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ONE  
PENNY

## The Outlook

### SPIRITUALISM.

In one of the Melbourne daily papers Mr. John Pearce writes as follows concerning this subject, and we heartily agree with his statements:—

The world of spirits is full of evil and wicked ones, who share the bad passions and prompt the sinful deeds of men on earth, and if men came by the opening of their spiritual senses, into visible and audible communication with their own attendant spirits, the power of hell on the earth would immeasurably increase.

God never intended the veil to be lifted, and keeps these two realms of being from conscious intermingling. To throw the earthly and spirit world together would cause inextricable confusion, would destroy free agency, would confound good and evil, would thwart regeneration, would arrest the judgment, would close heaven and open hell.

To seek to penetrate the veil which separates the spiritual from the natural realm, to invite an open intercourse with spirits, to consult them about earthly affairs is one of the terrible crimes denounced and forbidden in Scripture. It is the secret source of the power and mysteries of magic, and to seek such intercourse is terribly perilous to the soul's best welfare.

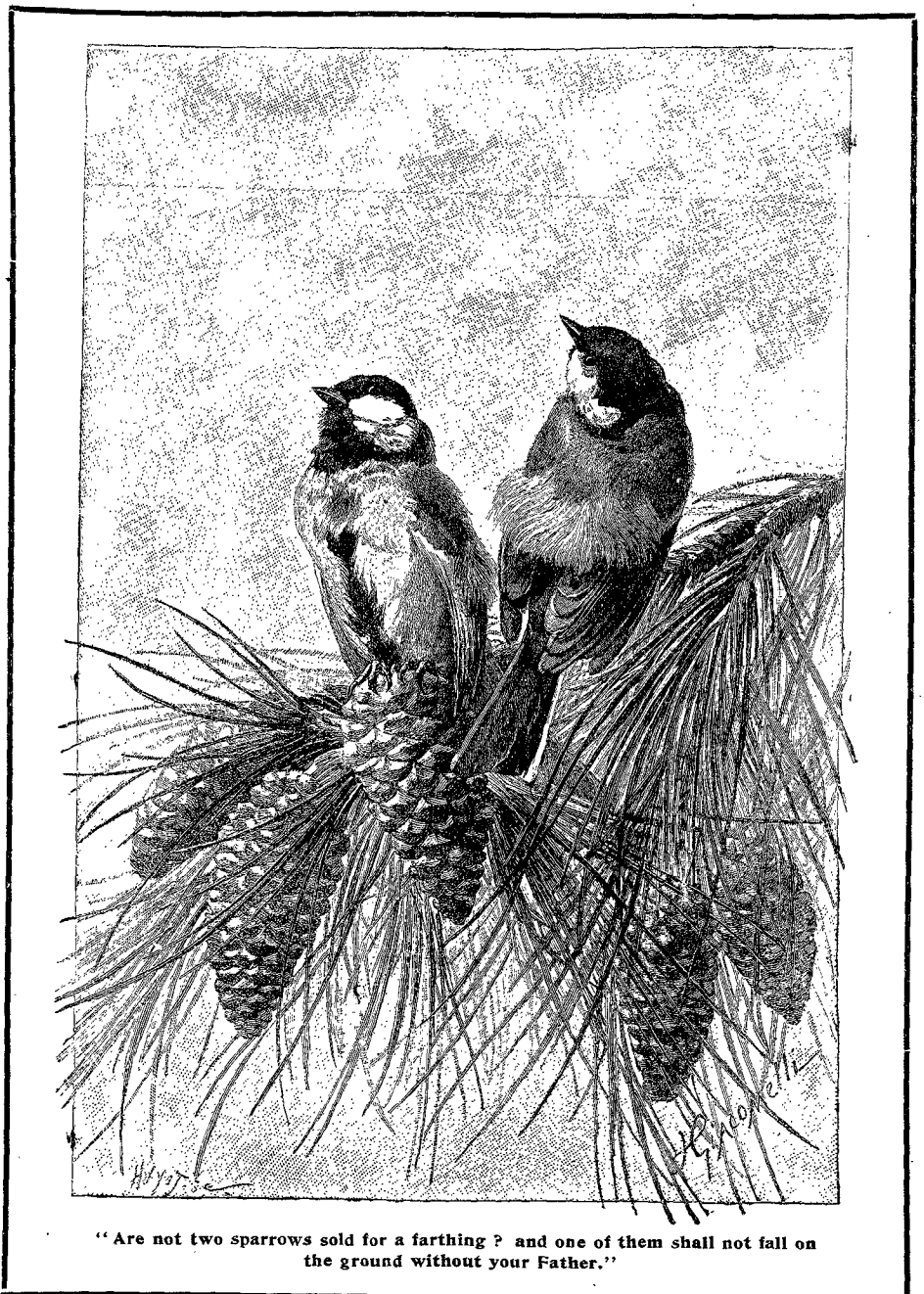
Therefore it is that consulting with "familiar spirits" is forbidden in the Word, and is forbidden for man's own good and protection.

It is a recognized fact that as Spiritualism grows so, in proportion, does insanity increase, and that thousands more, especially women, go raving mad, and followers of this black art are totally ignor-

ant of the fearful dangers hanging over them.

Magic, or in modern language, Spiritu-

alism, is inconceivably subtle and wicked, and obtained its first foothold in Egypt, and has penetrated thence, under differ-



*"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."*

ent forms and names, throughout the world. Magic is a fearful reality, and is the means by which the wicked can summon around them the worst spirits and obtain control over man and nature.

By its means they can overcome physical obstacles, can see and hear at incredible distances, can produce illusions, can make one thing appear another, effect transformations which seem miraculous, take possession of the fancy and will, and control the victim in all his thoughts and actions. They can give wise answers, and frequently foretell future events.

They can imitate good and heavenly things with such marvellous accuracy as to impose themselves as illumined teachers and prophets upon mankind.

Witches in the past ages were but what we now call spiritualistic mediums, and one has but to go back to India to see the mysteries of this black art, and any family who dabble in such have to pay a fearful penalty. I have studied the subject carefully, have visited most of the mediums, and could name several learners who have gone mad through its influence.

A woman who dabbles in it becomes unfitted for married life—she makes the medium her confessor and guide, directs all her movements through spirit instructions, and her husband—well, poor man, may God pity him!

God can and does give visions and dreams at times to encourage the saints, but without the aid of mediums or Spiritualism.

The great suspension bridge, across the East River, N.Y., above Brooklyn Bridge, was completed on December 19, 1903. This new bridge connecting New York and Brooklyn is 7200ft. long and 118ft. in width. Its towers are 332ft. in height, sixty feet higher than the Brooklyn Bridge towers. The cost of the bridge and the property which had to be condemned was £6,400,000.

Roman Catholicism is making vigorous efforts to strengthen its hold in Ireland. Over a million copies of various penny publications have been circulated by the Catholic Truth Society during the last two years. While the Catholic population, during thirty years, has declined by 1,196,604, the number of priests, during the same period, has increased by 697, nuns have increased from 2,069 to 8,031, and monks from seventy to 1,159.

