

# AUSTRALASIAN SIGNSOFTHE TIMES

Vol. 18, No. 49.

Melbourne, Vic., Aust., December 7, 1903.

[Registered at the G.P.O., Melb., for  
transmission by Post as a Newspaper.]

ONE  
PENNY

## The Outlook

### RELIGION AND POLITICS.

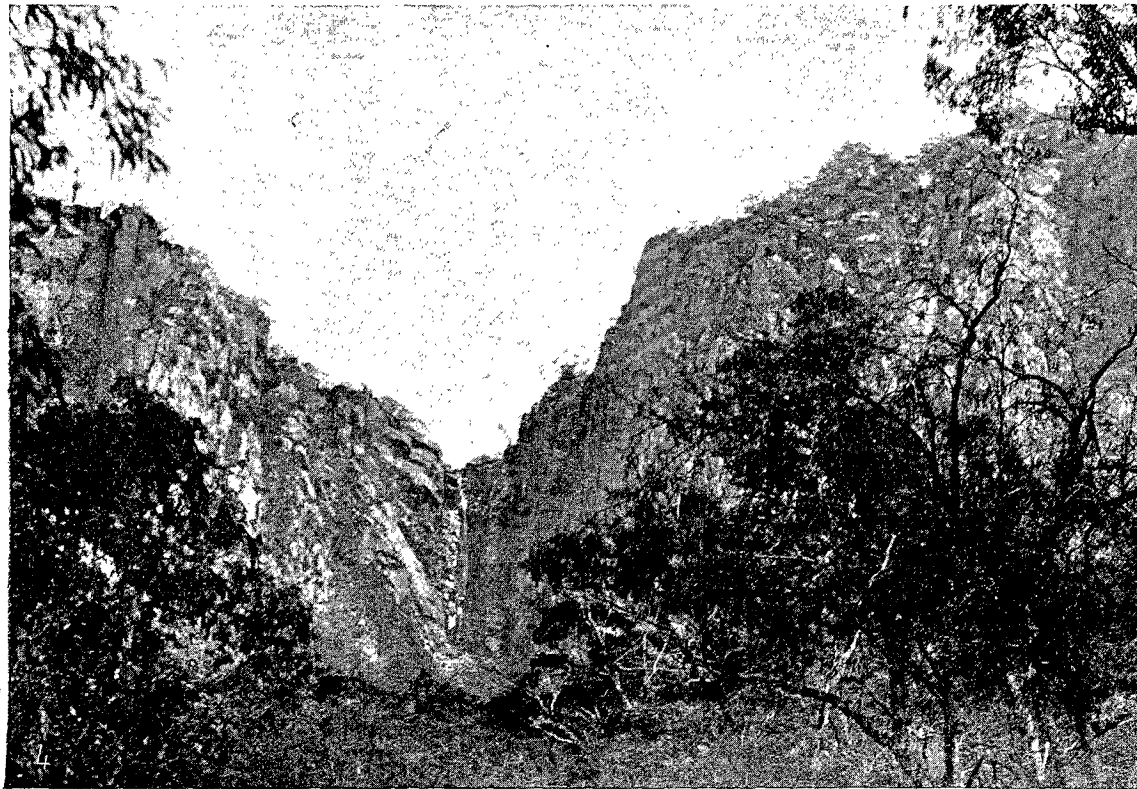
We are now passing through the exciting time of an election of the second Federal Parliament, and opportunity is being given to people of all shades of opinion to

refrain from commenting somewhat upon the action of certain persons who are attempting to import a religious bias into the campaign.

At a meeting held in one of the Victorian electorates, a candidate was asked to "prove his bona fides as a broad-minded Christian by attending the Church of England and Presbyterian

wink people, and sooner than sacrifice his self-respect, he said he would retire." At a subsequent meeting his action in refusing to make certain pledges and attend certain churches as a test of his broad mindedness was endorsed by his audience.

With regard to the religious views of this candidate for Parliamentary honours we know noth-



Australian Scenery.—Buffalo Gorge.

ventilate their ideas. The great political issues which are now agitating the minds of the electors we leave to the consideration of the secular press; but we cannot

Church the next Sunday and the Sunday following." This the candidate declined to do, on the ground "that such an action would be a deliberate attempt to hood-

ing, but whoever is responsible for the attempt to induce him to attend certain churches in order to secure political support is acting in direct opposition to the

116th clause of the Federal Constitution, which says:—

"The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the full exercise of any religion, and NO RELIGIOUS TEST SHALL BE REQUIRED as a qualification for any office or public trust under the Commonwealth."

When this clause was under the consideration of the Federal Convention, strong opposition was manifested by a section of the community to its provisions, because it cut off the very thing which they wished to secure—legislation in matters of religion. Their demands were evidently intended to give the majority power to coerce men in religious matters by civil law. Such power, however, always has, in the past, been used most unrighteously, and, recognising the danger of accentuating "old-world differences" in this new community, the framers of the Constitution wisely guarded the religious rites and privileges of every class in the Commonwealth.

Speaking at the Lord Mayor's banquet, London, Aug. 9, 1882, Mr. Gladstone said:—

"We know that wherever the British rule exists the same respect which we claim for the exercise of our conscientious convictions is yielded to the professors of every other faith on the surface of the globe."

In 1858 the late Queen Victoria issued the following proclamation:—

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in any way favoured, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of our subjects, on pain of our highest displeasure."

These forceful words, expressing the liberal thoughts of noble minds, breathe a very different spirit to that which prompted the desire on the part of certain individuals to publicly demand a religious test of a candidate for Parliamentary honours. That such a questionable proceeding should take place, even after this new nation has declared before the

world in the 116th clause of its Constitution, that "no religious test shall be required as a qualification for any office or public trust under the Commonwealth," is strong evidence of the existence of an undercurrent that is drifting towards a future demand for an established religion. The amalgamation of the great religious bodies, the formation of federated councils of churches, the demands which are made upon the State from time to time by various religious denominations for due recognition in public functions in proportion to their numerical standing, all tend to confirm the opinion that a certain class of people are determined that this new nation shall be inflicted with that same thing which has produced so much ruin and misery in the past,—a state religion.

A new steamship, the "Baltic," has just been launched for the White Star line. This mammoth vessel has a gross tonnage of 23,000 tons, and a steaming speed of 17 knots.

Mr. J. Pierpont Morgan, the American millionaire banker and trust organiser, has undertaken to finance the new republic of Panama, advancing funds to carry on the government until a revenue can be raised.

The visit of the King and Queen of Italy to England has resulted in the adoption of a mutual agreement between the two nations to an Anglo-Italian arbitration treaty on similar lines to the one recently concluded between France and England.

An exceedingly rich find of gold was struck a few days ago at Coolgardie, W. A. The gold was discovered in an ironstone formation, about sixteen feet from the surface. On one day sixty-nine ounces of gold were obtained, and on the day following six buckets of material, after being treated, yielded thirty ounces to the bucket; while a day or two later one bucket yielded no less than fifty ounces of gold. Other sensational discoveries are being reported from the same district.

A disastrous flood has occurred in the State of Mysore, India, which ruined half the town of Vaniyambadi, and two hundred persons perished.

