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ONE
PENNY

The Outlook

DOES IT MATTER?

In a Melbourne religious contemporary an article appeared last week, from which we clip the following remarkable admission:—

"Long before the tables of stone were inscribed, the divine finger wrote upon

find in the pages of a journal which stands in defence of the observance of Sunday such an admission as the above. At creation the Sabbath was given to man, and the writer of the article alluded to well says concerning the objection which some offer to the Sabbath, that it is Jewish:—

"Such criticism overlooks the fact that the fourth commandment only ex-

day, which God calls "My holy day," and which He has blessed and hallowed and sanctified, should belong to the Jews any more than to the Gentile. "God hath made of one blood all nations of men for to dwell on all the face of the earth," and these national walls of distinction find no place in the New Testament, "where there is neither Greek nor Jew, circum-



Gathering Manna.

the fleshy tablets of the human heart: 'Remember the Sabbath day to keep it holy.'"

We have heard so often reiterated the foolish error, "the Sabbath was not known before Sinai," that it is at least refreshing to

presses in its most august form a principle involved in the very nature of man."

The Saviour said, "The Sabbath was made for man," for the Gentile as well as the Jew, and no good reason can be given why that

cision not uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3: 11.

Now while we feel gratified that this great truth concerning the Sabbath is recognised by a writer

in a popular religious journal, it is painful to notice how easily one can weaken his position when he attempts to justify some pet theory of his own, which is not founded upon principles of truth. True principles never contradict or nullify each other. Truth is always consistent with itself. When it is found necessary to make apologies or explanations concerning a true principle in order to harmonise it with some theory or idea which we hold, we may be satisfied that our theory or idea is wrong. Theories should always be adjusted to harmonise with truth; no one should ever attempt to adjust truth in order to harmonise it with a theory.

After so forcibly stating the fact that the Sabbath law is not Jewish, because it is an expression of a principle which "the Divine finger wrote upon the fleshy tablets of the human heart," "long before the tables of stone were inscribed," the writer goes on to say:—

"The principle is the hallowing of one day in seven; which day is a detail."

It seems almost inconceivable that a man who admits the Sabbath to have its origin at creation, and who deprecates the idea that it is a "Jewish institution," should make such a preposterous and untenable statement as this. Let us look at the Scripture itself and ascertain if the day is only "a matter of detail":—

"And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work, which God created and made." Gen. 2:3.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

Sufficient evidence is given in these statements of Holy writ to satisfy any unprejudiced person that it was a specific day which God blessed and sanctified. Did He bless and sanctify no day in particular, or any and every day? Reason answers, No! Did He bless and sanctify a definite day? The Scriptures answer in one mighty chorus, Yes!

That no misunderstanding about this great fact should exist in the minds of our readers we would call attention to an incident which is recorded in the sixteenth chapter of Exodus, which took place at least one month before the law was proclaimed by Jehovah at Mount Sinai, and which should forever settle this question of "any day or no day in particular."

Here we find the Lord providing bread from heaven for the hungry multitudes, and this food was given fresh on each of the six "working days," but was withheld on the Sabbath. That the wants of the people might be satisfied on the Sabbath, a double quantity was sent on the sixth day. This extra portion was miraculously preserved over the Sabbath, whereas on any other day in the week any portion which might be allowed to remain over until the following day became putrified.

This arrangement was continued throughout the forty years of the wanderings of the Israelites in the wilderness. It will, therefore, be seen that in connection with the giving of the manna, God wrought at least six thousand miracles. The Lord said:—

"Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no."

This certain rate was as follows:—

One day's supply on	Sunday
" "	Monday
" "	Tuesday
" "	Wednesday
" "	Thursday
Two days' "	Friday

NONE ON THE SABBATH.

There were some who were not satisfied with this arrangement, for we read:—

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My

commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Ex. 16:27-29.

In the face of such evidence, men, in order to justify an untenable position concerning a counterfeit of the true Sabbath, tell us that the day is only a matter of detail. If these men had been members of "the church in the wilderness" instead of the church of the twentieth century of the Christian era, they would have found that it was a matter of supreme importance which day they kept, for if they had failed to prepare for the Sabbath on the sixth day, by gathering a double portion, they would have been compelled to go hungry on the Sabbath, an experience that would probably quickly convince them that, after all, that part of the Sabbath law which relates to the time of its observance is as important as any other part of it.

THE NATIONS ARE ANGRY.

The nations to-day are angry, and the anger which excites them is that spoken of by the prophet John eighteen centuries ago, and marks a preliminary manifestation of national hatred that issues in the end. Rev. 11:18. Many times our little planet has been convulsed in the past with ebullitions of anger, which have sought redress on the battle-field; and crowned heads have lost the principalities over which they ruled. Europe has been often a theatre of war; but things have changed since the days of Louis the fourteenth, and the troublous times of Napoleon are only shadows of that which confronts us to-day. When Drake confronted the Armada; or when Nelson met the French fleet off Trafalgar, naval warfare, contrasted with that of to-day, was very primitive. A consensus of brain power has transformed the earth into a tableau vivant of iron cruisers, torpedo boats, submarine mines, standing armies, arsenals, and munitions of war, which cost millions of the nations' wealth annually to sustain.

