

AUSTRALASIAN SIGNS OF THE TIMES

VOL. 19, No. 3.

Melbourne, Vic., Aust., January 18, 1904.

[Registered at the G.P.O., Melb., for
transmission by Post as a Newspaper.]

ONE
PENNY

The Outlook

THE COLOSSUS OF THE NORTH.

Now that the attention of the world is fixed on Russia and Japan, it will be of interest to review in brief some of the aims and doings of Russia; and from these we shall be able to understand more perfectly its plans for the present and the future.

In the November number of the "World's Work" Charles W. Barnaby thus describes Russia's method of acquiring territory:—

"Various are the expedients which Russia brings into requisition in carrying out her ends. Privileges are obtained for her merchants and caravans to pass into or through the coveted country for trade; to open stores and banks; to trade at ports and navigate rivers; to establish post routes, with their various stations for exchange of drivers and horses; and to install consuls at various places. Concessions are secured for cutting timber or operating mines on certain tracts of land, and rights are procured whereby Russia and her subjects may buy land and build consulates, stores, and factories, and also dwellings for those who are connected with the various enterprises. Rights are also obtained, or taken, to protect consulates and other Russian property, and to protect the Christian subjects of an unchristian government. Army reconnoitering expeditions are sent into the country with goods, disguised as merchants, or accompanied by a detachment of Cossacks, and claiming to be purely scientific expeditions. Out of pure generosity and solicitude for the welfare of her neighbours, she engages to watch over the conduct of Russian merchants located within their gates, and 'permits' the prospective victims to employ Russian officers to reorganise their armies, and lends them money. . . .

"When her operations in new territory arouse the suspicions of the outside world, and she is accused of overstepping her rights and pledges, she assumes an air of injured innocence, renounces any

intention or desire of acquisition, and is profuse in explanations and excuses intended to deceive the inquisitor as to her real intentions. Then, if she does not consider the time ripe for a final bold stroke, she accompanies the denials with promises and a feint of withdrawing from her position, knowing full well from past experiences that such action is sufficient to cause the busy world to discredit and soon forget the charges against her, and thus enable her at her leisure to carry the preliminary operations through another stage without molestation. If, however, Russia feels that the proper time has arrived, she takes advantage of the lull caused by her denial to strengthen her position in the new territory, rushing in new troops

its being Russian territory. That there may be no further question, however, Russia now politely informs the Powers that she has for some time been, and expects to remain, in possession of that particular section of the earth."

"The method of acquiring Port Arthur was characteristic of Russia. At the close of the war between China and Japan, Korea should by right have gone to Japan. Russia, however, not only prevented Japan from acquiring Korea, but compelled her to return the Liaotung Peninsula to China after it had been ceded to her in the peace treaty. As a reward for her good offices in saving the peninsula from Japan, Russia induced China to give her the southern part of the same peninsula, which includes Port



Japanese Navy Boys.

and supplies, and building forts and barriers." Meanwhile, the world's mind is bewildered by the conflict between Russian denials on one side and persistent rumours on the other, and when the Powers finally come to their senses sufficiently to grasp the situation and demand an explanation, Russia, in feigned surprise, remonstrates, and coolly informs her accusers that they are labouring under some unaccountable delusion, as the territory referred to has been 'Russian sphere' for 10! these many years, and is at present so thoroughly Russianised that it is remarkable any doubt should arise at this late day as to

Arthur, under what purports to be a twenty-five years' lease."

From a consular report issued by the United States, the "Christian Herald" obtained a description of the Russian town of Dalney, in Manchuria, which is the eastern terminus of the great Siberian railway. The "Herald" says:—

"The site appears to have been chosen with excellent judgment; for the city pos-

sesses one of the finest harbours of the Pacific, free from ice, and admitting at low tide, vessels drawing thirty feet of water. Already a large acreage of streets and substantial brick buildings is to be seen. . . . Railroad headquarters, car construction shops, and steamship construction yards are in operation, and hotels, schools, and club-houses are in course of erection. £1,200,000 have been expended by the Russian government in levelling and grading the streets, and putting in electric-light plants, and £2,400,000 have been appropriated to finish the work. . . .

"Dalney will become one of the most important ports of the world, receiving the products of Eastern Asia on the one hand, and of Europe on the other. The possibility of travelling by rail from any part of Europe to the extreme east of Asia will also encourage merchants to establish agencies there."

Peter the Great of Russia left to his successors in his "last will and testament" the following instruction:—

"Take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realisation of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England."

By her intrigue and constant reaching out after territory and power, Russia has acquired during the past fifty years the control of an area larger than the United States. Is she satisfied?—No. Will other nations as ambitious and earth-hungry as she allow this northern colossus to continue to absorb and govern while they quietly submit?—Never! Thus is fulfilled the declaration of Inspiration, "And the nations were angry, and Thy wrath is come." The time is rotten ripe for the final fearful conflict. The time hasteth greatly when the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ; and He shall reign forever.

A German statistician has estimated that £100,000 worth of gold is used annually by dentists in filling teeth.

AN APPALLING DISASTER.

The recent holiday festivities were, as usual, marred by the accompaniment of accidents, tragedies, and other untoward incidents; but the fearful catastrophe at the Iroquois Theatre, Chicago, by which nearly nine hundred persons, mostly women and children, were killed or injured, eclipsed everything else, sending a thrill of horror throughout the world.

