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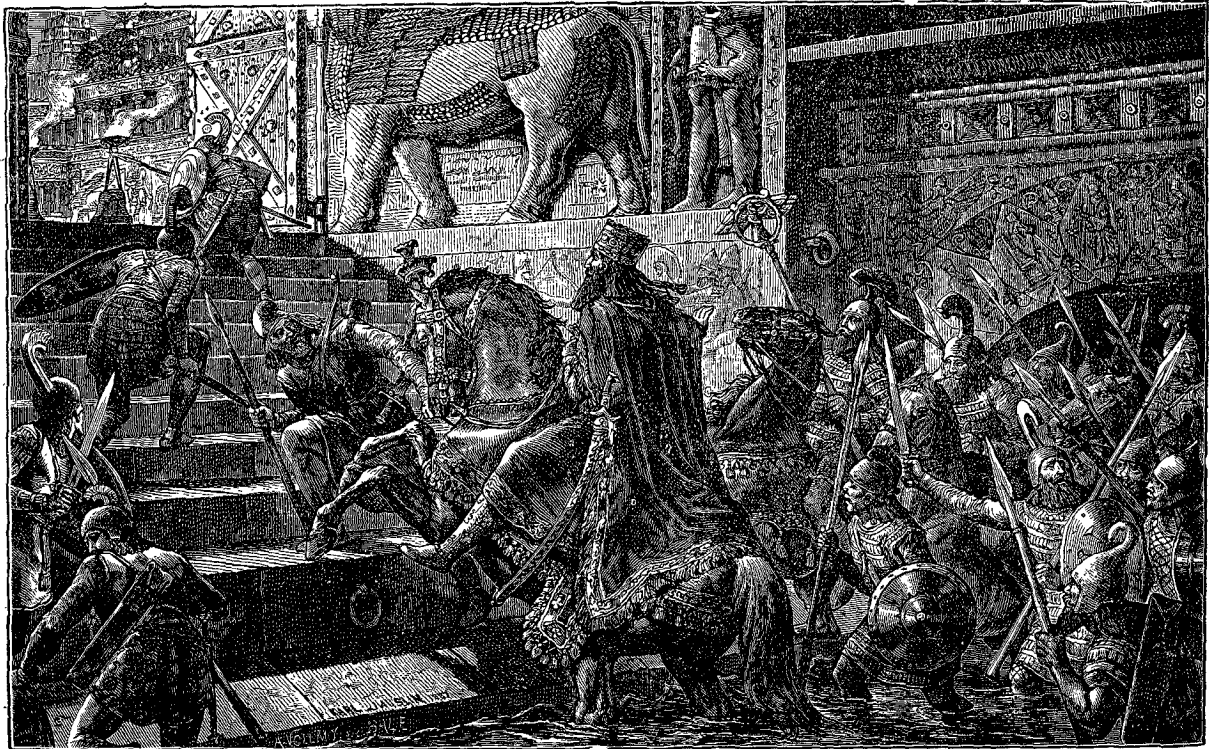
## The Outlook

### SHOULD THE STATE TEACH RELIGION.

In conversation with one of the leading advocates of Bible instruction in State Schools the

It was then pointed out that if such a condition were imposed upon teachers a large number of them would be placed in a position where they would be compelled to assent to the teachings of Christianity or seek other vocations. Doubtless many of them would not be prepared to do this, and

The advocates of religious instruction in State Schools, when confronted with this problem, usually refer to the "conscience clause" as a way out of the difficulty. But should a man or woman be asked by the State to teach religion? or, has the State any right whatsoever to ask them



The Overthrow of Babylon by Cyrus, B.C. 538.—(See page 7.)

question was asked, "How can you expect an unbeliever or an infidel to impart religious instruction to children?" The answer was, "Persons who do not believe in the Scriptures should not be employed as educators."

would perhaps assent to the religious tenets which they would be requested to teach, and thus the State would be guilty of leading them into hypocrisy,—an evil greater and more dangerous than open unbelief.

to do this? These are important questions, and need careful consideration.

