

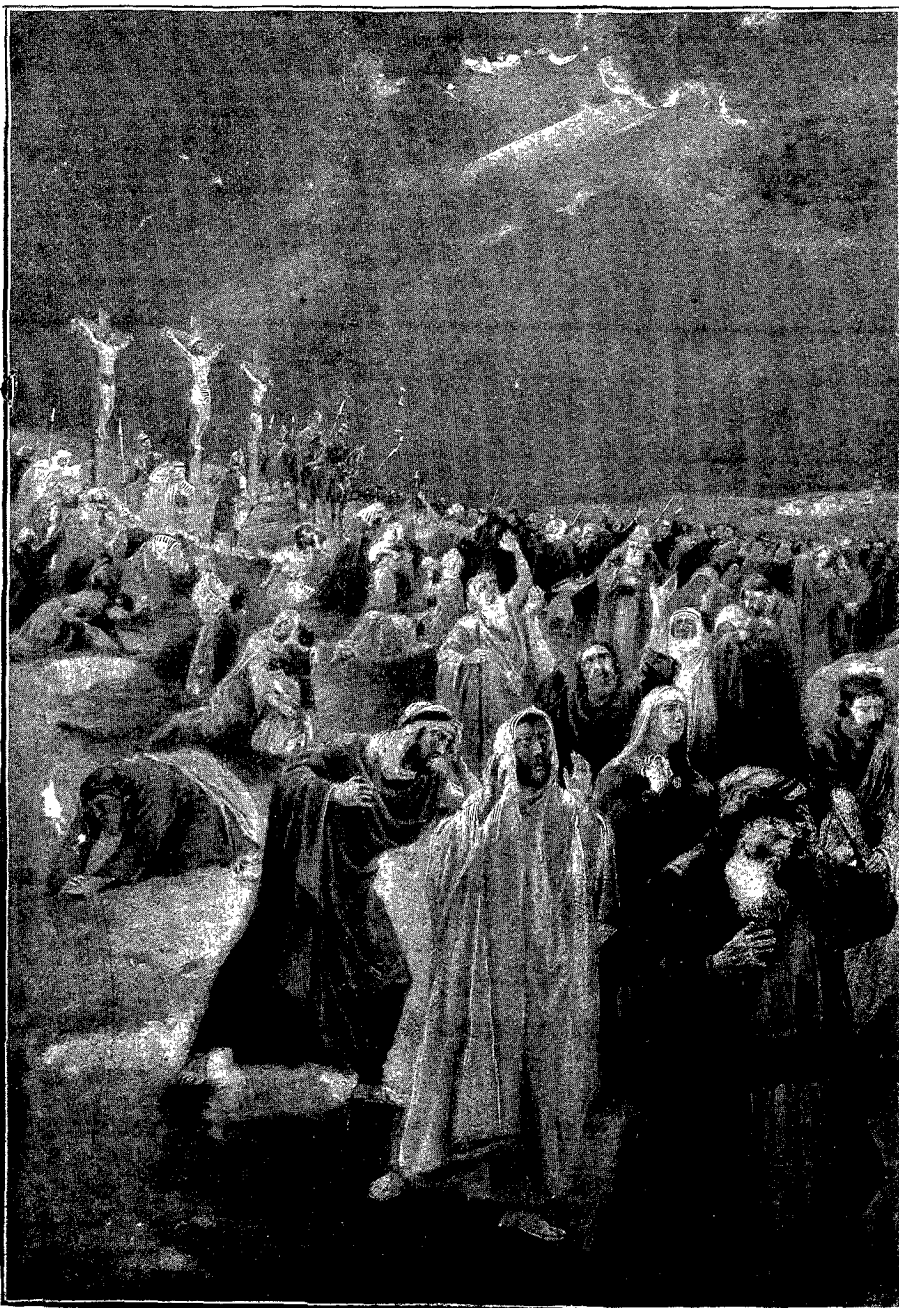
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ONE
PENNY



THE CRUCIFIXION.—From "Desire of Ages," by special permission.

...What...
**Hast Thou Done
for Me?**

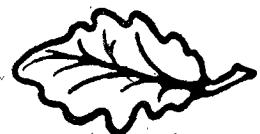


I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave My life for thee,
What hast thou given for Me?

My Father's house of light,
My glory circled throne,
I left for earthly night,
For wand'rings sad and lone.
I left it all for thee,
Hast thou left aught for Me?

I suffered much for thee,
More than thy tongue can tell
Of bit'rest agony,
To rescue thee from hell.
I've borne it all for thee,
What hast thou borne for Me?

—FRANCES RIDLEY HAVERGAL.



The Outlook

THE EARTH WILL NO MORE COVER HER SLAIN.

Referring to the war now raging in the "Far East," a daily paper remarks upon a recent engagement in the following words: "How severe the fighting was may be judged by the butcher's bill." The expression is crude, to say the least of it, and the polished phrases which convey actions, of modern barbarism in the parlance of superfine English is omitted this time, and we have an incident described as it really is—a butcher's bill. Napoleon once said that if you scrape a Russian you will find a Tartar. So it is with many of our venerated expressions; scrape off the polish, and you will come at the reality. The result of an engagement between troops made under the gaudy uniforms of war, and amid the stirring peals of martial music, is literally a butcher's bill. The expression conveys the correct idea; for as we review the circumstances of the present time, one cannot but be struck with the activity which is displayed in the preparations for war. It requires little intuition to see that there is a big "butcher's bill" ahead; the largest the world has ever seen is now prospective.

The ingenuity of fertile brains has contributed its quota towards the production of the most deadly implements of war. Behind the parliaments and governing bodies of the present stand millions of men of every nation under the sun, ready for slaughter like sheep for the shambles. The day of Armageddon is near, and the nations will soon reap that which they have sown. The retreat of the grand army from Russia is a mere bagatelle to the coming crisis. Europe before to-day has had its glorious campaigns and wonderful achievements, and its butcher bills. Marlborough, Napoleon, Wellington, and a host of brave heroes, the pride of the national heart, have figured brilliantly in the theatre of war. Millions of warriors, dismembered with cannon balls, disfigured by shells, pierced with bayonets, their rifles and chassepots

clutched in their death grip, heaped and tangled in inanimated masses, with revenge stamped on their pallid features, have gone down to martial graves, amid the exultation of the victor, the flourish of trumpets, and the lamentation of desolated widows, and the tears of heart-broken orphans.

Yes, the butcher's bills have been many; but up to this time the earth in commiseration has covered her slain. Those who fell at Blenheim, Austerlitz, Jena, Wagram, Marengo, and Waterloo, have all been buried, but the old earth will not always hide the victims of cruel war, and become a necropolis for the slain. Little though they know it, the nations are now treading in the current and the tide of events which lead to the final issue of that great battle, wherein the earth will finally refuse any more to cover her slain. Isa. 26 : 21. The name of that battle is Armageddon.