Twelve hundred persons were spending the afternoon watching the entertainment provided at the theatre, when suddenly the whole scene was changed to one of panic, by an outbreak of fire on the stage. Although the architect who planned the theatre provided ample exits in case of fire, yet, in their anxiety to open the theatre for the holidays, performances were given before the fire escapes and fire alarms and other appliances were completed.

For this reckless disregard of public safety several persons have been arrested, and will have to answer for their negligence at the courts of justice. But their punishment, while acting as a deterrent, perhaps, on other individuals who may have a tendency to study business interests as of paramount importance to the safety of the public, will be poor consolation to the four thousand families who are left to mourn the loss of loved relatives.

In Chicago the New Year was ushered in in silence; no bells pealed, and no steam whistles sounded, and all the usual New Year rejoicings were suspended. So great was the shock which this appalling disaster caused to the community, that business was entirely stopped, and even the livery stables drivers who were on strike, and who had forcibly prevented the burial of the dead, declared a truce for ten days, and assisted to carry out the extensive funeral arrangements.

Since the disaster the civic authorities have inspected over thirty theatres in Chicago, and so deficient have they been found in exits and appliances for the safety of the public, that all but one have been ordered to close. Four hundred public halls have also been closed by order of the municipal authorities until it can be as-

certained whether they comply with the requirements of the law. Too great attention cannot be paid to the matter of providing ample provision for escape from public buildings, for this disaster has shown that it is possible for hundreds of people to be crushed and trampled to death in a few minutes' time when anything occurs which leads an audience to rush for the doors.

The poor law statistics of England show that there are now in London in-door paupers (inmates of work houses) to the number of 73,605. This is the highest number of permanent and complete paupers that London has had to provide for since 1871.

In the United Kingdom there are sixty thousand postmen, and in the course of a year nearly 3,600,000,000 letters, post cards, parcels, boxes and newspapers are delivered. This gives a yearly average to each postman of sixty thousand letters, etc., or 200 per day. Of course, in a big town, each postman would have a far heavier delivery, while the rural postman would have considerably less. In fact, in one country district it so happened that on one particular day the postman had no letter to deliver at all. In London five thousand letters a day is the postman's average delivery.

Love for the birds is beautifully exemplified in Sweden, by a charming custom which is followed by the Swedish peasantry at Christmas time. At the door of every farmer's house is erected a pole to the top of which is bound a large, full sheaf of grain. This is for the birds; and it is said that no peasant in all Sweden sits down with his family to his Christmas dinner until he has first provided for the birds. The observance of such a beneficent custom cannot but produce in those who follow it traits of character far different from those which are prominent in the lives of men who spend their holidays in ruthlessly destroying bird-life for the sake of sport.

... OUR ...
CORRESPONDENTS

AT JESUS' FEET.

Oh, Son of man! Oh, Son of God!
Whose precious feet the winepress trod,
I faint beneath the tempter's power,
Be with me in the midnight hour!
I know not how Thy love can see
Aught lovable or good in me.
But Thou art Christ, the crucified,
And I believe "the Love that died!"

I know not by what charm divine
Thou comfortest this heart of mine,
But well I know that on Thy breast
My wearied spirit findeth rest.
And so, toilworn, heartsick, and sore,
I come to Thee, when toil is o'er,
And from Thy Christ-love, pure and
deep,
Thou "givest Thy beloved sleep."

Oh, Son of man! Oh, Son of God!
Whose sacred feet life's ways have trod,
Let all my life an offering be
Of loving service wrought for Thee!
And if I sleep in some lone grave,
This prayer of Thee in faith I crave,—
When angels sing Thy glorious sway,
And earth abashed doth melt away,
Let the first whisper of Thy name
Make my dry ashes glow again!

—Anon.

**"AS IT WAS IN THE DAYS OF
SODOM."**

BY MRS. E. G. WHITE.

We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars, and rumours of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time, as it were, yet remains. But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle.

Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been proclaimed in the world for nearly two thousand years, Satan still presents to men and women the same scene that he presented to Christ. In a wonderful manner he causes the kingdoms of the world, in their glory to pass before them. Inse he promises to all who will fall down and worship him. Thus he seeks to bring men under his dominion.

Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And to-day the world, is bowing before him. His power is received as the power of God. The prophecy of the Revelation is being fulfilled, that "all the world wondered after the beast." Rev. 13 : 3.

Men in their blindness boast of wonderful progress and enlightenment; but to the eye of Omniscience are revealed the inward guilt and depravity. The heavenly watchers see the earth filled with violence and crime. Wealth is obtained by every species of robbery, not robbery of men only, but of God. Men are using His means to gratify their selfishness. Everything they can grasp is made to minister to their greed. Avarice and sensuality prevail. Men cherish the attributes of the first great deceiver. They have accepted him as God, and have become imbued with his spirit.

But the cloud of judicial wrath hangs over them, containing the elements that destroyed Sodom. In his visions of things to come, the prophet John beheld this scene. This demon-worship was revealed to him, and it seemed to him as if the whole world were standing on the brink of perdition. But as he looked with intense interest, he beheld the company of God's commandment-keeping people. They had upon their foreheads the seal of the living God, and he said :—

"Here is: the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. and I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud

one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." Rev. 14 : 12-19.

THE POWER OF THE SPIRIT.

No. 3.

BY W. HOWARD JAMES, M.B.,B.S.

We have already demonstrated that all power is of God, and that the powers, both of the organic and inorganic worlds, are manifested in obedience to the word of God. The student of Scripture, however, cannot help but notice that the work of God is invariably ascribed to the Holy Spirit. A few examples will illustrate the truth of this statement. Creation was the work of God, for "in the beginning God created the heavens and the earth;" but the Spirit was the active Agent in this work, for the Psalmist testifies,—"Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth." Ps. 104 : 30.

