

AUSTRALASIAN SIGNS OF THE TIMES

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ONE
PENNY

The Outlook

DISEASES IN WHEAT.

The Victorian Director of Agriculture has received a report from Mr. M'Alpine, vegetable pathologist of the Agricultural department, which deals with "white heads," or "dead heads," in wheat. This report gives the following interesting facts:—

"Notwithstanding the truly magnificent crops of wheat that are everywhere to be seen this season, there are several diseases present in some of them which will affect the yield and reduce the average. Rust, flag smut, and take-all have already been referred to, and, as if to pile on the agony, there is now to be seen pretty generally over the wheat-growing area, at least in the Northern districts, an appearance which the farmer knows will result in a loss. Scattered in patches through the crop, or even confined to individual plants, bleached ears are seen, as if prematurely dead-ripe; but the experienced eye knows that they are merely empty husks, usually without the semblance of a grain, to which the expressive name of 'white heads' or 'dead heads' has appropriately been

given. Having been invited by the Agricultural Society of Donald to visit the district, which possesses some of the finest farming land, I was enabled to see for myself what a splendid harvest will be reaped, notwithstanding the drawbacks I have mentioned. There was a considerable amount here as elsewhere of 'white-heads,' and through the courtesy of the president and a leading member of the society I had an opportunity

able to give ocular demonstration, both in the field and to a gathering of farmers in the evening, of the cause of the trouble. The results agree with the examination of numerous specimens from other localities, and in every instance the wheat-stem killing fungus was found blackening the base of the stem. The whole thing now becomes clear. Plants attacked by this fungus succumb at various stages of growth, according to the



Scenery near Nelson, New Zealand.

Kindly loaned by "Australasian Coachbuilder and Wheelwright."

of examining them under a variety of conditions. The progressive farmers of this district were puzzled to account for them, and were anxious to know the cause of their appearance, in order to provide against them in the future. This disease, as is well known, is of long standing in our wheat crops, and has never been satisfactorily accounted for, but I was

time and severity of the attack, the nature of the season, and the condition of the plants themselves. Some are comparatively weak, and die young; others linger on until the ear is formed, but without the grain, and still others have succeeded in forming some small, pinched grain; but ultimately they, too, perish, and stand out as spectral wheat plants—'white-

heads, that fail to come to maturity. A solitary white-head here and there surrounded by healthy plants was often met with, and this is not surprising, when it is remembered how the numerous and minute spores or seed of the fungus may be scattered, and only one germinate and enter a wheat plant.

"Full details will subsequently be given, and the necessary measures suggested for either starving out or getting rid of the fungus. And in connection with this, the native grass or grasses which form a harbour for it will be diligently searched for. Thus it is very encouraging to know that with well-directed knowledge the farmer can lessen considerably the causes that make for loss in his crops, and with improved methods, judicious manuring, and special precautions against fungus foes, may ultimately raise the average yield of the whole State."

In the last days the word of God tells us of the difficulties which will be experienced by those who till the soil. The prophet exclaims: "The field is wasted, the land mourneth, for the corn is wasted; the new wine is dried up, the oil languisheth. Beye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered." Joel I: 10-12.

That this is to be experienced in the last days is shown by the fifteenth verse of the same chapter. The people are called to meet in a solemn assembly, and to cry unto the Lord: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes; yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down, for the corn is withered." Joel I: 15-17.

When that time is reached even the animals suffer with men: "How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." Verse 18. What language

could be used to give a more perfect picture of conditions existing during the recent drought?

One of the perplexing problems of the day is how to meet the pests that have become so numerous as to be a constant menace to the growing fruits and cereals which sustain life. It seems that in every possible way the Lord would warn men of the impending judgment, and would lead them to transfer their affections and treasures to heavenly things. While scientific men may do much to control the ravages of pests and plagues, yet they will constantly increase to the close of time; and, in many cases, will cause famine and great distress.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."

The recent demand of coal miners in Colorado for a reduction of their hours of labour to eight hours per day has been conceded by their employers.

Hundreds of men have been thrown out of work in England through the bursting of a canal in Staffordshire, which caused the flooding of several coal mines and brick works.

A successful journey was accomplished in a steerable balloon from Moisson to Paris, a distance of thirty-four miles, in an hour and forty-one minutes. Owing to a cross wind blowing at the time, it is believed that the balloon traversed twice that distance.

The strike of Chinese cabinet-makers in Melbourne resulted in a riot last week, which required a strong effort to quell. The employers are importing numbers of non-union Chinese labourers from Sydney to fill the places of the men on strike, and this action has naturally produced considerable animosity in the hearts of the strikers towards their fellow countrymen who have agreed to take the places in the furniture factories. It is evident that the Chinese are as ready to adopt the tactics of Europeans in capital and labour disputes as they are clever in imitating their workmanship.

Italy's king and queen have recently visited England as the guests of King Edward and Queen Alexandra.

The relations between Russia and China are becoming severely strained owing to the continuous aggressiveness on the part of the great "colossus of the north." In order to check these acts of aggression the Chinese government is cultivating a closer relationship with Japan.

A strongly armed British expedition has been despatched to Thibet for the purpose of negotiating a settlement of certain difficulties which have arisen between the governments of Thibet and India. The leaders of the expedition have been refused the privilege of an audience with the authorities, and so the Indian government proposes to send additional military strength, which will probably occupy a position which is considered to be the "key of Thibet." A friendly warning has been given by the Prime Minister of Nepal, an independent State in the Himalayas, that it would be advisable for the Thibetan authorities to agree quickly to the demands of the British.

At a meeting of the Michigan Federation of Labour, a resolution was adopted asking the State legislature to stop the manufacture of cigars at Marquette prison. One of the reasons advanced for making this request was that many of the prisoners who were employed in the prison manufacturing cigars were afflicted with disease, and therefore the health of smokers was endangered. This danger, however, will not be removed by restricting the manufacture of cigars to regular factories, for it is possible that many of those employed in these factories are not immune from contagious and other diseases. The safest course to pursue in order to avoid the risk of endangering the health by smoking cigars is to leave them alone, for even suppose they should be manufactured by healthy workmen, yet the poison imbibed by the system by the use of tobacco in any form is capable of producing serious symptoms in various organs of the body.

