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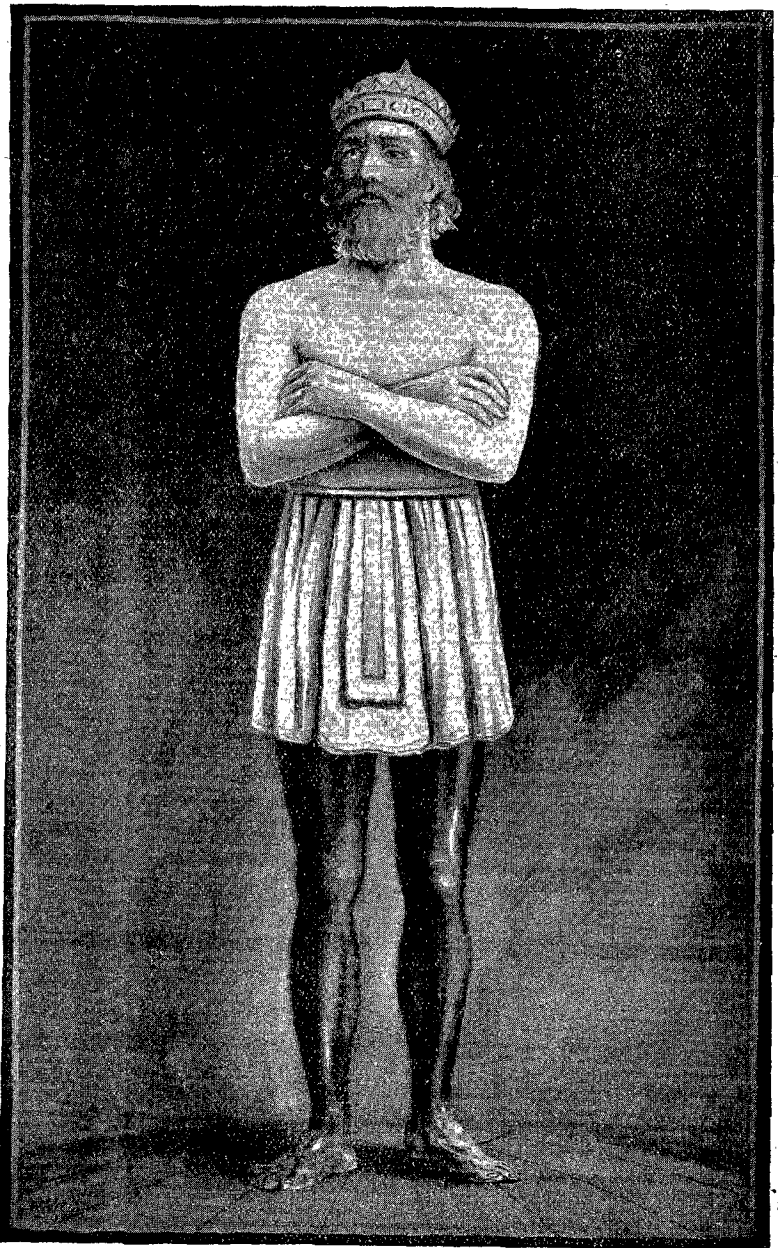
ONE
PENNY

THE CHRISTIAN'S RELATION TO SOCIETIES.

A number of coal miners, who have been for some time out on strike at Outtrim (Vic.) waited on the local Wesleyan minister, and requested him not to visit the free labourers in their homes. Also the church choir, on a recent Sunday evening, left their own place of worship without a choir, and attended a church of another denomination, in order to show their resentment of the presence of free labourers at the Wesleyan church. It must be a difficult problem for a pastor of a church situated amid such elements of discord, to maintain an impartial attitude. Nevertheless, a true Christian should follow his Master's example, and refuse to take sides, or be drawn into personal disputes. On one occasion we read, "One of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made Me a judge or a divider over you?" Luke 12 : 13, 14. Herein we have an excellent example of impartiality. God is no respecter of persons. He recognises no nationality, no colour distinctions, no class, and no society. His grace is free to all, whether they be recognised as citizens or aliens by a nation, or union or non-union men by societies. To be as thoroughly impartial as his

Master, the Christian should keep aloof from every confederation, league, alliance, or society which

is organised for the betterment of one class to the neglect of all others' outside its membership.



The Great World-Kingdom Image. Dan. 2 : 31-35.

See editorial page

THE TEACHING OF THE CHURCH IN THE SECOND CENTURY.

The recent discoveries which have been made in Egypt and Assyria by the various companies of explorers which have been organised and sent out by societies interested in archaeology, are attracting a great deal of attention from scientific men, historians and theologians. It is evident that the pick and shovel are bringing to light facts which never could have been made known by the aid of study alone. At the site of the ancient city of Oxyrhynchus, now occupied by an Arab village called Behneseh, a mound of debris, which was supposed to be the former location of an ancient temple, was turned over by gangs of Arab labourers, under the supervision of Dr. Bernard P. Grenfell, of Queen's College, Oxford, and Dr. Arthur S. Hunt, of Magdalen College. The explorers were amply rewarded for their labour by the discovery of an enormous store of Greek papyri, "covering the whole field of Hellenic literature." Poetry, speeches of orators, romances, treatises on metre, geometry, medicine, and grammar, legal documents, and literary notes pertaining to almost everything relative to the life of an extinct community, were found amongst the fragments of what was apparently an ancient classical and theological library. These discoveries would lead us to believe that books were not nearly so rare in those old times as we have generally understood. Says Professor Sayce:—

"History has proved that the population of Western Asia in the age of Moses were as highly cultured and literary as the population of Western Europe at the time of the Renaissance. Schools and libraries must have existed everywhere, and the art of writing and reading must have been as widely spread as it was in Europe before the days of the penny post."

