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ONE
PENNY

The Outlook

MONOPOLIES.

In an address delivered in Melbourne before three thousand people on "Capital and Labour," Mr. Tom Mann asked his audience: "Is this a time for peace? Peace with whom? Peace with the exploiting faction?—Not for one single instant." He then went on to say there could be no alternative

ing cause of much of the present poverty and misery, yet, back of the monopoly is something else, which, unless removed, will continue to make men overreach in trade, and grind and afflict others for their own advantage. This cause is found, more or less, in all classes, high and low, rich and poor; even much of the good that is to be found is to some degree tinged with this mundane element,—selfishness.

Change of conditions and en-

Isaiah wrote of a time when the condition of the people would be just as we actually find it to-day. He said:—

"And the people shall be oppressed every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under



Struggling Against Monopolistic Oppression.

on the part of every intelligent man or woman but to fight those who were responsible for the present condition of the working classes. He attributed the real cause of poverty and of general physical, mental and moral degradation to capitalistic monopolies. Therefore he exhorted intelligent workers to struggle to overthrow the monopolists.

While it is doubtless true that monopolies are a great contribut-

environment will not cure this evil thing. Were the socialist to succeed in achieving his ambitions tomorrow, it would be found, after a brief experience, that the heart of man was still "deceitful above all things and desperately wicked."

The surgical knife of the democratic power may remove the malignant cancer of monopoly, but after a while the disease will assert itself again, and break out with renewed vigour.

thy hand." Isa. 3: 5, 6.

For a man to be called by the people to rule over them for the paltry reason that he has "clothing," is poor recommendation for his fitness for the position, or of their wisdom in selecting him, yet how many men are placed in positions of authority to-day who possess no better qualification? The wise man says "the poor man's wisdom is despised," and, as an illustration, speaks of a "poor

wise man," who, "by his wisdom, delivered a city," yet no man remembered that same poor man. Eccl. 9 : 15, 16. That was the objection offered to Jesus—"Is not this the carpenter, the son of Mary?" Wisdom never did confine itself to broadcloth. The coat is not the man.

Oppression is to be found on every side. The unscrupulous employer grinds and sweats those who are compelled by distress of circumstances to work for him. To overcome this evil the workers unite and co-operate to protect their interests, and rigid and restrictive laws and regulations are imposed, which operate to the disadvantage of men who have entered the shady side of life, as well as of youths who are debarred from learning a trade. One kind of monopoly is little better than another. All have the same ultimate object, the gratification and protection of self. "Preference to unionists" is the cry of a union monopoly, and is as unjust as a combine of manufacturers or traders. One seeks to reserve the avenues of employment for itself; the other seeks to reserve the avenues of trade for itself. The underlying principle of each is identical.

The world is being divided into two classes, each bent on the overthrow of the other. Each uses a similar weapon, and the weight of oppression grows heavier as the years roll by. Deliverance need not be expected by the success of either of these opposing forces; the only ray of hope which can be seen amidst the gathering blackness of the storm clouds being the promise of the Saviour, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14 : 1-3.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "He which testifieth these things saith,

Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22 : 17, 20.

WHAT BOOKS DOES YOUR BOY READ?

The pernicious influence of cheap, trashy literature was made apparent in the Criminal Court, Melbourne, in a case in which five boys, whose ages ranged from fifteen to seventeen years, figured as the principals. Without having exhibited any previous criminal tendencies this company of youths had suddenly developed into a gang of burglars, and had forcibly entered into a number of business premises, carrying off articles of value. As these boys were the children of highly respectable citizens, who stated to the judge that they had endeavoured to train their children to occupy honourable places in the community, the cause of this peculiar outburst of crime had to be sought for elsewhere. The only explanation for their conduct which could be offered to the court was the indulgence in literature of the "Deadwood Dick" and "Buffalo Bill" type. The teacher of a Sunday-school class, of which one of the boys was formerly a member, stated that he had had occasion to warn the boy against this class of literature.

What a curse this dreadful reading matter is to any community! Here we have the natural result of feeding the mind upon such evil trash. That which the mind feeds upon will assuredly influence the actions. Actions as they are repeated become habits, and habits form character. It is as impossible for a right character to be formed by a person who mentally feeds upon impure and unwholesome literature, as it would be for a person to keep healthy and strong physically who inhales impure atmosphere, and partakes of unwholesome food.

The most stringent precautions are taken at our sea-ports by the authorities to prevent the introduction of small-pox and the plague, and should a case occur, isolation in the quarantine grounds is immediately ordered to prevent the contagion being communicated to others. Yet our

land is flooded with literature, which is a far more dangerous foe to the community than either the small-pox or the plague. Parents who desire to keep their children pure, and who expect them to develop into noble, honourable men and women, should dread trashy, sensational literature as they would the plague, and should teach their children to do likewise. Laudable efforts are being made by the Government to minimise, or to prohibit the use of tobacco by boys; here is another element of danger to our youths and maidens which might also be checked to the advantage of the whole community. Morality is as important as physical health; in fact, an unhealthy, impure mind will spread its contagion throughout the body, while a healthy, pure mind is the best protection for the physical health.

"My son, attend to My words; incline thine ear unto My sayings. Let them not depart from thine eyes, keep them in the midst of thine heart. For they are life unto those that find them, and health unto all their flesh." Prov. 4 : 20-22.

INCREASING SPEED OF LOCOMOTION.

More than two thousand six hundred years ago the prophet Nahum wrote of scenes which would take place in the day of the Lord's preparation. Nahum 2 : 3, 4. He said: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." How accurately do these sentences portray the rushing, bustling motor cars which rage in our streets to-day, terrifying horses, and making nervous people tremble as they whirl through the traffic.

The speed at which these modern chariots travel is astonishing. Last week an automobile race took place in the State of New York, and the winning machine covered 302 miles in 325 minutes. The usual concomitants which are incidental to such contests were not absent, for one man was killed and four injured.