What a polyglot fight is before us. Bavarians, Austrians, Tyrolese, French, English, Russians, Germans, fought in the wars with which last century opened—the Napoleonic wars; and their butchers' bills were high. What confronts us, to-day? The nations shall rush to the fray like the rush of many waters. The rustling of their wings is already heard; their armies are almost mobilised; their ironclads are afloat, and the war horse sniffs the battle.

The events that are daily transpiring speak little for the civilisation, Christianity, and tender mercies of our enlightened generation. Acts of barbarity are enacted under the title of war; rights are usurped, and violence is done to almost every feeling of humanity. But the lurid pictures presented to our vision daily show the temperature of the times, and forecast the future in unmistakable terms. Another god rules this planet than the One who died for it. The character who placed Christ upon the cross is the general of forces to-day. The crimson stain from the fall of Adam, which runs through human history, is attributable to him, and his Satanic majesty is now educating millions for the last act that they shall play in the drama of life, and the education he is giving is received

like a sweet morsel by the nations of to-day.

"There shall be a time of trouble such as never, was since there was a nation." Dan. 12 : 1. A universal conflict is approaching, when the earth will no more cover her slain.

"Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26 : 20, 21.

Reader, there is hope and safety only in Christ.—*J.B.*

There are 1,659 factories in Victoria which use electricity as a motive power.

In some parts of Queensland the farmers have been troubled with a plague of mice. One man reports catching on an average eighty mice every night for two weeks.

It is estimated on good authority that in Rome there are about sixty-five thousand prelates, priests, nuns, and monks. With this large army of workers, it will readily be conceived what difficulties confront Protestant missionaries.

Probably the swiftest record ever made in locomotive building has been accomplished at Philadelphia, where a firm of locomotive builders have accomplished the remarkable feat of turning out seven locomotives a day. The order was a hurried one for the Japanese Government.

The opening paragraph in a subleader of the Melbourne "Age," of August 3, reads as follows:—

"Can any man with a sixpence to lose read, without disturbance, of 31,699 undetected robberies committed with impunity in five years? Over 6,000 a year—528 a month—nearly 130 a week—19 every day of the year, all the seasons round, week in and week out."

This is not only the condition of things in Victoria, but it gives a picture of matters social all the world over. Selfishness and wickedness develop rapidly, and to-day millions of the human race are seeking to obtain what is not their own. Human justice is no match for the cravings of human avarice.

... OUR ... CORRESPONDENTS

CONSECRATION.

Jesus, confirm my heart's desire,
To work, and speak, and think for Thee;
Still for me guard the holy fire,
And still stir up Thy gift in me.

Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal,
And make the sacrifice complete.

—John Wesley.

THE PEARL.

BY MRS. E. G. WHITE.

The blessings of redeeming love our Saviour compared to a precious pearl. He illustrated His lesson by the parable of the merchantman seeking goodly pearls, "who, when he had found one pearl of great price, went and sold all that he had, and bought it." Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fulness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of the attributes of God is expressed in His character. Every page of the Holy Scriptures shines with His light. The righteousness of Christ, as a pure, white pearl, has no defect, no stain. No work of man can improve the great and precious gift of God. It is without a flaw. In Christ are "hid all the treasures of wisdom, and knowledge." He is "made unto us wisdom, and righteousness, and sanctification, and redemption." Col. 2:3; I Cor. 1:30. All that can satisfy the needs and longings of the human soul, for this world and for the world to come, is found in Christ. Our Redeemer is the pearl so precious that in comparison all things else may be accounted loss.

Christ "came unto His own, and His own received Him not." The light of God shone into the darkness of the world, and "the darkness comprehended it not." But, not all were found indifferent to the gift of heaven. The merchantman in the parable represents a class, who were sincerely desir-

ing truth. In different nations there were earnest and thoughtful men who had sought in literature and science and the religions of the heathen world for that which they could receive as the soul's treasure. Among the Jews there were those who were seeking for that which they had not. Dissatisfied with a formal religion, they longed for that which was spiritual and uplifting. Christ's chosen disciples belonged to the latter class, Cornelius and the Ethiopian eunuch to the former. They had been longing and praying for light from heaven; and when Christ was revealed to them, they received Him with gladness.

In the parable, the pearl is not represented as a gift. The merchantman bought it at the price of all that he had. Many question the meaning of this, since Christ is represented in the Scriptures as a gift. He is a gift, but only to those who give themselves, soul, body, and spirit, to Him without reserve. We are to give ourselves to Christ, to live a life of willing obedience to all His requirements. All that we are, all the talents and capabilities we possess, are the Lord's to be consecrated to His service. When we thus give ourselves wholly to Him, Christ, with all the treasures of heaven, gives Himself to us. We obtain the pearl of great price.

Salvation is a free gift, and yet it is to be bought and sold. In the market of which divine mercy has the management, the precious pearl is represented as being bought without money and without price. In this market all may obtain the goods of heaven. The treasury of the jewels of truth is open to all. "Behold, I have set before thee an open door," the Lord declares, "and no man can shut it." No sword guards the way through the door. Voices from within and at the door say, Come. The Saviour's voice earnestly and lovingly invites us: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." Rev. 3:8, 18.

The gospel of Christ is a blessing that all may possess. The poorest are as well able as the richest to purchase salvation; for no amount of worldly wealth can secure it. It is obtained by willing obedience, by giving ourselves to Christ as His own purchased

possession. Education, even of the highest class, cannot of itself bring a man nearer to God. The Pharisees were favoured with every temporal and every spiritual advantage, and they said with boastful pride, We are "rich, and increased with goods, and have need of nothing;" yet they were "wretched, and miserable, and poor, and blind, and naked." Rev. 3:17. Christ offered them the pearl of great price; but they disdained to accept it, and He said to them, "The publicans and the harlots go into the kingdom of God before you." Matt. 21:31.

We cannot earn salvation, but we are to seek for it with as much interest and perseverance as though we would abandon everything in the world for it.

We are to seek for the pearl of great price, but not in worldly marts or in worldly ways. The price we are required to pay is not gold or silver, for this belongs to God. Abandon the idea that temporal or spiritual advantages will win for you salvation. God calls for your willing obedience. He asks you to give up your sins. "To Him that overcometh," Christ declares, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21.

THE CREATOR.

Vain, blind man places himself on a little corner of this planet, a speck upon a speck of the universe, and begins to form conclusions from the small fraction of God's government which he can see from thence. The astronomer looks at the laws of motion and forgets that there must have been a First Cause to commence that motion. The surgeon looks at the materialism of his own frame and forgets that matter cannot organise itself into exquisite beauty. The metaphysician buries himself in the laws of mind and forgets that there may be spiritual influences producing all these laws. And this is the unhumiliated spirit of philosophy—intellectual pride. Men look at nature, but they do not look through it up to nature's God. There is awful ignorance of

God, arising from indulged sin, which produces an unhumiliated heart. God may be shut out from the soul, by pride of intellect, or by pride of heart.—*Selected.*

THE COMING ARMAGEDDON.

