

# SIGNS OF THE TIMES

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ONE PENNY

## The Cry of Israel.

It is with feelings of commiseration and sorrow that we read of the terrible atrocities and massacres committed upon that ancient and historic people, the Jews. Scenes have occurred during the past week in the Russian Empire which, for barbarity and brutality, are hard to find an equal in modern history. Be the causes what they may and the prejudices what they like which

influence the Russian mind against the Hebrews, the committal of such infernal murders upon men, women, and little children is such as to make the sentiment of any right-thinking man and people rise in indignant protest against the perpetration of such inhuman actions. Yet the world has had the spectacle of a series of horrid and revolting cruelties presented to it which ought to cause civilisation to shudder and recoil from the lurid pictures of helpless humanity at the mercy of

a ruthless Russian mob. During the last few days in various parts of Russia, the cry of "Down with the Hebrew" has resounded with as much vehemence as the cry of "Down with the Huguenots" sounded through Paris upon the frightful eve of St. Bartholomew, though there was more science displayed in the method of slaughter upon that occasion than the Russian has used in the red-handed work of rapine, pillage, and murder, with which he has painted some of the bloody pictures which go to make up his national history of the present. The actions of that nation are, at present, out of the control of its government; for we cannot really suppose that the Czar could authorise any such crusade upon his Hebrew subjects; but, nevertheless, reports have it that the raids were headed and led by the police and soldiery, and the governors of the provinces and those in authority



*Jerome Being Tried for Heresy.*

deferred to restrain those who led out into the fields of atrocity, pillage, and massacre.

It is not so long since that the late Hon. W. E. Gladstone pointed to the Turk, after the great Armenian massacres, with the intimation that the Turk should be blotted out. And certainly the Sultan and his government have a record of bloody tragedies to confront when they care to take a retrospective view of their past history. There are many red spots to be seen in the annals of Turkish history should Abdul Hamid care to view them.

But what worse is the Turk than the Russian? "There is one God," says the Moslem, "and Mahomet is His prophet, and the Christians are dogs!" "There is one holy church," says the Russian, "and the Czar is the head of it; and the Jews are the canaille of society!" And certainly if we take the actions of some of the eminent nations into review and comparison, both in regard to the actions of war, international dealing, and government, and were to weigh their actions in the scales of humanity,—justice, honour, and truth,—we would find them sadly lacking in the elements and motives which go to form the foundations of the principles already enumerated.

Some of the Great Powers figure prominently as huge apologies for civil governments, red-handed in their actions, ambitious in authority, prolific in extortion, their colossal fortunes and magnificent palaces being built up upon the sweat of perspiring and impoverished peoples, and from the inroads of tyranny and oppression. Look at the inhuman acts of the Belgian officials on the Congo. Mark the cry of the native. Note the barbarity of German officials in Africa as they deal with the Herero revolt. Think of the thousands of Chinese who perished in the Amoor; the Armenians in Turkey; the Jews in Russia, the latest report being 15,000 killed, 100,000 wounded, to say nothing of the recent wars which have thrown their lurid mantle over recent events! and certainly our planet is anything but a heaven. The legislation of even our twentieth century has scarcely yet made it a safe place wherein to live.

In the year 1546 A.D., a man named Loy was put to death for saying and preaching that this earth was hell. His compatriots put him to death for libelling our planet. Perhaps, poor fellow, he was justified for denouncing it. His lines fell in troublous times. Ask the Russian Jew to-day what he thinks of Russia. He would swear by the Talmud, and say it was hell. Ask the fathers and mothers of those fifty children (if they are still living), whose little ones died of starvation in the cellars, what they think of Russia. Ask those whose children were torn limb from limb, impaled, disemboweled, and destroyed; or the remnant of those who escaped the lowest brutality which human fiends could descend to, what they think of it! Would they say that Russia was heaven? Would they? What is the world, the civilised world, to think of a government which gives to its subjects the liberty to brutally murder a portion of its citizens simply because they are Jews?

The powers of the earth are combined to control affairs in Macedonia. They have intimated to the Sultan that they intend to superintend the administration of justice there. Russia is one of these Powers. It may be for the peace of the world that they are severally and combinedly interested. Let us hope that the motive is just; but it certainly seems a parody on justice when

the Russian government dictates to the Asiatic how to administer reform! One would think, from the present crisis, that that duty lay nearer home. So it does.

We have often directed our readers to the times in which their and our lot is cast. We are living in the end of the "time of the end." The word of God confirms it. The signs everywhere confirm it. The earthquakes, volcanoes, tidal waves, tornadoes proclaim it. The famines proclaim it. The pleasures, vices, and social evils proclaim it. The degeneration of the races proclaim it. The epidemics and diseases proclaim it. The angry nations proclaim it. The inharmonious, discordant, and conflicting voices everywhere proclaim it; and the fearful atrocities which so plentifully abound, proclaim it. The combines, associations, and unions proclaim it; and, moreover, the figures adduced from prophecy and the word of God proclaim it. The signs are abundant, and the evidences are brimming over. The things on this earth are being, and will be, terribly shaken. The current is swifter near the cataract, and the rapids are more numerous. There they follow each other in quick succession, and when they reach the falls the descent is sure, overwhelming, and sudden! So it is with this world's affairs. The Niagara of events is approaching. We are in the current now. The rapids are increasing, and the thundering roar of the world's crisis will be heard not many years in the future. But, meanwhile, as time advances, and by what we know from Scripture, and our duty to mankind in reference to the time of the end, we are sure and safe in both predicting and asserting that the earth and its people are now entering a time of trouble, and that the atrocities which are daily and yearly occurring and increasing are only the introductory scenes which will astound the world as the coming years advance, until probation closes, and the world's Niagara is reached in the time of trouble such as never was even since there was a nation, predicted by the prophet Daniel many centuries ago.—J. B.

