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ONE
PENNY

The Outlook

FIRE-PROOF MATERIAL.

A European trade journal, in an article on the paper industry, says:—

"Certain papermills have of late been making experiments with fire-

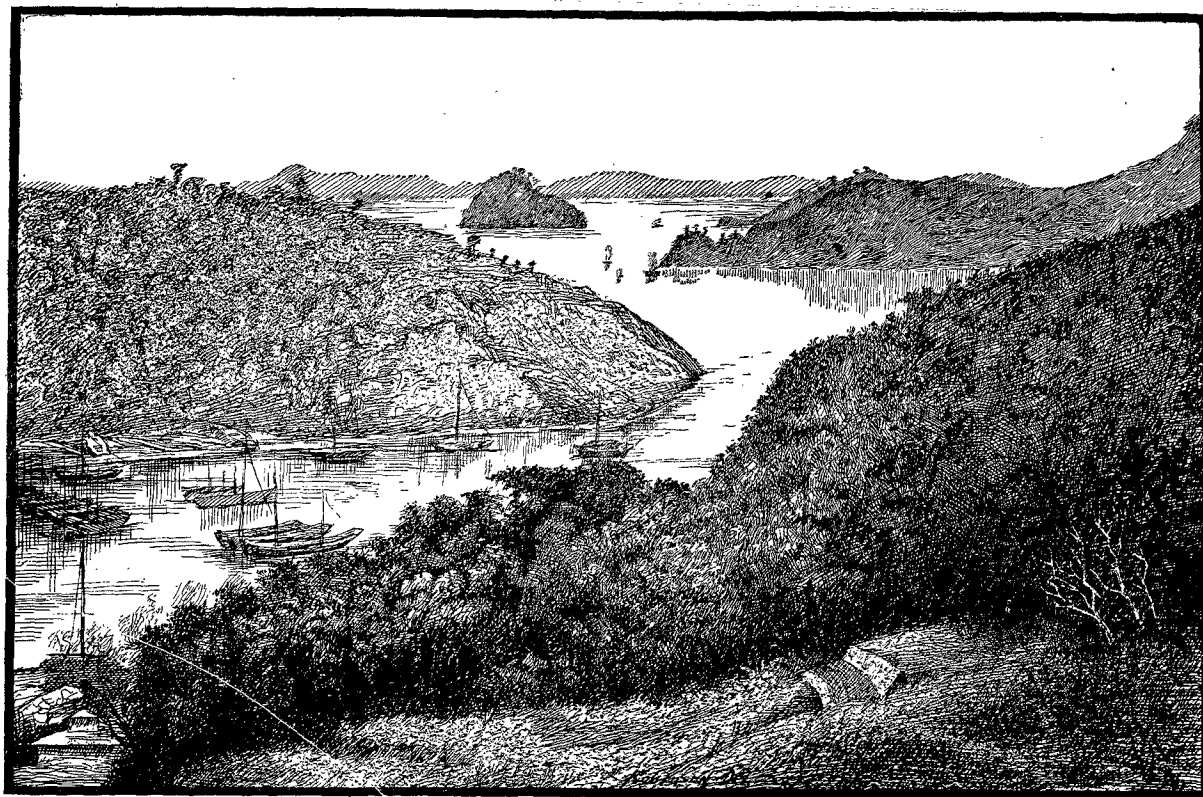
the result that a material is obtained out of which fire-proof panels, ceilings, cornices, mouldings, and other ornaments are pressed.

"Almost all the interior wooden decorations of railway carriages ferryboats, river and ocean steamers, public halls and hotels consist of wood which has been treated with oil or oilcolours, and such manipulations tend to make wood still more inflammable than it would otherwise be."

The disastrous fires which have taken place in various places re-

put to a severe test buildings that have been supposed to be fire-proof have been destroyed in spite of the efforts that were made to construct them of non-combustible materials. When the two elements, fire and water, commence their work of destruction, man is almost powerless.

Witness the feeble efforts of



Entrance to Nagasaki, Japan.

proof paper. In this process non-inflammable chemicals are used, such as are relied on when impregnating wood to make it fire-proof. It has been found that these substances penetrate the paper pulp much more readily and thoroughly than wood. Numerous experiments have been made to find out the best method for mixing the respective chemicals with the pulp, with

cently are stirring up builders, architects, and mechanics to construct public buildings and public conveyances of fire-proof materials. Apparently their efforts so far to combat the ravages of fire have been fruitless, for when

man when the ocean is lashed to fury by the tempest; how mighty is the ocean's roar; how tremendous its power for destruction! Who can stem the tidal wave which some submarine disturbance drives on the coast? How

futile were the efforts of the Baltimore people to quench the "tidal wave of fire" which enveloped everything in its track as it leaped from building to building, until the whole business area of the city ("fire-proof buildings" included) was a smoking mass of ruins.

These incidents should teach us that nothing that man can construct will withstand the destructive power of these two elements, one of which God used to obliterate and destroy the world of sin, which existed before the flood, and the other He soon will use to destroy the atmospheric heavens and the earth. We read:—

"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:10-14.

Says Paul, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:13.

What we do moment by moment is either preparing us to successfully pass the fiery ordeal which will try every man's work, or unfitting us for the great final test.

THE AGE OF THE WORLD.

Much speculation is indulged in by scientific men and others regarding the age of the world. Lord Kelvin estimates the age of the world to be "not so great as 40,000,000 years; possibly as little as 20,000,000 years; probably 30,000,000 years." Certainly this leaves a good margin to allow for any small errors in calculation.

One would suppose that when a date cannot be ascertained any nearer than twenty million years men would admit they were nonplussed. The very statement on the face of it shows that science

reveals nothing which may be accepted as accurate concerning the date of the creation of this world.

When men attempt to unlock the secrets of the past or the future regardless of the statements of divine revelation, they "become vain in their imaginations."

The record of creation as traced by the pen of inspiration is rejected on the ground that it is simply the record of an ancient tradition, and having thrown aside the only reliable source of knowledge concerning the creation, men are left to wander in an ocean of doubt without chart or compass.

When God uttered the great "ten words" on Mount Sinai, He called the attention of the people, who were trembling at the thunder of His voice, to the great fact (which to-day is laughed at by scientists, and doubted even by religious teachers) that the Lord made heaven and earth in six days, and rested on the seventh day. The reason which God Himself advances for the keeping of the Sabbath, as spoken by His own voice in the hearing of the multitude, and which He afterwards wrote with His own finger on stone, is as follows:—

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

Hundreds of years afterwards the psalmist penned the immortal words: "The beginning of Thy word is true." Ps. 119:160, margin.

Now which are we to believe? God's word definitely informs the children of men that the world, and all it contains, was made in six days, and that man was created on the sixth day.

