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ONE
PENNY

The Outlook

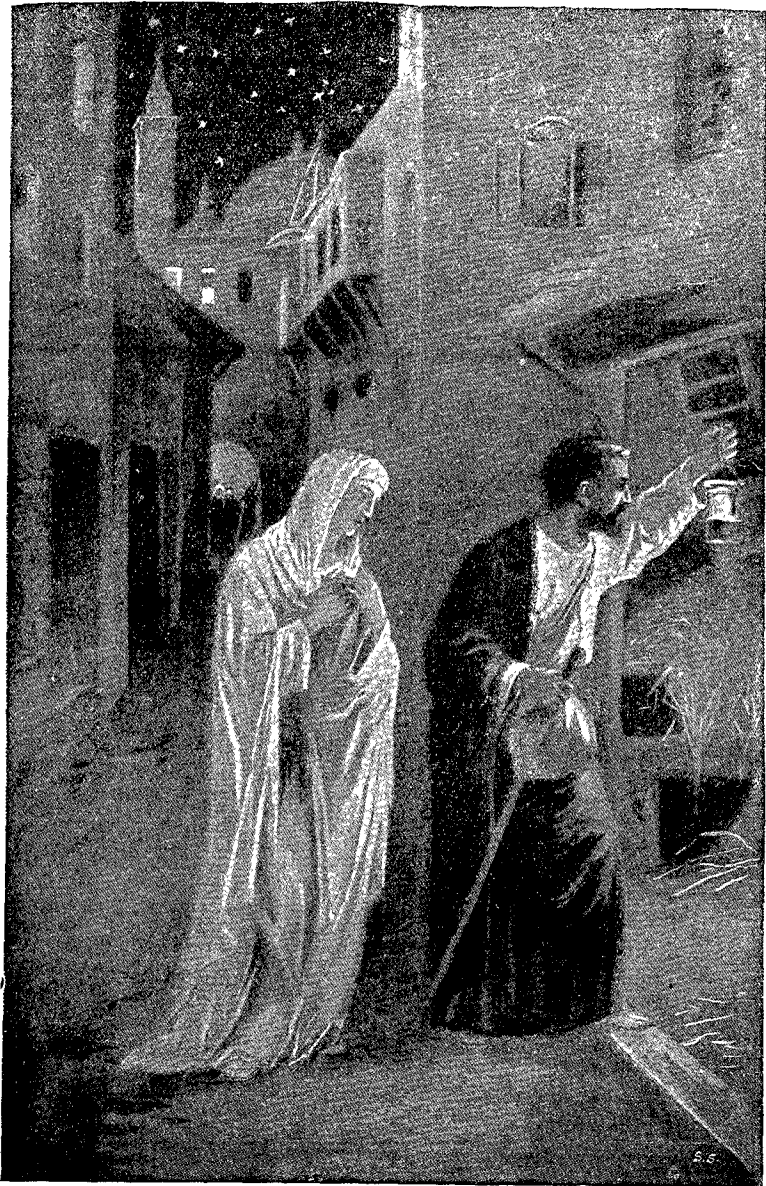
THE TYRANNY OF GREED.

Notwithstanding all the efforts which are constantly being made to restrain the natural selfishness of the human heart, this trait in man's character asserts itself at every opportunity. An instance of the futility of seeking to overcome this evil thing by natural means is now before us in the problem which is facing the citizens of the South African colonies.

It was fondly hoped by those who advocated so strongly that the British Government should go to war with the Boers in order to relieve the Outlanders of their disabilities as citizens, that if the government of the late South African Republic were overthrown that a time of peace and prosperity would assuredly set in. However, it is apparent that a new element of disturbance, or, rather, the same element, but arising from a different source, is besetting the people of South Africa.

Formerly it was the selfishness of the Boers, which the Outlanders protested against; now they have been relieved of that, they still have to contend with the same enemy—selfishness, but instead of the selfishness of the Boers, it is the selfishness of the capitalist.

Speaking in the Wesley Church, Melbourne, on the much debated



Our Saviour's Nativity.

"Weary and homeless, they traverse the entire length of the narrow street, . . . vainly seeking a resting-place for the night. There is no room for them at the crowded inn. In a rude building where the beasts are sheltered, they at last find refuge, and here the Redeemer of the world is born.—*Desire of Ages*."

question of the introduction of Chinese labour into South Africa, Mr. Lewis, who has had nearly ten years' experience in that country, after referring to the struggles for equality which were made by the Outlanders in the Transvaal prior to the Boer war, and which were brought to an end by the expenditure of enormous treasure and the loss of thousands of lives, said:—

"A new tyranny has come to light. This time a tyranny of greed and selfishness. The mine owners, growing tired of a monotony of 100 per cent. dividends on their capital every half year, resolved to increase the percentage of gain. To do so they put their soiled hands on the Kaffirs' wages, and reduced it nearly half—from £2 10s. and £3 per month to 30/- per month. The Kaffir resented this, and left the compound, and went back to his kraal, and all the persuasion of the labour agent cannot induce him to come back. Not to be outdone, the capitalist turns his greedy gaze upon the Chinaman, who is willing to work seven days a week for 2/- a day, and 140 lbs. of rice a month, and say nothing."

He asserted that there were tens of thousands of British people who would accept work on the mines for reasonable wages, and therefore there was no need to import cheap Chinese labour. The conditions under which the Chinese labour is proposed to be carried on savour of a species of slavery, and should certainly call forth a strong protest by every true lover of liberty. Briefly summarised they are as follows:—

"The Chinese labourer is to be bound to serve the master who imports him, or such master to whom the first shall lawfully assign his rights.

"The Chinese cannot trade, or hold any licence whatever, or lease land, or have any economic rights.

"The labourer is to be bound to reside on his master's premises, and must not leave them without special permit, signed by a person authorised by his importer.

"If found off the premises without such permit he may be arrested by any policeman without warrant.

"Any person who shall harbour or conceal any labourer who has deserted from the service of his importer, or who has committed any breach of this ordinance, or who shall aid or abet any labourer to desert as aforesaid, shall be liable to a fine not exceeding £50, and in default of payment imprisonment not exceeding three months."