A noteworthy feature of these recent discoveries is the large numbers of papyri that have been unearthed, which contain "sayings of Jesus." Early in the second century of the Christian era, Christianity had already become a power in the world, for the beautiful teachings of Jesus of Nazareth had found their way into the libraries of the great centres of knowledge; and after

being buried with the dust of ages, now silently, but unmistakably, proclaim to the world the diligence with which the teachings of the Saviour had been circulated by the apostles and their disciples. Some of these "sayings are exact counterparts of canonical texts of scripture, others are quite new to us. One of the latter class throws a little light on the teaching which prevailed on the Sabbath question in the second century. It reads thus:—"Says Jesus, 'Except ye fast to the world ye shall in no wise find the kingdom of God; and except ye keep the Sabbath ye shall not see the Father.'"

One hundred years after Christ's resurrection the Christian church was evidently teaching the importance of Sabbath keeping, basing its teaching upon a precept of Jesus. It is admitted by all that Christ Himself was a Sabbath keeper, and that His precepts and His life were in exact harmony one with the other; therefore to be in harmony with Christ's life and precepts the Christian, to "walk even as He walked," will be a Sabbath keeper also.

The Sabbath is a point about which there always has, and always will be, until sin is forever obliterated, a controversy. But those who are willing to do His will shall know of the doctrine. The command uttered by God amid the thunders of Sinai, says, "The seventh day is the Sabbath of the Lord thy God." Jesus came not to do His own will, but the will of His Father. He kept His Father's commandments, and exhorts us, by precept and example, to do the same.

The apostles and disciples of the early church carried the precepts of Christ as He gave them, throughout the world, and it was not until after the great apostasy began to make itself manifest that any attempt was made to change the observance of the Sabbath from the seventh to the first day of the week. The word "Sabbath," for a thousand years of the Christian era, was always applied to the seventh day of the week. In his history of the Sabbath (part 2, chap. 2, sec. 12), Dr. Peter Heylyn says:—

"Whenever, for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday."

The church to-day can produce no scriptural authority for the observance of Sunday in the place of the Sabbath. Errors, though they may be accepted for many centuries, never become correct principles; but truth, though it may long remain hidden by the rubbish and traditions of ages, when brought to light, always shines with a divine lustre.

God is giving the people of this world a last opportunity to accept His divine precepts as "the man of their counsel." Heavenly beings are co-operating with humanity to make one last appeal to this apostate world to serve the living and the true God, "the maker of the heaven and the earth, the sea and the fountains of waters."

As the result of an explosion in a mine at Creswick, in the United States, 180 miners perished. So terrific was the explosion that the men were literally torn to pieces.

Lunacy is steadily increasing in London, and Dr. Forbes Winslow says that "drink stands out pre-eminently as the chief cause for this dreadful state of affairs. Speaking generally, the children of drunken parents either become insane or are affected with the same vice as their parents."

It is confidently expected in many quarters that war will take place between Bulgaria and Turkey in the northern spring, when the roads through the Balkan peninsula, which are now impassable through the rigour of the winter, will be open again.

In Persia it is said that a black list is kept, in which are recorded the names of drunkards. When a man's name is entered on this list his privileges are considerably curtailed. He may purchase things at certain hours only, and then under police supervision. He cannot visit places of amusement, and must hold himself aloof from his respectable neighbours if he attends the mosque. If he is again found under the influence of drink he gets eighty lashes on the soles of his feet.



MY WISH

I ask, O Lord, that from my life may flow
Such gladsome music, soothing, sweet and clear,
From a fine strung harp to reach the weary ear
Of struggling men,
To bid them pause a while and listen ;
then
With spirit calmer, stronger than before,
Take up their work once more.

I only pray that through the common days
Of this my life, unceasingly may steal
Into some aching heart strains that shall leap to heal
Its long borne pain,
To lift the thoughts from self and worldly gain,
And fill the life with harmonies divine ;
O may such power be mine.
Thus would I live, and when all working days
Are o'er for me,
May the rich music of my life ring on eternally.

— Wesleyan Magazine.

"LIKE A GRAIN OF MUSTARD SEED."

BY MRS. E. G. WHITE.

In the multitude that listened to Christ's teaching there were many Pharisees. These noted contemptuously how few of His hearers acknowledged Him as the Messiah. And they questioned with themselves how this unpretending teacher could exalt Israel to universal dominion. Without riches, power, or honour, how was He to establish the new kingdom? Christ read their thoughts and answered them:—

"Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof." Mark 4: 30, 32, R.V.

As Jesus spoke this parable, the mustard plant could be seen far and near, lifting itself above the grass and grain, and waving its branches lightly in the air.

Birds flitted from twig to twig, and sang amid the leafy foliage. Yet the seed from which sprang this giant plant was among the least of all seeds. At first it sent up a tender shoot; but it was of strong vitality, and grew and flourished until it reached its present great size. So the kingdom of Christ in its beginning seemed humble and insignificant. Compared with earthly kingdoms it appeared to be the least of all. By the rulers of this world Christ's claim to be a king was ridiculed. Yet in the mighty truths committed to His followers the kingdom of the gospel possessed a divine life. And how rapid was its growth, how wide-spread its influence! When Christ spoke this parable, there were only a few Galilean peasants to represent the new kingdom. Their poverty, the fewness of their numbers, was urged over and over again as a reason why men should not connect themselves with these simple-minded fishermen who followed Jesus. But the mustard seed was to grow and spread forth its branches throughout the world. When the earthly kingdoms whose glory then filled the hearts of men should perish, the kingdom of Christ would remain, a mighty and far-reaching power.

So the work of grace in the heart is small in its beginning. A word is spoken, a ray of light is shed into the soul, an influence is exerted that is the beginning of the new life; and who can measure its results?

Present Truth.

Not only is the growth of Christ's kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is repeated. For His church in every generation God has a special truth and a special work. The truth that is hid from the worldly-wise and prudent is revealed to the childlike and humble. It calls for self-sacrifice. It has battles to fight and victories to win. At the outset its advocates are few. By the great men of the world and by a world-conforming church, they are opposed and despised. See John the Baptist, the forerunner of Christ, standing alone to rebuke the pride and formalism of the Jewish

nation. See the first bearers of the gospel into Europe. How obscure, how hopeless, seemed the mission of Paul and Silas, the two tent-makers, as they with their companions took ship at Troas for Philippi. See "Paul the aged," in chains, preaching Christ in the stronghold of the Cæsars. See the little communities of slaves and peasants in conflict with the heathenism of imperial Rome. See Martin Luther withstanding that mighty church which is the masterpiece of the world's wisdom. See him holding fast God's word against emperor and pope, declaring, "Here I take my stand; I can not do otherwise. God be my help." See John Wesley preaching Christ and His righteousness in the midst of formalism, sensualism, and infidelity. See one burdened with the woes of the heathen world, pleading for the privilege of carrying to them Christ's message of love. Hear the response of ecclesiasticism: "Sit down, young man. When God wants to convert the heathen, He will do it without your help or mine."