Behind the angry nations of to-day stand millions of trained

soldiers, not equipped with flint-lock muskets and obsolete weapons of the past, but with Martinis, Mausers, and all the up-to-date appliances of war. And amid ominous war clouds the nations stand glaring at one another like gladiators ready for the fray. To-day one bares his teeth and growls; then another like a caged tiger looks through the bars of his realm. The world is too small for them; the game of grab is exhausted; jealousy of power is paramount, and encroachment is the order of the day. Stupendous stakes are at issue, and complications are arising that defy the efforts of statesmen to unravel. Each nation watches the moves of the other with suspicion. A howl of Anglophobia arises on the continent, and the Russian press are rampant with anger. Then the British lion awakens, and does a turn round, his eyes speaking of internal fire, and the movement of his tail betokens wrath, and he prepares himself for the general tear up. Everywhere, and from all parts of the earth, are to be heard the low, distinct rumblings that betoken the coming storm, and God has left it to the Bible student to give that storm a name. It is Armageddon.

When John said the nations were angry he spoke of the nations of to-day, the nations living on this side of 1844. Christ commenced the judgment of the dead in that year; and John connects the anger of the nations with the judgment. See Rev. 11: 18. The warning of the message of Rev. 14: 6, 7 commenced about 1844, and went with a loud cry to the world, proclaiming, "Fear God and give glory to Him, FOR THE HOUR OF HIS JUDGMENT IS COME." For sixty years that message has been going; it now encircles the earth. Have the nations obeyed it?—No; John says that at that time they would be angry.

In their ire over temporal kingdoms they forget that there is a God who rules the universe. Jehovah is His name. And when the angry nations turn their combined energies into the way of universal slaughter, and the internal fires of hatred, revenge, and cruelty burst forth in one huge tornado of strife, in which every nation under the sun is involved,

then is the time that the arm of God will be revealed in wrath; and He will arise and destroy them who destroy the earth. Rev. 11: 18. Reader, that time is near! —*J. B.*

Persecution has never been called by that name by those who engaged in it—it has been, "only enforcing the law."

The "Daily Express," London, is responsible for the statement that the Czar asserts that the war in the Far East will continue "as long as Russia had a rouble or a soldier left."

It is said that there is a bell in China that has been ringing for a hundred years. Relays of ringers work day and night. It would be interesting to calculate the amount of energy devoted to this useless task.

He who would observe the Sabbath out of fear of the law, or fear of public opinion, would do homage not to the Sabbath, but to the slavish principle of fear. Real homage to the Sabbath must proceed not from fear but from love.

Among church attractions it is announced that the pastor of a church in America has started a choir of whistlers. There are thirty performers, who conduct all the musical portion of the service.

A sceptic, trying to "badger" a simple minded old man about the miracle of Baalam's ass, finally was doubled up by the honest old believer, who, with meaning emphasis said, "I don't see why it ain't as easy for an ass to talk like a man, as it is for a man to talk like an ass."

A movement is on foot in the United States to combine two great tobacco companies, in order to obtain a wider control of the trade. These companies represent a capital of £72,000,000, and they propose to control the sale of tobacco by restricting dealers to handle no other goods but those supplied by the "combine."

Ninety-four per cent. of the leading citizens of some of the large American cities were brought up on the farm. An examination of one hundred of the commercial and professional representative men of Chicago showed that seventy-five per cent., were raised in the country and rural villages. Seventeen of the twenty-three presidents came from the farm. The census of students of four colleges and seminaries showed that the rural districts and villages are furnishing eighty-five per cent. of the college students. The brain and nerve centres are not more dependent upon the soundness of the surrounding tissue than the city upon the rural districts. The leaders are quickly succeeded by men from the country. They always have been, they always will be. For this there are at least two reasons, says one writer. One is that "the country air, food, and exercise are essential to a healthy brain," and another that "the habit of work is almost invariably acquired early in life by the farmer boy."—*Farm News.*

"Domicide, in a sense, is worse than homicide; and by domicile I mean the killing of a home." This word, recently uttered by Commander Booth-Tucker, is a suggestive one (says the "Christian"), bringing to the mind a panorama of all the destructive forces in society that interfere with, disintegrate, and destroy the home idea and the home fact. Flagrant vices, such as drink, gambling, and debauchery, stand in the foremost of these evil forces; year by year hundreds of homes are broken up through their efforts. But these are also internal enemies of the home; "a man's foes shall be they of his own household." How often is the peace and comfort of the home slain by a querulous spirit on the part of some prominent member! Tempers irritable, tempers sullen, tempers choleric; selfishness, in its myriad forms; rudeness and discourtesy—these are all powerful destroyers of home happiness. The home is the social unit, and its importance is so great to coming generations, as well as the present, that it should be a matter of constant solicitude and prayer that its life should be maintained in its highest form.

... OUR ... CORRESPONDENTS

A WORKER'S PRAYER.

Give me a word in season, Lord,
Dear Master, straight from Thee;
Graven on heart and life and lip,
Let Thy royal mandates be.

Give me a word in season, Lord,
The tide of woe to still;
To point the sin-stained unto Thee,
And teach the meek Thy will.

Give me a word in season, Lord,
The precious golden seed;
That to Thy glory may redound,
In thought, and word, and deed.

Give me a word in season, Lord,
Glad chords of heaven's own psalm;
Sweet breaths from the enraptured air,
Of love's eternal balm.

—*Harriet Julia Evans, in the Christian.*

THE WORLD'S NEED.

BY MRS. E. G. WHITE.

When Christ saw the multitudes that gathered about Him, "He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Christ saw the sickness, the sorrow, the want and degradation of the multitudes that thronged His steps. To Him were presented the needs and woes of humanity throughout the world. Among the high and the low, the most honoured and the most degraded, He beheld souls who were longing for the very blessings He had come to bring; souls who needed only a knowledge of His grace, to become subjects of His kingdom. "Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." Matt. 9 : 36-38.