Two thousand five hundred years later God Himself with His own voice, accompanied by the most awe-inspiring circumstances, proclaimed to the world the truthfulness of the record of creation. The psalmist, calling our attention particularly to the beginning of the word of God, declares that it is true.

In the bosom of that law which was spoken by God and written on the two tables of stone, the accuracy of the Bible record of creation is witnessed to, and yet men prefer to accept the specula-

tions of scientists, who admit their inability to estimate the date of creation without allowing a margin of twenty million years. If it is impossible for men to guess the age of the world any nearer than they have done, it would seem absurd to place any reliance whatever on their speculations.

How much better it is to accept the plain statements of God's word, which, despite all the attempts of men and evil angels throughout the history of this world to cast doubts upon it, is exerting a more powerful influence for good on humanity than anything else in existence. But if the statements in the word of God concerning the creation are not to be relied upon, then what part of the volume can we accept as accurate and reliable? Even the moral law, which most men admit to have a divine origin, makes the assertion that the world was created in six days, and that the seventh day was observed by God as the Sabbath. If that part of the moral law be untrue, then what shall we say of the remainder? But the psalmist says in another place, "Thy law is the truth." Ps. 119:142.

Unless we accept the Scriptures as the divinely inspired word of God, the source of all true wisdom and knowledge, the fountain of truth, we are left to the absurd speculations and doubts, which to-day are filling the world, and are even changing the truth of God into a lie, and leading men to worship the creature (nature) rather than the Creator, which is idolatry. Rom. 1:25.

The Sabbath was given to man as a memorial of creation, and had its observance been universally continued throughout the ages of the past, the world would not have lapsed into idolatry and atheism; for there would have been a constant memorial in the minds of the people to lead them to "worship Him that made heaven and earth, and the sea, and the fountains of waters." Rev. 14:7.

An army rifle has been invented at Plymouth, Mass., U.S.A., in which the recently discovered explosive, cordite, is used to eject the bullet. This rifle is said to have a range of ten miles.

... OUR ... CORRESPONDENTS

CROSS AND CROWN

I thought that the course of the Christian to heaven
Would be bright as the summer, and glad as the morn.
Thou show'dst me the path; it was dark and rough,—
All rugged with rock, all tangled with thorn;
I dreamed of celestial rewards and renown;
I asked for the palm branch, the robe and the crown;
I asked, and thou show'dst me a cross and a grave.
—Selected.

CHRIST IN ALL THE BIBLE.

BY MRS. E. G. WHITE.

The power of Christ, the crucified Saviour, to give eternal life, should be presented to the people. We should show them that the Old Testament is as verily the gospel in types and shadows as the New Testament is in its unfolding power. The New Testament does not present a new religion; the Old Testament does not present a religion to be superseded by the New. The New Testament is only the advancement and unfolding of the Old. Abel was a believer in Christ, and was as verily saved by His power as was Peter or Paul. Enoch was a representative of Christ as surely as was the beloved disciple John. Enoch walked with God, and he was not, for God took him. To him was committed the message of the second coming of Christ. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14. The message preached by Enoch, and his translation to heaven, were a convincing argument to all who lived in his time. These things were an argument that Methuselah and Noah could use with power to show that the righteous could be translated.

That God who walked with Enoch was our Lord and Saviour Jesus Christ. He was the light of the world then just as He is

now. Those who lived then were not without teachers to instruct them in the path of life; for Noah and Enoch were Christians. The gospel is given in precept in Leviticus. Implicit obedience is required now, as then. How essential it is that we understand the importance of this word!

The word of the living God is not merely written, but spoken. The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears. If we realised this, with what awe would we open God's word, and with what earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One.

Many fail of imitating our holy Pattern, because they study so little the definite features of that character. So many are full of busy plans, always active, and there is no time or place for the precious Jesus to be a close, dear companion. They do not refer every thought and action to Him, inquiring, "Is this the way of the Lord?" If they did, they would walk with God, as did Enoch.

THE NATURE OF MAN.

THE SOUL.

BY W. HOWARD JAMES, M.B., B.S.

The student of Scripture cannot help but notice how frequently soul and life are used as synonymous terms, and examples of this fact can be seen from the marginal readings of the following scriptures: Gen. 1:20, 30; Num. 23:10; Job 12:10, etc. There is a reason for this, for both soul and life are translations from the one original word, "nephesh" in the Hebrew, and "psuche" in the Greek.

Many English words have a double meaning, but there is generally some association of ideas connecting these meanings, and the word "life" is a good illustration. Life, in its primary signification, is the vital principle in all living beings, whether they be of the vegetable or animal kingdom. Through the association of this vital principle with the animal organism the abstract term came to be applied to that organism,

and thus life is not only used in its abstract sense, signifying the vital principle, but also in a concrete sense, denoting the animal organism in which the vital principle is found.

Life in the concrete sense is either called "a life" or "a soul;" as for instance, when the newspapers report so many "lives," or so many "souls," lost at sea; but in the Hebrew and Greek the one term is made to serve for both the abstract and the concrete use of the word. "Nephesh" and "psuche" thus stand for both the vital principle "life" and the concrete "soul."

The other translations of "nephesh" and "psuche" strengthen this position, for "nephesh" is translated "person," as in Gen. 12:5; 14:21; in all twenty-nine times. It is translated "mind," as in Gen. 23:8, in all fifteen times. It is translated "heart," as in Ex. 23:9, in all fifteen times. It is translated "body," or "dead body," as in Num. 6:6, in all eleven times. "Psuche" has similar translations, for, in addition to soul and life, it is translated "mind" three times; "heart," twice; "us," once; and "you," once. The words life (concrete), soul, person, mind, heart, will, etc., have practically the same meaning, and all refer to the individual. To say that I have a mind or will or heart to perform a certain deed, really means that I personally desire to perform the deed.

The marginal reading of "me" in "Let me die the death of the righteous, and let my last end be like his" (Num. 23:10), well illustrates this point, the reading being—Hebrew, "my soul," or "my life."

"Me," my soul," and "my life" are thus synonyms. The modern idea of soul is taken from the writings of the ancient pagan philosophers and poets, and from them it has gradually crept into Christian theology. This fact I will illustrate by giving the definitions of the word soul (psuche) as found in Liddell and Scott's Lexicon:—

"Psuche, breath. Lat.: anima, life, spirit. II. The soul of man as opposed to the body. (1) in Homer, only a departed soul, spirit, ghost, which still retained the shape of its living owner; (2) generally the soul or spirit of man; . . . hence used for the man himself; . . . so in addressing persons—O wretched

being; (3) also as the seat of the will, desires and passions. 111. The soul, mind, reason, understanding."

These definitions are the result of researches of all Greek writers whether sacred or profane; but we have to go to such writers as Homer for the modern idea that the soul is a spiritual entity that can exist apart from the body.