### **Sunday Question in New South Wales.**

Mr. Griffith in New South Wales asked for leave to bring in a bill to amend the Police Act so as to make it no longer an infringement of the law to be carrying a gun on Sunday. Opposition to this proposal was offered by Mr. Jessep who regarded what he called "Golf hunters" as the greatest desecrators of the Sabbath. He said it was a terrible commentary of the times that those who should set an example to others, the well-to-do class, gave themselves over to sport and other amusements on Sunday. Mr. Dacey favoured the motion for the reason, amongst others, that the New Testament nowhere said they were to observe Sunday.

The motion was ultimately negatived by forty-eight to seven members.

Now, what Mr. Dacey said is true. The Sabbath that God instituted before the fall of man, the day upon which He rested, blessed, and sanctified, was the seventh day, or Saturday, and not Sunday. The commandment for Sabbath observance is: "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 on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." This is the Sabbath of the New Testament, and it was observed by Christ and the apostles. His disciples kept the day sacredly after His crucifixion. In the book of Luke the record is, "and they returned, and prepared spices and ointment, and rested the Sabbath day according to the commandment," but on the first day of the week they went about their work.

But, aside from the fact that Sunday is not the Sabbath, the question has arisen in many minds as to what right any government has to require any of its citizens to observe a purely religious institution.

Civil holidays may be set apart by civil governments, but holy days can be made and set apart for holy observance by God alone, and their observance, or non-observance is a matter to be left with each man and God.

For hundreds of years men almost wholly disregarded the divine injunction: "Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Wherever and whenever civil governments have taken upon themselves to enforce the observance of religious rites, injustice, sorrow, bigotry, and bloodshed have been the results. Russia is a living example of this fact. In Paltava, where the governor and bishops issued an appeal to the so-called Christians to refrain from attacking the Jews in any way, there is quiet. If these men in authority were as intolerant as others in Southern Russia, innocent blood would be poured out as it is in other cities. If Russians had been educated to respect the religious rights of every man, we would not now be reading of their terrible butcheries.

The Sabbath is a religious institution, and hence can be rightly observed in a religious way only; such observance can never be enforced by the civil power. The Sabbath law commands all to rest, but government laws in dealing with this matter compel some men to refrain from work, and at the same time asks, or permits, others to work. This is dealing with citizens on the plan of indulgences. If the government considers it a crime for a portion of its citizens to work on Sunday, how can it look upon others who work in any other way? If one man steals, he is dealt with in the same manner as is another man who steals. Government laws dealing with religious questions are always inconsistent as well as unjust.

The great G. Bancroft said that, "In the earliest States known to history, government and religion, were one and indivisible. Each State had its special deity, and often these protectors, one after another, might be overthrown in battle, never to rise again. The Peloponnesian War grew out of the strife about an oracle. Rome, as it sometimes adopted into citizenship those whom it vanquished, introduced in like manner, and with good logic for that day, the worship of their gods. No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Cæsar only that which is Cæsar's."—H.

### **Increase of Satanic Delusions.**

The almost incredible number of clairvoyants, palmists, and other Satanic agencies now flooding the world, is evidence of the abnormally corrupt condition of the world in this twentieth century. And their business is solely the deception of their credulous dupes. The city of Chicago alone is accredited with 800 of these deceivers, playing upon that class of people who are readily caught, by any suggestion of a scheme for getting something for nothing. The chief of police of that city recently expressed the opinion that many of them are in collusion with the promoters of fake mining schemes, oil-investment concerns, and other get-rich-quick speculations, and that they get a commission on all the business that comes to these promoters through the victims of their fortune-telling. There is ground for these suspicions, as most of these fortune-tellers make a specialty of giving business advice, and many defaulters lay their defections and failures to having followed the counsel of these deceivers. But their number and their victims continue to increase. The natural love of money in the human heart renders men more susceptible to deception through a promise of easy gain than by any other means.—Sel.

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Out of twenty-two prizes offered in London during the last four years for colonial butter, seventeen have been secured by Victorian exhibitors.

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Some idea of the marvellous development of the manufacturing industries in Chicago may be gathered from the fact that the value of manufactured products, which are now turned out of the factories of that great centre of trade every year, exceeds the value of all the manufactures of the whole of the United States fifty years ago.

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Many people in Victoria are accustomed to look regretfully at the State education bill, which last year amounted to £657,565; but few take note of the fact that the actual amount of cash spent on liquor is nearly four times as much. Besides this, it should be remembered that money spent on education is reproductive outlay, while the bulk of the £4,203,072 spent on alcoholic liquors, instead of adding to the productive capacities of the people, causes a very large deduction.—Melbourne "Age."

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Twenty-five per cent. of the revenue of the Philippines is expended upon schools, and 263,000 native pupils are now receiving an English education. The importance of this feature of the American administration of the Philippines cannot be over-estimated, for it is apparent that as the juvenile natives are educated in English, and recite their studies in English, that, probably, will gradually come to be the language which will prevail in that part of the Malay Archipelago. Thus one of the barriers to the promulgation of the everlasting gospel in those islands will be removed, and the Filipinos will have the opportunity of learning of the glorious news of the second advent through the many tracts, periodicals, and books which are being issued by the various organisations in English-speaking countries.



A. W. ANDERSON, EDITOR

MELBOURNE, VICTORIA, NOVEMBER 27, 1905.

## The Revelation of Jesus Christ.—No. 45.

*Rome in Prophecy.—Continued.*

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.” Rev. 13:7.