In Genesis we learn that "God made two great lights: the greater light to rule the day, and the lesser light to rule the night: He made the stars also;" but the creation of the starry heavens was the work of the Spirit, for Job affirms concerning God that "by His Spirit He hath garnished the heavens." Job 26 : 13. Again: man was created by the Spirit, for we learn from the same author, "The Spirit of God hath made me, and the breath [the Spirit] of the Almighty hath given me life" (Job 33 : 4); but in Genesis this act is ascribed to God: "The Lord formed man of the dust of the ground, and

breathed into his nostrils the breath of life; and man became a living soul." Gen. 2 : 7.

In Rom. 4 : 17 the statement is made that God quickeneth the dead, but in the eleventh verse of the eighth chapter this work is shown to be the work of the Spirit—"He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

Union of Christ and His People.

God dwells in the hearts of His children by His Spirit—"Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." 1 John 4 : 13. The sense in which Christ dwells in us, and we in Him, is clearly brought out in the figure of the vine—"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in Him, the same bringeth forth much fruit: for without Me [or severed from Me, margin] ye can do nothing." John 15 : 4, 5. The Father, Son, and Holy Ghost are one, and the Father is in the Son, and the Son in the Father, but only in the same sense that Christians are one; for in Christ's exquisite prayer for his disciples we read: "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as we are." John 17 : 11. "And the glory which Thou gavest Me I have given them; that they may be one, even as we are one." Verse 22.

How Union is Consummated.

The union of Christ and the church is completed by union with the Father; for does not Christ affirm, "At that day ye shall know that I am in My Father, and ye in Me, and I in you?" John 14 : 20.

This great and glorious union is through the Holy Spirit. Paul testifies in his epistle to the Corinthians, "For by one Spirit we are all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit, for the body is not one member, but many." 1 Cor. 12 : 13, 14.

By this "one Spirit" God is everywhere and in everything, as is beautifully brought out in the

words of God through His servant David :—

"Whither shall I go from Thy Spirit?
Or whither shall I flee from Thy presence?"

If I ascend up into heaven, Thou art there;

If I make my bed in hell, behold Thou art there.

If I take the wings of the morning,
And dwell in the uttermost parts of the sea;

Even there shall Thy hand lead me,
And Thy right hand shall hold me.

If I say, Surely the darkness shall cover me;

Even the night shall be light about me.
Yea, the darkness hideth not from Thee;
But the night shineth as the day:

The darkness and the light are both alike to Thee.

For Thou hast possessed my reins:
Thou hast knit me together [R.V.] in my mother's womb."

—Ps. 139 : 7-13.

There is only one Spirit, as we may learn if we turn to the epistle to the Ephesians—"For through Him we both have access by one Spirit unto the Father." Eph. 2 : 18. "There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4 : 4-6.

How the Spirit is Manifested.

The manifestations of this one Spirit are not the same in every individual, for—

"There are diversities of gifts, but the same Spirit. . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." 1 Cor. 12 : 4-11.

We have demonstrated that the Scriptures teach that all the powers of the universe are the powers of the Spirit. Even when man sins he uses the power of God, and in this sense God is said to create evil (Isa. 45 : 7), and man makes God "to serve with his sins," for God, through Isaiah, complains of Israel: "Thou hast made me to serve with thy sins, thou hast wearied Me with thine iniquities." Isa. 43 : 24.

The Spirit is known by special names according to the work He performs, as, for example, "The Spirit of wisdom," "the Spirit of truth," "the Spirit of prophecy,"

"the Spirit of life," etc. By these names we learn some of the powers of the Spirit, viz., the giving of wisdom, truth, prophecy, life, etc. The name given to the one Spirit, when He develops in the individual the character of God, is "the Holy Spirit." Our first parents had breathed into them by the Creator the Spirit (*Ruahh*) of lives (see Clarke), thus they evidently possessed both the animal and the spiritual life; the latter they lost when sin entered their hearts. The Spirit in man, however, will be dealt with later on.

Next week we will commence the subject, "The Nature of Man."

DWELLERS UPON THE EARTH

BY R. HARE.

"In the world, but not of the world," must at all times illustrate the position of God's people on this earth, but especially so in these last days. Subject indeed to the environments of life they must be, but not subject to the soul-absorbing worldliness that makes men dwellers upon the earth. God designs that the solemn warning of Christ's second coming, and the hope of His glorious appearing, will exercise an elevating power that can lift the soul above the atmosphere of worldly gain or loss.

God beholds but two classes in the world to-day,—the dwellers upon the earth, and those who seek a better country. Of Abraham it is said that he sojourned as in a strange country, dwelling in tabernacles, "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11 : 10. Lot was satisfied with the goodly land, and "pitched his tent towards Sodom." He soon became acquainted with the Sodomites, and took up his dwelling in their unholy city. The result of that contaminating citizenship can only be told in the dark record of a blighted life. The two daughters that did escape with their father brought with them the impurity of Sodom. They each committed a shameful crime, and as a result two nations came into existence that God had to destroy with the sword of vengeance. There were two

classes in the days of Abraham, and there are but two classes now.

Paul, in writing of these two classes to the Philippians, says of one, "Whose end is destruction, whose god is their belly, and whose glory is their shame, who the things on the earth are minding." But the other class he places in direct contrast: "For our citizenship is in the heavens, from whence also the Saviour we await." Phil 3 : 19, 20. — *Young's Translation.*

Christian Citizenship.