### STRIKING AGAINST THE DEAD.

We have before noticed that during a strike in the city of Chicago people were prevented from burying their dead. One of our contemporaries has this to say concerning the situation there:—  
“The people of Chicago should have the sympathy of the world. Many manufacturers have left Chicago because of the increased rule of the strike. That unfeeling and arbitrary rule was never more strikingly illustrated than in the recent strike of the livery-men, especially against conveying the dead to the cemetery. It would seem that if there was any act that should be free from violent molestation it is the act of performing the last services for the dead; but it has not been so in Chicago during the present strike. Pickets have even been posted in front of residences where the dead were lying, waiting for burial, and those who would have conveyed them to the cemetery were either driven away by threats of violence or mobbed and beaten. Thus the people are compelled to keep their dead in their houses, or to bury them secretly at night. Persons whose relatives have died have found it necessary to refrain from publishing the usual death announcement in order to escape the ghoulish picketing of these strikers. In one case an ambulance driver who was hurrying a dying man to the hospital was mobbed and himself and his team pelted with frozen snowballs. It was with difficulty that the team was prevented from running away. The strike still continues, and the health officers are compelled to tolerate a condition which they cannot remedy, and which is a dangerous menace to the health of the inhabitants of the city.

Twelve thousand persons rendered homeless, and many deaths, have resulted through a fire which destroyed the town of Aalesund. The only buildings which remain standing are the Custom House and twenty small cottages. The flames were carried by the breeze to the port and ignited the steamers at anchor and destroyed all the small craft. The sufferings of the unfortunate people are intensified by the severity of the weather. Relief is being sent as rapidly as possible not only by those living in the vicinity, but a large German cruiser and a Hamburg liner have been despatched by the Kaiser to assist the noble work. These vessels are carrying doctors, medical stores, provisions, bedding and clothing.

A significant hint is reported to have been made by the Czar to the Japanese ambassador at St. Petersburg, relative to the danger of a war with Russia. It is alleged that while an interview between these representatives was being conducted, the Czar made the remark, “Russia is a strong power.”

Several of the large steel mills at Pittsburg, U.S.A., have been compelled to cease work owing to the heavy floods which have resulted from the severe weather which is being experienced in America. Twenty-five thousand men have been temporarily thrown out of employment because the plants which they are engaged to operate are submerged.

A revolution which took place in Uruguay led to an engagement between the rebels and the Government troops, in which the latter lost sixty men, while the rebels lost 200 killed and 300 wounded. South American republics seem to spend a large portion of their time in settling revolutions or in preparing to meet anticipated revolts of the future.

Eight persons have been committed for trial by the coroner's jury, which has investigated the terrible fire at the Iroquois Theatre, in Chicago, by which hundreds of people lost their lives. The persons held to be responsible are the Mayor of Chicago, Mr. W. J. Davis, proprietor of the theatre, two building inspectors, the fireman employed at the theatre, two stage hands, and the chief of the Chicago fire department.

The great gambling institution of Monte Carlo cleared £1,400,000 from the patrons of the place last year, said to be the largest amount ever accumulated from gambling in that institution during one year. Of course this is only a small per cent. of the amount that has been wagered there by the gambling patrons of that institution. It shows an increase in the gambling spirit among both men and women, and this is in harmony with similar conditions in all parts of the world.

The Premier of France has aimed another blow at the Catholic orders. The new bill which he has presented to the Chamber of Deputies means the closing of all the establishments of these orders where the work of the orders has been that of teaching. The Premier's reason for this, is that the teaching in their schools is insufficient, and that tendencies dangerous to the republic are inculcated. If the bill becomes a law, it will close over three thousand schools. The bill also makes provision for establishing secular schools.

... OUR ...  
**CORRESPONDENTS**

**"WHAT IS YOUR LIFE?"**

Life is a leaf of paper white  
Whereon each one of us may write  
His word or two, and then comes night.

Greatly begin! though thou hast time  
But for a line, be that sublime—  
Not failure, but low aim, is crime.

—Lowell.

**PARABLE OF THE STRAYING SHEEP.**

BY MRS. E. G. WHITE.

The parable of the straying sheep should be treasured as a motto in every household. The divine Shepherd leaves the ninety and nine, and goes out into the wilderness to seek the one that is lost. There are thickets, quagmires, and dangerous crevices in the rocks, and the Shepherd knows that if the sheep is in any of these places, a friendly hand must help it out. As He hears its bleating afar off, He encounters any and every difficulty that He may save His sheep that is lost. When He discovers the lost one, He does not greet it with reproaches. He is only glad that He has found it alive. With firm yet gentle hand He parts the briars, or takes it from the mire; tenderly He lifts it to His shoulders, and bears it back to the fold. The pure, sinless Redeemer bears the sinful, the unclean.

The Sin-Bearer carries the befouled sheep; yet so precious is His burden that He rejoices, singing, "I have found My sheep which was lost." Luke 15:6. Let every one of you consider that your individual self has thus been borne upon Christ's shoulders. Let none entertain a masterly spirit, a self-righteous, criticising spirit; for not one sheep would ever have entered the fold if the Shepherd had not undertaken the painful search in the desert. The fact that one sheep was lost was enough to awaken the sympathy of the Shepherd and start Him on His quest.

This speck of a world was the scene of the incarnation and suffering of the Son of God. Christ did not go to worlds unfallen, but He came to this world, all seared and marred with the curse. The outlook was not favourable, but most discouraging. Yet "He shall not fail nor be discouraged, till He have set judgment in the earth." Isa. 42:4. We must bear in mind the great joy manifested by the Shepherd at the recovery of

the lost. He calls upon His neighbours, "Rejoice with Me; for I have found My sheep which was lost." And all heaven echoes the note of joy. The Father Himself joys over the rescued one with singing. What a holy ecstasy of joy is expressed in this parable! That joy it is your privilege to share.

Are you, who have this example before you, co-operating with Him who is seeking to save the lost? Are you co-labourers with Christ? Can you not for His sake endure suffering, sacrifice, and trial? There is opportunity for doing good to the souls of the youth and the erring. If you see one whose words or attitude show that he is separated from God, do not blame him. It is not your work to condemn him, but come close to his side to give him help. Consider the humility of Christ, and His meekness and lowliness, and work as He worked, with a heart full of sanctified tenderness. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Jer. 31:1-3.

In order for us to work as Christ worked, self must be crucified. It is a painful death; but it is life, life to the soul. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

**USE YOUR TALENT.**

There are always those who wrap their talent for service in the napkin of not-worth-while. They feel that they could not do much because their ability is so small, and therefore they do not try to do anything. They suppose that they are practising the much-praised virtue of humility, while really they are evading duty and responsibility, and thus incurring blame and guilt. The truth is, no one, however small his ability, need live uselessly. God bestows no talents which He means to be wrapped up in napkins of any kind. Of course, we cannot give what we have not. But we should give always what we have. We are never

to say, "There is no use in my giving, for I have so little. It can do no one any good." We have nothing to do with the matter of larger or smaller. We are responsible only for what we have. If it is but one little talent, one little talent is all we shall have to answer for. But we must answer for that, and if we fail to use it, we shall not only lose it in the end, but also shall incur the penalty of uselessness.—*Rev. J. R. Miller.*

**THE NATURE OF MAN.**

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

THE THREE STAGES IN THE CREATION OF MAN.

And the Lord God 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.

Thus the three stages in the creation of man are (1) the formation of man from the dust of the ground; (2) God breathing into man the breath of life; (3) the changes that take place in man as a result of the receiving of the "breath of life." In man there are thus two essential elements—(a) the individual man; (b) the breath of life.

