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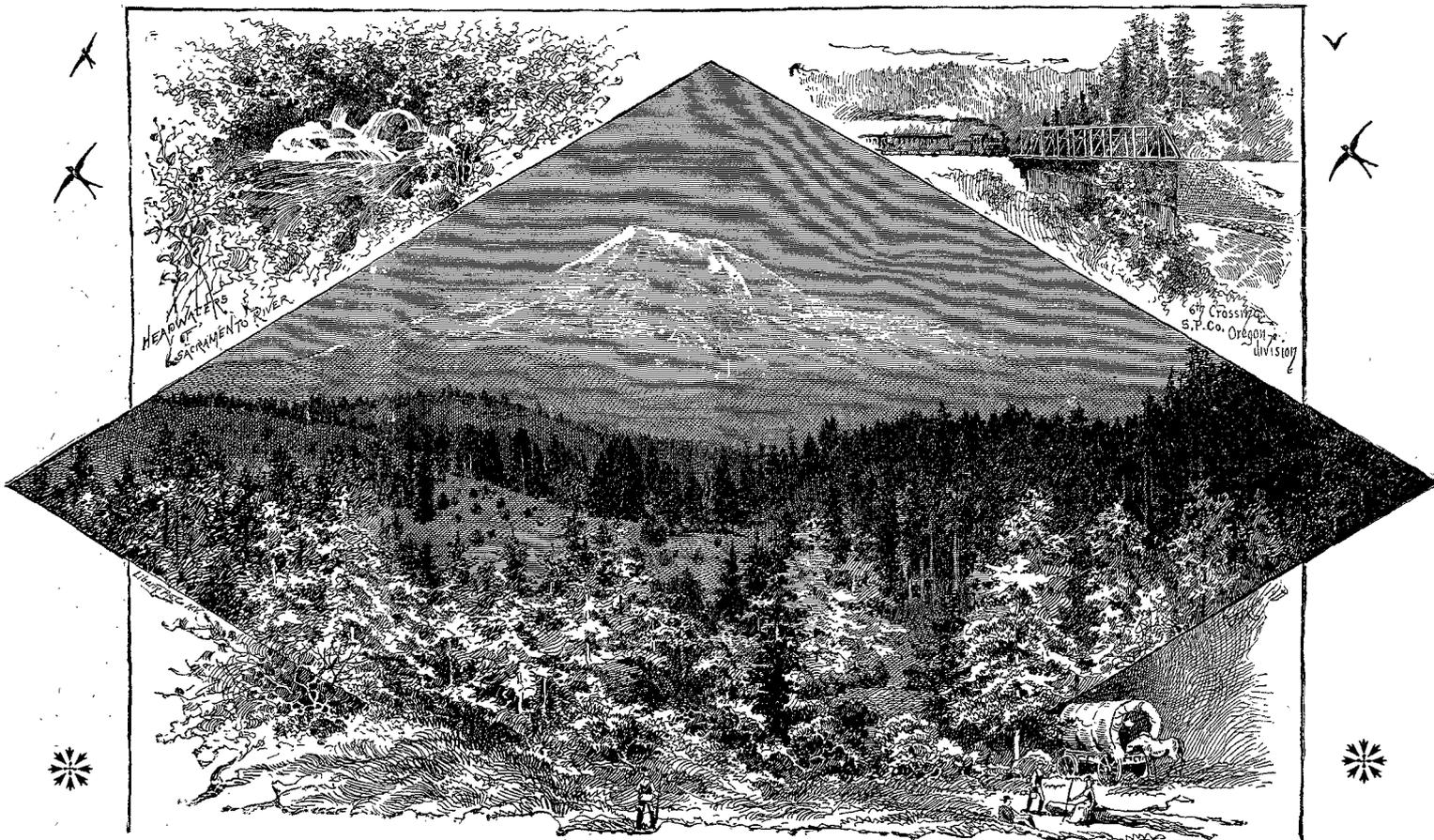
The Outlook

MINISTERS AND POLITICS.

The question whether ministers should occupy "an official position in any political organisation of a party character, or give

majority that the question should not be put to the conference. It was pointed out by one speaker that times had changed now, and while formerly it was generally understood that a minister could discharge the functions of his office better by keeping aloof from politics, yet now he did not think there

as a whole. By what authority has the church made such a change in the manner of its work? The Scriptures do not appeal for the acceptance of the truths of the gospel in a wholesale way by society or by the nation. The gospel is for the individual, and we shall be judged by our relation



Mount Shasta.—(See Poem on page 5).

their countenance in any way to party politics was discussed in the recent Methodist Conference held in Sydney.

After a long and animated debate it was voted by a large

majority that the question should not be put to the conference. It was pointed out by one speaker that times had changed now, and while formerly it was generally understood that a minister could discharge the functions of his office better by keeping aloof from politics, yet now he did not think there

as a whole. By what authority has the church made such a change in the manner of its work? The Scriptures do not appeal for the acceptance of the truths of the gospel in a wholesale way by society or by the nation. The gospel is for the individual, and we shall be judged by our relation

No man will be saved from the just reward of his evil deeds by the fact that he lived in a Christian community. Neither

will a righteous man be condemned because he lived amidst heathenism or infidelity.

Such an idea is subversive of scriptural teaching. It is by our individual faith lived out in our lives that we are justified.

"When the land sinneth against me by trespassing grievously, then will I stretch out Mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it. Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate." Eze. 14: 13-16.

Deliverance is promised to the individual only: for a righteous man cannot save even his own sons and daughters unless they themselves have individually accepted the only means of escape. This latter-day teaching stands without the least scriptural authority, and it would be well for the church to go back again to correct principles, and seek to save individuals, for if the individuals—the component part of the community—are righteous, the community will exhibit the same trait.

In his new book, "The Conflicts of Labour and Their Solution," the great French economist, M. Guyot, advocates that trade unions should make business, not war, their end; and that they should become organised companies to deal in labour. That is to say these proposed companies could enter into contracts with manufacturers to supply the necessary labour to produce certain products for a stated sum. He claims that such a system would be preferable to the profit-sharing system and co-operative production so frequently advocated as possible solutions of present-day labour troubles.