No 3.

BY R. HARE.

It will be readily seen that through Israel failing to do the part that God designed they should do, the result required by the prophecy could not be secured. So the picture of national chastisement and national destruction was removed from the shading in Israel's prospective glory to the back-ground of the great prophetic scene that bounds the history of a world. In other words, it is reserved for the final struggle, when Jehovah Himself will plead with all flesh.

It would then have been Israel and Jehovah against the kings of the earth, but now, when the nations are finally gathered, it will be Jehovah and the armies of heaven on one side and the kings of the earth and their armies on the other. But Jehovah gets the victory, just as He would have done in days gone by if His "battle-axe" had proved true.

It may be reasoned that the expression, "latter days," found in Eze. 38 : 16, refers definitely to a time yet future. But in Hebrews we read that God hath in these "last days" spoken unto us by His Son. Paul is here evidently referring to the years measured off upon that people as probationary time. Christ came in the latter end of that time, and so spoke to them in the "last days." Had Israel obeyed God truly, the coming of the Messiah, and the revelation of their glory would have been the time of "last days" for the unholy nations that surrounded them.

It may be further reasoned that some of the expressions used in Eze. 38 and 39 harmonise with expressions applied in Revelation to the coming Armageddon. This is true, but that does not necessitate the whole prophecy being passed over as picturing that time. Often in their visions the prophets saw as it were two horizons. One so near that the

coming calamities cast their shadows over unto the more distant one. Thus, in picturing the destruction of Babylon, the prophet was really foretelling the destruction of a world. See Isa. 14 : 23, 26. So in the predictions made concerning Israel subjugating the nations, there is seen something of the destruction that must finally fall upon the nations under the hand of Jehovah.

The name "Magog," from which Gog is evidently derived, first appears as the title given to one of the grandsons of Noah. Later on these names were applied to the people who lived north-west and north-east of Palestine. The Scythians, who worshipped the sword, are regarded as constituting, at least, a part of the bands of Gog and Magog. The descendants of Japheth peopled Europe and the north and north-eastern portions of Asia. But among the many millions that came in this line, the people of Gog and Magog appear to have been considered the most wicked and cruel. Because of this these names became synonymous with the idea of wickedness and rebellion.

In Revelation these names are given the widest possible application, and are there used to designate all the wicked, who finally rise against the city of God. Rev. 20 : 8.

In referring to the words, "Gog and Magog," Dr. Kitto writes as follows :—

"As in Ezekiel Gog and Magog are represented as prince and people, and their combinations the symbol of the heathen nations as opposed to Israel; so in the Apocalypse we find the two names appearing as the designations of separate peoples, the combination of which represents the entire anti-Christian forces of the world."

The names "Egypt and Sodom" are used as symbolic titles, representing the wickedness that was found among men at the time of the French Revolution. Rev. 11 : 8. Gog and Magog are simply names used to symbolise the forces that, from among the nations, would have come down to destroy the glory of Israel. Now they are used to designate the powers that, in the final struggle, set themselves up against the God of heaven.

Certain it is that destruction of the nations will come. The

Armageddon even now draws near. Already its unseen fires are being kindled, and the way is being prepared for the expansion of its long pent up energies. God has not been able to chastise the nations as He would have done, because of the unfaithfulness of the people that He called out from among the heathen. But Jehovah will at last whet His glittering sword, and His hand will take hold on vengeance. Duet. 32 : 41.

How dreadful and terrible that day of vengeance will be we must leave for the Divine pen to tell. No supposed battle, with seven years to burn up the weapons of warfare, holds it back. It is coming, and in it the Lord will reckon with the nations. After it they shall be left "neither lamented nor gathered nor buried." Jer. 25 : 33.

REPUTATION SLAYERS.

Those persons whose chief work in life seems to be to lower the estimation that one has of another may be classed as "reputation slayers." Such have been the curse of the church for ages. Even in the days of the apostles they were already doing their diabolical work. So deadly was their influence that it called forth from the apostle James a terrible denunciation. In the third chapter of his epistle we find scathing words addressed to these slanderers, whisperers, talebearers, backbiters,—these "reputation slayers."

The wonderful power possessed by the tongue is indicated in a remarkable manner in this Scripture :—

"When we put bits into horses' mouths, to make them obey us, we control the rest of their bodies also. Think, again, of ships. Large as they are, and even when driven by fierce winds, they are controlled by a very small rudder, and steered in whatever direction the man at the helm may determine. So with the tongue. Small as it is, it is a great boaster [i.e., can do great things]. Think how tiny a spark may set the largest forest ablaze! And the tongue is like a spark!" Verse 3-5. *Twentieth Century Version.*

Even one word uttered by the tongue has a wonderful power. A kind, gentle word has been the salvation of thousands of souls; has bound hearts together in eternal love; has led a nation

aright; has made governments respect each other. Whereas one evil, harsh word has been the destruction of thousands of souls; has severed hearts for ever; has led a nation wrong; has caused war and strife between governments. When the last great day comes when all secrets will be made known, when all hidden things will be uncovered, it will probably be found that thousands of churches were spiritually wrecked through the utterance of a slanderous word. Many a church has been in a prosperous condition. The saints were being built up in the faith, and sinners were being converted; but some one began to slander. One member was set at variance with another. The evil rapidly spread, and soon the church became a spiritual wreck. Some of the greatest fires known to the world were caused by a tiny spark. Some of the greatest churches have been wrecked through one member permitting his tongue to slander another. Woe be unto him who wrecks the church of God! "If any man destroy [margin] the temple of God, him shall God destroy." I Cor. 3: 17.

A slander once uttered can never be recalled. When preaching to his people on this subject, F. W. Robertson, of Brighton, England, said:—

"Neither can you stop the consequences of a slander; you may publicly prove its falsehood; you may sift every atom, explain and annihilate, and yet, years after you had thought that all had been disposed of forever, the mention of a name wakes up associations in the mind of some one who heard the calumny, but never heard, or never attended to the refutation, or who has only a vague and confused recollection of the whole, and he asks the question doubtfully, 'But were there not some suspicious circumstances connected with him?'"

"It is like the Greek fire used in ancient warfare, which burnt unquenched beneath the water, or, like the weeds which, after having been extirpated in one place, are sprouting forth vigorously in another spot. . . . The conflagration of the forest will cease when all the timber and the dry underwood is consumed; but you cannot arrest the progress of that cruel word which you uttered carelessly yesterday or this morning,—which you will utter, perhaps, before you have passed from this church one hundred yards; that will go on slaying, poisoning, burning beyond your own control, now and forever."