The duty of the State is to protect its citizens in the exercise and enjoyment of their rights; not to force them to exercise their

rights, for each man is at liberty to exercise his rights if he chooses so to do. This is the God-given right of every individual, but we have drifted so far from this basic principle that gradually individual rights are becoming of so little importance that, apparently, they will soon find no place whatever in the political economy.

The State is not instituted in order to create rights, but to protect its citizens in the exercise and enjoyment of their rights, and no matter how powerful the State may be, its right to rule is limited to those things in which it has a right to legislate. Now, the State has no right to rule in matters concerning religion, for a man's religion is wholly a matter between himself and his God, and no matter how large a majority may be opposed to him in matters of religion, the majority has no right to compel him to assent to their teaching.

"The true principle of civil government recognises in the majority no authority over the minority except in civil things,—in matters relating to the conduct of men toward their fellowmen. The State, being a civil and not a religious institution, has no right to legislate in religious things, and, therefore, has no right to rule in religious affairs. Religion is not within its purview. It should recognise in every individual the right to choose his own religion, and to enjoy it freely without molestation. The proper object of government is to protect all persons in the enjoyment of their rights, both civil and religious, and not to determine for any what their religious faith and practice shall be.

"If the principle be admitted that the majority have a right to rule in religious things, then Shadrach, Meshach, and Abed-nego ought to have bowed down to Nebuchadnezzar's golden image, and Daniel to have ceased to pray to the God of heaven, for these were the decisions of the majority in these matters; the apostles likewise ought to have ceased to preach and teach in the name of Jesus, for the majority were opposed to it; and Christians who go to heathen lands to-day should conform to the religious customs and practices of those lands.

"But the principle is false. In matters of conscience the majority can of right have no power. Religious rights is not a question of majorities against minorities, for if the conscience of the majority is to be the standard, then there can be no such thing as the rights of conscience. The conscience of a single individual is as sacred as the conscience of a whole community, and it is the duty of the State to protect a single individual in the exercise of his rights, even though it has to call out the whole militia to do it.

"Majority rule in religious things is the cry of the bigot and the persecutor. No one ever asks that the majority shall rule in religion when he thinks the majority are not in harmony with his way of religious thinking. It is only when he stands with the masses, or with those in power, that he talks thus. But strip him of his power, place him with the few, prescribe a faith to him which his conscience rejects, threaten him in turn with fine and imprisonment if he does not comply, and see how quickly he will repudiate the principle, and demand the right of freedom to worship according to the dictates of his own conscience."—*Rights of Man*, pages 82-84.

Should the majority of the electors of the State of Victoria vote in favour of religious instruction, that should by no means settle the question, for the majority have no right to ask the State to teach religion contrary to the wishes of the minority, nor has the State a right to expect its employees to teach a form of religion, for the State was not created to teach religion; that is the duty of the church.

Furthermore, should the State attempt to teach religion it must first decide what religion it shall impart to its youthful citizens.

Should the State of Victoria yield to the demands of the majority that religion shall be taught in the schools, thus establishing the principle of majority rule in religious matters, the next demand which assuredly will be made, will be that the State shall teach the religion of the majority.

But this would establish a State religion, and would eventually bring in its train those old world feuds which have for centuries disgraced the name of religion.

We wish it to be distinctly understood that we have no desire whatever to prevent anyone from teaching the Bible, but by all means let it be taught by those who believe it and practise its precepts, for only a regenerated mind can comprehend or teach the deep things of God.

The State has no commission from heaven to teach religion, and whenever it has attempted to do so it has brought about untold difficulties. Look at the trouble which this very problem is now causing in England just because the religion of the majority is being taught in the public schools at the expense of the State. Some of the greatest thinkers in Eng-

land are now publicly protesting against the very thing which the leaders of religious thought in Victoria are demanding of the government here.