To-day the same needs exist. The world is in need of workers who will labour as Christ did for the suffering and the sinful. There is indeed a multitude to be reached. The world is full of sickness, suffering, distress, and sin. It is full of those who need to be ministered unto,—the weak, the helpless, the ignorant, the degraded.

Many of the youth of this gen-

eration, in the midst of churches, religious institutions, and professedly Christian homes, are choosing the path to destruction. Through intemperate habits they bring upon themselves disease, and through greed to obtain money for sinful indulgences they fall into dishonest practices. Health and character are ruined. Aliens from God, and outcasts from society, these poor souls feel that they are without hope either for this life or for the life to come. The hearts of parents are broken. Men speak of these erring ones as helpless; but God looks upon them with pitying tenderness. He understands all the circumstances that have led them to fall under temptation. This is a class that demands labour.

Nigh and afar off are souls, not only the youth but those of all ages, who are in poverty and distress, sunken in sin, and weighed down with a sense of guilt. It is the work of God's servants to seek for these souls, to pray with them and for them, and lead them step by step to the Saviour.

But those who do not recognise the claims of God are not the only ones who are in distress and in need of help. In the world to-day, where selfishness, greed, and oppression rule, many of the Lord's true children are in need and affliction. In lowly, miserable places, surrounded by poverty, disease, and guilt, many are patiently bearing their own burden of suffering, and trying to comfort the hopeless and sin-stricken about them. Many of them are almost unknown to the churches or to the ministers; but they are the Lord's lights, shining amid the darkness. For these the Lord has a special care, and He calls upon His people to be His helping hand in relieving their wants. Wherever there is a church, special attention should be given to searching out this class and ministering to them.

And while working for the poor, we should give attention also to the rich, whose souls are equally precious in the sight of God. Christ worked for all who would hear His word. He sought not only the publican and the outcast, but the rich and cultured Pharisee, the Jewish nobleman, and the Roman ruler. The wealthy man needs to be laboured for in

the love and fear of God. Too often he trusts in his riches, and feels not his danger. The worldly possessions which the Lord has entrusted to men are often a source of great temptation. Thousands are thus led into sinful indulgences that confirm them in habits of intemperance and vice. Among the wretched victims of want and sin are found many who were once in possession of wealth. Men of different vocations and different stations in life have been overcome by the pollutions of the world, by the use of strong drink, by indulgence in the lusts of the flesh, and have fallen under temptation. While these fallen ones excite our pity and demand our help, should not some attention be given also to those who have not descended to these depths, but who are setting their feet in the same path? There are thousands occupying positions of honour and usefulness who are indulging habits that mean ruin to soul and body. Should not the most earnest effort be made to enlighten them?

A BIRTH LIKE HIS.

BY G. B. STARR.

Before we can hope to live the life of Jesus, we must have just such a start as He had in humanity, and have a birth like His: A new birth, wholly of the Spirit, in which the flesh plays no part, except that of entire submission. "Except a man be born of the Spirit [born from above], he cannot see the kingdom of God." This is distinct from the ordinary birth. "That which is born of the flesh is flesh," and can only do the works of the flesh. "That which is born of the Spirit is Spirit" (John 3 : 3-8), and is able to do the works of the Spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1 : 12, 13. They had a birth like Christ's.

"Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the

Holy Ghost." When Joseph thought to put her away privily, the angel of the Lord said to him, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1: 18-25. The prophet had said: "A virgin shall conceive and bring forth a son, and they shall call His name Emmanuel"—God with us. Mary was troubled to know how this was to be accomplished without human aid; and so the Lord explained to her—"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God. For with God nothing shall be impossible." Luke 1: 26-37. To this Mary responded in the language of real flesh: "Behold the handmaid of the Lord; be it unto me according to thy word." And Elizabeth said to her: "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." And Mary responds: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for He that is mighty hath done great things; and holy is His name." Verses 38-55.

The promise of God to each one of us is, "For unto us a child is born; unto us a son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace. . . . The zeal of the Lord of hosts will perform this." This promise is just as good to us as was the promise to Mary. "Unto us a child is to be born," and in us. Do you inquire like Mary, "How shall this be?" Then know that it will be with you as it was with her. "Ye shall receive the gift of the Holy Ghost," and "Ye shall receive power after that the Holy Ghost is come upon you." Do you think that this is too strong? Then listen to the great Paul as he writes to his Gentile converts. "My little children, of whom I travail in birth again until Christ

be formed within you." Was he praying an impossible prayer for them? Then he was mocking God as well as them. No; He was presenting his petition for what they must experience, to know Christ in His own temple—their hearts. And so he prays for the Ephesians: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." Eph. 3: 14-17. This experience of Christ actually dwelling within the heart is the glory and the power of the gospel. It is the very outworking of the mystery of godliness; "God manifest in the flesh" (1 Tim. 3: 16), your flesh and my flesh. And so Paul wrote to the Colossians of his ministry to them of "the mystery which had been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to His working, which worketh in me mightily." Col. 1: 26-29. This is the true method of preaching the true gospel.

THE EVERLASTING MEMORIAL OF CREATION AND REDEMPTION.

BY S. N. HASKELL.

So sacred did Christ regard the Sabbath day that He instructed the disciples to pray for thirty years that they might not be obliged to flee from Jerusalem "in the winter, neither on the Sabbath day." Matt. 24: 20. This was asking God that He would so control circumstances that they might observe the Sabbath day without being molested. For when the Roman army came around the city, they were immediately to flee, without even taking their clothes with them.

