

# AUSTRALASIAN SIGNS OF THE TIMES

VOL. 19, No. 26

Melbourne, Vic., Aust., June 27, 1904

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

ONE  
PENNY.

## The Outlook

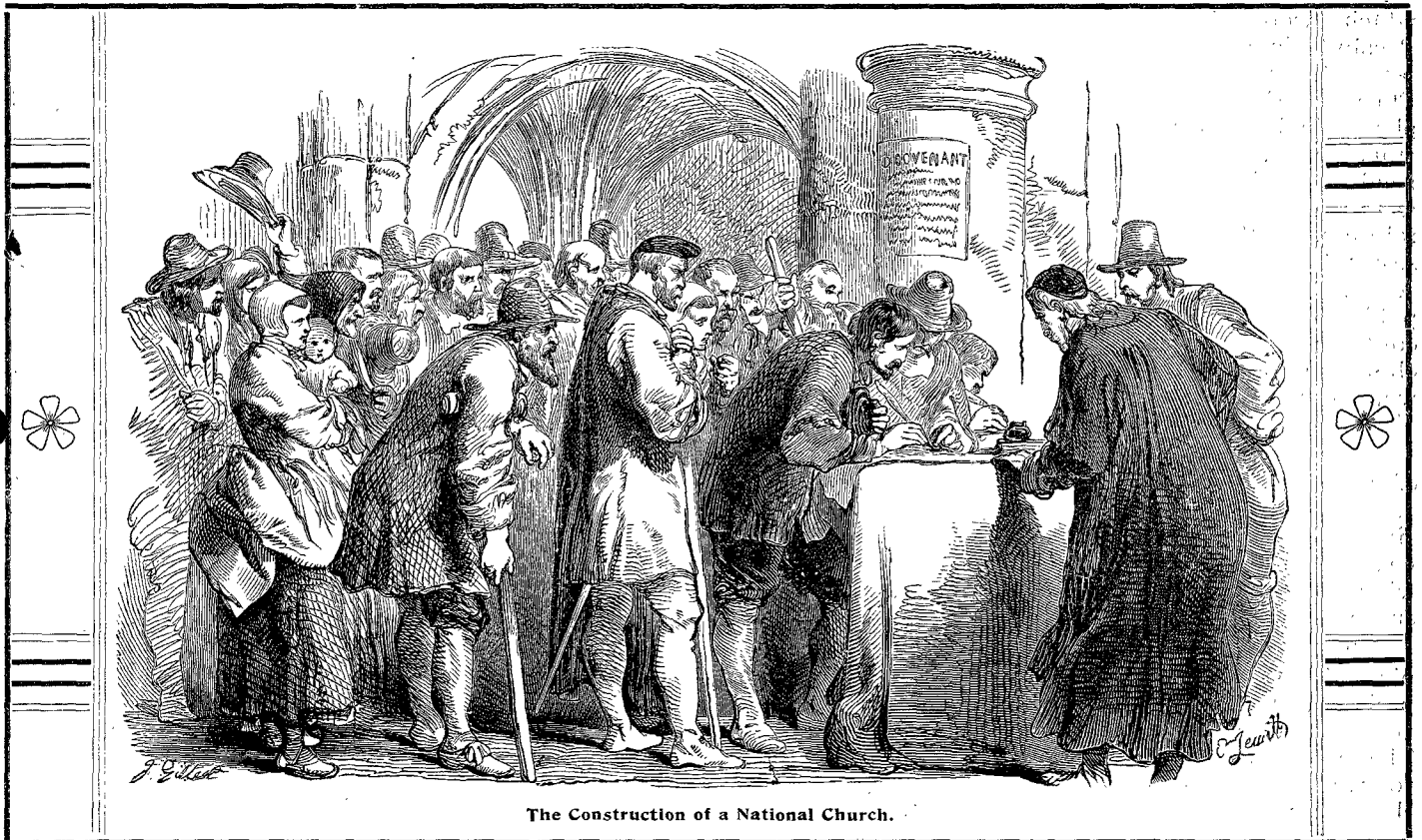
### MAKING A NATION RELIGIOUS.

When a false step has once been taken, it is remarkable how soon it is followed by others. This is very noticeable in church history, for whenever the church

For ages men held tenaciously to the erroneous principle of the right of the majority to rule in religious matters, but, at last, after much controversy and shedding of innocent blood this monstrous claim has been shown to be false. Let this fallacious theory, however, become

itants of intolerance which stain ecclesiastical history, but we should never forget the axiom,—“like causes produce like effects.”

The current which is setting in towards the re-establishment of majority rule in religion, should make us study with diligence the true principles of liberty, for it is



The Construction of a National Church.

has made the smallest movement in the direction of securing for itself civil power to enforce its dogmas, such movement is but a prelude to the tyrannical oppression of those who claim the right to think for themselves.

once again firmly established, the way is immediately opened for a repetition of the Inquisition. Men who claim the right to lord it over others in religious matters of course disclaim any intention to repeat those inhuman concom-

evident that many of the leaders of religious thought are becoming very desirous to obtain the liberty to compel other people to think and worship as they do.

Our present commercial and political troubles are traced by

many of these men to the lack of legal restraint against heretical teaching and various forms of unbelief, and therefore religious legislation is advocated as the panacea for all the woes of the state. The increasing indifference which the large majority of our citizens manifest towards religious ordinances is attributed to the failure of the government to enforce due regard for religious observances. How utterly false such an idea is, may be seen by a glance into the history of similar movements in the past, for whenever the church has obtained the help of the state to enforce its citizens to observe religious ordinances, the situation, instead of being improved, has become worse.

As an illustration let us refer to the history of England immediately succeeding the enactment of the puritanical laws which were demanded by the Presbyterians and the Independents of "Roundhead" fame. Through the influence of those pharisaical politicians all recreations were, in a manner, suspended, and rigorous measures were adopted to make the people religious. "The whole nation," says Marsden, "was called upon to subscribe the Covenant, and no public office, ecclesiastical or civil, could be filled by those who declined to do so. Thus the ground was prepared for the construction of a national church."

Notwithstanding all these efforts, reliable historians inform us that the natural candour and sincerity of the English nation gave place to a flood of hypocrisy which exceeded anything in ancient or modern times.

The Presbyterians who complained so bitterly against the prelates, now administered harsh treatment to the Independents. The prayers of the latter for toleration were sternly refused by the former.

In doctrine, no point of difference existed between these two branches of the Church, but the Presbyterians demanded all to conform to their discipline. To grant toleration, they said, "would be offensive to God; it would justify schism; it would promote heresy." "Liberty of conscience," they also said, "would supplant true religion; it

is the nourisher of all heresies and schisms. And however the Parliament of England may determine in point of toleration and liberty of conscience, we are resolved not to change."—*Neal*, Vol III. p. 244. An effort was even made to place an embargo on the press, which attempt called forth Milton's work, "Areopagitica," from which we quote the following:—

"If some who but of late were little better than silenced from preaching, shall now come to silence us from reading, except what they please, it cannot be guessed what is intended by some, but a second tyranny over learning; and will soon put it out of controversy, that bishops and presbyters are the same to us, both name and thing."

One who lived in those days described the character of these religious politicians as follows: "The Roundheads have the vices of devils,—tyranny, rebellion, and spiritual pride." Let us hope that all of them did not deserve such sweeping condemnation; but if as a class they are to be judged by their actions, it would be difficult to challenge its truthfulness. The fact, however, remains that, having successfully established their claim to legislate for the nation in religious matters their zeal carried them into all manner of excesses.

Let us heed the lesson, and keep religion and the state forever separate.

### THE REFERENDUM.

The returns from the referendum clearly indicate that, while a majority of the citizens of Victoria are evidently in favour of the education act remaining in its present form, many, even of those who voted in favour of the first question, are misled by the plausible wording of the second, which calls for legislation to change the act, and refers to the much vaunted conscience clause as a safe-guard for those who may differ with the Scripture Election Campaign Council.