... OUR ...
CORRESPONDENTS

"IF THOU HADST KNOWN."

"If thou hadst known!" so spake the Saviour Lord
To those who spurned His life-giving word,
As o'er Jerusalem His tears were poured—

"If thou hadst known!"

"If thou hadst known!" heaven-chosen, favoured race,
What meant the lifting on thee of His face,
Thou couldst not have despised such wondrous grace,

"If thou hadst known!"

Lord, make us know, "while it is called to-day,"
The things that to our peace belong, and may
We never hear Thee, sorrowing o'er us, say,

"If thou hadst known!"

Salvation seeking only in Thy cross,
May those eternal things our hearts engross,
For which we surely must count all things loss,
Did we but know.

Though now at best we know Thee but in part,
Yet all we can receive of what Thou art
Do Thou reveal to each believing heart,
That we may know.

—Alice Jane Muirhead.

THE SERMON ON THE MOUNT.

BY MRS. E. G. WHITE.

Jesus had not dwelt on the specifications of the law, but He did not leave His hearers to conclude that He had come to set aside its requirements. He knew that spies stood ready to seize upon every word that might be wrested to serve their purpose. He knew the prejudice that existed in the minds of many of His hearers, and He said nothing to unsettle their faith in the religion and institutions that had been committed to them through Moses. Christ Himself had given both the moral and the ceremonial law. He did not come to destroy confidence in His own instruction. It was because of His great rever-

ence for the law and the prophets, that He sought to break through the wall of traditional requirements which hemmed in the Jews. While He set aside their false interpretations of the law, He carefully guarded His disciples against yielding up the vital truths committed to the Hebrews.

The Pharisees prided themselves on their obedience to the law; yet they knew so little of its principles through every day practice that to them the Saviour's words sounded like heresy. As He swept away the rubbish under which the truth had been buried, they thought He was sweeping away the truth itself. They whispered to one another that He was making light of the law. He read their thoughts, and answered them, saying:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Here Jesus refutes the charge of the Pharisees. His mission to the world is to vindicate the sacred claims of that law which they charge Him with breaking. If the law of God could have been changed or abrogated, then Christ need not have suffered the consequences of our transgression. He came to explain the relation of the law to man, and to illustrate its precepts by His own life of obedience.

God has given us His holy precepts, because He loves mankind. To shield us from the results of transgression, He reveals the principles of righteousness. The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. God desires us to be happy, and He gave us the precepts of the law that in obeying them we might have joy. When at Jesus' birth the angels sang:—

"Glory to God in the highest,
And on earth peace, good will toward men,"

they were declaring the principles of the law which He had come to magnify and make honourable.

When the law was proclaimed from Sinai, God made known to men the holiness of His character, that by contrast they might see the sinfulness of their own. The

law was given to convict them of sin, and reveal their need of a Saviour. It would do this as its principles were applied to the heart by the Holy Spirit. This work it is still to do. In the life of Christ the principles of the law are made plain; and as the Holy Spirit of God touches the heart; as the light of Christ reveals to men their need of His cleansing blood and His justifying righteousness, the law is still an agent in bringing us to Christ, that we may be justified by faith. "The law of the Lord is perfect, converting the soul."

"Till heaven and earth pass," said Jesus, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The sun shining in the heavens, the solid earth upon which you dwell, are God's witnesses that His law is changeless and eternal. Though they may pass away, the divine precepts shall endure. "It is easier for heaven and earth to pass, than one tittle of the law to fail." The system of types that pointed to Jesus as the Lamb of God was to be abolished at His death; but the precepts of the decalogue are as immutable as the throne of God.

Since "the law of the Lord is perfect," every variation from it must be evil. Those who disobey the commandments of God, and teach others to do so, are condemned by Christ. The Saviour's life of obedience maintained the claims of the law; it proved that the law could be kept in humanity, and showed the excellence of character that obedience would develop. All who obey as He did, are likewise declaring that the law is "holy, and just, and good." On the other hand, all who break God's commandments are sustaining Satan's claim that the law is unjust, and cannot be obeyed. Thus they second the deceptions of the great adversary, and cast dishonour upon God. They are the children of the wicked one, who was the first rebel against God's law. To admit them into heaven would again bring in the elements of discord and rebellion, and imperil the well-being of the universe. No man who wilfully disregards one principle of the law shall enter the kingdom of heaven.

(To be Continued).

GOD WANTS US.

BY E. J. WAGGONER.

Not long since we heard a preacher say, "God does not need the company of man, and can easily dispense with it." Don't believe it. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He gave Himself for us, because He wanted us. His soul yearns for human companionship so much that He cannot live without it. He saves us, not for our sakes, but for His own sake, He tells us more than once. What confidence this gives us in approaching Him. We do not come cowering, as culprits who hardly dare believe the words of pardon spoken by the Judge, but with boldness, as friends to a Friend who has been at infinite pains to secure our company.

THE COMMANDMENTS OF GOD.

BY J. ALLEN.

Concluded.

There is a grave responsibility resting upon teachers of to-day only equalled by that of those who hear. "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. Christ's teaching and that of those commissioned by Him, was ever in harmony with the law, and loyalty to His Father's commandments was the burden of His lessons and example while He was on earth, and so it will be of His true disciples to the end. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21-27. Christ clearly defines the close relationship to Himself into which the observance of His Father's commandments brings us. "Who is My mother and who are My brethren?" and He stretched forth His hand toward His disciples and said, Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Matt. 12:48-50.

Nor is the word of God silent in regard to those who profess this relationship, but who do not keep His commandments. "He that saith, I know Him, and keepeth not His commandments is a liar, and the truth is not in him." 1 John 2:4. "Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22:26.

Do we know Him, whom to know is life eternal? Let us not be satisfied with "I hope so," or "I think so;" but inquire what saith the Scriptures on this vital question? "And hereby we do know that we know Him, if we keep His commandments." 1 John 2:3.