After Christ had expired on the cross, He was taken down and laid in Joseph's new tomb; and while Christ was resting in the tomb, the disciples returned and prepared spices and kept the Sabbath according to the commandment. Luke 23: 53-56. God, Christ, and angels rested and worshipped with songs of praise on the Sabbath at creation; so heaven and earth were once more in harmony in resting on the Sabbath at the cross. Like the first Sabbath kept in Eden, this was one in which all the universe was interested. The Sabbath therefore becomes a fitting memorial, not only of creation, but of redemption; for then on the cross the work was finished for the redemption of man.

Once more the holy Scriptures speak of Sabbath observance. It is when sin and sorrow come to an end. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that . . . from one Sabbath to another shall all flesh come to worship before Me, saith the Lord." Isa. 66: 23. If the Sabbath was simply for physical rest, why was it observed before man sinned, and why will it be kept after the earth is restored? There is something in it that is deeper, more precious, than that which pertains to the outer man. There is in it a knowledge of God. "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20: 20. There is in it a knowledge that God sanctifies the soul. "Moreover, also, I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Verse 12. "It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed." Ex. 31: 17.

So in the seventh day, which is the Sabbath of the Lord, lies a hidden knowledge of God, an evidence of true sanctification, a rest of heaven, a foretaste of its bliss, a blessedness of the eternal world, that comes to him that believeth.



A. W. ANDERSON - - EDITOR.

PROPHETIC HISTORY OF THE WORLD.—No. 8.

Daniel 11 : 23, 24.

The Development of the Mystery of Iniquity.

In order to strengthen his growing political power in the Roman world, and with the object of attaining his ambition to become the sole ruler of that empire, Constantine entered into an alliance with the Christian party. It was represented to him by the deputation of bishops who met him in Gaul, in A. D. 311, "that Christianity was a united body, which, if he would support it, would in turn be a powerful support to him." Outwardly, it seemed as though this representation was true, but it was not long before it was apparent that considerable differences existed between the various branches of the church. On one thing the various sects were united, viz., opposition to the imperial edicts, which Diocletian and Galerius had sent forth to crush Christianity out of the empire.

Religious Liberty Granted to all Christians.

A great victory for Christian principles was secured by the church when Constantine and Licinius issued the famous Edict of Milan, which acknowledged the right for which Christianity had contended for two centuries and a half,—the freedom of each individual to choose and profess whatever mode of religion he desired. Had the church been content with this victory, what wickedness and bloodshed would have been prevented! Freedom to worship or not to worship is all that a Christian should expect of the State. But this grand principle is one that has always been little understood, and even to-day, notwithstanding all the lessons of history, ecclesiastical bodies are as prone as ever to demand of the State freedom to worship according to their ideas of worship, and

at the same time freedom to command others to do just as they would have them do.

Possibly, in no other feature of Christianity is this so evident than in the desire to compel all to observe Sunday as a day of rest. At almost every church conference or meeting of church representatives, this question for centuries has been a prominent feature. Approaches are constantly being made to the "powers that be," to enact stricter regulations concerning this man-made institution. Sunday, as a day of rest, finds no authority in the Scriptures, which are the sole rule of faith for Protestants, and therefore every lover of Protestant principles should examine himself on the question of Sunday keeping, and having ascertained the Roman origin of that counterfeit of the true Sabbath renounce its claims for ever.

As soon as the Christian sects were released from their disabilities by the Edict of Milan, which permitted each one power "to devote his mind to that worship which he may think adapted to himself," and which further decreed "that the places in which the Christians were formerly accustomed to assemble" should be restored to them "without money and without demanding any price, without any superadded value or augmentation, without delay or hesitancy;" then followed a repetition of the old contentions between the church of Rome and the churches of Africa.

Who are Christians?

The Roman party declared that "all who did not agree with the bishops of the Catholic church were necessarily heretics, and not Christians, . . . therefore, none such could be partakers of the benefits of the edict restoring property to the Christians. The Catholic church disputed the right of 'heretics' to receive property or money under the Edict of Milan, by disputing their right to the title of Christians. This forced an imperial decision upon the question as to who were Christians."—*Great Empires of Prophecy.*

Constantine did not leave the question long in doubt, for he stated plainly in a later edict that the imperial favours granted to Christians under the Edict of

Milan were meant only for the Catholic church.

So successfully did the bishops of the Catholic church press their claims upon Constantine that within two years from the time when the Edict of Milan, which recognised no distinction whatever between Christian sects, was issued an imperial epistle was sent out, which referred to the "Catholic church of the Christians." Six months later he referred to this church as the "Holy Catholic Church." Next year he referred to the doctrine of the Catholic church as embodying the "most holy religion." Two years later imperial favours were granted to "the legitimate and most holy Catholic religion." Thus surely did the Catholic church secure for itself imperial recognition.

Laws against Heretics.

As the State became a partisan, and entered into the controversy between the sects, the antagonism of the African churches towards the Roman church grew so great that the civil power could not keep the peace, and open acts of violence and bloodshed followed. In A. D. 323, only twelve years after the enactment of the edict which granted liberty to all the Christians, Constantine made a law which denounced "all who devised and supported heresies by means of private assemblies," and commanded all to embrace "the true and pure religion," and enter the Catholic church. Constantine believed that it was right to use any and every means to increase the membership of the church. For instance, at the Council of Nice he is reported to have given the following instructions to the bishops:—

"In all ways unbelievers must be saved. It is not every one who will be converted by learning and reasoning. Some join us from desire of maintenance, some for preferment, some for presents; nothing is so rare as a real lover of truth. We must be like physicians, and accommodate our medicines to the diseases, our teaching to the different minds of all."

The entrance of the State into the arena of religion only intensified the disputes which raged between the various sects over doctrine and church discipline, and from that time in the history of Rome until the empire had perished there was endless tumults. The controversy waxed fiercer as

the years rolled by, and armies fought in the name of Christianity over points of difference so minute, that frequently the parties themselves could not define the exact points of dispute.