How strange it is that the example before us in England should pass all unheeded. Writing on the tumult occasioned by the teaching of religion in the public schools of the mother country the "British Weekly" says: "For our own part, we hold firmly that secular education should be given by the State, and that religious education should be given by the churches, and to this it will come in the end."

While civil governments are established and controlled by majorities, the history of the past teaches us that in religious things the majority are generally on the wrong side. To establish the theory that the majority shall rule in religious things would be equivalent to saying that error shall prevail, and wrong shall be the law of the land. Says Lord Macaulay:—

"Have not almost all the governments in the world always been in the wrong on religious subjects? . . . Where one has used its power for the propagation of truth, a thousand have used their power for the propagation of error."—*Essay on "Gladstone on Church and State."*

The Federal Convention in framing the Constitution of the Commonwealth recognised the principle, that in matters of religion the State can, of right, have nothing to do. The 116th clause of the Constitution reads as follows:—

"The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth."

What is good for the Commonwealth should be good for the State, therefore the Victorian Government should hesitate before it takes any step which lies in the direction of establishing a religion, which it certainly will do if it introduces religious exercises and instruction into its public schools.

During a recent locust plague in the Trans-Caucasus some truck loads of sacks of flour standing on a siding were devoured in about fifteen minutes.

## ... OUR ... CORRESPONDENTS

### HIS PROMISES.

BY R. HARE.

When the tempests round thee gather,  
Hiding all that lies before,  
Jesus whispers through the darkness,  
"I will guide thee safely o'er,  
Where the surges  
Shall assail thy barque no more.

"When the joys of friendship perish,  
Leaving thee distressed, alone,  
I will cheer thee with a friendship,  
Changeless as the deep unknown;  
For all sadness,  
And the pain it will atone.

When earth's gilded trophies tarnish,  
And its riches flee away,  
I will give thee gold of heaven,  
Gems that never can decay;  
Heavenly treasures,  
Lasting through eternal day.

"I'll be with thee, child of sorrow,  
With thee through all changing years,  
Bearing burdens that oppress thee,  
Chasing doubts, dispelling fears,  
Till forever  
I can wipe away thy tears."

### GOD IN NATURE.

BY MRS. E. G. WHITE.

"The light of knowledge of the glory of God  
in the face of Jesus Christ."

Before the entrance of sin, not a cloud rested upon the minds of our first parents to obscure their perception of the character of God. They were perfectly conformed to the will of God. For a covering, a beautiful light, the light of God, surrounded them. This clear and perfect light illuminated everything which they approached.

Nature was their lesson-book. In the garden of Eden the existence of God was demonstrated, His attributes were revealed, in the objects of nature that surrounded them. Everything upon which their eyes rested spoke to them. The invisible things of God, "even His everlasting power and divinity," were clearly seen, being understood by the things that were made.

But while it is true that in the beginning God could be discerned in nature, it does not follow that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence.

But transgression brought a blight upon the earth, and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they would have continued to learn of God through His works. But when they listened to the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them. Deprived of the heavenly light, they could no longer discern the character of God in the works of His hand.

And through man's disobedience a change was wrought in nature itself. Marred by the curse of sin, nature can bear but an imperfect testimony regarding the Creator. It can not reveal His character in its perfection.

We need a divine Teacher. In order that the world might not remain in darkness in eternal spiritual night, God met us in Jesus Christ. Christ is "the true light, which lighteth every man that cometh into the world." "The light of the knowledge of the glory of God" is revealed "in the face of Jesus Christ." The light of Christ, illuminating our understanding, and shining upon the face of nature, enables us still to read the lesson of God's love in His created works.

The things of nature upon which we look to-day give us but a faint conception of Eden's beauty and glory. Yet much that is beautiful remains. Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist. Though sin has marred the form and beauty of the things of nature, though on them may be seen traces of the work of the prince of the power of the air, yet they still speak of God. In the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but from the beauty of natural things, and from their wonderful adaptation to our needs and our happiness, we may learn that God still loves us, that His mercy is yet manifested to the world.