We do not understand "lives" to indicate spiritual entities; but in Scripture "lives" and "souls" have exactly the same connotation. Let us take an illustration from Acts 15 : 24 :—

"Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls (psuchas), saying, ye must be circumcised, and keep the law."

"Men that have hazarded their lives (psuchas) for the name of our Lord Jesus Christ." Verse 26.

Very many other examples could be given.

There is, however, another word for life in the original Greek that is never translated soul. This word (zoe) is always used in sharp contrast with "psuche," for without exception "zoe" signifies the spiritual and eternal life, while "psuche" denotes the natural mortal life, or living being. We will give a few illustrations :—

"We know that we have passed from death unto life (zoe), because we love the brethren. . . . And ye know that no murderer hath eternal life (zoe) abiding in him. Hereby perceive we the love of God, because He laid down His life (psuche) for us: and we ought to lay down our lives (psuchas) for the brethren." 1 John 3 : 14-16.

"I am come that they might have life (zoe)." John 10 : 10. "I am the Good Shepherd: the Good Shepherd giveth His life (psuche) for the sheep." Verse 11. "Therefore doth My Father love Me, because I lay down My life (psuche) that I might take it again." Verse 17. "And I give unto them eternal life (zoe): and they shall never perish." Verse 28.

The adjective "psuchikon" always denotes the natural or mortal life, and is used in contrast with "pneumatikon," the spiritual and immortal life.

"The first man Adam was made a living soul (psuche); the last Adam was made a quickening spirit (pneuma). Howbeit that was not first which is spiritual (pneumatikon), but that which is natural (psuchikon); and afterward that which is spiritual (pneumatikon). The first man is of the earth, earthy: the second man is the Lord from heaven." 1 Cor. 15 : 45-47.

The apostle then goes on to show that for those who have a

part in the first resurrection, the earthly will be changed into the heavenly (verse 49), the corruptible must put on incorruption, and this mortal must put on immortality." Verse 53.

We have thus proved again from the use of the word "psuche" in the New Testament that the soul is mortal, so from whatever standpoint we view this subject we are brought to exactly the same conclusions.

Next week we will deal with the subject of the spirit of man.

CHRIST'S CALL.

Return!
O fallen; yet not lost!
Canst thou forget the life for thee
Laid down,
The taunts, the scourging, and the
Thorny crown?
When o'er thee first My spotless
Robe I spread
And poured the oil of joy upon thy
head,
How did thy wakening heart within
Thee burn!
Canst thou remember all, and
Wilt thou not return?
—*Havergal.*

THE OUTCOME OF THE GOSPEL.

BY T. H. CRADDOCK.

"Go ye therefore"—"therefore" means "for this reason;" the reason is stated in the previous verse, namely, "All power is given unto Me in heaven and in earth." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, (always, or, all the way) even unto the end of the world." Matt. 28 : 19, 20.

Through His prophet the Lord writes:—

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55 : 10, 11.

What a comforting assurance this should be to the gospel worker, to "know that his labour is not in vain in the Lord." 1 Cor.

15: 58. The servant of the Lord therefore goes forth sowing the "living bread" upon "all waters." "Go!" says the Master, "and teach all nations . . . to observe all things whatsoever I have commanded you. Sow the seed; that is your work, and leave results with Me; but for your encouragement, I promise a bountiful harvest. "Ye shall reap if ye faint not." Mark it; it does not say, "You may reap, but, you shall reap." "If you sow in tears, you shall reap in joy." "My word shall not return unto Me void." So, while probation lasts the seed-sowing goes on. The gospel goes forth to all nations, kindreds, tongues and peoples; and, at the gathering time there will be a harvest garnered out of every nation under heaven.

At the building of the tower of Babel the Lord confused their speech, and scattered them upon the face of the whole earth; therefore the gospel is sent to the people where they are, and, "every man hears in his own tongue wherein he is born." Human language was confused because of man's self-will, but, when the gospel-seed finds a lodgment in the human heart, and springs up and grows, self dies, and man's will merges into that of another, and so, with the Master, He says: "I delight to do Thy will, O my God: yea, Thy law is within my heart."

As the Saviour was nearing the end of His early life He poured forth on behalf of the gospel-worker that wonderful prayer recorded in the seventeenth chapter of John. In verse eleven we read: "And now I am no more in the world, but these are in the world, and, I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are one." The object of the gospel-work is to carry on to completion God's purpose concerning this world—a work that the first Adam might have completed if he had been faithful to his commission, but which will be completed by the "Second Adam" through the gospel plan.

Paul says: "God is not the Author of confusion, but of peace." And so it is true that, while at Babel the Lord confused

the speech of the people, it was God's remedy for completing His designs in the earth, and He will finally bring peace out of the confusion implanted in the human mind by the adversary. The climax of the gospel-work will therefore be "peace on earth, good-will toward men." The prayer of Jesus that His people may be one will be fully answered, and the gospel, which is "the power of God unto salvation to everyone that believeth," will gather out every loyal hearted soul, leaving behind all that would mar or prevent a perfect oneness. And so, as before confusion of tongues "the whole earth was of one language and one speech," so again at the "restoration of all things," God will restore to His people a "pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Zeph. 3: 9.

In the earth made new God's original design concerning man and his dominion will be completed. Division, disorder, confusion of tongues, and all national distinctions will be for ever removed. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4: 8. "And ye are complete in Him, which is the head of all principality and power." "When Christ who is our life, shall appear, then shall ye appear with Him in glory." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." No greater, no more sublime prospect could be held out to man than the prospect of being like God. Such, however, is the plan and purpose of the gospel. And its consummation is sure, for, "His word shall not return unto Him void, but it shall prosper in the thing whereto He sends it."

"We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith."

LOVING THE LOST.

Love on, love on, in spite of danger
And falling men and martyrs gone,
Who died to save from earth the
stranger—

Fill up the broken ranks; go on!

Love on, love on, the sons and daughters
Of palmy isles shall hear our plea,
And love shall cover earth, as waters
That cover all the boundless sea.

Love on, love on, while one to cherish
And teach the gospel yet remains;
For God is love, and though we perish,
He still the glorious work sustains.

—Selected.

THE SABBATH MADE FOR MAN.

BY GEO. B. THOMPSON.

Observers of Sunday sometimes claim that the Sabbath was made for the Jews only, and that they, being Gentiles, are not therefore required to keep it. In view of the numerous "excuses" which men have sought out, it is well that the Creator of the Sabbath has told us for whom it was made. Inasmuch as He made it, and knows for whom it was made, it is manifestly proper that He should be allowed to tell us, and it is not becoming in any man to contradict the testimony.