(To be Continued.)

DO I FIND DELIGHT IN WORK?

BY D. H. KRESS, M.D.

Christ said what every child of God will say: "I delight to do Thy will." So fully was His heart in His work that on one occasion when His disciples prayed for Him to take time to eat, He said, "I have meat to eat that ye know not of." "My meat is to do the will of Him that sent Me, and to finish His work."

A sundowner on a boat sailing from Lyttleton to Wellington, New Zealand, complained of the government, saying many were starving because there was no provision made for them, and work could not be obtained. One of the passengers said to him, "If you come with me after reaching Wellington I will guarantee to find work for you in less than two hours." The man replied, "It is not work I am after; it is money I am after." This is a confession not many are honest enough to make, yet there are a few who really take delight in work. The great majority of mankind labour for the meat that perishes. Work to them is mere drudgery. If they could in some way secure food and clothing without labour, they would unhesitatingly drop their tools and forever abandon work.

The spirit of the world has in a great measure been brought into the Christian church and into Christian institutions. Many there are who are following, not because they take delight in service, but because of the loaves and fishes. Of the redeemed it is said, "They serve Him day and night in His temple." The question with them is not, "What shall we have therefore?" their delight is in service, and their reward is the blessing found in service. They ask for no greater reward than the privilege to serve. They seek the kingdom of God, making it first; and what

the world seeks for and works for God adds.

When labour is a delight men and women will find it an act of self-denial to take a day off occasionally even when necessary, for it is their meat to do the will of Him that sent them, and to finish His work. To this class will be afforded the privilege of serving Him day and night in the temple. Only those who would take delight in serving Him day and night here will be given the privilege of serving Him day and night there.

When labour becomes a delight, there is re-creation in it; there is health in it. Unwilling workers can never be in possession of the best of health. There is weariness and death in drudgery. Only those who do with their might what their hands find to do, and do it heartily as unto the Lord, can experience the blessing there exists in labour; for "He giveth power to the faint; and to them that have no might He increaseth strength." There exists no excuse for any Christian to be idle. There is work in abundance. Only hirelings, experience difficulty to get work, because it is not work they are after.

A WORD TO YOUTHS.

Shake off your listless, shuffling ways, boys; gather up your God-implanted energies, and set about making all there is to be made of yourselves. Now is your spring-time—your budding, growing, improving time; make the most of it, and fill each day to the very brim with sturdy activity and manly action. Throw back your shoulders; straighten up; look with a keen, straight glance out upon the great workfield of the world, and see what it can teach you. The world has little need of you, as yet, but you have great need of the world. It is full of experiences, and object-lessons, and hints, and suggestions, for the days coming to you. Use your tongues little, but your eyes constantly. If young people would only use well their keen, quick eyes, and be governed by what they see, they would be spared many a tumble into pitfalls that those in advance are just drawing themselves away from.—Selected.

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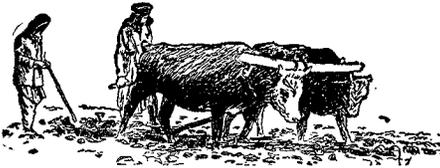
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WORLD-WIDE FIELD.

A VISIT TO THE SYDNEY SANITARIUM.

BY MRS. A. H. MACDONALD, Secretary
Victorian Vegetarian Society.

Having spent three very pleasant weeks at the Sanitarium at Wahroonga, it occurred to me that those who have not had the opportunity of seeing this institution, might like to know a little about it.

Nestling amongst thickly wooded hills, about thirteen miles out of Sydney, at Wahroonga, stands the Sanitarium, surrounded by orchard and orange and lemon groves. It is an imposing structure, and its outward beauty is a true index of beauty within, where such a general air of harmony and home comfort prevails that patients soon forget that they are such, and find themselves members of a very happy family.

The Sanitarium is equipped for work in a thoroughly up-to-date manner. Its sleeping apartments are large, airy, and sunny. The dining room and drawing and lounge room are comfortable to luxury. In the bath rooms methods of treatment by massage, electricity, and hydrotherapy, are amply provided for, and are administered by competent nurses.

In regard to diet every care is exercised, and with most beneficial results. It has been well said that "a table spread with the fruits of the earth can have no disturbing influence on mind or body." Patients are guided in their choice and combination of foods by the physicians of the institution, their advice and treatment being at the disposal of patients during their stay at the Sanitarium.

Educational work is also carried on among the patients, and lectures given on general health topics. These lectures are exceedingly instructive and interesting.

Every appliance and convenience of a modern private hospital is found here, but a great deal is here that is not found in such institutions generally, and that is the wonderful harmony that prevails.

The workers, from those who fill the most important positions to those who do the necessary drudgery, are alike one in aim, and that aim is the good of those about them. Every service is performed cheerfully and efficiently, all seeming "content to fill a little space if God be glorified."

The result of all this is that patients who come in hopeless, find health and strength returning

My visit to Wahroonga has conferred on me much benefit from an educational and health point of view, and I sincerely hope that the promoters of this movement for the uplifting of humanity may have every encouragement and success in their noble work.

OUR MISSION IN NYASSALAND.

BY MRS. HENRIETTA BRANCH.

Since coming to Africa to assist in the work of enlightening and uplifting this people, I have wondered who of the many would receive the gospel message preached to them from the word of God. I am satisfied that the Spirit of God is now working upon hearts and opening deaf ears and blinded eyes; the seed sown is making impression in their lives for good.



