

# AUSTRALASIAN SIGNS OF THE TIMES

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ONE  
PENNY

## The Outlook

The bacillus of dysentery has been discovered by M. Castellani, a bacteriologist at Colombo.

Mr Silvester Horne, of London, made the statement a short time ago that "if Christ came to-day, He would shed more tears over the church than over the world."

A dockers' strike in Brest has led to serious rioting.—A lock-out of brickmakers at Vienna is regarded as serious.—The hairdressers in a French town have gone out on strike.

Russia would seem to be threatened with a revolution. As the result of recent disturbances in Warsaw about 600 persons are said to have been hanged in that city by administrative order without any form of civil trial.

The missionaries in Japan, Korea, and Manchuria are reported safe. Those in Japan will probably suffer only from the general excitement of the people, and the hindrances which come in war time.

At a meeting of the London Spiritualist Alliance, the subject of happiness was discussed. The chairman said he did not believe such a thing as happiness existed. This is the conclusion a Spiritualist might be expected to arrive at. Spiritualists submit themselves to the control of evil, fallen, unhappy spirits, and they thus withdraw themselves from the Source of true happiness. Those who desire happiness must avoid the deceptions of Spiritualism. These promise happiness, but the promise is a false one.—*Present Truth.*

The following testimony in proof that the persecuting spirit which caused so many martyrdoms in the Dark Ages is still retained and justified by the Papacy, was printed recently by a leading Catholic journal of Cologne, Germany, being quoted from a book written by a Jesuit, Father Lucca, and which appeared in Rome as late as 1901:—

"The church has decided on various punishments for the heretics: (1) The secular government must, at the command and by the direction of the church, inflict the punishment of death on heretics, and can not refuse to take charge of those who have been handed over to the secular arm by the church for death; (2) this punishment is to be inflicted not only on the adults who have fallen away from the faith, but also on those who have been baptised, and with their mother's milk have imbibed heresy, and when grown up pertinaciously adhere to it." — *Institutiones Juris Ecclesiastici, Vol. I., page 261.*

German Catholics are now trying to establish the claim that this statement does not correctly represent the position of Rome to-day. But if such a principle of procedure was right in former times, it must be right now; and it is the boast of Rome herself that "the church never changes."

A Blue Book contains figures about the Indian Empire full of interest. While the population is over 294,000,000, less than 3,000,000 are Christians. In an analysis of the population according to "occupation" nearly 4,000,000 are supported by servants engaged in the administration of the State, 130,000 by sport, 2,250,000 by herdsmen, 2,340,000 by barbers and shampooers, while tailors, milliners, and dressmakers have to find support for over 1,000,000 people. A glance at religions shows that Hindus number over 200,000,000, Mohammedans 61,500,000, and Buddhists less than

10,000,000. The complex work in India is further evidenced by the great number of languages—there being no fewer than forty-two Indian, eleven Asiatic, and nineteen European languages spoken in the empire, besides a greater number of dialects. There are 25,000 lepers and 150,000 deaf mutes, while no less than 320,000 never see the light of day. Those who can read Indian languages have 7,081 newspapers to glance at, and 1,312 are in English.

The leading French military organ, "Armee et Marine" (Paris), in a recent utterance descriptive of the present military outlook, expressed its view of the idea of a coming disarmament and millennium of peace by saying:—

"Haunted by ideas more generous than practical, a social school which has adepts in all lands soothes itself with the beautiful dream of general peace. Disarmament and arbitration are the catchwords fondly repeated in a special press and a special literature. But the facts of all ages and the life of all mankind belie at every step the possibility of such a universal accord."

## MISSIONS AND THE WAR IN THE EAST.

The war between Russia and Japan is being watched with interest, not only in commercial and political, but in religious, circles. Japan has recently emerged from paganism, and is not yet nominally Christian, but is eager for advancement in intellectual and spiritual as well as in material things. She has taken the best that the Western nations can offer, and some of her leading statesmen—including the naval commander in the victory at Port Arthur—are intelligent Christian men. Russia is mediæval and

only nominally Christian. She has failed to educate her masses, refuses them liberty of speech and of religion, and grinds them down under commercial, judicial, and political oppression. Russia is at least two centuries behind Japan, and is chiefly characterised by brute force and governmental machinery.

### BREAKERS AHEAD.

Not satisfied with the result of the poll on the referendum recently submitted to the public of the State of Victoria, the organisation styling itself the Scripture Instruction Campaign Council, and over which the Bishop of Melbourne presides, is still unwilling to let matters drop, and to accept the result of the poll as the voice of the people. To any sensible mind the majority on question No. 1. of that referendum should decide the matter as to the stability of the present administration of the Education Act; for the majority of the people of Victoria by a decided voice voted on question No. 1., declaring that they wished the system of secular education in the State schools to remain as it is, and of course the overwhelming majority to this question threw the other two pet questions of this Council *hors de combat*. The manner in which the people voted on question No. 1. ought to decide the matter; but this band of churchmen say—No; and, feeling dissatisfied with the issue, they are preparing to take the field afresh in the interests of their scheme,—this time to approach the Government with a petition requesting it to overrule question No. 1., and decide the matter on the results of questions Nos. 2 and 3, thus giving their scheme a full innings. Instead of bothering the Government, why don't these men throw open their churches for school use, convert themselves into teachers, and teach their separate institutions what manner of religion they choose; no one would object, and it would beneficially employ them. If, as they pretend, they have the interests of the youth so much at heart, and the reputation of the State is involved by a non-compliance with their

wishes, they would be better employed in propounding their own ideas to denominational congregations, than in propelling the State into the arena of religion, a sphere to which God never ordained it, and into which it has no right to intrude. But these men, though checked by the voice of the people upon a subject of their own agitation, and repulsed in their aims, are still in the field; and they wish to press the battle to the gates. Although the majority of the State of Victoria declined to undermine religious liberty, and convert their State into a religio-political institution at the instigation of this enterprising Council, still the campaigners unfurl their standard and issue their battle cry of union of church and state.