If this effort proves futile we have the statement from those who have worked so assiduously in this cause that "when the referendum voting is completely counted the Campaign Council will, of course, have more to say." In view of future efforts in this direction it is well that principles involved should be

clearly understood. Mr. W. A. Colcord, in his masterly little work, "The Rights of Man," says:—

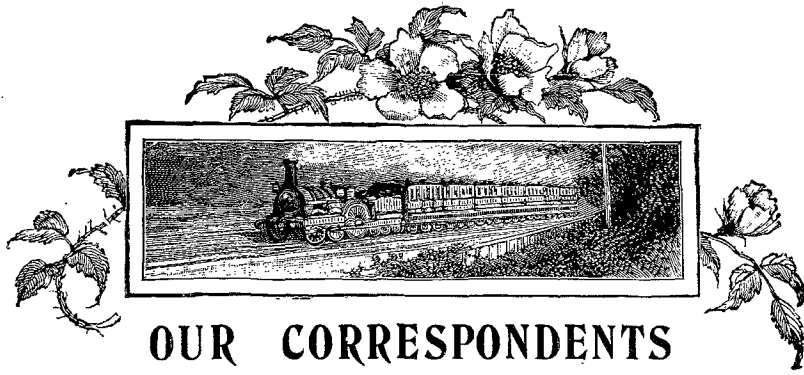
When the state makes religious laws, and requires obedience to them, it makes men accountable to it in religious things, and thereby puts itself in the place of God. And when the leaders of a church, or of any combination of churches, gain control of the state, and through it seek to enforce upon men religious institutions and observances, they ignore the individual's responsibility to God, make men accountable to them in things pertaining to God, and thereby put themselves in the place of God. They form a Papacy, or a likeness to it. Assuming the place of master, they require men to be their servants. But for men to be servants of men in religious things is directly forbidden by the word of God. "Ye are bought with a price; be not ye the servants of men." 1 Cor. 7: 23.

It is self-evident that if it is once admitted that a majority vote can demand and secure legislation of such a character that a conscience clause is necessary for the protection of an otherwise helpless minority; then whenever that same majority feels so disposed, it can demand the withdrawal of that clause; while in the first place they may in all sincerity assure the minority that they have no intention of going to such lengths. Once grant that power to any combination of men, and the result will assuredly be but a repetition of the past,—coercion and oppression to all who, on principle, differ with that majority.

This question is of the gravest importance, and therefore of vital interest to every individual, and while space forbids a lengthy dissertation, we are glad to be able to refer the reader to the work, "Rights of Man," quoted above. This volume was written in Australia by one who has spent years of study on this important question, every phase of which is dealt with in a manner that commends itself to the reader, being logical, yet simple, clear, and interesting.

This valuable volume of two hundred and seventy-two pages can be obtained, bound in cloth, for two shillings, and in paper covers for one shilling, postage extra, by addressing the publishers of this paper.—J.M.J.

The first railway in Iceland will probably soon be constructed by an English company recently formed for the purpose of working some sulphur mines.



**OUR CORRESPONDENTS**

**TRUSTING**

I do not ask Thee, Lord, to be explaining  
The many mysteries of my life to me;  
I only ask Thee, Lord, for grace sustaining  
To bear the burden which seems fit to Thee.  
I am content to trust Thy loving leading;  
It were not trust, if I could trace the way.  
No good thing shall this life of mine be  
needing;  
Thou wilt provide the manna day by day.  
—*New York Observer.*

**THE KNOWLEDGE RECEIVED THROUGH GOD'S WORD.**

BY MRS. E. G. WHITE.

The whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. And it is the only sure means of intellectual culture.

The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the word of God and meditate upon it as they should. The lack of firm, decided will-power, which is manifest in life and character, results from their neglect of the sacred instruction of God's word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought, and divert it from that which is impure and untrue. There are few who choose the better part, who sit at the feet of Jesus, as did Mary, to learn of the divine Teacher. Few treasure His words in the heart, and practise them in the life.

The truths of the Bible, received, will uplift the mind from its earthliness and debasement. If the word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation.

Let men teach and write the precious things of the Holy Scriptures. Let the thought, the aptitude, the keen exercise of brain power, be given to the study of the thoughts of God. Study not the philosophy of man's conjectures, but study the philosophy of Him who is truth. Other literature is of little value when compared with this.

The mind that is earthly finds no pleasure in contemplating the word of God; but for the mind renewed by the Holy Spirit, divine beauty and celestial light shine from the sacred page. That which to the earthly mind was a desolate wilderness, to the spiritual mind becomes a land of living streams.

**To be Given to Our Children.**

The knowledge of God as revealed in His word is the knowledge to be given to our children. From the earliest dawn of reason they should be made familiar with the name and the life of Jesus. The very first lesson given them should be that God is their Father. Their very first training should teach them to render loving obedience. Reverently and tenderly let the word of God be read and repeated to them, in portions suited to their comprehension and adapted to awaken their interest. Above all, let them learn of His love revealed in Christ, and its great lesson:—

"If God so loved us, we ought also to love one another." 1 John 4:11.

Let the youth make the word of God the food of mind and soul. Let the cross of Christ be made the science of all education, the centre of all teaching and all study. Let it be brought into the daily experience in practical life. So will the Saviour become

to the youth a daily companion and friend. Every thought will be brought into captivity to the obedience of Christ. With the apostle Paul they will be able to say:—

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto Me, and I unto the world." Gal. 6:14.

**IMITATIONS.**

BY G. B. STARR.

All imitations are disappointing, because they are unreal. Creations are what we really desire, but are unable to produce.

We admire the real flower—the rose, the lily, the pink. We enjoy their beautiful tints, their form, their fragrance; we never tire of them, because they are real.

We admire the landscape, the mountains, the hills, the valleys, with their varying form and shade. We are delighted as we catch a glimpse of the cottage home nestled in the mountain side or among the trees. We admire the lake with its restless waves, or its quiet calm; each has its charm, because each is equally real. All is real, all is living, because all is God's creation exhibiting God's life.

Animal life, bird life, child life; all are charmingly attractive because of their very simplicity, their reality, the acting out of the real, working within. There is no attempt to imitate. If the animal or child becomes imitative, it becomes less interesting and attractive. That which is natural is beautiful, because real and Godlike, for the life of God flows freely through it, unobstructed by affectation. God is true, affectation—trying 'to be what we are not—is false; hence, God cannot work with affectation, God can work only with the true, the real.

It is impossible for any man to produce a real flower or landscape, because he does not possess power to create. He can produce only the artificial, which, having no life in it, possesses little, or no charm.

So be it for ever understood that man is equally powerless to produce in himself and of himself the life of Jesus Christ. His efforts will result only in produc-

ing disappointing imitations, and these, being imitations and not real, are nothing. Daily are we disappointed as we meet the many would be imitators of Jesus, so shockingly unlike Him. They are disappointing to Him and to themselves as well as to us, for we believe that the greatest grief in the lives of thousands to-day is, that they are so unlike Him whom they sincerely love.

"But why," you say, "do we fail when we so earnestly desire and try so hard to attain to Christlikeness? Why?—Simply because we try in the wrong way, in the impossible way of accomplishing it, by our own works, which are powerless to produce it; by the works of the flesh, and not by faith. Rom. 9 : 20-33; Heb. 4 : 10."

It is possible to be really like Jesus of Nazareth in life and character, not poor imitations of Him. It is possible to have His own life, His own love, His peace, His power, His righteousness, His unselfish character, to be filled with His Spirit, and to have Him dwelling within us. It is possible to have His image stamped deep in the features, in the voice, and in our daily acts.