The Lord has made it plain in Mark 2: 27: "And He said unto them, The Sabbath was made for man, and not man for the Sabbath." The word "man" here is unqualified, and applies in its broadest sense. It is not the Jew man who alone is referred to, but any being who belongs to the family of Adam is one for whom the Sabbath was made. It includes all from creation to the final consummation of all things. For all the teeming millions of the past and present the Sabbath was made.

If there are any who still insist that the word "man" in the text refers to the Jews alone, we wish to call their attention to the use of the word in the next verse. "Therefore the Son of man is Lord also of the Sabbath." Verse 28. Now the word "man" in this verse applies to just as many as it does in the preceding verse. If in verse twenty-seven it includes none but the Jews, then in verse twenty-eight it includes none but the Jews, and Christ is therefore the Saviour of none but the Jews, and all Gentile nations are doomed to perdition for want of a Redeemer.

Thus it is clearly seen that the line of argument which makes the Sabbath Jewish leaves the greater portion of humanity without a Saviour. Either our Sunday-keeping friends must admit that the Sabbath was made for all men, and is now binding upon them, or that the world's Redeemer is the Saviour of none but the Jewish nation. The dilemma is

before them; on which side will they choose to stand? We pause for their answer.

WILL HE KEEP THAT PROMISE?

BY W. A. SPICER.

When Jesus was about to leave His disciples, He gave them the promise, "I will come again," and it was written for the encouragement of all who should afterward believed on Him and learn to love His appearing through their testimony. His word cannot fail.

Through all the long ages, patriarchs, and prophets, and servants of God have fallen asleep in "the hope of the promise" made unto the fathers, and the very throne of the Eternal is pledged to its fulfilment.

If it were but the word of a noble man, it would be sacred. Many will remember the story of the British statesman, who, while riding in the country, found a forlorn little girl weeping bitterly over the loss of a sixpence, sure of a beating from her mother. He had no money with him, but promised to meet the little girl again next day at the same hour and place, bringing to her a sixpence. Next day he found important matters of state awaiting him, and colleagues depending upon his presence to take up interests of national and international importance at the very hour of his appointment with the little one. His word had been given, and at the thought of the trusting heart that had been comforted in its grief by confidence in his promise, he postponed the council of state, and kept his word. The occasion itself was trivial, but it meant everything to him that he should not disappoint that waiting little one who had trusted implicitly in his promise.

Never can the Lord Jesus fail to keep His promise with His waiting ones, who all these years have been waiting for the time when He shall come and take them to be with Himself. His strong right arm still waves the signal message of light and glory to the waiting ones. In our short, swift lives, the time of waiting seems long, and yet it has been but "a little while." The Lord Jesus will keep that appointment. A mother may even forget her child, but He, our Saviour, can never forget the promise that He made to the little band as He passed into the presence of God, there to make intercession for us. In the hope of this promise, now quickly to be fulfilled, we may press on with glowing hearts and abounding courage. Soon we shall see the events long talked about fulfilled. With all who have fallen asleep, we shall see that cloudy chariot roll in sight.

World-Wide Field

NEW GUINEA.

Separated from the mainland of Australia by a shallow island-studded channel, about 100 miles wide, known as Torres Straits, is (with the exception of our island continent) the largest island in the world—New Guinea.

From the north-west to the south-east extremity the distance in a straight line is nearly 1,500 miles. At its broadest part, from north to south, it stretches 400 miles, the total area being estimated at 314,000 square miles, exclusive of the numerous groups of small islands which lie contiguous to its shores. It will be seen that New Guinea is nearly four times larger than Victoria, and about twelve times larger than Tasmania. Until very recently but little was known of the geographical or ethnological features of this continental mass of land.

Situated within the equatorial zone the climate is hot and moist, but the great oscillations of temperature and the prolonged rains and droughts characteristic of the Australian climate are not so frequently experienced in New Guinea as in its continental neighbour.

The lofty and beautiful Owen Stanley Range intercepts the moisture-laden breezes from the ocean, ensuring a plentiful rainfall sufficient to feed several large rivers.

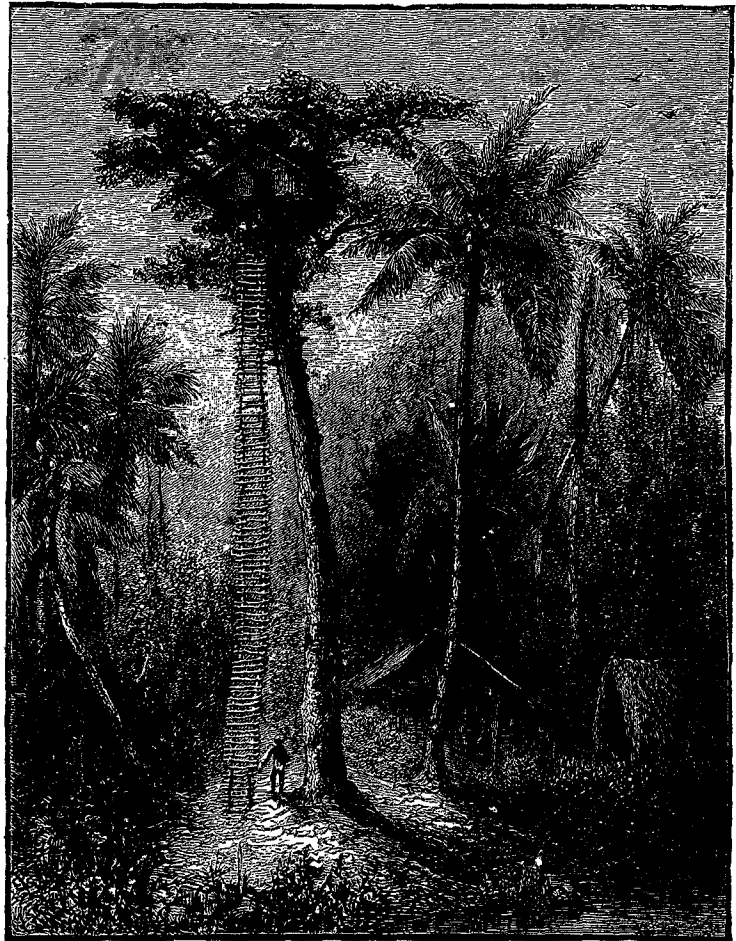
One of the most important rivers in the island is the Fly River, which was discovered by Mr. Blackwood in 1845, and named after his vessel. Another traveller, d'Albertis, later on ascended this noble stream for a distance of 500 miles into the interior.

The natives principally belong to the Papuan branch of the human family, but several tribes are found on the island resembling those of Borneo and Celebes, while others resemble the Malays. Communities of Polynesian origin are also numerous in the south-eastern district.