"The heavens declare the glory of God;  
And the firmament showeth His handiwork.  
Day unto day uttereth speech,  
And night unto night showeth knowledge.  
There is no speech nor language  
Where their voice is not heard"

Apart from Christ we are still incapable of interpreting rightly the language of nature. The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his efforts to read nature correctly. Of himself he can not

interpret nature without placing it above God. He is in a condition similar to that of the Athenians, who, amidst their altars dedicated to the worship of nature, had one inscribed, "To the unknown God." God was indeed unknown to them. He is unknown to all who, without the guidance of the divine Teacher, take up the study of nature. They will assuredly come to wrong conclusions.

In its human wisdom the world knows not God. Its wise men gather an imperfect knowledge of Him from His created works; but this knowledge, so far from giving them exalted conceptions of God, so far from elevating the mind and the soul, and bringing the whole being into conformity with His will, tends to make men idolaters. In their blindness they exalt nature and the laws of nature above nature's God.

God has permitted a flood of light to be poured upon the world in the discoveries of science and art; but when professedly scientific men reason upon these subjects from a merely human point of view, they are sure to err. The greatest minds, if not guided by the word of God, become bewildered in their attempts to investigate the relations of science and revelation. The Creator and His works are beyond their comprehension; and because these can not be explained by natural laws, Bible history is pronounced unreliable.

Those who question the reliability of the Scripture records, have let go their anchor, and are left to beat about upon the rocks of infidelity. When they find themselves incapable of measuring the Creator and His works by their own imperfect knowledge of science, they question the existence of God, and attribute infinite power to nature.

In true science there can be nothing contrary to the teaching of the word of God; for both have the same Author. A correct understanding of both will always prove them to be in harmony. Truth, whether in nature or in revelation, is harmonious with itself in all its manifestations. But the mind not enlightened by God's Spirit will ever be in darkness in regard to His power. This is why human ideas in regard to science so often contradict the teaching of God's word.

"Men will argue, philosophise, and try to make the word of God of none effect; they will labour to establish some plan for the development of the race other than what God has revealed in the Bible."

**PRESENT TRUTH; OR GOD'S  
LAST MESSAGE TO THE  
WORLD.—No. 3.**

BY E. HILLIARD.

**Present Truth Unpopular.**

When He of whom the Baptist preached did come, the humble, wayfaring man, yet the noble, divine Son of God, the people seemed just as dull in discerning the truths He taught, His heavenly character, and His divine mission to the world, as the antediluvians and the people of Elijah's day were to discover the truth for their time. There were men on all sides of the question. Some thought He was one thing, and some another. Jesus knew this, and to teach His disciples a lesson, He asked them the question, "Whom do men say that I the Son of man am?" They replied, "Some say that Thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets." He then turned to His disciples, and asked them, "But whom say ye that I am?" Peter immediately replied, "Thou art the Christ, the Son of the living God."

In the man that so closely resembled other men that Judas, when he betrayed Him, had to designate Him with a kiss, Peter discerned the characteristics of divine origin. Christ pronounced a heavenly benediction upon him because he comprehended this great truth—"Blessed art thou, Simon Barjona," said Jesus, "for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."

The blessing that Christ pronounced upon Peter for knowing Him to be the Messiah, sets forth another cardinal feature of present truth, viz., its unpopularity. Let us follow the history of this ardent apostle, and note the blessing he received for knowing and faithfully preaching the truth for his day.

Herod was a bitter enemy of the apostolic church. He persecuted the followers of Christ. He beheaded James, and when he saw this pleased the Jews, he arrested and imprisoned Peter, intending after Easter to serve him the same. "Peter, therefore, was kept in prison, . . . and Herod would have brought him forth; the same night Peter was sleeping

between two soldiers, bound with two chains." Acts 12 : 1-6.