It behooves every one to set a watch upon his lips, since every

word we utter has unknown power, either for good or for evil. Each idle word spoken here will have to be faced again in the judgment. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36.—*J.G.*

THE ORIGIN AND USE OF THE CROSS.

BY W. P. PEARCE.

Much is written of the cross. That Jesus died upon it, is all that many people know. Long prior to Christ, however, the cross was used. Its origin takes us back to the lowest forms of heathenism among the Asiatics, Egyptians, Grecians, and Romans. It began with the sun-worship, when Ishtar, the Assyrian Venus, was represented as holding a staff, the upper end of which was in the form of a Latin cross. In Assyrian history it was worn as a religious emblem, as many Catholics wear it to-day. There are specimens of such still preserved in the British Museum. They date back as far as one thousand years before Christ. The emblem is also found on Greek pottery seven hundred years before Christ, and was also used as a symbol by Buddha; while Roman coins of the period of two hundred sixty-nine before Jesus show the cross of Saturn.

The cross was generally used as the weapon for capital punishment. King Bomilcar was crucified by the Carthaginians. Alexander crucified two thousand Tyrians, and the Jews crucified Christ. In such a death was comprised every idea and circumstance of disgrace and public scandal. Few punishments produced more suffering. The passing of the spikes through the hands and feet shocked the whole system, and the depending of the body upon these frail and wounded members was only a remote attack upon the citadel of life. The flies in great numbers irritated the sore places. The sun pouring its rays down upon the unprotected head caused thirst, dizziness, and faintness. The breath came in gasps. The heart worked under great disadvantages, and every straightened movement for relief but aggra-

vated the pain. For days the victims lingered, suffering untold pain.

Though the cross had its origin in heathenism, it eventually became the grandest implement and the most glorious emblem of death. It is the sinner's landmark. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish but have everlasting life."

"It is the old cross still,
Its triumph let us tell,
The grace of God here shone,
Through Christ the blessed Son,
Who did for sin atone;
Hallelujah for the cross!"

DID CHRIST ABOLISH THE LAW?

"Think not that I come to destroy the law." Do not imagine that I am come to violate the law,—I am not come to make the law of none effect, to dissolve the connection which subsists between its several parts, or the obligation men are under to have their lives regulated by its moral precepts. . . . It is worthy of observation that the Hebrew word "gamar," among the Rabbins, signifies not only to fulfil, but also to teach; and, consequently, we may infer that our Lord intimated that the law and the prophets were still to be taught, or inculcated by Him and His disciples, and this He and they have done in the most pointed manner.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," or accomplished. Though all earth and hell should join together to hinder the accomplishment of the great designs of the most High, yet it shall be in vain—even the sense of a single letter shall not be lost. The words of God, which point out His designs, are as unchangeable as His nature itself.—*Dr. Adam Clarke.*

Talents are nurtured best in solitude, but character on life's tempestuous sea.

He who is false to present duty breaks the thread in the loom, and will find the flaw when he may have forgotten its cause.



A. W. ANDERSON - - - EDITOR.

PROPHETIC HISTORY OF THE WORLD.—No. 5

Rome.

"So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand." Dan. II: 15.

In this verse of Scripture we find the kingdom of the south being overrun by the kingdom of the north. The king of the south was but a youth, whose training and education had been committed to the Romans. His tutor provided an army to resist the proposed invasion of Egypt, but to no purpose, for Antiochus defeated the army of Egypt, and took "the most fenced cities," or strongest fortifications which had been erected to defend the country against attack.

However, the senate of Rome determined to prevent Antiochus from securing too much power, and becoming a dangerous rival to their ambitions for the supremacy of the world, and accordingly they prepared themselves for an invasion of the dominions of Antiochus. By sea and by land the Romans were victorious, and in the decisive battle of Magnesia, Antiochus was defeated, with a loss of fifty-four thousand slain, while the Romans lost but three hundred and twenty-four men. By the defeat of Antiochus, the sphere of influence exerted by Rome encircled the Mediterranean, for all those states that had not been conquered by Rome, had become allied to her by treaty.

"But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed." V. 16.

Egypt, the kingdom of the south, could not withstand the attacks of the king of the north, but "he [Rome] that cometh against him shall do according to his will, and none shall stand before him."

After the death of Antiochus Magnus, his eldest son, Seleucus Philopater ascended the throne, and after an inglorious reign of about twelve years, he was poisoned by his chief officer Heliodorus. The crown of Syria then fell to Antiochus Epiphanes, the brother of Seleucus, who, seeing an opportunity of attacking Egypt while the Romans were engaged in a war with Perseus, king of Macedonia, invaded the kingdom of the south. In their extremity, Ptolemy and Cleopatra sent ambassadors to Rome imploring help, which request was favourably received by the senate.

Rome Saves Egypt.

When Antiochus had succeeded in annexing a large portion of Egypt to his dominions, a Roman embassy met him near Alexandria, as he was marching to besiege it. The decree of the senate that he should suspend all hostilities against Egypt, and put an end to the war, was handed to him. He was bidden by Popilius, one of the ambassadors, to read it and return an immediate answer. "Antiochus, after perusing it, said he would examine the contents of it with his friends, and give his answer in a short time. Popilius, enraged at the king for talking of delays, drew with the wand he had in his hand a circle around Antiochus, and then raising his voice, said: 'Answer the senate before you stir out of that circle.' The king, quite confounded at so haughty an order, after a moment's reflection, replied that he would act according to the desire of the senate. . . . The Roman with a few words strikes terror into the king of Syria, and saves the king of Egypt."—*Rollin*.

Through his ambassador at Rome, Antiochus afterwards told the senate that "he had obeyed the Roman ambassadors as strictly as if they had been sent from the gods." Within one hundred and forty-four years after the death of Alexander the Great his empire had perished, and another power ruled the world, of whom the prophet could say as he said of him, "He shall do according to his will." Verses 3, 16.

Rome Conquers Jerusalem.

In B. C. 63, Pompey led the Roman army against Jerusalem, and after a siege of three

months, during which hard work and fierce fighting were necessary, a breach was made in the wall of the temple, and the place was put to the sword. Twelve thousand persons were slain, and "the glorious land fell into the hands of Rome, the power which was utterly to consume it."

"He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do; and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him." Verse 17.

Another rendering of this verse, which is given by Bishop Newton, gives a clearer meaning. "He shall also set his face to enter by force the whole kingdom."