The present agitation is only the entering wedge to further operations. These gentlemen wish to saddle State school teachers with the obligation to teach Scripture, and expound lessons selected by the Royal Commission; and this they want the State to do in the face of a mixed multitude of heterogeneous beliefs. This learned body of Campaign Councillors would find it a hard task to teach the State school children the ten commandments as they read, and as God gave them to the world. God says the seventh day is the Sabbath of the Lord, but the Councillors keep Sunday, the first day of the week; and this legacy of the papal church (Dan. 7:25) is very dear to the hearts of some of them. Upon which horn of the dilemma would the learned body hang should a child require information upon this contradiction and disobedience to the plain word of God? Ex. 20:8. To say that Christ changed it would be to tell a lie. Matt. 5:17, 18. To say the truth, viz., that the seventh day is the Sabbath, which it is, would be to place our campaigner in an awkward position for a prelate.

Religious liberty is menaced, and freedom is restricted when Government becomes a tool in the hands of any church council. Keep the church and state separate is the echo of the Bible, but the prophetic word tells us that in these last days there will be consummated a gigantic amalgamation of those two institutions.

This will, doubtless, be brought about by numerous combinations of a similar character to that which composes the Scriptural Instruction Campaign Council. The present agitation, therefore, may be regarded as one which is leading on to the great climax, viz., the church speaking through the mouthpiece of State laws, its chief object being the exaltation of Sunday, the mark, or sign, of an earthly ecclesiastical power in place of the Sabbath of the Lord, the sign and seal of God. Rev. 14:9-12; Rev. 13:15-17.

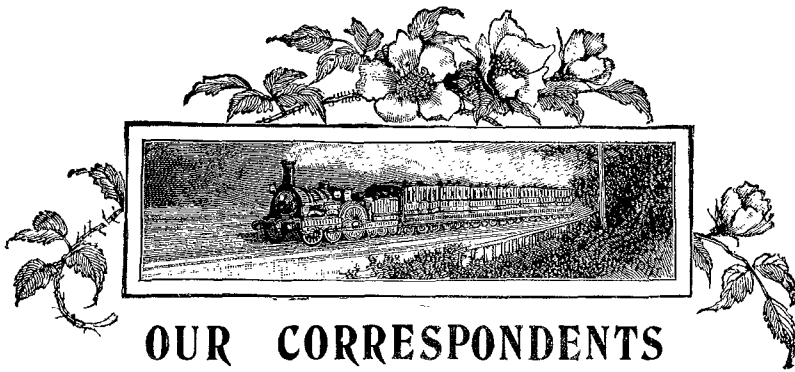
We shall in all probability not have long to wait until the religious leaders of many denominations will unite in clamouring for the compulsory observance of Sunday. Then the universal boycott, spoken of by the revelator (Rev. 13:15-17), will be brought about, and those who refuse to accept the ecclesiastical mark of the combination of church and state will not be permitted to buy or sell.

Do you see any signs of the approaching fulfilment of this prophecy? While the enemy of truth is making stupendous efforts, God is warning us against that combination of civil and ecclesiastical forces, and the reception of its mark.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

This is His last message of warning to the earth, for the next scene depicted is the coming of "the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Verse 14.—*J.B.*

The word Japan comes from the Portuguese pronunciation of the Japanese characters "nipon," meaning the land of the rising sun.



**OUR CORRESPONDENTS**

**PEACE.**

If sin be in the heart,  
The fairest sky is foul,  
And sad the summer weather,  
The eye no longer sees  
The lambs at play together,  
The dull ear cannot hear  
The birds that sing so sweetly,  
And all the joy of God's  
Good earth is gone completely.  
If sin be in the heart.

If peace be in the heart,  
The wildest winter storm  
Is full of solemn beauty,  
The midnight lightning-flash  
But shows the path of duty,  
Each living creature tells  
Some new and joyous story,  
The very trees and stones  
All catch a ray of glory,  
If peace be in the heart.

—Charles Francis Richardson.

**INFLUENCE.**

BY MRS. E. G. WHITE.

The life of Christ was an ever-widening, shoreless influence, an influence that bound Him to God and to the whole human family. Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow-men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow-men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness.

Every soul is surrounded by an atmosphere of its own,—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and self-

ishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure. Every impulse thus imparted is seed sown which will produce its harvest. It is a link in the long chain of human events, extending we know not whither. If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed.

Throw a pebble into the lake, and a wave is formed, and another and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or in cursing.

**Character is Power.**

The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ we co-operate with Him in the work of saving souls. It is only by revealing in our life His character that we can co-operate with Him. And the wider the sphere of our influence, the more good we may do. When those who profess to serve God follow Christ's example, practising the principles of the law in their daily life; when every act

bears witness that they love God supremely and their neighbour as themselves, then will the church have power to move the world.

But never should it be forgotten that influence is no less a power for evil. To lose one's own soul is a terrible thing; but to cause the loss of other souls is still more terrible. That our influence should be a savor of death unto death is a fearful thought; yet this is possible. Many who profess to gather with Christ are scattering from Him. This is why the church is so weak. Many indulge freely in criticism and accusing. By giving expression to suspicion, jealousy, and discontent, they yield themselves as instruments to Satan. Before they realise what they are doing, the adversary has through them accomplished his purpose. The impression of evil has been made, the shadow has been cast, the arrows of Satan have found their mark. Distrust, unbelief, and downright infidelity have fastened upon those who otherwise might have accepted Christ. Meanwhile the workers for Satan look complacently upon those whom they have driven to scepticism, and who are now hardened against reproof and entreaty. They flatter themselves that in comparison with these souls they are virtuous and righteous. They do not realise that these sad wrecks of character are the work of their own unbridled tongues and rebellious hearts. It is through their influence that these tempted ones have fallen.

So frivolity, selfish indulgence, and careless indifference on the part of professed Christians, are turning away many souls from the path of life. Many there are who will fear to meet at the bar of God the results of their influence.

It is only through the grace of God that we can make a right use of this endowment. There is nothing in us of ourselves by which we can influence others for good. If we realise our helplessness and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our Heavenly Father. His angels are appointed to watch

over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world.