The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed to-day? The old cry is repeated, "We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends], we know not from whence he is." As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are;" "that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 1: 26-28; 2: 5.

And in this last generation the parable of the mustard seed is to reach a signal and triumphant fulfilment. The little seed will become a tree. The last message

of warning and mercy is to go to "every nation and kindred and tongue," "to take out of them a people for His name." And the earth shall be lightened with His glory.

THE NATURE OF MAN.

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

THE BREATH OF LIFE.

(Continued).

Last week we endeavoured to show that the spirit, or breath, of life was not a part of man, that at death Christ's spirit went to God; but Christ Himself did not rise till the third day. The account of Stephen's death is also a proof that the spirit is not the individual. In Acts 7:59, 60 we read that Stephen, calling on God, said; "Lord Jesus, receive my spirit. . . . And when he had said this he fell asleep."

The function of the spirit is made very clear by the very expression, "the breath of life;" for it is evident that the breath, or spirit, gives life. It was not till the breath of life was breathed into man that he lived or "became a living soul."

Neither life nor the spirit are peculiar to man. There are many passages which prove this to be true. In the description of the flood we read that "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, . . . all in whose nostrils was the breath [or spirit] of life, of all that was in the dry land, died." Gen. 7:21, 22. The animals that went into the ark also had the breath, or spirit, of life—"And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." Verse 15.

The Resurrection.

The spirit, which we have shown is the "breath of the Almighty" (Job 33:4), is permanently restored to the true Israel of God at the resurrection. The prophet Ezekiel had the details of the resurrection beautifully and wonderfully presented to him in the vision of the valley of dry bones. The resurrection is really a recreation, for all the stages of creation as given in Genesis are again brought to view. First of all the

man is formed—"And when I beheld, lo, the sinews and the flesh came up upon them and the skin covered them: but there was no breath [ruahh] in them." Eze. 37:8. This corresponds to the first stage in the creation of man. "And the Lord God formed man of the dust of the ground." "Then said He unto me, Prophecy unto the wind [margin, breath], son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain that they may live." Verse 9. "So I prophesied as He commanded me, and the breath came into them." Verse 10. This completes the second stage, and now we are brought to the grand climax—"And they lived and stood up upon their feet, an exceeding great army." Verse 10. This exactly corresponds to the third stage in the creation of man—"And man became a living soul."

Creation and Recreation.

Let us here pause for a moment and reflect on the work of God in the first two stages, both of the creation and of the recreation of man. In creation the complete man was formed out of the dust; in the recreation "the sinews and the flesh came up upon them, and the skin covered them." At the creation the breath of life, or, as Job gives it, "the breath of the Almighty," was breathed into man and he lived, or, in other words, he became a living being, a living soul. In the recreation "they lived and stood up upon their feet, an exceeding great army." The breath had again been breathed into them, and this breath of life was the spirit of God; for we read, "And [I] shall put My spirit in you, and ye shall live; and I shall place you in your own land." Verse 14.

We have now demonstrated that the man is but dust organised into a human being by the Creator, and that it is by God's power—the breath, or spirit, of life—that this organised being lives. Man has no life in himself, and when the life God gave him is taken away, he must necessarily return "to his earth." "Dust thou art, and unto dust shalt thou return." We have already seen that Isaiah speaks of man as flesh (Isa. 40:6-8), and so

does Paul—"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3:20.

The power that causes man to live, his muscles to move, his heart to beat, his lungs to breathe, his brain to think, is of God. God in Christ truly "upholds all things by the word of His power," and man is no exception. The man, the soul, lives by the power God most graciously has planted within him, and when that power,—the breath of life,—is taken from man, he "knows not anything" until life is again imparted to him at the resurrection.

A study on the soul will appear next week.

"TWILL ALL BE OVER SOON."

What though our eyes are dim with tears,
And sorrows flock around?
What though we walk, amid our fears,
On rough and gloomy ground?
What though our parting-day should be
At morn of life, or past the noon?
God give us faith, His will to see!
'Twill all be over soon.

Those are the bravest who shall rise
All earthly ills above,
And wear the crown of high emprise
In meekness and in love.
The sun may leave the mossy vales,
Yet lap the hills in glorious light:
Look up! God's wisdom never fails,
He leads us through the night.

No time have we for petty strife
With our sojourners here;
Oh! be the purpose of our life
To aid them and to cheer.
Or good, or ill, He knoweth best,
And let us thank Him for the boon,
And nobly live; as for the rest,
'Twill all be over soon.

—George Cooper.

A WELL-TOLD TRUTH.

Professor Henry C. Sheldon, S.T.D., professor of historical theology, Boston University, has this to say concerning the assumption that the Sabbath was changed to Sunday by apostolic authority:—

Now, where is the record of the apostolic decree in question? Nowhere, except in a late and unfounded tradition. Not a trace of it appears in the New Testament. Not a trace of it is found in the centuries following the labours of the apostles. If they passed such a decree, the knowledge of it certainly died with them, for not a single writer of the early church quotes it or implies any knowledge of its existence. Not a single writer of the first centuries makes the fourth commandment a sanction for the Christian Sunday. In the thought of

the early church Sunday in no wise commemorated the Creator's rest. It was rather the weekly festival of the resurrection, a substitute for the Jewish Sabbath, not its continuance under a new application of the fourth command in the Decalogue. In assuming an apostolic decree setting over this command on to the first day of the week, the Puritan has simply turned Romanist. Under stress of a dogmatic interest he has resorted to an unfounded tradition, and credited with divine authority an extra-Biblical decree of which authentic history knows nothing.

TRUE GREATNESS.