The general unrest which is characteristic of our day and generation is caused largely, if not altogether, by the natural selfishness of the human heart. No individual, no class, no society, no nation, is free from the curse of selfishness. Given the power, if not restrained by the Spirit of God, every individual,

every class, every society, every nation seeks its own good irrespective of the desires and needs of others. It is this innate selfishness that impels the trader to buy his goods at the lowest possible cost, little heeding the agony, and heart pangs, and hunger which his greed causes the poorly paid, ill-fed mechanic. It is the same thing which prompts the mechanic to retaliate, on the very first opportunity, by making exorbitant demands, without any reference whatever to the effect these demands may have upon the community at large. Greed is impelling men to tyrannise over each other to such an extent that the world is literally seething with discontent, and the future bodes nothing but mischief.

All kinds of fallacious remedies are suggested which will fail as certainly as all the other supposed remedies have failed in the past, simply because they strike at the result instead of the cause. Some think legislation would settle the whole thing; others advocate the abolition of government, so that every man should be allowed to become a law unto himself. The first proposed remedy has been tried over and over again, and while the greed of man has certainly been restrained, yet underneath that restraint lie the slumbering fires of discontent, which are ready at any moment to burst forth with volcanic fury. The second proposed remedy, which is now being advocated by thousands of agitators throughout the world, should be scouted by all lovers of peace as impossible. What alone makes it possible for us to live in the crowded cities to-day, if it is not the wholesome dread of the arm of the law which the police force and the military exert over the lovers of lawlessness? Remove this, and the sacredness of our homes would cease to be respected, and a time of peril and perplexity would follow the abolition of government and law, the like of which the world has never seen.

Notwithstanding all the failures of the past to compel men to respect the rights of others, men still go on advocating this and that remedy, while overlooking the one and only remedy, the one provided by God for sin—the new heart.

"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." Luke 6 : 43-45.

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." Eze. 36 : 26, 27. All attempts to veneer the outward appearance while the heart is left untouched by the cleansing blood of Jesus Christ, will fail, no matter how frequently they may be tried.

ANARCHISM IN MELBOURNE.

A large crowd of people gathered on the Yarra bank, Melbourne, on Sunday afternoon, 3rd inst., to hear a lecture delivered by Mr J. W. Fleming, on Anarchic Communism. A placard was exhibited which exhorted the people to "Put down Church and State, and to "Put up Anarchy." The lecturer declared his intention to arouse the masses against tyranny and oppression. He told them they were slaves with an average income of £1 per week, while the capitalistic classes were spending £100 per week. He exhorted them to submit to this tyranny no longer, and to "strike, strike at the very heart of tyranny, seize Parliament house, burn the title deeds to property, and erect an Anarchic community." He incidentally mentioned the wonderful power of "a little instrument called dynamite," which overbore even the dual opposition of the police and military.

A woman's skeleton, with a full set of teeth well arranged on a plate, is stated to have been uncovered in digging for a cellar in a house in Rome. It is asserted by some that the woman must have lived in the time of the ancient Romans.

... OUR ... CORRESPONDENTS

LIFE'S CROWN.

A Sonnet.

Life's crown is mostly made of thorns,
And he whose brow it best adorns
Doth not on martyr forehead wear
The plaited spikes all brown and bare;
Nor wander in the market-place,
With gore all streaming down his face;
Nor cry, "Good people all give heed—
How harsh is life—behold, I bleed!"

But rather wreathes his noble head
With scented blossoms white and red;
And steadfast thro' his duty goes;
And only to his Saviour shows
The ghastly thorn-wounds underneath
The bravery of that blossom-wreath.

—Lilian Wooster Greaves.

CO-WORKERS WITH CHRIST.

BY MRS. E. G. WHITE.

There are among Christian workers some who feel that a great object would be gained if their feet could tread the soil of old Jerusalem. But God's cause and work will never be advanced by His workers wandering about to find where Jesus travelled and wrought His miracles. Would you trace the foot-steps of Christ? Behold Him in that hovel, ministering to the poor. See Him at that sick bed, comforting the suffering, and speaking hope and courage to the desponding. Those who walk in the footsteps of Jesus will do as He did. "Who-soever will come after Me," He said, "let him deny himself, and take up his cross and follow Me."

The city of Jerusalem is no longer a sacred place. The curse of God is upon it because of the rejection and crucifixion of Christ. A dark blot of guilt rests upon it, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven. When this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives. As His feet rest upon it, it will part asunder and become a great plain, prepared for the city of God.

There is a work to do for God all around us. There is a world to save, and God calls upon us to

be co-workers with Him. He calls upon us to work with earnestness and zeal for the unconverted.

Need for Genuine Religion.

Many who profess to follow Christ have not genuine religion. They do not reveal in their lives the fruit of true conversion. They are controlled by the same habits, the same spirit of fault-finding and selfishness which controlled them before they accepted Christ.

No one can enter the city of God who has not a knowledge of genuine conversion. In true conversion the soul is born again. A new spirit takes possession of the temple of the soul. A new life begins. Christ is revealed in the character. The spirit of a new life works within. Faith passes into knowledge, and the word of God is understood. The branch becomes a living part of the vine. Truth must stand as a counsellor by the side of every worker. Charity must control the life,—that charity which "seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Self must be hid in Christ.

We are altogether too indifferent in regard to the Holy Spirit, which is to take possession of heart and character. Those who are unenlightened by the Spirit of God can see only the things which are of the greatest importance in their human estimation. They mistake phantoms for realities, and realities for phantoms, calling a world an atom, and an atom a world. They need the Holy Spirit to control heart and mind and to mould the character after the divine similitude. No one is safe in attempting to work without the Holy Spirit. The most powerful sermons may be preached, but the word spoken will be valueless unless it is accompanied by the Holy Spirit.

We cannot rightly estimate the value of the gift of the Holy Spirit. Those who yield themselves to the control of this Spirit are made pure and holy. Efficiency in God's work comes not by wading through an immense amount of study, but by a willingness to be guided and con-

trolled by the Spirit. God only can give true success. Yoked up with Christ, men will become more precious than gold, even than the golden wedge of Ophir.