The increasing rapidity of locomotion, and the numerous devices

which are now in operation for facilitating the transit of men from one place to another is an unmistakable sign that we have now reached the closing scenes of this world's history. This is the day of the Lord's preparation, and that we might know the time for His coming is near, our attention is called to signs in the heaven and upon earth and sea. Have you observed these indications? Does the rushing railway train, shaking the trees of the forest, and causing even the earth to tremble under its mighty tread, speak to you of the approaching of the King of kings and Lord of lords? Has the wail of thousands and tens of thousands of unemployed men and women, pinched with cold, and starving in the midst of surrounding wealth and luxury, spoken to you of the One who is soon coming in the clouds of heaven to bring to an end the sin and degradation of this age? If not, we commend to your careful and prayerful study the following Scriptures: Matt. 24; Mark 13; Luke 21; James 5.

For the encouragement of those who should see these signs the Saviour said: "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone?
Pilgrim, yes; arise, look round thee;
Light is breaking in the skies,
Gird thy bridal robes around thee,
Morning dawns, arise! arise!

The ants of South America have been known to construct a tunnel three miles in length.

A hail storm of unusual severity was reported last week from Warracknabeal (Vic). In one paddock 200 dead rabbits were counted after the storm. On another farm seventeen geese were killed. Glass and light wood-work on buildings were smashed, and some crops of wheat were cut to pieces.

The Delaware Lackawanna and Western Railroad Company are contemplating the construction of a tunnel under the Hudson River, to connect the Jersey shore with New York City. If this proposal is carried out there will be four tunnels under the Hudson River.

Recent investigation has shown that the people of Great Britain swallow over 5,500,000 pills daily, or one pill a week for every person in the United Kingdom. The pill consumption for one year would weigh 178 tons, and would fill thirty-six railway trucks, which would require two locomotives to pull.



Echo Publg Co 1167

From the Press cable news we learn that a proposal has been submitted to the International Congress of Representatives of the Peace Societies which was held at Boston, U. S. A., "to organise the nations of the world into a positively peace-making union. The consummation of this proposal will mark the time of greatest danger, for "when they shall say peace and safety, then sudden destruction cometh, and they shall not escape."

Within the last decade 78,152 persons have lost their lives in the United States, as the result of railway accidents. This result to human life of ten years' railway travelling in only one country should serve to remind us how much danger lurks unseen as we are carried hither and thither, and should cause us to place our confidence in the One who alone is able to preserve our lives under

all circumstances, yea, even "though the earth be removed, and though the mountains be carried into the midst of the sea." While tens of thousands have met with sudden death on the railroads, millions have escaped unharmed, yet how few of all these give the glory to God.

On the occasion of a recent visit to the great steel plant at South Bethlehem, Pa., Charles M. Schwab, the steel magnate, is quoted as saying, "I shall make the Bethlehem steel plant the greatest armour plant and gun factory in the world."

This is the time to which the words of the prophecy of Joel apply: "Prepare war, wake up the mighty men," etc., and the purpose to establish the world's greatest gun factory in that country which has perhaps the least occasion of any to anticipate war, shows how warlike is the world's outlook to-day. What a mockery that such a plant should be located in a town named after the birthplace of the Prince of Peace. —Review and Herald.

Everybody Wants Good Health

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

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"To honour God, to be mankind,
To serve with lofty needs the lowly
needs
Of the poor race for which the God-man
died,
And do it all for love—oh, this is great!
And he who does this will achieve a
name
Not only great, but good."

**GOD'S MESSAGES OF
COMFORT.**

BY MRS. E. G. WHITE.

There are many passages of Scripture which sceptical critics have declared to be uninspired, but which, in their tender adaptation to the needs of men, are God's own messages of comfort to His trusting children. A beautiful illustration of this occurs in the history of the apostle Peter. Peter was in prison, expecting to be brought forth next day to death; he was sleeping at night "between two soldiers, bound with two chains, and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands." Peter, suddenly awaking, was amazed at the brightness that flooded his dungeon, and the celestial beauty of the heavenly messenger. He understood not the scene, but he knew that he was free, and in his bewilderment and joy he would have gone forth from the prison unprotected from the cold night air. The angel of God, noting all the circumstances, said, with tender care for the apostle's need, "Gird thyself, and bind on thy sandals." Peter mechanically obeyed; but so entranced was he with the revelation of the glory of heaven, that he did not think to take his cloak. Then the angel bade him, "Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but

thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord. And they went out, and passed through one street; and forthwith the angel departed from him." The apostle found himself in the streets of Jerusalem alone. "And when Peter was come to himself, he said, Now I know of a surety,"—it was not a dream or a vision, but an actual occurrence,—"that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Sceptics may sneer at the thought that a glorious angel from heaven should give attention to a matter so commonplace as caring for these simple human needs, and may question the inspiration of the narrative. But in the wisdom of God these things are recorded in sacred history for the benefit, not of angels, but of men, that as they should be brought into trying positions, they might find comfort in the thought that Heaven knows it all. Jesus declared to His disciples that not a sparrow falls to the ground without the notice of the heavenly Father, and that if God can keep in mind the wants of all the little birds of the air, He will much more care for those who may become the subjects of His kingdom, and through faith in Him, may be the heirs of immortality. O, if the human mind were only to comprehend—in such measure as the plan of redemption can be comprehended by finite minds—the work of Jesus in taking upon Himself human nature, and what is to be accomplished for us by this marvellous condescension, the hearts of men would be melted with gratitude for God's great love, and in humility they would adore the divine wisdom that revealed the mystery of grace.

**HEART PURITY — HOW
OBTAINED.**

BY G. B. STARR.

Out of the heart are all the issues of life. As a man thinketh down deep in his heart, so is he. Deeds follow the lines of thought with unerring certainty. Life, works from within outward.

Christ, the Head Teacher, taught this: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7: 21-23. Then a man is just as bad inwardly as his actions indicate.