The development of the Papacy was a matter which occupied centuries. By the most persistent energy the popes struggled to win the supreme place—to occupy the position not only of lords spiritual, but also lords temporal. In the days of Charlemagne their power was such that De Maistre compared the Catholic Church to “an ellipse, with St. Peter in one of the foci, and the Emperor in the other.” But in the closing years of the twelfth century so mightily had the power of the church grown that Wylie says the church, or, rather, the European system, had become a circle, “There was but one governing point—the centre; and in that centre stood Peter’s chair. The pontificate of Innocent was one continued and unclouded display of the superhuman glory of popedom. From a height to which no mortal had before been able to climb, and which the strongest intellect becomes giddy when it contemplates, he regulated all the affairs of this lower world. His comprehensive scheme of government took in alike the greatest affairs of the greatest kingdoms, and the most private concerns of the humblest individual. We find him teaching the kings of France their duty, dictating to the emperors their policy, and at the same time adjudicating in the case of a citizen of Pisa who had mortgaged his estate, and to whom Innocent, by spiritual censures, compelled the creditor to make restitution of the goods on receiving payment of the money; and writing to the Bishop of Ferentino, giving his decision in the case of a simple maiden for whose hand two lovers contended. Thus the thunder of Rome broke alike over the heads of puissant kings and humble citizens. . . . The king of France had offended the Pope by repudiating his wife and contracting a new marriage. An interdict fell upon the realm. The churches were closed, and the clergy forbore their offices to both the living and the dead. . . . As if all these labours had been too little, Innocent, from his seat on the Seven Hills, guided the progress of those destructive tempests which swept along the shores of Syria and the Straits of the Bosphorus. Constantinople fell before the crusaders, and the kings of Bulgaria and Armenia acknowledged the supremacy of Innocent.”

“His legs bestrid the ocean; his reared arm  
Crested the world; his voice was propertied  
As all the tuned spheres, and that to friends;  
And when he meant to quail and shake the orb,  
He was as rattling as thunder. . . .  
. . . . In his livery  
Walked crowns and crownets.”

But, notwithstanding the immense power which Innocent wielded in the thirteenth century, there were num-

bers of Christians who would not recognise his authority, nor yield their private judgment and opinions to him. While Rome had been spending her time and energy in gaining political power, the Waldenses, the Albigenses, the Paulicians, the Cathari, and others had been diligently engaged in studying the word of God and imparting the light of truth far and wide. Having subjugated both civil and ecclesiastical rulers, Innocent, doubtless, thought his will would surely be supreme, and that none would dare to question his authority. But the monster was mistaken, for not all his anathemas could win from God’s faithful children a recognition of his claims to coerce the consciences of men. Freedom to worship God in harmony with their convictions was a principle for which God’s people were ready to yield their lives, and Innocent determined to root out such a heresy, for he could discern that if such teaching were permitted to spread, it would surely overthrow the papal supremacy, which, under his able generalship, had been extended over the whole of Europe and the East. With the exception of the Mohammedans, every ruler and every civilised power was subject to the Papacy.

Seated on the throne of the world, the church of Rome now occupied a position from which she could command the secular authorities to extirpate heretics, and she was not slow to use that power when once she felt secure in the possession of the supremacy. The world had been given some unmistakable illustrations of the Pope’s power. Innocent had taught Phillip Augustus of France a severe lesson, which both he and his country would not soon forget, by compelling him to take back his wife Ingeburga. King John of England had felt the power of the Pope through an interdict which he pronounced against the realm, because John refused to accept the papal nominee for the office of Archbishop of Canterbury. For five years the churches were closed, and all religious rites were suspended, with the exception of infant baptism and the administration of the eucharist to the dying. As this method failed to bring John to the feet of the Pope, stronger measures were determined upon. “Innocent declared King John excommunicated, all his subjects were absolved from the fealty, and the king of England was declared deposed, and his domains the lawful spoil of whosoever could take them.” Phillip, King of France, thereupon made ready his army to invade England and take possession of the forfeited dominion of John. But John surrendered the position he had taken up in regard to his independence of the Papacy, and agreed to the appointment of Cardinal Langton, the papal nominee, as Archbishop of Canterbury. While these contests were being waged between the Pope and England and France, Germany was experiencing a civil war, which was fomented through the determination of Innocent to take a leading hand in the government of that country. Innocent also organised a crusade against the Mohammedans, by which Constantinople came under his protection.

While kings, princes, and rulers acknowledged the supremacy of the Pope in things both temporal and spiritual, yet there were bold, lion-hearted men in the humble walks of life who were not afraid to openly dispute his right to direct the consciences of men. Innocent determined to attack this heresy in order, as he thought, to save Europe, for the people crowded to hear the preaching of the heretics, and frequently jeered at Catholic clergymen who essayed to teach the word.

Within two months after his consecration to the papal office, Innocent began his work of extirpating heretics. He empowered prelates, princes, nobles, and people to engage in that inglorious work. He directed that heretics who would not return to the true (?) faith should be banished, and their property confiscated. Secular authorities who refused or neglected to put into execution his commands were to suffer the pains and penalties of interdict. The "Inquisition" was thus launched on its career of blood and rapine, and for centuries the most dastardly and diabolical methods of uprooting heresy were carried forward by the Papacy. The most harrowing and heart-rending scenes blacken the history of those times. Pen cannot describe the sufferings of millions of God-fearing citizens, whose only offences were blameless lives and a love for the word of God. In every city a council of inquisitors was appointed, consisting of "one priest and three laymen, whose business it was to search for heretics in towns, houses, cellars, and other lurking places, as also in caves, woods, and fields, and to denounce them to the bishops, lords, or their bailiffs. Once discovered, a summary but dreadful ordeal conducted them to the stake. The houses of heretics were to be razed to their foundations, and the ground on which they stood condemned and confiscated—for heresy, like the leprosy, polluted the very stones, and timber, and soil."—"Wylie's History of Protestantism," Vol. I., p. 45.