Do we love God? Let us apply the same infallible test. "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3. "And this is love, that we walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it." 2 John 1:6. In a word, "Love is the fulfilling of the law." Rom. 13:10. And the reward more than compensates for our loyalty: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14, 15.

"His commandments," "the commandments of God," are referred to in every scripture quoted. There is no reference to what many to-day are pleased to call "Jewish." It is the everlasting covenant, the Father's will, the Son's delight, the law that was within His heart, and also written in the heart of every son born into the kingdom. This writing is "not with ink, nor in tables of stone, but by the Spirit of the living God; in the fleshy tables of the heart." Inscribed on the banner of the little remnant of His saints, whose loyalty in the last days provokes the wrath of the great arch rebel, are the words, "And the dragon was wroth with the woman, and went to make war

with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Let us consider for a moment the commandments of men, ponder the declaration of our Lord on the subject of "the tradition of men versus the commandments of God." He says: "Why do ye also transgress the commandments of God by your tradition?" "Thus have ye made the commandments of God of none effect by your tradition." "But in vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:1-9.

Oh that all would to-day lay aside the traditions of the elders and the Fathers, and lay hold of that word which is spirit and life, and which will most assuredly confront us in the judgment. "He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48.

ENTERING GOD'S REST.

BY W. R. CARSWELL.

In Heb. 3:19 we read, "So we see that they could not enter in because of unbelief." The persons referred to were the adult Hebrews who left Egypt. Caleb and Joshua alone were excepted. See Num. 14:28-32. Unbelief shut the majority out of the promised rest in Canaan.

Their experiences were "written for our admonition upon whom the ends of the world are come." These things happened for "types." 1 Cor. 10:11, margin. We are to fear lest we come short of the rest promised to us. Heb. 4:1.

Some have thought that the rest here referred to is the new earth. But Jesus says, "Come unto Me, . . . and I will give you rest." When will He give it? When we come to Him by faith. And so "we which have believed do enter into rest." Heb. 4:3. It does not read, "Will enter." Again the Master said, Peace I leave with you, My peace I give unto you;" and "being justified by faith we have peace." Rom. 5:1. That is the experience of

the believer. The rest, the peace of Jesus is a present experience.

Having by faith entered into His rest, what follows? "There remaineth therefore a keeping of a Sabbath to the people of God," Heb. 4 : 9, margin. God has not abolished His Sabbath. It still remains for the believer to keep. When is he to keep it?—NOW. No unbeliever can keep the Sabbath. It is for those who have entered the rest of faith. But to God's people it is a continual sign of His sanctifying power. Eze. 20 : 12. And so it remains a memorial of Eden lost till Eden shall be restored. Satan has tried to cover up God's sign, but it still "remains" for the people of God. And it will be the evidence in these last days of the fact that we have entered into the rest of Jesus, and ceased from the works of the flesh. Heb. 4 : 10.

Reader, have you entered into His rest? God invites you to enter through the portal of faith. "Be not faithless, but believing." Accept the blood which cleanses from all sin through repentant faith, and accept the sign which God has given of His power to sanctify. For we which have believed do enter into rest, and the Sabbath is God's sign of the rest in Christ, now, and in eternity. Ex. 31 : 13 ; Isa. 66 : 22, 23.

THE HIGHER LIFE.

The higher life is not a life on wings. It is not so much concerned with soaring as with sowing. Neither is it life on a dizzy pinnacle above the reach of the tempter. Neither the second blessing nor the fortieth comes in the form of a paid-up insurance policy. We never get to a point of safety above that of the householder who can not completely shut up his house, and who must, therefore, be always on the watch. We can keep the doors of our mouths locked most of the time, but it is needful that the ear-gates and the eye-windows stand open a large part of the day. We cannot keep the tempter from approaching us, wherever we may be; and in these days of unspeakable pictures, which will meet the eye at every turn, it is hardly possible to keep him from

slipping in at the window now and then, and sometimes he runs in at one of the gates before we can shut them. There is no time in life when the soul of man can turn the key and safely lie down to slumber. We are on the watch till the Master comes.—*Selected.*

GET READY.

"Behold, the Bridegroom cometh; go ye out to meet Him. Matt. 25 : 6.

Should an angel whisper to you,
Ere you close your eyes to-night,
"Jesus is coming to-morrow,
He'll be here ere morning light."

What would your heart-felt response be?
Would you with rapture arise,
Saying, "I'll wait His appearing—
Meet the first glance from His eyes?"

Or would you, with feelings of sadness,
Wish He would longer delay,
That you might begin in earnest
To labour, and love, and pray?

Christian, awake from thy slumber!
See that thy "garments are white,"
"Buy gold" of Him, "tried in the fire."
Walk—as He walketh—in the light.
—M.T.H.

BETTER LET THE COMPASS ALONE.

BY T. E. BOWEN.

Many years ago a man set out to cross a narrow strip of bush about three miles through. It was three miles directly across this forest; but another way led out into a vast wilderness. The man had a perfect compass when he left for home. A day or so passed, and he did not reach his destination. His friends became alarmed as to his safety; and on learning that he had set out for home a day or so previous, instituted a search for him. At last he was found under the snow, cold and stiff in death. On examining his person, it was found that he had not lost his compass, but close inspection revealed the fact that he had been tinkering with it in the vain hope of correcting the needle so as to make it point in what to him seemed the right direction for north. But, alas! the man was lost, and therefore was not prepared to correct what seemed to him to be the wayward needle. Had he believed it, and

let it alone, he would have been safely guided to his home.

This man was no more under a delusion than are many other bewildered and lost ones, who, although they possess the sure compass of God's revelation—the Bible—fail to believe it, even seeking to change it to read as they think it should, and in consequence lose their lives in the great wilderness of sin and unbelief.

Better let the compass alone. It points toward the celestial city, the home of God; and by carefully following its directions, whether they seem right or not, the lost ones may safely reach the Father's house, where there are in waiting for them "many mansions."

POSITIVE PROOF.