"Our citizenship is in heaven." Blessed thought for the tired and weary toiler. Blessed assurance for the unknown stranger that has no resting place here, and thrice blessed prospect for all who look for a coming Saviour. The inheritance, "undefiled and that fadeth not away," is still reserved in heaven. Peter speaks of our sojourning below "in fear." 1 Peter 1 : 17. And we are admonished as "strangers and pilgrims" to abstain from fleshly lusts. 1 Peter 2 : 11.

The necessity is thus presented of disconnecting from the absorbing interests that hold so many as captive dwellers upon the earth. Christ said, "Where the treasure is, there will the heart be also." Luke 12 : 34. How important, then, that we have our treasure above ; and if this be the case, its glory will eclipse all earthly possessions. Yes; it will do more; that treasure in heaven will give us a right in the better country.

It is only those who have their minds liberated from the blinding enchantments of earthly things who will be able to comprehend the solemn warnings of the approaching end. In presenting the signs of His coming to the disciples, Christ said to them, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth." Luke 21 : 34, 35. This does not include those who are prepared for the Lord's coming. Of them we read, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5 : 4. The "surfeiting, drunkenness, and

cares of this life" distinguish the class—the great majority—taken up with these things, and it is upon them that the second coming of Christ comes as a snare and a thief.

Earth Dwellers.

Those who dwell upon the earth will also "worship the beast." This will include all whose names are not written in the book of life. Rev. 13 : 8. Having made the world their portion they will obey the mandates of earthly governments sooner than incur loss or disadvantage. Those who seek for a better country will worship "Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14 : 6, 7.

How intently the human mind has been fixed on dwelling below, even while God has been trying to lift it to the contemplation of a more enduring heritage. "Arise, ye, and depart; for this is not your rest," is the thrice repeated message that still echoes in solemn warning over the costly palaces where the earthly dwellers would forever abide. Infinite love points to the gathering storm so soon to burst over a doomed and helpless world, and in pleading tones whispers again, "This is not your rest." Micah 2 : 10.

In that coming destruction the glory of man is to be humbled. The gorgeous palaces, which men have called after their own names, will fall, and mingle their beauties with the clods of the valleys. The earth dwellers will then call upon the rocks and the mountains to hide them from the presence of the Lamb. Rev. 6 : 15-17. But the righteous will look up and say, "Lo, this is our God, we have waited for Him" (Isa. 25 : 9); and as they stand amid the crumbling monuments of earthly glory, it will only be as though taking farewell of tabernacles in which they have pitched for the night. Ascending with their Lord, they will find that better country where their citizenship and treasure have been so long.

"O tender One, O mighty One, who never sent away
The sinner or the sufferer, Thou art the same to-day!
The same in love, the same in power,
and Thou art waiting still!
To heal the multitudes that come—yea,
whosoever will."

"SOURCE AND AIM OF TRUE EDUCATION."

BY A W.A.

"The holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education. To obtain an education worthy of the name, we must receive a knowledge of God, the Creator, and of Christ the Redeemer, as they are revealed in the sacred word.

"Every human being created in the image of God is endowed with a power akin to the Creator,—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.

"Such an education provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. It fortifies the mind against evil. Instead of some master passion becoming a power to destroy, every motive and desire is brought into conformity to the great principles of right. As the perfection of His character is dwelt upon the mind is renewed, and the soul is re-created in the image of God.

"What education can be higher than this? What can equal it in value?"

The above is an extract from our new book, "Education," by Mrs. E. G. White. See full page advertisement in this paper.

World-Wide Field

THE SABBATH OF THE LORD.

Sermon preached at the Royal Park, Melbourne Camp-Meeting, by Pastor E. W. Farnsworth, and stenographically reported for "Australasian Signs of the Times" by Mr. H. Stockton and Miss E. Jones.

(Continued.)

Now, kind friends, I wish to notice this fact: Theoretically there is no difference between Seventh-day Adventists and most of the Christian denominations as far as theory goes. I have before me members of almost every denomination represented in the city, and I want to appeal to you as Christians, Is it not a fact that the church to which you belong holds that men should keep the law of God? Is it not true that even after a man is sanctified by faith in Christ, your church recognises that he should keep the commandments?—Certainly they do. Let us look at them and see which we should keep to be Christians:

"Thou shalt have no other gods before Me."

Should not everybody keep that?—Certainly. Otherwise they could not be Christians.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments."

Do you think a Christian could make an image and bow down and worship it?

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

A Christian could not be profane. We will pass the fourth just now.

"Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Don't you think children ought to keep this commandment? and don't you think grown-up people

ought to keep it, too? There are hundreds of fathers and mothers here who wish that their children would honour their parents more. What a revolution it would make in the world if they did so!

Now as far as I have gone, will you not all say, "Amen" to it? I venture to say that every person in this tent will say it in their hearts.

I have been in the English Church many times, and have heard that beautiful responsive service, in which the minister repeats the commandments, and after each one the congregation responds, "Lord have mercy upon us, and incline our hearts to keep this law." When he reads the fourth commandment, they repeat, "Incline our hearts to keep this law." But the law refers to the seventh day, and has nothing to do with the first at all. It has no more reference to Sunday than it has to Thursday. The commandment has reference to one day only. You all know that Sunday is the first day of the week. If you don't you ought to. I want you to think of that, dear friends. Sunday is the first day of the week. If I should stop to argue on that point it would be a reflection on your intelligence. Everybody knows that Saturday is the seventh day of the week, and I shall prove it before I get through; and the seventh day is the only day mentioned in the Bible as the Sabbath of the Lord. The other days are ever and always called working days, but the seventh day is always, from Genesis to Revelation, called the "Sabbath of the Lord thy God."