An army numbering scores of thousands assembled at the invitation of the organisers of the Inquisition to render a "forty days" service or crusade. For this service a sure promise of an entrance into Paradise was made, and so ignorant were the adherents of the church that they fully believed they could gain immortal glory by pillaging the cities of the hated heretics. Beziers, in the south of France, a city of some 15,000 souls, was taken, and all its inhabitants massacred. Not a house was left standing, the whole city being reduced to a smoking ruin. City after city fell before the fanatical

army of the Pope who, when the wretched crusade terminated, expressed himself as "full of joy at the wonderful success which had wrested five hundred cities and castles from the grasp of the heretics."

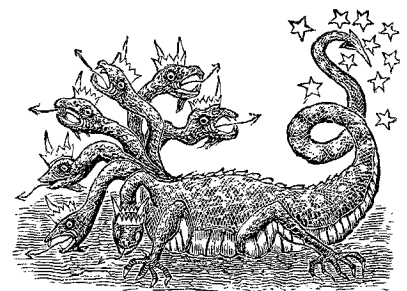
There are those to-day who declare the ignorance of the Dark Ages responsible for those dreadful papal crimes against humanity. But the responsibility for those dark crimes must be sought for in another quarter, for the men of those days were not as ignorant as many suppose. The Inquisition was not the result of ignorance, but the natural outcome of the principles which are the foundation of the Papacy. Given the opportunity, those unrighteous principles burst forth in all their ugliness and tyrannical wickedness, just as naturally as weeds grow in uncultivated land. Before the Papacy could exhibit its true character to the world, it must have the control of the civil power, in order that it might crush everyone who claimed the liberty to think for himself. For centuries the papal authorities struggled to attain the supremacy, and having secured it, the world soon learned what a foe to liberty an ecclesiastical power clothed with civil authority could become. Precisely the same elements are at work to-day, for Rome changes not. Because Protestantism is in the ascendancy to-day, it is nothing to the credit of Rome that she refrains from carrying on her infamous work of extirpating heretics. Her ideas upon this subject have not changed one iota, and the danger we have to face now is that she will, by strategy and cunning, succeed in using others to do her nefarious work. Once grant the civil powers the privilege of dictating in religious matters, and the seed is sown for a repetition of the tyrannies of the Dark Ages.

Our knowledge of Christ is dependent upon our acquaintance with the Holy Scriptures, which are the reflection of His character and glory—the firmament across the expanse of which He moves as the Sun of Righteousness.—Arthur T. Pierson.

## A PROPHETIC SYMBOL

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads; and his tail drew the third part of the stars of heaven."

—REVELATION 12: 3, 4.



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## GENERAL ARTICLES

FROM OUR CONTRIBUTORS

### **Beyond !**

By R. Hare.

Beyond the distant hills,  
Where slumbering mist-wreaths dwell,  
Somewhere there lies the land  
Where all is well.

Beyond the rain of tears  
That darken life's short day—  
The long heart-rest of peace,  
And tears all wiped away.

Beyond the parting sigh  
Of friendship's last farewell,  
The long re-union sweet  
Where love shall ever dwell.

Beyond the twilight dim,  
And shading of the night,  
The silent mystery of dawn,  
The everlasting light.

Beyond the jargon rude  
Of songs by discord riven,—  
The hallelujahs sweet,  
The harmonies of heaven.

Beyond—oh, soul of mine,  
Where flowers immortal blow,  
There waits eternal years,  
And there, thou, too, shalt know!

### **The Christian's Relation to the Law of God.**

By J. N. Andrews.

It is often said by those who seek to evade the claims of the law of God, "The world is under the law, but the Christian is under grace, and not under the schoolmaster."

This view admits the fact that the law of God is not abolished, but attempts to show that the Christian is not under obligation to obey it. Nay; that if he should keep its precepts, he would be in danger of falling from grace! We say that this view is based on the fact that the law was not abolished at the crucifixion, for an abolished law cannot hold men under it, neither can it convince men of sin as its transgressors, after it had ceased to exist. The fact that the law is our schoolmaster to bring us to Christ shows conclusively that it has not been abolished; because an abolished law can never show men that they are condemned, and must perish without a Saviour. This view, then, is distinct from the idea that the law was abolished at Christ's death; for if it was abolished at that time, then the world is not under it. If the world is under the law, then it has not been abolished. Let us examine the testimony on this subject.

Gal. 3: 23-26: "But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our

schoolmaster to bring us unto Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Jesus Christ."

Rom. 6: 14, 15: "For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." What is it to be under the law then? Hear the testimony of the Bible. Rom. 3: 19, 23: "Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God. . . . For all have sinned, and come short of the glory of God." Then, in the sight of God, the whole world is condemned and become guilty before Him, as transgressors of His law. The sentence of condemnation is just and righteous, so that every mouth is stopped. Where is there hope of salvation then? Surely, man in this state is lost.

How is the law a schoolmaster to bring us to Christ? Answer.—The law shows our guilt and just condemnation, and that we are lost without a Saviour. Read Paul's account of this school in Rom. 7: 7-25: "By the law is the knowledge of sin." Rom. 3: 20. "I had not known sin, but by the law." Rom. 7: 7. Then the instruction of the law is absolutely necessary, that we may know ourselves to be sinners in the sight of God. We find ourselves sinners by past offences, and unable to render present obedience. The just penalty of the law hangs over our heads; we find ourselves lost, and fly to Jesus Christ for refuge. What does He do to save us from the curse of the law? Does He abolish the law, that He may save its transgressor? He tells that He did "not come to destroy" it; and we know that the law, being holy, just, and good, cannot be taken back without destroying the government of Him who gave it. Does the Saviour modify its character, and lessen its requirements?—Far from it. He testifies that not one jot or tittle shall "pass from the law, till all be fulfilled." Matt. 5: 13; Luke 16: 17; James 2: 10. And He shows that those who in heart commit any act of iniquity, are transgressors of the law. Matt. 5: 22, 27, 28; 1 John 3: 15. If the Saviour did not abolish or relax the law, how can guilty man hope for salvation? What, then, does the Saviour do?—He gives Himself to die in our stead. He offers His own "life a ransom for many." Matt. 20: 28. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. We now lay hold on Jesus Christ as the great atonement for our transgressions, and receive a full and free pardon of all offence. A way has now been laid open by which man, though justly condemned by the law of God, can yet be saved without dishonouring, or making void, the law. God can be just, and yet "the Justifier of him which believeth in Jesus." Rom. 3: 25, 26.