An extraordinary case of prolonged sleep is reported from Bremen, a prominent German port on the North Sea. A woman named Gesine Meyer, who has, it is alleged, been asleep for the past seventeen years, the nutriment required to keep her alive being artificially supplied, has been awakened from her torpor by an alarm of fire. The woman, whose appearance is normal, remembers only incidents that happened before her coma came on, seventeen years ago.

Serious difficulties are apparent in the labour market in South Africa, for where no less than 77,000 natives are required for agricultural purposes, only 27,700 are available, and in mining only 68,000 are engaged, whereas 198,000 are required. On railway works only 15,000 are in actual employment, whereas 55,000 are required. As it is generally considered that in these three industries white labour is impracticable and impossible, therefore it is useless for men to rush away from Australia in the hope of securing employment at high wages in Africa; and doubtless many who are now going to that country will regret it when they become better acquainted with the labour conditions.

Recent cablegrams inform us that the situation in the Far East is growing more threatening. An encounter between Russian and Chinese troops is reported. A Russian force, marching towards Shankaikwan, in the province of Chihli, the coastal terminus of the Great Wall, on the railway from Peking to Newchwang, pretended to mistake a body of Imperial Chinese troops for a party of robbers, and attacked it. Fighting took place, but the result has not been announced. It has been reported that China was moving troops into Manchuria. According to the latest advices there are now 10,000 Chinese troops in that country. All the passes leading from China to Manchuria are guarded by Chinese troops.

## ... OUR ... CORRESPONDENTS

### SPIN CHEERFULLY.

Spin cheerfully,  
Not tearfully,  
Though wearily you plod ;  
Spin carefully,  
Spin prayerfully,  
But leave the thread with God.

The shuttles of His purpose move  
To carry out His own design ;  
Seek not too soon, to disapprove  
His work, nor yet assign  
Dark motives, when, with silent dread,  
You view each somber fold ;  
For lo ! within each darker thread  
There twines a thread of gold.

Spin cheerfully,  
Not tearfully,  
He knows the way you plod ;  
Spin carefully,  
Spin prayerfully,  
But leave the thread with God.

*—Emma L. Runch.*

### THE SERMON ON THE MOUNT.

BY MRS. E. G. WHITE.

The rabbis counted their righteousness a passport to heaven; but Jesus declared it to be insufficient and unworthy. External ceremonies and a theoretical knowledge of truth constituted Pharisaical righteousness. The rabbis claimed to be holy through their own efforts in keeping the law; but their works had divorced righteousness from religion. While they were punctilious in ritual observances, their lives were immoral and debased. Their so-called righteousness could never enter the kingdom of heaven.

The greatest deception of the human mind in Christ's day was, that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul. It does not bring forth the fruits of righteousness. A jealous regard for what is termed theological truth, often accompanies a hatred of genuine truth as made manifest in life. The darkest chapters of history are burdened with the record of crimes committed by bigoted re-

ligionists. The Pharisees claimed to be children of Abraham, and boasted of their possession of the oracles of God; yet these advantages did not preserve them from selfishness, malignity, greed for gain, and the basest hypocrisy. They thought themselves the greatest religionists of the world, but their so-called orthodoxy led them to crucify the Lord of glory.

The same danger still exists. Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. They have not believed and loved it, therefore they have not received the power and grace that come through sanctification of the truth. Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly minded, it is a curse to its possessors, and through their influence it is a curse to the world.

The righteousness which Christ taught is conformity of heart and life to the revealed will of God. Sinful men can become righteous only as they have faith in God, and maintain a vital connection with Him. Then true godliness will elevate the thoughts and ennoble the life. Then the external forms of religion accord with the Christian's internal purity. Then the ceremonies required in the service of God are not meaningless rites, like those of the hypocritical Pharisees.

Jesus takes up the commandments separately, and explains the depth and breadth of their requirement. Instead of removing one jot of their force, He shows how far-reaching their principles are, and exposes the fatal mistake of the Jews in their outward show of obedience. He declares that by the evil thought or the lustful look the law of God is transgressed. One who becomes a party to the least injustice is breaking the law, and degrading his own moral nature. Murder first exists in the mind. He who gives hatred a place in his heart is setting his feet in the path of the murderer, and his offerings are abhorrent to God.

The Jews cultivated a spirit of retaliation. In their hatred of the Romans they gave utterance to hard denunciations, and pleased

the wicked one by manifesting his attributes. Thus they were training themselves to do the terrible deeds to which he led them on. In the religious life of the Pharisees there was nothing to recommend piety to the Gentiles. Jesus bade them not to deceive themselves with the thought that they could in heart rise up against their oppressors, and cherish the longing to avenge their wrongs.

It is true there is an indignation that is justifiable, even in the followers of Christ. When they see that God is dishonoured, and His service brought into disrepute; when they see the innocent oppressed, a righteous indignation stirs the soul. Such anger, born of sensitive morals, is not a sin. But those who at any supposed provocation feel at liberty to indulge anger or resentment, are opening the heart to Satan. Bitterness and animosity must be banished from the soul if we would be in harmony with heaven.

The Saviour goes farther than this. He says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Many are zealous in religious services, while between them and their brethren are unhappy differences which they might reconcile. God requires them to do all in their power to restore harmony. Until they do this, He cannot accept their services. The Christian's duty in this matter is clearly pointed out.

God pours His blessings upon all. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He is "kind unto the unthankful and to the evil." He bids us to be like Him. "Bless them that curse you," said Jesus; "do good to them that hate you, . . . that ye may be the children of your Father which is in heaven." These are the principles of the law, and they are the well-springs of life.

*(To be Continued).*

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near."

## HOW TO DISTINGUISH.

BY M. C. WILCOX.

When Satan's power shall be manifest, as it is even now coming to be, through psychology, spiritism, hypnotism, Christian Science, and kindred cults, and he shall work with "all deceivableness of unrighteousness," then those who are deluded by him will think that his "deceivableness of unrighteousness" is righteousness, and that his mighty miracles and signs are wrought by the promised Spirit of God. Then will the people say of Satan's agent, as they said of old of the influence of Simon the sorcerer, "This man is the great power of God." Only those filled by the Spirit of God will be able to resist Satan's power. There will be wrought miracles and counter miracles, the one for God's glory, the other for human. How may we know the true?—The true will be in harmony with God's law. God's Spirit will speak as His oracles speak. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8 : 20.

## NO RAIN UPON THEM.

BY T. WHITTLE.

The beneficial effects of rain in due season have been forcibly and appropriately used in the Scriptures to illustrate the effects of the operation of the Holy Spirit in producing spiritual growth and vigour in the church. We find various references made in the Bible to the early and the latter rain, upon which the farmer of Palestine depended for a bountiful harvest. These periodical showers have been used to represent the special outpourings of the Spirit upon the church of Christ, the early rain being given at Pentecost, and the final outpouring, which will descend at the close of its earthly career just before the ingathering or harvest, when the earth is to be reaped, will be the latter rain. Hosea 6 : 3.