Actions are the manifestations of the real man. Men are always complaining of their environments. "If people, other people, were only better; if my surroundings were only different, then, of course, you might expect me to be different." But this is not the root of the difficulty. It is inside. Nothing from within entering into the man can defile him. No; he is just as bad inwardly as the thing he permits to enter, or he would not suffer it to enter him. The real man is inside, deciding always what shall enter him. This also Christ taught. Therefore, as all life is from within outward, the springs of life must be purified and set right in order that the flow of life may be sweet and right. For not only is it true "that as a man thinketh, so is he," but it is also true that as he thinks every other man is, so is he himself, for he sees in them the reflection of himself. So said the wise man: "As in water face answereth to face, so the heart of man to man." Prov. 27: 19. As we see ourselves in the water, or the mirror, so do we see ourselves in others. Cain thought every other man on earth would want to kill him as soon as they saw him (Gen. 4: 14.), simply because he himself was a murderer,—the only murderer on earth at that time,—for he saw all other men as himself.

But how may the heart be made pure so that no evil thought shall proceed from it? Not by resolutions; not by trying to stop doing something bad. No; not that way; that is the way to fail, the flesh cannot overcome the flesh. The point of time when this method may be expected to succeed is plainly pointed out by the inspired word: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." Jer. 13: 23. Your experi-

ence verifies this truth also, does it not? Then is it not time that all men acknowledged that there is "none good but One, and that God?" Matt. 19: 16, 17. And as there is none good but One, then it follows that there is but One that can do good, and that the same One. And so it is written, "There is none that doeth good, NO NOT ONE." Rom. 3: 12. Then, as there is not one man that doeth good, all the good that shall ever be done in man, in this life, and the life to come, will be wrought in him by God, the only One that can do good. "Where is boasting then? It is excluded" (Rom. 3: 27), for ever excluded. The man who lives a victorious life can only truthfully say, "I live, yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2: 20.

LET THE HEATHEN BE AWAKENED."

These words of God spoken through the prophet Joel are finding their fulfilment in the events of to-day. Great preparatory movements are now being made for the great and final conflict of nations, predicted in the Scriptures, and to which the current of events is now swiftly and unerringly tending. The awakening of the heathen is a step towards the crisis.

The present war in the "Far East" furnishes abundant illustrations of the fulfilment of the words of Joel. Not only has Japan made rapid strides in the way of civilisation, commerce, and political economy, but she has astonished the world at the progress she has made in the science of war; and to-day she stands as a military and naval power to be reckoned with, and recognised by the other great powers of the earth. Single handed she has checked the aspirations of colossal Russia, and whatever may be the outcome of the present war, Japan has so far asserted herself that her authority will be recognised, and she will have a voice in the doings of the future. She has three hundred thousand soldiers in the field to-day, armed with the latest inventions, and generalised by

soldiers with the sagacity of Napoleon; and she has fought battles recently, unparalleled almost in the history of the world. Yet a few years ago she was an obscure people, secluded, and almost unnoticed, and treated with little concern by the great powers of the West.

Russia, the great empire of the North, with all the ingenuity and experience of centuries finds to-day that his hands are more than full in the present contest, and the world has witnessed with surprise the retreat of the Moscovite before the armies of the people of the Rising Sun. The experience which Russia has undergone at the hands of Japan is almost unprecedented in his history. Peter the Great experienced reverses at the hands of Charles the Twelfth, king of Sweden, which shook up his empire, though he afterwards triumphed over that monarch, his early reverses compelling him to learn the art of war. On the field of Pultowa Charles lost the fruits of nine years' victories, and Pultowa was a red letter day in Russian history. But since his enterprise with Japan, Russia has had neither a Pultowa nor a Plevna; whether he will have remains to be seen. What we merely wish to point out is that the word of God is being minutely fulfilled; that the heathen are being awakened, and that the history of this world now is short, and not many years hence the nations will be engaged up to the hilt in the last severe contest. When that contest finally takes place probation for the human race is then closed. From various sources we learn that Japan is now drilling the hordes of China, so that Chinese soldiers with Japanese officers, marshalled with all the latest inventions of war, may yet prove a factor in the future with which the Western nations may have to deal.

As the end approaches, events will travel fast, and the day is not far distant when the weak will say, "I am strong." These nations are feeling for their strength now, and when Armageddon is fully due, China with her millions, Japan with her experience, along with the other warlike tribes of Asia, will come in like the tide at flood time. It takes a far shorter time to learn the art of war and the science of destruction than it

does to learn the ways of peace and commerce. It is easier to tear down than to build, so that a little time will suffice to fully awaken the heathen and place them on a war footing and equality with the West, and present the whole world on a tremendous scale ready for battle.

As our readers doubtless know from previous expositions of prophecy which have been presented in this paper, God has marked the drying up of the Euphrates (the Ottoman Empire) as the event which prepares the way for the kings of the East, and of the whole world for battle. Every thinking Christian must see that God's word is rapidly fulfilling, and that the events now so quickly taking place in the doings of the nations are absolutely the preliminaries pointing unmistakably towards the end. "Behold I come as a thief, blessed is he who keepeth his garments."—*J.B.*

CAN A BUSINESS MAN BE A CHRISTIAN?

Thousands answer, No. They say to attempt to be so would mean loss of custom, and perhaps loss of work. We remember asking a young man to become a follower of Jesus, who answered, "How can I be a Christian? I have to cheat, and tell lies the whole day long, or I will lose all my customers." In fact, it seems to be a recognised rule amongst many: Adulterate, and expect adulteration. Lie, and expect lying. Cheat, and expect to be cheated.

What is a Christian? To be a Christian is to be like Christ. Let us not think that it was an easy thing for Christ to be good. He had His trials and temptations; He had His Wildernesses and Gethsemanes; still He lived the perfect life of goodness. Though He were the Son of God He won for Himself a perfect human character. His faithfulness, however, made Him hated, and finally brought about His cruel death on the cross.