Those who desire to prove the truthfulness of these statements in their own experience, we invite to come with us to "Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." And let Him fulfil in them "all the good pleasure of His goodness, and the work of faith with power." "He is able to save to the uttermost all that come to God by Him." Have you tried to imitate Him, and disappointingly failed? Be of good courage, there is a right way to realisation.

"We shall be like Him."

### ARE YOU A HIRELING ?

John 10 : 11-13.

BY EDITH B. HILL.

In all the instruction given by our Saviour no more beautiful lessons are found than those concerning the shepherd and his sheep. "I am the Good Shepherd," Jesus says, and, "the Good Shepherd giveth His life for the sheep." A good shepherd does

not consider himself, but the sheep. They have the first place in his thoughts, and all his actions are regulated by his interest in and for the sheep. Should any danger threaten the well-being of the flock, he does not become less vigilant, but redoubles his efforts in their behalf. Does sickness or disease enter the fold, or should one of the number stray from its shelter, the shepherd spares no pain, esteems no sacrifice too great that he can make to restore the sick or rescue the one ready to perish, even at the risk of his own life. Indeed the darker and more tempestuous the night, and the rougher the pathway over which the lost one has wandered, the greater the anxiety of the shepherd, and the more earnest his efforts to seek and to save.

These lessons are well attested by numerous Bible examples. Jacob, speaking of the experience of his shepherd life, says, "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." So constantly was his flock the subject of his care that even when he might have slept, nature denied him the much needed rest. David, too, referring to his early life, tells of the dangers to which he as a shepherd lad was exposed from the wild beasts which at times attacked the fold. But as a youth neither beasts of prey, nor later on in life, wicked men, could make that spirit quail which God was preparing to be the guardian of His spiritual flock.

But from all lesser examples we turn to dwell upon that of the One who above all others was the Good Shepherd,—our Lord Himself. Faithfully did He tend His flock. Day by day He laboured, devoting all His energy, His time, yea, His very life, for it; and when evening drew on, instead of taking the much needed rest, we find Him withdrawing to some secluded garden retreat, or wearily ascending the mountain-side, there to pour out His soul in behalf of His beloved flock. Then, strengthened and refreshed by communion with His Father, He goes forth again to minister of the life received, until finally the crowning sacrifice is made, when

that life is laid down for the sake of the sheep.

From this may His under shepherds learn how He would have them work. No hireling spirit can control the one who studies the lessons which that gentle life teaches, but love for the flock over which he has been made an overseer becomes the mainspring of all his actions. The sheep may wander from the fold, rejecting all the loving entreaties to return; they may reward him hatred for his love, not appreciating his labours in their behalf, still the devoted shepherd remains at his post. Grievous wolves may enter in, not sparing the flock, but he does not leave it to be scattered and torn, and finally perish. In love he seeks to bind up that which is broken and strengthen that which is weak. The hireling fleeth because he is an hireling. He cares not for the sheep. But the faithful shepherd looks upon them as his own, for whom he must give an account. Long the sheep may slight his love, but he works on, believing the promise, "Whatever is right, that shall ye receive." The joy of seeing souls saved in the kingdom of God is ample compensation, and he patiently waits for the appearing of the Chief Shepherd, confident of receiving from His hands a crown of glory that fadeth not away.

### THREE IMPORTANT QUESTIONS.

In his exposition of that wonderful prophecy of the apocalypse, known to Bible students as "The Seven Churches," Mr. M. C. Wilcox, referring to the Laodicean church, says :—

"We, Christian student, are in one of these three conditions. Are we in a church united with the world, seeking a closer union with the state, with a name to live, yet dead? "Protestants" we may be called, but with no power to protest against the principles of the Papacy in church or state, in our own fold, or in the state. Is this our condition?"

"Or are we in Laodicea, counting ourselves possessed of spiritual riches because we have a working theory of the gospel, at ease, having need of nothing, indifferent, wishing to be let alone? Is this our condition?"

"Or are we living in that condition where our heart condemns us not, where we have confidence toward God? Are we patiently enduring? Are we loyal to God? Have we entered the door which the Holy One has

opened before us, and which no man can shut? Have we by faith followed Him into the most holy place, where He ministers before the ark of God containing the eternal, holy law, unchanged and unchangeable in a single jot or tittle? Are we bringing the sins which that law reveals to Jesus, putting them away forever, walking in His footsteps, obedient to all His law? If we are not, we are yet in Sardis or in Laodicea.

"God calls to us, indifferent and lukewarm though we may be, to be zealous and repent. For though the Infinite One may have no good thing to say of us, He has wonderful things of blessedness to say to us, and which we may by faith make ours, so that they shall be of us."

The prophecies and promises found in the book of Revelation, chapters two to seven, are fully dealt with in a new pamphlet, "The Seven Churches and the Seven Seals," from which the above is an extract. This able little treatise ought to be widely read. (See advertisement.)

### "EVOLUTION" OR "CREATION," WHICH?

BY J. E. STEED.

Among the many deceptions of the last days which have been devised by Satan to deceive souls, 'sceptical teaching' in regard to creation's week holds a prominent place.

Doubtless Satan's object in promulgating this theory is to bring into disrepute the memorial of that work,—the Sabbath.

The idea that creation's week consisted of seven long periods of time is becoming so generally recognised by professing Christians and others, that for an individual to admit that he believes the Bible account of the time occupied in the work of creation to be seven days of twenty-four hours, is to cause him to be looked upon as rather simple. The advocates of this erroneous doctrine turn with such confidence to science (falsely so called) to prove that it must have taken millions of years to bring this earth into its present condition.

What saith the Scriptures?—

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was; He commanded, and it stood fast." Ps. 33:6, 9.

The thoughts of God were expressed in life-giving words: "He spake and it was."

The individual that will try to explain the process of creation by the conceptions and ideas of the natural mind, will be just as ready to attribute to natural causes the miraculous evidences of Christ's Messiahship. But the miracles which Jesus performed during His life on earth are a convincing evidence of His creative power.

The Saviour Himself put His seal to the Bible account of creation, by many wonderful demonstrations of His creative power. He spake, and the water turned into wine. He spake, and 5,000 people were fed with five loaves and two small fishes. He said, Lazarus come forth; and the dead man lived again.

Now it is by the recognition of the great facts of creation that God's people in the last days are to be distinct from all other people that dwell upon the earth, for by observing the Sabbath, the memorial of His creative work, they worship Him above everything else.

Just prior to the close of this world's history John saw in vision "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

### NOT ALL BAD.

Even when a life seems most depraved and worthless, it is unsafe to conclude that all of the divine likeness is obliterated from the soul. We must believe in the good we cannot see, and work patiently to help our neighbour, even though he seems beyond our aid. The following story well illustrates the existence of this latent and unsuspected nobility in each heart.

Some years ago, in the town of L——, lived an easygoing, unobtrusive person by the name of Tom Lawton. Like that far-famed individual, Rip Van Winkle, he had a great aversion to any-

thing like profitable labour. He took the world easily, spending most of his time at the saloon. Remonstrances were of little avail. He would promise to reform, but would soon return to his evil ways. One hot day in summer Tom fell asleep at the saloon. While in this state of unconsciousness, his only child, a boy of four summers, and the image of his father as far as a general state of untidiness went, came swaggering into the saloon.

"There, that's Tom's boy!" exclaimed one of the by-standers. "A chip of the old block!"

A chorus of laughter followed this remark.

"I declare he is!" exclaimed another. "Tom will never be missed—the boy will fill his place!"

The sport at the expense of father and son continued until someone proposed to set up the drinks for the boy.

The sleeper moved. He pushed back his hat, stretched out his legs, and strode leisurely into the middle of the floor.

"I've not been asleep all this time," he began. "And it's 'bout time this thing stopped. The man who offers that boy a drop of liquor, I'll knock down. He's my child, and if I can help it he's not going to make a fool of himself as I've done. And what's more, this is the last time he'll have to come to a saloon, to find me."