### SOLOMON'S CHOICE.

"Ask what I shall give thee." Does this offer come to each of us? Does the Lord, in speaking to one man, speak to all? The result seems to answer these questions. "Because" Solomon chose wisdom his request was granted. We are not told that had he asked for other things that he would have been answered just as surely. Then what was the thing that he chose? What is wisdom? Job tells us, chapter 28:28—"Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding." See also Deut. 4:5, 6; Prov. 1:7; 2:1, 2; Ps. 111:10; 19:8. So, then, Solomon's choice was to be the servant of God, and to keep His commandments. This choice included everything else that he could need (Prov. 3:13-16); so we find the Lord also gave him that which he had not asked, long life, riches, and honour. Putting accidents aside long life is the natural result of keeping God's laws, and riches and honour are the special blessing pronounced upon tithing (Mal. 3:10; Prov. 3:9, 10), which Solomon would of course observe, since he chose the service of God. Paul says, in speaking to Christ's servants, "All things are yours," and though all His servants do not have the use of them here and now, as Solomon did, still these things belong to them, or Paul would not have said so; and they will very soon have the use of their own when those belongings can be used by them without proving a temptation. Perhaps Solomon would have been a happier man had the full enjoyment of those gifts been withheld

from him also for the present; but God knows what is best in each case, and "yet doth He devise means that His banished be not expelled from Him;" so we may hope that though Solomon wandered away that he may have been brought back to the path of wisdom eventually.—*Anon.*

### FISHING.

Dr. Geikie, in his book entitled "The Holy Land and the Bible," writing of Eastern fishermen, describes their methods as follows: "One of the boatmen, a splendid fellow, taking off his loose cotton trousers and long jacket, so that only his shirt and short trousers



An Eastern Fisherman.

remained, stepped into the water at a spot where the low edge was thick with bushes of all kinds, the boat for the time lying still. Taking with him a round net, hung about at its edges with small leaden weights, and wading ashore, he gathered the meshes carefully into one hand, so that the weights hung free beneath, and stealing stealthily along under cover of the bushes, so the fish would not see him, until he came to a bend in the water, he then, in a moment, flung out the net with a whirl which spread it like a circle, the lead causing it instantly to sink. Four fish were his reward. The process was renewed several times, at different points near each other, till he had caught as many as he wished."

Many of our Lord's disciples were fishermen. As He called them from that vocation He told them that in the future they, instead of catching fish, would catch men. Luke 5:11.

A noted preacher asked a successful angler the secret of his success. The answer was, "I have three rules for fishing. The first is, keep out of sight. The second is, keep further out of sight. The third is, keep still further out of sight."

These are good rules for every gospel worker:—

1. Keep self out of sight.
2. Keep self further out of sight.
3. Keep self still further out of sight.—*J.G.*

### WORDS FOR THE SORROWING.

A well known English evangelist, when engaged in a work that seemed to call upon him for a more than usual exercise of faith, received what seems like a most tender answer from God.

His little daughter, who was a paralytic, was sitting in her chair as he entered the house with a package in his hands for his wife. Going up to her and kissing her, he asked, "Where is mother?"

"Mother is upstairs."

"Well, I have a package for her."

"Let me carry the package to mother."

"Why, Minnie dear, how can you carry the package? You cannot carry yourself."

With a smile on her face Minnie said, "Oh, no, papa; but you give me the package, and I will carry the package and you will carry me."

Taking her in his arms he carried her upstairs, little Minnie and the package too. And then it came to him that this was just his position in the work in which he was engaged. He was carrying his burden, but was not God carrying him?—*Rev. G. D. Coleman.*

**FILLING THE SOUL WITH GOD.**

God is love and goodness. Fill the soul with goodness, and fill the soul with love, that is the filling it with God. If we love one another God dwelleth in us. There is nothing else that can satisfy; so that when we hear men of this world acknowledge, as they sometimes will do, when they are wearied with this phantom chase of life, sick of gaieties and tired of toil, that it is not in their pursuits that they can drink the fount of blessedness; and when we see them, instead of turning aside, either broken-hearted or else made wise, still persisting to trust to expectations—at fifty, sixty, or seventy years still feverish about some new plan of ambition—what we see is this: we see a soul formed with a capacity for high and noble things, fit for the banquet table of God Himself, trying to fill its infinite hollowness with husks.—*F. W. R.*

The Son of God came into the world, not to legislate for nations, not to command armies, not to sit on the throne of universal monarchy; but to teach religion, to establish truth and holiness.—*Channing.*

The most trifling act which is marked by usefulness to others, is nobler in God's sight than the most brilliant accomplishment of genius. To teach a few Sabbath-school children, week after week, commonplace, simple truths—persevering in spite of dulness and mean capacities, is a more glorious occupation than the highest meditations or creations of genius, which edify or instruct only our own solitary soul.—*F. W. Robertson.*

**LOOKING UNTO JESUS.**

BY W. W. PRESCOTT.

In the Christian race every weight is to be laid aside, the sin which doth so easily beset us is to be put away, and we are to run with steadfastness, "looking unto Jesus the Leader and Perfecter of our faith." To ensure success in our Christian life it is absolutely necessary that we should keep our minds stayed upon the Lord, and that we should run the race "looking unto Jesus." To look elsewhere is to forget Jesus. To look elsewhere is to invite defeat. To look elsewhere is to acknowledge that there is a greater than Jesus. Let us try to understand the fulness of meaning in the simple expression "looking unto Jesus." Consider these words: "Looking, not to ourselves or our sins, but to Him who hath put away sin forever. Not to ourselves or our faith, whether in its weakness or its strength, but to Him whose presence is the life of our faith. Not to the world or its temptations, but to Him who hath said, 'Be of good cheer; I have overcome the world.' Not to Satan or his threats, but to Him who hath brought him to naught. Not to men, or their fear or their favour, but to Jesus, the God-Man, Immanuel, God with us, our Brother and our King. Looking to Jesus, and Jesus alone. Looking to Him always and in all. In trial and trouble, as in joy and prosperity; in solitude and repose, as in company and business; in religious worship, as in daily life,—always, only, looking to Jesus. Looking to Him, to see what He is, to hear what He speaks, to do what He says, to follow where He leads, to trust for all He wants to give. Looking to Him and His love, till my heart burns with that love. Looking to Him, till His eye meets mine, and I know that He watches over me. Looking to Him in the power of His love and Spirit, knowing that He Himself is drawing me to Himself, leading and perfecting my faith. Looking to Him to be changed into His likeness from glory to glory." Ah, what blessing will be found in the experience of "looking unto Jesus"! "Look unto Me, and be ye saved."