The people of Germany spend one-eighth of all they earn in intoxicating drink.

A business man of Sydney, N. S. W., connected with engineering, claims to have discovered a method by which he can produce lyddite from the leaves of certain Australian trees.

In a lecture given to the Child Study Association by Dr. Brennan, he said that "the number of thin, stunted, idle, prematurely aged, cigarette smoking, and larrikin types were on the rapid increase in Sydney and Melbourne."

Mr. W. Farrer, of the New South Wales Agricultural Department, has discovered a method of strengthening the wheats of Australia to the extent that each sack of flour will yield an average of 327½ lbs. of bread, instead of 285 lbs. as heretofore; which means the addition of 12½ per cent. to the life-sustaining power of the produce of our wheat yields. — *The Federal Pastoralist*.

In reply to an enquiry which was made to the prince of scientists, Lord Kelvin, on the subject of inspiration, he said: "I am afraid I am absolutely no authority respecting books on theological subjects. I have never read any myself, being wholly occupied with science, which I find full of evidence of God. And I find no reading of theological books needed to keep me contented with the religion of my childhood."

In some parts of the world a contract, of whatever character, which is made on Sunday cannot be enforced. No exception to this rule is made, even when a young man contracts on Sunday to marry a young woman, for a judge in Pennsylvania, U. S. A., has dismissed an action for breach of promise of marriage because the promise was made on Sunday, therefore it was of no value, and could not be enforced under the laws of that state.

A giant locomotive has just been completed by a German engine building firm. This mammoth, "iron horse" is 82 feet long, and with a dead weight of 180 tons behind it, develops 1,800 horse power. It attains a speed of eighty miles an hour. A peculiarity of this engine is a light iron casing which encloses both the engine and tender, and which is fashioned to a point in front, which lessens the resistance of the atmosphere. This arrangement is claimed to save 130 horse-power while the driver, assistant driver, and fireman attend to their various duties within the protection afforded by this casing. This type of engine, attached to a corridor train makes it possible for the guard or conductor to pass through every carriage, and reach the engine driver entirely under cover. Three of these locomotives are to be exhibited at the St. Louis Exhibition.

A minister of the gospel, preaching at Coleraine (Vic.), on the temperance question, is reported to have said that alcohol should be drunk to the glory of God. The apostle says, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 8: 31. This should be the maxim of the Christian, to live for the glory of God, to work for the glory of God, and in his eating and his drinking to ever remember that even then he is to satisfy his necessary wants, that he may glorify God. What part, however, can alcohol play in the glory of God? If blighted lives and wretched homes, the inevitable concomitants of alcohol, minister to the glory of God, then we could understand the advice of the preacher. Of course we believe the minister did not refer, in his remarks, to the excessive use of alcohol, but to its use in moderation; but even in moderation can alcohol minister in the most infinitesimal fraction towards the glory of God? What saith the Scripture? "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Prov. 23: 29, 30.



OUR FATHER.

We tell Thee of our care,
Of the sore burden, pressing day by day,
And, in the light and pity of Thy face,
The burden melts away.
We breathe our secret wish,
The importunate longing which no man
may see;
We ask it humbly, or, more restful
still,
We leave it all with Thee.

—Susan Coolidge.

FAMILY WORSHIP.

BY MRS. E. G. WHITE.

If ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism prevail. Iniquity abounds. Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of his temptations, and unless some mighty arm is stretched out to rescue him, man goes where the arch-rebel leads the way.

And yet, in this time of fearful peril, some who profess to be Christians have no family worship. They do not honour God in the home; they do not teach their children to love and fear Him. Many have separated themselves so far from Him that they feel under condemnation in approaching Him. They cannot "come boldly unto the throne of grace," "lifting up holy hands, without wrath and doubting." Heb. 4 : 16; 1 Tim. 2 : 8. They have not a living connection with God. Theirs is a form of godliness without the power.

The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. Prayer is communion with God, the Fountain of wisdom, the Source of strength, and peace, and happiness. Jesus prayed to the Father "with strong crying and tears." Paul exhorts be-

lievers to "pray without ceasing," in everything, by prayer and supplication, with thanksgiving, making known their requests to God. "Pray one for another," James says. "The effectual fervent prayer of a righteous man availeth much." Heb. 5 : 7 ; 1 Thess. 5 : 17; James 5 : 16.

By sincere, earnest prayer parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power.

In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for His protection during the night, and to ask Him for His help and guidance and watchcare during the day! How fitting, also, when evening comes, for parents and children to gather once more before Him, and thank Him for the blessings of the day that is past!

The father, and in his absence, the mother, should conduct the worship, selecting a portion of Scripture that is interesting and easily understood. The service should be short. When a long chapter is read and a long prayer offered, the service is made wearisome, and at its close a sense of relief is felt. God is dishonoured when the hour of worship is made dry and irksome, when it is so tedious, so lacking in interest, that the children dread it.

Fathers and mothers, make the hour of worship intensely interesting. There is no reason why this hour should not be the most pleasant and enjoyable of the day. A little thought given to preparation for it will enable you to make it full of interest and profit. From time to time let the service be varied. Questions may be asked on the portion of Scripture read, and a few earnest, timely remarks may be made. A song of praise may be sung. The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise God for His goodness, and ask Him for help. As circumstances permit, let the

children join in the reading and the prayer.

Eternity alone will reveal the good with which such seasons of worship are fraught.

The life of Abraham, the friend of God, was a life of prayer. Wherever he pitched his tent, close beside it was built an altar, upon which were offered the morning and evening sacrifice. When his tent was removed, the altar remained. And the roving Canaanite, as he came to that altar, knew who had been there. When he had pitched his tent, he repaired the altar, and worshipped the living God.

So the homes of Christians should be lights in the world. From them, morning and evening, prayer should ascend to God as sweet incense. And as the morning dew, His mercies and blessings will descend upon the suppliants.

Fathers and mothers, each morning and evening gather your children around you, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptation. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self.

Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up, as His providence shall indicate. Accept His plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be moulded more and more after the divine example; and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4 : 7.

The personal return of Christ is the key to immortality and glory. The revelation of the Son of God from heaven is the golden gateway to the kingdom universal and everlasting.

THE NATURE OF MAN.

LIFE ONLY IN CHRIST.

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

We have shown that man is but dust vitalised by the spirit of life, which is God's spirit, the breath of the Almighty, and that this spirit goes to God at death, and man returns again to dust. The function of the spirit is to quicken (John 6:63), to give life to that which naturally has no life, for "man became a living soul" when the divine principle of life was breathed into him. Mind is the noblest possession of man, but mind must have life if it is to continue to live. To have the Spirit is to have life, and a living mind is a mind kept alive by the Spirit. God has given man the power of choice, a will, and if that will be only subjected to Him, the mind and the body will become spiritual, and they consequently will be immortal.

The mind of man apart from the spirit is but flesh, and consequently must perish. "For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit. For to be carnally minded is death: but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8:5-8.

Mind and Matter.

Now mind cannot exist apart from matter, for every student of physiology knows that mind depends on the brain and its blood supply. The blood supply is the "life." "For the life of the flesh is in the blood." The natural (the carnal) mind is but flesh, and when that flesh is injured or destroyed the mind must cease to exist. Remove the blood supply of the brain as in sleep, and the mind remains inactive—there is unconsciousness; remove the blood supply permanently 'as in death, and the mind cells crumble to dust, and apart from God the mind could never exist again.

"To be spiritually minded is life and peace," but even with a spiritual mind our only hope is in the resurrection. To have a

spiritual mind is to have the mind or spirit of Christ. And "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you." Rom. 8:11.

Even a spiritual mind cannot exist without a body, and a spiritual mind in a mortal body is what Paul calls being saved "by hope." Rom. 8:24. We rely totally on the promise of God for eternal life, and we can be certain of complete salvation, for we know the promises of God are immutable; but until those promises are fulfilled "we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. 8:24, 25.

Redemption of the Body.

What we wait for is the redemption of our body, the spiritualising of the body, a complete salvation. "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Verse 23. We are saved by hope, but unless God fulfils His promise of redeeming the body we shall perish. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." I Cor. 15:16-19.

Thank God salvation by hope is certain salvation, for the promises of God are sure. "Christ is risen from the dead," and has become "the firstfruits of them that slept." Although the grave is the prison house of the devil, nevertheless Christ has the keys of the grave and of death (Rev. 1:18), "When a stronger (Christ) than he (the devil) shall come upon him, and overcome him, He taketh from him all his armour wherein he trusted, and divideth his spoils." Luke 11:22.

Salvation is the spiritualising of both mind and body. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63. The Spirit takes of the

words of Christ and forms our minds from them, our minds are thus truly spirit and life, for they partake of the nature of the Spirit; they are spotless, holy, and while they remain such, are immortal. If the Spirit does not do this work for us, then the mind remains carnal and subject to death, or as the text puts it, "The flesh profiteth nothing." The same thought is brought out in the first Epistle of Peter:—

Natural and Spiritual.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and, the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." I Peter 1:22-25.

The material used by the Spirit in the building up of our minds is "the truth," the "incorruptible seed," "the word of God," and unless our minds are thus built up, then they are but flesh, and "all flesh is as grass, and all the glory of man as the flower of grass." The contrast between the natural and the spiritual mind is brought out very clearly in the last words of the passage quoted above—"The word of the Lord endureth forever," and therefore the mind built up on that word will endure for ever, "but the grass (the natural man) withereth and the flower thereof falleth away."

The word "spirit" is used with quite a variety of meanings, but generally there is a very evident and very close connection between the things thus denominated by the word. The Spirit forms a spiritual mind, and finally at the resurrection a spiritual body, and the whole being thus becomes spirit, and man partakes again of the nature of God, for are we not told that "God is a Spirit"? Angels are spirits, for does not the writer to the Hebrews testify that they are all "ministering spirits sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. The Bible nowhere speaks of disembodied spirits, but all beings who partake of the nature of the Spirit are called spirits. A living soul is natural and subject to

death, but a spirit is immortal. Christ was a Spirit:—

"And so it is written, The first man Adam was made a living soul; the last Adam a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man [the living soul] is of the earth, earthy; the second man is the Lord from heaven." 1 Cor. 15: 45-47.

The natural (that which is subject to death) comes first, but afterward that which is spiritual, therefore Paul goes on to state:—

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

But this promise is only for God's children. The wicked will be raised, but only to be punished for their sins, and finally "have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21: 8. This is an eternal death, "for behold the day cometh that shall burn as an oven; and all the proud, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. From this death there is no resurrection.

Next week we will deal with "The New Birth."

LOOK UP.

The secret of perfect trust is very simple, yet but few learn it. We seek by many mistaken ways an increase of faith, and find only disappointment. Our greatest mistake is looking within rather than without. Mrs. Fletcher tells of a convert's dream; how he seemed to be deep down in a well, and looking up could see through the narrow rim of the well's mouth a star that seemed to let down silver lines of light to lift him up. If he looked up steadily, he felt himself rising; if he looked down into the well, he felt himself falling; and by simply keep-

ing his eyes fixed upward he rose out of the well. The dream is a parable; if we look up, we go up; if we look down, we go down. Faith is never perfected by a morbid introspection, but by "looking away unto Jesus, the Author and Finisher of our faith." To get our eyes off self and on Him, that is the simple secret of increase of faith.—*Arthur T. Pierson, D.D.*

THE EVENING AND THE MORNING.

BY GEO. A. SNYDER.

I am sitting by the window,
While the sun is sinking low,
Filling mountain, hill, and valley
With a soft and mellow glow.
Fleecy clouds are slowly drifting
From the azure-tinted west,
Settling like a jewelled chaplet
On the mountain's hoary crest.

Such a scene portrayed on canvas,
Ne'er did mortal eyes behold.
Ever changing, cloud-built chariots,
Liveried in sun-lit gold,
Roll their muffled wheels in splendour
T'ward yon citadel of snow,
Like some ancient, warlike legion
Pressing a beleaguered foe.