Now I said a moment ago that there was no essential difference between you and me on this. We are all agreed that these nine commandments at least must be kept, the first three and the last six. There is no doubt at all about it, and theoretically speaking, all the religious denominations hold to the perpetuity and binding obligation of the law. I want to read a few statements how our brethren in other denominations view this matter.

I will read a statement from the "Presbyterian Confession of Faith":—

"The moral law is of use to all men, to inform them of the holy nature and

will of God, binding them to walk accordingly."—*Presbyterian Confession of Faith, 1833* pp. 243, 246.

If that is good Presbyterian doctrine, then you must set me down for a Presbyterian. Let me read another:—

"We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church."—*Baptist Church Manual, Art. 12, p. 55.*

Now that is good Baptist doctrine, and, being so, then you must set me down for a Baptist. I am in harmony with every word I have read; but I cannot pass without emphasising one thought: "We believe that the law of God is the eternal and unchangeable rule of His moral government." Please stop and think: The Baptists say that God's law is eternal and unchangeable. I appeal to you: Did not God's law from Sinai to the cross, at least, enjoin upon the people that they should keep the seventh day? Did not God's people keep the seventh day from Sinai till the death of Christ? I want you to see this truth: From creation to the cross, all agree that God's people kept the seventh day. Now our Baptist brethren all say that God's law is "eternal" and "unchangeable." Then if the law commanded people once to keep the seventh day, and that law is unchangeable, does it not command people to keep the seventh day now? Then why don't you do it? I appeal to my Baptist brethren and sisters who are here,—*Why don't you do it?*

I might read from almost every church and creed in Christendom; but will quote but one more. I read this for my Wesleyan brethren:—

"Although the law given from God by Moses, as touching ceremonies and rights, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."—*M. E. Discipline, Art. 6, p. 11.*

Bishop O. E. Havens says:—

"This decalogue can never become obsolete. It was designed for all men, and, obeyed, would render all men

noble and worthy of immortal blessedness."—*Pillars of Truth*, p. 235.

That is my faith too, and that is why I keep the seventh day. "This decalogue can never become obsolete," is the faith of our Wesleyan brethren, and it is my faith also; but to be in harmony with my profession I must keep the seventh day, for the law of God tells me to do so.

(Continued next week).

EDUCATIONAL INSTITUTE.

BY B S CHANEY.

A teachers' institute has recently been held at the Avondale School for Christian Workers, located at Cooranbong, N.S.W. It continued eight days. The aim of the institute was to study the principles of true Christian education; and many of the aspects of this subject were brought before the assembly of teachers by a number of carefully prepared papers and addresses.

The great importance of proper education has been sensed by reformers in all ages, and hand in hand with every reformation has gone some system of education. At times this education has been restricted to certain classes; but in all civilised and progressive nations to-day the principle is generally recognised that general education must be extended to all classes.

The home is the place where the foundation of the child's training, physical, intellectual, and spiritual, is laid. This truth is so well known as to be almost axiomatic; yet its importance is frequently not recognised sufficiently to influence parents in the management of their homes.

The industrial side of education was made prominent, the speakers showing that in the schools agriculture and horticulture, carpentry, with its allied industries, the various branches of domestic economy, and sloyd, should become permanent factors in true education, the industries to be suited to the age and needs of the pupils.

The discussions of the convention dealt with the application of general truths to the needs of the teachers in the primary and grammar grades in church-schools; and

a number of papers or addresses were presented on the best methods of teaching the different subjects. A knowledge of the subject taught, enthusiasm and energy in imparting it, and patience in going over again and again the principles of truth are needed by every teacher.

Many of the problems arising in the management of the schools and the disciplining of the pupils, will be solved if it is remembered that "the object of discipline is the training of the child for self-government. He should be taught self-reliance and self-control. The true object of reproof is gained only when the wrong-doer himself is led to see his fault, and his will is enlisted for its correction."

This assembly of teachers proved to be inspiring and helpful to all who attended, many of those present stating that their coming year's work would be broader and better for the help received; and that their aim would be to keep in view that character-building, and not knowledge, or even the power of applying it, was the real object in education.

There were present teachers from Tasmania, Queensland, Victoria, South Australia, and New South Wales, besides the regular faculty of the Avondale School. Several pastors and missionaries were present during a part or all of the time, and lectures or sermons were delivered by them during the evenings, on various subjects pertaining to education.

...Notes...

Pastors Woodford and Craddock are conducting a tent mission at Salisbury, S.A.

Brethren McCord and Haughey have been encouraged by seeing about twenty persons receive the truth in Manchester, England, where they have been labouring.

Dr. W. Howard James is holding special services in the church in Golden Square, Bendigo, Sunday evenings, during the month of January. We notice some of the subjects to be considered are, "Babylon is Fallen," "The Last Message to the World," "Latter Day Delusions," etc.

"When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message."

From the "Union Conference Record" we learn that the donations of the Sabbath-schools in Australasia for the quarter ending September 30, 1903, amounted to £232 10s. Of this amount £139 8s. 5d. was appropriated to missions. Besides this, £41 7s. 9d. was given the last Sabbath in the quarter to assist the Sanitarium in Christchurch, N. Z.