BY W. R. CARSWELL.

"At the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven?"

The question was no doubt inspired by the hope which each of the apostles had that he would be greatest in the kingdom of Christ. James and John went so far as to ask, through their mother, for the best places. Luke 22 : 24; Matt. 20 : 20, 21. They looked for earthly honour in an earthly kingdom, and must have received a rude shock from the answer of our Lord. Placing a little child before them, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18 : 2-4.

Instead of self-seeking, humility was enjoined as the great qualification to fit men for the kingdom of heaven. To obtain this grace there must be a change of heart,—a true conversion. Without this change the disciples could never enter the eternal kingdom. How many to-day who profess to be followers of Christ, are cherishing the same spirit of pride and selfishness! But these traits of character will not be found in the hearts of the redeemed. "Before honour is humility." It is only "he that humbleth himself" who will be exalted. Luke 14 : 11.

How humbling is the truth that without Christ we can do nothing, and "that in me, that is, in my flesh, dwelleth no good thing." John 15 : 5; Rom. 7 : 18. The Lord has told us that "every good gift comes from above, and asks, "What hast thou that thou didst not receive?" Jas. 1 : 17; 1 Cor. 4 : 7. Thus boasting and

pride are forever excluded. Even faith and repentance are gifts from God (Rom. 12 : 3; Acts 5 : 31), for it is God which worketh in you both to will and to do of His good pleasure. Phil. 2 : 13.

It is only with the humble, dependent soul that God can dwell, for He says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57 : 15. That is an eternal truth. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." "Be clothed with humility." 1 Peter 5 : 5, 6. "If any man will come after Me let him deny himself." Luke 9 : 23. Oh the blessedness of self-renunciation! It is only when "I am crucified" that "Christ liveth in me." Gal. 2 : 20. When self dies the power of God can be revealed in the soul submitted entirely to His will.

Disobedience Caused by Pride.

Obedience naturally follows humility. Knowing that we are servants we render willing obedience to our Master. As already seen true greatness is found only in humility. Now mark the Saviour's words: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5 : 19. Men who disregard God's holy law do so because their proud hearts are not willing to go in the humble path of obedience. But only by obedience can true greatness be attained. Therefore "Let this mind be in you which was also in Christ Jesus, who . . . made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, "and given Him a name which is above every name." Phil. 2 : 5-10.

We are hanging up pictures every day in the halls of memory. In future days we will look at them in gladness or in tears.

THE CHRISTIAN'S WORK.

Christian, walk prayerfully, oft thou wilt fall,
If thou forget on thy Saviour to call;
Safe shalt thou walk through each trial and care,

If thou art clad in the armour of prayer.

Christian, walk joyfully; trouble and pain
Cease, when the haven of rest thou shalt gain;
This thy bright glory, and this thy reward:
"Enter thou into the joy of thy Lord."

—Selected.

OUR PATTERN.

BY M. C. WILCOX.

One of the most common and most hurtful practices among those who have named the name of Christ, is that alluded to in 2 Cor. 10 : 12. Says the apostle: "We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." Christ is the great example, the only perfect pattern, and the Christian can follow others only as they follow Christ.

Said the apostle: "Be ye followers of me, even as I also am of Christ." But in thus following Paul, they would really have followed Christ, for they were to follow the apostle only as he followed the Master, and thus the life of Christ, not that of his apostle, was the pattern.

It is not enough that we should be as good as our neighbour. "Every man," says the apostle John, "that hath this hope [the Christian hope] in him purifieth himself," not as his brother in the church is pure, not as his minister is pure, but "even as He [Christ] is pure." "By beholding we become changed," and if we behold Christ we shall at last bear His divine image; but if we behold our imperfect brethren, we shall bear with us to the judgment their imperfections, which instead of serving to excuse us, as we once fondly imagined they would, will serve only to sink us in perdition.

The whole, vast wealth of New Testament doctrine centres in the second coming of the Lord from heaven. Every sentiment of the gospel draws its beauty and power, largely, from the second appearing.

World-Wide Field

TRAVELS IN POLYNESIA.

BY E. H. GATES.

Raiatea is the largest of the Leeward Islands, which comprise the western part of the Society Group. There is a decided similarity between this and the other islands of the group, nearly all of them consisting of high mountains in the centre, sloping each way to the sea, and surrounded by a belt of level land, which is covered with cocoanut and other tropical trees and plants. Three of the other islands of the group are in sight, Tahaa being in the same reef that encircles this island, and but three or four miles away, while Borabora and Huaheine are twenty or thirty miles distant.

Christianity was brought to the island in the following way: Sometime between the year 1796, when the missionaries reached Tahiti from England, and the year 1818, several chiefs from this part of the Society Group had gone to Tahiti to assist King Pomare to recover the sovereignty that had been taken from him. While there, they had acquired some knowledge of the true God. A few years later a vessel that had been driven from its moorings at Morea reached this island, and the missionaries on board taught the people more fully the truths of the gospel. The people erected a chapel, and requested a minister to be sent them from Tahiti. This request was complied with by sending Mr. John Williams and a Mr. Orsmond to Huaheine, where they erected a printing-press for the publication of religious books. Soon afterward Mr. Williams removed to this island, at the request of the chiefs, and was received with much cordiality. His labours here were crowned with much success, most of the people of the island embracing Christianity. But Christianity was not received by the people without opposition. The king, Tamatoa, being one of the first to renounce

heathenism, met with much opposition from the chiefs, who were not willing to accept Christ. The chiefs of Tahaa made war against him and the Christian party, intending to burn alive all that were captured. But they were defeated by Tamatoa, and the captives were treated with great kindness, instead of being killed as was formerly done. This made such a deep impression on them, that they immediately became Christians, and the following morning both parties went out and demolished every idol on Raiatea and Tahaa, so that in three days not a trace of idolatry remained on the islands.