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A. W. ANDERSON - - EDITOR.

## PROPHETIC HISTORY OF THE WORLD.

### Persia.

For several months we have been studying prophecy in symbol. First was given the outline of this world's history in the vision of the great image of Daniel 2. Then the study of the four great beasts of Daniel 7 was entered upon, which was followed by the symbols of Medo-Persia, Grecia, and Rome, which are recorded in the eighth chapter of this wonderful book.

Being desirous to more fully understand these revelations of future events, Daniel made earnest prayer to God concerning the matters which troubled him, when, lo, the angel Gabriel, than whom none but the Son of God was so conversant with the "scripture of truth" (Dan. 10 : 21), was sent to enlighten the servant of God, and through him all nations, kindreds, tongues, and peoples.

How reverently we should study the word of God! How carefully we should heed its exhortations, its doctrines, its principles, and its prophecies! Verily these are not the words of mere men; they are the words of the God who made heaven and earth. Yet these writings which we are now studying, penned at the dictation of the mighty angel Gabriel, who was sent by God Himself, in order to reveal these things, through the beloved prophet, to the children of men, are ruthlessly rejected by the critics of the twentieth century.

The angel said :—

"And now I will show thee the truth." Dan. 11 : 2.

Are we to believe the angel, or shall we believe the critics? There are those who actually deny that such a person as Daniel ever figured in history, notwithstanding the fact that Jesus Christ spoke of "the prophet Daniel." Matt. 24 : 15 ; Mark 13 : 14. Ezekiel, who lived in Babylon, also asserted that

Daniel was a person. Eze. 14 : 14, 20. Thus we see that when men attempt to undermine the truth of God's word, they place themselves in opposition to God and all His heavenly messengers, and those holy men through whom they spake.

With this digression we will proceed to study "the truth," leaving the critics to do or say what they may think concerning it, in the full confidence that the shield of faith is well able to quench all their fiery darts. The angel began his interesting narrative with these words :—

"Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia." Dan. 11 : 2.

It will be noted that this revelation of history, then future, was not given in symbols as on former occasions, but is a circumstantial account of the principal events which were yet to become actual facts. At the time of the angel's visit to Daniel (Dan. 10 : 1) Cyrus was on the throne of the world's empire, which he occupied only seven years. In a battle with the Massagetæ he was killed, and was interred at Parsargadæ, in a tomb built especially for the purpose, which is still standing in an area marked by pillars, upon which is inscribed in Persian, "I am Cyrus the King, the Achæmenian."

### Cambyses.

After his death this mighty conqueror was succeeded by his son Cambyses, who immediately entered upon the conquest of Egypt and Ethiopia. Believing that his throne would be more secure by the removal of any probable competitors, he secretly murdered his brother Smerdis; but his wicked act did not achieve the object he desired, for during his long absence from the seat of government, while carrying on his Egyptian campaign, Gomates, an impostor, who bore a striking resemblance to Smerdis, arose and claimed to be the son of Cyrus and the brother of Cambyses. While returning to his capital, Cambyses was met by one of the heralds whom Gomates had sent out with the proclamation "that henceforth the troops were to obey Smerdis,

the son of Cyrus, and not Cambyses."

### Smerdis.

On hearing this proclamation, Cambyses took his own life, doubtless being overcome with dread by the memory of his wicked deed, which was awakened by this proclamation. The impostor who now sat on the throne did not enjoy his exalted position, for he could never tell at what moment the secret of his identity might be made known by some person who had been acquainted with the true Smerdis. His fears were not without foundation, for he had not occupied the throne eight months when six noblemen, led by Darius Hystaspes, a Persian, forced their way into his presence, recognised that he was an impostor and slew him. The short and inglorious reign of the false Smerdis is an illustration of the words of Jeremiah :—

"He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Jer. 17 : 11.

It might also be mentioned that this false Smerdis is the Artaxerxes of Ezra 4 : 7, who listened to the pleas of the enemies of the Jews, and ordered the re-building of Jerusalem to cease.

### Darius Hystaspes.

Thus two of the three kings which were to arise in Persia passed off the stage of action, and the third, Darius, now takes his place as sovereign of the civilised world. After quelling a number of insurrections in various parts of the empire, Darius proceeded to enlarge his boundaries by various conquests. Space will not permit us to follow the details of his campaigns, but to the Bible student it will be of interest to refer to the great service which he rendered to the people of God who were engaged in re-building the temple. The record of his decree authorising the procedure of that work will be found in Ezra, chapters 5 and 6.

### Xerxes.

After reigning for thirty-six years the third king from Cyrus passed away, and the fourth, richer than all the others, came upon the scene. This was Xerxes, the son of Darius, whose strength lay chiefly in his great riches. The most important event of his life was mentioned by the angel,—



"He shall stir up all against the realm of Grecia." Herodotus says: "Was there a nation in all Asia which Xerxes did not bring with him against Grecia? Or was there a river, except those of unusual size, which sufficed for his troops to drink? . . . And so Xerxes gathered together his host, ransacking every corner of the continent."

The record of this wonderful campaign, the description of his army, the marvellous bridge of boats which he constructed across the Hellespont, is a chapter of most romantic history. However, the strength of Xerxes, according to the Scriptures, was to be found in his riches. Notwithstanding, his immense army, numbering with attendants over five million men, this campaign was a failure. As a military man Xerxes was not eminent, but for imposing splendour and magnificence he stands as a peer, with few rivals.

After his expedition against Grecia, in his seventh year he married Esther, for the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti." Esther. 2: 17.

One trouble, which came upon the Jews during his reign, through the wicked devising of Haman, their adversary, should be a lesson to the people of God in these days to separate themselves from the world before the impending doom bursts upon it. By the decrees of emperors, the way had been opened for the people of God forty years before to leave the place of their captivity. Prophets of God exhorted them to return to Jerusalem, but they resisted their appeals, choosing to remain amid the luxury and pleasures of the metropolis of the world.