We cannot help but notice that man was called "man" by God before there was any life in him. After man had sinned against his Creator by partaking of the fruit of "the tree of knowledge of good and evil," God still declares that man is dust—"For out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:19.

It is contended that God was not in this place speaking of the soul; but the penalty of sin is the death of the individual, the responsible part of man. "And the soul that sinneth, it shall die." Eze. 18:4, 20. "The wages of sin is death." Rom. 6:23. In one scripture we are told the man must return to dust, and in another that the soul must die. That which sins is that which must suffer the penalty. The separation of man from his body would not necessarily be punishment, and according to modern theology, it is the reverse,—everlasting bliss. It is the individual that sins, and if you call the individual the soul, then it is the soul

that dies. Other passages than those already quoted show that the soul does die. See Ps. 16 : 10; 22 : 29; 49 : 15; 89 : 48; Isa. 53 : 10, 12, etc.

At the completion of the first stage of man's creation his form, features, and organs, were all perfect, but the power, the life, was absent. The second stage, consisting in giving life to man, was effected by God breathing into man the "breath of life." What is this "breath of life?"

### The Breath of Life.

Breath is a translation from the Hebrew "ruahh." The most usual translation for "ruahh" is "Spirit;" for in the Old Testament it is translated "spirit" 232 times, and "breath" only twenty-eight times. We thus see it would be equally correct to translate the expression, "the spirit of life," as is done in Job 27 : 3. The breath of life, we are definitely told, is the breath of the Almighty, for Job declares—"The Spirit [ruahh] of God had made me, and the breath [ruahh] of the Almighty hath given me life." Job 33 : 4.

The spirit breathed into man and giving him life is thus the power of God, and is not a part of man. One or two other passages should make this point quite clear. Job in another chapter testifies—"All the while my breath is in me, and the spirit of God is in my nostrils." Job 27 : 3. The marginal reading for the "spirit of God" is "the breath which God gave him." In Proverbs we learn that "the spirit of man is the candle of the Lord, searching all the inward parts of the belly." Prov. 20 : 27.

That the spirit is not a part of man is well brought out in the details given of Christ's death—"And when Jesus had cried with a loud voice, He said, Father into Thy hands I commend My spirit: and having said thus He gave up the ghost." Luke 23 : 46. The expression, "gave up the ghost" is from the Greek word "exepneusev," the meaning of which, according to standard lexicons, is "to breathe out;" "to breathe one's last;" "to expire." We thus see that Christ yielded His spirit to God, but He Himself died. That the giving up of the spirit is not the giving up of

the essential part of the being is clearly shown by Christ's own words to Mary after His resurrection—"Touch Me not; for I have not yet ascended to My Father: but go to My brethren, and say unto them; I ascend unto My Father and your Father; and to My God and your God. John 19 : 17. This was the third day after the crucifixion, hence we are driven to the conclusion that the spirit of Christ that went to God at His death could not have been the Person, Christ. The punctuation of Luke 23 : 43, in order to harmonise with the scripture quoted, should be, "I say unto thee to-day, shalt thou be with Me in paradise." For a similar use of the word "to-day," see Zech. 9 : 12; Deut. 8 : 19.

Scripture does not leave us in doubt concerning where Christ spent the whole of the time between His death and resurrection, for David in speaking of Christ, says, "For Thou wilt not leave My soul in sheol [the grave]; neither wilt Thou suffer Thine Holy One to see corruption." Ps. 16 : 10. The spirit went to God; but "Thine Holy One" was committed to sheol; but unlike man generally, "Thine Holy One" was not suffered to see corruption. In confirmation of this read Isa. 53, where it is distinctly affirmed that Christ's soul was made an offering for sin (verse 10), and that "He poured out His soul unto death." Verse 12.

### The Spirit returns to God.

What is true of Christ's death is true of the death of all men; for Solomon asserts, "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." Eccl. 12 : 7. This statement is made in reference to the death of all men, wicked as well as righteous; and if the spirit were the real individual, then the wicked as well as the righteous, would go to God at death, but this no one will admit. The spirit is not the conscious part of man, for the psalmist gives us in clear and unmistakable language the result of the separation of the spirit from the man.

Put not your trust in princes, nor in the son of man, in whom there is no help. His breath (ruahh) goeth forth, he returneth to his earth; in that very day his thoughts perish. Ps. 146 : 3, 4.

The dead neither have knowledge about earthly things, nor do they praise God—

His sons come to honour, and he knoweth it not: and they are brought low, but he perceiveth it not of them. Job 14 : 21.

The study of the "Breath of Life" will be continued in our next article.

### AT SEA.

Saviour, o'er life's troubled deep, guide  
my helpless bark;  
Though the billows round me sweep,  
though the night be dark,  
Thou canst still the wildest sea, and Thy  
sleepless eye  
Can discern the course for me, and where  
dangers lie.  
May I hear Thy voice of cheer when the  
tempests rave;  
May I see Thy form appear, walking on  
the wave;  
May I feel that I'm secure, wheresoe'er  
I roam,  
Hopeful, always joyful, sure that I shall  
reach my home.

### THE WAY OF SAFETY.

BY L. A. SMITH.

We have reached the time when the enemy of righteousness is to work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish," that he may deceive and bring under his power not only the people of the world, but if possible even the very elect. The only class who will escape his delusions will be those who receive "the love of the truth." 2 Thess. 2 : 10-12.

Safety at this time lies not in having the knowledge of the truth, but the love of it; in having the truth not merely in the head, but in the heart. The heart is the citadel of the soul. It is because of this that the admonition is given, "Keep the heart with all diligence, for out of it are the issues of life." "With the heart man believeth unto righteousness." Belief amounts to nothing if righteousness is not its fruit.

The greatest intellects of the world never have been, are not now, and never will be, arrayed on the side of divine truth. Unto the world the truth of God is foolishness; and "the foolishness of God is wiser than men." That which is understood by babes is hidden from the wise and prudent. This is the difference between believing with the head, and believing with the heart. It is the difference between seeking after truth without God, and receiving truth through a channel connected with Omniscience. That channel is faith.

God can impart to the dullest mind

more truth than the mightiest intellect in the world could obtain apart from God.

In these days strong delusion is to come upon all who receive not the love of the truth. Such will be given over to the delusions of Satan, and however wise in the wisdom of the world, they will be made to believe a lie, and accept the worst error in the place of the truth. And many who have a theoretical knowledge of the truth, and can give the arguments which show its Scriptural foundation, will be drawn into the great maelstrom of deception along with those who have never professed to regard it, and meet the common fate of the unbeliever. It will be a "strong delusion" that will come upon them, from which there will be no escape save through the special interposition of God in behalf of His elect. Already there are warning examples of the power of satanic delusions over minds that have known the truth, but held it in unrighteousness.

There is safety in the love of the truth; and why should not every person love the truth? The truth is light in the darkness; it is beautiful; it is glorious; it is the expression of the perfect character of Him who is "chiefest among ten thousand and altogether lovely." Why should not everyone who can love that which is lovely, love the truth of God which is now sent out in a final message of mercy and salvation? If we love the truth, we shall not be idle in this hour of its final conflict with the world's confederacy of evil.

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### IS CONSCIENCE A SAFE GUIDE?

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BY T. WHITTLE.