Of course this renunciation of idolatry did not make all the peo-

I have seen the house that was built by Mr. Williams. It is not as large as formerly, part of it having been torn down; but enough remains to show that it was a well-built structure. It has more of a modern appearance than formerly, being roofed with corrugated iron, instead of being thatched with the leaves of the pandanus palm. A few rods farther away is the spot of land on which King Tamatoa built his house, following the example of Mr. Williams. This is now a French fortification. A large chapel (44 x 191 feet) was built by Mr. Williams, which was opened for worship May 11, 1820. Twenty-four hundred persons assembled at the dedicatory exer-



Ruins of a Devil Temple.

ple of these islands full-fledged Christians. John Williams found a large amount of work to do, and well did he do it. One of the first things he did was to begin the erection of a house for himself, which he fitted up with all the conveniences of civilised life which were at his command. This he intended as an education of the people by showing them the good effects of Christianity. Knowing the advantage of bringing the natives together in communities, instead of leaving them scattered all over the island as they were, he persuaded them to form themselves into a settlement. No less than a thousand were thus brought together, most of them building themselves homes in imitation of that of Mr. Williams.

After the work had been placed on a good footing here, Mr. Williams's restless energy would not allow him to settle down to a life of inaction. In 1823 he wrote to his directors in England, "For my part, I cannot content myself within the narrow limits of a single reef." Encouraged by the fact that the inhabitants of Rurutu, an island south of Tahiti, had accepted the gospel, Mr. Williams visited the Hervey Islands, discovered Raratonga, the chief island of that group, and planted the seeds of the gospel in many other islands. Before the introduction of the gospel, Raiatea was the religious capital of this group, being the abode of the gods.

Opoa was the place where the

great religious festivals of heathenism were celebrated. On a low, sandy point of land reaching out into the sea, we saw the mournful evidences of the depravity of humanity when not enlightened by the truth of God. The cruelties which were there perpetrated in the name of religion, are terrible to contemplate. Hundreds and thousands of people were probably put to death there, in the efforts of the priests to propitiate the wrath of the gods. These places where human beings were sacrificed, were called marais, five of which, in a fair state of preservation, we saw at Opoa. Those altars which we saw were of various sizes and shapes, some being nearly square, while others were long and narrow. Their sides were built of large flat rocks set up edgewise, some of them being ten or twelve feet long, six or seven feet wide, and two feet thick, and filled within with stones of different sizes, among which we found several human bones. Large numbers of these bones have been carried away by curiosity seekers, and but few now remain. It is no wonder that a people who were subjected to such cruelties, should gladly receive the good news of salvation through faith in a Saviour who proclaimed peace on earth and good will toward all men.

WEST AUSTRALIA.

I paid a visit to Newcastle, W.A., last month, and baptised nine souls, who had accepted the truth under Pastor Knight's labours. We had a precious meeting at that time.

Brethren Walldorff and Brittain, with myself, are at present holding a tent mission at Midland Junction, twelve miles from Perth. We have a good interest, and some have accepted the truth.

Pastor Finster reports having conducted a baptismal service at York, W.A., when nine persons were buried with Christ, to arise with Him to walk in newness of life.—*Jesse Pallant.*

The use of opium and ancestor worship are counted two of the most formidable obstacles to the spread of the gospel in the Chinese Empire.

"LET THE HEATHEN BE WAKENED."

The present awakening in China is ably and concisely set forth in the report for 1902 of the Society for the Diffusion of Christian and General Knowledge among the Chinese. This society has for years been doing a great work in producing literature in the Chinese language, based on Christian principles. But since the recent upheavals in that empire, and the increase of the reform party, the opportunity for work and the demand for the literature put forth by this society have been unparalleled. We quote from the report: "The fact is that this year has been unprecedented in demand for professors, teachers, translators, and for books on foreign subjects."

That China is waking up is further indicated by the travels of imperial princes, notably the visit of Prince Tsai Chen to the coronation in England, and of another to inspect the condition of education in Japan. Formerly no prince was permitted to spend a night outside of Peking. About seven hundred Chinese students are reported to have gone to Japan for study, and also some Chinese ladies, while the number of Europeans, Americans, and Japanese employed in schools and public offices in China is continually increasing. The railway syndicates, which were interrupted by the Boxers, are now at work again, and are extending their operations widely, while new postal regulations will result in widespread diffusion of books, newspapers, and reading-matter of all descriptions. As yet the amount of literature available to the Chinese is very limited. Only a small proportion of the reformers know English, and others are wholly dependent upon translations from the Japanese language or from the Western languages. A considerable number are learning the Japanese written language, which can be acquired in a short time, owing to the great similarity between the two. However, the danger is that in their translating from Japanese to Chinese, they will omit Christianity. Hence the great need of the work done by the diffusion

society. Although the task is enormous, it is sure to have untold influence in that great empire.—*Selected.*

...Notes...

There is a company of Seventh-day Adventists in the district where the great council of Nicea was held in A.D. 325.

The Moravian Church has, at the present time, 2,268 missionaries and assistants in the field, who have under their care 98,599 persons.

Brother J. M. Hyatt writes from Gold Coast, Africa, that some of the most influential people of the place are reading literature on Bible truth. They are greatly interested in it.

No Protestant Churches were allowed in Rome previous to September 20, 1870, at which date the Papacy lost its temporal power in that city. Prior to that time no Protestants were allowed to meet in Rome, except one or two small embassies, and under the flags of their countries.

A missionary, writing from Spanish Honduras, says he does not know of a single convert to Protestantism among the Spanish speaking class. Though missionaries have been sent by various societies, they have become discouraged or have been recalled. Nearly all the Bibles that have been brought into the country have been burned.

While Pastor J. H. Krum was holding services at a private house in a village in Bithynia, "one morning an impromptu meeting was announced. A woman who had attended a service held the evening before heard of it while kneading her bread. In her haste not to lose a word of the lesson, she neglected to wash her hands, and appeared in the meeting apparently unconscious of the dough upon her hands, until her attention was called to it by her friends." The one who relates this incident adds: "This woman has given satisfactory evidence that she esteems the bread of life more than the bread that perishes."



E. W. FARNSWORTH - - EDITOR.

NEBUCHADNEZZAR'S DREAM.

"Therefore Daniel went in unto Arioch whom the king had ordained to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation." Dan. 2: 24.