To-day God is calling His people to forsake modern Babylon, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4. To remain in Babylon is to court disaster, and final ruin; to leave it is to enter upon that narrow way which will lead us into the pearly gates of the New Jerusalem.

## PROTESTANTISM A PRINCIPLE.

For the maintenance of His government throughout the universe God has established unalterable principles and laws. Through arguing about rules, and terms, and maxims, while neglecting to study the principles which they enshrine, many become confused in thought. To keep out of a mental fog, fix the mind on principles.

A principle is an eternal, fundamental, unalterable, unchanging truth. Eternal,—because from eternity it has been the same. Fundamental,—because the foundation of other truths. Unalterable,—because given by God, who changes not. Mal. 3: 6. Unchanging,—because it never differs in its mode of action.

Let us here state a syllogism:—

1. A principle is an eternal, fundamental, unalterable, unchanging truth.

2. Protestantism is a principle.

3. Therefore Protestantism is an eternal, fundamental, unalterable, unchanging truth.

The term "Protestant" came into existence only some 375 years ago, at the Diet of Spires, 1529; but the principle is as old as eternity. Every man possesses physical, mental, and spiritual powers. For their use, for his actions and thoughts and disposition, he is responsible to God alone. "For we shall all stand before the judgment seat of Christ. . . . So then every one of us shall give account of himself to God." Rom. 14: 10, 12.

The principle of Protestantism may be defined as: The right of the individual to serve God as best suits his nature, and in harmony with his own conscientious convictions, allowing all others to do the same; while protesting against those who seek to in any way restrict that liberty.

When one interlopes with the freedom of conscience of another he becomes a persecutor. What did those millions of martyrs ask for but the right to worship and serve God with liberty of conscience? For contending for this God-given right their blood was mingled with the dust. Saul the Pharisee and his friends were persecutors. Peter and John and all

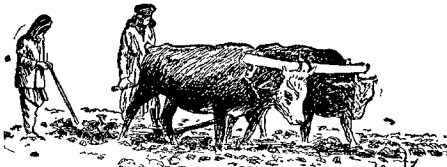
the apostles were sturdy Protestants. Said they,—“We ought to obey God rather than men.” Jesus asked Saul, while on his way to Damascus, “Saul, Saul, why persecutest thou Me?” Saul, Saul, why dost thou seek to deprive My disciples of the liberty which I have given them? In so doing thou art wounding Me.

There may be persons who are sincerely and conscientiously serving God, but not exactly according to your ideas. Perhaps you think you would like to invoke the aid of the State to enact laws in order to bring them round to your creed. If so, Beware! for you are treading on hallowed ground. Your legislation may cause someone to sully his conscience, and may cause him to stumble, and so the Saviour's condemnation will fall upon you—“Whosoever shall cause one of these little ones that believe in Me to stumble, it were better for him that a great millstone were hanged about his neck, and he were cast into the sea.” Mark 9: 42, R. V.

Every “act of uniformity” is of the devil. God's method is unity by diversity. The persecutor says: “Let us obtain unity by uniformity. Let us make all worship with the same liturgy, accept the same creed, observe the same day, and be of the same church.” As soon as a Protestant begins to think this way he violates the principle of Protestantism and ceases to be a Protestant.—*J. G.*

## GO!

Go, then, young men, where glory waits you. The field is the world. Go where the abjects wander, and gather them into the fold of the sanctuary. Go to the lazarettos where the moral lepers herd, and tell them of the healing balm. Go to the haunts of crime, and float a gospel message upon the feculent air. Go wherever there are ignorant to be instructed, timid to be cheered, and helpless to be succoured, and stricken to be blessed, and erring to be reclaimed. Go wherever faith can see, or hope can breathe, or love can work, or courage can venture. Go and win the spurs of your spiritual knighthood there.—*Wm. M. Punshon.*



## WORLD-WIDE FIELD.

### A VISIT TO HONOLULU.

BY V. J. F.

The city of Honolulu in the Hawaiian Islands is termed the "Cross-roads of the Pacific," because at this point every Trans-Pacific line of steamers but one calls and affords opportunity during their stay to break the sea trip by a day or a night ashore. To the passengers of the "Sonoma," who arrived early on a May morning, this was a great privilege.

The Hawaiian Islands are made up of the summits of a vast mountain chain, whose base rests upon the floor of the ocean, and which, from soundings made in the depths near by, approach 30,000 feet in altitude. There are two mountains in the group which are 14,000 feet above sea level, and the craters of extinct volcanoes, the gorges and ravines, the flowers and tropical foliage, combine to make one picture of beauty, which the traveller never forgets. Of these islands Mark Twain wrote:—

"No land in all the world has any deep, strong charm for me but that one; no other land could so longingly and beseechingly haunt me sleeping and waking, through more than half a lifetime, as that one has done. Other things leave me, but it abides; other things change, but it remains the same. For me its balmy airs are always blowing, its summer seas flashing in the sun; the pulsing of its surf beat is in my ear; I can see its garlanded crags, its leaping cascades, its plummy palms bowing by the shore; its remote summits floating like islands above the cloud rack; I can feel the spirit of its woodland solitude; I can hear the plash of its brooks; in my nostrils still lives the breath of flowers that perished years and years ago."

In Honolulu, which is sometimes called the "Paradise of the Pacific," there are two extinct volcanic craters, "Punchbowl" and "Diamond Head," and there are many points of interest for the tourist to visit. Our first call was at the Seventh-day Adventist Chinese School, where we found a good class of pupils, under the management of Professor I. C.

Colcord and two assistant teachers. We were told that these students are very apt in learning, that they go from one study to another with the greatest eagerness, and that they learn more rapidly than American or English children. This school is doing a commendable work, and we were pleased with the advancement made by the pupils.

A ride by the electric tramway to Pacific Heights, which commands a view of the entire city and surroundings, was one of the greatest pleasures of the day. The engineering skill displayed in the construction of this road is little short of marvellous. By this means, many people have been

standing upon his slight support. Every day in the year it is possible to enjoy sea bathing in Hawaii. We saw the capitol building now occupied by United States Government officials, and before which stands a statue of King Kamehameha. Near by is the "Old Stone Church," which is a landmark of both past and present in Honolulu. It is built of blocks of coral taken from the sea, which were quarried and carried to the spot by the hands of devoted converts. The churchyard contains the graves of missionaries who have gone to rest during the past four score years.