Suppose a man, in directing me to the post office, gives me ten landmarks, and that in my progress there I find nine of them to be as he told me. I should have good reason to believe that I was coming to the post office. And if, by believing, I get a new life, and a hope, a peace, a joy, and a rest to my soul that I never had before; if I get self-control, and find that I have a power to resist evil and to do good, I have pretty good proof that I am on the right road to the "city which hath foundations, whose builder and maker is God." And if things have taken place, and are now taking place, as recorded in God's word, I have good reason to conclude that what yet remains will be fulfilled. And yet people talk of doubting. Faith is to take God at His word, unconditionally.—*D. L. Moody.*

A DIALOGUE.

"You do not mean to say that you keep Saturday, the seventh day, as the Sabbath?"

"Yes, it is true."

"But that is the Jewish Sabbath."

"Are you sure? Let us see what the Bible says concerning it. We will turn to Exodus 20 : 10, first part of the verse: 'But the seventh day is the Sabbath of the Lord thy God.' Whose Sabbath is it?"

World-Wide Field

WEST AUSTRALIAN CAMP- MEETING AND CONFERENCE.

This meeting was held in Perth, W.A., according to appointment. The camp was located on Hay Street, on a vacant section of land conveniently near to the main tram line of the city. As the camp was on a sloping hill-side overlooking quite a large portion of the city, it could be clearly seen by a large number from their dwellings. It was also in full view of all the railway trains running to and from Fremantle.

There were thirty-five tents pitched, and one hundred and fifty persons encamped on the ground. Besides these, quite a number from Perth attended the meetings, who were not living in the camp.

We arrived in Perth five days before the meeting began. The preparations for the meeting were well advanced when we arrived, and when the time came for the services to begin, all were completed.

The attendance was good. The President of the West Australian Conference reported an increase of one hundred and three members. The conference had also done well financially. The blessing of the Lord has evidently been upon the conference. The circulation of a large amount of health and temperance literature has created an interest in these subjects, and many are calling for the health foods.

At the close of the meeting sixteen willing souls followed their Lord in the ordinance of baptism, and were buried in the watery grave. Those who attended the meeting from different parts of Western Australia were greatly encouraged. The preaching of the word was blessed of God, and the everlasting gospel was proclaimed with the power and demonstration of the Spirit. Many of the citizens of Perth who attended the meetings became interested in what they heard.

Brother L. V. Finster was ordained to the work of the ministry. This was a most impressive occasion.

On the whole the outlook for the promulgation of the third angel's message in West Australia is encouraging. Eight young people from this State expect to attend the Avondale School for Christian Workers at Coorambong, New South Wales. These, with seven others who are already there, will make fifteen in attendance from that distant State. This certainly shows a good interest in educational matters.

The work is onward in West Australia, and we shall expect to hear good reports from there during the coming year.

E. W. F.

HELP THE BLIND.

I have received a letter from Brother A. O. Wilson, of Battle Creek, Michigan, U.S.A., a portion of which I herewith append, as it will speak for itself, and bring the matter to the attention of the readers of the "Australasian Signs of the Times" better than I could do it in any other way. Brother Wilson and his wife are both blind. They were educated at the Nebraska State Institute for the Blind, and hence are both quite competent people. They feel a deep interest in the welfare of those afflicted like themselves in all parts of the world.

Brother Wilson has been publishing a paper for about four years in the American system for the blind, and has met with quite a good deal of encouragement. He has received many letters to testify to the benefit received from reading his paper.

You will notice from his letter that he has published an edition in the system used in England and Australia, and he offers to send these papers free of charge to those who will furnish names. This is certainly a rare chance for blind people, and those who are interested in them, to get reading matter into their hands on Bible truth, and I trust that many will aid Brother Wilson in his efforts to assist those afflicted like himself. Anyone knowing of

blind people, or having any information in regard to institutions for the blind, can either correspond direct with Brother Wilson, or send the information through the Union Conference office at 56 George Street West, Sydney, and we will see that it is forwarded.

G. A. IRWIN.

This is a copy of the letter referred to:—

"Pastor G. A. Irwin,

"Dear Brother in Christ,—

"I write you at this time to communicate to you something of the movement that has been started in our work for the blind, which I trust will meet with your hearty approval, and that you, with the presidents of the different conferences and churches in your field, will be glad to accept and push for the sake of the blind people who are in your midst. You will remember that for about four years we have been printing a pioneer missionary paper for the blind of America, and that it has had quite a circulation in this country. We are now issuing one copy of this paper in the system used in Australia, as well as that of the rest of the English-speaking people of the world, and desire to have this number placed in the hands of just as many of the blind in Australia and New Zealand as is possible. The papers are free to those who wish them; but we desire in return to know whether the blind would like to have the paper continued, and if so, that they send, or you send for them, their names and addresses, and also the addresses of all the institutions where the blind are educated there, so that if the papers shall be continued, we may have the addresses to be placed on the subscription list. The paper is from this time on to be free to all who desire to read it. We, therefore, earnestly petition all who are interested in its work, whether seeing or blind, to send us donations of such sums of money to support the work as they can; for it is the Lord's work, and deserves our encouragement and support.

"I will be very glad if you will please write and let me know of your views, and those of our brethren there, and if they would like to support such a

work in that field, and what the blind people think of the paper.

"Trusting that much of the blessing of the Lord is attending you in your work,

"I remain very truly your brother in Christ,

"A. O. WILSON."

267 West Main Street,
Battle Creek, Michigan, U.S.A.

SOUTH AUSTRALIA.

Pastor W. Woodford writes:—"When he returned from the Union Conference Pastor T. H. Craddock held a few services with the church at Mt. Gambier. One young man was baptised, and united with the church. A visit to Kadina for a few days was also profitably spent; three persons united with this company by baptism. October 25, I baptised three persons in the Torrens River at Adelaide. The following Sabbath we organised the company of believers at Kensington, a suburb of Adelaide, into a church, officers were elected and ordained, and the ordinances were celebrated. The Spirit of the Lord was present, and all were blessed. This is the fruit of the camp-meeting held last season. Some members of the Adelaide church united with this new church, on account of its place of meeting being nearer to them. We praise the Lord as we see the work thus growing. This new church consists of twenty-seven members. Plans are being formed to purchase a church building.