God's workers need faith in God. He is not unmindful of their labours. He values their work. Divine agencies are appointed to co-operate with those who are labourers together with God. When we think that God will not do as He has said, and that He has no time to notice His workers, we dishonour our Maker. We are to make God our trust. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

The Evidence of Love.

Men stand or fall, not by their own judgment, not by the opinions of their fellow-men, but by the unchangeable law of God. We are to keep self in subordination, and work out our own salvation with fear and trembling, knowing nothing but Christ and Him crucified. Separation from the world, obedience to the word of God, is the sure evidence of love to God. Christ declared, "He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."

A distinct work is assigned to every Christian. When a soul is converted and exercises faith in Christ, when prayer is offered and obedience rendered in accordance with the prayer, the active working of the Holy Spirit is revealed. Spiritual quickening from above enters the life. "I know in whom I have believed," is the testimony borne, as the new-born soul works out the divine purpose.

The God-fearing worker is storing up a treasure in heaven. Earthly riches are not enduring; they are swept away in a moment; but the love of Christ in the heart, expressed in deeds of mercy, love, and benevolence, will endure through the eternal ages.

THE NATURE OF MAN.

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

The Word.

In reply to Satan's temptation to Christ, "If Thou be the Son of God, command that these stones be made bread," Christ answered and said, "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4 : 3, 4. Our first parents lived by the word of God, for all things were created by the word of God. "God said let there be light and there was light;" and at the command of God all things came into existence. "Praise Him ye heaven of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for He commanded, and they were created." Ps. 148 : 4, 5.

Not only were all things created by the word of God, but all things are upheld by that same power, for does not the writer to the Hebrews affirm of Christ that He is the brightness of God's glory, and the express image of His person, and upholds all things by the word of His power? Heb. 1 : 3. "It would have been well for the progenitors of mankind if they had only remembered that every word of the Creator was necessary for their continued happiness and existence in the glorious and wonderful Garden of Eden. They were guilty on "one point," and that meant death. They disbelieved the truth that life consisted in obedience to the word of God, and consequently, disobeyed, for one is the inevitable result of the other. It was the devil's lie, "Ye shall not surely die," they believed, and consequently acted upon, and the result, as all know, was the sentence of death. We are not to suppose that the command concerning the tree of knowledge of good and evil was the only word of God our first parents had to live in harmony with, for food and drink were necessary for their welfare, and to neglect these would also mean death. That the seventh day was the Sabbath (Gen. 2 : 2, 3) was also the word of God, and this fact would also have to be included in the "every word that proceedeth out of the mouth of God."

Man fell from his first estate, and the death sentence was pro-

nounced, "For dust thou art and unto dust shalt thou return." His doom would have been eternally sealed had not our gracious Father made a loving provision for any failure on the part of man to fulfil His wise and life-giving commands.

God, by His word, could again give life, and the Seed, Jesus Christ, the Word, was promised, "I will put enmity between thee (Satan) and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise His heel." Gen. 3 : 15. This word like all of God's words had to be believed, otherwise there could be no life. Christ included every promise and every word of God, and He was from the beginning—"In the beginning was the Word, and the Word was with God, and the Word was God." John 1 : 1.

Object Lessons

As man after the fall was no longer perfect in the flesh, he was subject to the temptations and doubts, which were the necessary accompaniments of the fallen state, and help to his faith was therefore given him in the daily offering up of a slain lamb.

This help to man's faith in the word of God was all that was necessary right through the patriarchal age, but in the land of Egypt the chosen people of God, by evil associations, became more and more corrupt, and the simple faith of their father Abraham became a thing of the past. By the power of God's word through Moses the Israelites were delivered from the land of their bondage, and another help to their faith was given in the ordinances of the passover. The Lamb slain from the foundation of the world was thus in type brought prominently before their minds, and the yearly observance of the passover would ever remind them of their deliverance from the land of sin and of their promised Saviour—the Word of God—who would again bring the true Israel of God out of a world of sin and give them the eternal inheritance of the saints, the restored first dominion (Micah 4 : 8)—the image and likeness of God, and the earth made new.

The passover, however, was not the only help-to-faith in the "word," given to the children of

Israel, something more than a yearly ordinance was necessary, hence "was added" the law. A perusal of the Epistle to the Hebrews, especially the seventh chapter, can leave no reasonable doubt but that the law consisted of the services of the tabernacle. The law was only to be an object lesson till the living Word should tabernacle among men. "Wherefore then serveth the law? It was added because of transgression, till the Seed should come to whom the promise was made." Gal. 3 : 19. This further help to faith was rendered necessary by the "transgressions" of the children of Israel in Egypt. The ceremonies of the law, however, "stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9 : 10.

WHAT DID JESUS DO?

BY W. R. CARSWELL.

Whenever we are in doubt as to what is our duty, we may well ask the question, "What would Jesus do?" If we learn what Jesus did while living on earth that will answer the question, for He is "the same yesterday, and to-day and forever." Heb. 13 : 8. So let us turn to the sacred record.

Christ "suffered for us, leaving us an example that ye should follow His steps: who did no sin, neither was guile found in His mouth." 1 Pet. 2 : 21, 22. Jesus "suffered for us" not only in Gethsemane, and on the cross of Calvary, but all through His spotless life on earth. He suffered "being tempted" (Heb. 2 : 18); he suffered misrepresentation, persecution, contempt and mockery. He was "a man of sorrows and acquainted with grief" (Isa. 53 : 3), and in every trial he left us an example of how His children should bear trials.

Just as the "Captain of our salvation" was made perfect through sufferings, so we are to be perfected. Heb. 2 : 10. Christ learned "obedience by the things which He suffered," and by His grace we too may be made perfect in obedience. Heb. 5 : 8, 9. It is only to those who are made obe-

dient that He can give eternal salvation, for without holiness no man shall see the Lord. Heb. 12:14.