Can a business man be a Christian?—Yes; if he be willing to follow in the steps of Jesus. If you say it means loss and hardship; if you say it means sacrifice; you say what is true, for Jesus

has said so. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." You can be a Christian if you go the way of Calvary; if you are prepared, to be crucified if needs be.—*J.G.*

THE BEST AID GOVERNMENTS CAN RENDER THE CHURCH.

BY M. C. WILCOX.

Let it not be forgotten that the nation, that does the most to further the cause of God in the earth is not the one that undertakes to enforce the observance of the Christian religion by direct compulsory laws to that effect. It is the national protection of absolute liberty of conscience, and the free circulation of gospel truth, that gives true Christianity its greatest triumphs. Contrast the work done by Great Britain in times of religious tyranny, and in the periods when liberty of conscience has been recognised by her lawmakers. Also contrast the work done in the world since the Reformation with that of many centuries before. Such a contrast is enough to demonstrate that true Christianity needs, and asks of any government, only to have free course with the people, and no direct hand in the control of political affairs. Christianity will more than repay, in peaceful influence and the attendant blessing of God, all the expense of the protection that is the just due of every citizen. Any government can best serve the cause of God by simply doing justice to all classes of people in temporal administration. The Spirit of God, through the word, will do the rest.

HE KNOWETH BEST.

My life is not what I would have chosen. I often long for quiet, for reading and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture. God has forbidden it in His providence. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems uncongenial, vanishing, temporary, waste. Yet God

knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses, what I can do and what not to do. So I desire to be led, and not to lead; to follow Him. I am quite sure that He has thus enabled me to do a great deal more, in what seemed to be almost a waste of life, in advancing His kingdom, than I would have done in any other way. I am sure of that.—*Norman McLeod.*

WHEN I READ THE BIBLE THROUGH.

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third),
Twelfth of Romans, first of Proverbs—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.
Oh, the massive, mighty volume!
Oh, the treasures manifold!
Oh, the beauty and the wisdom
And the grace it proved to hold!
As the story of the Hebrews
Swept in majesty along,
As it leaped in waves prophetic,
As it burst to sacred song;
As it gleamed with Christly omens,
The Old Testament was new,
Strong with cumulative power,
When I read the Bible through.
Ah, imperial Jeremiah,
With his keen, coruscant mind!
And the blunt old Nehemiah,
And Ezekiel refined!
Newly came the minor prophets,
Each with his distinctive robe;
Newly came the song idyllic,
And the tragedy of Job;
Deuteronomy, the regal,
To a towering mountain grew,
With its comrade peaks around it,—
When I read the Bible through.
What a radiant procession
As the pages rise and fall,
James the sturdy, John the tender,—
Oh, the myriad-minded Paul!
Vast apocalyptic glories
Wheel and thunder, flash and flame,
While the church triumphant raises
One incomparable Name.
Ah, the story of the Saviour
Never glows supremely true
Till you read it whole and swiftly,
Till you read the Bible through.
You who like to play at Bible,
Dip and dabble here and there,
Just before you kneel, weary,
And yawn through a hurried prayer,
You who treat the Crown of Writings
As you treat no other book,—
Just a paragraph disjointed,
Just a crude, impatient look,—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible through!

—*Amos E. Wells.*

PRINCIPLE REWARDED.

Stephen Girard, the infidel millionaire of Philadelphia, one Saturday bade his clerks come the following day and unload a vessel which had just arrived. One of the clerks, who had strong convictions and the power to act upon them, refused to comply with the demand.

"Well, sir," said Mr. Girard, "if you cannot do as I wish, we can separate."

"I know that sir," said the hero. "I also know that I have a widowed mother to care for, but I cannot work on Sunday."

"Very well, sir," said the proprietor; "go to the cashier's desk, and he will settle with you."

For three weeks the young man tramped the streets of Philadelphia, looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier for a new bank about to be started. After reflection, Mr. Girard named this young man.

"But I thought you discharged him?"

"I did," was the answer, "because he would not work on Sunday, and the man who will lose his situation from principle is the man to whom you can entrust your money."—*Youth's Friend.*

THE SECRET OF SUCCESSFUL PREACHING.

The grandest preacher is he who can stir the hearts of men to see their evil lives, and induce them to seek a closer intercourse with the Father,—who can persuade them not to lose heart in the midst of a life beset by temptation and sore trials, and who can bring home to them not an abstract conception of ethical truth, but a living, an abiding realisation of the justice and the overshadowing love of the heavenly Father. This is the kind of preaching that is needed to-day; and the minister who can supply this is a great preacher, though he may not claim the title of philosopher, nor be gifted with great erudition, nor have once thought to take a part in the intellectual discussions of the time.—*Selected.*

AUSTRALASIAN SIGNS OF THE TIMES

And THE BIBLE ECHO.

A. W. ANDERSON - - EDITOR.

PROPHETIC HISTORY OF THE WORLD.—No. 12

Daniel 11: 36-39.

The Reign of Terror.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done." Dan. 11: 36.

The glorious movement of the sixteenth century towards liberty, which centred in Germany, spread its beneficent influence far and wide. As the papal dignitaries saw the growing power of the Reformation in Germany and England, they sought to prevent the entrance of that movement into other lands. In 1523 the Pope said to the regent of France, "This mania [Protestantism] will not only destroy religion, but all principalities, nobilities, laws, orders, and ranks besides." Some time later, a papal official urged the king of France to "defend the Catholic faith, and subdue all its enemies" by military force, if he wished to preserve his sovereign rights intact. Fearful scenes of bloodshed were enacted in that unhappy country during the two centuries, and a half succeeding the opening of the Reformation. Many thousands of Christians found safety by fleeing to foreign shores, while others who were not put to death were sent to work in galleys, or were thrown into dungeons.