"Christian men and women that are spiritually alive, and who, because they are alive, grow, will commend their gospel to a blind world. They will be an attractive force in the midst of men, and their inward growth will make them eager to hold forth the word of life, and will give them 'a mouth of wisdom' which nothing but genuine spiritual experience can give."

## Two Little Things.

By A. Stuttaford, M.D.

Man's estimate of things does not always accord with the value that God attaches to them. We read, "The Lord seeth not as man seeth." Our arrow is apt to go far beyond, or to fall much short of the mark at which we aim. A little incident found in the book of Genesis affords an illustration of this.

A hunter returning famished from the chase finds in his brother's tent a savoury dish in course of preparation, and he longs for the meal to satisfy his desperate hunger. His brother sees in the pressing need of the man before him a golden opportunity to secure what he had coveted for years, and he immediately endeavours to turn the opportunity to account. He makes an offer, and a bargain is struck. The hungry man hands over his birthright in exchange for the tempting morsel, saying, "I am at the point to die, and what profit shall this birthright do to me?"

Many a one might say of the circumstance, "I cannot see but that it was a straightforward, business-like transaction. No compulsion was used. The birthright and the mess of pottage changed hands according to mutual agreement, and both parties to the contract were perfectly satisfied at the time with value received. That is all there is in it."

But to God the transaction presented a vastly different aspect. Under the influence of the Spirit of God both brothers soon began to feel the terrible nature of the deed they had committed. The elder of them found no place of repentance, although he sought it carefully afterwards with tears. He who had regarded this precious heritage lightly all through life was ready to relinquish it at last on the approach of hunger that might soon have been appeased elsewhere. He was not the one to be entrusted again with its privileges and responsibilities.

The younger brother stands condemned by his own conscience. He feels that his name, meaning supplanter, has a deeper significance than it had before. He realises that he has allowed a feverish haste to influence him to obtain by unworthy means the birthright privileges contained in the prediction made to his mother at his birth that the elder would serve the younger. He has by his own action dishonoured God, and shown a lack of faith in Him who would, in a proper and natural manner, have brought into his possession the blessing he so much desired. Burdened by a weight of guilt, and fearing the anger of an enraged brother, he flees from home; but memory goads him in a distant country for twenty long years, robbing him of peace of mind until, with deep humility, he makes a full confession on that eventful night when he wrestled with the angel at the brook Jabbok, and prevailed.

The mother, too, who had planned the deception practised upon her husband to divert the birthright from its course, and secure it for her favourite son, shared in the punishment of him who obtained it, by never seeing his face again.

Does not this story show us the importance of the heavenly anointing of the eyes to see things as God sees them? Guided by the standard of God's word we would not be apt to regard as trifles, things that may

distress the life and imperil souls. We would do well to say—

O God, my inmost soul convert,  
And deeply on my thoughtful heart  
Eternal things impress;  
Cause me to feel their solemn weight,  
And tremble on the brink of fate,  
And wake to righteousness.

Let us examine another little incident that came under the notice of the disciples, and which the great Teacher, who was present when it occurred, immortalised by placing it on record upon the sacred page.

Men of wealth, we read, were bringing gifts to the temple court, and onlookers were watching with great interest as these offerings were deposited into the treasure chests. A poor widow bides her time, and then quietly makes her way unobserved, as she thinks, to the chest, drops in two mites, and hastens away.

The widow's act would very naturally be regarded by those around as a circumstance of very trifling importance. Her gift would not increase the receipts of the day perceptibly, and she might better have kept for her own use the small donation to the support of the temple service.

But the Lord regarded the matter in a very different light. His disciples withdraw their attention from the ostentatious display of those wealthy men to listen to Him speak in terms of highest praise of the love and devotion and sacrifice that attended the widow's offering. They are surprised with His statement, "Of a truth I say unto you, this poor widow hath cast in more than they all."

The wealthy ones had given of their abundance. They did not go short of anything in consequence. They had plenty left after giving. They were desirous of making a show of great liberality, and to receive the approval of men. The crowd watched and applauded, and of this consisted their only reward. The poor widow, in giving her two mites, had given all she had. Her heart went with the gift, and her faith was strong that the Friend of the widow would supply her future wants.

The rich men left the temple followed with the praise of men, but destitute of the special blessing of God. Yet the poor widow, though unnoticed by the world, in the love and faith that went with her offering, had met the conditions necessary to open the flood gates of heaven in blessing upon herself and upon her gift. "She did what she could, and her act was to be a monument to her memory through all time, and her joy in eternity."

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"My grace is sufficient for thee." 2 Cor. 12:9. Yes, Lord, I should think so! As well the mouse in the granaries of Egypt think of exhausting the supply of corn, or the fish in the sea, the water of the ocean, as for me to exhaust Thine all-sufficient grace.—C. H. Spurgeon.

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A great English artist never looked on a poor painting if he could help it, for fear its faults would contaminate his own art. Every musical student knows that he cannot listen to trashy music without a lowering of taste, and the same principle applies in companionship. If we spend our time in the society of those who are beneath us, whose views of life are unworthy, our own standards will be lowered.—Selected.

## **The Wicked Watcheth the Righteous.**

By T. E. Bowen, Rome, N.Y.

That man, whoever he may be, who has a spirit of watching some one else to discover some mistake, some fault, some mis-step, God calls a wicked man. Mark carefully what He says of him: "The wicked watcheth the righteous, and seeketh to slay him." Ps. 37:32.