And then, taking his boy by the hand, Tom strode out of the saloon.

For a few minutes silence reigned supreme. Some one said Tom would be back in less than a week. But he was mistaken. Tom had left the saloon for good. —*Selected.*

The following paragraph from a Roman Catholic paper shows that Rome appreciates the work that is being done for her by the "higher critics":—

"Before the 'Reformation' the Christian world meant and was the Catholic world. It will probably long before next century be the same again. The 'higher critics' are knocking the foundation—the Bible alone—from under Protestantism." —*Review and Herald.*





A. W. ANDERSON - - EDITOR.

### A "WHITE" POST OFFICE.

So strongly do some Australian citizens object to a coloured skin that a deputation actually appeared before the Post Master General to request the government to provide a separate post office for "whites." This demand comes from Cairns, in North Queensland, which is but seventeen degrees south of the equator. Exposed to the torrid heat and the vertical rays of the sun in that tropical district, the fairest skin would gradually take on a darker hue. Therefore in course of time some of these individuals who are now clamouring for a separate post office for coloured people may find it difficult to convince "new arrivals" of their "white" origin.

Strenuous efforts are being made by politicians and certain sections of the press, to create in the minds of all Australians a national animosity towards the coloured races around us. Fearing an influx of Polynesians, Malays, and Asiatics, they seek to build up legislative barriers in order to keep this continent "white." One newspaper suggests Java, Borneo, and the Islands of the Straits Settlements, as suitable places for the overflow of the Japanese population. But already some of the East Indian Islands are thickly populated. Java, for instance, has a population of 30,000,000. What territory can be available in such a congested country for the reception of any portion of the teeming millions of Japan?

Furthermore, the Japanese, flushed with their recent successes in the war with Russia, will not give much heed to suggestions from the Australian press of this nature. The "little brown men" are proving themselves in both naval and military warfare to be equal to European nations. When opportunities offer we shall doubtless see that they can likewise prove their equality in commerce, manufactures, arts, and sciences.

Should that time come, it will be a difficult problem for Australian statesmen to continue to refuse to admit Japanese into the Commonwealth if the "Island Empire" desires to open up closer and more friendly relations with us.

Great Britain desires to open up relations with Tibet. Tibet has no desire to do so, and meets all the advances of Great Britain with armed forces. Tibet has followed a policy of rigid exclusion to foreigners and aliens. But "John Bull," because of his military and naval power, does not recognise exclusive measures as applicable to him, and boldly advances within the proscribed territory with battalions armed with machine guns. The poorly armed Tibetans are forced to give way, solely because a great Power enforces its demands at the point of the bayonet. Asiatic races are watching this struggle, and for the present are helpless to prevent or change the situation, but they are learning the lesson, and may one day commence to play the same game. There is a time soon coming when the "kings of the East" (Rev. 16:14) will have acquired the military knowledge and the arms of the western nations, and then these "colour lines" and exclusive boundaries which the white races have built up will melt into nothing before the trained legions of Asiatics.

The present attitude of many Australians on this question may tantalise some of the coloured races to dispute our rights to draw a line through Torres Strait, and say the "stream of emigration must not extend beyond" that point.

From the public platform we are told that this is a "Christian nation." If it is, then why does it not follow the precepts of Christ? one of which reads as follows:—

"As ye would that men should do to you, do ye also to them likewise." Luke 6:31.

What would be said if the Japanese became the dominant power on the Pacific, and they should then draw a line on the north and east of Australia, declaring that no Australian should emigrate beyond those boundaries?

Should a number of Japanese determine to form a little settlement in the Northern

Territory, similar to those which have been established by Germans, Danes, and Italians, in different parts of the Commonwealth, what would our government do to prevent it? This is a contingency which may arise at any time, and may lead us into international troubles of a far more serious nature than anything this youthful nation has yet had to face.

### HISTORY IN SYMBOLS.

A Stenographic report of a sermon preached by E. W. Farnsworth, at the Bathurst Camp-Meeting.

(Continued.)

#### The Little Horn.

What more should he do? After telling what kind of words he should speak, and what things he would do, it says that he would "think to change times and laws." The Douay version reads, "He shall think himself able to change times and the law." This power would think to change God's law. It could not have any force if it meant simply to change man's laws, for every nation does that when occasion arises; therefore it signifies a change in the law of God.

Here is something worth thinking about. God tells us that the seventh day of the week is the Sabbath, and in it thou shalt not do any work. We are under obligation to do what the Lord commands us. Then why is it that so many of the people, the professed people of God, do not keep God's Sabbath? You say the Sabbath has been changed. I will not argue that point, but will ask another question, "Who changed the Sabbath?" Some of you will no doubt say that Christ changed the Sabbath, but if we had an intelligent Catholic friend with us, he would tell us that it was the church that changed the Sabbath. Now, are the Protestants right, or are the Catholics? Did Christ change the Sabbath, or did the Catholic Church change it? I will quote one or two extracts from some Catholic works on this subject. The first is from the "Catholic Mirror," the official organ of the Catholic Church in the United States, the organ through which Cardinal Gibbon

speaks to the church in that country. It says :—

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. The Christian sabbath is, therefore, to this day the acknowledged offspring of the Catholic Church, as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."

Here is another statement from "Plain Talks for Protestants," page 213 :—

"The observance of Sunday by the Protestants is an homage they pay in spite of themselves to the authority of the (Catholic) church."

Father Enright says :—

"The Bible says, 'Remember that thou keep holy the Sabbath day.' The Catholic Church says, No! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week. And, lo, the entire civilised world bows down in reverent obedience to the command of the holy Catholic Church!"

In a speech by Father Enright he offered £200 to any one who would bring one text to him which supported the observance of Sunday as the Sabbath. This offer, he said, would hold good until the judgment day. Any intelligent Catholic will tell you frankly that the Catholic Church changed the day.

At a gathering of the Anglican church at Adelaide some time ago, when there were clergy and bishops present from all parts of Australia, a day was devoted to the subject of the observance of Sunday. During the discussion the bishop of New Zealand admitted that the Sabbath was changed by the church.

The prophet said that this peculiar kingdom, which was diverse from all others, would think to change times and laws. Now, I do not believe that any power has the authority to do this. Our Catholic friends know very well, and every consistent Protestant knows also, that no power on earth has the authority to change God's law. But there has been a change, and this prophecy says there would be a change.

### The Judgment.

We will now turn to other features of the prophecy :—

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands

ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

Look at this scripture for a moment. The judgment was set, and the books were opened, God's book of remembrance, the books in which your lives and my life are recorded, the books that contain the biography of every one who has lived upon the earth. The day comes when those books are opened in the judgment of heaven, and it is known from those books who have accepted of the gracious offer of salvation, and who have rejected it. It is seen whether each man has repented of his sins or not, and that record is made faithfully every day by angelic hands. At the time when the judgment takes place this beast is taken, and his body is destroyed and given to the burning flame.

"As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." Verse 12.

### Eternal Kingdom.

What a difference! When Babylon went down, what became of the people?—They were absorbed by the empire of Medo-Persia. As the centuries rolled on, Medo-Persia became absorbed by Grecia; Grecia by Rome; Pagan Rome by Papal Rome; but what of Papal Rome? We finally come down to the judgment of the great day of God Almighty. Then the prophet says that the beast was taken and given to the burning flame. Babylon, its territory and people became the territory and citizens of Medo-Persia; the territory and citizens of Medo-Persia became the territory and citizens of Grecia; the territory and citizens of Grecia became the territory and citizens of Rome. Rome was divided into ten kingdoms, and among these there sprung up another kingdom. This power and Rome in its divided state is cast into the lake of fire.