The term Papua is said to be derived from the Malay expression "pua-pua," that is "black, black," and most writers agree that this expression refers to the frizzly nature of the hair. "The languages," says Reclus, "are as numerous as the tribal groups, and are sufficiently distinct in many places to prevent the natives of neighbouring villages from understanding each other."

Dr. W. G. Lawes, one of the pioneer missionaries of the London Missionary Society, in Guinea,

banana leaves, bark and wood, they usually design and carve with the grain, that is, in straight lines. Nevertheless, with these primitive materials they succeed in producing extremely elegant and highly decorative work, and even sculpture colossal statues representing celebrated chiefs and ancestors. Thanks to this talent they are able to reproduce vast historic scenes, and thus record contemporary events. Numerous tribes have their annals designed on foliage or depicted on rocks in symbolic writing. The skulls of their enemies slain in battle, which are carefully preserved to decorate the houses, are themselves often embellished with designs traced on masks made of wax and resin. On the banks of the Fly



Houses in Tree-tops.

asserts that "along the section of the coast stretching for about 300 miles east of Torres Strait no less than twenty-five idioms are current."

In his work, "The Inhabitants of the Earth," Reclus says:—

"However, backward they may be in other respects, most of the Papuans are endowed with a highly developed artistic feeling, and as carvers and sculptors they are far superior to most Malayan people. Having at their disposition nothing but bamboos, bone

River these skulls are also used as musical instruments."

"Many Papuan dwellings are erected on rows of piles or stakes of unequal length, sunk deep into the muddy beds of the shallow bays, to support a flooring of planks interlaced with lianas, and more or less polished with stone implements. In the centre is the hearth formed by a bed of glazed earth, and in front there is a little verandah, serving as a playground for the children and a workshop for the fishermen. Underneath these queer houses, crocodiles swim about expecting to secure some refuse from the kitchen. The Koyari,

who occupy the first slopes of the mountains back of Port Moresby, build their houses in the tree-tops, where they take refuge in case of danger, and whence they hurl stones on their assailants."

On the first of July, 1871, the first party of Christian missionaries landed at Treachery Bay, Darnley Island. The party consisted of the Revs. S. McFarland and A. W. Murray, with eight native teachers from Loyalty Islands. These native teachers were located on three islands close to the mainland. The following year the force of missionary workers was augmented by six Raratongan teachers and eight Loyalty Islanders, ten of whom were located on the mainland.

Two years later Dr. W. G. Lawes landed at Port Moresby from the missionary ship "John Williams." For twenty years the London Missionary Society was the only organisation that made any effort to evangelise New Guinea, but the faithful efforts of the devoted men and women who were sent to that region of darkness were crowned with such success that Mr. G. Seymour Fort, private secretary to the late Sir Peter Scratchley, the British Commissioner, in the first official report says:—

"One positive result of the labours of the mission is that they have succeeded, not merely in opening up communication with the natives along nearly the entire littoral of the protected territory, and far into the interior as well, but what is more important, they have inspired those natives with confidence. . . .

"Under the present condition a single white man, unarmed, can go fifty miles into the interior, from any point between Point Moresby and Hula in perfect safety."

In the annual report on British New Guinea, 1898, Sir William McGregor bears eloquent testimony to the great good which has been accomplished for the natives by the missionaries, and he even advocated the advisability of retrenching missionary efforts in China, in order that New Guinea might be thoroughly evangelised. For the last twelve years the splendid efforts of the London Missionary Society in New Guinea have been supplemented by the Anglican and Wesleyan churches, who have established missions in other parts of the island.

More than one hundred places for Christian worship have been

erected, and a training college for native teachers has been established at Vatorata.

In addition to imparting spiritual knowledge the missionaries have been very successful in teaching the Papuans the art of agriculture, and so the traveller finds the village enclosures in many places well stocked with vegetables and fruit trees, which, until very recently, were unknown in that equatorial region. Verily the gospel carries with it many blessings which are apt to be forgotten unless we compare present conditions with those which obtained formerly. No greater exemplification of the power of the gospel to uplift fallen humanity can be found than the work which has been accomplished by Christian missionaries in the islands of the Pacific. Yet much remains to be done. Hundreds of islands have never been visited by a missionary, and even in those islands which have been "evangelised" a great work is yet to be done to prepare the natives for the soon-coming Saviour.

PROGRESS IN CHINA.

A missionary in western China states that the last decade has been crowded with centuries of advance and development. Ten years ago the most inland post-office was only six hundred miles from the coast. The mail for missionaries in western China was sent to Hankow, where it was put up in large parcels weighing from fifty to sixty pounds, and forwarded to Chungking by transportation companies. From this place it was forwarded by private conveyance. The missionary adds, "Now we have the new Chinese Imperial Post, that brings our mails to our doors every three days, and takes them away for us; a modern postal service with its parcels post, registration and money-order departments, and up-to-date system, the produce of two hundred years' evolution in England and America. . . . Progress has stamped itself indelibly on the affairs of this great province, and still it is only the beginning of good things compared with what is coming."

...Notes...

A tent meeting is now being held at Burnie, Tasmania.

Brethren F. W. Paap and J. L. McElhaney have moved their tent from Taree to Wingham, N.S.W. They report a good attendance.

The average of Hindus who can read is 45 per 1,000; of Mohammedans, 93 per 1,000; of native Christians, 202 per 1,000.

The medical missionary work in Kobe, Japan, continues to prosper. Plans are being laid to enlarge the work, so as to reach a greater number of Japanese people.

Forty-five thousand persons in the Austrian Empire have severed their connection with the church of Rome. While Catholic countries seem to be throwing off the yoke of Rome, Protestant countries are making advances towards the Papacy, many even considering the phenomenal growth of the papal church in Protestant lands a matter of little or no concern.

In Yokohama, Japan, is a large Christian printing company, which has 220 persons in its employ, and all these are gathered every Monday morning for a religious service, before beginning the work of the week. The manager is a leader in the church, of which he is a member, and the company has a large business, not only through Japan, but in Korea, China, and the Phillipine Islands.

A committee has been appointed by the Union Conference to take charge of the work for young people, and to lay plans for their help and encouragement. The members of the committee are Mrs. A. L. Hindson, Pastor E. H. Gates, Miss Hattie Andre, A. E. Pearce, and E. M. Graham. Membership cards have been printed, bearing the motto, "For the love of Christ constraineth us." Societies will be organised, having for their object "association for Bible study and mutual encouragement in every good work."



E. W. FARNSWORTH - - EDITOR.

KINGDOMS SUCCEEDING BABYLON.

We have already seen to what glory and magnificence Babylon as a city had attained, and before leaving this part of the subject will notice a prophecy in reference to its humiliation. Through Isaiah the Lord declared:—

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall be there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged." Isa. 13 : 19-22.