This watching here mentioned is a far different watching than that about which the Lord instructs us. He commands us to watch, but it is not the other man, our neighbour, our brother, our sister, but it is our own hearts, our own identical selves the Master tells us to look out for, to watch.

How comfortable it is to be in the presence of noble-hearted brethren and sisters who you know will not pick up every little error or omission and comment upon it to others. It is restful. Well, why not be this way? Why let in this wicked spirit of watching for something to report? God calls the thing wickedness. The wicked watch; the righteous are watched. In which company are we? What a world of iniquity might be avoided in the church if the unholy watchers would go out of business forever.

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### **Right Thinking.**

By Mrs. E. G. White.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

More precious than the golden wedge of Ophir is the power of right thought. We need to place a high value upon the right control of our thoughts; for such control prepares us to labour for the Master. It is necessary for our peace and happiness in this life that our thoughts centre in Christ. As a man thinketh, so is he.

The merciful shall find mercy, and the pure in heart shall see God. Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred. All impurity of speech and thought must be shunned by him who would have clear discernment of spiritual truth.

Evil thoughts destroy the soul. The converting power of God changes the heart, refining and purifying the thoughts. Unless a determined effort is made to keep the thoughts centred on Christ, grace cannot reveal itself in the life. The mind must engage in the spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God's control.

We need a constant sense of the ennobling power of pure thoughts and the damaging influence of evil thoughts. Let us place our thoughts upon holy things. Let them be pure and true; for the only security for any soul is right thinking. We are to use every means that God has placed within our reach for the government and cultivation of our thoughts. We are to bring

our minds into harmony with Christ's mind. His truth will sanctify us, body, soul, and spirit, and we shall be enabled to rise above temptation.

"The prince of this world cometh," said Jesus, "and hath nothing in Me." There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So may it be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character.

And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan?—By the word of God. Only by the word could He resist temptation. "It is written," He said. And unto us are given "exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Every promise in God's word is ours. "By every word that proceedeth out of the mouth of God" are we to live. When assailed by temptation, look not, to circumstances, or to the weakness of self, but to the power of the word. All its strength is yours. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer."

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### **The World's Madmen.**

It has been well said, "There never was any one who spoke out the truth who was not called a howling idiot for his pains at first." They said Jesus was crazy, and His own family tried to quietly get Him home. Paul was more than once adjudged insane. Luther was called a fool, a heretic, and a madman. The mission of William Carey to India was characterised as the "mission of a madman." The witty preacher, Sidney Smith, called the first batch of missionaries "a little detachment of maniacs." And when the brilliant Fanny Forrester turned her back upon the fame and fortune of literary distinction which were just opening before her to become the wife and helper of the missionary Judson, all America cried, "The woman is mad."

Nor does the truth apply alone to the religious world. Fulton's proposition to propel a boat by steam was met with jokes and sneers, and Stephenson was considered a fit subject for an insane asylum when he declared his purpose to run a railway train by steam.

If a man gives himself up to money-making, or the pushing of business plans, and drives at it year in and year out, he is a "very enterprising fellow." If he is carried away with political partisanship, he is a "wide-awake citizen." If he lives for pleasure and pursues it recklessly day and night, he may be called "a little fast." But if he is in dead earnest in his purpose to honour Christ and to save souls, then he is "a religious enthusiast," or a "fanatic."—H. Clay Trumbull.



## World-Wide Field

### Sin-Tsai-Hsien.

The cities in China are arranged in three classes or ranks. A city of the first rank is called a Fu city, as Runing-Fu; one of the second rank is called a Cheo city, as Sin-Iang-Cheo; while one of the third class is called a Hsien city. Our city, Sin-Tsai-Hsien, belongs to this third class. Besides these there are the towns and villages.

The government is very corrupt, from the highest to the lowest; it is a system of extortion by taxes levied upon the people. The imperial government demands a certain amount of silver from each Seng, or province, and the governor of this province levies a certain amount that is apportioned to each city in his province, the amount depending upon the size of the city. The mandarin of the city must raise this amount. He does it by charging property owners a tax; he has also other resources for getting money. At each of the four gates of the city he has his tax collector stationed, who collects a tariff on all the produce brought into the city. He always makes this tax so high that there is a large surplus left to go into his own pocket. Besides this he receives a stated salary. This makes the office of mandarin much sought after by the people. Men will spend all the money they have in getting the office, being assured that it will all come back to them, and that they will be made rich thereby later on. The same is true of the governor of the province. He also requires more of the cities than the imperial government requires of him, and thus secures for himself a large booty.

The people of China placed two and a quarter million taels of silver in the hands of Li Hung Chang with which to repair the banks of the Yellow River. He used one million taels in the construction, and kept the rest. As a result the walls were imperfect; and when the waters rose, the river flooded the country, and over a million Chinamen fell victims to the swelling waters. Because of this act the Chinese have no love for Li Hung Chang.

Though the streets are supposed to be a passageway, it is not an easy task to make one's way through them because of the many obstructions. The carpenter piles his logs in front of the shop, and fills up half the street; man wants his house freshly plastered with mud, so he has five or six cart-loads of earth hauled and dumped in the middle of the street, there to remain for probably three or four weeks. The tanner lines the street in front of his shop with hides for the people to trample on, and thus hasten the tanning process. The farmer coming in with his load of straw, cane, stalks, or vegetables, sits down with his load in the midst of the street to rest and have a smoke; nobody tells him to get out of the way, but the people either stop and wait or go round him. On either side of the street the shop-keeper has benches, and on these are displayed the larger part of his stock of goods.