That the conscience in man has a very important function to perform is true; but it is equally certain that there exists a great deal of misapprehension as to what its true functions are, many minds attributing to it powers which it never can, and never was, intended to exercise. For instance, many people consider their conscience to be a safe and reliable guide in deciding upon any question of right or wrong. It is not at all uncommon in reference to some questionable course of action to hear a person say, "Well, my conscience is clear; it does not trouble me in the matter," and this is often regarded as conclusive evidence that no wrong is involved, or at least that no guilt attaches. Now, if conscience is not an infallible guide, and was never intended to be such, then it becomes apparent that a grave danger is

incurred in appealing to it as a final tribunal as to right or wrong. That conscience has an important part to perform in making the mind of man cognizant of the presence or absence of right or wrong in any transaction must be admitted; but to what extent? is the question. What are its true functions, and for what purpose has it been given?

Conscience is to the spiritual and moral nature in man just what sight and hearing are to the physical nature. It comprises his spiritual perceptions, but, like the physical senses, it can become weakened, impaired, and therefore it is not absolutely safe and reliable. Like the needle of the compass, it may become deflected by surrounding circumstances or influences, and, when implicitly followed, may lead to moral shipwreck and eternal destruction.

### Deranged Conscience.

A very striking instance of a deranged conscience came before the public of Australia a little time ago. A noted cyclist visited these States, and in discussing his past career it came out that he had refused a large sum of money to ride in some races on Sunday. His conscience would not allow him to do this, as he claimed to be a Christian, and felt he would be desecrating the day. He also claimed that, as the result of this conscientiousness on his part, success followed him, and that on the track he had no accidents, as he had a Friend, Jesus Christ, with him to guard him. The matter did not end at that, as being a very successful rider, he was put upon a pedestal by the various churches and pointed out to their young men as a shining example of how religion and sport could be successfully blended, or in other words, how a man could have the excitement, honours, and pleasures of this world, and yet retain his religion. No sadder example of the deranged condition of the conscience of the religious communities of Australia in general has ever been seen. No voice of protest was raised at such unwarrantable conclusions.

That this man's conscience failed as a safe guide can easily be shown. In the first place his scruples against riding on Sunday because of desecrating it were unfounded, as Sunday is not a sacred day, and there would have been no more sin in riding on Sunday than in riding on Monday. The seventh day is the Sabbath, not the first day. Therefore his conscience failed as a safe guide in not informing him on this point, and bringing his life into harmony with the word of God.

Then again, his conscience failed in not informing him that his conclusions as to his safety being due to the presence of Jesus Christ with him on the

track were false. The followers of Jesus Christ are not found engaging in worldly sports and pleasures. The apostle John wrote: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world." 1 John 2:15, 16. Jesus said: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. Do pleasure-loving worldlings hate professing Christians who join with them in racing, competitions and other forms of sport and pleasure? We think it is a safe conclusion that Jesus Christ would leave the side of any follower of His who deliberately engages in business or pleasure which does not harmonise with his profession.

### Our Infallible Guide.

The only infallible guide we have is the Word of God. The conscience should be regulated by that. If conscience has been given as an infallible guide, then it follows that man will be judged by it. We must also conclude that a man will be acquitted or condemned according to his conscience in the judgment. This would introduce as many standards of judgment as there were consciences. No reasonable person will admit such a conclusion, and yet that is what it leads to. The law of God is our guide, and the standard of the judgment. "Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." Eccles. 12:14.

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### GOD UNDERSTANDS.

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It means something to be anything that requires the death of self for Christ's sake. It is hard to let men put us in a low place when we have the ability to fill a high one. It is hard to have men shut their door in our faces when we do the things with which we know that God is well pleased; but treasure is being piled up in heaven for us every time it happens. It is hard to have men misunderstand us and treat us accordingly, but it is sweet to know that God understands. He knows about everything, and will some day set us right before everybody. Through Him we shall do valiantly.—*Selected.*

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

### THE CHINESE WORLD.

BY J. N. ANDERSON.

Numerically as well as geographically China is one of the great empires of earth. The Chinese as a race constitute not less than one-fourth of the world's population. Like the English-speaking people, who, by their numerical strength, enterprise, and force of character, occupy a large and unique place in the affairs of earth, the Chinese race, which, though radically different in almost every respect, constitutes a leading factor in the make-up of the world. In a very important sense each of these two races must be looked upon as a world all by itself.

In point of population and national antiquity—dating from the time of Abraham—the Chinese vastly outstrip all other races, while the geographical magnitude of the Middle Kingdom, extending from latitude eighteen degrees and ten minutes north to forty-eight degrees and ten minutes north and from longitude seventy-four degrees east to longitude one hundred and forty-four degrees and fifty minutes east, places it in the first rank of world empires. Some territory has been lost to China since the year 1840, when it was estimated that the Chinese emperor ruled over five million three hundred thousand square miles. In view of these facts, what wonder that China calls herself the "Middle Kingdom," the "Celestial Empire," in comparison to which, according to popular belief, all other nations are islands, petty border States, tributary indeed, but often in a so-called state of rebellion or insurrection against the rightful sovereignty of the great sovereign state, the Middle Kingdom.

In shape, the Chinese Empire approaches a great rectangle whose circuit is fourteen thousand miles, or more than one half the circuit of the globe, embracing a third of the largest continent of the four world portions. The coastline is roughly stated at forty-four hundred miles, while her three great river systems are perhaps the most extensive and complete in the world.

This vast empire naturally divides itself into the three divisions of China Proper, Manchuria, and the colonial possessions (Tibet, Kokonor, Ili, and Mongolia). The last division, although one half the territorial extent of the

empire, is of little importance, politically or otherwise, being barren and sparsely inhabited. Manchuria is the home of the present Chinese, or, rather, Manchu dynasty, which has held power for two and one-half centuries. This province, with its language and people, is in fact foreign to China, and has been and still continues to be the cause of no little friction; and as I write these lines, it is a bone of contention which may at almost any time plunge the leading world powers into an international war. China Proper embraces the eighteen provinces, and almost universally answers to the term China.

#### A Mighty Empire.

Unlike England, which in order to extend her dominions was forced to go beyond the seas, the Chinese race is in an important sense one, planted together in one continent, a mighty empire developed through not less than four millenniums to its present magnitude from a roving, nomadic people who once inhabited what is now the province of Shen-si. Yet it is a mistake, though general and deep-seated, to conceive of China as a well-organised and united empire. Her written word is indeed one, but her tongue is so diversified as to present as many and as great differences and divisions as the continent of Europe, though less perceptible and less definite.

Again, the word China may mean, on the one hand, the great inert population for the most part gathered in villages, which, with the rural masses, constitute perhaps ninety-five per cent. of the entire people; while, on the other hand, it may mean that relatively small but very important literary class constantly recruited from the general mass, from which anyone may rise, on the ladder of literary tests. This class, together with the political and military Manchu, not only rules China politically and civilly, but furnishes whatever public opinion it has, writes its books, its pamphlets, and conducts its ceremonies, its business, and most of its worship. This is at once China's strength—and China's weakness—a puzzle and a vexation to Western diplomacy.