The more we study the character of Daniel the more we shall see to admire. Although he knew the wise men of Babylon were imposters, yet his first request after receiving an answer to prayer was that their lives might be spared. "Destroy not the wise men of Babylon," he pleaded with the king's executioner. He felt no triumph over the defeat of those heathen philosophers, no desire that they should suffer for the deception they had practised. His was the Spirit of Christ, who came not "to destroy men's lives, but to save them."

The wise men were saved because there was a Daniel in Babylon. For the sake of Paul and Silas all the prisoners bound with them were loosed. Because ten righteous persons could not be found in Sodom it was destroyed. When Noah and his family entered the ark the flood came. "Ye are the salt [the saving quality] of the earth," the Saviour said to His disciples. The wicked owe even their lives to the few righteous people in the world, and yet they hate and persecute them.

Self Exalted.

"Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation." Verse 25.

"I have found a man," said Arioch. Had he? Had not Daniel gone to him with the information that he could reveal the secret to the king? But, no doubt, Arioch wished to gain favour and reward for himself, and therefore the "self element" was manifest in his message. The king might remember that before this Daniel came to him and asked for time,

promising to show the interpretation, and we see that in his reply Nebuchadnezzar ignored Arioch entirely.

"The king answered and said to Daniel whose name was Belteshazzar, art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered before the king, and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers show unto the king; but there is a God in heaven that revealeth secrets, and He hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these." Verses 27-28, R.V.

This was Daniel's opportunity to exalt himself if he had the disposition to do so. "Art thou able?" was the doubtful salutation of the king. Daniel was so youthful, so inexperienced, was it possible that he could make known what venerable counsellors and the wisest men were utterly powerless to reveal? Daniel's answer is a marvellous exhibition of humility. Making no reference at all, to himself he answered the query of the king in reference to his ability by exalting his God who had instructed and given him wisdom. He boldly challenged the wisdom of men, and plainly declared that what he was about to make known was a direct message from heaven.

A Latter Day Prophecy.

A wonderful feature of this dream and its interpretation is that by this means God made known "what shall be in the latter days." It is distinctly a prophecy for the last days,—the time in which we are now living. We are the people who should be especially interested to know the meaning of this scripture. It was written for us. Let us study it carefully.

"As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass." Verse 29.

A commendable trait of Nebuchadnezzar's character is revealed in these words. As he thought on the greatness of his kingdom he began to meditate on what would occur in the future. Would his kingdom increase in glory and power? Would it always continue? How could he relate himself to the present so as to preserve that which was noblest and best for future generations? God

honoured him by giving the important dream Daniel was about to reveal; but he wrought for the glory of His own name by making known the dream and its meaning through one of His chosen people.

"But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." Verse 30.

Daniel persisted in his efforts to keep the king from giving honour to men, and disclaimed any power or wisdom for himself above others. At the same time he acknowledged with a grateful heart that God had a care for His children, even when they were captives in a strange land. It was for their sakes that God wrought, and also for the honour of His own name that it should not be polluted among the heathen.

The Assurance of Faith.

Notice the directness, the positiveness, the assurance with which Daniel gives his message.—"Thy dream, and the visions of thy head upon thy bed are these." There was no apology, no doubt, no hesitancy. This was the language of faith and trust. Daniel had prayed, God had answered. There could be no mistake, and the words ring with confidence.

"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Verses 31-35.

At the very first words the attention of the king was riveted. Memory was aroused, and as Daniel proceeded he knew that his dream was being described in language more terse and forcible than he could have used himself had he remembered it. His troubled spirit was soothed, and he waited in calm expectancy for the interpretation that was to follow, for he knew it would be as true in every detail as the description of the dream itself.

CHILDREN'S ...CORNER...

A CHILD'S SONG.

God gives to me a little light
To carry as I go;
And bids me keep it clean and bright,
Shining high and low.
Bear it steadfast, without fear,
Shed its radiance far and near,
Make the path before me clear
With its friendly glow.

God gives to me a little song,
To sing upon my way;
Rough may be the road and long,
Dark may be the day,
Yet a little bird can wing,
Yet a little flower can spring,
Yet a little child can sing,
Make the whole world gay.

God gives to me a little heart
To love whate'er He made;
And gives me strength to bear my part,
Glad and unafraid,
Through Thy world so fair, so bright,
Father, guide my steps aright:
Thou my song and Thou my light,
So my trust is stayed.

—Selected.

THE WONDERFUL RATS.

The rat is not a desirable inmate, but we cannot refuse to acknowledge his merits. Rats have been known to care tenderly for their sick friends, and take them carefully out of danger, and on one occasion two rats were seen to lead an old blind rat by keeping close one on each side of the patriarch. On another occasion a young rat was seen to carry an old rat on his back like "Pious Eucas" of classic fame.

One poor fellow on an English moorland suffered from a mean trick. A young fowl had died on the land of a farmer (who tells the story), and he saw a young rat from the opposite hedge go up and try to drag it away. Finding it too heavy, he ran off and presently returned with two other rats. But the farmer, to trick him, had carried off the fowl as soon as the young rat had left, and so when the trio came to the spot, there was nothing to be seen. He says that the expression on the three faces was almost human, they looked at the young fellow for a moment or two, who

had, as they thought, deceived them, then together attacked him to death.

Another farmer tells of the wise old rat who stole his hens' eggs at such a rate that he laid in wait. After some patience he saw a large rat run up the short hen ladder to a nest and seize an egg between his paws; he then laid on his back holding the egg on his chest. Presently some more rats came, and forming themselves into a chain from the ground along the ladder, they actually drew the rat with the egg down the ladder, passing him along from one to the other till reaching the ground safely.—*Band of Mercy.*

"BUZZ, BUZZ, BUZZ."