"Scarcely was there a generation of Frenchmen during that long period that did not witness the disciples of the gospel fleeing before the insane fury of the persecutor, and carrying with them the intelligence, the arts, the industry, the order, in which, as a rule, they pre-eminently excelled, to enrich the land in which they found an asylum. And in proportion as they replenished other countries with these good gifts, did they empty their own of them. If all that was now driven away had been retained in France; if, during these three hundred years, the industrial skill of the exiles had been cultivating her soil; if, during these three hundred years, their artistic bent had been improving her manufactures; if, during these three hundred

years, their creative genius and analytic power had been enriching her literature and cultivating her science; if their wisdom had been guiding her councils, their bravery fighting her battles, their equity framing her laws, and the religion of the Bible strengthening the intellect and governing the conscience of her people, what a glory would at this day have encompassed France! What a great, prosperous, and happy country—a pattern to the nations—would she have been!

"But a blind and inexorable bigotry chased from her soil every teacher of virtue, every champion of order, every honest defender of the throne; it said to the men who would have made their country a 'renown and glory' in the earth, Choose which you will have, a stake or exile. At last the ruin of the State was complete; there remained no more conscience to be proscribed; no more religion to be dragged to the stake; no more patriotism to be chased into banishment." And the Revolution, with all its horrors, was the dire result.

"With the flight of the Huguenots a general decline settled upon France. Flourishing manufacturing cities fell into decay; fertile districts returned to their native wildness; intellectual dulness and moral declension succeeded a period of unwonted progress. Paris became one vast almshouse, and it is estimated that, at the breaking out of the Revolution, two hundred thousand paupers claimed charity from the hands of the king. The Jesuits alone flourished in the decaying nation, and ruled with dreadful tyranny over churches and schools, the prisons and the galleys."

Throughout the long reign of Louis, XV. social and political evils multiplied, and when warned by his counsellors of the approaching crisis, this indolent, frivolous, and sensual monarch was accustomed to reply, "Try to make things go on as long as I am likely to live; after my death it may be as it will. After me the deluge."

The war which Rome waged in France against the Bible brought about a condition of things far different from what she had purposed. She planned to keep the people in ignorance of the truth, and to hold them in bondage to her dogmas. But centuries of conflicts with the Bible produced a generation of infidels, who despised all religion. The people, galled by the oppression of the Church and the Throne, were prepared to abolish both, and when the opportunity offered itself, they were not slow to make the most of it. The "Reign of Terror" set in. Life was regarded of little consequence, peace and happiness were banished, and violence and lust held undisputed sway. "On the very spot where the first

martyrs to the Protestant faith were burned in the sixteenth century, the first victims were guillotined in the eighteenth." Contending parties of revolutionists fought against each other, and the cities of France were the scenes of the most revolting cruelties. "The example of persecution which the clergy of Rome had exhibited for so many ages, was now retorted upon them with signal vigour. The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench, and toiling at the oar, the Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics." These fearful atrocities were perpetrated by men and women who had come to regard religion as a piece of priestcraft, and they determined to abolish religion altogether.

By deliberate act the people of France denied the existence of God, declaring themselves a nation of infidels. Of this act, the like of which is unprecedented in history, a writer in "Blackwood's Magazine" says:—

"France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single State which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."

Fruits of Atheism.

"Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all." Verse 37.

"But in his estate shall he honour the God of forces; and a god, whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." Verse 38.

"Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain." Verse 39.

Not only was the name of God banished from the realm, but the marriage institution was reduced to a merely "civil contract of a transitory character, which any

two persons might engage in, and cast loose at pleasure, when their taste was changed, or their appetite gratified." In the place of Christianity the rulers introduced a form of worship which it was vainly thought would not only satisfy the natural craving of the human heart for something akin to worship, but would also give them control of the national forces. A brief extract from the history of those times will be sufficient to show how accurately the prophetic word found its fulfilment in the French Revolution:—

"We have left its temples; they are regenerated. To-day an immense multitude are assembled under its gothic roofs, which, for the first time, will re-echo the voice of truth. There the French will celebrate their true worship,—that of Liberty and Reason. There we will form new vows for the prosperity of the armies of the Republic."

The last clause of verse 39, "[he] shall divide the land for gain," doubtless refers to that act of the Legislature of France, by which "two-thirds of the landed property of the kingdom" was confiscated. The large estates of the nobility were sub-divided and sold by the Government, which, by this transaction, obtained the fabulous sum of £700,000,000. Out of the chaos which resulted from the "Reign of Terror," Napoleon Bonaparte arose, who, by his military genius, led the nation into a prominent position amongst the great powers of Europe. Of his ambitious projects, as portrayed in prophecy, we shall have more to say in our next study.

THE VEGETARIAN CONGRESS.

A remarkable testimony to the success of the Battle Creek Sanitarium methods of treating disease is given in the following notice of the Vegetarian Congress at the World's Fair, St. Louis, which speaks for itself:—

THE VEGETARIAN CONGRESS. WORLD'S FAIR.

"There have been Congresses, Conventions, meetings, and Parliaments of all kinds and upon almost all subjects at the World's Fair, and it looked at one time as though the most important question that influences a man's life (diet) was not to be heard from, but I am very glad to announce the fact that a World's Vegetarian Congress will be held at Library Hall, Hall of Congresses, Administration Building, World's

Fair, on September 27th and 28th, and at that time speakers from many countries besides our own will speak upon that all-important subject "What to Eat." September 28th will be known at the World's Fair as "Vegetarian Day."

"Any Congress, discussing what, when, and how to eat and live would be incomplete without the Battle Creek Sanitarium, so there is to be a Battle Creek Sanitarium Day arranged for, not by the Sanitarium, but by myself and other grateful patients who wish the world to know the great good being done by this philanthropic institution and the movement which it represents. On that day the men and women who with the Battle Creek Idea of health training have called back from sickness and despair into life and health so many suffering people, will be there to tell how it is all done. To tell of the years devoted to the investigation of the influences of diet on man's health, and to tell of what has been accomplished, not only here in our own country, but in many lands beyond the sea. The Battle Creek Sanitarium was among the first, if not the first, to put to practical test on a large scale the non-flesh diet. Therefore, the vegetarians of the world who gather at the Vegetarian Congress will carry away with them much practical knowledge, gained from the greatest of all Vegetarian Sanitariums. September 29th will be known at the World's Fair as Battle Creek Sanitarium Day."