Pastor R. D. Quinn writes from Maryborough, Queensland, that in that place eleven persons have decided to obey all the commandments of God in addition to those who had before been keeping the Sabbath of the Lord. Nine have been baptised. The brethren are planning to build a house of worship at an early date. Though the workers have met with difficulties, yet they are of good courage in the Lord.

Now that the attention of the world is being directed to Thibet, it will be interesting to know that a woman who for some years led a fateful life, full of perils, but whose experiences have had the strange effect of inclining her to seek fresh ones, is Mrs. Rijnhart, who, with her husband, went to Thibet in 1895, they being missionaries. There they spent four years, dressing in native costume and carrying on their work very quietly, as they were in perpetual danger. They unfortunately conceived the idea of visiting Lhasa, the capital, though aware that any European who accomplished it would inevitably be put to death. In 1899 they made the attempt and came as near as one hundred and twenty miles of it, when Mr. Rijnhart's disguise was suspected, he was taken and immediately killed. His wife managed to get away. She is now in America, but is intending soon to return to Thibet to resume her missionary labours, she having in some unexplained manner procured passports, a thing heretofore impossible.



E. W. FARNSWORTH - - EDITOR.

TEMPERANCE PRINCIPLES IN BABYLON.

"Now among these [royal captives in Babylon] were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah, unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego." Dan. 1: 6, 7.

In ancient times names had a signification more frequently than now. Thus, Daniel signified "God is my Judge;" Hananiah, "the gift of the Lord;" Mishael, "he that is a strong God;" and Azariah, "help of the Lord." As these Hebrew names had reference to the true God, so the names given them in Babylon had reference to the heathen worship practised there. Belteshazzar meant "keeper of the hid treasures of Bel;" Shadrach, "inspiration of the sun" (the Babylonians were sun worshippers); Meshach, "of the goddess Shaca;" and Abed-nego, "servant of the shining fire."

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

"Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink; for why should he see your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king.

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat, and as thou seest, deal with thy servants.

"So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse." Dan. 1: 8-16.

Daniel was a man of "purpose." He had a fixed determination to attain to the highest standard, to be true to right principles and to God, whatever his surroundings might be. Though in a heathen country, the servant of a heathen king, bearing a heathen name, surrounded by heathenish customs and worship, "Daniel purposed in his heart that he would not defile himself."

Daniel was a man of tact. When compelled to conscientiously differ with his heathen master, he did not create needless prejudice by heralding his convictions in public places, and by obstinately refusing to obey the rules made for governing his conduct; but he respectfully "requested . . . that he might not defile himself." No wonder, then, that the prince of the eunuchs regarded Daniel with "favour" and "tender love," and thus God prepared the way for these young men to bear witness to Him and His truth, even while exiles in a heathen land.

Daniel and his companions were men of principle. To know duty with them was to do it. To disobey the king's mandate brought the transgressor to the executioner's block; but this did not deter these young men, less than twenty years of age, from being true to themselves and their God. They might have reasoned with themselves: "But it is the custom of the country to do so." "We shall displease our captors who are now our friends, and they will become our enemies." "There is no need of being so particular in such little things as eating and drinking." "We shall lose our situation and the chance of promotion." No, one consideration, and one only, decided their course of action,—*"Is this the way of the Lord?"* They decided to obey Him at any cost.

Effect of Home Training.

Where did these young men learn to make no compromise with evil?—No doubt in their homes in early childhood. Though it was a time of national apostasy and spiritual declension, yet there were fathers and mothers who taught their children to love and fear God. The writings of prophets and holy men were studied, and from the story of creation Daniel and his companions had learned

that it was the indulgence of appetite that brought sin into the world. They had no doubt read how wine had clouded the intellect of Nadab and Abihu, causing them to put no difference between things sacred and profane. Their work as students demanded the fullest exercise of their mental powers; therefore they asked to be allowed the simplest diet, and only water to drink.

Probably another reason for their request was that the meat and wine provided by the king were first offered to idols, and also some animals used as food God had pronounced unclean. Later in his life Daniel states that for three weeks he "ate no pleasant bread, neither came flesh nor wine into my mouth," and from this we conclude it was not his usual custom to confine himself to such a meagre diet as he did while pursuing his studies in the king's palace; but in times when special mental clearness was needed, and spiritual insight desired, his food was of the simplest character.

Temperance in Eating.

From this scripture we see that the temperance question includes eating as well as drinking. Many staunch temperance workers go about with a distillery in their own stomachs. Alcohol may be made inside as well as outside of the body. Many a drunkard has taken his first lessons in intemperance at his own mother's table, and highly seasoned food, which has inflamed the delicate digestive organs, has created the thirst for stimulating drinks, which nothing but the dram shop can quench. We need more temperance reform in drinking, but it is needed still more in eating; and frequently a reform in diet would cure the craving for strong drink, or prevent its coming into existence at all. Let it be forever remembered that while Daniel was a temperance reformer, his temperance extended to right habits of eating as well as drinking.

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they were fulfilling as co-workers with Him."

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

THE TWO ROADS.

Early to bed and early to rise
Makes a man healthy, wealthy, and wise.

O, the road to Healthy, Wealthy, and
Wise,
Runs by night through the Gates of
Sleep.
Straight over the Slumberland Beach it
lies,
Where Sandman gathers the sand
for your eyes,
That he shakes when the sun has left
the skies,
And the gray evening shadows creep.

But to reach this land by the road of
Morn,
You must rub the sand from your
eyes;
When you leave the country of Drowsy
Yawn,
Just follow the path that the sun has
gone,
And pass through the gateway of Early
Dawn
Into Healthy, Wealthy, and Wise.