Now I see a shade advancing
Slowly up the mountain side;
Mounting higher and still higher,
Like the rising of the tide.
'Tis the deep and sombre shadow
Of the western mountain range;
See the light retreat before it,
Leaving all so weird and strange.

Steadily the gloom advances,
Veiling valley, hill, and town,
Till at last it has enveloped
Even Shasta's jewelled crown.
Darkness draws his sable curtain
Round the mountain tall and white,
While I sit in meditation
'Mid the gathering gloom of night.

Once again I'm at the window,
When night's veil has been withdrawn.
Shasta, like an unveiled statue,
Greets the golden light of dawn;
While the sunbeams' Orient splendour,
Mingling with the snowy white,
Weaves the mantle of the morning
Round the form once robed in night.

As I sit and watch the sunbeams
Slanting t'ward the vale below,
Blending with the soft reflection
From the everlasting snow;
Then I think of how the Master
Sheds forth rays of light divine
O'er Time's dark and shaded valley,
Lighting up your path and mine.

Many bright, prophetic sunbeams,
Shining from the sacred page,
Herald forth the coming glory
Of a brighter, better age.
E'en now, o'er the dark horizon,
Shine some beams of glory bright;
Rosy fingers of the morning
Pointing to the land of light.

INFIDEL CREDULITY.

Those who boast that they believe nothing are frequently the first to believe almost anything. The human mind is pendulous, and swings back and forth from utter faithlessness to blind credulity. Thus, the man who believes nothing that he cannot understand, believes in a creation without a Creator, in laws without a lawgiver, and in scientific theories which are so absurd that the men who invent them speedily throw them overboard, but not until they have been formally adopted by men who know nothing of the facts in the case, but simply believe anything that will encourage them in unbelief, and doubt everything which would lead them to a true faith.

Unbelief is exceedingly illogical. The man whose faith is limited by his vision, never would invent, never would discover, anything. He lives in his own narrow world. What he can see and feel is his, but his mind has no reach beyond. There have been numerous instances of the most blind and undistinguishing credulity on the part of the men who profess to be very skeptical. Multitudes of the infidels of other years who believed neither in God nor the devil, neither in souls nor in spirits, were brought to believe in the "spiritual manifestations" which are current, and to swallow communications and theories and doctrines which would have taxed the powers of Jonah's fish. The man who has no faith in religion is often the man who has faith in a nightmare.

Julius Cæsar publicly denounced a belief in a hereafter, and rejected the idea of a soul and a Deity, yet muttered a charm when he entered a chariot, and did not cross the Rubicon until he had consulted the omens. Lord Herbert, of Cherbury, writes a book against Revelation, and asks a sign from heaven to tell him if his book is approved by his Maker. The man who cannot believe in the miracles performed by the Saviour, gravely tells of a miracle vouchsafed to himself.—*The Christian.*—

World-Wide Field

REPORT FROM CHINA.

BY H. MILLER, M.D.

After travelling for six weeks we at last reached our destination in Central China, and looked for the first time on our future home.

There are fifteen Chinese living in the house which we occupy. The inquirers also stay here while they are being taught the Bible. They all cook their meals together. Their stove is made of mud with an iron kettle in the top, where they put the food which they desire to cook. A Bible class is held twice a day for the Chinese, and the room is always filled. During the interval between the classes the room is used for them to study in.

Living is quite high here, but it does not cost much to build a house. We have just had a kitchen and dining room built. The material cost only £15 0, and the construction but 11/-. The floor is made of burned brick, and the roof of bamboo. We expect to put in a board floor soon, as most of the Chinese houses have them to prevent dampness. We have American doors, and windows with glass in them, but instead of the sash sliding up and down we have hinges on which they swing. I had a Chinese carpenter make two windows for me. When he got the first one done I examined it, and found it was not true; so I cautioned him about the next one. But when it was finished it had the same defect. Explaining, he told me that he had made it to match the other one, and that two wrongs would make one right. I could not persuade him differently, for his fathers made them that way.

Our house rents for £6 0 0 per year. It had previously rented for more, but the people were so anxious to hear the gospel that they rented the house to us for this sum.

As soon as the Mandarin (who corresponds to our city Mayor) learned that Brother Pilquist was

coming to this place, he sent his soldiers through all the streets of the city telling all the people that Mr. Pilquist was coming, and that they should treat him kindly, and that they should do him no harm, for he was coming to help them. The Mandarin himself sent them a gift which meant "You are my brother, and you are to stay here." When we arrived he sent us word that he would visit us in a few days. And so he did. He came with his procession of soldiers, which always accompany him, and expressed great interest in our plans. He asked Brother Pilquist if we could "feel the pulse and pinch the skin," as these are the two requisites of a good Chinese doctor. When Brother Pilquist told him that we could, he felt very glad. He said he hoped we would soon learn the language so that we could devote all our time to healing the sick in this place.

Since the people have learned that we have come to heal the sick, the little chapel, which is at the entrance of our house, is filled with sick people who want to see a doctor. When we go out on the streets we are followed by crowds of people, and are often stopped by the sick who ask us for physical help. A man sick with the palsy stopped Brother Pilquist and me and asked that he might be cured. We told him that our medicine had not come yet, but that when it did we would do what we could for him. Two of the brightest young men among Brother Pilquist's converts were anxiously awaiting for us to come so that they could learn to be medical missionaries.

Sin Tsi Hsien, the city in which we live, is a walled city, having a wall thirty-five feet high and two and a half miles in circumference. It is in the centre of the Great Plain, and is the most fertile as well as the most densely populated region in the world, there being eight hundred and fifty inhabitants to the square mile. During the Boxer movement the people here had no hatred towards the missionaries. They say that they never will take part in any such affair, even though asked to do so by the officials.

We are now trying to secure a place in the city for a training

school for the native Christians, and also to train young men and women from the home land. Here is the place to train missionaries for work in China. We have good teachers to teach them the language, and native evangelists who can teach them the best ways to work among the people. We will soon be printing tracts and pamphlets in the Chinese language, and we have native canvassers selling portions of the Bible.