In Zechariah 14 : 17 we read, "And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to wor-

ship the King, the Lord of hosts, even upon them shall be no rain." This passage, with its context, has always been a difficult one with some, as it seemed to indicate that the disobedient families of the earth, those who refuse to worship God, will be found with His people upon the earth during the millennium, and that they will be punished for their contumacy by having no rain. Some point to it as evidence that the earth is to be inhabited by good and bad people after the coming of Christ, and that the gospel has a work to do after that event. Such teaching brings in hopeless confusion, and causes the Bible to stultify itself, as it plainly states that the wicked are to be punished with everlasting destruction from the presence of the Lord when He appears. 2 Thess. 1 : 7, 10.

Is not the key to this scripture to be found in Zech. 10 : 1?—"Ask ye of the Lord rain in the time of the latter rain." A study of the context shows that this passage has a spiritual application, and, therefore, it is right to make a spiritual application of the passage found in Zech. 14 : 17.

All nations are to be gathered against Jerusalem to the battle of Armageddon (Zech. 14 : 1), but they are all to be utterly destroyed. Verse 12 ; Isa. 60 : 12 ; Ps. 2 : 7-9 ; Jer. 25 : 30-33 ; 4 : 25, 26. The only ones left of all the nations will be the people of God. These are given a home in the new earth, and go up from year to year, and from Sabbath to Sabbath to worship the King. Zech. 14 : 16 ; Isa. 66 : 23, 24. The worship referred to in Zech. 14 : 17 brings to view the preliminary worship found in Rev. 14 : 7, "Fear God, and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Here is a test, and whosoever will not worship Him in response to this solemn and testing message will not be permitted to dwell upon the new earth, and, therefore, will not be in a position to refuse to worship the King there. Rev. 21 : 27.

Moreover, they will not participate in the benefits of the latter rain. This spiritual outpouring will not fall upon them. God has prepared a rain of a totally different

character for the wicked. It is brought to view in Eze. 38 : 22. "And I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." During this fearful time the people of God are kept in perfect safety, as described by the prophet: "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain." Isa. 26 : 20, 21.

Reader, with which class are you preparing to stand,—with the righteous or the unrighteous? These events are just before us.

## THE TEN COMMANDMENTS PERFECT.

That the ten commandments are a perfect code, is clear from several facts: first, God spake them with His own voice, and "added no more;" second, He wrote them with His own finger on the tables of stone; third, He had them laid under the mercy-seat to show that this law, and this alone, made an atonement necessary; fourth, God then expressly says that this code is a law and commandments. See Ex. 24 : 12.

Some have argued that the whole law, i. e., the moral law, is a dead letter. Others who dare not go to this extreme say that the fourth commandment of the decalogue only has been done away. But neither position is correct. The Sabbath precept stands as impregnable as the other nine precepts. The Sabbath was made for man before the transgression in Eden's garden. It was set apart to a holy use by the Lord for the benefit of His creatures. Hence it is not one of the things taken out of the way by the death of Christ. It could not be typical, as it was ordained before man's sin. It stands as a memorial of God's creative work.

Therefore, we rightly conclude that the "royal law" is yet in

full force. In fact, Christ gave up His life to vindicate that law. So it becomes a matter of great moment to Christians when we consider that the Son of God took the curse of the law upon Himself and died for our sins. May God seal His truth to our hearts.  
—*L. H. Rowe.*

### A LITTLE WHILE.

"For yet a little while and He that shall come will come, and will not tarry." *Heb. 10: 37.*

"A little while," how sweet the words  
to ears  
Grown dull to earthly sounds. And sorrow's tears  
Are dried as hope points out the coming Lord.  
The wayworn toiler scans anew the word,  
Then gladly lifts again his load,  
And hastens on the road.  
And weary ones from lowly beds of pain  
Look up and smile, and ask to hear again  
The message sweet that promises release  
From present ills, and in their place  
gives peace.

"A little while," and captives shall be free  
From dungeons dark and chain-gangs;  
they shall see  
The glory of the Lord when, with great power,  
He comes to save them in their darkest hour.  
The cup of bitter woe,  
That made them tremble so,  
Shall never touch their lips again. Our Lord  
Has said it shall be given—just reward—  
To those who o'er them trod in  
haughty scorn;  
To them it shall be bitter on that  
morn.

"A little while," and He who comes  
will come.  
He tarries now a few brief days, that  
some  
Who linger yet outside the door, may  
turn  
Before His righteous wrath 'gainst sin  
shall burn.  
His banner is unfurled,  
Proclaiming to the world  
His standard high of truth and right-  
eousness.  
With nail-pierced hands outstretched, He  
waits to bless.  
A little while His mercy lingers still  
That all may hear, believe, be saved,  
who will.

"A little while," and He who comes  
will come  
To take His people to their glorious  
home,  
Where tempests ne'er becloud the sun-  
lit skies;  
Where God shall wipe all tears from  
weeping eyes;  
Where are no beds of pain,  
And ended is Death's reign.  
Awake, my soul, awake! O, shout  
and sing!  
—*Selected.*

### TRUTH VERSUS ERROR.

BY CLARENCE SANTEE.

Truth will shine the brighter for being questioned; in every effort to overthrow, will stand more firm; bears the light; "crushed to earth will rise again;" is everlasting; never has called for, nor will accept of, the support of the sword; will never cause a pang to the possessor; makes a man like its God.

Error brooks not to be questioned; with every effort to make it stand more firm, is nearer its overthrow; will cry out if lifted from darkness; will die with its possessor; clamours for the support of the sword; will take peace from the heart; makes a man like its god. "Choose ye this day whom ye will serve."

### TEN THOUGHTS ON TITHING.

1. The Christian church has fallen below even the Jewish low watermark of a single tithe.—*George Snerwood Eddy.*

2. To dedicate the tenth of what we have is mere duty; charity begins beyond it; freewill offerings and thank offerings beyond that again.—*Frances Kilday Havergal.*

3. In the light of Christ's teaching, the "whole tithe" for us may be more than a tenth. Jacob had no church to support, and the Jews no world to evangelise.—*George Snerwood Eddy.*

4. A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first-fruits, and not the dregs and leavings.—*Rev. A. J. Gordon, D.D.*

5. Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see His image and superscription on every shilling they possess.—*Rev. T. L. Cuyler, D.D.*

6. It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—*Wnalon.*

7. The tithe is the Lord's, and not to pay it is robbing Him; and that is a sure way to bring down His displeasure.—*Bailey.*

8. We may safely take the tenth as a starting point, for there are few who would care to give less than the heathen and the Jews.—*William H. Sailmon, M.A.*

9. The man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote the kingdom, is a conscious or unconscious hypocrite.—*Rev. F. E. Clark, D.D.*

10. Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory. Of course there will be trials of our faith in this, as in all else.—*Frances Kilday Havergal.—Selected.*

### A PERPETUAL SLEEP.

BY G. B. STARR.

The Bible teaches the sleep of the dead, both of the wicked and the righteous. Jesus said to His disciples, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." If Lazarus was in heaven, as some teach, he was sleeping there, for Jesus said he was asleep, and He was going to waken him. Jesus used the symbol of sleep in such a natural way that the disciples thought He spoke of Lazarus taking rest in sleep. "Then said Jesus unto them plainly, Lazarus is dead." *John II: 11-14.* Thus Jesus taught that the dead sleep; and so, every night as we lay ourselves down to sleep, and every morning as we awake, we have a beautiful daily symbol, in our own experience, of death and the resurrection.