One day a gentleman who was watching a spider on its web thought he would try what effect the sound of a tuning-fork would have upon it. He wondered whether the vibration set up by the fork would be mistaken for the buzzing of a fly. The spider was at one edge of its web, busily engaged in seeing that all was taut and firm. The gentleman struck the tuning-fork, and touched the web at the other side. The spider at once heard the sound, which came to him over his telephone wires, and ran to the centre of the web to find out which particular wire was humming. Then he ran out to the tuning-fork and sprang upon it. Of course he had supposed that only a fly could make a noise like that. But this was a very funny sort of fly; he retreated, and looked at it, evidently much puzzled, as well he might be. Then, strange to say, he jumped on the fork again, and stayed on it, the writer says, dancing with delight. I wonder what the spider's sensation really was? Had he some pleasure in music, apart from its suggestion of dinner, or was he angry with the tuning-fork for not being eatable, or did he think if he stayed long enough the buzz must produce a fly at last?—*Selected.*

What do we live for, if not to make life less difficult for each other?

WHAT YOU WANT AND WHAT YOU CAN.

"I don't want to dust the parlour; I want to make pies."

"But you can dust the parlour, and you cannot make pies."

"I could learn to make pies."

"Mother is too busy to give you a lesson in making pies this morning."

"Boo—hoo!"

Then mother came into the room, and sat down with Ethel on her lap.

"See here, little girlie, you said you wanted to help mother this busy morning. What you really want is to play making pies. But you know company is coming, and there is so much to do. If you really want to help me, if you really wish to please God, in this busy world, you will do the thing you know how, just as well as you can do it. Will you not try this morning?"

Ethel was a dear little girl. Two soft arms clasped mother's neck, and a sweet promise to help all she could made mother very happy.—*Mayflower.*

"To keep in health this rule is wise;
Eat only when you need and relish food;
Chew thoroughly that it may do you good,
Have it well cooked, unspiced, and undisgusted."

SATAN'S METHODS.

In Siam there is a curious place where elephants are caught alive. It is formed of two rows of immense trees. Where the rows begin, the space between them is over a mile wide, but it gradually narrows until the elephants cannot turn around. Tame elephants lure the wild ones into the trap, and at the inner end of the trap the tame ones are let through a gate, while men slip shackles over the feet of the captives. This is not a little like Satan's methods of capturing boys and girls. The broad way gradually narrows, the children Satan has caught often betray the free, and they are caught at the small end of the labyrinth.—*Youth's Companion.*

HOME AND HEALTH

TWO RELIGIONS.

A woman sat by a hearthside place
Reading a book, with a pleasant face,
Till a child came up with a childish
frown,
And pushed the book, saying, "Put it
down."

Then the mother, slapping his curly head,
Said, "Troublesome child, go off to bed;
A great deal of Christ's life I must
know

To train you up as a child should go."
And the child went off to bed to cry,
And denounce religion—by and by.

Another woman bent o'er her book
With a smile of joy and an intent look,
Till a child came up and jogged her
knee,

And said of the book, "Put it down—
take me."

Then the mother sighed as she stroked
his head,

Saying softly, "I never shall get it read;
But I'll try by loving to learn His will,
And His love into my child instil."

That child went to bed without a sigh,
And will love religion—by and by.

—Selected.

THE CHRISTIAN HOME.

The home of the Christian should be a retreat from care and passion, a resting-place in the world's hurrying life, like the moving tent of Abraham, "a little spot enclosed by grace, out of the world's vast wilderness." It needs ever the cloudy presence above it, an assurance of security and rest in God's providential care.

It is written, "God hath set the solitary in families." At every door He stands, saying, "Open unto Me, and I will come in and sup with you." His love is like the sunshine that streams in through the windows, bright and warm, to beautify all things with golden splendour. What a home that must have been at Bethany, where Jesus was wont to rest Himself at evening! What seasons of refreshment were there, what lessons of mercy and truth! Yet the abode of Mary and Martha was no more blessed than is any other where Christ is made a welcome guest.

It is to be lamented that so many Christian heads of families are wont to postpone and subordinate their household piety to the more public and less personal services of the sanctuary. It were far better that all our churches were abandoned, and the grass growing in their aisles, than that worship there should be made an excuse of neglecting the family altar. It is a desperate venture for a father or mother to send forth children into the world without the sustaining strength of a home training in religious things.

Let us therefore attend scrupulously to the duties of domestic devotion. It may require on the part of some a strong resolution; but what difficulty shall appall us when the question is one concerning the welfare, perhaps the eternal destiny, of our loved ones? Build your altar, oh, servant of God! Thus make of your house a heaven upon earth; for there, in the house of many mansions, the fires of worship never go out. The joy of heaven is a never-ending song, a communion of all pure and blessed souls; and the most humble in the adoring multitude may look with boldness toward the throne and say, "Abba, Father!" It is a perfect home. Oh that ours were nearer to the pattern of it! We may make them so. Where virtue and charity and contentment are met together at an altar dedicated to God's worship, there life is an earnest of the heavenly life, and home is lit with the sunlight of the Father's house.—*W. R. Signal.*

A LAMENTABLE MISTAKE.

How terrible is the mistake those parents are making, who are constantly cherishing the selfishness of their daughters, by administering to their vanity, by loading them with finery, and exempting them from duties which they ought to discharge. How many a mother makes herself a slave, in order to make her daughter a lady; wears out her own energies in order that her daughter may loll away her time in laziness, and waste her sympathies over the sickly sentimentalism of a shilling novel! And what a lady such a girl makes! A man who

has regard for his future peace and prosperity, had better marry a great doll, on whose India-rubber face the red and white paint legitimately belong, than marry her; for what can humanity expect of a selfish wife—a cold-hearted, and selfish mother.—*Rev. G. C. Baldwin.*

A FREE MAN.

My father, whose name is Donald Fraser, and his neighbour, William Fraser, were very intimate, and as much together as was consistent with their occupation, they being both industrious farmers. My father was nearly seventy years of age, and his friend William was several years his senior. Both were Highland Scotchmen from Invernesshire, and both were devotees of the pipe and the tobacco quid from their youth up. A quarter of a century before, they had both, from conscientious motives, given up their dram, as they called it, my father leading in that movement, and persuading his friend to follow.

One night, at my father's house during their chatting, they commenced filling their pipes, and William Fraser, turning thoughtfully to my father, and tapping the bowl of his pipe with the handle of his tobacco knife, exclaimed, "Donald, what do you think of this smoking and chewing business?"

My father shrewdly answered by asking another question, and said, "What do you think of it yourself, William."