—Alice Van Leer Carrick.

FROGS AS POLICEMEN.

Have you ever noticed near the
side of a pond masses of little eggs
about the size of a pea, which
float on the surface of the water
and generally lie on the long grass
at the edge of the pond?

If you ever find these eggs, go
back to the place in a few days,
and you will see in their places
numbers of funny little creatures
with very big heads and flat, thin
tails, which make them look a
little bit like fishes. These black
creatures are called tadpoles.
They grow very fast and they
grow a great deal. Little legs
grow out of the sides of the bodies,
the tail disappears, and the animal
is no longer a tadpole but a little
frog, jumping about as you have
seen frogs do.

The frog drinks with its mouth,
but it also sucks up water through
a great many holes in its skin,
just as a sponge does if you put
it in a bowl of water.

A gentleman once caught a
number of frogs, which he kept in
a bowl of water. As long as there
was plenty of water in the basin,
they looked fat and well, but if
he took them out when the
weather was very hot, they soon
grew thin and ill. These frogs be-
came quite tame and learned to
take their food from their master's
hand. They were very fond of
flies and were clever in catching
them, so when the fruit for the
gentleman's dessert was laid out
in the store-room, these frogs were
placed around it to act as little
policemen to keep the flies from
spoilng it, and they did their
work very well.



You should watch to see a frog
change his skin; it is very curious.
Whenever a number of frogs have
made up their minds to change
their skins—having, of course, new
ones underneath—several of them
begin at once. Two of its compan-
ions hold the one whose coat is to
come off around the middle of its
body. Then one or two others
give little bites and pulls at the
skin with first one leg and then
another, and at last the whole
body is set free, and the frog ap-
pears with such a clear, white
skin that it must feel very proud.

—Great Thoughts.

A RESPECTFUL BOY.

An old man entered a railroad
car, and was looking around for a
seat, when a boy ten or twelve
years of age rose up and said,
"Take my seat, sir."

The offer was accepted, and the
infirm old man sat down.

"Why did you give me your
seat?" he inquired of the boy.

"Because you are old, sir, and
I am a boy!" was the reply.

A hundred years ago there
would have been little need to re-
cord, as remarkable, a similar in-
cident. Among things that are
good or hopeful in the rising gen-

eration, there is one great change
for the worse manifest to every-
body—a declining spirit of rever-
ence towards age and towards
God. "Thou shalt rise up before
the hoary head, and honour' the
face of the old man, and fear thy
God; I am the Lord."—Selected.

Do little helpful things, and
speak helpful words, whenever and
wherever you can. They are better
than pearls or diamonds to strew
alone the roadside of life, and will
yield a far more valuable harvest.



THE TEST OF THE HEART.

It is easy enough to be pleasant
When life flows by like a song;
But the man worth while is the one who
will smile,
When everything goes dead wrong.

For the test of the heart is trouble,
And it always comes with the years;
And the smile that is worth the praises
of earth,
Is the smile that shines through tears.

—Ella Wheeler Wilcox.

WHY I AM A VEGETARIAN.

(Continued.)

I am a vegetarian not only because I believe it is conducive to health, but also because this practice is good for the brain.

The Hindus are the greatest thinkers who ever lived, and they are vegetarians. The old Greek philosophers, Pythagoras, Plato, Socrates, and others, were vegetarians. The greatest of the Romans, Seneca, Plutarch, Porphyry, and their like, refrained from meat eating. Goldwin Smith selects Thomas Aquinas as the best illustration of maximum brain work, and Shelley of the maximum imagination, and both of them were vegetarians. Many Scotchmen live almost entirely on porridge. Dr. Johnson said to Boswell, "You Scotchmen eat oats; in England we feed oats to our horses." "That is the reason," replied the Scotchman, "why you have such fine horses in England, and in Scotland we have such great men."

I am a vegetarian not only because I want to be healthy, and because I believe it is a better brain food, but because I want to be human.

Or, if you care to express it a little differently, because I want to be humane. Pain, in the present state of human and animal development, seems to be a necessity, but to inflict unnecessary pain is not humane. Let that sink in. I believe it ought to be our

object in this world to minimise pain. As Leigh Hunt said:—

"That there is pain and evil is no rule
Why I should make them greater, like a
fool."

If I had to choose whether I would eat a cow or die, there might be a question, but I will not enter into the consideration of that now, because I do not have to face that issue. I have not eaten any cows for a long time; and I am in first-class health; and my wife has not eaten any for a still longer time, and she also is enjoying good health. We do not need to eat animals in order to be comfortable, healthy, and strong. It can readily be seen that if I consent to eat these animals, I at once enter into partnership with an awful system, that causes unspeakable agony to these lesser creatures of God. There are tens of thousands of cattle and sheep killed on the plains every year by the passing trains; tens of thousands more are frozen to death, and tens of thousands die from hunger and thirst. That, however, is not the worst. What is worse? I answer, The cattle trains. These great restless trains of agonised flesh, unprotected in heat and cold, without food or water, travel their long journeys, sometimes thousands of miles. Our laws now provide that cattle and sheep on their way to market must have food and water at least once in twenty-eight hours; but a strong agitation is kept up by the cattle men to restore the old limit of forty-eight hours. And there is something still worse. What is it?—The cattle ships. Think of those fearful marine dungeons! On every cattle ship the company has an agreement by which a regular allowance is made for the number that shall die of their discomfort in crossing the ocean. Put the awful cumax is still to come. When they arrive at their destination by train or ship, they are hurled into pens, made to rush blindly down the gangway of their scaffold, and then receive the crushing blow that sends them trembling, but not yet dead, to the earth. I cannot carry you farther; it would be hard on the meat business if I did. And it would be hard on you if you were to take a journey through a packing-house, and watch one of your animal friends

from the time of his murder until his mangled body is ready for your table. I had this experience some twelve years ago, and that is when my vegetarianism really commenced. It is said that every murder with a knife in the city of Chicago for the past eight years was traced to the influence of the stock-yards.—*B. Fay Mills.*

(Concluded Next Week.)