There are numerous hotels and boarding-houses in Honolulu, and



A Group of Honolulu Girls.

able to erect fine residences on otherwise inaccessible points, and to obtain the benefit of a higher, healthier atmosphere. We were told that the climate is so enervating to many, that their only relief is to escape to the heights, and there recover their vigour.

We had time to only glance at the beautiful Waikiki Beach, where the regularity of the waves makes possible a sport nowhere so perfectly enjoyed. The skilled Hawaiian takes his surf board out to where the reef breaks the swells into combers, and, catching the impetus of the wave rides, on its crest, stretched at length, or even

some of these are of great beauty, and contain every convenience and comfort for the tourist. The tropical foliage and flowers lend a charm to every nook and corner of this interesting country. Cane sugar is the principal product of the islands, and sugar mills have been erected at a cost of from £100,000 to £500,000 each. Coffee is also cultivated, and the raising of pineapples is becoming a flourishing industry.

Flowers form a part of Hawaiian life. From time immemorial the custom has been to twine wreaths of blossoms and sweet-smelling vines, called in the ver-



nacular "leis," and these are worn about the neck, around the hat, or on the hair. The lei is a token of regard, and upon the departure of every steamer the travellers are decked with bright flowers, until the ship appears to be fully decorated with blossoms. Natives can be seen in the streets offering for sale flower wreaths and strings of bright coloured shells.

All too soon the time came to say farewell to the kind friends who had entertained us, and to the beautiful city of Honolulu. We regretted that we could not longer stay and become more fully acquainted with it and the people. Proceeding to the steamer we found gaily decked natives, and flower-wreathed passengers fairly loaded down with fragrant blossoms. One gentleman and his wife stood on the forward deck and cut the wreaths hanging about their necks, letting them fall at their feet, till there was a mound all about them. Flowers, flowers were everywhere, and we feel sure that in but few places in the world can they be seen in such profusion. Amid the strains of "Auld Jang Syne" and other popular selections played by the band, the "Sonoma" swung out from her moorings, and we waved farewell to the hundreds of people who had come to see our steamer depart.

The journey from Honolulu to San Francisco was made at this time in very favourable weather, and occupied a little more than five days. The distance is about 2,000 miles. It was with feelings of thankfulness that her passengers passed through the "Golden Gate," as the entrance to San Francisco Bay is called. The long voyage was over at last, the greetings of friends would soon be heard. Not an expression of indifference as to whether land was near or not was heard. Everything spoke of preparation to disembark, and of interest in the shore now seen in the dim distance. As we neared the harbour, rocks appeared, and we noticed that the officers and crew were on the alert to guard against every danger. A pilot was secured, and as he came on board we thought of the gospel ship which is now approaching shore, and of the great need of the heavenly Pilot

to guide her past the dangers which threaten on every hand.

"Long, long, she has been out, and now  
She nears her haven home;  
A beacon light hangs o'er her bow,  
And bids her thither come;  
And voices joyful oft are heard,  
And music swelling high;  
'The land! the land! the land' ahead!  
With rapture now they cry.

"Now soon will she be safely moored,  
And anchored in the bay;  
And all her passengers on shore  
Will keep a festal day;  
And long their songs of joy will rise  
Beneath high heaven's dome;  
They're passed the stormy sea of time,  
They've reached their haven home."

### THE NEED OF MEDICAL MISSIONARIES.

BY D. H. KRESS, M.D.

At present we have about twenty-seven young persons at the Wahroonga Sanitarium who are under training for medical missionary work. Thirteen of this number will soon complete their studies, and be ready to respond to the many calls that are coming in from all parts of the vast field, now under the supervision of the Australasian Union Conference. Already we have been able to send three nurses to help in the sanitarium work at Christchurch, New Zealand. Two have been sent to Samoa to assist in the Sanitarium there, and another has just left with Bro. Fulton to engage in island work.

Other calls have been made which we have not been able to fill. Another class, composed of about fourteen members, will be started in October.

The question is frequently asked: Do we expect these workers to confine themselves to nursing? To which we reply—No. The aim of the Sanitarium is not to educate nurses, but to educate missionaries. After they have completed their course, they are entirely free to devote their talents as God may indicate. Some may be called to the work of church-school teaching, after a little further special drill at the Avondale School; others may take up the Bible work; still others may enter the canvassing work or the ministry.

Of what use is it, then, to spend two years at the Sanitarium gaining medical knowledge? We believe the minister who has this

knowledge will be a more successful worker, other things being equal, than his brother labourer who does not possess such knowledge. The Bible worker who is able to teach mothers how to give simple treatments to her children, who can enter the kitchen and give practical instruction in the preparation of healthful foods, who can give the needed instruction in proper food combinations, and how to prepare foods for invalids and infants, or how to dress with reference to health, will be able to accomplish much more than one, no matter how sincere, who lacks these qualifications.

When the Saviour sent out His disciples anciently, it was with the commission to "heal the sick, and say unto them the kingdom of God is come nigh unto you." Each worker was to go forth prepared for this double ministry, and do as occasion might serve. Why should not the workers in these days be sent out with such a commission? Can we improve upon the Saviour's method?

### NORTH MELBOURNE CHURCH.

As a result of the camp-meeting held in North Melbourne, followed by tent effort and Bible work, a company of believers was organised into a church on Sabbath, July 2, 1904. Sixteen names were presented for membership. Pastor W. A. Hennig conducted the service. He based his remarks on 1 Cor. 14: 40. It was shown that throughout Revelation and nature the great Being we worship is a God of order. He calls for the same manifestation in His church. Each member has his place and work. An ordination service was also held, when an elder and deacon were set apart to their respective offices.

On the following Sabbath, July 9th, another good meeting was enjoyed. The ordinances of the Lord's house were celebrated. Two more were received into church fellowship. The membership now stands at eighteen. May each be upheld by God's sustaining and keeping power.—*J. H. Woods.*

Pastor Fulton has returned to Fiji to resume his labours in that field.

## Children's Corner.

### HARRY'S MISSIONARY POTATO.

"I can't afford it," said John Hale, the rich farmer, when asked to give to the cause of missions. Harry, his wide-awake grandson, was grieved and indignant.