Having conquered the whole of Alexander's kingdom with the exception of Egypt, Rome set its face to enter by force into that country. Rome at this time was ruled by "the first triumvirate," the members of which were Cæsar, Pompey, and Crassus. Ptolemy Auletes, the king of Egypt, on his death had placed the guardianship of his two young children, Ptolemy and Cleopatra, in the hands of Rome. He also directed in his will that these two children should marry together, and reign conjointly. The Romans accepted the responsibility which Ptolemy bequeathed to them, and appointed Pompey as guardian of the prince and princess of Egypt.

Rome Conquers Egypt.

In the meantime Cæsar and Pompey quarrelled, and these two generals engaged in a battle, in which Pompey was defeated. He thereupon fled into Egypt, where he met his death at the hands of Ptolemy. Cæsar followed him, but only to find that Pompey had been beheaded.

Egypt was in a state of civil war. Ptolemy and Cleopatra having become hostile to each other through the former depriving the latter of her share in the government. Cæsar at once attempted to reconcile the opposing factions, but the Egyptians became incensed at his interference. Twenty thousand men were collected together to drive Cæsar from Alexandria, but notwithstanding the small force at the disposal of the Roman general, so skilfully did he dispose his men in the streets and alleys of the city,

that he successfully repelled the attack. An attempt was then made by the Egyptians to destroy his fleet, but it failed, Cæsar setting fire to theirs. While some of the vessels were burning, the fire spread to the quay, and from thence to the city, and the famous library of 400,000 volumes was destroyed.

Cæsar then made ready for a decisive battle, and sent to surrounding countries for assistance. An army was despatched from Syria and Cilicia, which, together with three thousand Jews, placed Cæsar in a position to strike a fatal blow at the independence of Egypt.

Cæsar and Cleopatra.

The prophecy incidentally mentions the help which Rome would receive from the Jews, who are referred to as "upright ones." Cæsar's passion for Cleopatra is another feature clearly pointed out, "and he shall give him the daughter of women to corrupt." Margin. It has been asserted that it was for this reason alone that Cæsar undertook such a dangerous campaign. Nine months were spent by this great general in Egypt, much of the time being spent by him in "feasting and carousing with the dissolute queen." "But," said the prophet, "she shall not stand on his side, neither be for him." "Cleopatra afterward joined herself to Antony, the enemy of Augustus Cæsar, and exerted her whole power against Rome.

"After this shall he turn his face to the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him." Verse 18.

War, at length, called Julius Cæsar away from Egypt, and as he travelled through Palestine and Asia Minor he was so victorious that he sent to Rome those famous words: "Veni, vidi, vici,—I came, I saw, I conquered."

Cæsar Returns to Rome.

"Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found." Verse 19.

On his return to "the fort of his own land," Rome, Cæsar received extravagant honours. Instead of one triumph being voted for him there were four. He was made Dictator for ten years, and

it was decreed that his image, carved in ivory, "should be borne in processions among the images of the gods, and be kept laid up in the Capitol, over against the place of Jupiter;" also that a bronze statue of him standing on a globe should be set up, with the inscription, "Cæsar the Demi-god."

After much time had been wasted in public shows, gladiatorial fights, banquets, and revelry, Cæsar turned his attention to matters of state. Soldiers were given lands in various countries, colonies were established, and many thousands of people were sent away from Rome to establish new provinces. Eighty thousand were sent to rebuild Carthage; likewise other companies were sent to rebuild Corinth. The trades' unions which had been formed in the early days of Rome, but which had become nothing but political clubs, and were a menace to the state, Cæsar abolished, but bona-fide trades' unions, which had for their object mutual benefit, were permitted to be re-organised. Probably the most lasting and beneficial act which was carried out at that time was the reform of the calendar.

Having reached the highest point of earthly greatness, and receiving all the honours which the nation could heap upon him, so treacherous is the envy of man, that just when he was seated upon the throne of gold to receive at the hands of the senate the title of king, Cassius, Brutus and a number of other conspirators rushed upon him, and he fell pierced with twenty-three wounds. Said the prophet, "He shall stumble and fall, and shall not be found."

That man is strong who knows his weakness.

It is fallacy to suppose that the more time a boy spends in study the more he knows and the more he grows. Educators know the contrary. There is a time to leave off as well as a time to begin. A boy can develop intellectual apathy in college as well as knowledge, weakness of will as well as strength of character.—*Nicholas Murray Butler.*



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WORLD-WIDE FIELD.

FROM MELBOURNE TO NEW YORK.—No. 9

BY H. E. SIMKIN.

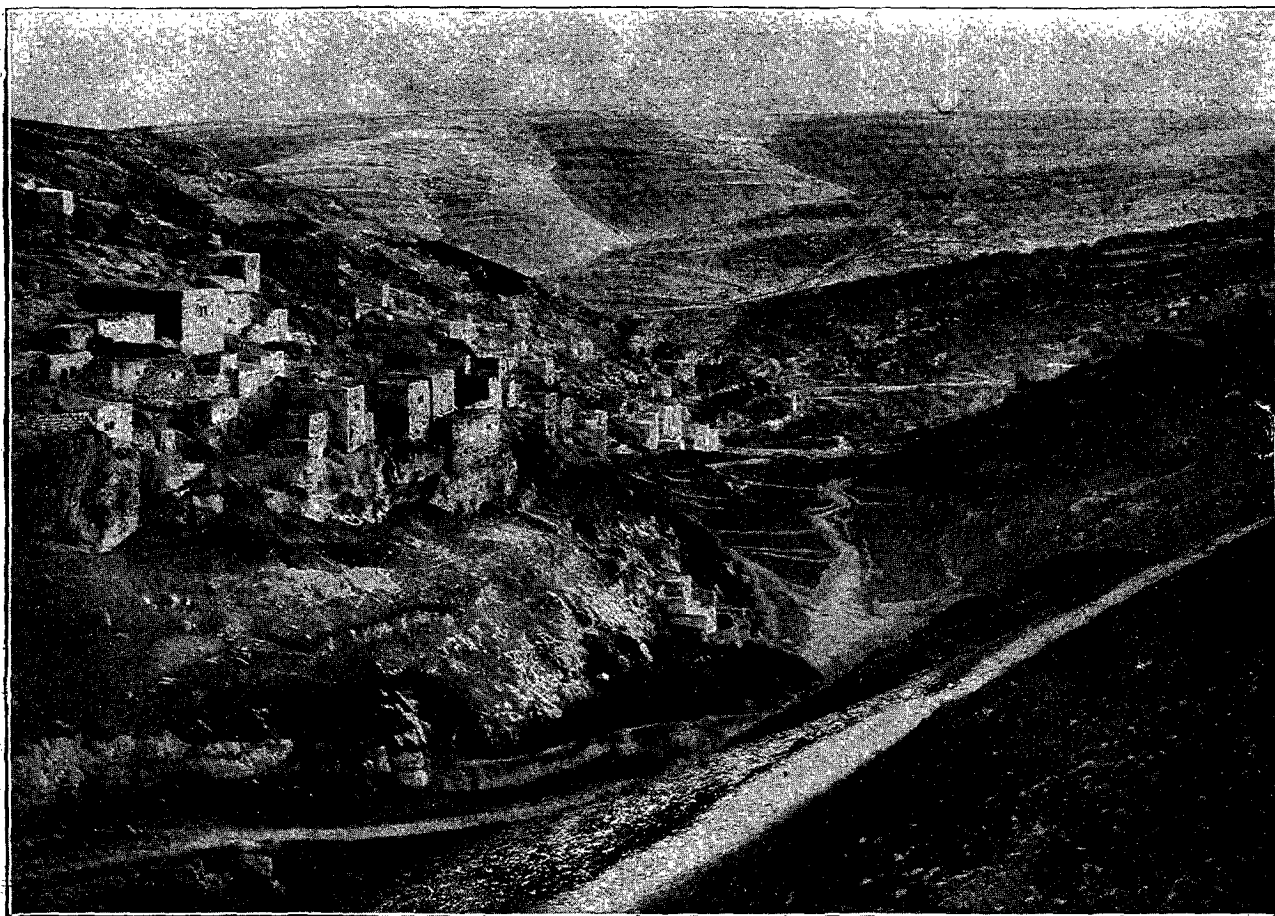
Just beyond Calvary can be seen, to the north, on the very