The life of Jesus was a life of complete self-surrender. Until we learn to crucify self as He did, we can never attain to the glory He has attained. He came not to do His own will, but the will of the Father who sent Him. John 6:38. So He says to us, "If any man will come after Me (to heaven), let him deny himself, and take up his cross daily, and follow Me." Without this self-surrender we cannot be His disciples. Luke 9:23; 14:27. "My sheep hear My voice, and I know them, and they follow Me." John 10:27. The truly converted soul will follow Jesus in obedience to the Father's will, and He was "obedient unto death." Phil. 2:8. Each victory over self in submission to the Father's will was preparing our Saviour to submit to the greater test which was to follow; so that at last with the cross just before Him He could say, "Not My will but Thine be done." Speaking for Christ the inspired writer exclaimed, "I delight to do Thy will, O my God, yea, Thy law is within my heart." Ps. 40:7, 8.

It was because the holy law was written in His heart that He became obedient unto death. It was that same law of love in their hearts which caused the martyrs of all ages gladly to lay down their lives for the love of doing God's will. Throughout His earthly life Jesus kept all the commandments of His heavenly Father, overcoming every temptation to disregard the will of God. He overcame where Adam fell "that the righteousness of the law might be fulfilled in us." Rom. 5:19; 8:3, 4. He gave up His glory in heaven, and lived a life of self-denial that we might be saved from the power of sin. That sinless life and cruel death will have no efficacy for any person who knowingly continues to transgress the divine law.

The Holy Spirit implores us, "Let this mind be in you which was also in Christ Jesus." Phil. 2:5. That is, give up your own way as He did, believe in the Father's love, and obey Him because you trust Him. "This is the love of God that we keep His commandments." 1 John 5:3.

Our loving Saviour is now calling the attention of His people to the fact that one of His commandments has been obscured by the man of sin. The Sabbath command which requires us to keep holy God's rest day has been set aside. Instead of observing God's holy day as Jesus did, a spurious Sabbath is kept. Jesus calls us to follow Him in the way of truth, and not to follow anti-christ. The sign of love and loyalty to God is the observance of His holy day. Eze. 20:12, 20. Thus we give evidence that we know God's power to sanctify us.

Jesus, our Example, kept the seventh day (Luke 4:16), and God is calling those who love Him into the path of obedience. The message of reform is now going to the world. Dear reader, will you walk with Jesus in the way of holiness, the path of God's commandments? "He that saith he abideth in Him, ought himself also so to walk even as He walked." 1 John 2:6.

NOT CHRISTIAN UNION.

BY W. N. GLENN.

"Church Federation" is one of the delusions of the last days. It is being palmed off on credulous people for Christian union. It is an outgrowth of the erroneous idea that there are denominational "branches" in the church of Christ. But Christ is not divided. 1 Cor. 1:13. "For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am Paul; and another, I am of Apollos; are ye not carnal?" Ch. 3:3. Christ says, "I am the vine, ye are the branches;" that is, ye individual disciples, not ye various divisions. Now the Lord has individual branches in the various sects, but the sects as such are not branches. "Church federation" never means anything more than united effort to do something that will not affect the divisions of themselves. Not one of them would enter a federation that would tend to obliterate its own denominational lines. All the objects of federation have in view the furtherance of some human scheme, some human law. Whoever heard of a church fed-

eration on the basis of the law of God? Such a basis would preclude the federation idea altogether, and bring the individual branches into harmony with the "commandments of God and the faith of Jesus." This could not be federation at all; it would be a union of individual branches, and there would be nothing left for confederation, in the ordinary use of that term. The idea of church federation, as popularly advocated, is an indorsement of all the divisions federated, an indorsement of the spirit of doctrinal division in the church. It implies that Christ is divided; for they recognise each other as Christian, and yet agree to be divided in the matter of doctrine. Hence, in the light of Paul's reasoning, they are "carnal, and walk as men."

HOLD FAST.

BY W. J. R. B.

A man started out to explore a cave. He knew that it was a dangerous undertaking, and by way of precaution took a ball of string, and fastened one end to the outside of the cave. With the ball in one hand and a lantern in the other he started. Over rises, and down ravines he marched, still holding to the string and lantern. After he had gone quite a distance into the cave he saw a beautiful specimen, and, wishing to get it, he put down the ball of string and placed the lamp beside it. By some means the lamp was overturned, and went out. He groped about to find the string, but failed. After several days others who were exploring the cave came upon his dead body. Close by was the string and lamp. In loosening his grasp on his lamp and string he made his fatal mistake. So with us. By doubting God's word, or by delaying to walk in the path of duty, we sever our connection with God, and our lamp goes out in darkness. The word of God is a light to guide our feet through the darkness of this world. Never let it go. We should hold fast, and let no man take our crown. While we hold on we will help others to take hold. May God help us to keep hold, and never let go till we have reached the kingdom, which is near at hand.

World=Wide Field

FROM MELBOURNE TO NEW YORK.

No. 1.

The following letter has been received from Mr. H. E. Simkin, who, until recently, held the position of superintendent of our Pub-

For various reasons we have chosen the Messageries Maritimes, or French line, for the first month of our journey. Not that we speak the soft, easy-flowing accents of that nation, for, as a matter of fact, the words of our entire French vocabulary could be counted on the fingers of one hand. I say could, for since embarking we have acquired the ability to ask for bread with the accompanying *s'il vous plait*, and are adding new words daily.

The "Ville de la Ciotat" sailed from Port Melbourne pier March 3, at one o'clock p.m. In connection with that event, an interesting feature, and one much appreciated by those making the trip, was the fact that thirty-nine friends gathered from various places in Melbourne's northern suburbs to wish us bon voyage, and say final good-byes. One after another of our party of four received nice mementoes and presents while the boat was

sun was well up yet. The next day brought us all relief from "mal de mer," as the people on the boat called it, and till present writing it has not returned.