A PRACTICAL SERMON.

In "The Leader" of November 12, 1903, we find the following reference to a sermon preached by Pastor G. B. Starr:—

"Said Evangelist Starr: In order to save man from sin, Christ, the Great Physician, must get right at the seat of the difficulty. If it is mental He must be granted access to the mind to apply to it His Spirit, that the wound sin has made may be healed, and the diseased and defiled parts washed clean and white. So it is of the heart and flesh. The soul who would be redeemed from sin must throw open to Jesus the secret chamber where

sin abides, and let Him in to work with His almighty power to redeem. There is no other physician, no other way. Man cannot redeem himself. We cannot keep ourselves apart from Jesus and still be made whole. We must touch Him by faith, and He must touch us; and we must take Him into our most secret confidence, and tell Him the worst of our case, confessing our weakness and casting our helpless souls upon Him, turning over to Him the work of redeeming us; we, on our part, co-operating by granting the fullest consent of our wills to the destruction of every particle of evil within us. This is the mystery of the gospel, 'Christ in us the hope of glory.' Christ in the hearts of His followers, living His own life over again in their lives. Nothing short of this is the gospel."

HELPING-HAND MISSION, BATTERSEA, LONDON.

A "Helping Hand Mission" was opened by our brethren, September twenty-third, at Battersea, one of the poorest, most needy, and most thickly populated of London's suburbs. Prominent missionaries from various denominations were present at the opening exercises, and gave the mission a hearty welcome. Meals will be supplied to children for one half-penny to each child, and adults will be charged a penny for each meal. The "Missionary Worker" says:—

"It makes one's heart ache, walking through the streets of this place, to see the multitudes of people, men and women, boys and girls, struggling, toiling, and endeavouring in every possible way, to obtain food with which to satisfy their own pangs, and to hush the bitter cries of the little ones, in the bare and cheerless apartments which are called 'home.'

"Battersea, being essentially the home of the working man, has suffered much during the past year owing to the lack of employment, and the soon coming winter gives little promise of alleviation. It is to satisfy the wants, temporal and spiritual, of these poor people, that the brethren at Battersea have opened the above-named mission; to supply to them good food

at a nominal cost, remembering the words of Christ when He said, "Whatsoever ye do unto one of the least of these, My brethren, ye have done it unto Me." We wish this mission God-speed, and a large measure of God's blessing in its much needed work.

"Contributions will be gratefully received and acknowledged by the Treasurer, Mr. S. W. Hoseason, at 465 Battersea Park Road, London, S.W."

...Notes...

A church building is being erected in the British Virgin Islands. Six have been baptised.

Brother D. A. Parsons reports that nineteen have recently accepted the truth at Hull, England. Seven have been baptised, and twelve were received into the church. He further says:—"We believe that exercise is necessary to good health, and therefore have organised the church into a working body, so arranging it that all will have a definite work to do each week, from the oldest member to the little child." Good. That is what each member in every church should expect when they become members,—active service in the cause of Christ.

A letter received from a "Present Truth" reader at Singapore tells of discouragements placed in the way of mission workers by Europeans. While missionaries are teaching the true God, other Europeans are exalting the native religions. The "Straits Times," of August 8, says:—

"The sacred books of the Sikhs have been translated into English by Mr. Macauliffe, who is going to Europe to see the work through the press. Before leaving India he delivered lectures on the Sikhs and their religion at Simla, and took the ground that the Government should encourage the Sikh religion because of the warlike spirit it imparts to its adherents."

Such expressions are eagerly seized by the natives as acknowledgments of the superiority of heathenism, but a Christian worker ought not to be discouraged when a false religion is recommended as suitable for strife and murder, either private or official.
—*Present Truth.*



E. W. FARNSWORTH - - EDITOR.

"DISTRESS," "DEPRESSION."

In the Melbourne "Age" of October 26 an article appeared, written by the special correspondent of that paper in London, which presents a picture not at all pleasant to contemplate. It sets forth some of the difficulties of the labouring classes as follows:—

"The semi-starvation of thousands of factory hands in Lancashire is an illustration of the difficulties to which the manufacturing industries of the country are exposed by dependence on foreign supplies of raw material, or supplies derived mainly from one source. The cotton scarcity, which began to be acutely felt four months ago, still continues. The bulk, both of last season's crop and of the new crop, which ought to be available within the next few weeks, has been 'cornered' in America, and to many of the mill owners the outlook is gloomier than ever. The depression in their trade is now almost as bad as that which resulted from the American war of forty years ago. About forty mills have been working only three or four days a week, and others are closed. At least 10,000 looms are standing idle. More or less severe distress is reported from Bury, Oldham, Manchester, Stalybridge, Ashton-under-Lyne, Bacup, Burnley, Blackburn, Dukinfield, Macclesfield, Rochdale, Darwen, Hyde, and Stockport. The operatives at Oldham alone have lost £154,000 in wages since the depression began. The area of poverty and perplexity widens every day. Some of the trade associations have exhausted their relief funds, and large numbers of the workpeople with families to maintain have drawn out their last penny from the local savings banks. Soup kitchens have been opened in several towns.

"In Bury alone over 2,000 persons are reduced to living in part, or wholly, on charity. The co-operative stores are helping the poor to some extent, and various other organisations have offered assistance. But the Lancashire people accept charity only when in dire straits. They are said to have a 'deep-rooted idea that poverty means disgrace.' Large numbers of them are concealing their sufferings even from the kindly eyes of priests, Salvation Army officers, and the agents of relief committees, who wish to convey help to them. Some sad typical cases are mentioned in the newspapers. One man with a family of four has existed for fourteen weeks on an income of 8/- a week. Another family have only 13/- a week between them. A widow is keeping two children and a brother on 5/- a week. An old woman and her daughter are living on 3/8 a week. One pale little lad was met with who is

earning 7/6 a week, 'the entire income of a family of nine.' A woman who with her three children worked at one of the now silent mills at Bury 'has, during the last thirteen weeks, often gone without food for two days at a time.' There have been several suicides from despondency and starvation. At some towns hundreds of children, who can get little or nothing to eat at home, are provided with breakfast at the schools. At Blackburn the town council has arranged to give them lunch as well."