Even the nation to be used as the agent of their destruction is named, for the Lord declares: "Behold, I will stir up the Medes against them." To show how accurately the prophecy concerning Babylon has been fulfilled, it is only necessary to state that Cyrus made the city of Susa his capital instead of Babylon. Xerxes on his return from Greece destroyed the temple of Belus, and robbed it of its great wealth. Alexander endeavoured to rebuild it, but died without accomplishing his desire.

Complete Destruction of Babylon.

In the year 294 B.C., New Babylon was built from materials taken from the old city, but it afterward fell into neglect and decay. Its ruin finally became complete; till, to-day, Babylon exists only in the ruins which hardly mark the location of this proud and wicked city. It is said that in the twelfth century, "the few remaining ruins of Nebuchadnezzar's palace were so full of serpents and venomous reptiles that they could not, without great danger, be inspected." The com-

plete overthrow of this great city is a figure of the final destruction of spiritual Babylon at the coming of the Lord. Rev. 18 : 21.

"And after thee shall arise another kingdom inferior to thee." Dan. 2 : 39.

Here we have proof that the interpretation relates to kingdoms, and not to particular kings. So when Daniel said to Nebuchadnezzar, "Thou art this head of gold, he referred to the kingdom represented by the king.

The kingdom that succeeded Babylon was formed by the union of two nations—the Medes and Persians. The principal event, from a scriptural standpoint, which took place while this kingdom bore universal rule was the decree allowing the Israelites to return to their own land. As we have already seen, Babylon was noticed in prophecy when it took God's people captive on account of their sins B.C. 677. When Cyrus became the conqueror of the Babylonians, B.C. 538, he courteously gave his uncle Darius the first place in the kingdom, and he reigned two years.

The Return of Israel.

Cyrus then became sole monarch of the empire, and in the first year of his reign, and at the end of the seventy years of Jewish captivity, he issued his famous decree allowing the Israelites to return to their own land and rebuild the temple at Jerusalem. Ezra I : 1-4.

Nine kings succeeded Cyrus on the throne of Persia, who reigned from seven months to forty-six years each. Darius Codomannus was the last. His reign closed B.C. 331, when Alexander of Greece overcame the Persian forces on the field of Arbela, and from that time ruled the Persian empire.

"And another third kingdom of brass, which shall bear rule over all the earth." Dan. 2 : 39.

Thus Grecia became the third universal empire of the world. Darius fled from Alexander, and was cruelly murdered by traitors from his own army. Alexander gave him a royal funeral, and from that time gave himself up to reckless dissipation. His thirst for power, however, remained ungratified, and it is said that he wept because there were no more worlds to conquer. He who had

been the conqueror now became the conquered, and intemperance laid him low. It is said that he encouraged the use of intoxicants to such an extent that at one time twenty of his followers died after a drunken debauch. Though it may seem incredible, history states that on one occasion Alexander drank the Herculean cup twice full, and this cup contained six quarts, according to our measure. It is not surprising, therefore, to learn that he became insensible, and was seized with a violent fever, from which he died eleven days later in the thirty-second year of his age. Alexander is called "Great" in history; but his greatness lay in his boundless ambition to bring all under his dominion, to exalt himself, and to give free license to vice and sensuality.

The Iron Kingdom.

As the Grecian Empire is noticed more fully in other prophecies contained in the book we are studying, we will not note its history further in this connection, but will consider the one that follows.

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40.

It will be remembered that in his interpretation Daniel said to the king: "And after thee shall arise another kingdom inferior to thee." This inferiority we have seen was not to be in power, but in wealth. The metals composing the image decrease in value, but increase in strength until, as we come down the stream of time, we find the fourth kingdom to be represented by iron, the strongest of metals.

If we inquire what kingdom conquered Grecia and became universal in its rule, there can be but one answer—it was Rome. It was the power that overcame Grecia, and it "subdued all things." The historian Gibbon makes the following remarkable statement:—

"The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome."

Rome made successful conquests in Hungary, Turkey, Greece, the Netherlands, Switzerland, and the south of Germany, France, and England, and also in Asia and Africa. In the height of its power and glory the historian thus describes it:—

"The empire of the Romans filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

But in common with other kingdoms Rome did not retain her power. She became weak, and the iron was mingled with miry clay. Long did the empire retain its power, conquering nations, bringing all peoples under its dominion. But the prophet declared this should not continue, and we now read in history of "the decline and fall of the Roman Empire."

CHILDREN'SCORNER....

HOW MUCH?

"Yesterday was mother's birthday," remarked Billy Stone, as he walked proudly by the side of Miss Fowler, his Sabbath-school teacher. "We gave her presents."

"How nice! I suppose you love her very much, don't you?"

"Lots."

"Well, Billy, my man," said Miss Fowler, stopping a minute at the corner where she was to turn off. "don't forget our lesson last Sabbath. You know what the Bible tells us about how true love shows itself."

Yes, Billy knew. He walked on thinking of it, and presently his round face grew very sober.

"Yesterday we told mother that we gave her the presents with our love. To-day is only a day off, and I wouldn't get up in time for breakfast. I was late at school; I made the twins mad, and I sneaked out of the back door so as not to have to go for the mail. I can't see how anybody by looking at the way I've acted could tell that I liked my mother at all."

It was beginning to rain when Billy reached home. He and the twins, who had been playing in the yard, all went into the shelter of the kitchen together.

Mrs. Stone, at work in the next room, looked out of the window with a sigh. She had so much to do, and there was so liable to be trouble when the children must stay indoors.

Billy thought of this, too.

The twins were hanging their caps up with a scuffle.

"I say, Robin," asked Billy abruptly, "how much do you love mother this afternoon?"

Robin turned around and stared at him. What a queer question! It was not a bit like a boy.

"Why?" he giggled. "Do you want to write poetry about it?"

"Poetry!" snuffed Billy. "I want to know how much—just plain how much. That isn't poetry, is it?"

"That's arithmetic," said Dora.

Dora was the oldest of them all. She was bolstered up in a big chair by the fire; she had been ill for a fortnight.

"How much?" repeated Robin. "How can you tell how much you love a person?"

"In plenty of ways," said Billy, wisely. "I'll tell you one right now. I love mother a boxful."

With that he picked up the kindling-box and marched out into the shed.

A light broke upon the twins.

"O-ho!" cried Harry, "that's what you mean, is it? Well, I love her a bucketful," seizing the water-bucket and starting for the pump.

"I love her a scuttleful," said Robin; and he plunged down the steps after coal.

Dora looked at the clock. She had looked at it five minutes before and had said to herself:—

"I do believe that my darling mother is going to forget the medicine this time. I shall not remind her, that is one thing certain, sure!"

"But I think," she said now, reaching for the bottle with a wry face, "I think at least I can love her a spoonful."

There was a shout of laughter.