We planned to attend the Sabbath-school with the friends in Adelaide while the boat stopped, and took the first launch ashore for that purpose. We were told on the boat that the last train returning left Adelaide at 11:35, thus, giving us ample time, but at the inquiry office after reaching the city we were told that 10:50 was the latest we could stop. This would not give us time for our object, so calling on Mr. Fletcher, who represents the "Signs of the Times" there, we had a pleasant but hasty visit, and returned to the bay only to find that our first instructions were correct, and we could have stopped as well as not. We had to await the arrival of the 11:35 train with the mail after reaching



Native Village in India.

lishing House. He is at present on his way to America, via India, Egypt, Palestine, France, and England, and as he will have some favourable opportunities of becoming acquainted with many interesting facts, relating more particularly to Egypt and Palestine, he has promised to furnish a few articles concerning some of the places through which he will pass. This first letter was mailed to us from Colombo, Ceylon.

loading. But one parcel was left behind. We all regretted that exceedingly, and more especially after we were out on the water a few days. It was a bag of juicy Brunswick pears. The dear friend who so kindly thought of our future needs, and brought them from her own trees for us, left them in the ticket office window of the Flinders Street Station when booking for Port Melbourne. Our only consolation is that our loss was some poor railway clerk's gain.

With the aid of good glasses we could see our friends still on the end of the pier, waving handkerchiefs, etc., till the boat was well under way. The water was like glass till we passed the heads, when all our party unanimously voted to retire at once, although the

pier, and went out to our steamer on the mail launch.

The bad seas predicted for us in the Australian Bight did not materialise. We had a fine passage to Fremantle, where a few left the boat. Two gold miners from Kalgoorlie also got on, bound for their home in England. An Afghan, a brother of the man who has made himself famous by the importation of camels for use in the W.A. gold-fields, also embarked for India, and thence home. He is after more camels.

We left Fremantle about 5 p.m., March 9, on what we hope will be the longest run without a stop on our entire trip. The boat is allowed ten days to Colombo. At the present writing, Tuesday, March 15, we are

1,116 miles from that port, so we have every prospect of reaching there several hours ahead of time.

Our boat carries a very cosmopolitan company. In fact, we have more nationalities on board than are named in the second chapter of Acts on the occasion of that memorable gathering from almost all parts of the earth as then known. Naturally, the French predominate. Then come Arabs, Indians, Italians, Americans, English, Anglo-Indians, Eurasians, Nubians, Cingalese, and negroes, in about the order named. Representatives of Russia, Fiji, Samoa, Spain, Belgium, Ireland, and Afghanistan are also on board, and we have not learned the race of all yet.

Some of the Indian passengers wished for mutton, but as they could not eat that killed by Europeans without defilement and loss of caste, arrangements were made by the butcher to allow them to take the life of a sheep themselves. But the absurd part of the procedure was that after the killing was done by the Indian the French butcher dressed the carcass.

One of our stokers is a Zanzibar negro. With a number of his people he was kidnapped and kept in slavery four months. His description in broken English of the experiences his company passed through while in the slave trader's boat was very graphic and exciting. One day along came an English boat that immediately shot at the Arabs. Some of them jumped overboard, the boat was taken, "and we were all free! free!" explained the poor negro.

He said he came out to Australia on an English boat, and liked it much better than his present position. The French line pay him 25/- a month. His work is very hard, and he is a strong man. He says he will leave the boat at Aden, where he has a wife and child. He said the English boats pay for the work he is doing £3, £4, and sometimes £5 for good men. It is a great cause for thankfulness from every one, and especially on the part of the poor Africans, that Great Britain has nearly suppressed the terrible traffic in human beings.

We are led to recognise daily the power of Him who holdeth the sea in His hand. He has given us good health, good weather, and every blessing. Being out on the sea thousands of miles from land leads one to a realisation of his own weakness and helplessness as nothing else can do.

We expect to post this at Colombo, where, "The spicy breezes blow soft o'er Ceylon's Isle."

In our next we hope to write of some things of interest in that city, and also in Bombay.

OBEEDIENCE BEGETS CONFIDENCE.

A native Christian in Fiji who has been teaching and preaching for sixteen years, began studying the Sabbath question and other kindred doctrines in the light of the Scriptures, and finally made up his mind to take a bold stand by observing the seventh day as the Sabbath according to the commandment. Asked if he did not fear to stand alone, his reply was: "I have the word of God standing by me,—that is all I

need." Inquiry was made as to whether he had counselled with the chairman of the mission with which he was connected, and he responded, "I have counselled with God only in this matter. Why consult another?" As he began to teach the truth and others followed his example of obedience, and fearing that he would be charged with causing disturbance, he visited the king of his island, and laid the matter before him. The king advised him thus: "Push ahead this truth and let it be established here. Let it come. Be not afraid of those who oppose. They are nothing." Thus it is seen that the isles wait for the law of God, and the people inhabiting them obey the commandments with joy.

"CHURCHES DON'T DIE THAT WAY."

A devout coloured preacher whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening a collection would be taken for missions, and asked for liberal gifts. A selfish well-to-do man said to him before the service, "Yer gwine ter kill this church if yer goes on saying 'Give! Give!' No church can stan' it. Yer gwine ter kill it."

After the sermon the coloured minister said to the people, "Brother Jones told me I was 'gwine ter kill this church if I kep' a askin' yer to give; but, my brethren, churches doesn't die that way. If anybody knows of a church dat died 'cause of its been givin' too much to de Lord, I'll be much obliged ef my brother will tell me whar dat church is, for I'se gwine ter visit it, and I'll climb on de top of de steeple of dat church under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord.'"—Selected.

The first and most indispensable condition of piety is submission—blind, absolute, entire submission of the intellect, the conscience, the life to God. This is blind, but not irrational. It is the submission of a sightless child to an all-seeing Father; of a feeble, beclouded intelligence to the Infinite Intelligence.

...Notes...

Brother C. H. Parker, who went some time ago to labour in the Fiji Islands, is now able to preach in the native language.

A tent meeting is being held at a spot situated only a few minutes' walk from the site of the recent camp-meeting at East Adelaide, S.A.

Three brethren were baptised by Pastor Hennig in the North Fitzroy Church on Sabbath, 3rd inst., and others have since that date intimated their desire to follow their Lord's example in this respect.