"But the poor heathen," he replied; "is it not too bad that they cannot have churches and school-houses and books?"

"What do you know about the heathen?" exclaimed the old man, testily. "Do you wish me to give away my hard earnings? I tell you I cannot afford it."

But Harry was well posted in missionary intelligence, and day after day puzzled his curly head with plans for extracting money for the noble cause from his unwilling relative. At last, seizing an opportunity when his grandfather was in good humour over the election news, he said:—

"Grandfather, if you do not feel able to give money to the missionary board, will you give a potato?"

"A potato?" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir; and land enough to plant it in, and what it produces for four years?"

"Oh, yes!" replied the unsuspecting grandfather, setting his glasses on his calculating nose in a way that showed he was glad to escape from the lad's persecution on such cheap terms.

Harry planted the potato, and it rewarded him the first year by producing nine; these, the following season, became a peck; the next, seven and a half bushels; and when the fourth harvest came, lo! the potato had increased to seventy bushels; and when sold the amount realised was put with a glad heart into the treasury of the Lord. Even the aged farmer exclaimed:—

"Why, I did not feel that donation in the least! And, Harry, I've been thinking that if there were a little missionary like you in every house, and each one got a potato, or something else as productive, for the cause, there would be quite a large sum gathered."—*Mrs. B. McPherson.*

### MOTHER'S HELPERS.

BY J. GIBSON.

As Mrs. Hener was engaged in her household duties one day she became very ill, so much so that she had to go to bed. As she lay wondering in what way the housework could be finished, and Mr. Hener's dinner made ready for his coming home, Lucy and Tommy, her children, sat by the bedside, pitying their sick mother. Presently Lucy said, "Mamma, let me do it." "Let me, too," shouted Tommy. She said they could try. Lucy at once rolled up her sleeves, and began to tidy up the house and attend to the pie her mother had left in the oven. Tommy brought in the wood, and kept the fire burning.

Just as Mr. Hener arrived home the pie was nicely cooked; then Tommy, taking the dinner plates,



marched into the dining-room with them, Lucy following behind carrying the hot pie, and they had a happy dinner. The parents were much pleased with the little housekeepers, who had made themselves so useful. Boys and girls, will you not imitate the example of Lucy and Tommy, and help your parents as much as you can?

### GETTING THE WORST.

A boy came to the door of a lady's house and asked if she did not wish some berries. He had been out all day gathering them. "Yes," said the lady, "I will take them." So she took the basket and stepped into the house. But the boy remained outside, whistling to some birds hanging in their cages.

"Why don't you come in and see that I measure your berries right?" said the lady; "how do you know but I may cheat you?"

"I am not afraid," said the

boy, "for you would get the worst of it."

"Get the worst of it?" said the lady; "what do you mean by that?"

"Why, ma'am," said the boy, "I would only lose my berries, and you would make yourself a thief. Don't you think that would be getting the worst of it?"

The boy was right. He who steals, or does anything wrong of mean, just to gain a few pence, burdens himself with a sin which is worse than all the gain. Let this be borne in mind: the one who does a wrong to another always gets the worst of it.—*Selected.*

### ONLY A BOY.

There is a striking story of a certain missionary who was sent for, on one occasion, to go to a little village in an out-of-the-way corner of India to baptise and receive into church fellowship sixty or seventy adult converts from Hinduism.

At the commencement of the proceedings he had noticed a boy, about fifteen years of age, sitting in a back corner, looking very anxiously and listening very wistfully. He now came forward.

"What, my boy, do you want to join the church?"

"Yes, sir."

"But you are very young, and if I were to receive you into fellowship with this church to-day, and then you were to slip aside, it would bring discredit upon this church and do great injury to the cause of Christ. I shall be coming this way again in about six months. Now, you be very loyal to the Lord Jesus Christ during that time, and if, when I come again at the end of the half year, I find you still steadfast and true, I will baptise and receive you gladly."

No sooner was this said than all the people rose to their feet, and some, speaking for the rest, said, "Why, sir, it is he that has taught us all that we know about Jesus Christ."

And so it turned out to be. This was the little minister of the little church, the honoured instrument in the hand of God of saving all the rest for Jesus Christ.—*Forward.*

**HOME AND HEALTH**

**FASHION AND ITS SERVICE.**

BY L. A. SMITH.

In a recent article contributed to "The Independent," a French dressmaker, who, after learning her art in leading Paris establishments, went to America, and has for some years served people of wealth and fashion in New York City, tells the following about the origin and purpose of the changing fashions in dress. Having spoken of her entry as an employee into a prominent Paris establishment, she says:—

"It was not very long before I found out just how the fashions are made. There are three great establishments in Paris that lead all others. These have very clever men working for them as designers of cloaks, hats, and dresses. These designers not only know all the recent fashions, but also all the fashions that there were in the world hundreds of years ago. They have books full of pictures to help them, and what they try to do is to make the women change their dresses just as often as possible. That's the reason they keep changing the fashions.

"Each time they make a new fashion, they make it just as unlike the one that went before as can be, so that things that are six months' old look ridiculous, and the women all over the world who are trying to follow the fashions put the old dresses away, even though they have been worn only once or twice. One time the sleeves are big at the shoulders and narrow at the wrists, and at another time narrow at the shoulders and big at the wrists. One time the dress is tight at the waist and another time loose, and there are all sorts of changes in the size, shape, and hang of the skirt; and in addition, all the changes of fashion in colours and materials.

"The keynote of fashion-making is change, for the women all over the world are watching Paris, and they say, 'You might as well be out of the world, as out of fashion.' The greater the changes, the more dresses sold.

"When these great milliners have decided on the new fashions, they get some of the best-known women in the city to lead off with them. These women are given magnificent costumes of the newest design to wear, and, in some cases, are even paid for wearing them. Of course these women are great beauties, and when they appear in the parks, or at the opera, all the other women envy them, and all those who can, run away and get something of the same kind."

As illustrating the martyrdom women are willing to inflict on themselves in order to be fashionable, she relates the following:—

"Some of our customers suffered greatly in their efforts to be fashionable, for fashion takes no account of the natural shape of the human body. It did not matter so much to the thin women, because all they had to do was to stuff their figures, but some of the stout women were martyrs.