Is this the blessing for knowing that the humble Galilean was the Messiah? Incarceration within prison walls, and sleeping in the steel shackles of civil law, is not considered a blessing by the world; yet a shackled body behind iron bars with a free soul is more at liberty than a body clothed in royal robes, under the applause of the people, with the soul bound in the shackles of sin. To Peter, Christ was everything, and prison walls and chains nothing. He slept as only a man with a clear conscience could sleep. No bitter remorse disturbed his guiltless soul, and the sweet peace of knowing that he was suffering bodily for Him whom he once denied was, indeed, Heaven's rich blessing. God heard the prayers of the church in his behalf, and he was delivered.

This apostle was very unpopular in his day. The present truth, Christ in our flesh, which he proclaimed, caused him to be disregarded, to be set at naught, and to be imprisoned by the leading, learned, religious teachers of his day. Whoever accepts the present truth must expect that as long as truth has vital power the gory hand of persecution will be raised against its loyal adherents. They will be as unpopular as Noah, Elijah, John the Baptist, and the Man of sorrows, who was crucified on Mount Calvary. But the sweet peace of heaven dwelling within enables the sin-pardoned soul to separate from friends, relatives, the social circles of the world, and fearlessly face the cell, the rack, or the martyr's stake. Like Peter they are willing to be unpopular, to be persecuted, knowing that all who will live godly in Christ Jesus shall suffer persecution (2 Tim. 3 : 12): but if faithful to endure with Christ the suffering, they will be glorified with Him in His kingdom.

Peter died an unpopular, persecuted man; but to-day he is preached and praised in every gospel pulpit.

After the battle has been fought by the loyal to God, the unpopular cross borne, and the victory won, it is quite easy for the next generation who had no part in the contest to laud the victors. But when called upon to stand for present truth for their

time, many are as weak as Saul, as false as Judas, and often as desperate as Herod. As naturally as the rebellious Jews stood for the martyred prophets, and strewed roses on their graves, but crucified Christ, imprisoned Peter, and stoned Stephen, has the majority of the religious world rejected God's special, saving messages of love and mercy to them. John the Baptist, Christ, Peter, Luther, Huss, Jerome, Wesley, and many others who laid the gospel axe to the roots of the tree, were stoned, imprisoned, persecuted or crucified.

While Peter received the blessing of persecution, the ignominy of false religious teachers, and died an unpopular man, there awaits him a farther blessing in which he and all the redeemed will rejoice during eternity. When the city of God, the New Jerusalem, shall descend from heaven, the holy record tells us that Peter's name, with the other apostles, will be inscribed on its foundation walls. Rev. 21 : 2, 14. He was hated and despised on earth, but loved by Christ, and will be so popular among the inhabitants in the world of glory, that his name is to be written on the foundations of that beautiful, eternal city, and he will be forever regarded as one of the foundation pillars of the church celestial. This is Peter's final blessing for knowing Christ as the Messiah, proclaiming this truth, and suffering with Him.

Oh, is it not the height of wisdom to know and embrace the present truth for our day? It may cause us to be forsaken by relatives and friends, but it weds us to one who will do far more for us than husband, wife, mother, sister, or brother in this life, and at last give us a peaceful home in the city of God.

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**BEGIN RIGHT.**

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Some one has said that ours is an age when every one wishes to reform the world, but no one thinks of reforming himself. We must begin with ourselves. Are we to have aught to give the world? Then we must first have received it. Life for God in public is a mere sounding brass and tinkling cymbal, unless it is balanced by life with God in secret.

It makes a great difference whether we are going out, in a kind of social knight-errantry, to live for humanity of our own motion, or whether we have met with Jesus Christ in secret, and go forth with His commission and promise at our back, and with His love and inspiration in our souls.—*Rev. James Stalker, D.D.*

## “DO” AND “UNDO.”

BY G. B. STARR.

The sinner “dead in trespasses and sins” (Eph. 2 : 1) can only perform “dead works.” Heb. 9 : 14. To urge him to do righteousness is to try to bring a clean thing out of an unclean. Job 14 : 4.