But it must not be forgotten that China and the Chinese are by no means co-extensive. The allusion is not to the influence China may have exerted upon the world outside of herself, but rather to the many Chinese who, in spite of their superstitions, attachment to native land, and contempt for things foreign, have for centuries emigrated to other lands both near and remote. Considered from this point of view, the Chinese race, by its skill, enterprise and industry, occupies the chief place in the Oriental

world. Nor have the Chinese hesitated to enter the great labour markets of the Western world, where, by their intelligence, thrift, and industry, they have successfully competed. "They are equal to any climate, be it hot or frigid; all that is needed is teaching and guiding combined with capital and enterprise, to convert them into the most efficient workmen to be found on the face of the earth."

In the United States, where the Chinese have received anything but fair treatment, and where there has been the most vigorous and unreasonable opposition to their presence, there are to be found at the present time over one hundred thousand. Canada has perhaps one-fifth of that number, most of whom, as in the United States, are to be found on the Pacific coast. Trinidad has from two thousand to three thousand Chinese, while Cuba, Porto Rico, and other West India Islands had in 1877 not less than forty-five thousand. Mexico has about three thousand of these Orientals.

The South American States, especially those on the west coast, have a considerable sprinkling of Chinese, amounting in the aggregate to probably not less than seventy-five thousand or one hundred thousand. In 1893 the Sandwich Islands had a Chinese population of forty thousand, many of whom held good positions, including several lawyers.

Europe seems to have very little attraction for the Chinese, and very few are to be found there. Africa, however, where European capital has entered to develop the country and its resources, has a considerable number of this strange but misunderstood people. Ceylon and India also have some, and evidence is abundant to show that their presence in those parts dates from ancient times.

In Burma they are numerous, and the opinion prevails that the future of that country belongs to the Chinese. The trade of Rangoon is in a large measure in their hands, and the commercial towns up country, such as Mandalay, etc., have large numbers of these immigrants who possess the very qualities which the Burmese and other indigenous races lack. Since the annexation of Burma by Great Britain, the tide of Chinese immigration has steadily increased, until they now number probably forty thousand. The same statement holds true, only in a more absolute sense, of Siam, Anam, and Cochin China. In the last place mentioned, the Chinese fairly swarm, not indeed as idle cumberers, but as patient, persevering, and intelligent traders and workmen. In and around the Straits Settlement

there are said to be at least six hundred thousand Chinese, not counting those in Borneo, the Dutch colonies, or the Philippines. If all territory under direct British control be included, they slightly outnumber the children of the soil. There has been, and continues to be, a large influx of Chinese immigrants into Malaysia and all surrounding islands.

The Philippine Islands, it is estimated, have about one hundred thousand Chinese, and now that American capital and enterprise have entered to develop the country, the demand for Chinese labourers is increasing, despite American aversion to cheap labour. Since the war with Japan, very few Chinese are to be found in that land.

Australia, with a total population of four millions, has about forty thousand Chinese, but owing to restrictive legislation this number is constantly decreasing. New Zealand has a small number of Chinese, but there, too, discriminating laws drive them from the country, and prevent further immigration.

To the far north in bleak Siberia, Russia's imperial penitentiary, the Chinese swarm along the banks of the Upper Yenisei River. In Vladivostock no less than thirty thousand reside, carrying on various businesses in a small but effective way.

This is the Chinese world—a great ancient empire—with abundant resources yet undeveloped, a population exceeding one fourth that of the entire race, thousands of whom are scattered to all parts of the Orient, and many to Western lands. With these facts before us, it is manifest that China, or the Chinese race, is one of the great, if not the greatest, missionary problems confronting us.

China proper has eighteen large, populous provinces. Each one of these eighteen provinces is a mission field all by itself, which really needs a full corps of workers, both medical and evangelistic, who, with the aid of native helpers, can in a systematic and thorough way herald the message of Jesus and His coming.

In one Korean city with a population of about sixty thousand, a band of sixteen missionaries, medical and evangelical, have had the privilege of seeing nine hundred and nine converts during the year. The hospitals have been important factors in the propagation of the gospel, and the medical and the evangelistic work have been closely united.

### WHAT A TRACT DID.

"World Wide Missions" gives the following bit of history:—

"Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions, which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and, later, India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, laboured among the heathen, and then went to rest awaiting their reward. Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and, with their wives, and both sisters, gave themselves to the same mission work. Already several grandchildren of the first missionary have become missionaries in India. And thus far thirty of that family—the Scuders—have given five hundred and twenty-nine years to India missions."

### ...Notes...

The Waldenses have a church edifice in Rome in a splendid location, and they conduct a mission in another part of the city. Their church membership is about three hundred.

Pastor L. R. Conradi writes that he has returned to Germany, after making a successful trip in Russia. Six or seven students will attend the school at Friedensau from Russia, representing the Russian, German, and Esthonian languages.

A native missionary in China has had remarkable results from his gospel work. On being questioned by a missionary, he said that his work was supported by a merchant in the United States, and that every week he sent to him a list of the natives he had been able to reach, and who were under some conviction. On his return to the United States this missionary visited the merchant, and going into his inner office, found an open Bible with the list of Chinese names. The merchant told him that every day he locked his office door and spent an hour in prayer for these individuals by name.—*Selected*.

Whenever a Protestant meeting is started in Rome, the Catholic Church starts an opposing effort near by, conducting its services as nearly like those of the Protestants as possible. Every inch of ground is contested. Those who attend Protestant meetings are watched and every influence is brought to bear to keep them away.

Mr. Zybiloff, a Russian explorer, has recently resided a whole year in Lhasa, the capital of Tibet. He is a Buddhist, and speaks Thibetan, and so was able to pass as a lama. His account of this place is full of interest. All around the city is a wide street on which penitents prostrate themselves the whole length. The native traders are all women, and the regular population is ten thousand. Monasteries and temples abound, three near Lhasa having fifteen thousand monks, mostly engaged in learned pursuits. At Brabun there are nearly six thousand males of all ages, learning theology, the total of the resident monks being eight thousand.—*Missionary Review of the World*.

Rev. H. Harris writes from Aomori, Japan:—"It recently took us an hour by stage and small boat to reach a village of about 1,500 inhabitants, who had heard the gospel preached but once before. The hotel-keeper gladly put two large rooms at our disposal, and sent a boy out to advertise the meeting. At the hour appointed we had an audience of 200 well-behaved men and women, among whom were town officers and school-teachers; and thus it is that while the priests are active in their opposition, the officials are usually friendly. We arrived on a festival day, when the people from the country, dressed in their best, were coming in to worship at the village shrines. Last year, throughout all this section, the crops were very poor, causing much suffering, hence they were anxious about the coming crops. It was for this reason that each one brought a small bag containing about a pint of rice, and presented it to the god of the harvests. I saw hundreds of these bags of various designs hanging up in the temple. These people are very religious in temperament, but by reason of their surroundings, worship gods of stone and wood."—*Christian Work*.



E. W. FARNSWORTH - - EDITOR.

## PRAYER AND PRAISE.

Nevertheless, He regarded their affliction when He heard their cry. . . . He made them also to be pitied of all those that carried them captives.—Ps. 106: 44, 46.

This, David declared, had been the experience of God's people when in captivity, and the case of Daniel and his fellows is only another illustration of the merciful kindness of Jehovah to His children when in trouble. "He suffered no man to do them wrong; yea, He reproveth kings for their sakes; saying, Touch not Mine anointed, and do My prophets no harm." Ps. 105: 14, 15.

In anger and fury that he had so long been deceived by the magicians, astrologers, and wise men whom he had trusted, the decree had gone forth from king Nebuchadnezzar that all the wise men of Babylon, including Daniel and his companions, should be slain.