How sweet and refreshing to the weary is healthful sleep, and how pleasant is the morning waking with renewed powers of body and mind for the day's experiences,—its labour and its joys. Thus to the weary Christian will the night of sleep in death be short and restful, and the resurrection morning be glorious and joyful. They shall have part in the first resurrection. They shall come up in the first awakening.

But not so the wicked. For one thousand years they sleep on (*Rev. 20: 5*) unconscious that the righteous have all left their graves. At the end of that time they are called forth,—not in immortality, but mortal,—to receive

back what they lost in Adam, and to be punished for their own sins, to die again "the second death," from which there is no resurrection. The eternal wages of sin is death—eternal punishment, eternal sleep. For thus saith the King, the Lord of hosts: "And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts." Jer. 51: 57.

God's children believe their Father's word, and speak of things just as He does.

### "HE SAID IT."

BY H. M. J. RICHARDS.

On one occasion, when in the presence of his army, Napoleon's horse took fright, and became unmanageable, greatly endangering the emperor's life; but a private soldier stepped out of the ranks, caught the bridle of the frightened animal, and succeeded in stopping its mad flight. The emperor politely said to this soldier, "Thank you, captain."

At once came the answer, "Of what company?"

Napoleon, perceiving that the man had implicit faith in his word, as well as courage, replied, "Of the Emperor's Guard."

The soldier immediately walked up to the Imperial Guard, who sought to drive him back to his place in the ranks; but he said, "I am captain of this guard."

In amazement they asked, "By what authority?"

Pointing to the emperor, he replied, "He said it." Faith had its reward.

Brethren, shall men have more faith in the word of a man than we have in the word of our God? The assurance of His word is, "Now are we the sons of God." And, although we may still wear the common garb of mortality, let us act like what we are, the sons of God; and soon we shall wear the immortal insignia of our great adoption into the very courts of our King. In the banishment of every doubt, and settlement of every controversy, let the "strong consolation" and the "assurance of faith" ever be found in the fact that the Bible, the word of our Lord, has said it.

## World-Wide ..... Field .....

### ROYAL PARK CAMP-MEETING.

Situated amidst a grove of eucalyptus, seventy-four family tents and two large marquees formed an attractive and pleasing resort for thousands of persons from the surrounding city and suburbs of Melbourne. The grassy sward and the delightful sunshine, tempered by cooling breezes from the south, added much to the comfort and pleasure of the campers.

#### DAILY PROGRAMME.

Each morning at 5.30 the camp was astir, and at the stroke of six by the neighbouring town clocks praises ascended to God from the congregation which gathered in the large marquee for worship and Bible study. At nine a.m. daily (Sabbaths excepted) the delegates from the various Seventh-day Adventist churches throughout the Victorian Conference came together to counsel about plans for the carrying forward of aggressive missionary efforts during the ensuing year. A good spirit was manifested at these business meetings, which promises much for the successful work of the Conference in the future. At eleven a.m. and three p.m. each day interesting meetings for Bible study and practical instruction in Christian work were conducted, with much profit to those who had the privilege of participating in them. Each evening as the hour approached for the principal preaching service hundreds of people came upon the ground, many evidently drawn hither only by curiosity, but doubtless hundreds were attracted by a desire to know something more about the views of Seventh-day Adventists.

The expositions of the doctrine of the second coming of Jesus Christ to gather the faithful of all ages to their heavenly inheritance; the reason why Seventh-day Adventists keep the seventh day of the week (Saturday) for the Sabbath; and the process by which the observance of the Sabbath be-

came transferred to the first day of the week (Sunday), attracted audiences numbering over two thousand, while many hundreds could not obtain an entrance to the large marquee which had been provided for their accommodation, notwithstanding that the largest tent obtainable in Melbourne had been erected in anticipation of the vast congregations which would assuredly visit the encampment. Each of these important subjects was presented by Pastor E. W. Farnsworth, who succeeded admirably in making his telling and powerful voice reach his most distant listeners. So intense was the interest manifested that the large audience listened eagerly to the weighty thoughts of the preacher, from his opening remarks to his concluding exhortation, although each of the discourses continued for almost one hour and a half. In these days when so many preachers find it necessary to confine their discourses within the short space of fifteen or twenty minutes, it speaks volumes for the attractive power of the "present truth," when congregations numbering thousands of people of heterodox views, listen with rapt interest and attention to discourses probably four times as long as those which they hear in their own churches. Moreover, many persons attended all three of these services on Sundays.

#### INTERESTING MEETINGS.

Pastor W. A. Hennig, President of the Victorian Conference, spoke upon the subjects of the Millennium and the Future State of the Redeemed. Dr. D. H. Kress, the Superintendent of the Sydney Sanitarium, and Editor of the "Australasian Good Health," gave an interesting health lecture on the causes of sickness, and how it may be avoided. Pastor G. A. Irwin, the President of the Australasian Union Conference, occupied the desk frequently during the progress of the meetings, dealing principally with subjects of practical godliness. Pastor R. Hare, late of Ballarat, gave several most interesting and profitable Bible studies, and Pastor E. H. Gates, the Superintendent of the Polynesian and Malaysian Missions, in a few instructive talks, presented the claims which the 50,000,000 islanders who inhabit the ocean regions which lie

contiguous to the shores of our Commonwealth, make upon us for a knowledge of the gospel of Jesus Christ. Every day meetings for the young people were conducted by Pastor J. H. Woods at 4.30 p.m., and the younger children met together in the smaller marquee, being instructed by Mrs. Hare and Mrs. Faulkhead. The advantages and opportunities of a Christian education were presented by Professor C. W. Irwin, Principal of the Avondale School for Christian Workers, who succeeded in creating a most earnest desire on the part of many of the young people to secure a training which would fit them for a place in the Lord's work.

The encampment continued for ten days, after which a piece of land was secured on the Flemington Road, North Melbourne, opposite to the site of the camp, for the purpose of holding a series of tent meetings for the benefit of the many whose interest in present day Bible themes has been aroused by the powerful preaching of the gospel at the Royal Park camp. A. W. A.

---

### "CHAPEL OF THE SEAS."

---

The most wonderful cave in the world is in the island of Tonga, in the South Pacific. Byron called it "a chapel of the seas." It is formed in a rock that is almost surrounded by the ocean. The rock is about sixty feet high, and broad proportionately.

Many years ago a boy, the son of a native chief, was chasing a huge turtle, when his game seemed to sink into the rock. The lad watched and waited until the tide fell, disclosing a small opening in the rock about six feet under low water mark.

Diving boldly, the young hunter entered the aperture, and to his surprise, came to the surface inside the rock. The rock was hollow, and its interior was found afterward, when the natives explored it with torches, to contain many beautiful stalactites.

When attacked and followed by enemies the natives who know the secret, leave their canoes, plunge

into the water, and disappear. Their foes linger, astonished at their disappearance, for no person not acquainted with it would suspect that the rock was hollow.