We are the only physicians in this province of 22,000,000 people, a large per cent. of them sick with some kind of disease. If people could only see the situation as it is here they would quickly raise money and labourers for this needy field.

We are now wearing Chinese clothing. I never felt better than I do among this simple-minded people. They are good natured and patient, and have many traits of character that are to be coveted by us. We hope to be remembered by you in your prayers. The truest happiness is found in making others happy. This is what we are trying to do for the Chinese, and God is helping us.

KHARTOUM.

Not five years have passed since the British, under Kitchener, recovered Khartoum, then a heap of ruins. It had been a city of seventy thousand inhabitants. Now the Gordon College is completed, and from its position stretches for two miles a street of handsome government buildings and private residences. The Khedival Avenue, with four rows of trees, is being rapidly lined with substantial business and private houses. Bands play in the public gardens, where an exhibition, agricultural and industrial, has just been held. Correspondents are astonished at the progress made, and amazed at the public confidence in the future of this city in the desert. It is reached by a railway of five hundred and seventy-five miles, with sleeping and dining cars. Built as a military road, it is now an artery of commerce. "Khartoum represents Europe transplanted

into Africa; Omdurman is still Africa undiluted."

Mission work is not encouraged by the Government among the Mohammedans, but is among the tribes to the south. A correspondent says the material on which missionary effort is to be exercised is infinitely more encouraging than the negro of the West Coast. The people are widely different from the negroes, and intellectually far superior. Although they may be fierce and sanguinary, their expression is not vicious. They are well formed in frame, and even handsome in features. The climate is less enervating than in the moist and swamp regions of Africa. Omdurman, just across the White Nile from Khartoum, has a population of fifty thousand, but only a section of the original city is yet reoccupied. Here Christianity may come in contact with representatives of thirty tribes of the better races of Africans.—*Selected.*

NEW ZEALAND CAMP-MEETING.

This meeting was held at New Plymouth, a thriving town of about 10,000 inhabitants, nearly two hundred miles north-west of Wellington. The attendance from the churches was good when the long distances the delegates had to come were considered. There were thirty-one family tents on the ground, which sheltered about one hundred people, and others who came to attend the meeting occupied rooms in houses near by.

The preaching was clear and powerful, and the interest increased till the close. Brethren F. E. Lyndon, C. A. Paap, and A. H. Piper were ordained to the work of the gospel ministry. Pastor C. Santee was chosen to act as president of the conference during the coming year, and Pastor W. L. H. Baker, Vice-president. All the business meetings of the conference were pleasant and harmonious.

Near the close of the meeting much enthusiasm was manifested in the circulation of the educational number of the "Australasian Signs of the Times," and

£24 10 0 was subscribed for that purpose.

The work connected with the sale of the book "Christ's Object Lessons" also received attention. The number assigned to New Zealand was 4,100 copies, and it was found that of this number the churches had disposed of all but 315 copies. Those present at the meeting agreed to take the remainder, thus relieving the conference of further responsibility in this matter.

On the last Sabbath of the meeting twelve were baptised. Quite a number were converted, and some who had backslidden were reclaimed. Taken as a whole it was considered the best camp-meeting ever held in New Zealand. There was a marked spirit of consecration and liberality manifested by those present in supporting the different branches of work, and they seemed eager, not only to give themselves, but all they possessed, to the Lord. "For to their power I bear record, yea, and beyond their power they were willing of themselves."

The meetings were continued beyond the time appointed for the regular camp-meeting, and there has been a good interest manifested by many in the truths presented. We were much pleased with the quiet, respectful spirit manifested by all who attended the meetings. Quite a number decided to obey God by keeping all of His commandments.

GROWTH OF PROTESTANTISM IN AUSTRIA.

The Protestant movement in Austria, which has now attained such proportions that 45,000 people have seceded from the Church of Rome during the last four years, has at last aroused the Church in Austria. Hitherto they have derided the movement as non-existent, except in imagination. A pastoral letter has been sent out, to be read three consecutive Sundays in all "infected districts." "Careful instructions are to be given by the clergy to their flocks how best to deal with Protestant 'agents.' The faithful sons of the Church are to be careful not to allow

their young people to mix freely with Protestant young people. In certain districts they are even recommended to avoid all social intercourse with heretics. In an especial degree they are to avoid reading Protestant books, and among these are Bibles and New Testaments published by Protestant societies and without Church commentaries. Above all, even casual attendance at an evangelical church or prayer-meeting is to be regarded as a sin, which only the severest penances can wipe away."

...Notes...

The church at Cooranbong, N. S. W., has donated £14 10 6 toward the cost of a cutter to be used in Fiji.

Pastor E. H. Gates, Superintendent of the Polynesian Mission Field sailed from Sydney March 8, to visit Fiji, Tonga, Samoa, and Tahiti. He expects to be absent several months.

The literature of missions has greatly multiplied in recent years. Barring fiction, there is no other class of books of which so many have been published the past ten or twelve years. This indicates an interest in missionary fields, and the work carried forward in them.

Concerning the industrial work done in connection with the mission school at Bulawayo, South Africa, Brother W. H. Anderson writes: "Outside the class room the boys are employed on the farm, and the girls in the home. Twenty boys under Brother Sturdevant's direction have carried on the farm work. Twenty acres are planted to peanuts; thirty-five acres to mealies (maize), and ten to sweet potatoes. The boys are taught to plough, drive team, cultivate, and do general farm work. Three of the boys herd the cattle, goats, and mules. The girls prepare the food, care for the home, and take two lessons in sewing each week. They make garments as well as mend their own clothes."



E. W. FARNSWORTH - - EDITOR.

THE CLIMAX.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Dan. 2 : 44, 45.

We now reach the climax of this most wonderful prophecy. Five great universal kingdoms are outlined in it. Four are earthly kingdoms, one is heavenly. Four ruled according to the maxims and policies of earthly rulers, and one according to the maxims and policy of the heavenly King. The four passed away because they were earthly, and were moulded in harmony with earthly plans. The fifth will stand forever, because it will be established upon heavenly principles, and because it has Jesus Christ as its King. The four earthly kingdoms are represented by the head of gold, the breast and arms of silver, and the sides of brass, and the legs of iron, in the great image, and the divided state of the fourth kingdom is represented by the clay and iron in the feet and toes of the image.