Mrs. Stone heard and glanced anxiously toward the door.

"I hope that there is no mischief on foot. I'm in such a hurry to get this sewing done."

Kitty Stone had roused herself from her book in the old-fashioned window-seat to listen to Billy and the rest. So far, she said nothing. But, when the kindling-box was full, and the bucket, and the scuttle, and the medicine-bottle was a little less full, the covers of Kitty's book went together with a snap.

"Don't you think," she said, "that all of us together, if we hurried, could love mother this whole roomful before she came in and caught us? I'll clean the stove out and black-lead it."

They worked like beavers. The last tin was hung on its nail, and the last chair set back to the wall when Mrs. Stone's step was heard coming rapidly down the hall.

"Dora, child, your medicine!" she said.

"Yes, mother," said Dora demurely; "I took it for pure love—to you, not to it."

Her mother looked around the tidy room, and when she saw how spick and span it was, and when she saw the ring of smiling faces she kissed them every one, and her own was just as bright as the brightest.

"There's no other mother in the country," said Mrs. Stone, "who has such children as mine!"

"There now, do you see?" said Billy to Robin. "Can't you tell how much you love a person! It feels nice, doesn't it?" — *Sallie Campbell.*

AN OBJECT LESSON.

A father told his son to set up some bricks on their ends in a line a short distance apart. "Now," said the father, "knock down the first brick." The boy obeyed. The fall of that brick made all the others fall too. The father then said, "Raise the last brick, and see if the others will rise with it." They would not. Once down they must be raised singly. The father now said, "I have given you this object lesson to teach you how easy it is for one to lead others astray, but how difficult for him to restore them, however sincere his repentance may be."

HOME AND HEALTH

"LET A LITTLE SUNSHINE IN."

There was a little woman
In a very sorry plight;
For, strange to tell, this woman
Disliked to dwell with light.

She closed her blinds up tightly,
Then draped the windows o'er,
For fear the blessed sunshine
Would spoil her walls and floor.

This dainty little woman
Grew very pale and thin,
Just like the weak potato sprouts
In cellars deep and dim.

Ah, silly little woman!
You have faded out of sight,
Because you would not let in
The sweetness of God's light.
—*Farm and Fireside.*

WHERE ARE THEY?

A lady who has recently visited in one of the best families in a certain large city was surprised at the way in which the children there were treated. They were bright and interesting children, a boy of thirteen and a girl of eleven, and, naturally, very dear to their father and mother. The former was a professional man with large interests; the latter was an intelligent woman, not wholly given to society, though fond of it, and a good judge of literature and art. A day or two after the lady's arrival she observed that though the children were usually present at meals they were conspicuously absent between them.

"Where are the children?" she asked of the mother.

"I'm sure I don't know," answered that individual, brightly. "Aren't they around somewhere?"

"I haven't seen them since I have been here, excepting at meals," returned her friend. "They were at breakfast this morning, but it is now after eleven, and, if they are in the house, they are keeping very still."

"Oh, I've no idea they are in the house," returned the mother,

laughing. "You would know it fast enough if they were, I assure you. They are probably off visiting among their mates. Molly spends a great deal of time with Lettice Ault, on the next block. Perhaps she has gone to the park with her doll, it is so pleasant. She is safe, and will be back to luncheon, never fear!"

"But aren't you afraid they will get into mischief, wandering off in this irresponsible way?"

"My dear!" with some spirit, "do you imagine children brought up among such associations as mine have could stray away from what is right? I trust my children."

"Excuse me, but they are so very young," murmured the friend, and the subject was dropped.

Another mother, this one with five children to look after, and living miles away from the one who has been described, remarked when she was asked a series of questions similar to those which have been quoted, "I'm so thankful to have them out of the way that I don't trouble myself to find out where they are so long as they are on hand three times a day and in time to go to bed at night." And this was not a "tenement house woman," either. She kept two servants, and was a member, as was also her husband, of a prominent church, living on one of the best streets of a small city and in every way highly connected.

Considerable inquiry has developed the fact that a dangerously large proportion of well-to-do and respectable mothers share the feelings of the two who have been described. So long as a child of eight or ten or over will keep out of the way and not "make any bother," it is all right. This is certainly laying a confidence in chance circumstances which would hardly be entertained by an idiot regarding any other kind of property than children; if, for the purposes of comparison, they may be termed "property." So valuable, so easily soiled, so impossible to replace when ruined, and so difficult to repair! One shudders to think of the risks which these women, thoughtless and lazy to the verge of insanity, are daily taking.

A certain gentleman attracted the notice of a visitor in his fam-

ily by the care which he took when going to tell his wife just where he was going, and how long he was expecting to stay.

"I never saw any one so particular," she said, laughingly, to the wife. "Do you exact such accounts as these every day?"

"Not at all," answered the wife, "but I confess that I like it. It is the result of a habit which my husband formed in his boyhood of always telling his mother just where he was going, for what purpose, and when he should return."

Every boy and girl, without in the least hampering their self-respect, can be brought up so as to acquire this habit. If their resorts are innocent they will not object to telling of them. If these resorts are not innocent, parents should know it. Make it a point to interest yourself in their friends and to study them. A boy who made an excellent appearance was in the habit of visiting in a certain family almost daily. They knew that his parents were wealthy, and went to a fashionable church, and thought that a sufficient recommendation. Their son and he went freely back and forth between their respective homes. At nineteen he was discovered to be a most revolting criminal. Their boy so far is out of prison, but he is not a good young man. Whether he will grow better as he grows older remains to be seen.

Know just where your children are, what they are doing there, and what kind of companions are with them every hour of the day, so far as you possibly can. It is the only way in which you can possibly discharge aright the sacred obligations of motherhood.—*Kate Upson Clark.*

A STORY OF A CANARY AND A BULLFINCH.

George Henschel, in *Nature*, tells a story of a bullfinch and a canary that deserves permanent record. The bullfinch belongs to his sister, and can pipe the whole of several tunes, "God Save the King" among them. The canary's cage was in the same room, and in about a year the canary learned the whole of "God Save the King" from the bullfinch, and often piped it independently. Mr. Henschel lately heard the bullfinch pipe part of the tune (six bars) and

then pause. To his amazement the canary took up the tune where the other had left it and finished the tune (eight bars)! At this time the two birds were in different rooms. Nothing could be more authentic than the story, or more amazing.—*Selected.*

“The work which we count so hard to do
He makes it easy, for He works too;
The days that are long to live are His,
A bit of His bright eternities,
And close to our need His helping is.”

THE SIMPLE LIFE.