A Distant View of the Sydney Sanitarium.

to them. One young lady, after months of treatment elsewhere, who despaired of ever being able to walk again, owing to an injury to her knees, has, during my visit, put aside her crutches, and is able to walk alone.

In addition to indoor work, the workers are proving a power for good to people in the villages around. Health talks are given in the various halls, cooking classes held, health literature distributed and sold, and any who are willing to learn are helped to a better way of living.

Quite a few come to us, and say, "We have never heard this way before." They are all told to read carefully the Book of God, which they take delight in doing.

There is a marked reformation going on among these natives. Whereas they have only been anxious to learn to read the books, and to get an education, that they might be able to earn a good salary, now they are beginning to realise that something more is needed to help them on in life; they are becoming more industrious in labouring with their

hands. The men formerly let the women do the hard work, while they spent their time in a sort of happy-go-easy life. A change to industry we notice in those who attend our school.

When we first came, we found the people of all ages and sizes wearing only a loin-cloth. We bought cloth and gave it to them, and made waists and dresses for the women and girls. Although this was but a little, some improvement was made. But the arrival of boxes of garments made by different missionary societies at home has wrought a miracle.

This assortment of clothing was like the visit of Livingstone, which filled the hearts of the people with gladness and hope. He told them that there were friends and relatives on the other side of the great, deep ocean, who would some day come to help them. This they have never forgotten. When we arrived, they came from far and near to see us, whom they called their big brothers.

Ever since the visit of Livingstone in these parts, there has lived in the heart of the native the one long-cherished hope that some day his kindred would return. When we came, they remembered the words of Livingstone, and you may be sure we were heartily received by them. And when the boxes of clothing came, many spoke of it as another fulfilment of his promises. Now, instead of naked bodies with a small piece of cloth, we see many of the natives clothed with nice white cloth, or with shirts and suits. And when their work of hoeing is finished each day, and they go to the streams to wash their bodies, and put on their clean garments to enter school, the change is indeed gratifying.

The Sabbath services are well attended. All give good attention. Many are coming in from the different villages. I write verses for them from the Bible that all may take part, and they learn to recite them. We also teach them to sing the English hymns, in which they are much interested. The work has to be often repeated, yet it is pleasant.

Mr. Branch's afternoon Bible class is well attended. Yesterday they studied the commandments. A few who had been here only a

short time, and did not know about the Sabbath from the Bible, were full of questions, and said that no one had ever told it to them before.

The people as a rule are much afflicted with loathsome sores. Many are brought to the mission in their machilas, or on the backs of relatives, for treatment. I have learned to treat these sores successfully. I have had to turn away only a few cases, that were lepers. God has blessed in the application of simple means.

A WISE CHOICE.

A Congregational missionary tells of a Hindu boy, son of a village priest, who was allowed to attend a Christian boarding-school for a couple of years. The teacher, aside from the ordinary school studies, interested the boy in the Scriptures. He was an apt scholar, and came to be a firm believer in Christ. Soon after this decision to be a Christian, vacation time came, and the boy went home.

But a few days afterward he came back to the school, and said that his father had given him a choice of two things; he had said: "I will send you to school and give you a higher education, on condition that you renounce Christianity and take your old name of Karupanan [the name of a Hindu idol]. If you will not do this, I will disinherit you. Choose ye this day. And "Paul" chose Jesus, with the cross, but with a full hope of winning the crown.

JAPANESE DWARF TREES.

I once saw in Japan some of the most remarkable trees that ever grew. They were hundreds of years old, and not a hundred inches high. The most marvellous collection was in Count Okuma's garden, near Tokio. Here were pine-trees that started to grow in the seventeenth century, that at the dawn of the twentieth were not too large to be carried in one hand, pot and all. Others, whose seed was planted about the time when Columbus sailed for America, were already outstripped by saplings planted the year before the last.

In another place was a grove of Liliputian plum-trees, gnarled and knotted and twisted by centuries of wind and weather, that were none of them too large to grace a dinner table, as they often did when in full bloom. More marvellous still, there were other little trees, planted before most of my readers were born, say in the early "sixties," that were still thriving (it is too much to say "growing") in a teacup, while others, planted before Cleveland's first term in office, had not outgrown a lady's thimble.

The Japanese are pastmasters of the art of dwarfing trees. They nip off the tree's roots, and pinch its limbs, and starve it with little soil, and let it go thirsty and dry, but at the same time keep the breath of life in it, until it becomes the veriest travesty of a tree, a manikin vegetable with the wrinkled face of an old man on the legs of a little boy. Infinite patience and skill and time unstinted must have been given thus to stunt and dwarf those grotesque growths.—*Francis E. Clark.*

A Romanist peasant in Ireland had obtained a copy of the Bible. It came to the knowledge of the priest, who endeavoured to convince him that he had no right to have the Holy Book in his possession. Among other things, he told him "he had no business with the Bible, for St. Peter said that it was not the word, but the milk of the word, that he ought to have," and he referred to 1 Peter 2: 2, in confirmation of his remark.

The poor man replied with a spice of Irish wit, "I know that well your reverence, but for fear the milk should be spoiled, I like to keep the cow that gives it with me in the house."—*Selected.*

It is said that there are no fewer than eight millions of gods worshipped by the Japanese. Praying is made very easy: In the streets are tall posts with prayers printed on them and with a small wheel attached. Anyone passing by can give the wheel a turn, and that counts as a prayer. The people in the second largest of the 3,850 islands of which the Empire is composed worship the bear and reverence the sun, moon, fire, wind, and water.

CHILDREN'S ...CORNER...

THE WAY TO SCHOOL.

Oh, many a path the summer long
Has blossomed and bloomed my way
for me!