The Fifth Kingdom.

The fifth kingdom is symbolised by the stone cut out of the mountain without hands. It is the kingdom of God with Christ on David's throne as its eternal king.

The four kingdoms gave place, one after another, to their successors. They all give place at last to the fifth kingdom, represented by the stone,—the kingdom of Christ.

Speaking of the ten kingdoms represented by the clay and iron in the feet and toes of the image, the Lord said: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the

kingdom shall not be left to other people." We have traced the history of the world from Babylon to Media and Persia, then through the history of Greece, and finally through the long history of Rome in its united and divided forms. This brings us to the feet and toes of the image, and we can go no further in the history which the image represents. In it we find a complete representation of the history of this world in its present condition, from the time of Nebuchadnezzar; therefore, when we arrive at the time represented by the feet and toes, we are in the last days of this earth's history, and in the time when it is said, "In the days of these kings shall the God of heaven set up a kingdom." It is a solemn thought that we are now living in that time. Earth waits for the next and last transfer, the end of all earthly reign, the coronation of the Heavenly King.

Not the Kingdom of Grace.

The stone smiting the image on the feet, and grinding it to powder so that it became like the chaff of the threshing floor, and was carried away, no place being found for it, does not represent the kingdom and work of grace in the hearts of men as some contend, but it does represent the destruction of all nations at the second coming of Christ. Ask of Me, and I shall give Thee the heathen (nations R. V.) for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. Ps. 2 : 8-9. He shall "gather His wheat into the garner, but He will burn up the chaff with unquenchable fire." Matt. 3 : 12.

The parable of the wheat and tares teaches the same thing. In the explanation of the parable the Saviour said: "As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world, the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13 : 40-42.

This is Christ's own description of the stone smiting the image. Again we read of the same event: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever. . . . And the nations were angry, and Thy wrath is come, and the time of the dead that they should be judged; and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11 : 15, 18.

Through the prophet the great God made known to Nebuchadnezzar and those who should live after him what shall come to pass hereafter. "And the dream is certain, and the interpretation thereof sure."

THE HOLY SPIRIT OUR EFFICIENCY.

Christ, in His mediatorial capacity, gives to His servants the presence of the Holy Spirit. It is the efficiency of the Spirit that enables human agencies to be representatives of the Redeemer in the work of soul-saving. That we may unite with Christ in this work, we should place ourselves under the moulding influence of His Spirit. Through the power thus imparted, we may co-operate with the Lord in the bonds of unity as labourers together with Him in the salvation of souls. To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results.

The Lord God is bound by an eternal pledge to supply power and grace to every one who is sanctified through obedience to the truth. Christ, to whom is given all power in heaven and on earth, co-operates in sympathy with His instrumentalities,—the earnest souls who day by day partake of the living bread, "which cometh down from heaven." John 6 : 50. The church on earth united with the church in heaven can accomplish all things.—*Selected.*

CHILDREN'SCORNER....

OBEDIENCE.

Your mother's wish you should obey,
And every word that she may say.
Don't say "I will" when she says "No;"
Don't say "I won't" when she says
"Go."

Speak not in rude or sullen mood,
Honour your parents, as children should.

—Selected.

HOW TO STOP "FUSSING."

There are only two little folks in our boarding-house, and they live side by side on the same floor. Mrs. Park, little Nettie's mother, has the big, front room for her chamber, and the little hall room that opens into it for Nettie's nursery. But Susie Hill's mother is poor, and can only afford one small room on that floor.

For a long time these two little girls used to fuss, fuss, fuss, when they played together; every one noticed it. I would shake my head when I went past the door and heard snarly sounds coming out through the keyhole. I thought what a pity it was that they should so spoil their days, when they might have such nice times.

But after a while I said to myself one day, "I haven't heard those children fuss for two weeks. What can be the reason?" So I determined to find out, and one day, as I passed the nursery door, and heard only sounds of joy and happiness, I opened the door softly and looked in.

What a lovely time our two little boarders were having! The sunshine was streaming in at the window, as if it, too, had come to play. All Nettie's toys were spread out, and the two children were eating a big apple together, bite and bite about.

I spread my skirts over the dolls, and the Noah's ark and the woolly lamb. "Now look here, chicks," I said, "I won't uncover

your dolls, or your ark, or your woolly lamb, until you answer my question: How is it that you never snarl and fuss any more?"

"O, that was mother's plan," said Susie Hill.

"But what was it?" I asked.

"Why, mother said, suppose we make a rule that only one would fuss at a time. If Nettie started to fuss, I must keep my mouth shut tight, and let her have it all to herself; and when I started, she would let me do it all."

"Well, how does the plan work?" I asked.

"Why, it has spoiled the fuss!" laughed little Nettie; "one little girl can't fuss by herself."

"Hurrah for mother's plan!" I cried; "but she didn't make that up herself; she got it out of the Bible."

"Did she?" asked Nettie and Susie in surprise.

"Yes," I said, "I am sure, if you ask Mother Hill, she will tell you that it is a Bible plan."—*Dew Drops.*

THE QUAIL AND THE CAT.

BY UNCLE DOLPH.

A lady owned a large cat and a young quail. The quail was very tame, because it had always been treated kindly. It was not kept in a cage, but went where it pleased, in the house and out.

When the cat would lie on the rug, the quail would nestle up against him, and put its head under his big paw against his warm, furry body, and sleep there just as contented as a chicken under the wing of its mother. It was gentleness and careful treatment that made good friends of a savage cat and a little quail. It is the gentleness and love of Jesus that will make you love the birds and animals, and your playmates, and even your enemies. The love of Jesus in the heart will help you to overcome an enemy.