Mrs. E. G. White and Bro. W. C. White and family intend to remove from Healdsburg, U. S. A., to the vicinity of Washington, D. C., in order to assist in establishing the publishing, educational and medical work in that centre.

Writing from Cholo, British Central Africa, Sister Mable Branch says: "Our school buildings are of grass and bamboo poles, with grass roofs. Occasionally snakes come out of the grass roof to view the classes in the school-room. Two large afternoon classes are attended by many of the working people after their day's work is finished. There is a great work to be done here. We have a very meagre supply of books, slates and pencils. We are all interested in our work, and trust that the seed sown will bring forth fruit for the Master.

At the present day the way is open for the Gospel in South America as it has not been for centuries. According to a missionary, Dr. Drees, "from the Rio Grande to the Straits there is scarcely a region, a province, a district, a rural neighbourhood where the Gospel may not be preached, freely in most places, actually despite local restrictions in certain countries. Notwithstanding the fact that constitutions and laws in Peru and Bolivia still brand Protestants as heretics and put Protestant services under the ban of the law, it is still possible for the humble messenger of the truth to go on preaching."



A. W. ANDERSON

EDITOR.

THE GOLDEN IMAGE.

BY E. W. FARNSWORTH.

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon." Dan. 3:1.

According to marginal chronology the events recorded in this chapter took place twenty-three years after king Nebuchadnezzar had the dream of the great image recorded in the previous chapter. When Daniel, interpreted it the king was overwhelmed by the revelation of the true God thus made known to him, and he confessed that He was indeed "a God of gods, and a Lord of kings."

But as time passed by the impressions received on that occasion wore away, his paganism reasserted itself, and a great image, all of gold, was set up, thus embodying the king's desire and ambition that his own kingdom should stand forever. There was no trace of silver, brass, iron, or clay that appeared in this gigantic image reaching to a height of at least ninety feet, which was reared as an object of idolatrous worship.

"Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up." Verses 2, 3.

This was a representative gathering. All departments of the kingdom, through their appointed delegates, were present to take part in the dedicatory services, and through them the king's will that the worship of this great image be established in all parts of his kingdom, would be made known to his subjects. It was an occasion calculated to forever obliterate the knowledge and worship of the Creator of the heavens

and the earth from the minds of men, and no doubt all that worldly pomp and ceremony could lend to make the service one which would never be forgotten was not wanting.

"Then a herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace. Therefore, at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up." Verses 4-7.

"To you it is commanded." False religion is composed of the theories and commandments of men. True religion relates to the word and commandments of God. False religion forces the mind and conscience. True religion gives men the power of choice. False religion threatens pains and penalties if its demands are not complied with. True religion "forbears threatening," and never persecutes. False religion has its instruments of torture, its rack, dungeon, and fire. The religion of Christ is "peaceable, gentle, and easy to be intreated, full of mercy and good fruits."

On the plain of Dura the old conflict between truth and error was again fought, and truth won a glorious victory. Shadrach, Meshach, and Abednego came to the dedication of the image because the king commanded their presence there. They could do this without disobeying God; but when the signal was given to fall down and worship the image the king had set up, the commandment of God forbade them to do this, and they alone in all that vast concourse of men high in rank and power stood upright, and refused to bow down.

"Therefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live forever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee; they serve not

thy gods, nor worship the golden image which thou hast set up." Verses 8-12.

The Chaldeans who accused the Hebrews to the king were probably of that class of philosophers who had so ingloriously failed when required to interpret the king's dream, and they now seized the opportunity to accuse them to Nebuchadnezzar, and bring them under his displeasure. They regarded the Jews as slaves and foreigners, and to have them exalted to positions of honour and responsibility excited their envy and hatred.

"These men, O king, have not regarded thee." After all you have done for them,—captives and aliens as they are,—yet they manifest ingratitude for your favour by refusing to worship your gods, and they come here inciting rebellion against your government by refusing to worship your gods. Such statements were calculated to rouse the wrath of the king, and the sequel shows that the accusation made against the faithful three had its designed effect upon the haughty ruler's mind. Flushed with success in his hour of triumph he could not tolerate disobedience now that the crowning moment had come, when, according to his will, the whole world through its representatives should worship the image he had made,—in other words should worship him, for the workman is greater than the thing he has created.

"Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Verses 13-18.

Even though enraged and furious, Nebuchadnezzar granted his servants the privilege of making their exact position known. There should be no mistake, and

though the proceedings had been interrupted, the music would be repeated, and they should have another opportunity. The reply made by the three men is a marvel of daring and courage. Their position, their reputation, their lives were at stake. On one side was liberty and life; on the other the commandment of God they had learned at their mother's knee, saying:—

“Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them nor serve them.”

Had it been any other commandment, their reply would have been the same. The question to be decided was whether they would obey God or man. They believed He would deliver them; but if not, they could not, they would not bow down. Men might call them obstinate and ungrateful. They might accuse them of thinking themselves wiser and better than all other men. The tempter might suggest that they were altogether too particular about obeying “the letter of the law.” Expediency would urge them that to simply bow down would not be sin, for they could pray to God instead of worshipping the image; but to every argument, however plausible, they could make but one answer. They would make no compromise with sin. God must be obeyed.

Is there any difference as to the obligation to obey God now and then? Is one commandment less binding than another? May God give us the faith and firmness of Shadrach, Meshach, and Abednego.

“Angels are listening to hear what kind of report you are bearing to the world about your heavenly Master.”

At the consecration of the new Catholic school in Bunbury, W. A., the Bishop reminded the parents of their duty in supporting the Catholic schools which had been established. He said the law of the diocese was that they must send their children to those schools, and he was determined to enforce that law. He would refuse the Sacrament to any child and parent disobeying it, and would refuse the right of Christian burial.

CHILDREN'SCORNER....

“LUTHER'S SNOW SONG.”

On a cold, dark night, when the wind was blowing hard and the snow was falling fast, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was

a little boy not long before, and whose heart was opened to take pity on the little wanderer.