—*Present Truth.*

---

### THE ARMENIAN CHURCH IN RUSSIA.

---

The Russian Government has always been autocratic, sometimes benevolently, sometimes malevolently. The latter element seems to have been emphasised by its recent actions in Finland, in Southern Russia, and now in Russian Armenia. The unhappy Armenians are oppressed most of all in Turkish Armenia, it is true, but their oppression in Russia also calls for chronicling and protest. Religion and nationality are so identified with each other in Russia and the Orient, that for an Armenian to leave his church is practically to cease to be an Armenian. To join the State Church, as the government has long sought to force Armenians to do, is to become Russians. That is the real purpose of the oppression which the Armenians have endured in Russia. Until recently the Armenian church there maintained many private schools in which Armenian children were educated in accordance with the ideas of their parents. Some years ago the government took forcible possession of these schools, establishing Russian teachers therein, and claiming the right of dictating the curricula. It then seized the property of the Armenian schools. Fortunately, some property used for school purposes stood in the name of the Armenian church, and was, therefore, at that time out of reach. Moreover, we learn from "The Friends of Armenia" that a considerable part of the cost of school maintenance had been met annually by voluntary contributions from rich Armenians. When Russia seized the schools, however, these voluntary contributions declined, and the government found itself confronted by a large yearly deficit in the school expenses. To make this good the government has now seized the entire revenue of the Armenian church in Russia. It is

announced that with this revenue the cost of the Armenian schools will first be met, and then, if anything be left, it will be applied to paying the Armenian clergy! "The Friends of Armenia" justly appeal to all the friends of freedom. What would we say if our Government seized the entire revenue of the denominations, announcing that from this it would maintain denominational colleges, a possible surplus going to the denominational clergy! — *The Outlook.*

---

### ...Notes...

---

Pastor S. M. Cobb reports a good interest in the tent meeting which is in progress at Orange, N.S.W. Quite a number have decided to obey God by keeping all of His commandments.

Pastor S. W. Nellis writes that the attendance at the tent meetings now being held in Maryborough, Queensland, continues remarkably good. The workers are of good courage.

Pastor C. H. Parker writes from Lomaloma, Lau, Fiji, that he recently baptised a leading man of that district, and that a very friendly spirit toward his work is manifested.

Pastor G. W. Reaser, writing in the American "Signs of the Times," says:—"No other nation gives greater freedom to the advance of the gospel than is vouchsafed to all missionaries under the British flag."

Six earnest, consecrated young people,—four doctors and two nurses,—sailed recently from Vancouver on the "Empress of India" as missionaries to China. It will be remembered that Brother E. Pilquist has been labouring in the province of Honan, and at Sin Iang Cheo, the first Seventh-day Adventist church was organised. These missionaries go to join Brother Pilquist in giving the glorious gospel to the people of China.



E. W. FARNSWORTH - - EDITOR.

## RELIGIOUS INSTRUCTION IN STATE SCHOOLS.

Now that so much consideration is given to this subject in Australia, and that such strenuous efforts are being made to introduce religious teaching into the schools, it will be interesting to read the opinion of such an authority as Dr. William T. Harris, United States Commissioner of Education, as given in an article in the "Independent." He says:—

"We must conclude that the prerogative of religious instruction is in the church, and that it must remain in the church, and that in the nature of things it cannot be farmed out to the secular school without degenerating into mere deism without a living Providence, or else changing the school into a parochial school and destroying the efficiency of secular instruction."

He says further:—

"The church management must not rest in security on the belief that the time is coming when it may safely rely on an unsectarian instruction in the elementary schools for the spread of true religion."

The Doctor gives, logically, the most convincing pedagogical reasons why religious instruction cannot be given in the secular school. His argument deserves careful attention. He says:—

"The principle of religious instruction is authority; that of secular instruction is demonstration and verification. It is obvious that these two principles should not be brought into the same school, but separated as widely as possible. . . . The pupil is taught in mathematics to love demonstration and logical proof, and he is taught in history to verify the sources, and to submit all tradition to probabilities of common experience. . . . On themes so elevated as those with which religious faith deals, the habit of thinking cultivated in secular instruction is out of place. Even the attitude of mind cultivated in secular instruction is unfitted for the approach to religious truth. . . . Christianity is indeed the religion of the revealed God, but there is no revelation possible to the mind immersed in trivialities and self-conceit.

"In view of these differences between religious instruction and secular instruction, and in view of the contrast between the spirit of the school and the spirit of the church, it is clear that the

school cannot successfully undertake religious instruction; in fact, experience goes to show that the [secular] school fails to achieve success when intrusted with religious instruction."

With convincing argument the Doctor continues:—

"Even the bare enumeration of Christian doctrines in language partly secular is sufficient to show the impossibility of their introduction into the curriculum of schools supported by public taxes. Even the doctrine of the existence of God implies a specific conception of Him, and the conception of the divine varies from that of the finite deities of animism to the infinite deity of East Indian pantheism and the Holy Bible. It varies from the pantheistic Brahm, whose concept is that of negation of all attributes, to the Jehovah of the Bible, who is self-determined and personal, but elevated entirely above nature. Mere deism is opposed to all of the creeds of Christendom. When we come to teaching a live religion in the [secular] schools, we see that it must take a denominational form, and, moreover, it must take on the form of authority and address itself to the religious sense and not to the mere intellect."

## AN ASSURING PROMISE.

BY C. M. SNOW.

While the earth is filled with signs of the impending end, it is comforting to know that the Lord has promised to preserve those who trust in Him. The hearts of men are to-day "failing them for fear, and for looking after those things which are coming on the earth," just as our Saviour declared they would do as they saw the signs that portend the day of earth's calamity.

Peter, filled with the Holy Spirit, applies to these times of sign-fulfilment the direct promise of the Lord to the faithful, lest fear should be in the hearts of any concerning the ability or willingness of God to save them. After laying before the world the special signs of the last days which the prophet Joel had foretold, he quotes the promise of the Lord through the same prophet as follows: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:21. This is the message of the gospel. It is the message which Paul and Silas bore to the trembling gaoler, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And the Saviour Himself declares that

"he that shall endure to the end, the same shall be saved"—not in his own strength, however, but through the strength that comes by calling upon God and receiving the help that will make standing, or endurance, possible.

But ever and always the Lord stands ready and waiting to be called upon for that help, for that saving power. "Come unto Me," says Christ, "and ye shall find rest unto your souls." That includes the rest of eternity as well as the rest of soul here amid the perplexities, trials, and persecutions of this present life. "Let him that is athirst come," says our Saviour; "and whosoever will, let him take the water of life freely." There is plenty of that water for every thirsty soul in the whole world. There is plenty of strength to make a glorious overcomer of the humblest and weakest soul that has ever come into the world; for there is no one too weak to call upon God, and He declares that "whosoever shall call on the name of the Lord shall be saved." It is true then. God would not have said so if it were not so; and because it is so, there is no reason in the world for us to become fearful or disheartened, when we see the signs of our Saviour's return, even though the earth be filled with calamities that make the hearts of the wicked sick with terror. "Look up, and lift up your heads; for your redemption draweth nigh." The promises of God are sure, and because they are, we can be sure of eternal salvation if we "call on the name of the Lord," and "hold the beginning of our confidence steadfast unto the end."