William replied: "Donald, we say we are Christians, and if we are Christians we are 'free men in Christ Jesus.' Now, Donald, when we are doing this thing, and can nae leave it off, are we free?"

"Do you think yourself we are?" replied my father.

"I am nae sure of it," said William, who retained much more of the Scotch dialect than my father.

"And see here," said my father, "what we spit and burn into smoke of this nasty stuff costs us nearly as much money as we give to the Master's cause. Is this right?"

"Do you think, Donald, that if

we should stop it we could do more for Christ?"

Both, then, with one impulse, suiting the action to the words, said, "Let us put the things up, then;" and both rising to their feet laid the pipes and tobacco on the mantelpiece, where they lay for many a long day.

These two men never smoked or chewed again. William Fraser has gone to his rest; my father still lives, in his eighty-sixth year, a free man.—*Selected.*

"Be not too busy with thy work and care
To look to God, to clasp thy hand in His;
Thou needst not all alone thy burden bear.
Listen and wait, obey, and learn His will,
His love and service all thy life shall fill." —*Selected.*

"LET US QUARREL TO-MORROW."

My wife is one of the sweetest little women in the whole world, and I am not considered peculiarly cranky; but sometimes differences would arise, beginning with the most trivial things, which, however, being duly nursed, became of monumental proportions, and often threatened the peace of the family. Of course, I was commonly the one to blame; in fact, as I look back on it now, I am sure I was always to blame, for I should have had the wisdom to give way on the non-essentials, and by a little restraint and gentle talk win my little wife over to my way of thinking. But, instead of that, I feared I should sacrifice my dignity (!) as "head of the family," by yielding. So sometimes I went to business without my good-bye kiss, and two persons were miserable all day.

But my little wife had an inspiration (most women have when things come to the breaking point), and the next time our argument was drutting near the danger line, she turned aside the collision by this womanly suggestion: "Howard, dear, let's quarrel to-morrow!" This was a proposal for an armistice. What husband could refuse? "All right," I said, "we will put it off till to-morrow," and so we laughed and talked of other things. But to-morrow did not come. Indeed, to-

morrow never comes, it's always a day ahead; and if we can only keep our quarrels till then, there will be no more heart-broken little wives at home, and fewer "blue" husbands at the store or office. "Let's quarrel to-morrow." —*Exchange.*

HYGIENIC COOKERY.

BY LAURETTA KRESS, M.D.

Cookery is a science in itself. It breaks up the food into minute particles, so that the body can assimilate, or make use of it, for heat, blood, and general body nourishment. If the food is properly prepared, we digest and assimilate it so that in a comparatively few hours we are strengthened by its use. On the contrary, when food is not prepared with a due amount of care, when it is thrown together, as it were, with no thought of how much the body can digest when every particle of starch is so saturated with grease that the action of the gastric juice can have little or no effect upon it,—then we have a sour, decaying mass, unfit for appropriation by the body. It lies beyond our reach, and hence is left for many hours to throw out an immense amount of poison into the circulation.

How few mothers give heed to these things? Something to please the appetite, something to please the children so they will not cry, is all their thought. How different is the wise cook, the conscientious mother, who wants everything that goes into the stomachs of the members of her family to be of such a nature that it can be used to build up tissue, and make it strong to do God's will.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This principle, quoted from the sacred word, should be engraved in letters of gold upon the mind. Home is happier, all its inmates are healthier, if these principles are lived in it.

"Life is made up not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort."

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An unflinching characteristic of a false prophet is that he always directs the attention of the people to himself. The true prophet directs attention away from self to his Master.

Municipal debts are giving food for discussion in Germany. The aggregate borrowings according to Laffan, have reached £104,050,000, of which Berlin is responsible for over fifteen millions.

When sending money to pay for the "Australasian Signs of the Times," or to pay for books ordered from the Echo Publishing Company, please do not send postage stamps. Always remit by postal note or money order, as it will save much inconvenience and expense.

An anonymous donor has placed fourteen grains of pure radium, valued at £600, at the disposal of the medical staff of the Cancer Hospital, Fulham, England, and an exhaustive trial of the new radium treatment for cancer is to be commenced at once.

There is an increasing alarm in America over the ravages of the cigarette habit. Dr. Brown Sequard, in his examination of candidates for West Point, found a very large proportion of them hopelessly disabled by tobacco; and in nearly all cases of such heart and lung and nerve disability, cigarettes were to blame.

SPECIAL NOTICE

THE "Australasian Signs of the Times" of March 7, 1904, will be devoted particularly to the subject of EDUCATION, and will contain articles of more than ordinary interest to all who have responsibilities to bear in connection with the education and training of children.

Among the subjects on which articles will be written will be:—

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SOME STARTLING FACTS.

The German Government has recently been investigating the drink question in that empire. It finds that the value of alcoholic liquors consumed by the German people in one year amounts to the enormous sum of 750,000,000 dollars. In other words, they spend one-eighth of all they earn for drink. Yet temperate, Christian people often do not understand how they can devote one-tenth of all their earnings to advance the gospel. According to General Field Marshal Count Walderssee, the German people consume annually for drink five times the amount of money expended on their army, navy, and other military expenses. Two million persons in Germany make their living from the production and sale of alcoholic beverages. Two-thirds of the barley grown in Germany is transformed into intoxicating liquor instead of useful food.—*The Life Boat.*

...OBITUARY...

FARQUHAR.—Died at the home of Sister Zarwood, Perth, W.A., December 30th, 1903, Christina Farquhar, in her fifty-seventh year. Our sister came to West Australia about three years ago to labour as a Bible worker. She has left evidences that God was pleased to use her in His good service.

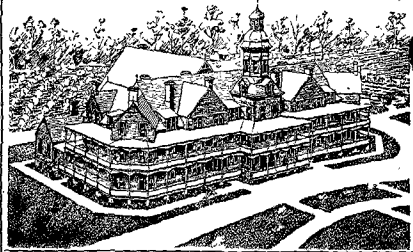
It can be said of her, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." We laid her to rest in the cemetery of Karrakatta, there to wait until the Life-Giver shall come to awake those who sleep in Jesus, and take them to their long and happy home.

JESSE PALLANT.

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