Times have changed, doubtless, and we can not expect to preserve the simplicity of our grandmothers. But the courage of simplicity is sadly needed among women. Every detail of household life is becoming more and more complex. Many a husband and father is overworked year after year, till the strenuous life finishes him a decade earlier than necessary, because his household requires too much furniture, too many clothes, too many outings, too many entertainments, too many servants, too much keeping up with the rising standard of luxurious living. It requires a high courage for any woman to set a simple standard, and hold to it; but her family will rise up and call her blessed in the end, if she has the courage of her conviction that simplicity is the keynote of true living

When we sit down and think about it, how few are the essentials of life, after all! Shelter, warmth, clothing, cleanliness, plain food, education, religion, family ties, friendship—there is little more to be added to complete the list. These are practically within any one's reach, without exhausting effort. Strenuousness begins when we add brownstone, steam heat, laundries, entrees, university courses, pews in expensive churches, and relatives and friends who spend largely, and expect us to do the same. Caught in this luxurious whirl, we lose the realities for the appearances of life. Many a home which might have been happy if it had been contentedly simple, becomes a mere abode of contention, debt, and pretense, from which all pos-

sibility of happiness has faded forever. It requires bravery to wear one dress for three seasons when all one's neighbours have three dresses in one season. It requires a calm courage to do without new curtains and centre-pieces when our friends regard them as necessities of existence. It demands firm mental balance to read standard books instead of the last novels, and to let the flood of magazines and newspapers sweep by without wading in neck-deep in company with every one else. The woman who rushes from kitchen to club, from sewing-machine to charity-meeting, with haste and without rest, is called an “all-round” person in approving tones. “She neglects nothing,” is the formula of praise from all her friends who toil after her, inspired by her strenuous example. The woman who simplifies kitchen and sewing, who restricts clubs and charities to the point where she really gains strength and gives strength from and to them, and who aims for true social intercourse and not empty social dissipation, is regarded as “so eccentric,” if she is a person of position and means, or “so queer,” if she possesses neither. The average woman has not the courage to take this stand. It involves not being “like other people;” and we all know the horrors of that phrase to the average mind.—*Priscilla Leonard.*

THE FRAUD SUCCEEDED.

A dyspeptic was beguiled by an advertisement to send to a New York individual a dollar, for which sum a cure for dyspepsia was promised. He received a printed slip with these words—

“Stop drinking, and hoe the garden.”

The man was angry at first, then laughed, and finally stopped drinking and hoed in the garden. In a short time he was as well as ever.—*Selected.*

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Our educational number will appear next week.

The world now consumes 6,300,000,000 pounds of tobacco yearly, or 2,812,500 tons. This is worth £40,000,000. In other words, the world's smoke bill is nearly £1,000,000 a week.

The Secretary of Agriculture in the United States recommends that not less than half a million dollars be appropriated for the extermination of the boll-weevil pest, which came from Mexico ten years ago, and attacks the cotton plant. In spite of strenuous efforts the pest is constantly spreading north and east, and, in the opinion of the secretary, it is only a question of time when it will reach all the cotton-growing States.

Some are predicting a great revival, and are foretelling its character. Dr. Watson thinks it will deal especially with social problems, while Dr. Cuyler truthfully remarks:—"However excellent may be all humanitarian philanthropies, yet the seat and fountainhead of the evils, the wrongs and the miseries, is the human heart. The disease that lies at the root—whether in fine mansion or in hovel—is sin. May God save His church from 'revivals' that take no account of Calvary's cross or the day of judgment, or the tremendous realities of eternity. May 'the next revival,' in our churches be a revival of faith in God's word and the power of prayer, and a revival of holy and unworldly zeal in not only saving men's suffering bodies, but saving their precious souls."

A distinguished statesman in Europe says:—"It seems to me that Protestantism is going into bankruptcy. It is reduced to mere sentimentalism which erects a monument to Luther one day, and sends gifts and telegrams of congratulation or condolence to the Papacy the next." This condition shows that the time is ripe for the giving of the third angel's message of Revelation 14: 9, 10, which warns the world against worshipping the "beast" and his "image." This is the voice of true Protestantism to-day.

THE SIZE OF RUSSIA'S ARMY.

No one outside the Russian War Office knows the actual number of troops the Czar has in Manchuria or within reach of it. The Russian army in point of numbers is the largest in the world. Nearly 900,000 young men reach their majority in Russia every year, and each is bound by law to spend five years in the army. If all were taken they would make an army too large even for Russia, so only 219,000 go to the colours with the army or the fleet, and the rest go to the reserve. The lowest peace strength of the Russian military establishment, therefore, numbers more than 1,000,000 men, with 42,000 officers. In war time practically all these young men join the colours, swelling the army to the stupendous figures of 4,500,000 men and 75,000 officers, for whom there are provided 560,000 horses. Men who are in position to guess shrewdly say there are more than 300,000 Russian soldiers in Manchuria or near it now. The number that can be put in the field there is limited only by the will of the Government.—*Everybody's Magazine.*

LABOUR TROUBLES.

The Morse Iron Works and Dry Dock Company in Brooklyn, U.S.A., was shut down in November, on account of labour troubles. Last year the firm employed 2,200 men, and had a pay-roll of £4,600 a week; now the business is in the hands of a receiver. The president of the concern says in a newspaper interview that "if the working man would do a fair day's work for the money he gets, and the employer could depend on the day's work being done, contracts could be taken, and a basis arrived at upon which the employer could pay the

increased and often exorbitant scale of wages demanded, and all make a living; but when a hundred men are put to work on a vessel and half of them are found asleep, while the other half declare they have worked only as they felt inclined; why, it is time to close up."

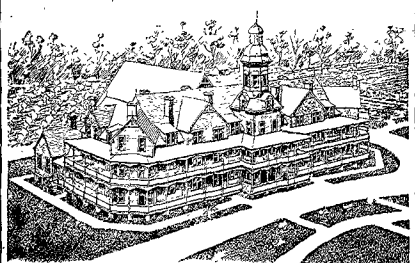
"We found the men loafing—even asleep—on the steamship "Styria," about a year ago. They openly boasted that they had not lifted a hammer during the day, and their organisation was so strong that they did not have to work unless they so desired.

"The port of New York is losing all its ship-building trade through unionism. Owners are taking their vessels to Philadelphia and other places, where the cost of labour is twenty per cent. less, the hours are longer, and the men work instead of going to sleep on the job. Trade-unionism will eventually close up every ship-building concern in New York if it is allowed to go on as it has been doing for the last two years."

BUSINESS NOTICES.

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

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Rheumatism, Gout, Paralysis, Bright's Disease, Diabetes, Dyspepsia, Diseases of the Nervous System, Diseases of Women, etc.

The Remedies Principally relied on are Water, Massage, Electricity, Etc.

The aim of the 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.

CORRESPONDENCE IS INVITED.

SYDNEY SANITARIUM
WAHROONGA (NEAR SYDNEY) N.S.W.

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