literal translation, if the translator is not familiar with the peculiarities of both languages.

It took us two hours to walk to Mizpeh over the rough, stony path, up hills and down steep valleys. Our guides told us it would take two hours before we started, but we thought they were surely mistaken. The air was so clear that it did not seem possible that the place which looked so near could be so far away. But we were amply rewarded for our tramp. On the way one of our German friends,

a chariot road for the kings of Israel.

We were surrounded, on arrival at the village, by many hungry, Arabic dogs, which vigorously resented our intrusion into their domain. The Arabic women, however, soon called them off, seeing in our visit a chance to obtain "backsheesh," so universally demanded everywhere. On paying the fees asked we were admitted to the church erected in the middle of the little collection of huts on the spot where it is said the prophet Samuel was buried. A



Siloam.

top of the highest point in view, the little Arabic village of Mizpeh. The German friends accompanying us pointed it out, and tried to tell us about it in their broken English, so that we would recognise the place. The lady said, "It is the place where Samuel was, and where he was buried. The place where—where—where Saul was oiled." Of course reference was made to the anointing of Saul by Samuel. Amusing sentences are sometimes made by a

who only knew the one English word "cab," for a vehicle drawn by horses, told us that "cabs were once driven over this road," referring to the rough path on which we were walking. We thought it could not be possible, as it was so rough. He assured us it was true, and said he would show us, the old paving a little farther on. And sure enough he did so. On a road up the hillside he pointed out the ancient paving stones, of what was once probably

winding stairway leads to the top of the watch tower, from which we had a grand view of nearly all Southern Palestine. We could see the Jordan Valley, the Dead Sea, Jerusalem, the Mount of Olives, Bethlehem, Ramah, Gibeon, Emmaus, Lydda, Joppa, and many other villages, whose names were unknown to us, besides all the mountains that separate these one from the other. On descending we visited the water-hole under a great rock just below the village,

where everyone around there gets water. We were very thirsty and hungry. An Arabic woman came to get water, and taking down her ancient water-pot from her head, she filled it and gave us all a drink, as Rebekah did for the messengers of Abraham, when they went to get a wife for Isaac. We had no cup, but when one is thirsty and hungry the customs of civilisation are not always heeded. After drinking we bought six loaves of Arabic bread, and had a lunch. They were merely thin cakes baked on hot stones, from which the fire had been brushed, and on which the dough was poured. The flour was obtained by grinding wheat between two stones by hand, the same as it was done in the time of Christ. The bread tasted very good, as we were extremely hungry. On our return we gathered a good collection of spring flowers, which we pressed to take with us as souvenirs.

Space will not permit a detailed account of all the places visited in and about Jerusalem. Those of particular interest are the pit in which Jeremiah was cast, the tomb of Absalom, the villages of Siloam, Bethany, and Bethlehem, the tomb of Rachel, the pools of Siloam and Bethesda, house of David, road to Emmaus, and the various walls and gates of the city itself.

We happened to be in the city at a very interesting time. It was Easter. Jerusalem was full of tourists and pilgrims. Many of the latter were from Russia, representing the Greek church. They carried long walking sticks, and wore heavy cowhide boots, that came to their knees, and were in every way fitted for a pilgrimage. During our stay the patriarch of the Greek church performed the ceremony, which occurs once a year, of bringing down holy fire from heaven. His followers thoroughly believe in the genuineness of the fire produced. Many tin lanterns, containing two lamps, so that one could be filled and trimmed while the other burned, were sold to these poor pilgrims. They prized them very highly, carrying them in their laps while riding on the train when leaving for home, for fear that harm might come to them. They were lighted with the holy fire

which they were thus carrying to their own country.

On leaving the city after this holy day we found the train packed. The first section was filled quickly, and we could not get seats in it. When the cars were run down in front of the station to make up the second train, a man raised a window before the doors were unlocked, and put a boy in that way. The example was followed at once. Our children both went in that way, followed by our luggage and their father. The car was thus nearly filled before the doors were opened. As the train left the station the Russian pilgrims crowded to get a last look at various holy places, devoutly crossing themselves as these disappeared from view.

As we drew near Jaffa the train became filled with the fragrance of orange blossoms. We were passing through several large orchards that were loaded with both ripe fruit and blossoms. Jaffa is noted for its oranges, which are the best we have ever tasted, even surpassing, if possible, the delicious fruit of Florida or Southern California. They are very cheap, too. We got twenty-five beauties for a bislick, which about equals a sixpence in value. We were met at the station by Mr. Horner, the manager of the bath and treatment rooms in Jaffa, owned by our European Conference. He took us to an hotel and afterwards to his rooms, and also showed us around the city. We saw the old house of Simon the tanner, by the seaside. A tannery stands close by, which is still used, and it is more than likely that it is the same business formerly run by Simon. After two days we sailed for Port Said, a one-night's trip. Our visit in Egypt will be the subject of our next letter.

WHO WILL GO?