God commands sinners everywhere to first repent of their sins, and to believe on the Deliverer from sin, whom He has sent to save men from sin. Matt. 1 : 21. This is the only work they can perform. John 6 : 29.

The law of God is holy, and righteous, and good, and spiritual, and an unholy man cannot do holy, righteous, good, and spiritual acts, until he himself is first made holy and good. A man can do no better than he actually is. “He that doeth righteousness is righteous.” His doing proves what he is. A clean heart precedes clean actions.

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False religion teaches wicked men to try to do good in order to become good, but only succeeds in driving its devotees into despair as they prove their powerlessness to do good. “Do and live,” is the old covenant. “Live and do,” is the new, and only possible way.

Jesus came to undo heavy burdens, to proclaim liberty to captives of sin; to open prison doors to Satan’s captives. And He commands us to “undo” every “heavy burden” we have laid upon others; to “break every yoke we have manufactured for others to wear, and “to let the oppressed go free.” Isa. 58 : 6. Lead them all to Jesus. He came that they might have life, and having His life, they may perform His commands. Life before living. Living before doing.

## CAN WE FALL FROM GRACE ?

BY T. H. CRADDOCK.

Some, answering in the negative, will say, “No; impossible! Once a man is saved he is always saved; once in grace always in grace. You cannot fall from grace.”

Surely such a doctrine is both delusive, misleading and dangerous. It is contrary to reason, experience and revelation. Recently, in a conversation with the writer, an advocate of this theory angrily closed the conversation by saying: “God has saved me; He is my Father; I am His son; and no man is able to pluck me out of His hand. If I kill, steal, or break every precept of the decalogue, it would make no difference in our relationship; I should still be His son, for, having once saved me, and having adopted me into His family, I am His son for ever.” Such is the extent to which the enemy of souls will lead some minds. But this man’s conclusions are the only logical and inevitable outcome of such teaching.

We herewith submit to the thoughtful reader a few (out of many) scriptures, which answer the question: “Can we fall from grace?”

Opening the Bible at Ephesians 2 : 8, we read as follows:—“For by grace are ye saved through faith.” What do we learn here? That grace is received through the exercise of faith; and Paul says: “Faith cometh by hearing, and hearing by the word of God.” Rom. 10 : 17. But, turning the sacred page to 1 Tim. 1 : 19, we learn that it is possible to both hear and believe the word of God, and yet make shipwreck of faith. “Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck.” Now, as it is “the grace of God that bringeth salvation” (Titus 2 : 11), and, seeing that we are put in touch with saving grace by the exercise of faith, it is clear that once we make shipwreck of faith, we lose our hold of salvation; for that which is obtained by faith must be held by faith; hence the admonition: “Hold that fast which thou hast, that no man take thy crown.” Rev. 3 : 11. And again: “If ye continue in My word, then are ye My disciples indeed.” “Be thou faithful unto death, and I will give thee a crown of life.” John 8 : 31; Rev. 2 : 20.

That the great apostle to the Gentiles clearly understood and taught the danger of falling from grace is evident, else his words are meaningless. Of himself he wrote: “I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” 1 Cor. 9 : 27. To the Church at Ephesus he

wrote: “And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard.” Col. 1 : 21-23. Again: “They returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith.” Acts 14 : 21, 22. What utter folly it would have been to exhort them to continue in the faith were it not possible for them to step aside and fall. To the Corinthians we find this admonition: “Let him that thinketh he standeth take heed lest he fall.” 1 Cor. 10 : 12.

One more scripture will be sufficient. Referring to the prophet Ezekiel we find the following question: “But when a righteous man turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live?” Note the answer: “All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.” See Eze. 18 : 24, 26.

Eternal life is too precious a treasure to be bestowed unconditionally. It is to be obtained in Christ only. “He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5 : 12. Christ is received into the heart by faith, and He is retained there by faith. “The just shall live by faith.” If I exercise faith to-day I am saved to-day, and if I continue to exercise faith to-morrow, I shall be saved to-morrow. It is a question of believing and trusting “moment by moment, hour by hour.” “For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” Heb. 3 : 14. “He that endureth to the end,” said the Saviour, “shall be saved.”