*F. J. Conrad, Chairman of
the Vegetarian Congress.*

The Battle Creek Sanitarium is an institution which was estab-

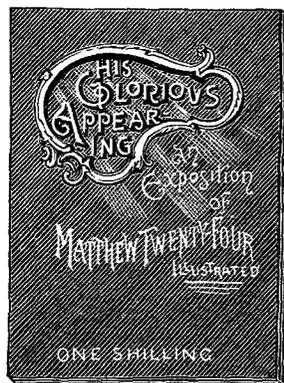
lished by Seventh-day Adventists for the purpose of treating disease in a rational manner, without the use of drugs. Tens of thousands of people from all parts of the world have been restored to health and strength through its instrumentality. Branches of this institution have been established in many parts of the world, and wherever they are found they practise the same principles which have made the parent institution famous. The largest of these branch institutions in Australia is situated at Wahroonga, one of the most picturesque suburbs of Sydney, and is under the management of Dr. D. H. Kress, with Dr. Lauretta Kress and Dr. Stuttaford as assistant physicians. In New Zealand a branch has been established at Christchurch, and the Electro Hydropathic Institute of Victoria Square, Adelaide, under the superintendence of Mr. A. W. Semmens, represents the Battle Creek Sanitarium principles in South Australia.

The law of God is suited alone to the government of God. The law of the Infinite cannot be administered by finite man.

DO YOU KNOW?

"What shall be the sign of Thy coming, and of the end of the world?"

This was the question the disciples asked the Saviour. Do you know the answer He gave them?

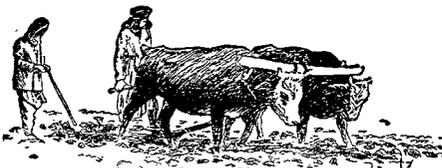


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WORLD-WIDE FIELD.

A VISIT TO OUR MISSION AT SIMULTALA, INDIA.

BY J. L. SHAW.

I reached Simultala, where our Santal Mission is located, one hour before the Sabbath, and found Brother Barlow at the railway station with his horse and cart to take me to the mission, which is about one mile distant. Simultala is a very pleasant place, about two hundred miles north of Calcutta, and quite a number of well-to-do native people have built houses here, as the climate is more healthful than in Calcutta.

Brother Barlow, who is carrying on the work at our mission at Simultala, has been working among the Santal people for many years, and is now conducting a school for Santal boys, which has been in progress for about a year. When we arrived at the mission, all the students met us at the gate. They are all strong, well-built young men. The Santals are said to be among the strongest and most reliable people of India. And those who become Christians seem to have a good reputation among the people. There are at present about fifteen of these young men who are learning to read the Bible in Brother Barlow's school. While we were there, three candidates presented themselves for baptism, and after having two meetings with them and studying the word of God together, they were baptised. Two of them had been Christians for some time, but since having received more light wished to be baptised. The other one has grown up in heathenism, and until about a year ago knew nothing about Christ. He has now been in the school about a year, and day by day has been receiving instruction in the word of God. When he was told that if he became a Christian, his people at home would be displeased, he said

that he could now read the word of God, and that he knew what God's will was, and must do it, and that when he learned a little more, he wanted to go home and teach his people.

It was interesting to watch these young men; they were very earnest and eager to learn. Brother Barlow carries on the school on the industrial plan. The young men work about three hours a day in the garden, setting out trees and keeping them watered. Their homes are in the surrounding villages, varying from five to twenty miles away. They are obedient to the rules of the school. While we were there, one young man who had been allowed to go home to see if he would have to help his parents during the ploughing season, came back—a distance of twenty miles—to get permission to remain at home for a month or two to help plough the ground for the rice crop.

Brother Barlow has a small orchard started, and is working hard to get it in a flourishing condition. Already he has received some returns from his peepia trees, which have borne abundantly. Fruit is very scarce in that locality, and a good market can be found for all that is raised.

People in surrounding villages are asking to have day-schools started. Already a school building has been built ten miles from the mission, which has three rooms, one for the school and the others for the teachers; and we hope that after a little time one of the students who has been attending the school, will be able to open up a day-school in this place, and teach the word of God to the people.

School education in India is very cheap; eight shillings a month will keep a pupil in our Santal school. Of course the young men who come to the school have nothing with which to pay their tuition. They are able to work a few hours a day, but labour is so cheap that their time is not worth very much. Some have already manifested an interest in this school, and contributed toward the tuition of one or more boys. We know of no more successful way of carrying on missionary work in India than by means of schools. In this way the unlearned people are taught to read, and the Bible

being made the text-book, they get the word of God just as soon as they learn how to read. It is surprising to see how quickly some become able to read the Bible. In a very few months those who did not know one letter from another learn to read the Bible.

A much larger school could be carried on at our mission at Simultala if more funds were in hand to pay for the tuition of the pupils. We would be glad to hear from any who are interested in the school, and any wishing to contribute toward the tuition of pupils in the school may send the same to the Mission Board. We should like to send a picture of the strong, stalwart young men who are attending the school. We were almost inclined to covet their brawny muscles.

Calcutta, India.

A man may go to heaven without friends, without honour, without wealth, but he cannot go without Christ.