Where are we then in this prophecy? What is to come next? Are we to look for a thousand years of peace and plenty, when all the world will be converted? Are we to look for other nations to come up? Is the world in its

infancy? You may take any line of prophecy you will, and you will find that the next thing to take place, the next great step in every line of prophecy, is the burning day. And after the burning day, what then? I thank God the burning day does not end it. There is an eternity beyond. Let me read what follows :—

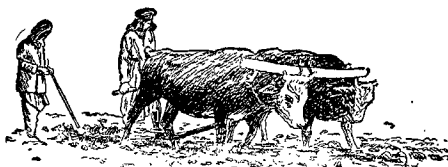
"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

The kingdoms of the past were absorbed by their successors, but the time is coming, at the great judgment, when the kingdoms of the world will be utterly destroyed, and they will be swept away like the chaff of the summer threshing-floor, and at that time Jesus Christ will set up His kingdom, whose kingdom is an everlasting kingdom, and His dominion shall not pass away. Christ will then sit upon the throne of David and will reign forever and ever.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Verse 27.

That is the end of the matter. It is a kingdom of heaven, with Jesus Christ as its King, the saints of God as its subjects, and the whole earth, from one end of the earth to the other, as the territory. Then shall be fulfilled the saying of our Saviour, "Blessed are the meek, for they shall inherit the earth." Then will be fulfilled that scripture which says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Are you ready for that? Have you allowed Christ to work that mighty work in your hearts that is necessary in order to inherit this kingdom? I pray that we may have this work done in us by the Holy Spirit, that we may be worthy of a part in that glorious kingdom.



## WORLD-WIDE FIELD.

### WHO WAS IT?

Somebody did a golden deed;  
Somebody proved a friend in need;  
Somebody sang a beautiful song;  
Somebody smiled the whole day long;  
Somebody thought, "'Tis sweet to live;"  
Somebody said, "I'm glad to give;"  
Somebody fought a valiant fight;  
Somebody lived to shield the right;  
Was that somebody you?"

—Selected.

### A CALL FOR CONSECRATION.

A special week of prayer-meetings was held in all the Seventh-day Adventist churches throughout Australasia, June 4 to 11. Readings and Bible studies were prepared and circulated throughout the conference, for use at these meetings, and thus all the brethren in the various States were studying the same lessons each day.

The lessons dealt largely with the subject of the nearness of the end and the consequent urgency of zealous missionary efforts in those regions which have not yet heard of the thrilling message of the second advent.

The millions of Malaysia, Polynesia, Melanesia, and Micronesia, present a vast field for missionary enterprise, and call loudly for a complete consecration to the Lord on the part of those who desire to see God's work triumph.

This glorious gospel-work can prosper only as the children of God rise to their privileges and become channels of truth to those who are sitting in darkness.

At one of the closing meetings, three important duties were made apparent, which, if carried out by each and every member of the church, would soon cause the work to take on ten-fold, yes, even one hundred-fold, more energy. These were: Full surrender, Diligent study, Strict Obedience. These steps are simple, but they are the way to a new and full life in the Lord and in this movement. As we love and honour God, as we prize the mes-

sage, and as we pity a lost world, let us turn about to-day and set our faces in the right way, that we, like John, may deeply impress all men that we are the voice of one crying in the wilderness of sin, "Prepare ye the way of the Lord."

### NEIGHBOURS ON THE OTHER SIDE.

Most of us are ready to admit the duties that we owe to our neighbours; but it is to be feared that we use the word in a very limited sense. How many of us, for instance, think of the people on the other side of the globe as being our neighbours? But that they are, and in quite a literal sense, too, is evident from the story that follows.

A minister, who was soliciting aid for foreign missions, applied to a gentleman of his acquaintance, who refused to subscribe anything, giving as his excuse, "I don't believe in foreign missions. What I have to give I want to be given to my neighbour."

"Well," the minister asked, "whom do you consider your neighbour?"

"Why, those around me," was the rather hesitating reply.

"Do you mean those whose lands join yours?"

"Certainly, if they stand in need of help. If not, then those of the village who do."

"Just for the sake of argument, we'll say that your neighbours are those whose land joins yours. That brings it as close home as we can very well get. What do you say to that?"

"That is all right," the gentleman answered, becoming interested. "We'll say that my neighbours are those whose land joins mine. What of it?"

"How much land do you own?" was the next question.

"About five hundred acres."

"How far down do you own?"

"Why, I never thought of it before, but I suppose I own half way through."

"Exactly," the minister replied. "I suppose you do, and I want the money for the men whose land joins yours on the bottom."

Who shall venture, after this, to limit the term neighbour to those who are on the same side of the globe with himself? It has a wider meaning than that.—Selected.

### WHAT SHALL IT PROFIT?

BY MILTON HARE.

During the week of prayer which has just closed, the Lord, by His Holy Spirit, has come very near to His people. Never has the end seemed so near, nor the work before us so great, as at the present time. From millions of souls at our very doors, wrapped in the darkness of heathenism, comes the Macedonian cry, "Come over and help us." Who among us will answer the call? God has entrusted us with talents to be used in His service. Can we devote our time to worldly aims and objects while the cause of God lacks means and workers? "What shall it profit a man if he gain the whole world and lose his own soul?" Stop a moment and consider! What shall it profit if we gain this world with all its pleasures and riches, if we stand on the pinnacle of fame, with all that this world can give us, yet in the end, when weighed in the balances of heaven, we are "found wanting"?

What are these fleeting pleasures of earth, these fading flowers of the dust, compared with the eternal riches of heaven and the fadeless crown of glory which awaits the overcomer?

God calls for workers. Shall we not answer with heart and voice, "I'll go where you want me to go, dear Lord"?

What a field of usefulness opens before our young people, as with consecrated hearts they go forth to labour in earth's vineyard. What a privilege to work for the Master in uplifting souls, and pointing to the Light of Life. Let us each lay ourselves on the altar of service, ready to answer when God calls, "Here am I, send me."

The fact is that sin is the most unmanly thing in God's world. You were never made for sin and selfishness. You were made for love and obedience.—*E. G. Holland.*

In Japan the X-rays are turned upon the employees of the government who are suspected of having swallowed gold coins. A number of X-ray machines have been ordered in Philadelphia for the purpose of detecting criminals.—*The Medical Examiner.*





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

**FOUR T'S.**

There are four T's too apt to run,  
'Tis best to set a watch upon:

**OUR THOUGHTS.**

Oft when alone they take them wings,  
And light upon forbidden things.

**OUR TEMPER.**

Who in the family guards it best,  
Soon has control of all the rest.

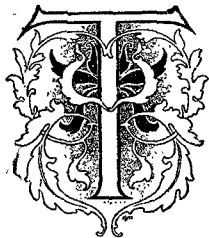
**OUR TONGUE.**

Know when to speak, yet be content  
When silence is most eloquent.

**OUR TIME.**

Once lost, ne'er found; yet who can say  
He's overtaken yesterday? —*Selected.*

**THE TRAP-DOOR SPIDER.**



HERE are many kinds of spiders,— garden spiders, water spiders, crab spiders, etc. The one in our illustration is named the trap-door spider, and a very clever spider he is. That

you will see when you read how he makes his house. He selects for his site a place bare of grass, sloping in such a manner as to carry off the water, and of a firm soil, without rocks or small stones. He then digs a hole from one to two feet in depth, just large enough to allow him to pass in and out with ease. He lines it with silk tapestry glued to the walls.

Having finished the inside, he begins with the door. He takes a number of layers of earth, properly kneaded, and binds them together with silk. (On the outer side it is flat and rough, corresponding to the earth around the entrance, for the purpose of concealment. On the inside it is round, and covered with a web of fine silk.) The door is now fastened to the upper side of the entrance with a hinge of silk.