Then Daniel answered with counsel and wisdom to Arioch, the captain of the king's guard, which was gone forth to slay the wise men of Babylon; he answered and said to Arioch, the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; that they would desire mercies of the God of Heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.—Dan. 2: 14-18.

### A Test of Faith.

The time for which Daniel had been in training all his life had come. He was under sentence of death, but his courage and wisdom did not fail. In the providence of God the wise men had been tested first, and found wanting. For some reason Daniel had not been called before the king, with the other counselors of the king, and the heathen system had the first trial. Thus God worked more effectually to get glory to His own name through His servants, and to bring them into prominence in the government.

The course pursued by Daniel in this time of peril shows the wisdom of the man and his perfect trust in the God he worshipped. He saw plainly that no human power could deliver from the

king's decree. He manifested the most exalted faith by going to the king and promising to make known the interpretation of his dream if time were granted him. How did he know he could do this? He had a faith which brought omnipotent power to his side. No doubt he remembered Joseph, a youth like himself, brought into the Egyptian court in response to the hasty summons of the king, and how God wrought for His servant then, and he knew God had not changed. With holy boldness he declared that if the king would give him time he would show the meaning of the dream.

Daniel then sought his companions, and told them of the death sentence passed upon them, and urged them to join with him in seeking divine help in this time of dire distress. He knew there was power in united prayer, and that if two should agree concerning anything they should ask, it should be done. What a prayer-meeting that was! There were but four present, but the petitions offered were earnest and definite. The supplicants reached the hand of faith higher and higher, till they knew their request was granted.

### Praise After Prayer.

"Then was the secret revealed unto Daniel in a night vision." No doubt these young men continued to plead with God till the answer came, and God revealed the dream and its interpretation to Daniel in "a night vision." This term applies to anything that is seen, whether through dreams or visions.

"Then Daniel blessed the God of heaven." There are many who pray when in peril or distress, but how few remember to give praise for deliverance. Vows are made only to be forgotten when affliction is removed. But the inspired record of Daniel's experience teaches that praise should not be less sincere and fervent than prayer. Of the ten lepers who were cleansed, only one returned to glorify the Author of his healing. The Saviour exclaimed: "Were there not ten cleansed; but where are the nine?" When God answers our prayers are we found with the one or the nine?

Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are His. And He changeth the times and the seasons; He removeth kings and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee, and praise Thee, O Thou God of my fathers, Who hast given me wisdom and might, and hast made known unto me now what we desired of Thee; for Thou hast now made known unto us the king's matter.—Dan. 2: 20-23.

This ascription of praise and thanksgiving gives us further insight into the character of Daniel. We must remember that he was wiser than any man in Babylon, yet he acknowledged that it was God who was the Author of wisdom and might, and that though a man might be in reputation for wisdom and knowledge, his wisdom would increase by communion with God, and faith in Him. This is a much-needed lesson at the present time, when men have become so wise in their own estimation that "by wisdom they know not God."

### The Ruler of Nations.

In the mind of Daniel God was supreme. He believed that kings and potentates were under His jurisdiction. "He removeth kings and setteth up kings." "For the kingdom is the Lord's, and He is the Governor among the nations." Ps. 22: 28. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17: 26. He still rules on earth, and "so long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people. It still controls, to some extent, the laws of the land. . . . The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will hold in check a powerful current of evil."

There can be no doubt that Satan hoped to destroy the witnesses of God in Babylon. He would have triumphed in the death of Daniel and his companions had they been slain with the magicians, astrologers, and soothsayers. But God protected His children then, and their deliverance was recorded for the encouragement of everyone who may face persecution and death on account of loyalty to their Creator.

We are mad—grown mad in the race for gold;

We are drunk with the wine of gain. The truths that our fathers proclaimed of old,

We spurn with a high disdain; But while the conqueror's race we run Our rulers should not forget That the God who reigned over Babylon Is the God who is reigning yet.

—J. A. Edgerton.

"Every follower of Christ should earnestly inquire, "Lord, what wilt Thou have me to do?"



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

### INSECT SPINNERS AND WEAVERS.

Did you know that all the silk in the world is made by very little worms? These creatures have a machine for spinning it. They wind the silk, too, as well as spin it. The curious cocoons the worms make are wound with the silk. Men take them to factories, where they are unwound and made into the beautiful silks you and your mother wear.

The spider is also a spinner. His thread is much finer than the silkworm's. It is made up of a great many threads, just like a rope of many strands. This is the spider's rope that he walks on. He often swings on it, too, to see how strong it is. Did you ever see a spider drop from some high place? How his spinning machine must work!

The wasp makes his paper nest out of fibres of wood. He picks them off with his strange little teeth, given him for the purpose, and gathers them into a neat bundle.

When he has enough, he makes them into a soft pulp in some strange way. This pulp is very much like that used by men in making our paper. Very likely the wasps taught them how, because they are the oldest paper-makers in the world.

This pulp he weaves into the paper that forms his nest. You must look for one, and see how much it is like the common brown paper we use to wrap bundles in. The wasps work together, so that it takes but a very little time to build a nest.—*Mrs. G. Hall.*

### "THERE'S A MOUSE IN THE PANTRY."

An old man used to say to his granddaughter, when she was out of temper or naughty in any way, "Mary, Mary, take care; there's a mouse in the pantry!" The little girl used often to cease crying at this, and stand wondering to herself what he meant, and then run to the pantry to see if there really was a mouse in the trap; but she never found one.

One day she said, "Grandpa, I don't know what you mean; I haven't any pantry, and there are no mice in mamma's, because I've looked so often."

Grandpa smiled, and said, "Come, and I will tell you what I mean. Your

heart, Mary, is the pantry, the little sins are the mice that get in and nibble away all the good, and that makes you sometimes cross, peevish and fretful. To keep them out you must set a trap—the trap of watchfulness."

That was certainly very excellent advice. The little mice must be looked after and destroyed, or they will in time destroy us. Watchfulness over one's temper and conduct is very necessary to happiness. Of ourselves we are weak, but there is One who will give us strength in time of need.—*S.S. Class-mate.*

### THE POT AND THE KETTLE.

The pot once called the kettle black,  
And so they both fell out—  
The injured kettle turned away  
And proudly curled her spout.



"'Tis envy, sir," she loudly cried,  
"That makes you treat me so—  
Because I'm so much handsomer  
Than other folks I know."



A little saucepan standing near  
Laughed softly, and said he,  
"Don't quarrel, friends, for you are  
both  
As black as you can be."

So, when you're tempted, little folks  
A bitter truth to tell,  
Say to yourselves: "I'd better not—  
I may be black as well."

—*Infants' Magazine.*

### "MIND MOTHER" SERMON.

This is to be a "mind mother" sermon. Of course, you must mind father, too; but then he is away all day, and you are not old enough to help him much; so you are mother's right hand man or woman, and have to mind her most. There are two ways in which you ought to mind everything she says.

Mind her instantly. The very first time she speaks. When mamma says, "Harry, please bring me some coal, or water, or run to the store," don't answer, "In just a minute, mother." Little folks'

minutes are a great deal longer than the ones the clock ticks off. When you say "Yes" with your lips, say "Yes" with your hands and feet. Don't say "Yes" and act "No." Saying "Yes, in a minute" is not obeying, but doing yes is.