Conrad opened the door, and saw a ragged child, who said:—

“Charity, good sir, for Christ's sake !”

“Come in, my little one,” said he. “You shall rest with me for the night.”

The boy said, “Thank God,” and entered.

The heat of the room made him faint, but Ursula's kind care soon revived him. They gave



Luther Singing at Eisenach.

preparing supper. They heard a sweet voice singing outside.

“Foxes to their holes have gone,
Every bird unto its nest;
But I wander here alone,
And for me there is no rest.”

Tears filled the good man's eyes as he said:—

“What a fine, sweet voice! What a pity it should be spoiled being tried in such weather !”

“I think it is the voice of a child. Let us open the door and see,” said his wife, who had lost

him some supper, and then he told them he was the son of a poor man, and wanted to be a scholar. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked in upon him, and were so pleased with his pleasant countenance that they determined to keep him, if he was willing. In the morning they found that he was only too glad to remain with them.

They sent him to school, and afterwards he went into a monastery. There one day he found a Bible, which he read and learned the way of life. The sweet voice of the little singer became the strong echo of the good news—"Justified by faith, we have peace with God through our Lord Jesus Christ."

Conrad and Ursula, when they took that little street-singer into their house, little thought that they were nourishing the great champion of the Reformation. The poor child was Martin Luther! "Be not forgetful to entertain strangers."

The following is the whole of the song which Luther sung on that memorable night:—

"Lord of heaven! lone and sad,
I would lift my heart to Thee;
Pilgrim in a foreign land,
Gracious Father, look on me.
I shall neither faint nor die,
While I walk beneath Thine eye.

"I will stay my faith on Thee,
And will never fear to tread
Where the Saviour-Master leads;
He will give me daily bread.
Christ was hungry, Christ was poor—
He will feed me from His store.

"Foxes to their holes have gone,
Every bird unto its nest,
But I wander here alone,
And for me there is no rest;
Yet I neither faint nor fear,
For the Saviour Christ is here.

"If I live, He'll be with me;
If I die, to Him I go.
He'll not leave me, I will trust Him,
And my heart no fear shall know.
Sin and sorrow I defy,
For on Jesus I rely." — *Home Words.*

A GENTLE RACE.

A picture of Japanese life, drawn by Professor Morse, shows a pleasant relation existing between the human and the brute creation. Birds build their nests in the city houses; wild fowl, geese and ducks alight in the public parks; wild deer trot about the streets. Professor Morse says he had actually been followed by wild deer in the streets, nibbling melon rind from his hand, as tame as calves and lambs on our farms. A dog goes to sleep in the busiest streets; and men turn aside so as not to disturb him. One day a beautiful heron alighted on the limb of a tree, and the busy, jostling throng stopped. No one attempted to injure the bird, but several began to sketch him. —*Selected.*



CONSECRATED SERVICE.

"She who has chosen Martha's part,
The planning head, the steady heart,
So full of household work and care,
Intent on serving everywhere,
May also Mary's secret know,
Nor yet her household cares forego;
May sit and learn at Jesus' feet,
Nor leave her service incomplete."

CLEANLINESS.

BY ANNA. L. COLCORD.

A paper read at the College View, Nebraska church, Sabbath, Oct. 24, 1903.

The whole subject of sanitary science may be comprehended in one word—cleanliness. Its meaning is "freedom from dirt, filth, or extraneous matter.

The subject of cleanliness is one of the simplest and most intelligible of all the sciences. Its essentials are plenty of pure water, an abundance of fresh air and sunshine, together with attention and carefulness.

Poverty is no just excuse for uncleanness. The poorest clothes may be kept clean, and the house, though ever so poor and meagrely furnished, may be kept cleanly and wholesome. More depends upon the character and habits of the people who occupy a house than upon the house itself. The story is told of an Irish landlord who removed his tenants from their mud huts into the beautiful dwellings he had erected for them. When he afterwards visited his estate his disappointment knew no bounds. The new houses were as dirty and untidy as the mud huts had been. The pig was still under the bed, and the hens on top of it. The beautiful concrete floors were as dirty as the mud ones had been. The windows were broken, and the yard had grown up full of weeds. The trouble was he had gone about his reformation in the wrong way. Reform, to be effectual, should begin in the individual. He should first have taught the people the

beauty of cleanliness and comfort. Building new houses, making sewers, keeping public streets clean, etc., on the part of the state or municipal authorities, are not enough to insure health and cleanliness in a community.

If dirt and the seeds of disease are allowed to accumulate about each separate home, all these things will avail but little. There must be active co-operation on the part of the people themselves. Each family and each individual must take a personal interest and exercise care in this matter, otherwise little permanent results can be obtained.

Dirt is demoralising and degrading. It is associated with drunkenness, wickedness and crime. It is the dirty parts of the cities that are the dangerous parts. Just in proportion as people are orderly and cleanly, they are respectable.

Cleanliness promotes industry, comfort, thrift, health, patience, modesty, morality and life, while uncleanness tends to indolence, carelessness, poverty, indecency, disease, degradation, and death.

Cleanliness is one of the distinguishing features between civilisation and barbarity. A nation progresses in civilisation according to the habits of order and cleanliness practised by the people. One of the first steps toward civilising a degraded man is to place him in a clean, healthy home, and teach him cleanly habits. This is generally one of the first things missionaries have to do when entering upon their work among the poor and degraded in our large cities and in heathen lands.

Habits of cleanliness in the daily life and surroundings are essential to good health, without which we cannot attain to our brightest hopes and highest ambitions.

It is to a lack of knowledge of cleanliness and attention given to the little, common, yet most important, things of daily life that thousands perish every year. A large per cent. of the mortality of young children is due to uncleanness as well as to improper diet. Such diseases as diphtheria, typhoid fever, bubonic plague, and others, which carry off their victims by the thousands and tens of thousands, originate from preven-

tible causes. They come as a consequence of a violation of the laws of cleanliness.