Charles Hadden Spurgeon, when addressing a congregation of ministers, said:—

"I plead this day for those who cannot plead for themselves, namely, the great outlying masses of the heathen world. Our existing pulpits are tolerably well supplied, but we need men who will build on new foundations. Who will do this? Are we, as a company of faithful men, clear in our consciences

about the heathen? Millions have never heard the name of Jesus. Hundreds of millions have seen a missionary only once in their lives, and know nothing of our King. Shall we let them perish? Can we go to our beds and sleep while China, India, Japan, and other nations are being damned? Are we clear of their blood? Have they no claim upon us? We ought to put it on this footing—not 'Can I prove that I ought to go?' but 'Can I prove that I ought not to go?' When a man can prove honestly that he ought not to go then he is clear, but not else. What answer do you give, my brethren? I put it to you man by man. I am not raising a question among you which I have not honestly put to myself. I have felt that if some of our leading ministers would go forth it would have a grand effect in stimulating the churches, and I have honestly asked myself whether I ought to go. After balancing the whole thing I feel bound to keep my place, and I think the judgment of most Christians would be the same; but I hope I would cheerfully go if it were my duty to do so. Brethren, put yourselves through the same process. We must have the heathen converted; God has myriads of His elect among them: we must go and search for them till we find them. Many difficulties are now removed, all lands are open to us, and distance is annihilated. True we have not the Pentecostal gift of tongues, but languages are now readily acquired, while the art of printing is a full equivalent for the lost gift. The dangers incident to missions ought not to keep any true man back, even if they were very great, but they are now reduced to a minimum. There are hundreds of places where the cross of Christ is unknown, to which we can go without risk. Who will go?"

The Berlin Missionary Society and the Moravian Missions have a group of stations in the mountain region north of Lake Nyassa, in German East Africa. The Moravian "Missions-blatt" for April mentions the preparation of a hymn-book in the Konde language for use in all these stations. This little fact suggests more of progress than a page of statistics.

An Indian woman, who desired to find Christ, was told to pray to the Great Spirit. She went out into the woods, where no one could see her, and thinking the Great Spirit only understood English, began to repeat the only two words in English she knew, "January, February." "January, February," and the Great Spirit, who knew her heart, understood, and gave her the blessing she sought.

HOME AND HEALTH

THE WARFARE OF TO-DAY.

Our fathers to their graves have gone;
Their strife is past, their triumph won;
But sterner trials wait the race
Which rises in their honoured place,—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given,—
The Light, and Truth, and Love of
Heaven. —Whittier.

OPEN-AIR TREATMENT OF CONSUMPTION.

BY J. H. KELLOGG, M.D.

Man is naturally an out-of-door dweller. The indoor life imposed upon him by civilisation is a prolific source of disease. A multitude of maladies may be traced directly to the sedentary life in the dust-filled, germ-infected sunless homes in which multitudes of human beings are compelled, by the conditions brought about by modern civilisation, to spend their lives. Consumption, one of the most frequent and fatal of these indoor maladies, is multiplying at such a terrific rate that a general interest has been awakened to battle against this deadly foe of human life. In numerous states, governmental aid has been secured and laws enacted having for their purpose the suppression of this fearful disease.

One of the most effective plans thus far devised has been the creation of establishments for the open-air treatment of this disease. Wherever this plan has been adopted, marked evidence of benefit has been secured. Many persons in the incipient stage of the disease have been restored to health; others further advanced have been rendered comfortably well; still others, too far gone to recover, have been temporarily helped.

The return to nature by the adoption of the out-of-door life arouses the defensive powers of

the body in a remarkable way. The resistance of tissue gradually increases to such a degree that the germs are killed off, and recovery comes as the natural result. The greatest difficulty has been to provide for the poorer class, so that they could for a sufficient length of time enjoy the advantages of the treatment.

A New York paper publishes an account of a successful effort recently made by Mr. N. O. Nelson, in southern California, to provide for this class. Mr Nelson has established at Indio, in southern California, what he calls a health camp for consumptives. We quote the following description of this worthy enterprise with the hope that it may encourage others to do likewise; for certainly no more beneficent work can be undertaken by anyone:—

"The camp is located in a desert valley, cut off from the ocean by the mountains. There is no rain, no fog, no clouds. The winter days are all warm, the nights comparatively cold.

"The camp was established in December, 1902, to provide in part for the large number of consumptives and other invalids who go to Southern California. Most of the invalids have little means; they cannot afford expensive sanitariums, and are not wanted by hotels and boarding-houses.

"To meet the requirements of such patients, Mr. Nelson bought one hundred and twenty-five acres of land adjoining the Indio depot. This tract he has improved by sinking artesian wells, and by putting most of the land under cultivation, in order to give convalescents something to do.

"Tents, with all necessary equipment for sleeping and taking meals, have been set up. Land and water are free to those who have their own outfit. A small rental for tents is made to those who can afford it. No charge is made to those who cannot pay, and, where necessary, board is given them. All expenses need not be more than from 10/- to 16/- a week.

"Work is provided for those who are able to do it, so that their care does not become a burden on the camp.

"The camp is situated in the midst of a sandy valley one hundred miles long and three to ten miles wide. The mountains on each side rise by degrees to four thousand and five thousand feet high. In some places in the foothills there are springs and vegetation.

"In the valleys most of the land has been taken up in the past few years. The crops of melons and vegetables are early, and bring high prices. From £20 to £40 an acre is an ordinary yield. Alfalfa hay is cut ten times a year, giving twelve to fifteen tons an acre.

"When the campers get well enough to work, they buy or lease a few acres. They can either buy the land on the instalment plan, or lease it on shares for such length of time as desired."

HALF A POINT WRONG.

A gentleman crossing the English Channel stood near to the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship, but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass. "You are a half point off the course!" he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the on-looker, "when only a half point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty, and we are steering for the rock of crime. And so of kindred vices. The beginnings are always small.

—Selected.

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ON MAKING A HOME.

BY THE REV. THOMAS YATES.

Making a home—that is the greatest thing two people can do for God, and the finest contribution they can make to the world's good. It is more than getting a house; work and thrift can do that, but a home is a thing not made with hands, whose builder and maker is Love. Looking for a house is the business two folk take seriously, especially when it is their first. When the two folk are two fools they give more thought to that than they give ever after to the more delicate matter of making a home.

For the first wedded pair Paradise was a home; for the wise and good since then home is paradise. But it is not a paradise by accident. If home-making is left to chance, it is just as likely to be a purgatory. It is a paradise worked for and cultivated, and to "dress it" Love has to gird itself for self-denying service, while to "keep it" Love must have sense as well as sentiment, since the serpent is still very subtle in this Eden.

The joy of home life is in reciprocity—an ugly word for a lovely thing. Be a joint-stock company. Make marriage a perfect partnership. Marriage is no escape from all life's ills. Don't expect it. But it ought to mean life's problems faced with two pairs of eyes and two hearts, each braver for the other; life's battles fought with a comrade who does not falter at your side, life's burdens shouldered together. This is the very life-blood of home—oneness.

Two things mark and mind. The first is, No concealment.

There must be absolute confidence between you and your beloved. Trust begets trust, and the first consciousness of something hidden or half hidden is often the beginning of home mischiefs.