The place of the restaurant is largely supplied by the numerous food vendors. These men carry their outfit on a pole; on one end is a supply of foods and a table; on the other is a mud stove with a basin of rice or fried cakes, or a mixture of vegetables cooking. If accosted by a hungry native, the man places his restaurant down in the centre of the street, and serves his customer. The man who has bought the bowl of food squats down and takes his meal. At this season of the year, while New Year's sales are in progress, not only the sides of the streets are lined with benches, but there is a row of benches in the middle of the street piled with goods, leaving a way on either side wide enough for pedestrians to pass single file.

Our mission quarters are on the main street running north and south, in a very favourable place to attract the attention of the passer-by. The mandarin issued a proclamation, which was hung on the wall of our chapel, stating that if the passer-by wanted to hear the "true doctrine," he should step in and behave himself; if not, he should pass on and not molest us. One of our native converts remains in this street chapel the greater part of the time, preaching, selling Bibles, and talking to those who stop to inquire.

We have a large number of sick calling upon us daily for treatment, many of them in the very last stages of their disease, but all expect to be helped. From the country and cities round about comes the call for someone to come and teach them the true doctrine, but we are few in number, and cannot fill half the calls.

A. C. Selmon, M.D.

A tent mission is being conducted at New Norfolk, Tas., by Brethren J. Pallant and F. L. Sharp, assisted by a few singers.

The cure of a feeble faith is alone to be found in the invigoration of our whole spiritual life by intercourse with God.—Andrew Murray.

**YOU MAY  
BE RICH**

But if you have gained  
your wealth at the ex-  
pense of health

**You are poor indeed**

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## HOME AND HEALTH

### *The Power of Mother's Voice.*

A mother sang to her child one day  
A song of the beautiful home above;  
Sang it as only a woman sings  
Whose heart is full of a mother's love.

And many a time in the years that came  
He heard the sound of that low, sweet song:  
It took him back to his childhood days;  
It kept his feet from the paths of wrong.

A mother spoke to her child one day  
In an angry voice, that made him start  
As if an arrow had sped that way  
And pierced his loving and tender heart.

And when he had grown to man's estate,  
And was tempted and tried, as all men are,  
He fell; for that mother's angry words  
Had left on his heart a lasting scar.

—Charles S. Carter.

### *Our Reading.*

Love stories and frivolous, exciting tales constitute a class of books that is a curse to every reader. The author may attach a good moral, and all through his work may weave religious sentiments; yet in most cases Satan is but clothed in angel robes, the more effectually to deceive and allure. The mind is affected in a great degree by that upon which it feeds. The readers of frivolous, exciting tales become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna.

I have been instructed that the youth are exposed to the greatest peril from improper reading. Satan is constantly leading both the young and those of mature age to be charmed with worthless stories. Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work in weakening the mind and corrupting the heart. None are so confirmed in right principles as to be secure from temptation. All this trashy reading should be resolutely discarded.—Mrs. E. G. White.

### *Helping One Another.*

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy. "Well, you're as big as I am, 'cause we're twins," said Nellie.

"I can't carry it!" said their little cousin with a pout.

Mamma looked from her open window, and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but

it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mamma, "and then they could fly with it."

The children laughed, and looked at each other, and they all took hold of the basket together, and found it was easy to carry.

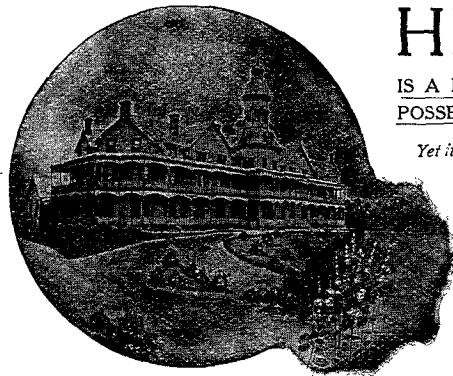
"The way to do all hard things in this world," said mamma, "is for everyone to help a little. No one can do them all, but everyone can help."—"Christian Leader."

### *A Woman's Wit.*

A woman's advice is generally worth having; so if you are in trouble, tell your mother or your wife or your sister all about it. Be assured that light will flash upon darkness. Women are commonly judged inexperienced in all but purely womanish affairs. No philosophical students of the sex thus judge them. Their intuitions or insights are the most subtle, and if they cannot see a cat in the meal there is no cat there.

I advise a man to keep none of his affairs from his wife. Many a home has been saved and many a fortune retrieved by a man's full confidence in his wife. Woman is far more of a seer and a prophet than man, if she be given a fair chance. As a general rule, the wives confide the minutest of their plans and thoughts to their husbands. Why not reciprocate, if only for the pleasure of meeting confidence with confidence? The men who succeed best in life are those who make confidants of their wives.—Selected.

To cleanse a porcelain sink, scrub with hot soda water, and if there are refractory stains, rub them with sand or rotten stone. If the sink is greasy, first use kerosene on a flannel, and then hot suds, and finally cold water.



## HEALTH

IS A PRICELESS TREASURE  
POSSESSED BY A FEW.

*Yet it is the wish of the Creator that all should be in health.*

Many have discovered that health cannot be obtained by the use of drugs or patent medicines. All these can ever do is to change or remove the symptoms. Nature alone heals. We may assist her friendly efforts by removing the cause of disease, and by aiding her in the elimination of uric acid and other disease

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## Children's Department

### The Shower.

How the rain came down  
In the dusty town!  
The sick and suffering, rich and poor,  
In the drizzly dawn  
Of a summer morn,  
Glad greetings called from door to door.

How the torrent poured!  
Every stone and board,  
Every roof and wall, was sweet and clean!  
Every thirsty blade  
Upread its head,  
And glowed with a fresh and lively green.

How the birds rejoiced,  
And their gladness voiced  
Till the wildwood rang with the shrill refrain;  
And the colt and calf  
Both tried to laugh,  
With the goose and the duck, at the falling rain.

How the mother mild  
And the father smiled  
At the shower that would make the corn and hay;  
But a boy there was—  
He sulked, because  
The rain interfered with his outdoor play!  
—Mrs. Elizabeth Rosser.