Perhaps you have sometime visited a menagerie, and seen many wild animals. They were all in cages barred with iron, to keep them from killing one another or some of the people. But

in the new earth the little child can climb upon the back of the lion, or put its arms around the neck of the tiger. The wolf and the lamb can lie down together, the little birds can perch upon the head of the cat, and all can play together without any fear.

Do all you can wherever you go, children, to make it like heaven or the new earth even here. The poor animals, and people too, often suffer from the unkindness of men, and women, and children. Let them find in you a friend.

A CURIOUS TREE.

There is a tree in the West Indies that the natives say "grows in dishes." It looks like an apple-tree. They call it the calabash.

It bears very queer leaves and large, white blossoms, that grow right from the trunk and larger branches. After the flower comes the fruit, just as our apples or peaches do. But this fruit is in the shape of a gourd, only stronger and much larger, sometimes a foot in diameter.

Now, see what a use the people of that country make of this fruit. The shell is so hard that all sorts of big and little dishes and drinking-cups can be carved out of it. Even pots and kettles are made and used over the fire, but of course they cannot last as long as our iron ones. Is not this a serviceable tree? No wonder the natives are proud of it.—*Montreal Star.*

"Which is the longest word in the English language? Smiles, because there is just one mile between the first letter and the last."

"What a delightful spirit was exhibited by a little girl, who, when defeated at a game of croquet, came dancing over the lawn, clapping her hands and shouting, 'Ethel has won! Ethel has won!' It is a small nature that sulks when surpassed by others."

HOME AND HEALTH

LITTLE THINGS.

But what is this? Drops made the sea;
And petty cares and small events,
Small causes and small consequents,
Made up the sum for you and me.

Then, oh, for strength to meet the
stings

That arm the points of little things!

—Selected.

THE USE OF DRUGS.

A very useful investigation which might be undertaken by the medical profession would be to inquire what is the amount of destruction wrought in the community by drugs. The death rates for tuberculosis and cancer, for scarlatina and measles, and for every one of humanity's large assortment of diseases have been elaborately worked out; but strangely enough the mortality due to drugs as a whole has been completely neglected.

Druggists' shops abound all over the country, chiefly for the purpose of distributing their medicinal contents along the digestive tracks of our population. The greater part of our imports and manufactures of drugs is taken almost at random, whether prescribed by the legally qualified medical practitioner or by the amateur. The best men in the medical profession are the ones who state freely that they know only a small fraction of the drugs catalogued in the pharmacopœia to exercise a permanently valuable influence when used with skill and experience.

At present the mischief wrought by drugs freely administered with abundance of ignorance and inexperience is solemnly entered up in our death registers to the credit of some mysterious disease such as spinal meningitis, convulsions, cirrhosis of the liver, or ulceration of the intestine. Thus the mortality due to drugs is not only unrecorded under its

proper heading, but is elaborately registered under misleading titles. It would be a great and valuable achievement for medical science to determine what proportion of the deaths attributed to disease is directly or indirectly traceable to drugs. The pharmacopœia would become quite interesting reading, if opposite each item like anti-pyrim, mercury, ergot and quinine there was entered a number giving the amount of disease and death it caused in a year. Patent medicines could be arranged in an honour list, those at the head causing the fewest deaths, and those at the bottom getting a gratuitous testimonial as rat poisons.

The special vice about our excessive faith in drugs is that it interests both doctors and the public only in the question of the temporary relief from a disease, and not in that of its cure. The real cause of the disease is thus not only neglected on account of the use of drugs, but it is artificially hidden out of sight by their aid, and therefore gets more and more harmful. The commonest instance of this objectionable operation of drugs is that of their use to counteract indiscretions of diet. The individual who takes medicine because of having eaten too much almost invariably does so with the object of feeling ready for another gorge with the least possible waste of time. Drugs become the most active agent in helping him to convert his organs of digestion into organs of dyspepsia. So with the man who takes to sleeping draughts when overwork has made him incapable of sleeping naturally. The drug is swallowed with the object of enabling him to keep up his violation of the laws of health, and thus plays an active part in the final smash-up of his constitution.

The havoc wrought amongst babies with drugs by their ignorant and dogmatic young mothers or old grandmothers is indeed sad to contemplate, the blow being struck on the helpless innocents by their natural protectors, and with the very best intentions.

The lesson which the medical profession ought to teach the public more actively than it does is that the taking of drugs should be the exceptional practice for the quite exceptional case, and that

the best cure for the minor ailment is to refrain from the sin that engendered it, or if the will is too weak for that, to at least refrain from the temporary relief of the drug. Good food, fresh air, sufficient exercise and sufficient rest can make the great majority of people quite free from the danger of drugs.—*The Age*.

A MOTHER'S LOVE.

Almost every mother is brave and daring when her children are in danger. A mother sheep will even fight a wolf to protect her lambs. A mother hen will fight a hawk or a cat that is trying to catch her chickens. Even little birds will fight enemies much larger than themselves when their little ones are attacked.

There is nothing that will test a timid mother's real bravery like seeing her young in danger. The sheep is a very innocent, quiet, and timid animal, and the female will always run from any danger to herself. If there is danger to her lamb, she will only run as far and as fast as the lamb can run. If it can not get out of the way, the mother will stop and defend it.

Human mothers have suffered all manner of wounds and hardships, hunger, cold, and even death, to protect and provide for their children. So we all have great reason to honour our mothers. This is one of God's commandments; do you know which one?

God honours no drafts where there are no deposits.

A Scotch preacher once said: "You never saw a woman sewing without a needle. She would make but poor speed if she only sewed with a thread. So I think when we are dealing wi' poor sinners we maun aye put in the needle of the law first; for the fact is the're sleepin' sound, and they need to be awakened up wi' something sharp. But when we've got the needle of the law fairly in, we may draw as lang a thread as we like o' gospel consolation after it."

BABY HELP.

"Oo want me, mamma?"

In the early morning the voice rang through the house, full of interest and enterprise. Little Nan was three months short of her third birthday, yet she was overflowing with the delightful sense of helping mamma. Up and down the stairs she toiled on the make-believe errands that mamma invented; or, with a feather duster almost as tall as herself, she dusted furniture already clean; she scrubbed and rubbed and swept, all the time singing at the top of her sweet voice; and if her mother disappeared for a moment, she called out, "Oo want me, mamma?"