Having finished his house he takes up his abode and dwells in comfort. When he is at home, and the door is forcibly opened, he pulls it strongly inwards; and

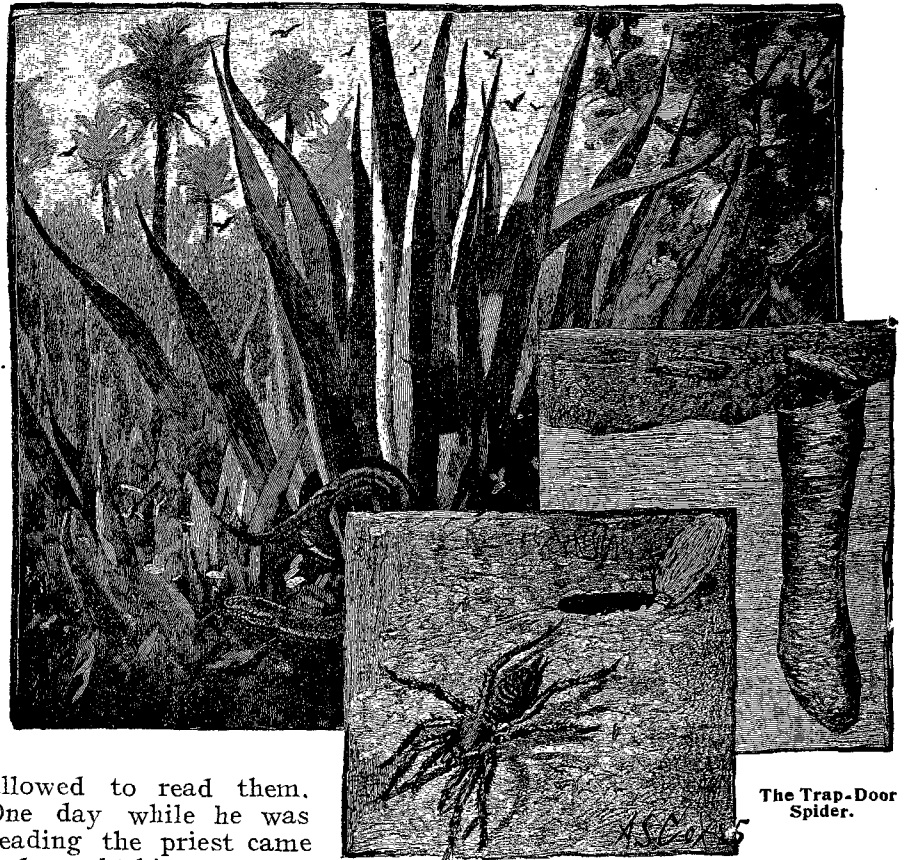
even when half opened, often snatches it from the hand. But when he is foiled in this, he retreats to the bottom of the nest, as the last resort.—J. G.

**THE CHILDREN'S BOOK.**

BY J. GIBSON.

An Irish boy had found a Bible, and was so much entranced with its teachings that he used to read it from day to day. Bibles at that time were very scarce, and only a certain few were

a light unto my path." Now in Palestine the streets of the towns are not like those of Australia. In Australia they are wide, well paved, and well lighted; but in Palestine they are narrow, unlighted, and filled with holes and heaps of rubbish; while many wild dogs wander and prowl around. He who ventures out at night-time without a lamp is sure to stumble over a heap of rubbish or fall into a hole, or be bitten by a sleeping dog. But the wise man takes with him a lamp. This he



The Trap-Door Spider.

allowed to read them. One day while he was reading the priest came and caught him. At once he took the book from the little student, saying, "It was no book for little boys to read." "Well," said the boy, "you may take the book from me, but you can't take the fourteenth chapter of John. I've learned that by heart."

The Bible is a wonderful book, and contains God's messages to children as well as to grown folk. It delights and instructs the youthful mind as well as the great thinker. It speaks to us of God, of Jesus, and of heaven. It teaches us the art of true living. Is it not sad to see men and women who have not learned how to live?

In Ps. 119 : 105, we read, "Thy word is a lamp unto my feet, and

holds just above his feet, and thus a light is shed upon his path, which enables him to walk round the heaps, to keep clear of the holes, and to watch for the dogs.

David said the Bible was to him spiritually what the lamp was to him physically; and so it is to all who will use it. On every side there are holes of false teaching, heaps of temptation, and the dogs of evil. If we take God's word as our lamp, we have a light upon our path; this will enable us to escape the holes, and heaps, and dogs. It will guide us into the path of holy living, and right thinking, and prepare us for a home in heaven.



## HOME AND HEALTH

### NOT YET AT HOME.

BY MRS. L. POOLE.

Calmly she sleeps in the tomb;  
For a while she must slumber on,  
Oblivious of joys or of tears,  
Awaiting the coming dawn.

She is numbered among the dead;  
Heaven's splendours are not yet revealed;  
The eyes which grew weary with tears,  
By Love's gentle hand have been sealed.

Awaiting that glorious day  
When the last loud trumpet shall call,  
In Jesus she sleeps, calmly sleeps,  
Then to find in Him all and in all.

She is not yet at home, but in peace  
She sleeps 'neath His watchful care;  
He is coming again, then at last  
With all the redeemed she'll be there.

### WARNINGS AND COUNSEL FROM "MR. STOMACH."



**H**AVE gently hinted that *this* don't suit me, and *that* don't please me; that *this* comes too late, and *that* too soon; that you give me too little of this, and too much of that. Rather than complain I have worked off load after load, time after time, until I can bear it no longer—and I won't. I hate to complain as much as you hate to hear me; but if you take me to be a mill that is able to chew up anything, you will find yourself to be mistaken some day.

Now I want to ask you in all candour what you take me to be? A stomach—a stomach to digest food—to make whatever you choose to give me into good, healthy blood, so that you may have the material for building up a vigorous and healthy body.

Now, let me ask why you—knowing me to be a stomach, and a *stomach* only—will impose upon me the duties of the teeth?

Would you like to do another's work, when it is quite as much as you want—and perhaps more—to do your own? No; I know you wouldn't. Then why do you seek to compel me? You don't compel me? But I know

you do; at least, you leavé me but one alternative—to digest whatever you like to give me, in whatever shape it comes, or pass it to my next neighbour for him to work off. Rather than to do that, I have many times cast up my accounts, and thrown up the contract. I want you to understand that if we are your servants we are not your slaves,—or ought not to be. As we are fellow servants, we do not wish to be so unjust as to shirk our part of the work, and thus impose on the next labourer below. It is your fault that the teeth do it, and they should not be blamed. In fact, millions of teeth have died for want of good vigorous exercise,—rusted out.

You haven't time? Not time! Have you time to live, time to suffer all the pains that we necessarily inflict upon you? I know that you find time for far less important matters.

Then, again, do you suppose that I can make good blood out of anything? everything? nothing? You don't suppose it? One would suppose you did by the vast variety of odds and ends you give me. I want to be a reasonable kind of stomach, and a good servant, but you must treat me right. I do not want to be all the while grumbling, giving you headaches, dyspepsia, and nearly every other disease to which men are subject, but wish to lead a peaceable life with you as well as with my neighbours.

As soon as you are out of bed, give me a glass of good water. In about an hour from that you will want some breakfast, and I something to do. It is almost impossible for me to manage half cooked porridge submerged in milk and sugar. Give me something good and nutritious, such as granola or granose, with a little cream and milk over it. Good bread and sweet butter, egg on toast, and a little sweet fruit. Do not wash the food down. I suppose you will want a cup of tea, but I can use nothing of that sort, and it is only an injury to you. Do not, as the head of the firm, keep importing cargoes, because there happens to be

plenty, nor keep stowing it down as though the warehouse was made of India rubber. If you do, I have no alternative but to make a pocket for it (which will always be a curse to you) or re-ship it by the way it came.