And many a bird and many a bee
Have gladdened my path with song.

The path in the pasture well I know,
The path to the sandy shore I found,
I followed the garden path around,
And wandered in apple-row.

And now for the path to school, say I—
Wherever we go in summer time,
We're ready the way to school to
climb,
The lessons of school to try.

—Frank Walcott Hutt.

BESSIE'S EXPERIENCE.

She was tired of her name. She didn't like it a bit, and thought that any other name in the world would be preferable to her own.

"You see, it is like this," she explained to her confidential friend, "Elizabeth and Bessie are such common names, and so many people have them that I am just tired of hearing myself called by them. I am going to look over all the nice names in the big dictionary, and take my choice."

As soon as school was out that afternoon, Miss Elizabeth made for the "big dictionary." An hour later she was still there, seemingly as much interested as ever. Her mother came into the room, and seeing the look of rapt expectation on her daughter's face, inquired what she was doing.

Elizabeth came over and confessed that she was quite tired of her old name and wanted a new one.

Mother smiled discreetly, but in the end she concluded to let Bessie have her own way.

At length the arduous task was completed. Bessie's face was wreathed in happy smiles as she announced her name to be Euphemia Maria.

"I think it will do very nicely," she said, "I was reading only the other day about a nice girl named Euphemia Dundas. You don't need to call me Maria

unless you like, Euphemia will do."

"Eu-phe-mia," called her mother, when it was time to get up the next morning. Bessie could hardly believe her ears. How dreadful it sounded! She thought it the prettiest name in the whole dictionary when she picked it out, but now, Euphemia, indeed! She couldn't have picked a worse name if she had tried.

She was too brave to show her disappointment on the very first day, so decided to wait and hope that time would make it prettier.

When Bridget wanted her for an errand, she always called Euphemia in a way poor Bess thought was heart-rending. Her little brother said Phe-mia; and the baby cooed Eu.

Bessie bore it bravely for a week, and then gave up in despair, and cried outright because the baker's boy always would persist in calling her Miss Euphemiar-mariar; pronouncing both names as if they were one.

She ran to her mother, and tearfully owned that though she had once disliked Elizabeth, she thought Euphemia ten times worse, and begged never again to be called such a horrid name.

Mother consented, and said, "Run, dear, and bring me your Bible. Now turn to the second chapter of Revelation and read the seventeenth verse."

I will leave my little readers to find it for themselves. But, needless to say, Bessie was much comforted, and now looks eagerly forward to her new name in the kingdom of heaven.—C.E.R.

ONE LITTLE WORD.

A gentleman, having three sons, sent them to the city for their education; but like many other boys, they were apt to forget their "p's and q's." When summer came round they returned home for their vacation. The father noticed little or no improvement in their manners, but did not care to "lecture" them, so resolved to reprove them in a practical way when opportunity arose.

The boys had an uncle living near who promised them a drive. When a fine day came round Uncle Sam called, and the boys, who

were very much delighted, each asked for himself if he might go. Willie asked first—

"Father, may I go for a drive with Uncle Sam?"

"No, my son."

"Father," said Charlie, "May I go with Uncle Sam for a drive?"

"No, my son."

"Father," said Josie, "Please may I go with Uncle Sam for a drive?"

"Yes, my son, you may."

A second lesson, you may depend, was never needed.

Do you know why the father allowed Josie to go?—L.A.P.

A lady who had a cockatoo, one day heard him calling, "Poor Cocky! come to Cocky!" At first she took no notice of the bird, but as he continued to call, she at length went to him, and found that a mouse was eating his seed, which had been placed in a bag beside his cage.—Selected.

The picking up of an article dropped by some one else, and handing it to the owner, is one of the most graceful acts of courtesy in the realms of etiquette.

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

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HOME AND HEALTH

A man too busy to take care of his health is like a mechanic too busy to take care of his tools.

If you intend to do a mean thing wait until to-morrow. If you intend to do a noble thing do it now.

Plate sin with gold, and the strong lance of justice hurtless breaks; arm it in rags, a pigmy's straw doth pierce it.—*Shakespeare.*

There are some women who think on Sabbath they have religion, but when the clothes line breaks the next day they find they have not.

In a lecture which was given in Melbourne a few days ago, under the auspices of the Australian Health Society, Dr. Nyulasy gave the audience a simple test by which they could ascertain if the air in the various rooms of their houses was fit for breathing. He said:—

"Take a ten and one-half ounce bottle filled with water into a room, pour out the water, and place in the bottle half an ounce of lime water; if when shaken the water shows a chalky colour the air is unfit for respiration.

There is a good story told of a Quaker, who met a Lancashire lad in a publichouse drinking. Said the Quaker: "Why dost thou drink beer, my lad?" "Oh," was the reply; "taakes beer to maake me work." "Thou'rt right, lad," rejoined the Quaker; "thou'rt right! It'll make thee work!" When I were a lad, I took beer, and it made me work. I had a farm then, and it took the farm and made me work! Now I am seventy years old, and I've got to work still. "Thou'rt right lad; take thy beer; it'll make thee work right enough!"

"I notice," said the stream to the mill, "that you grind beans

as well and as cheerfully as fine wheat."

"Certainly," clacked the mill, "what am I for but to grind, and as long as I work, what does it signify to me what the work is? My business is to serve my master, and I am not a whit more useful when I turn out fine flour than when I make the coarsest meal. My honour is not in doing fine work, but in performing any that comes as well as I can."—*Selected.*

GOD'S DESCRIPTION OF A GOOD WIFE.

Proverbs. 31 : 10-31.