The cause of such distress is given in the closing paragraph:—

"If the curses of the poor have any effect, the American 'cornermen' would not prosper. The feeling against them is very strong in some districts. 'To make wealth,' says a resolution of the Blackburn Weavers' Association, 'men already wealthy cause workpeople to undergo hardships that drive the weaker-minded to despair, and this business, done under the name of commerce, is in its application as brutal and savage as the worst form of brigandage, and is a disgrace to civilised nations.'"

James declares concerning these men of wealth who thus defraud the poor: "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:4. Those who conceal their sufferings from human eyes, pour forth their sorrows into the ear of the Lord of armies, and He, hears and pities.

The remedy is set forth in the seventh and eighth verses of this same chapter. The apostle continues: "Be patient [or suffer with long patience] therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."

It will be noticed that at the time of such financial difficulties as are pictured in the article quoted, the coming of the Lord is "nigh." The remedy, then, for the present distress and depression is "the coming of the Lord." As troubles increase and rulers become oppressive, many people emigrate to other countries where conditions are more favourable. God wants His people to emigrate,—not to some other country in this world, but to heaven itself where He is preparing a place for them. There will be no poverty there. None will suffer deprivation or hunger. They will nevermore fear the fury of the oppressor. There the song of joy and victory will burst forth from hearts long burdened with

sorrow, poverty, and care. Only a little time remains for those to get ready who will come into harmony with the principles of the kingdom. Let us prepare that we may be ready to share in the inheritance which even now is reserved in heaven for us.

"In that blessed land, neither sighing nor anguish
Can breathe in the fields where the glorified rove;
Ye heart-burdened ones, who in misery languish,
O say, will you go to the Eden above?
"Nor fraud, nor deceit, nor the hand of oppression,
Can injure the dwellers in that holy grove;
No wickedness there, not a shade of transgression;
O say, will you go to the Eden above?
"No poverty there; no, the saints are all wealthy,
The heirs of His glory whose nature is love;
No sickness can reach them, that country is healthy;
O say, will you go to the Eden above?"

SUBJECT TO GOD'S LAW.

BY W. A. SPICER.

It is becoming very common to hear religious teachers boldly proclaiming that they do not hold themselves subject to the law of God. Even some whose church creed affirms the everlasting perpetuity of the ten commandments—and nearly all church creeds do—take refuge in the no-law position when loyalty to God's law in Sabbath keeping is preached by the gospel. It is but a fulfilment of the Lord's words concerning the last days. "Because iniquity [literally, lawlessness] shall abound, the love of many shall wax cold." Matt. 24:12. This claim of not being subject to God's law is a true but sad confession. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Only the one who will let God save him from sin can be subject. The Lord Jesus died that He might destroy the carnal, fleshly mind, and our salvation is in letting Him do so.

"We need to shun everything that would encourage pride and self-sufficiency; therefore we should beware of giving or receiving flattery or praise."

CHILDREN'S ...CORNER...

HOW ROBBIE LOST HIS RIDE.

"Get your hat, Robbie, as quickly as you can," said grandpa, as he drove up to the gate in a shining buggy, drawn by his beautiful black horse, Dandy Jim. "I will give you a ride."

"Goodie, goodie," said little Robbie, clapping his hands, and dancing in great glee.

"But you must be very quick, because I am in great haste," said grandpa.

Robbie rushed into the house, crying, "Quick, quick, mamma, get my hat; grandpa is going to take me to ride."

"Where is your hat?" said his mother.

"I don't know where I left it. Oh dear me! where can it be?" said Robbie, as he ran upstairs to look for it, while mamma hunted down stairs.

"Come, Robbie, I can't wait another second," called grandpa, gathering up the reins; "you must learn to take better care of your hat;" and off he went, leaving poor Robbie crying very hard, as he watched Dandy Jim prancing down the street.

Careless Robbie learned a good lesson that day, for he was always very careful afterward to put his hat where he could find it at once.—*Selected.*

HELPING THE MINISTER.

"One thing helped me very much while I was preaching today," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who kept her eyes fixed on me, and seemed to try to understand every word I said. She was a great help to me."

Think of that, my little ones; and when you go to church, or

chapel, fix your eyes on the minister and try to understand what he says, for he is speaking to you as well as to the grown-up people. He is telling about the Lord Jesus who loves the little ones.—*Selected.*

THE CORN AND THE LILIES.

Said the Corn to the Lilies:
"Press not near my feet.
You are only idlers,
Neither Corn nor Wheat.
Does one earn a living
Just by being sweet?"

Naught answered the Lilies,
Neither yea nor nay,
Only they grew sweeter
All the livelong day.
And at last the Teacher
Chanced to come that way.



While His tired disciples
Rested at His feet,
And the proud Corn rustled
Bidding them to eat,
"Children," said the Teacher,
"The life is more than meat."

"Consider the Lilies,
How beautiful they grow!
Never king had such glory,
Yet no toil they know."
Oh, happy were the Lilies,
That He loved them so!
—*Emily A. Braddock.*

SEWING ACHES.

Jessie sat down by her mother to sew. She was making a pillow case for her own little pillow.

"All this?" she asked in a discontented tone, holding the seam out.

"That is not too much for a little girl who has a work basket of her own," said her mother.

"Yes," thought Jessie, "mother has given me a work basket and I ought to be willing to sew," and with that she took a few stitches quite diligently.

"I have a dreadful pain in my side," said Jessie, in a few moments. "My thumb is very sore," she said a few moments after.

"Oh, my hand is so tired," that was next. And with that she laid down her work. Next there was something the matter with her foot, and then her eye.

At length the sewing was done. Jessie brought it to her mother.

"Should I not first send for a doctor?" said her mother.

"The doctor for me, mother?" cried the little girl, as surprised as she could be.

"Certainly," said her mother, "a little girl so full of pains and aches must be sick, and the sooner we have the doctor the better."

"Oh, mother!" said Jessie, laughing, "they were sewing aches; I am well enough now."