At dinner be very moderate. Do not load me with all sorts of mixtures and messes from all parts of the world simply because they may taste good, nor because you would appear generous to those who are visiting you. I am, in all cases, of more importance to you than your guests can possibly be. Let nothing tempt you to give me more than is really needed, or any thing that will not make good blood, brain, and muscle.

At supper be more careful than ever, for as the day draws to a close, I, as well as the other members of the firm, am weary, and do not like to be taxed with work when I should be at rest. If you give me a little good fruit, and granose or zwieback, I will not torment you with horrid dreams or tossing and unrefreshing sleep. What I have suffered from late and large suppers no one can tell; for, will you believe it, since last night I have been obliged to roll over and sort again and again a heap of indigestible stuff that would have been a hard day's work for any stomach. When you arose this

## Everybody Wants Good Health

"An ounce of prevention is worth a pound of cure."

The Australasian

## GOOD HEALTH

A Monthly Journal

Published in the interests of health and true temperance, aims to impart knowledge in eating, drinking, dressing, the care of children, etc., etc., so as to prevent bodily and mental indisposition, and to secure length of days, peace and happiness.

### BECOME THE PHYSICIAN OF YOUR OWN HOUSEHOLD.

by subscribing to this Journal

PRICE 2/6 PER ANNUM, POST FREE

Order from Australasian Good Health  
OFFICE, COORANBONG, N.S.W.

SPECIAL RATES for "Signs of the Times"  
and "Good Health" to one address:

SIGNS OF THE TIMES (ordinary Price) 4/6  
GOOD HEALTH (ordinary Price) ... 2/6

If both papers are ordered at  
the same time, price ... 5/6

Thus effecting a saving of ... 1/6

Send 2/ extra for postage to New Zealand and  
Pacific Islands.

morning with a violent headache, a sickening taste in your mouth, a heaviness and langour possessing your whole body, you should not have growled at me, for you were to blame, and you only. If you will continue to over load and over task and abuse me in all sorts of ways by all kinds of things, I warn you now, that such a time is in store for you as you nor your friends will ever want to experience.

Then again, when you, my professed master, are doing comparatively nothing, do you suppose I need as much to supply me, and those who receive their supplies from me, as though you were hard at work? Certainly not. Yet on Sundays, picnics, and holidays you send down loads of unnameable mixtures. Now I say that you ought to be more considerate, —you should. I must also say that I am nearly always better with a working-man than with one who does not work. The labourer usually has plain food, and after he has finished his meal, he doesn't keep on eating all sorts of foolish and indigestible things as some do. Moreover, with him who labours I am usually at home, for his labours very much assist mine.—X

**THE SILENT LISTENER.**

**A Cure for Evil-speaking.**

A lady who had been relating to her friend all the gossip and scandal of the neighbourhood stopped suddenly, saying:—

"What is the matter with you, Mary? You don't seem to mind word that I say."

"I mind what you say, Nan; but I was only wondering how we should feel if we knew the neighbours across the street were spending the evening talking about our faults and shortcomings."

"Where's the harm? They will never know what we're talking about."

"But there's the Silent Listener. Haven't you heard of Him, Nan?"

"Oh, no, no!" cried Nan, with a frightened look into the dim corners of the dusky room. "Have you seen Him Mary?"

"I have felt His presence."  
"How strange! What does He listen for?"

"Our neighbours are His personal friends, and He intends to make us give an account of every word."

"I haven't spoken anything but

the truth, anyway," retorted Nan defiantly.

"The truth is not always kind," replied Mary gently. "The misfortunes and weaknesses of our neighbours may afford rich material for witty sarcasms, but it hurts a friend to listen to them."

"Do you think, Mary, I am going to believe all this nonsense about a Silent Listener?"

"You will believe as soon as you have light enough," returned Mary.

And as she spoke she pressed a tiny black button on the wall. In a moment the whole room was flooded with soft mellow light from the chandelier, and Nan saw hanging on the wall, directly before her, a crimson panel, on which, printed in gold, were the words:—

"Christ is the Head of this House,  
The Welcome Guest at Every Meal,  
The Silent Listener to Every Conversation."  
—*Christian World.*

**CHOICE RECIPES.**

**Bean or Lentil Soup.**

One pint boiled beans or lentils, one spoonful cream, one spoonful browned flour, one-half cup nicely steamed or boiled rice, one sliced onion, salt to taste.

Heat the beans or lentils, and rub through a colander. Put the cream into a hot saucepan, when it begins to separate add the browned flour and stir into lumps, add salt, and brown slightly, taking care that the cream and flour do not burn. Stir into the lumps a cup of cold water; as soon as the lumps are dissolved add the beans or lentils and rice, with the onion, and sufficient hot water to make the soup of the proper consistency. Boil rapidly altogether, and serve hot. The onion should be removed before serving, or it may be omitted. When properly done, this soup will have a rich meaty flavour.

**Gems.**

One and one-half cups white flour (sifted before measured), one cup sweet milk, one teaspoonful sugar, one-fourth teaspoonful salt, one egg.

Make the gems in a deep basin for convenience in beating. Rinse the basin in cool water, put in the milk, salt, sugar, and egg; agitate with a large spoon until the yolk of the egg is mingled with the liquid, then put in all of the flour and agitate again until thick enough to beat, *beat* (not stir) vigorously until smooth. Four or five minutes will be found sufficient time to make the gems. Have the pans hot and smooth, fill the cups level full, and bake until brown all over. To make nice light gems, the bottom of the oven must be very hot. If a brown crust is formed on the top before the first fifteen minutes they will not rise. Give fifteen minutes to rise (in the oven), then brown, taking about twenty-five minutes to bake. Much beating makes tough gems, so do not waste your time that way. Cold air when heated expands, and that is what raises the gems.

One-half cup of currants or raisins, prepared as for cake, may be folded into the batter just before putting into the pans, making fruit gems. Very nice for lunches.

**The...  
Special Promise**

Given to all who will read and keep the sayings of the apocalypse

**Will appear more real and of greater value**

by a perusal of our new pamphlet, entitled  
**THE ...**

**SEVEN CHURCHES**

AND THE

**SEVEN SEALS**

BY M. C. WILCOX.

A clear, interesting exposition of Revelation, chapters 2-7. Illustrated with four colour diagram, designed to set these great questions clearly before the reader.

Neatly bound in stiff paper, with attractive cover design. Price (postage id.), 6d.

Order from our General Agents or from  
**ECHO PUBLISHING COMPANY, LTD.,**  
Best Street, North Fitzroy, Victoria.

**THE  
Referendum Returns**

Are suggestive of perplexity on the part of many voters in the deciding on a question of the (greatest importance to this State; but)

**THE PLACE OF THE  
BIBLE IN  
EDUCATION**

By A. T. JONES

Not only shows that in Christian Education the book of Christianity must be pre-eminent, but presents principles, that wherever adopted, will end all controversy, and work out for the best interest of both Church and State,

246 Pages. Neatly bound in  
Stiff Paper Covers (postage 3d.) 1/3

Order from our Agents or from  
**ECHO PUBLISHING COMPANY, LTD.,**  
Best Street, North Fitzroy, Victoria.

All Books and Tracts advertised in this paper can be obtained from the Echo Publishing Co., Ltd., Melbourne, Victoria, Australia, or from—

**OUR GENERAL AGENTS.**

- Victorian Tract Society, Oxford Chambers, 473-481 Bourke St., Melbourne.
- N.S.W. Tract Society, 56 George Street, West, Sydney.
- Queensland Tract Society, The Arcade, Edward St., Brisbane.
- South Australian Tract Society, 93 Franklin St., Adelaide.
- West Australian Tract Society, 244 William St., Perth.
- Tasmanian Tract Society, 131 St. John St., Launceston.
- New Zealand Tract Society, 37 Taranaki St., Wellington.
- International Tract Society, 39/1 Free School St., Calcutta, India.
- International Tract Society, 28a Roeland St., Cape Town, South Africa.
- International Tract Society, 451 Holloway Road, London, N.