About three years ago the bubonic plague broke out in some of the large cities of Australia. The doctors who spoke and wrote on it termed it a strictly "filth disease," and the remedy prescribed for its removal was to "clean up." Accordingly large gangs of men were employed at great expense to the government to wash, cleanse, and sewer the dirty parts of the cities. Whole sections, in some instances, were burned down in order to clear out the rubbish and destroy plague-infected buildings. Disinfectants were used freely, and furnished for gratuitous use by the municipality. Great fear took hold of the people, as no one knew but that he would be the next to show symptoms of the dread disease and be carried away to the pest house. Among other preventatives recommended against catching the disease was a warm bath daily.

It was known that rats carried the disease. Accordingly a reward was offered for every rat caught, and large numbers of men were employed for the sole purpose of killing these rodents. The rats thus caught were taken charge of by the health officers and cremated. People almost feared to buy a bag of potatoes lest a rat infected with bubonic plague had been on them. The steamers arriving from other ports were kept at a distance from the wharves, and large tin funnels were placed on the hawsers, or cables, which held the boats in place, to prevent the rats getting from the shore on to the boats, or vice versa. It cost many thousands of pounds to clean up the cities and wipe out the plague.

(To be Continued).

MAKES THE BEST OF IT.

"You are building a good wall there," said a passer-by, stopping to look at a workman by the roadside. "Some of your material looks rather poor to work with, too." And he glanced at a pile of rather rough, jagged stones.

"I don't choose my materials," the man answered simply. "What

I'm here for is to build as good a wall as I can with the stuff that's brought me."

The same is true of the life we are building. We can seldom choose our material. Circumstances we cannot control bring us this or that, bring disappointment instead of the joy we look for, weakness instead of the strength with which we meant to do so much. Many a rough and unexpected thing befalls, many an occurrence which we not only did not desire, but against which we cry out in bitter protest. Still it comes to us—material that some way, for good or ill, must find its place in our building. We cannot choose our material, but we can choose what we will do with it and what it shall do for us—whether it shall weaken or strengthen the character we are forming.—Selected.

The real test of love to God is obedience. Says Jesus, "If ye love Me, keep My commandments." Men may talk sweetly and eloquently of love to God, but love is in the doing, not the saying. "My little children," says the beloved disciple, "let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him." 1 John 3: 18, 19. There is no other true test of love. Reader, do you love God? Do you obey Him?—Selected.

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The illustration on page 1 of this issue is a reproduction of a full page engraving in Mrs. E. G. White's work on the life of Christ, entitled "Desire of Ages." This book consists of nearly 900 pages, beautifully illustrated with original half-tone engravings, and will be found particularly valuable just now by Sunday-school teachers who are studying the International Series of Lessons on the Gospels. A full description of this work may be obtained on application to this office.

The greatest gold mine in the world is said to be the Treadwell mine on Douglas Island, Alaska. At the present time there are over sixty miles of underground tunnels through which small trains of cars, drawn by locomotives and loaded with ore, are continually passing. Only on two days in the year is the mine silent—all the rest of the time, day and night, it is full of noise and bustle, some thirteen hundred men being employed in the gold industry. Curiously enough, the ore extracted from the mine is of almost the lowest quality, yielding only about ten shillings' worth of gold per ton. The wealth of the mine consists in the huge quantity of ore it produces, and the enormous scale upon which it is worked. Every twenty-four hours, gold to the value of some £2,000 is separated from the ore, at a cost of about £800.

One question which is much discussed seems to be finally settled by the Woburn experiments, namely, whether fruit trees do better or worse when planted in pastures. Four years after the planting, when some of the trees were taken up and weighed, those in land under grass had increased by about only two-thirds of their original weight,

while trees of the same varieties and age, planted at the same time and grown close to them in land kept free from grass, were from ten to thirteen times their original weight. Some comparative trials with grassed and badly-planted and neglected trees have led to the conclusion that no ordinary form of ill-treatment, including even the combination of bad planting, growth of weeds, and total neglect, is so harmful to the trees as growing grass around them. The grass has some actively malignant effect on the trees, some action on it akin to that of direct poisoning.

What is the real meaning (asks "The Christian") of the fact that a small hermit nation like Japan—not so long ago classed among pagan nations—has suddenly sprung to political manhood, has collected a fleet of modern war vessels, has disciplined an army of scientific fighting men, has challenged the largest European Power, and has struck the first blow with success? The fact is that the West has been living in a fool's paradise concerning the East. Contempt for the coloured races has blinded men to the terrible power these races possess. The East has been asleep, but it is awaking. In Japan we see what an awakening means. What if the 400,000,000 of Chinamen awake too? The Asiatic, without Christ, and with modern science, will be a terrible foe.

THE BRITISH MISSION TO TIBET

A surprise attack upon the British mission to Tibet was made by a large party of Tibetans without previous warning. Reports from the scene of the battle show that the whole thing had been carefully planned so that the attack should be made at a time when the British and Indian soldiers were least prepared to resist it. While the officers were dismounted, and were snatching a hasty lunch, or taking snapshots with their cameras, the Tibetan general fired a shot from his revolver, which smashed the jaw of a Sikh soldier. The Tibetans exhibited great courage, notwithstanding the terrible hail-storm of bullets which swept their ranks from rifle, battery guns, and Maxims.

The Tibetans outnumbered the Sikhs by eight to one, but being armed for the most part with swords, they failed to reach the British ranks, because of the superior arms which were brought into use against them. In ten minutes the whole affair was over, and 750 Tibetans were dead or wounded.

After the skirmish Colonel Younghusband assured the prisoners that the British expedition was a peaceful one, relating to commerce, and the opening up of roads, concerning which he desired to treat with the governor of Tibet. He furthermore assured the wounded men and the other prisoners that all of them would be restored to liberty when the wounded were healed.

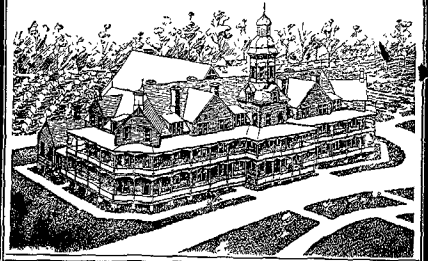
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