The second is, Save some of the best of yourself for home. It is not a place to creep into when you are used up. The working day is a hard drive for a man who puts himself into his work as he ought; but when it means that for six days of the week it has drained a man, brain and nerve, body and soul, and sent him home jaded so that the simple bustle of the home seems a horrid and needless confusion, so that he cannot bear the baby's cry, so that he is snappy, and cannot help it, his week's wage is too dearly earned. A man has no business to give the dregs of himself to wife and home, and the wealth of himself to the world. There are other demands, too, right in themselves, which conflict with the rights of home, and it is best to strike a right proportion through mutual consultation, and then stick to it.

DIETETIC ERRORS THE PRINCIPAL CAUSE OF DISEASE.

The origin of nearly all the diseases that afflict mankind may be traced directly or indirectly to the organs of digestion.

The products that are formed by fermentation are absorbed and carried throughout the whole system. When these are deposited around the muscle sheaths they produce rheumatism; when deposited around the nerve sheaths, they cause neuralgia and other nervous symptoms; when deposited in the brain membranes, they are

responsible for the sick headaches; when deposited in the joints, they set up irritation, and cause gout. These poisons, or irritants, circulating in the blood, also cause impatience and unhappiness in homes.

The increasing feebleness of the digestive organs, and the consequent headaches, neuralgia, nervous exhaustion, and other disorders, have stimulated a world-wide search for artificial means of aiding the feeble stomach in its work. "Man has sought out many inventions," and the numerous digestive agents are recommended and employed to whip up the tired, worn-out organs to greater activity. All these so-called remedies only increase the evils they designed to cure. The exhausted horse needs not the whip, but a lessening of its burdens, or rest. This is equally true of the over-worked organs of digestion. The remedy for enfeebled digestion is not found in the use of these artificial digestive agents. The real remedy should be sought for by studying the natural dietetic needs of the system instead of using the dyspepsia-making compounds.*

A little girl having met with a sad disappointment, said, "Mamma, I must change the D in Disappointment to an H, and say, His appointment."

The sweetest and happiest homes—homes to which men in weary life look back with yearnings too deep for tears; homes whose recollections linger round our manhood like light and the sunshine and the sweet air, into which no base thing can intrude—are homes where brethren dwell together in unity; where, because all love God, all love their brothers also; where, because all are very dear to all, each is dearer to each than to himself.—*Frederick W. Farrar.*

* An extract from the "Good Health Cookery Book," by Dr. Lauretta Kress. This valuable work not only tells of the cause of disease, but explains how to prepare tasty, nutritious, and wholesome dishes on principles that prevent the unpleasant symptoms and serious suffering incurred through errors in diet. It is an indispensable book to mothers and housekeepers. (See advertisement.)

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Shall Christians assist the prince of hell by telling the world of the benefits of war?—*John Wesley.*

Writing on the subject of the recently discovered Logia, the "British Weekly" says: "Such Logia are, no doubt, fragmentary utterances, dug up from an Egyptian cemetery. They belong to the very core of Christ's teaching; and whether we accept them or not, we cannot possibly remove them from the Gospels or explain them away as apocryphal traditions. They convict us that Christ has many things to say to us, which we have not yet been able to receive. From the nature of the case, it is only little by little that the elemental mysteries of faith can come home to our experience. Gradually fresh truths dawn on the mind, as the inner sense wakes up to perceive its reality and its coherence with the real order of things."

JAPANESE AND RUSSIAN CHARACTER CONTRASTED.

Japan is a shining example of unselfish patriotism making for national effectiveness in a supreme crisis. Russia is a house divided against itself. Its princes have schemed to amass wealth at the risk of exposing the people to untold miseries.

Corruption and malversation among Japanese officials are almost unknown; whereas it is an acknowledged fact that

the Russian officials are, as a class, almost the most untrustworthy in the world. A sample of the kind of fraud which they perpetrate on the nation is mentioned by Baron von der Bruggen in his book on "Russia of To-day." Five years ago a census of the people was taken at enormous expense. The total cost of the enumeration has amounted to £4,000,000, and yet not one single page of the information collected has been published. Thousands of clerks exist for nothing but utterly useless routine duty, the creation of their positions being entirely fraudulent. In order that this staff may seem to be doing some work a system has been devised under which, when a Minister makes a long journey, it is necessary that not fewer than 17,000 missives should be neatly written out and despatched to an equal number of officials all over the Russian Empire. While all grades of officials fatten on corruption, the towns and villages of the once prosperous rural districts of Russia are fast falling into decay. The vices of Europe readily invade the land; but very few of its virtues. The moujik mother, when her child is restless, stuffs its little mouth with poppy juice and teaches it to become an opium eater. The conceptions of religion entertained by the masses of the people are of the most rudimentary character, and from the way in which people of all classes beslobber their ikons or images—although setting at naught in their conduct every consideration of righteous principle—a stranger would be justified in regarding them as crude idolaters. In contrast with this state of affairs it is worthy of note that what are known as the Japanese Ten Commandments have a real and living effect on the everyday life of Japan. They enjoin concord and arbitration; strict justice as the basis of society; respect for Imperial edicts; courtesy between officials and the people; punishments for evil and rewards for good; faith and mutual trust among the people; forgiveness of faults; suppression of anger and hatred; and, finally, the duty of all to subordinate private gain to the public welfare. For thirteen hundred years these commandments have been the ruling watchwords of conduct among the Japanese, and have influenced the gradual formation of a national conscience of a very high order indeed. When the Christian missionaries were murdered by the Boxers in China, the Japanese Government acted up to the spirit of the national sentiment of justice by joining in the European demand for reparation. But what course did Russia

adopt? One of the China Bluebooks supplies the answer. The Russian Government announced, in formal language, that "the murders of the missionaries is a subject in which Russia is not interested."—*Melbourne Age.*

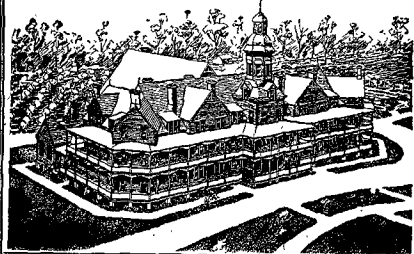
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NOTICE TO SHAREHOLDERS.

The annual meeting of the shareholders of the Echo Publishing Company, Ltd., is hereby appointed to be held at the S. D. A. Church, Alfred Crescent, North Fitzroy, Victoria, Tuesday, Sept. 6th, 1904, at 7 p.m. The meeting is called to receive the Treasurer's balance sheet and the annual report of the Directors of the Company; the election of Directors for the ensuing year, and the transaction of such other business as may properly come before the meeting. A cordial invitation is extended to all who are interested in the work of the Echo Publishing Company, Ltd., to be present.

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