### Wrong Side Out.

"I wish," said little Ruth, looking out of the window in an unwontedly gloomy fit of meditation, "I do wish Marion didn't have such a queer mem'ry. She 'members all about how I dropped one of her doll cups and broke the teeniest little bit out of it, but she hardly ever 'members the pretty little pitcher I gave her. She 'members the one time I didn't lend her my pencil 'cause I was using it myself—she keeps on telling about it though it was 'way last summer—but I guess she's forgot about my box of paints that I've lent her ever so many days, and my doll carriage that I said we'd call 'ours' 'cause she didn't have any, and all my picture books that I carried to her when she was sick. I like

Marion, but I wish her mem'ry wasn't—wasn't so wrong side out."

The childish description was not inapt. The wrong side is the side that reveals the knots, the seams, the broken threads, and every imperfection, and there are many memories like Marion's. Most of us number among our friends some on whom the countless kindnesses of all the years seem to make less impression than the one omission, the one little carelessness or neglect, the one failure to understand which is never allowed to die out of memory, but remains a grievance forever. Those who find the petty wrongs and disappointments they receive live in their thoughts longer than benefits, have reason to suspect that their memories are wrong side out. There should be vigorous effort to turn them, before long habit makes it impossible.—"Forward."

### Wait for the Mud to Dry.

Father Graham was beloved by everyone, and his influence in the little town was great, so good and so active was he.

A young man of the village had been badly insulted, and came to Father Graham, full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little till he and you are both cool, and the thing is easily mended. If you go now, it will only be to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done, the insulting person came to beg forgiveness.—"Exchange."

### "Not All There."

"I shall certainly have to let that boy go," said a business man. "He's bright and strong, and I'd like to keep him; but, somehow, he doesn't half do his work. He's not all there, that's why. When I set him weighing out sugar, he's thinking about football; I can't depend on him."

"Not all there" has lost more positions than anything else in the world. It is a failure from start to finish.—Selected.

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## Special Christmas Number of "Good Health."

We wish to call the attention of the readers of the "Signs of the Times" to the special Christmas number of the "Australasian Good Health." This is to be an unusually interesting number, and the many valuable articles it will contain cover a wide range of subjects. Many testimonials have been received from those who have been benefited by adopting health reform, and these will appear in this special issue.

The following are some of the general articles contained in this number: "How to Live, and Live Well, on Sevenpence a Day" (a most interesting and instructive article); "An Editor's Interesting Experience;" "Olley's Latest Great Record Ride;" "Humble Heroism" (an incident of the flood of the Alabama River in the spring of 1886); "How a Beautiful Hymn was Written;" "Is Flesh Diet Necessary for Athletes?" "How to Check Hemorrhages," etc., etc.

These, with the usual Seasonable Recipes, News and Notes, and Questions and Answers, and some beautiful views of the Sydney Sanitarium, and other illustrations, will certainly make this a most desirable number. It will contain information and valuable help that all should have.

We expect this to be the very best number of "Good Health" yet printed, and invite your hearty co-operation in giving it the circulation it deserves. Clubs of the special Christmas number may be obtained at the following rates: Clubs less than 100, 1/6 per dozen; 100 or more, 1/3 per dozen; 500 or more, 1/- per dozen. Send orders early to avoid being disappointed. Address: Australasian Good Health, Cooranbong, N.S.W.

After years' careful experiment and much crossing of plants, Mr. Henry Joralemon, of New Jersey, claims to have completely succeeded in producing a plant which bears strawberries all the year round.

## Obituary.

**BROWNELL.**—Died at Sassafras, Tas., on the 13th Oct., Harriet N. Brownell; aged 53 years. Mrs. Brownell was converted in early life, and ever responded to the divine influences of holy light, with the result that in the year 1888, when she heard the truths of the "last message of mercy to a perishing world," she fully embraced them, remaining loyal to the hour when she fell asleep. For the last three years prior to her death she was a great sufferer, but her afflictions were borne with that Christian fortitude that is known to those who realise that "My grace is sufficient for thee." She has been laid to rest in the Latrobe Cemetery, there to await the coming of the Life-Giver, when He shall awake the dead and say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Jesse Pallant.

**EYRE.**—Fell asleep in Jesus at Sandy Bay, Tas., Oct. 14, James Eyre, the beloved husband of Emily Eyre, and the loved father of Harry, Jane, Richard, and Mary Eyre. He was born in Liverpool, Eng., in 1842, and thus was 64 years of age at the time of his death. Mr. Eyre accepted the truths of the "everlasting gospel" in the year 1888, under the labours of Pastors Israel and Baker at Hobart. He was ever loyal to the sacred cause which he loved, being ever staunch and true to that which he believed was right. He was a man who stood firm for Christian principles. He died in full hope of a glorious resurrection. His illness was of a lingering nature, but was borne with resignation and patience. During his illness all that a kind and affectionate wife and family could do for him was done. We have placed him to rest, while he abides in the sleep of death, in the Sandy Bay Cemetery, until Jesus shall come to wake the dead, clothe them with immortality, and take them to their happy and eternal home. Our sincere sympathy is with those who are left to mourn their loss, and yet with them we do not sorrow as those who have no hope. Jesse Pallant.



Nothing of special interest has occurred during the week in connection with our Warburton buildings, but being favoured with better meteorological conditions, the work is now proceeding rapidly. The following additional donations have been received, for which we tender our thanks:—

A Friend ... ..	£17	0	0
G. C. Cooper ... ..	1	0	0
Mrs. Hindson ... ..	5	0	0
Miss E. S. Mills ... ..	0	8	0
H. E. Roesner ... ..	10	0	0
Mrs. Tulloch, senior ... ..	0	10	0
Mr. Walter ... ..	10	0	0
	£43	18	0
Amount previously reported ... ..	932	8	4
	£976	6	4

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