A virtuous woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant-ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth meat to her household,
And their task to her maidens.
She considereth a field, and buyeth it:
With the fruit of her hands she planteth
a vineyard.
She girdeth her loins with strength,
And maketh strong her arms.
She perceiveth that her merchandise is
profitable:
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She spreadeth out her hand to the poor;
Yea, she reacheth forth her hands to the
needy.
She is not afraid of the snow for her
household;
For all her household are clothed with
scarlet. [Margin.—Double garments]
She maketh herself carpets of tapestry;
Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sitteth among the elders of the
land.
She maketh linen garments and selleth
them;

And delivereth girdles unto the merchant.
Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her
tongue.
She looketh well to the ways of her
household,
And eateth not the bread of idleness.
Her children rise up, and call her
blessed;
Her husband also, and he praiseth her,
saying:
Many daughters have done virtuously,
But thou excellest them all.
Favour is deceitful, and beauty is vain:
But a woman that feareth the Lord, she
shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the
gates.

A CHOICE RECIPE.

Wheat Gluten.

Three cups best flour, one cup water.
Mix the flour and water into a
smooth loaf, place in a basin, cover
with cold water, and let stand for an
hour and a half; then take the dough
in your hands, and working it over and
over wash out all of the starch, being
very careful to keep the gummy mass
from washing away at the start; it will
soon be easy to see where the gluten of
wheat is found.

When well washed the water will be
clear as if passed over the mass of
gluten. Break off little pieces, and
place three inches apart on an oiled
pan, and bake until dry and brittle,
when it is ready to grind and use in
various ways. If you desire to save
the starch, the loaf may be washed in a
bucket or large pan, and the water al-
lowed to stand. You will find the
starch settled in the bottom. Pour off
the water carefully, and place the
starch on plates in the sun to dry.
This starch is excellent for making
sauces, or for starching holland pina-
fores and print dresses.

I wish every housekeeper would make
a batch of gluten. There is a lesson to
be learned that will never be forgotten.

It is gluten that builds muscle, nerve,
and brain tissue. It is gluten that
binds the bread together.

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War is national infidelity, a denial of Christianity and God.—*Parker.*

One-third of the mental cases admitted during one year to the asylums of Glasgow were the result of alcoholism.

Lord Charles Beresford has become a rigid vegetarian; principles of health reform are finding their way amongst all classes of the community.

From English news we learn of a father who gave his five-year old boy a drink of whisky, with the result that the little fellow died in a few hours.

The Religious Tract Society, London, has been especially active recently in India. For one year's work in that country they circulated 918,000 tracts and over 100,000 books.

It is said that 400,000 people in England live in single-room tenements, 40,000 live with five in a room, 8,000 with seven in a room, and a case was discovered where five families lived in a single room.

During the past five years the crimes in Scotland due to drink have increased from 360 per 10,000 to 417. While the population has increased only 4 per cent., the number of persons charged has increased twenty-one per cent."

The unsettled state of things in Colorado, consequent upon the recent labour troubles, is described in an American ex-

change in the following striking sentence: "Dynamitings, riot, murder, and lynchings have been frequent." The earth is becoming filled with violence.

The need for soldiers is so great in England owing to the ominous outlook for the future in international affairs that conscription seems almost inevitable. A Royal Commission appointed to inquire into the national defences has in its report advised the government to adopt this policy in order to strengthen the defence force.

Lord Roberts, in reply to a question put to him by a lady concerning cigarette-smoking, said, "I do not know how anyone could have told you that I consider cigarettes a necessity, and that cigarette-smokers can march further than non-smokers. My opinion is that everyone would be better without smoking, and that so far as boys are concerned it is a pernicious and injurious habit."

THE ROMeward MOVEMENT IN SCOTLAND.

The inhabitants of Edinburgh (says the "Christian World") are said to be opening their eyes to the fact that the Jesuits are busily engaged among them in the work of proselytising. Stories are certainly being told of their aggressive exertions and their alarming success as debaters. But the fact that ministers of several denominations have with increasing frequency of late years gone over to the Roman Catholic communion can hardly be without some significance. The latest to go is the Rev. J. F. Schofield, of St. Michael's Episcopal Church, Edinburgh. The step is not looked upon, however, with any astonishment by those who were aware that, for a considerable time, prayers for the dead had been used in the church, the intercession of the Virgin invoked, etc.

CONSULTING EVIL SPIRITS.

A writer in the "Quarterly Review," said to be a Russian of high rank, states that the Czar spends much time in consulting the spirits of the dead. The Scriptures warn us that the spirits which claim to be departed men and women are really fallen angels, and if the Czar has become a victim to this deception it will be the worse both for himself and the country he rules. When Saul, the king of Israel, sought counsel of one that had a familiar spirit, he died for doing so. 1 Chron. 10: 13, 14. But we need not be surprised that an

emperor should resort to the spirits in the hope of receiving superhuman knowledge. The time will come when the spirits of devils, working miracles, will influence the kings of the whole earth. It is impossible to say how far the present war is due to the counsels of the demons, but their final object is to engage the nations of earth in the battle of the great day of God Almighty. Rev. 16: 13, 14.

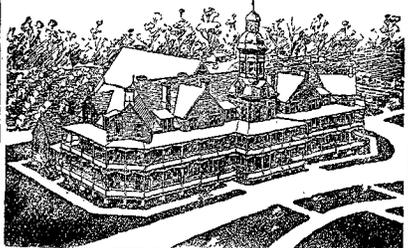
We have reached a time of great activity on the part of evil spirits, and such a hint as comes to us from the statement regarding the Czar should emphasise to every Christian heart the apostle's warning: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—*Present Truth.*

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