Mind cheerfully. Don't scowl when you have to drop a book, or whine because you can't go to play with the other boys. You wouldn't own a dog that minded you with his ears laid back, growling and snapping. When Carlo comes to you at your whistle, you want him to come wagging his tail, and barking good-naturedly. A boy ought to mind a great deal better than a dog.

Suppose your mother should frown every time she gave you a biscuit? The biscuits wouldn't taste half so sweet. Suppose your father should snarl at you as he handed you a sixpence to spend? You wouldn't enjoy it one bit for thinking how unwillingly father gave the money. Don't you suppose mother feels the same way when you obey her with a pout and a cry?—*Our Children.*

### A BIRD STORY.

Mr. and Mrs. Goldfinch built their nest in a great shady tree. After a while two little baby birds came. They couldn't do anything at first but open their mouths and cry for something to eat. By-and-bye their feathers grew, and they were strong enough to begin to fly. Then Mr. and Mrs. Goldfinch took great pride in giving their children flying lessons each day.

But one day one of the little Goldfinches said, "I don't want to take my flying lesson to-day; I want to stay in the nest. I don't feel like flying just now." Mother Goldfinch looked at her baby, and was almost ready to cry. What did the child mean by not wanting to do what its mother wanted it to? Why, such a thing was never heard in Birddom before. When Father Goldfinch came home from getting the evening meal she told him about it, and asked him what it meant. He dropped his head, and thought, and thought, and then said, "I saw a little girl near our tree yesterday. Maybe our baby has heard her talking. I'll watch her."—*Little Teacher.*

Fear nothing when you are in the path of duty.

Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires, makes a wise and happy purchase.



### WE TWO.

We two make home of any place we go;  
 We two find joy in any kind of weather;  
 Or if the earth is clothed in bloom or  
 snow,  
 In summer days invite, or bleak winds  
 blow,  
 What matters it, if we two are together?  
 We two, we two, we make our world,  
 our weather.

We two make banquets of the plainest  
 fare;

In every cup we find the thrill of plea-  
 sure;

We hide with wreaths the furrowed brow  
 of care,  
 And win to smiles the set lips of despair,  
 For us life always moves with lifting  
 measure;

We two, we two, we make our joy, our  
 pleasure.

We two find youth renewed with every  
 dawn;

Each day holds something of an un-  
 known glory.

We waste no thought on grief or pleasure  
 gone;

Tricked out like hope, time leads us on  
 and on,

And thrums upon his harp new song or  
 story—

We two, we two, we find the paths of  
 glory.

We two make heaven here on this little  
 earth;

We do not need to wait for realms eter-  
 nal.

We know the use of tears, know sorrow's  
 worth,

And pain for us is always love's rebirth,  
 Our paths lead closely by the paths  
 supernal;

We, two, we two, we live in love eter-  
 nal.

—Ella Wheeler Wilcox.

### THE FATAL SLEEP.

Some time ago a vessel had been off  
 on a whaling voyage, and had been gone  
 about three years. The father of one  
 of the sailors had charge of the light-  
 house, and he was expecting his boy to  
 come home. It was time for the whaling  
 vessel to return.

One night there came up a terrible  
 gale. The father fell asleep, and while  
 he slept his light went out. When he  
 awoke, he looked toward the shore and  
 saw a vessel had been wrecked. He at  
 once went to see if he could not yet  
 save someone who might still be alive.  
 The first body that came floating toward  
 the shore was, to his great grief and sur-  
 prise, the body of his own boy! He

had been watching for that boy for  
 many days. Now the boy had at last  
 come in sight of home, and had per-  
 ished because his father had let his light  
 go out.

I thought, what an illustration of  
 fathers and mothers to-day that have let  
 their lights go out! You are not train-  
 ing your children for God and eternity.  
 You do not live as if there were any-  
 thing beyond this life at all. You keep  
 your affections set upon things of the  
 earth instead of on things above, and  
 the result is that the children do not  
 believe there is anything in Christianity.  
 Perhaps the very next step they take  
 may take them into eternity; the next  
 day they may die without God and with-  
 out hope.—D. L. Moody.

### RHEUMATISM.

BY J. H. KELLOGG, M.D.

Rheumatism is a disease not very sus-  
 ceptible to remedies. When you find a  
 long list of cures recommended for it,  
 you may be sure that none of them are  
 of much value. If any one of them  
 could remove the evil, all the rest would  
 be superfluous.

Acute rheumatism is an infectious dis-  
 ease, but chronic rheumatism is not. It  
 is like acute rheumatism simply in the  
 fact that there is pain in some of the  
 remote parts of the body.

Chronic rheumatism is not a disease  
 of the joints, but of the whole body, and  
 in the great majority of cases primarily  
 begins in the stomach. Dr. Bouchard  
 found that most people suffering  
 from rheumatism had dilatation of  
 the stomach, a condition caused by  
 taking too much food, or foods  
 which have a tendency to produce  
 gas, such as sweets, sweet-cakes,  
 preserves, ices. These things form gases  
 which stretch the stomach, distending it  
 and causing its walls to become thin.  
 This dilatation obliges the food to re-  
 main too long in the stomach, so that  
 poisons are formed. Foods especially  
 favourable to decomposition are those  
 of animal origin, which contain poisons  
 that circulate through the blood and  
 give rise to rheumatism.

When one has rheumatism, however,  
 he is fortunate if he has it in the joints,  
 because if it is not in the joints, it will  
 be in the heart, the lungs, the pleura, or  
 some other part of the body more im-  
 portant than the joints. The rheuma-  
 tism of the joints is an inflammation of  
 the membranes of the joints, or of the  
 ends of the bones, or of the ligaments  
 about the joints.

The same condition which affects the  
 joints affects also the arteries and other

organs of the body, so that they under-  
 go a degenerative process and become  
 brittle and shrunken.

Unquestionably the most active cause  
 of rheumatism is the general use of  
 flesh food, tea and coffee, and alcoholic  
 liquors. As regards remedies, there are  
 no medicinal agents which are of any  
 permanent value in the treatment of  
 chronic rheumatism. The disease can  
 be remedied only by diet and training.  
 A simple dietary, consisting of fruits,  
 grains, and nuts, and particularly the  
 free use of fruits, must be placed in the  
 first rank among the radical curative  
 measures. Water, if taken in abund-  
 ance, is also a means of washing out ac-  
 cumulated poisons.

An individual afflicted with rheuma-  
 tism in any form should live, so far as  
 possible, an out-of-door life, taking daily  
 a sufficient amount of exercise to induce  
 vigorous perspiration. A cool morning  
 sponge bath, followed by vigorous rub-  
 bing, and a moist pack to the joints most  
 seriously affected, at night, are measures  
 which are worthy of a faithful trial. Ner-  
 vousness is probably more often due to  
 uric acid, or to the poisons which it  
 represents, than to any other one cause.

### THE TEST OF STRENGTH.

BY CHARLES T. EVERSON.

We have often seen a family go  
 forth for an outing. And we have  
 noticed that the strong father is  
 well loaded, while the mother  
 carries her share, and each child  
 in proportion has a lighter burden,  
 down to the baby who, rather  
 than carrying anything, is itself  
 carried. The burden borne by  
 each indicates the strength of the  
 bearer, if assumed by one who is  
 capable of judging correctly. In  
 giving a heavy burden to a mem-  
 ber of the family, the father there-  
 by says to that member, "You are  
 accounted strong." A lighter bur-  
 den indicates a less degree of  
 strength.