"Men's books with heaps of chaff are stored;  
God's book doth golden grains afford.  
Then leave the chaff, and spend thy pains  
In gathering up the golden grains."

—Bernard

"Selfish saints are impossible. The very words are self-contradictory. To become a Christian is to repudiate selfishness and to undertake to follow the example of Him who pleased not Himself. The service of Christ is incompatible with the service of self. Selfishness is the opposite of spirituality."



## CHILDREN'S ...CORNER...

### DOLLY'S TALE.

BY CORA E. ROGERS.

I have a little pussy,  
She's black and white and grey.  
Her name is Pussy-Cat Marie;  
She's very fond of play.

One day I thought she'd like a swing  
Up in the old oak-tree;  
So I took her out, led by a string,  
And very sweet looked she.

The swing was made of good, strong  
rope,  
I knew it couldn't break;  
It had a nice, soft cushion, too,  
Put there for Pussy's sake.

Alack! alas! I put her in,  
When with a dreadful yell,  
Just as I gave the swing a push  
Poor Pussy jumped—and fell.

She landed on her little paws,  
She wasn't hurt, poor thing;  
But I don't think that I'll care to give  
Marie another swing.

### DOROTHY'S KEY.

"I want that book. Give me that book, Jack," exclaimed Dorothy.

"Well, so do I want it, too," responded her brother. "You've got to wait till I've finished with it."

Dorothy's face wrinkled up as if she was about to cry, but just then she saw her aunt coming down stairs in her out-door costume, and a new thought diverted her mind.

"Oh, I'm going down street, too, Aunt Gracie. You've got to take me, too, so you have. Now you just wait till I get ready."

"No, I can't," answered Aunt Grace, opening the street door and passing out.

Dorothy threw herself down on the stairs in a perfect passion of tears.

"Oh, dear, everybody is ugly and cross to me," she fretted. "They never will do as I want them to, and I think it's too bad."

Nobody noticed her tears, so after a little while she dried her eyes and went down into the kitchen to see what she could find to amuse her there.

Cook was making a pie for dessert, and rolling out the crust in delicate layers.

"Oh, I want to make me a little pie," exclaimed Dorothy. "Bridget, give me a little piece of dough to roll out with my little rollingpin."

"I can't just now," answered Bridget. "The oven's hot and I must make haste. Wait till I'm done and I'll save ye a bit."

"No, I won't wait. I've got to have it right away this minute," fretted Dorothy. "Give it to me now, Bridget. I want it."

"Well, you shan't have it at all if you can't have a little patience," answered Bridget, and as Dorothy began to snatch at the dough in an effort to break off a piece for herself, she picked her up in her strong hands, and carried her out into the hall, where she put her down, returning into the kitchen quickly and locking the door behind her.

"Let me in—let me in," screamed Dorothy, pounding at the door, but Bridget began to sing, and would not pay any attention to the little girl.

"Dorothy! Come up stairs!" called her mother. "I have something nice to tell you."

Dorothy ran eagerly upstairs to hear what her mother had to tell her, and when she heard what it was, she was so glad that all the frowns on her face vanished as suddenly as if a fairy flat-iron had been smoothed over it, and she began to clap her hands and jump up and down in delight.

Dorothy was an only daughter, and she had always longed for a little sister, so she was very happy when she heard that her little cousin May was coming the next morning to spend a month with her.

May had not been there many days before Dorothy noticed that it was very seldom her little cousin was refused anything, and she wondered why even Bridget was always willing to stop, no matter how busy she might be, to give May anything she asked for.

"May, what makes people so good to you?" she asked abruptly one day. "When I want anything everybody is always too busy to give it to me, yet they will do anything for you."

"I suppose it's because I've got a little key," May answered.

"A little key?" Dorothy asked in surprise.

"Yes," answered May, smiling at her little cousin's bewildered face. "Mamma told me a little key to use whenever I want a favour, and it almost always makes people do it for me."

"How funny!" exclaimed Dorothy. "Won't you lend me your little key, May?"

"Always say 'please,' and that is the key to win favours," May answered.

"Is that all it is," said Dorothy, rather scornfully, but she tried it, nevertheless, and she found it was just as May had said.

A little girl who said "please" politely when she wanted a favour was far more apt to be gratified than a child who cried fretfully:

"I want that. Give me this."

Won't some of my little readers try Dorothy's key?—*Minnie E. Kenney.*

### AN UNTIDY GIRL.

She comes tripping home from school, rushes into the house, throws her hat on a chair, her cloak on another, and goloshes in the middle of the floor, gives her mamma a kiss, and then hurries up stairs to change her dress. Her room is all topsy-turvy, nothing in its place, and mamma has to be summoned to try and find the necessary change of wearing apparel. Such a girl is laying a good foundation for an untidy, slovenly life. These habits will stick to her, and should she marry a man who is neat, tidy, and orderly, she will be a domestic thorn in his side continually. Somebody must "straighten up" after such a girl, and usually it is the tired mother who must make the weary steps. Home training has much to do in remedying such habits. Girls, and boys, too, should be taught the value of system—of putting things in the proper place. Such training will be of infinite value in after years. Let all the girls who read this resolve to "have a place for everything, and everything in its place," and be sure and carry the resolution into every-day life.—*Christian Standard.*

# HOME AND HEALTH

## THE SONG OF YOUR LIFE.

Don't let the song go out of your life ;  
Though it chance sometimes to flow  
In a minor strain, it will blend again  
With the major tone, you know.

What though shadows rise to obscure  
life's skies

And hide for a time the sun ;  
They sooner will lift, and reveal the rift,  
If you let the melody run.

Don't let the song go out of your life ;  
Though your voice may lose its trill,  
Though the tremulous note should die in  
the throat,  
Let it sing in your spirit still.

There is never a pain that hides not  
some gain,  
And never a cup of rue  
So bitter to sup but what in the cup  
Lurks a measure of sweetness too.

Don't let the song go out of your life ;  
Ah ! it never would need to go,  
If, with thought more true, and a  
broader view,  
We looked at this life below.

O, why should we moan that life's spring-  
time has flown,  
Or sigh for the fair summer time ?  
The autumn hath days filled with pæans  
of praise,  
And the winter hath bells that chime.

Then do not despond, and say that the  
fond,  
Sweet songs of your life have flown,  
For if ever you knew a song that was  
true,  
Its music is still your own.—*Selected.*

## "OUT OF SORTS."

BY W. E. PERRINE.

A printer can appreciate the beauty of the expression, "Out of sorts." The many different kinds of type that are used in a printing office are arranged in what are called fonts, each font being supposed to have a sufficient number of the different letters to meet any ordinary demand. But it sometimes happens that a piece of work calls for so many of some certain letter that the supply, which for ordinary purposes is sufficient, is exhausted ; and then sometimes, because of much work and hard usage, some of the type becomes worn, and the supply fails for even

ordinary use. The font is then incomplete, and is said to be "out of sorts." Then the printer has to appeal to the type founder and obtain the needed sorts, that he may bid for any work that comes along.