"START ME."

"Start me!" cries little Alice from her perch in the swing. "I want to go high; start me!"

"Somebody can't be starting you all the time," answers Tommy, half impatient of her demands upon him, half desirous of giving her a bit of instruction. "Put your foot to the ground and start yourself."

It is the same story, the same cry the world over. People are longing to mount high along many lines, but for the most part they are sitting still and waiting for somebody to start them. They want to reach success in literature, in business or professional life, but they want to swing high from the first—to be pushed by some one's money, strength, or name. Those who are really willing to begin with their feet on the ground and start themselves, are comparatively few.

One who has been brought much in contact with young people, young women especially, and has been endeavouring to help them, recently said that her greatest discouragement lay in the fact that they all wanted to begin at the top. They wanted at once the reputation, the pay, and the patronage of those who had been long years in the work. They want to be pushed—a good strong push that would set them flying at once—instead of putting their own feet on the ground and slowly working up for themselves.—*Selected.*

"The happiness of life depends very much on little things; and we can be brave and great and good while making small sacrifices and doing small duties faithfully and cheerfully."

"THE GREATEST WANT OF THE WORLD

"Is the want of men,—

"Men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—

The above extract seems to us to be the keynote to the splendid volume which has just been published, entitled

EDUCATION

By Mrs.
E. G. WHITE

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Orders for the first number of the new volume of the "Australasian Signs of the Times" have come in so rapidly that our supply is exhausted, and we cannot begin subscriptions received in future with that number.

We read in the daily papers of certain new "sayings" of our Lord, which are supposed to be parts of the traditional gospel of St. Thomas. Meanwhile it would be well to give greater heed to some of the *old* sayings of Jesus, which, if heeded, would work full and complete salvation to every soul.

"The Bible Training School," a monthly paper devoted to house to house Bible work, has transferred its office of publication from New York to South Lancaster, Mass., U.S.A. The subscription price is 2/- a year. All orders should be addressed to "Bible Training School," South Lancaster, Mass., U.S.A.

While the United States have been passing through a time of great prosperity, there are those who see a great national crisis ahead. Dr. J. M. Buckley, Editor of the leading Methodist paper in that country, writes:—"It does not require a prophet or the son of a prophet to tell us that within three years this country will pass through a terrible crisis, if there is not an immediate change in the relations of capital and labour. It seems as if both

had thrown Christian conduct and common sense to the winds. Things have been going from bad to worse, and labour unions have now assumed so arrogant an attitude that a great crash is almost inevitable. You have only to read the history of Rome, changing names and dates, to see what this country is coming to."

A NEW STIMULANT.

A new vice is being developed among British soldiers. Some of them have discovered that by eating cordite they can produce all the excitement of the most powerful intoxicant.

"Dissolved in tea, cordite produces an almost immediately exhilarating effect, 'inciting to almost demoniacal actions.' If many persons have partaken of the beverage all begin talking at once, each seemingly anxious to inform the other of everything that has happened to him since his birth.

"This condition is followed by heavy sleep and stupor, lasting five to twelve hours, and awakening is accompanied by severe dull, boring headache, muscular twitchings, and protrusion of the eyes.

"It is as an addition to beer that cordite appears to produce its worst effects. It then excites a quarrelsome, destructive mania in an otherwise peacefully disposed individual, and produces immediate intoxication. If taken in quantity insufficient to produce sleep it makes him not only quarrelsome, but brings out the worst traits in his character."

DEMANDS OF LABOUR UNIONS.

The war between Capital and Labour increases in intensity as the weeks go by. All countries, all nations are involved in the conflict. Some of the secular papers are speaking in no uncertain tones concerning the demands of the labour unions, and see in them a menace to state and national governments. Thus the New York "Sun" calls attention to "two interesting propositions" put forward by the labour unions in the United States. It says:—

"Two significant positions have been taken by labour organisations in the year now approaching its final period. Certain bodies have forbidden their members to belong to the national guard, and have not hesitated to say that they were in favour of the disintegration of the State militia. Their declared reason

for this was the employment of soldiers to put down strikes. . . .

"The second position is that taken by the [New York] elevated railway motor-men, that an employer has no full right to determine the standard of efficiency for his employees. They themselves are to decide just what tests of physical fitness he may demand; and if he exceeds the limit, they are to quit work.

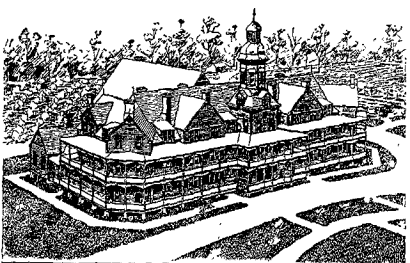
"Brought together, these two propositions mean that the employee is the sole judge of his own ability to discharge his duties; that if the employer objects, the employee shall go on strike; and that if while on strike he resorts to lawless methods to prevent any other man from taking his place, there shall not be maintained by the State any force capable of preventing him from so doing."

These are some of the conditions which make the last days so "perilous," as they are said to be in Scripture.

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