I was interested in this little house-worker, and her mother's way of letting her "help," and all the more, as I had often observed opposite ways. It is very easy for a mother to make a child feel that she is a bother instead of a help; and very common I think for mothers to treat very little children as if they were little animals or something less intelligent; scarcely one in a hundred realising that education begins almost at birth, and that all important things it is important that a mother should keep in perfect sympathy with her child. When the baby girl wishes to help, she is told to keep away from this and to get out of that; she gets a slap for soiling her pinafore; a scowl for some other innocent accident belonging to the helping; a cross word for nothing at all except for being a child, and being present when the great god, work, is being sacrificed to.

The little tender heart, as really anxious to serve, as full of good-will as any grownup heart, gets its first experience of discouragement, of ingratitude, of unsympathy,—and from its mother. Undoubtedly the mother will wonder six, seven, or eight years hence why the child is so unfeeling, so careless about helping; never noticing when she is worn out, and in need of help.

If you wish a vine to climb over your trellis, and give you blossom and shade, will you persistently push away its tiny, clinging tendrils? In that case it will climb up some other support,

and lavish its young lovely life in the new direction. A mistake of this kind can never be entirely remedied.—*Mrs. F. M. Butts.*

KINDNESS AT HOME.

Husbands should try to make home happy and holy. It is an ill bird that fouls in its own nest — a bad man who makes his home wretched. Our house ought to be a little church, with "Holiness to the Lord" over the door; but it ought never to be a prison, where there is plenty of rule and order, but little love and no pleasure. Married life is not all sugar, but grace in the heart will keep away most of the sour. Godliness and love can make a man, like a bird in a hedge, sing among thorns and briars, and set others a-singing too. It should be the husband's pleasure to please his wife, and the wife's care to care for her husband. He is kind to himself who is kind to his wife.—*Spurgeon.*

Pride is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing you must buy one more, that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all that follows it.

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A writer in the "Contemporary Review" states that the real reason for the present movement in Thibet is a desire to secure for England the influence that attaches to the Buddhist Pope, the Dalai Lama. This would mean a great access of prestige in China.

In Russia great kindness is manifested toward the wayfaring man. According to Mr. Hume Ford, "The wanderer may start at Warsaw and tramp half way around the globe, finding at every stopping place simple peasants ready to share their meal with a stranger, while from one end of Siberia to the other a plate of food is placed without the window at night for the unfortunate who may pass that way." It is a custom worthy of imitation in other countries.

Canon Hensley Henson says "there is an increasing doubt as to the obligation of Sunday observance. It is useless now to attempt to build the practice of church-going either on the decalogue or on the tradition of ancestral habit. These are played out and perishing." There is sure to be a difficulty in attempting to build Sunday observance on the commandments, when they say nothing whatever about it. The seventh day of the week is the Sabbath according to the commandment, and not Sunday. God's commandment is not "played out" by any means. Though heaven and earth pass away, not one jot or tittle of the commandment will fail. Matt. 5: 17, 18.

VICES SAPPING SOCIETY.

"Rita" (Mrs. W. Desmond Humphreys), the noted English moralist and essayist, presents a fearful picture of the "smart set," the frivolous fashionable leaders of society. Among these she notes gambling, and especially among women, the worse drug habit, and stimulation to goaded, overstrained nerves.

She says: "I once made a practice of watching the tables at various teashops and restaurants at the hour usually sacred to that 'cup which cheers.' I noted with surprise that for one woman who took tea or ordered it, there were at least half-a-dozen men. The woman, if alone, or with a very intimate friend, often ordered wine, brandy and soda, or a liqueur of some sort. With the decline of womanly dignity, delicacy, and moral rectitude must come the inevitable degradation of home life and public life. To be ashamed of one's mother or one's wife is, of all fates, the worst that can befall a man, for it saps the very life-blood of his heart, and drives him to despair." And what of all the lower grades of "society" which follow in the wake of these "leaders"? Surely we can see evidences of the divine predictions of the degeneracy of man recorded in Holy Writ.

HOME GARDENS.

A simple yet effective way of educating the masses was begun three years ago, in the city of Cleveland, by Mr. E. W. Haines. He gathered together a small group of people from the tenements and organised a club, whose object it was to beautify their home surroundings.

From this small beginning grew the Home Gardening Association, which works with the city schools. Concerning this work Mr. Cadwallader writes an interesting article for the "Outlook," from which we quote:—

"Cards were sent for distribution among the school children of every grammar school in the city. After the children had been given an opportunity to decide whether or not they wanted seeds, the cards were gathered and a report sent to the association."

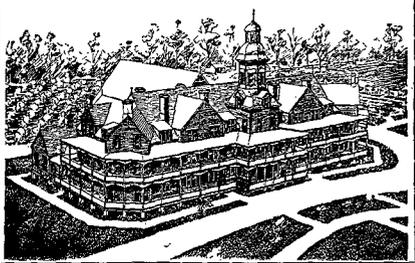
The seeds were put in envelopes and delivered at the various school buildings. Some schools which were fortunate enough to possess the ground, planted, some of the seeds, and class work assumed new significance as the children watched the growing plants. A flower show was arranged for at the opening of the fall term, thus keeping alive the interest in the home gardens through July and August. Illustrated lessons were given, usually in school buildings, and an effort made to reach all parts of the city.

"The influence of the distribution of seeds," continues Mr. Cadwallader, "was widespread, and the desire to see improvements made had begun to find expression in other ways. A school-yard in the down-town district, as unsightly as any in the city, was selected for improvement by the association. The earth, which consisted in large part of cinders and crushed brick, was removed from a plot in front of the building, and loam substituted. The centre of this plot was sodded, while the edges and corners were banked with flowering shrubs and plants. A vacant lot near by was also converted into a school garden. This furnished flowers for a vacation school, and was still in bloom when the public schools opened in September. The expense was borne by the association, but it so commended itself to the school authorities that the second year they agreed to pay the rent of the land added to the playground."

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