# AUSTRALASIAN SIGNS OF THE TIMES

And THE BIBLE ECHO.

We send out no papers that have not been ordered; if persons receive the AUSTRALASIAN SIGNS OF THE TIMES without ordering, it is sent to them by some friend, and they will not be called upon to pay.

We hear sometimes of subscribers not getting their papers. We shall take pleasure in promptly rectifying all such mistakes if you will call our attention to them.

PRICE, payable in advance:

For twelve months, post free in the Commonwealth,	4/6
„ Six months, post free in the Commonwealth	2/6
„ Three months, post free in the Commonwealth	1/6
Five or more copies to one or five addresses, post free in the Commonwealth, 12 months	each 4/-
Twelve or more copies to one or twelve addresses, post free in the Commonwealth, 12 months, each	3/6

Prices to New Zealand.

For twelve months, post free	6/6
For six months, post free	3/6
For three months, post free	2/-
Five or more copies, 12 months	each 4/6
Twelve or more copies, 12 months	each 3/6

All to be sent to one address.

To other countries in the Postal Union	8/6
SINGLE COPIES, postage extra	1d.

All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

Address ECHO PUBLISHING Co., North Fitzroy, Victoria, Australia.

Printed and published by the ECHO PUBLISHING COMPANY, LTD., 14, 16, and 18 Best St., North Fitzroy, and registered as a newspaper in Victoria.

The official reports show that the Siberian-Manchurian Railway cost £84,500,000, the Czar contributing £35,000,000.

A German doctor has discovered that water injected under the skin renders the flesh at that point insensible to pain.

Mr. Tom Mann, in a recent speech at a gathering in Melbourne of supporters of the Labour movement, predicted that within five years there would be a revolution in America. Coming from such a source a statement like this should indicate the intense feeling of hatred which evidently exists in America between Capital and Labour.

## THE ENGLISH EDUCATION ACT.

The Education Act for England came into force at a time when many of the most devout members of the Church of England were marshalling their forces for a renewed effort to stem the rising tide of Ritualism in that church. The Act gives to Roman Catholics and to Ritualists money from local rates in support of their schools, and according to the opinion of many people, places a large number of schools under the control of the Church of Rome and of Ritualistic parsons. This dread, whether justified or not, has roused the Protestant spirit of the British people, and it looks as if the authors of the law would suffer the same fate as befel the authors of the Home Rule Bill. In every one of the recent bye-elections Nonconformists and Churchmen stood on the same platform, and denounced the authors of the Education Act. Probably ten thousand of the most respectable citizens have already been

summoned to the Police Courts for refusing to pay a sectarian school rate, and it is calculated that there are at least fifty thousand Resisters who will absolutely refuse to pay the rate until the law is altered. What the effect of this policy is likely to be on the electors may be estimated by the great victories won at the bye-elections by the opponents of the Act.—*Christian World*.

## KOREA, JAPAN AND RUSSIA.

In contending against Russia for what she regards as her just interests in Korea, Japan is opening no new issue and advancing no fresh claims. Centuries before the Russian nation came into existence, Japan and Korea were in intimate relationship, and the Island Empire regarded the neighbouring peninsula as her proper field of influence. Early in the third century, the Queen of Japan invaded the southern kingdom of Korea, subdued them, and wrote on the king's gate, "The King of Shinar is the dog of Japan."

In the middle of the fourteenth century, Korea came under Chinese vassalage, and the present dynasty was established on the throne. This ended the old relationship between Southern Korea and Japan, and thenceforth Korea became the middle ground between Japan and China, their common place of meeting and conflict. When the Tong Hak insurrection threw Korea into disorder in 1894, both countries sent troops—China notifying Japan, as she did so, that Korea was her tributary state, and Japan in her reply challenging her claim. This was the real issue at stake in the Chino-Japanese war which ensued. Japan had never abandoned the idea of controlling Korea, either as a vassal state, or as a state independent of China, and under the tutelage of Japan. The war issued in the final demolition of all China's claims to the peninsula, and Korea slipped out forever from her old moorings into the wake and under tow of Japan.

Japan kept Korea for just one year, and it cannot be denied that she set a pace of progress and reform that took the breath out of her ward. All that Japan had learned from civilisation she was eager to teach Korea. She forgot that great changes need time, and that civilisation is a growth from within, and not a garment thrown on from without; and forgetting this, and intoxicated with the joy of reform, she began to vaccinate the people and to cut their hair, to prescribe the width of their sleeves and the cut of their trousers. The Koreans did not like to be hustled along in this fashion. The Japs committed their greatest blunder when they deliberately arranged the murder of the Queen in 1895.

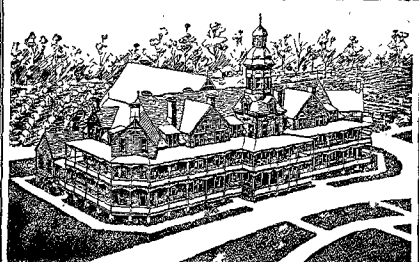
But the blunder was committed, and within twenty-four hours Japan's influence in Korea was dead. The King fled to the Russian Legation, and the country passed, without an effort on his part, or the expenditure of one dollar, or one life, into the hands of the Czar. And so the Eastern Question, the most disturbing and harassing question of the century, rose up grimly in the land of Morning Calm. Japan had fought China to deliver Korea and recover her control of Korea's future. The issue of it all had been simply the substitution of Russia for China. On June 9th, 1896, a convention was signed in Moscow which formally recognised this.

## Reasons for the Present War.

The treaty of Shimonsaki, which terminated the Chino-Japanese war, not only settled the destiny of Korea, but also transferred to Japan the Liao Tung Peninsula, embracing a great portion of Manchuria and including the ports of Port Arthur and Talien-wan. It also opened Manchurian ports to all foreign trade, assigned to the Japanese exclusive commercial advantages in the interior. These fruits of the war were all torn from Japan by Russia, Germany and France, by a treaty which they coerced Japan into signing, and in which she relinquished the rights she had acquired in Manchuria. The confederates who had intervened to save China from Japan at once rewarded themselves by an immensely greater raid upon the helpless empire. Germany got a foothold at Tientsing and Hankow, and a little later took Shantung. France obtained additional territory and privileges in the south, and Russia by several moves, slipped into Manchuria, and absorbed the very rights of which she had induced Germany and France to aid her in depriving Japan. Meanwhile, she has pushed steadily forward in an aggressive policy in Korea. The wonderful thing has been, not that Japan has looked upon all this with amazement and anger, but that she has dealt with it with patience and self-control.

She had both Korea and Manchuria, as a result of the war with China, and has now surrendered one, and by far the most profitable of these. She has struggled to lead China and Korea out into civilisation. She now sees the Russian glacier slowly moving across both of them, walling her out from her natural destiny, and barring before her any entrance to the continent of which she has dreamed she was to be the saviour.—*Robert E. Speer, in the "World's Work."*

## The SYDNEY SANITARIUM



**A HYDROPATHIC INSTITUTE.**  
Gives special attention to the treatment of  
**Rheumatism, Gout, Paralysis,  
Bright's Disease, Diabetes, Dyspepsia, Diseases of the Nervous System, Diseases of Women, etc.**

**The Remedies Principally relied on are Water, Massage, Electricity, Etc.**  
The aim of the Sanitarium is to cure the patient, and not merely to remove a few disagreeable symptoms. It furnishes a place where the sick may receive medical treatment by rational methods.

CORRESPONDENCE IS INVITED.

**SYDNEY SANITARIUM**  
WAHROONGA (NEAR SYDNEY) N.S.W.

Printed and published by the ECHO PUBLISHING COMPANY, LTD., 14, 16, and 18 Best St., North Fitzroy, and registered as a newspaper in Victoria.