So when we find that we are  
 carrying heavy burdens it ought to  
 be a source of encouragement to  
 us. In laying on a heavy burden,  
 God is saying to the bearer, "You  
 are strong." As the load grows  
 heavier, it shows that we are in-  
 creasing in strength.

We have, perhaps, also observed  
 that when a family starts off for

an outing, very often at the outset the smallest member of the family will pick up a very large parcel, for he feels himself stronger than he really is. Then the father must take the parcel away from him and give it to a stronger member of the party. Otherwise the little child would wear himself out in a short time, and lose all the pleasure of the day's outing. Sometimes we pick up the burden that the Father has assigned to someone else, and we lose our blessing by attempting to carry more than God has given us. We should not sigh to carry the burden that God has assigned to another member of the family. Another's burden might gall us, but ours never will, for it fits our condition. But we may be sure of this; that, as we grow stronger, it means added burdens. For God is using to its utmost capacity every available means for the salvation of mankind. But the promise is: "As thy day so shall thy strength be." In other words, a day of burdens is a day of great strength.

Better to hunt in fields for health un-  
bought;  
Than fee the doctor for a nauseous  
draught.  
The wise for cure on exercise depend;  
God never made His work for man to  
mend. — Dryden

**HARNESSING ONE'S TEMPER.**

There goes down by the side of a man's door a thundering brook; and he thinks to himself, "That continually rattling, that forever bubbling, that lazy rollicking brook, I will take out of the way." Well, let him take it out of the way if he can. He may take his bucket, and work night and day, and scoop up bucketful after bucketful, and carry it away, and yet the brook will be undiminished as long as the mountain clouds dissolve and feed its sources. But that man, in a better mood, says, "I will throw a little dam across that brook, and will build a mill, and will make it work for me." Ah! that he can do. He builds his mill, and sets his wheel, and the brook is taught to run over the wheel, and the wheel works to the pressure of the brook, and industry goes on

within. He could not subdue the brook, but he could make it work for him. A man cannot eradicate his temper, but he can determine what it shall do.—Henry Ward Beecher.

**HUNGRY FOR LOVE.**

The world is hungry for love. It is not hungry for great poets, great soldiers, great inventors, but it is longing for great lovers. A great lover is simply a soul set free enough from selfishness to live in other lives, and free enough from reserve and cowardice to tell others how he loves them.

One of the most beautiful stories we have ever read is told of Wendell Phillips, the orator. He was passionately devoted to his invalid wife, and one day after he had lectured, his friends urged him not to return to Boston that night. "The last train has left," they said, "and you will be obliged to take a carriage. It will mean twelve miles of cold riding through the sleet."

"Ah, yes," he replied, "but at the end of them I shall find Annie Phillips."

No journey is too long with love at the end of it, no task is too hard with love for its reward. The most successful men, not only as God counts success, but even according to men's poor measure of success, are those that care for others. They live in others' successes as well as their own. They add the happiness of others to their own joy.

That is all the world worth having. Not the world of greed and gold, not the world of war and murder, not the world of pride and envy. God is the chief lover, the one pattern of love. Everyone that loveth is born of God, and whatever his Father has is his.—Christian Work.

If she has pain, the modern smart woman takes morphia; if she is worried, she gives herself up to unconsciousness and sulphonal; if she be thwarted in some idle fancy, she will take to her bed or retire for a rest cure; but as for facing her difficulties and displaying the elements of self-control, she would just as soon think of throwing herself into the Thames.—World.

Be careful when choosing your companions. If you associate with the good and true, you will grow noble in character. Evil companions will degrade you, and you will soon become like them.

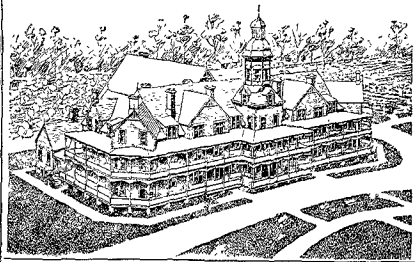
**MODERN SPIRITUALISM**

A SUBJECT OF PROPHECY AND A SIGN OF THE TIMES

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A cablegram from New Zealand brings an order for 12,000 copies of the educational number of the "Australasian Signs of the Times," which will be dated March 7.

We are indebted to some friend in New South Wales for the four Sabbath School lesson pamphlets, for which we inquired not long ago. We ask the one who sent them to please accept our sincere thanks for the kindness. These numbers were required to complete a file, and are greatly appreciated.

A new triumph in marine engineering is announced. A steamer has been built by the Hamburg-American line, which has been rendered unsinkable by means of watertight compartments. These can be closed within twenty seconds of the alarm, or are closed automatically by an inrush of water. The German Emperor intends to have all the new vessels of his fleet fitted with the system.

The disease known as "sleeping sickness," from which no one has yet recovered, is making steady progress. The "Daily Mail" says:—"The spread of the malady has been appallingly rapid. It was first observed in West Africa, and for some years it was thought to be restricted to a comparatively small area of infection. This rosy view has been totally disproved. In spite of every precaution, the plague has spread across the continent with a swiftness for which the most experienced physicians were wholly unprepared."

## FOLLOWING THE EXAMPLE SET BY THEIR ELDERS.

Scarcely had the school year opened when fifty-five members of class A, at the Cass school in Detroit, Michigan, went on strike, after sending a petition to the board of education asking for the reinstatement of a teacher whom the board had seen fit to discharge. The striking boys and girls formed a picket line about the school, and forcibly compelled pupils to remain away. They held a mass meeting, which ended in a riot, sixteen policemen and two sergeants being sent to the scene. The school board threaten wholesale suspensions.—*Advocate Christian Education.*

## WHY THEY CANNOT DISARM.

The other day the French Socialists expelled from their party M. Millerand, because he voted against France taking the initiative in a policy of general disarmament. But because M. Millerand refused to vote for that step, it does not follow that he is opposed to the abolition of militarism. His difficulty is that for France or any other country to take the initiative would, under present conditions, not bring the millennium one step nearer.

If everyone would do to others as he would wish to be done by, all the armies of the world could be safely disbanded to-morrow, and all the punitive laws allowed to lapse. But while any man may do to others as he would like others to do to him, there is no guarantee that the others will do to him as they would like him to do to them. That is the crux of the whole difficulty. It is the same with nations as with individuals. The one which disarmed would, as things are, simply offer itself to be the prey of those that refused to do so. It would sacrifice itself as uselessly as the man who gave his body to be burned, but had not charity.

This is the great obstacle before which the more practical minded of those who wish to relieve the people from their present blind liability with regard to war stand daunted. They see no alternative consistent with self-preservation but to keep their powder dry, and stand ready to blaze away at the first enemy that appears irrespective of who it is or what causes him to be hostile. As matters stand, there is no such alternative. The best that can be hoped for is that the enemy may not appear, and the best means of ensuring that is to be so prepared as to cause him to think twice before becoming an enemy. The nation

which, while all its neighbours retained their arms, forged its swords into ploughshares, would next thing find itself without any land to plough.—*Sydney Daily Telegraph.*

## BUSINESS NOTICES.

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## A MUSICAL EDUCATION FOR HALF-A-CROWN.

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