"One very beautiful woman was fat, and would not acknowledge it, as she had been quite slim.

" 'My waist measure,' she said, 'is twenty-four inches.'

"She insisted on this, and made two of us girls pull her corset strings till we secured the right girth.

"My! that was a job! The squeezing must have hurt her awfully.

"When we sent the dress home, she brought it back.

" 'It doesn't fit,' she said.

" 'Where?' asked the proprietress.

" 'The waist is too small.'

" 'The waist is twenty-four inches. You gave that yourself as your measurement. All you have to do is to have your corsets tightened as they were on the day when you were measured.'

"The poor lady looked at us, and we all nodded assent. We had heard her insist that twenty-four was her measurement. Soon she was again in the hands of the tighteners, gasping and perspiring.

"When the corsets were well pulled in, the dress fitted like a glove, but the poor lady's face was the colour of blood, and she could hardly speak.

" 'I m—m—must—have—been mistaken!' she gasped."

Which is better,—to be a devotee and martyr of fashion, living for display which squanders money and excites feelings of envy, hostility, or contempt in the minds of others? or to live that other life which God's word commends to us, in which the service of others is the chief aim, and the adorning sought is the inward adorning that commands the respect of man and of God? What folly to shrink from the service of God, and yet be a willing slave to fashion.

**TALK HEALTH.**

Give the body the nourishment, the exercise, the fresh air, the sunlight, it requires; keep it clean, and then think of it as little as possible. In your thoughts and in your conversation never dwell upon the negative side. Don't talk of sickness and disease. By talking of these you do yourself harm, and you do harm to those who listen to you. Talk of those things that will make people the better for listening to you. Thus you will infect them with health and strength, and not with weakness and disease.

We can never gain health by contemplating disease, any more than we can reach perfection by dwelling upon imperfection, or harmony through discord. We should keep a high ideal of health and harmony constantly before the mind.—*Selected.*

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The standard of height in the British Army is greater than in any other army in the world.

A cloud-burst has destroyed the town of San Juan del Monto, at New Manila, in the Philippines. The rain poured down in torrents, 17in. falling in twenty-seven hours. Some 300 persons have lost their lives, and the damage is estimated at £1,000,000.

The unrest which has been induced amongst the Zulus and Swazis as the result of the crusade being carried on by American negro agitators, preaching the doctrine of Ethiopianism, or "Africa for the African Natives," shows signs of extending. Emissaries of Dinizulu, the paramount chief in Zululand, are co-operating with those of the American Ethiopian Church in trying to incite the natives of South Africa into a general revolt.

A Queensland farmer states that, in his opinion white labour in Northern Queensland is out of the question, and, personally, he would sooner give a Kanaka £1 a week than a white man 10/- a week as a labourer in the cane fields. He also avers that the legislation which abolished Kanaka labour has curtailed employment to white men, because the Kanaka helped to make considerable work for white men. It is believed that over thirty farmers intend to leave the Mackay district, and settle elsewhere.

## NOTICE.

Notice is hereby given to the members of the constituency of the Sydney Sanitarium and Benevolent Association, Limited, that the second annual meeting of said Association will be held at the Sydney Sanitarium, near Wahroonga, N. S. W., the general office of the company, on August 9, 1904, at 1 p.m. The object of the meeting is to consider the annual report and balance sheet, and to transact any other business that may legally come before the constituent body. A full attendance is desired.

GEO. A. IRWIN, President,  
FRED L. SHARP, Secretary.

## CHRISTIANISING BY DECREE.

It was by edict that Christianity was established in the palace of the Cæsars by Constantine, A.D. 325. Now there is an indication that history may repeat itself. On a recent Sunday a great meeting was held in Tokio to consider the question of founding in Japan a Japanese Christian Church.

Commenting on this meeting, the Tokio correspondent of the London "Telegraph" says:—

"Leading men consider that the time has arrived to adopt the elements (religion) approved by a majority of civilised nations. An edict establishing a national church is not improbable."

This serves to recall a chapter of Japanese history. A number of years ago, when the ruling classes of Japan were looking to other nations for their inspiration, the Mikado and his advisers consulted a foreign official in the diplomatic service of his country upon the question of a state religion for Japan. He was asked whether, if the Mikado should proclaim Christianity the religion of the state, and should order his subjects to embrace it, this action would help in securing recognition for Japan among civilised nations. The question of so Christianising Japan, it was said, was under serious consideration. The argument, in brief, was that as it had been shown that occidental firearms and machinery were better than oriental; this created an inference in favour of the occidental religion. The main point, however, insisted upon was, that Japan, by becoming Christian, would remove by one stroke prejudice against her, and at once be conceded a place in the family of the most enlightened peoples.

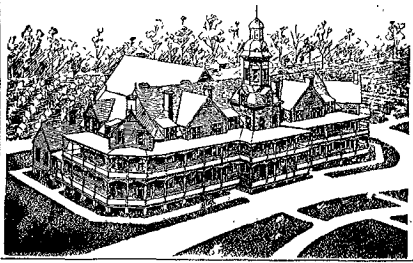
Whether or not the case of Constantine was recalled, is not stated. But what is known is that the diplomat was not ignorant of that chapter in history,

and that he knew that the Franks and other Teutonic tribes, at the command of chiefs, had received Christianity *en masse*, and Charlemagne had baptised the Saxons after whipping them in war. All the same, the subject seems to have taken him by surprise. Of course, an intelligent Christian himself, he did not hesitate for an answer. He told his inquirers that the Japanese do not seem to understand the spirit of modern Christianity, and expressed doubt as to whether a wholesale conversion, such as was suggested, would have the effect sought. So the Japanese statesmen determined that their country, at least until a more opportune time, should remain pagan. The recent Tokio meeting would seem to imply that it is now thought the opportune time has arrived.

NOW READY, the "Good Health Cookery Book," by Dr. Lauretta Kress. It contains a most valuable collection of choice recipes, gives much needed information concerning the best food combinations, the nutritive value of foods, and deals fully with general dietetic principles. The art of cooking is dealt with from a health standpoint, making this work of special value to every family. (See advertisement).

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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.

28/11/04.