The follower of Christ is supposed to be equipped with a full supply of the Christian graces, with which he will be able to perform any duty patiently and cheerfully. But not infrequently in the experience of something entirely new, he finds that he is tried on some particular point more than ever before, and his grace is insufficient for the trial. Or, perhaps, because of much work and hard usage, he becomes worn, and his patience fails for even the ordinary duties of life. In either case he finds himself "out of sorts." Then it is that he must appeal to the great Founder of the Christian graces, that he may find grace to help in every time of need. For the Christian who has the misfortune to get "out of sorts," there is a never-failing help. We have the assurance that the Scriptures are profitable, "That the man of God may be perfect, throughly furnished unto all good works."

## THE DANGERS OF PIANO PRACTICE.

The following appeared in a recent daily paper:—

"The almost criminal insistence of parents in compelling their young daughters to practise the piano by the hour is sensibly receiving the attention of the family physician. The Berlin scientist who took ambitious mothers and fathers to task for inflicting nerve-wearing musical exercises on their children should find echo in this country of overproud parents and numberless prodigies. It is time the doctors sought to put a stop to the universal piano playing, and save the nerves of the growing girl. Many complicated and often incurable diseases will thus be averted. Instead of encouraging much assiduity at the piano, the wise mother will curb it in her ambitious child. As for the compulsion often brought to bear upon the average little learner of music, the mere idea is revolt-

ing, yet too true. The Berlin scientist has sounded the alarm in time. Let the mothers heed it before it is too late."

The following words from the author of "Education" are familiar. "It is customary to send very young children to school. They are required to study from books things that tax their young minds, and often they are taught music. A nervous child should not be overtaxed in any direction, and should not learn music until he is physically well developed."—*Advocate of Christian Education.*

## AN INCIDENT.

Last winter in the city of New York, several intelligent and devotedly religious ladies resolved to gather together the poor, neglected mothers in a certain wretched quarter, and teach them how to fulfil their duties to their children.

A hall was hired, and the ladies went in turn on three afternoons of each week to lecture to their proteges.

During the first month they all pursued the same course. They came attired in handsome street costumes, greeted the women kindly, and then read a written lecture, in which the short-comings of mothers were set forth, and the peril of neglect to their children was urged with earnestness and sometimes with sternness.

The lectures seemed to produce little effect. The women resented the patronage and the advice, and only came again lured by the tea and cake which followed the lecture.

At last it was the turn of a bright and sensible young mother, who had a child a year old.

She entered the hall very simply dressed, carrying the boy in her arms, nodding and smiling to the women who crowded around her, as to friends.

"I thought you would like to see my baby," she said.

After the child had been petted and admired, she added, "It is healthy, as you see. I have had the advice of a good doctor, who has told me how to dress, and bathe, and feed it. I am going to

give this advice to you. It is very simple."

She showed them how to wash and care for a child, even to the sterilising of the milk given it, and when she had finished, looking up at the eager faces, with tears in her own eyes, she said,

"Now let us ask Jesus, who loved His mother, to help us care for our babies."

A woman said afterward, "I never shall forget what she taught us, because she was just a woman and a mother like me."

Jesus, when He would heal the sick, laid His hands upon them before He blessed them.—*The Youth's Companion.*

#### WHAT THEY SAY.

Wouldst thou know what troubles many,  
What annoys them night and day?  
Not a frightful myth or robber,  
But the spectre, "What they say."

"What they say!" It haunts the maiden  
When the hat or dress she buys,  
Goads the matron till she maketh  
Husband's purse a sacrifice.

To the orator it clingeth,  
Daunts the statesman in his dream,  
With the pulpit-preacher stealth  
'Tween him and his highest theme.

Wouldst thou know what rules the mil-  
lion?

Themis, with her ancient sway?  
Pomp and tramp of bannered legions?  
No; the bubble, "What they say."

—Mrs. L. H. Stigourney.

#### THE BEST LAGER BEER.

It has always been claimed that the finest lager beer made anywhere in the world is the Munich beer, of Germany. But now comes from Dr. Bollinger the statement that there are few adult persons in Munich with sound hearts and kidneys, and he attributes it to Munich beer. It overloads the heart, and the strain weakens it. It overtaxes the kidneys, and they are injured. Formerly the healthy peasants from the country came into the city in numbers sufficient to keep up the stamina of the citizens, but now the beer is sent into the country, and the peasant population have weak hearts and kidneys too. There is no remedy for this but total abstinence.—*Christian Statesman.*

## SUBSCRIBE NOW

For the Australasian

# Signs of the Times

FOR 1904.

Things that are engrossing the attention of men, and causing so much alarm and perplexity will be reviewed throughout the year in the light of God's Word.

In the

### Outlook Department

Clear cut articles will be published, showing the meaning of the two great opposing confederacies, **Capital and Labour.**

The **Great International Problems**, such as the Eastern Question, the Preparation for War, the Development of Great Political Alliances, will receive careful attention.

Great Disturbances in Nature, which are increasing with alarming rapidity in fulfilment of the Saviour's Great Prophecy, will be noted as they recur in various parts of the earth.

The Declension of Practical Godliness among Professed Christians, the Union of Church and State, the Development of the Papal Power, and the appearance of False Christs and False Prophets, will call for special review.

In our

### Correspondence Dept.

We can confidently promise a weekly treat to our subscribers. Articles dealing with matters of practical godliness, calculated to instruct and help those desirous of living in harmony with God's eternal truth, will be published each week.

### Our Editorials

Will consist largely of expositions of the great lines of prophecy. These will be furnished by the editor, Pastor E. W. Farnsworth, an evangelist of wide experience. These articles will possess a true **Protestant** ring, and will be particularly instructive to all who are interested in the great present day issues.

### The Children

Will not be forgotten, and they may expect a number of brief anecdotes about Animals and Birds, and other interesting things, told in simple language by writers who have skill in dealing with youthful minds.

In our

### Mission Field Dept.

We propose to give a series of descriptive articles on Polynesia, Melanesia, Micronesia, and Malaysia, with attractive illustrations. The limited knowledge which most persons have of these beautiful islands, and their proximity to our shores, should serve as an incentive to old and young to improve their knowledge of these places.

### Special Contributions

From the pens of Dr. J. H. Kellogg and Dr. D. H. Kress will appear in our **Home and Health Department.**

The Social Purity question will find an able exponent in Dr. Mary Wood-Allen, the superintendent of the purity department of the World's W.C.T.U.

Mrs. V. J. Farnsworth, the author of "The House We Live In," has undertaken to furnish a series of articles on **Healthful Dress**, which will be calculated to be of especial benefit to ladies.

Another feature of especial value in this department will be the publication of carefully prepared recipes of **Healthful Cookery.**

The evils of **Intemperance** and its effect on the human system will be treated as frequently as space will permit.

Order at once. Subscription—price **4/6** per year.

Post free to any part of the Australasian Commonwealth.

6/6 to New Zealand and Fiji.

8/6 to Foreign Countries.

➡ All Orders received NOW will be dated to expire...

Dec. 31, 1904.

AUSTRALASIAN SIGNS OF THE TIMES,

14, 16, 18, Best Street, North Fitzroy, Vic.