I have heard of other little girls besides Jessie who had sewing aches whenever their parents had work for them to do. These aches and pains do show sickness. They are symptoms of a bad disease, a disease which eats some people up. This disease is called "selfishness." It makes children cross, and fretful, and disobliging, and troublesome, and unhappy; and I am sure it makes those unhappy who have charge of them.—*Selected.*

A little lie is no better than a little theft.

"Stories first heard at the mother's knee are never wholly forgotten—they form a little spring that never quite dries up in our journey through scorching years."

HOME AND HEALTH

NIGHT.

O list'ning night! O waiting night
 When all the children of the sky
 Come trooping forth, a shining host,
 And sing an unheard melody;
 O watchful night! when souls awake,
 In dark and silence take their way
 Like muffled footsteps of the day,
 And sleep from his eternal ways
 Has come to earth, that mystery deep
 With its monopoly on heaven,
 Its alchemy—age changed to youth—
 And dreams, the echo of God's feet,
 Float through the open doors of sleep;
 When the heart sings that knew no song,
 Hums in its broken sleep a bar
 Of music that on high was writ
 Whose wandering echoes floated far,
 O night eternal, infinite!

Bend low, O face that never turns
 Away from those who in Thee rest!
 The day has gone, the night has come;
 The sun has wandered down the west
 Running our swift race down the dark
 And stumbling even as we go
 Through starless night still wandering on.
 O loving One! bend low, bend low!

—Helen Hart Woodworth.

THE BOY AND HIS FATHER.

Many men do not discover the true relation of father and son until it is too late to save the boy. But some who have been neglected take warning in time, and apply that "love that covereth a multitude of sins" in the boy. Not long ago, says a writer, a gentleman related his experience to me, as follows:—

"Once a friend said to me, 'Do you know that your boy is reading bad books?' I said, 'No, I don't believe any such thing.' My friend said, 'Perhaps you had better investigate.' I was inclined to treat the whole matter with contempt; for I did not think it possible for my boy to be reading bad books without my knowing it. Finally, however, I decided that common sense was better than pride, and that I would investigate. So I went to my boy's room, looked over his belongings, and at last, under the mattress,

found the books. I put them back where I found them, and hunted up the boy. I said to him, 'My boy, what kind of books are those you have been reading lately?' He was taken by surprise, and did not know just what to say. So I said to him, 'I would like to see the books; I've made up my mind to read the same books that you do.' Finally he stammered out, 'Papa, I don't think you would like those books very well.' I said, 'I would like to look at them. I want your opinion of them.'

"That threw him into a very peculiar state of mind; but we went up into the room, and he brought out the books. We sat down side by side; I put my arm around him, and as we turned the pages of the book I said to him, 'Well what do you think of that?' as we looked at the pictures, and I read here and there a sentence. His only reply was, 'Well papa, I think it isn't very good.' Then I said to him, 'Lay the books aside, and this evening let us come up and read together; I have something I want to read to you.'

"My boy was delighted. The evening came, and we went to his room. I placed the lamp beside the bed and lay down where he had lain to read his book. I read to him a story; but before I had finished, he had crawled up and was leaning on my side. Then I read him a story with illustrations from 'Science.' When I stopped, he laid his head on my shoulder, put his arms around me, and said, 'Papa, why can't I have such reading as that?' As soon as I could control myself—for he had shown me that I was the sinner—I said, 'My boy, you shall have all you want; let us go downstairs.' I led the way right down to the stock I had laid in, and put out my books and papers before him. He looked at them a moment, then picked them up and fairly hugged them. We soon decided what to do with the bad books; we took them out in the back yard and burned them.

"Then and there my boy started out on a new career. When I can spend the evening with him, one reads and the other listens. Henceforth my boy and I are going to be confidential friends, even if it takes a little time from business."

THE SALT RUB.

The "salt-rub" is becoming so popular that some Turkish-bath establishments are advertising it as a special attraction. It is just as good for healthy people as for sick ones, and can be taken at home easily. Put a few pounds of coarse salt—the coarsest you can get, sea-salt by preference—in an earthen jar, and pour enough water on it to produce a sort of slush, but not enough to dissolve the salt. This should be taken up in handfuls and rubbed briskly over the entire person. It is better to have it rubbed on by another person, but anyone in ordinary health can do it for herself or himself very satisfactorily. This being done, the next thing is a thorough douching of clear water, preferably cold, and a brisk rubbing with a dry towel. The effect in elation, freshness, and renewed life is felt immediately, and the satiny texture of the skin and increased clearness and brightness of the complexion, swell the testimony in favour of the salt-rub. For young children it is best to drain off the salt and add two tablespoonfuls of pure bay rum to a basinful of this salt water. Apply with a soft flannel, and dry with a soft Turkish towel. Care should be taken that there is not too much salt in the water, as it may irritate the tender skins of some children.—*Selected.*

"PAIN KILLERS."

BY A. O. TAIT.

The New York "World," in commenting upon the International Medical Congress, that convened in connection with the Paris Exposition, said:—

"For the laymen, certainly the most interesting, and, perhaps, the most directly important part of the work of the congress was the papers and discussions upon the indiscriminate use of all manner of nerve and digestion stimulants.

"Nowadays when a man gets that heavy ache in the pit of the stomach, he hastens off for a pill or a tablet, swallows it or them, and, finding the pain gone, congratulates himself upon being 'cured.' Or he gets a headache, and at once pours into his system a round dose of phenacetin, anti-kamnia, or some such drug. The headache disappears, he thinks he is 'well,' and tells all his friends what to do in case of headache.

"What has happened in reality? The disease has not been benefited, may even

have been aggravated, for the drug may have weakened nature's recuperative powers. The man has simply smothered the pain—the friendly voice that was warning him of an internal insurrection that was aiming to unseat health from its throne.

"With the enormously-increased facilities for obtaining and using drugs, and in the prevailing ignorance as to their effects, sanitary science is having a hard task in trying to force down the ratios of sickness and mortality."

It is gratifying to see how leading men in connection with the scientific world are coming to acknowledge the evil effects of drugging.