The population of Japan, exclusive of Formosa, at the last census, was 42,270,620—more than 4,000,000 larger than the population of Great Britain and Ireland. Of the seven and one-half millions of children of school age, over 3,800,000 are in government schools of various grades.—*Selected.*

At the annual session of the Ohio Conference of Seventh-day Adventists it was unanimously decided to place at the disposal of the General Conference for use in aggressive work in destitute fields half of its workers, together with half of the Conference tithe. While this resolution was under consideration, a call was made for volunteers to mission fields. Nearly all the ministers and labourers of the Conference arose, and seventy persons in all responded to the call. There being forty-one workers on the pay roll of the Ohio Conference, and the tithe from the churches amounting last year to \$22,584, it will be seen that the mission field will by this action gain the services of twenty efficient labourers, and the Mission Board will have additional funds to the amount of over £2,300 placed at its disposal.

CHILDREN'S ...CORNER....

FIVE LITTLE BROTHERS.

Five little brothers set out together
To journey the livelong day,
In a curious carriage all made of leather
They hurried away, away!
One big brother and three quite small,
And one wee fellow, no size at all.

The carriage was dark and none too
roomy,

And they could not move about,
The five little brothers grew very
gloomy,

And the wee one began to pout,
Till the biggest one whispered, "What
do ye say?"

Let's leave the carriage and run away!"

So out they scampered, the five together,
And off and away they sped!—

When somebody found that carriage of
leather,

Oh my, how she shook her head;
'Twas her little boy's shoe, as every one
knows,

And the five little brothers were five
little toes.

—Ella Wheeler Wilcox.

THE HAPPIEST LITTLE BOY.

"Guess who was the happiest
child I saw to-day?" asked papa,
taking his own two little boys on
his knees.

"Oh, who, papa?"

"But you must guess."

"Well," said Jim slowly, "I
guess it was a very wick 'ittle
boy, wif lots and lots of tandy
and takes."

"No," said papa, "he wasn't
rich; he had no candy and no
cakes. What do you guess, Joe?"

"I guess he was a pretty big
boy," said Joe, who was always
wishing he wasn't such a little
boy; "and I guess he was riding a
big, high bicycle."

"No," said papa, "he wasn't
big, and of course he wasn't rid-
ing a bicycle. You have lost your
guesses, so I'll have to tell you.
There was a flock of sheep cross-
ing the city to-day, and they must
have come a long way, so dusty,
and tired, and thirsty were they.
The drover took them up, bleat-
ing and lolling out their tongues,
to the great pump in Hamilton's
Court, to water them; but one
poor old ewe was too tired to get

to the trough, and fell down on
the hot, dusty stones.

"Then, Jim; then, Joe, I saw
my little man, ragged and dirty
and tousled, spring out from the
crowd of urchins who were watch-
ing the drove, fill his old, leaky
felt hat, which must have be-
longed to his grandfather, and
carry it one, two, three,—oh, as
many as six times, to the poor,
suffering animal, until the creat-
ure was able to continue with the
rest."

"Did the sheep say 'tank you,'
papa," asked Jim, bravely.

"I didn't hear it," answered
papa, "but the little boy's face
was shining like the sun, and I'm

hunting them when I was in Can-
ada, and one day I was out with
a hunting party, and we saw right
straight in front of us—what do
you suppose?"

"A real bear!" gasped both
the children.

"Yes, a real mother bear and
her little son. The dogs started
after them and the mother bear
began to run, but the baby son
couldn't run as fast as she did,
and the dogs were gaining on him,
so what do you suppose the
mother bear did?"

"Leave her little son behind?
—No. She just picked the baby
bear up on her nose and tossed



A Noble Deed.

sure he knows what a blessed
thing it is to help what needs
helping."—Selected.

AS CROSS AS A BEAR.

"You're as cross as a bear,"
said Bess to Willy.

"Bears aren't cross to mem-
bers of their own family," said
Uncle Jim. Now I knew a bear
once"—

Bess and Willy both ran to him
and climbed upon his lap.

"Did you really ever know a
bear?" cried Willy, with wide-
open eyes.

"Well, not intimately," said
Uncle Jim, "but I used to go

him ahead; then she ran fast and
caught up to him and gave him
another toss that sent him flying
through the air. She kept this up
for a mile and a half. Then she
was too tired to go any farther,
and the dogs surrounded her.
Then she sat on her haunches, took
her baby in her hind paws, and
fought the dogs off with her fore-
paws. And how she did roar!

"She never forgot her baby.
When the mother was shot, the
baby cub jumped on her dead body
and tried to fight off the dogs
with his baby paws. Sometimes
I think they love each other
better than brothers and sisters."

"Willy," sobbed Bess, "you're
as good as a bear!"—Selected.

HOME AND HEALTH

GRANDMOTHER.

BY MRS. L. POOLE.

Grandmother sits in her old arm chair
With the Bible upon her knee,
Earnestly scanning its sacred page,
Still learning—at seventy-three.
Her hair, once golden as autumn's grain,
Is white as silver now;
And the restless hand of time has traced
Long furrows upon her brow.

Each day as she reads the sacred Book,
So treasured and pondered o'er,
Christ still appears as the Living Rock,
To guide, as in days of yore.
When she gathered her children around
her knee,
And taught them of heaven above,
For then, as now, that blessed Book
Told of His boundless love.

Now, secure in a Father's loved keeping
she rests,
Awaiting life's evening tide;
The Book is her solace and comfort
still,
And her hopes fixed on Christ will
abide.
And the future grows bright, for His
coming she waits,
When the saints will be all gathered
home;
When the snow-covered flowers shall
blossom again,
And the weary shall never more roam.

A BLESSING IN DISGUISE.

BY D. H. KRESS, M.D.

How rapidly and profusely the weeds grow in our gardens. They seem to spring up spontaneously; they need no sowing and no cultivation. The weed seeds exist in the soil as a result of the curse, and are ready to manifest themselves, and hinder or smother the growth of the good seed. "Thorns and thistles shall it bring forth unto thee," was the prediction. These seeds have not been planted by our heavenly Father. "An enemy hath done this." But even this curse God converted into a blessing to man; the activity and extra work entailed is needful for man in his present condition. "Cursed is the ground for thy sake." "In the sweat of thy face shalt thou eat bread." The extra labour necessary in cultivation of the soil is a needed blessing for

man in his sinful state. Idleness is a curse even to the saint, but a much greater curse to the sinner.

