispered to me behind her fan and said she never knew before that eating had anything to do with religion. Mrs. Cole made another strong statement; she said the average kitchen is a more appropriate place in which to begin temperance reform than the hotel. Richly-spiced and indigestible foods create an insatiable thirst, and the husbands and sons of our land are driven to strong drink by their well-meaning wives and mothers. And I believe there is a good deal of truth in what she said."

"You didn't mention the dainty little menus that we kept as souvenirs," Mrs. Jones again reminded. "Oh, yes, the quotation on the back began:—

'No flocks that roam the valley free
To slaughter I condemn.'

I do not remember it all, but it was very sweet and appropriate.

"Really, I must go now, for I see my Jimmie coming home from school." Rising to go, she continued, "Mrs. Jones will tell you what I have left out, and you must be ready to go with us next week to the cooking-class. Good-bye."

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"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

A young man, twenty-one years of age, in Brooklyn, New York, began smoking cigarettes when a boy. Recently he has smoked as many as three or four hundred a day. As the result he has become insane, and has been taken raving mad to Kings County Hospital, after repeated attempts to take his own life.

The gold mines recently discovered in Mexico are said to be far superior to those of Africa. It is believed that Mexico will soon be one of the greatest gold-producing countries in the world.

We have not quite reached that stage of development in which liquid air will be sold as beer is to-day, but apparently that stage is approaching. In Berlin it is now being delivered to customers at the rate of two litres, roughly half a gallon, for about 1/6. The receptacles are made of glass with double walls, the intermediate space between the walls being filled with non-conducting material, and the external surface silvered to prevent radiation. One of the most fortunate circumstances which the researches of Dewar and others have brought out is that glass will endure such remarkable

differences of temperature between the liquid air within and the common air without, amounting to several hundreds of degrees, and yet suffer so little from brittleness."—*The Age*.

THE EFFECTS OF STRIKES.

As an evidence that strikes do not solve the difficulties between Capital and Labour, we quote this paragraph from the "Springfield Republican" concerning the situation in Chicago:—

"Chicago has been so harassed by strikes and strike lawlessness during a year past that a considerable exodus of manufacturing concerns from the city is threatened. What with teamsters' strikes, laundry strikes, hotel strikes, stock-yard strikes, and others too numerous to mention, industry there has been in an incessant uproar for a long time, and there has been no peace and little comfort for anybody. Now the restaurants are tied up in a second strike for the current year. Evidently it will not suffice that manufacturing alone should abandon the city. This latest strike is a warning that everybody had better get out."

A RARE PHENOMENON.

A remarkably fine appearance of that somewhat rare phenomenon the Aurora Australis took place last week at Bairnsdale, Victoria. Shortly after dusk the sky oceanwards began to be illuminated by a dull white light as of the breaking of day. The light gradually spread till it embraced the whole of the southern horizon. The strange glare was regarded with very great interest and some apprehension, many people not knowing what to make of it. As the night progressed great flashes of light strongly resembling beams of a powerful search light began to shoot out across the heavens from the illuminated horizon, whilst the eastern and western terminals of the phenomenon appeared to take on a lurid glow as from a big bush fire. Some of the great light beams, which were very beautiful, stretched clear up to the zenith. The shorter flashes were rapidly intermittent, and the whole phenomenon was constantly changing in general appearance. The aurora was seen at its best about 11 o'clock, and as midnight approached it gradually faded away. It was a magnificent spectacle.—*The Age*.

"ECCLESIASTICAL PRECEDENCE."

A correspondent sends a clipping from the "Sydney Daily Telegraph," of Oct. 31, containing a resolution passed by the Church of England Synod at a recent meeting. The proceedings are thus reported:—

"In connection with the question of ecclesiastical precedence in this State and the Commonwealth, the standing committee of the Church of England Synod in the diocese of Sydney recently resolved:—

"That the Most Rev. the Primate be requested to take such steps as he may think fit to assert the right of the head of the Church of England in Australia to precedence in Commonwealth and State functions. The committee considered that precedence for the Primate should be claimed on the grounds of the historical connection of the Church of England in Australia with the Church of England in England, of the priority of the existence of the Church of England in Australia, and of the larger number of its adherents."

"At a subsequent session of the synod the action of the standing committee was endorsed.

"The Primate has communicated the resolution to the Federal Prime Minister, and has been informed that the matter will receive consideration."

But why should any church wish for "ecclesiastical precedence" in connection with "Commonwealth and State functions"?—Christ said: "My kingdom is not of this world." John 18:36. He showed that there could be no union between His followers and the world, for He said: "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

And again He directed them when bidden to a feast to "sit not down in the highest room," but to take the lowest place. The church of Christ should have nothing to do with seeking the highest position, or for public recognition, especially from worldly and political bodies. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:14, 17.