# AUSTRALASIAN SIGNS OF THE TIMES

And THE BIBLE ECHO.

We send out no papers that have not been ordered; if persons receive the AUSTRALASIAN SIGNS OF THE TIMES without ordering, it is sent to them by some friend, and they will not be called upon to pay.

We hear sometimes of subscribers not getting their papers. We shall take pleasure in promptly rectifying all such mistakes if you will call our attention to them.

### PRICE, payable in advance:

For twelve months, post free in the Commonwealth, 4/6  
 „ Six months, post free in the Commonwealth ... 2/6  
 „ Three months, post free in the Commonwealth 1/6  
 Five or more copies to one or five addresses, post free in the Commonwealth, 12 months ... each 4/-  
 Twelve or more copies to one or twelve addresses, post free in the Commonwealth, 12 months, each 3/6

### Prices to New Zealand.

For twelve months, post free ... .. 6/6  
 For six months, post free ... .. 3/6  
 For three months, post free ... .. 2/-  
 Five or more copies, 12 months ... .. each 4/6  
 Twelve or more copies, 12 months ... .. each 3/6  
 All to be sent to one address.

To other countries in the Postal Union ... .. 8/6  
 SINGLE COPIES, postage extra ... .. 1d.

All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

Address ECHO PUBLISHING Co., North Fitzroy Victoria, Australia

Read the announcement concerning the "Australasian Signs of the Times" for 1904, on previous page. Now is the time to subscribe.

The late queen of Madagascar was greatly grieved as she saw the results of using strong drink in her subjects.—She issued an edict of prohibition, which caused a deputation of French rum-sellers to wait upon her for compensation. The noble queen replied:—

"Go home and summon together those who sent you here. Go and consult among yourselves, and consider the wrongs which you have done my people; and when you have compensated them for the misery and ruin inflicted upon them, come back to me, and we will talk of compensation."

"Three hundred and fifty years ago John Calvin, in the spirit of those days, instigated and brought about the burning of Michael Servetus at the stake, for the errors which he taught. A monument is being erected at Geneva this month, bearing the inscription: 'Erected in memory of Michael Servetus—victim of the religious intolerance of his time, and burned for his convictions, at Champel, October 27, 1553—by followers of John Calvin, 350 years later, as expiation for that act, and to repudiate all coercion in matters of faith.' Religious intolerance is not yet dead, and there is opportunity for all who condemn Calvin's act to show that they are free from the spirit of it themselves."

## SPECIAL NOTICE.

Notice is hereby given that the annual meeting of the Sydney Sanitarium and Benevolent Association, Limited, will be held at the Sydney Sanitarium, near Wahroonga, New South Wales,—the main office of the company,—on December 29, 1903, at 12 o'clock, noon.

In addition to the election of five persons to fill the vacancies in the constituency, the election of a board of seven trustees, and the consideration of the profit and loss statement and balance sheet of the Association, an amendment to the Articles of Association of the Company will be submitted, to reduce the number of members necessary to form a quorum for the transaction of business, and also to change the date and place fixed for holding the annual meeting.

It is important that each member of the old constituency, as well as those recently nominated, be present.

JOHN A. BURDEN,  
 EUGENE W. FARNSWORTH,  
 DANIEL H. KRESS,  
 FREDERICK L. SHARP,  
 GEORGE A. IRWIN,  
 PHILIP B. RUDGE,  
 WILBUR D. SALISBURY,

*Trustees*

## ROMANISM IN AMERICA.

In common with other countries the United States has received the marked attention of the Papacy, and the rapid growth and influence of Catholicism are thus set forth by a writer in the Boston "Watchman":—

"It is very easy to deny the influence of any particular church in our politics, but it is not too much to say that today the majority of American cities are under the control of Roman Catholics. The influence is less obtrusive than it was twenty-five years ago, but it is immensely more effective. And in the national government since the war with Spain the influence of Romanism has advanced by leaps and bounds. The acquisition of Porto Rico and the Philippines, and the American dominance in Cuba, made it very easy for the Washington government to give Romanism an official recognition it has never had from us before. The honours paid to Archbishop Chapelle at Manila by American officials was entirely unprecedented, but the administration has felt that it must deal very tenderly with the representatives of the dominant faith in the Philippines. And when Cardinal Gibbons has proffered or endorsed a request at Washington the administration has realised that he represents fifteen million more people than before the Spanish war. Looking at the interests of Protestantism in the United States the outcome

of the war with Spain was one of the very worst things that could have happened."

## SUBSCRIPTIONS RECEIVED.

Under this heading we will give a list of single cash subscriptions to the "Australasian Signs of the Times." When sending money, if your name, and the date when your subscription expires, does not appear within a reasonable time, please write to this office.

Mr. James McDonald, Heathcote, 4/6, December 31, 1904. Mrs. H. E. Gadsden, Elmsford, Dandenong, 1/6, December 31, 1903. Mrs. G. Ireland, Mount Morgan, Q., 1/6, February 16, 1904. Mrs. Guyatt, Hillview, Blackheath, N.S.W., 4/6, Oct. 26, 1904. Mr. A. Davis, Best Street, North Fitzroy, 2/6, October 26, 1904. Mr. A. Davidson, 25 Brisbane St., Hobart, Tasmania, 4/6, February 9, 1905. Mr. E. Giblett, Springdale, Balbarrup, P.O., W.A., 4/6, March 9, 1905. Mr. H. Frankham, 78 O'Connell St., North Adelaide, S.A., 2/6, May 25, 1904. Mr. W. B. Evans, Dendy Road, Brighton (4/- "Signs," 3/- "Little Friend"), June 23, 1904. Mrs. Wm. Dudman, Campbelltown, Tasmania, 4/6, November 23, 1904. Mrs. A. Goodisson, Trentham, P.O., 1/6, February 23, 1904. Mr. Chas. Richards, Mill Street, Charters Towers, Q., 2/6, May 25, 1904.

## BUSINESS NOTICES.

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

## A VISIT TO THE SYDNEY SANITARIUM.

It is not uncommon to hear the remark made by those who visit the Sydney Sanitarium, "I do not see how a person can long remain ill after arriving here, the surroundings are so delightful, and everyone about the place so cheerful and helpful. Health seems to be in the very atmosphere we breathe."

The aim of the Sydney Sanitarium is to cure the patient, and not merely to remove a few disagreeable symptoms. It furnishes a place where the sick may receive medical treatment by rational methods, and where invalids can, at the same time, be instructed in the principles of healthful living.

Special attention is given to the treatment of chronic diseases as Rheumatism, Gout, Paralysis, Dyspepsia, Diseases of Women, etc.

The remedies employed are a Corrected Dietary, Electric, Vapour, and Sitz Baths, Electricity in its various forms, Packs, Fomentations, Douches, Physical Culture Exercises, Massage, and other rational agencies.

CORRESPONDENCE IS INVITED.

SYDNEY SANITARIUM,  
 WAHROONGA, N.S.W. — NEAR SYDNEY.

Printed and published by the ECHO PUBLISHING COMPANY, LTD., 14, 16, and 18 Best St., North Fitzroy, and registered as a newspaper in Victoria.