Through this we are taught a great spiritual truth. The seeds of evil exist in every human being naturally, just as the seeds of evil exist in the soil naturally. Paul said, "I know that in me, that is, in my flesh, dwelleth no good thing." For their existence we are not responsible. Favourable conditions bring them to the surface. A new crop appears at every trial. All we can do is to root up every plant our heavenly Father has not planted just as fast as they make their appearance. This is not the work of a day; it is a daily life work. One weeding is not sufficient, for there lie many seeds concealed from view, ready to spring up when the conditions are favourable, or a new trial comes. We must not be surprised, disappointed, or discouraged when they appear. We should, believing God's word, expect them, and be ready for them when they come to the surface. Inattention to daily weeding stunts the growth, and finally results in death to the good seed, while daily weeding loosens the soil and favours the growth of the good. Even here the curse is a blessing in disguise.

Some time ago a San Francisco butcher established a special reputation for sausages, and took several first premiums. A loud caterwauling in the neighbourhood of his shop early in the morning led to the discovery that his sausages consisted largely of cats, which were brought to him in bags in the early morning hours by boys that made a business of gathering up stray felines.

THE SUN CURE.

For the treatment of consumptive patients, a well-known Parisian physician, Dr. Pellegrin, has had a revolving house constructed, which can be turned so as to face the sun at all hours of the day. "The house is square in shape, and the weight is carefully distributed. It is built upon a steel turntable, which can be revolved by a slight effort. The house is built of stone, brick and iron, because it was desired to make it as strong and as free from draughts as possible, although it would have been much simpler to have made it of wood. The house is carefully balanced on this turntable, which revolves by means of ball-bearing wheels on a circular rail. There is an upright rod running through the centre of the foundation beneath, with a cross bar forming two handles like the bars of a capstan. By means of this arrangement, two men can turn the table and the house at the same time. There are holes in the platform of the turntable for the passage of water and sewer pipes, electric wires, etc. At sunrise this hygienic house faces the east, and it is turned hour by hour upon its axis until sunset, when it faces the west. There are no windows at the back and sides of the house. Those in front are all set back, so as to enable patients to sit out in the sun and air without fear of draughts."

This treatment has been attended with most satisfactory results, for sunshine is the greatest enemy of all kinds of disease germs.

Nothing so effectually hides what we are as silence.

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From the intense sun-heat in Fresno, Cal., a woman was killed and a man stricken blind.

A fierce tornado which visited St. Paul and Minneapolis caused the death of sixteen persons, and caused damage to property to the extent of £600,000.

Colorado seems to be an experimental ground for practise in the art of military rule. Only a short time ago it was deemed necessary to call out the militia to put down the union miners; now the union men are trying to turn the tables, and get the national troops to make the other parties keep order.

The citizens of Galveston, U.S.A., are making stupendous efforts to prevent the recurrence of another disaster. They have constructed a sea-wall three miles in length at a cost of £300,000, and it is proposed to raise the city seventeen feet, a work which will occupy two years, and is estimated to cost £400,000.

"HIS SHIP" CAME HOME.

In the early part of July the British bark, "Dumfriesshire," bound from Dunedin, New Zealand, to Nelson, New Caledonia, with a cargo of nickel ore, struck on a reef. The captain and crew, feeling sure that the vessel was a hopeless wreck, abandoned her, and were

picked up by another ship. The next morning the "Dumfriesshire" was nowhere to be seen, and it was supposed she had sunk. But she had not. She backed off the reef with the rising tide, sailed fifty miles around the island into a little harbour called Pourer, where a white settler, to whose very door the boat had come, boarded her; threw out her anchors, and claimed her as his own. She is worth about £15,000. He is now waiting for his salvage money.

RACE HATRED IN AMERICA.

A negro youth was lynched at Eutawville, South Carolina, because he swore at a white man who had used profane language to him. For this "offence" he was fined five dollars, and being unable to pay, he was committed to prison for fifteen days. The night following his trial the guard-house was broken into, and he was taken out and killed, his body being subsequently found in a creek near by, stripped and horribly mutilated.

In reporting this crime to the state governor the officials refrained from stating the details of the mutilation, on the grounds that "some of the details were too horrible to appear in the columns of any respectable newspaper."

Commenting on this dastardly crime the Springfield "Republican" says:—

"It is impossible to conceive how such a devil's deed as this could have been done except where public sentiment cultivates the view that the negro is less than man, and little more entitled to consideration than a brute. The state of the prevailing mind at Eutawville on this subject is evidently portrayed in the arrest and punishment of a negro for no other fault than that, when sworn at by a white man, he talked back. Would a white man, who had retorted upon an aggressive negro, have been dealt with by the constituted authority in the same way? They would laugh at the suggestion in Eutawville, and would more likely justify even the killing of the negro.

"And out of just this attitude of the white toward the black, defended and cultivated by the best people of the South as well as the worst, springs such a crime as the one before us, and the many ordinary lynchings, and, more indirectly, but none the less certainly, those homicidal tendencies which have made human life less secure in the South than almost anywhere else in the civilised world."

BUSINESS NOTICES.

Short Business Notices will be published in this column at a minimum of 3/- per inch per issue, payable in advance.

FOR SALE.—A splendid homestead, 28 acres, good land, 4 acres orchard just bearing, well drained, 10 acres cleared, in grass, balance in natural state. House plastered, 10 rooms, 8ft. verandah round two sides; large cement cellar; brick and cement cistern, 10,000 gallons; stables, etc., every convenience. No better site could be found for a family desiring the benefits of the Avondale College, near Post and Telegraph Office, also Dora Creek Railway Station.

M. Hare.

Avondale, Cooranbong, N.S.W.

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