Drugs at their best are poisonous, and the very least quantity of them that is taken into the system the better. God has provided us with wonderful recuperative powers through what we call "nature," and if we would study our physical needs with one-half the care that we study how to please the palate, we would soon learn what would be injurious to our health, and, leaving these things off, would find no occasion to resort to drugs. Those who are wasting their vital forces through dosing with all sorts of patent medicines, as well as drugs in general, should pay careful heed to what these men representing the highest medical skill of the world are saying to us concerning the evil effects of drugs.

THE TEETH.

For several years I have worked in a large provincial hospital, providing relief for a populous city. Among the very many cases of malignant disease of the mouth, gums, lips, tongue, and jaw I had the opportunity of seeing, I very early made the clinical observation that they were invariably associated with offensively bad teeth, and further ascertained that the majority of these persons had never adopted the simple expedient of using a toothbrush. . . . In any malignant disease absence of cleanliness favours enormously a "mixed infection," and the more rapid development of that fatal condition of malnutrition known as cancerous cachexia. . . . I suggest the advisability of adding some mild antiseptic to the morning dentrifice water. — *Dr. Francis Barton.*

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This book contains 52 lessons, one for each Sabbath in the year, 39 songs and hymns, well adapted to children's voices, written especially for use in connection with these lessons, and 36 full-page pictures, also 52 pen drawings, showing how to use illustrative material. "The Westminster Teacher" describes it as "a beautiful volume, and the illustrations superb." Ordinary price, 7/6; reduced to 5/-. Postage, 6d.

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The report of the camp-meeting at Royal Park, Melbourne, will appear next week. Some of the sermons, stenographically reported, we believe will be of special interest to our readers.

It is proposed to connect Europe and America by rail. This, it is thought, would not be an impossible undertaking, as the Russian railway system reaches to the Pacific, and in America there are railways in Alaska. Behring Straits is narrower than the Channel from Dover to Calais, and there are two islands in the middle. It is thought that both Siberia and Alaska could be developed so the line would pay.

Major Powell Colton, who has been engaged in an exploring expedition in the eastern part of Equatorial Africa, has completed a remarkable journey, in the course of which he travelled thousands of miles through country previously unknown to white men. He has made some important ethnological discoveries, having found a race of troglodytes (cave dwellers) in the mountains of Equatorial Africa. He also discovered a race of African "magicians," whose dwellings evidenced their superior knowledge and mechanical attainments, for, instead of living in the typical African huts, they inhabited good two-story houses.—*Press Cable.*

Ian Maclaren (Dr. John Watson), evidently does not take an encouraging

view of the condition of the world at the present time. Speaking to the students of Bristol Baptist College, he is reported as saying:—

"No serious person, whether he be religious or non-religious, could look out upon society in our day without being depressed and alarmed. There was a general unsettlement both of belief and institutions; a weariness of the present and an uncertainty about the future—a lowering of ideals and a slackening of energy; an exhausted atmosphere in which it was difficult to breathe."

SPECIAL NOTICE.

Notice is hereby given that the annual meeting of the Sydney Sanitarium and Benevolent Association, Limited, will be held at the Sydney Sanitarium, near Wahroonga, New South Wales,—the main office of the company,—on December 29, 1903, at 12 o'clock, noon.

In addition to the election of five persons to fill the vacancies in the constituency, the election of a board of seven trustees, and the consideration of the profit and loss statement and balance sheet of the Association, an amendment to the Articles of Association of the Company will be submitted, to reduce the number of members necessary to form a quorum for the transaction of business, and also to change the date and place fixed for holding the annual meeting.

It is important that each member of the old constituency, as well as those recently nominated be present.

JOHN A. BURDEN,
EUGENE W. FARNSWORTH,
DANIEL H. KRESS,
FREDERICK L. SHARP,
GEORGE A. IRWIN,
PHILIP B. RUDGE,
WILBUR D. SALISBURY,

Trustees.

NOT THE SAME.

The "Methodist Times," writing on "Methodism, New and Old," speaks of various changes that have come in their movement, and says:—

"Our views of the doctrine of inspiration are certainly not what they were two generations ago, though we still hold in Wesley's words that 'the Bible is the whole and sole rule of Christian faith and practice.' Our modern position leaves room for the sound results of Biblical criticism, and our salvation does not depend on the authorship of particular psalms, or the historical value of the book of Jonah."

To which might be added that their views of the doctrine of inspiration are

also certainly not what the views of Jesus Christ were many generations ago, for He had no hesitation whatever in accepting the book of Jonah as historically true. More than once He quoted it, and placed its truth on the same plane of certainty as His own death and resurrection. Matt. 12:40. And since Jesus Christ is "the same yesterday, and today, and forever," it follows that "the new Methodism" has parted company with Him on the subject of inspiration.

NOTICE OF REMOVAL.

The South Australian Tract Society has removed its office to 93 Franklin Street, Adelaide. All correspondence should be addressed to the newly elected Secretary and Treasurer, R. H. Constandt. We shall be pleased to have our friends call when in the city.

W. WOODFORD.

BUSINESS NOTICES.

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

A VISIT TO THE SYDNEY SANITARIUM.

It is not uncommon to hear the remark made by those who visit the Sydney Sanitarium, "I do not see how a person can long remain ill after arriving here, the surroundings are so delightful, and everyone about the place so cheerful and helpful. Health seems to be in the very atmosphere we breathe."

The aim of the Sydney Sanitarium is to cure the patient, and not merely to remove a few disagreeable symptoms. It furnishes a place where the sick may receive medical treatment by rational methods, and where invalids can, at the same time, be instructed in the principles of healthful living.

Special attention is given to the treatment of chronic diseases as Rheumatism, Gout, Paralysis, Dyspepsia, Diseases of Women, etc.

The remedies employed are a Corrected Dietary, Electric, Vapour, and Sitz Baths, Electricity in its various forms, Packs, Fomentations, Douches, Physical Culture Exercises, Massage, and other rational agencies.

CORRESPONDENCE IS INVITED.

SYDNEY SANITARIUM,
WAHROONGA, N.S.W.—NEAR SYDNEY.

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