In one of the cities of Szechuan, China, nine families recently burned their idols. Among these, one man, formerly an exorcist, destroyed about five thousand cash worth of paraphernalia employed in his trade, and gave two gongs to be melted and made into a new one to be used in his own village to call the people to worship God.





A. W. ANDERSON - - EDITOR.

## LESSONS FROM THE PAST.

No. 4.

## Did the Patriarchs Know the Law.

The contention that the Sabbath is Jewish and was given exclusively to the chosen nation, is put forth as a stock argument by those who will not recognise the obligation of Christians to keep it. In support of their theory they boldly declare that the Sabbath was unknown prior to the time of Moses. One statement of Scripture is sufficient to shatter this theory, but in addition to the evidence of the Scripture we have the unimpeachable testimony of the history of ancient Babylonia, which has been brought to light by the excavations.

We read in Genesis 11 : 27-32 that Abraham formerly lived at Ur of the Chaldees, afterward removing to Haran. Dr. A. H. Sayce, professor of Assyriology at the Oxford University, says these two cities were the "two chief seats of worship of the moon-god." Joshua, in his final appeal to the children of Israel to serve the true and living God, reminds them of the fact that Terah, the father of Abraham, served other gods. Joshua 24 : 2. Prior to his sojourn in the land of Canaan, Abraham lived at the two chief centres of the worship of the moon-god, but Jehovah called him away from those evil influences, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Gen. 12 : 1.

At the time of Abraham's call the people of Babylonia had lapsed from the worship of the true God into idolatry, and were giving the honour and adoration due to the Creator alone, to the moon. Their form of worship and their rituals at that time were not, it seems, debased with the immorality and licentious-

ness which characterised the worship of the Babylonians of later times. They recognised sin as the cause of all evil, also their need for an atonement, but "when they *knew* God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Rom. 1 : 21-23.

Their exalted conception of the Deity may be seen in the beautiful sentiments of the following hymn, which we have selected from a number which are published in Dr. Sayce's recent book, "Religions of Ancient Egypt and Babylonia"; but as Paul says, "they knew God but glorified Him not as God," for "they changed the truth of God into a lie, and worshipped and served the creature rather than the Creator."

"Father, long-suffering and full of forgiveness, whose hand upholds the life of all mankind;

Lord, Thy divinity, like the far-off heaven, fills the wide sea with fear. . . .

Firstborn, Omnipotent, whose heart is immensity, and there is none who shall discern it. . . .

Lord, the ordainer of the laws of heaven and earth, whose command may not be (broken), . . .

In heaven, who is supreme?—Thou alone, Thou art supreme!

On earth, who is supreme?—Thou alone, Thou art supreme!

As for Thee, Thy will is made known in heaven, and the angels bow their faces.

As for Thee, Thy will is made known on earth, and the spirits below kiss the ground.

As for Thee, Thy will is blown on high like the wind; the stall and the fold are quickened.

As for Thee, Thy will is done on the earth, and the herb grows green."

From the records of those ancient times now being unearthed, it is abundantly evident that the people of those days understood the claims of God, and their obligation to observe His commandments, His statutes, and His laws. So much evidence is available to substantiate this theory, that Dr. Sayce concludes that the Mosaic Law must have drawn its first inspiration from

the Abrahamic age." He says further:—

"The word Sabbath itself was borrowed from Babylonia, where it had the form Sabattu, and was derived by the native lexicographers from the Sumerian sa, 'heart,' and bat, 'to cease,' and so explained as a day of rest for the heart."

No better definition could be given of the word Sabbath, for that is just what the Sabbath institution was established for,—spiritual rest. It is known also that the primitive Babylonians reckoned the day from evening to evening, just as Moses in later times instructed the Israelites to do. Says Dr. Sayce:—

"The sun seemed to rise from that world of night over which the moon held sway; and day was begotten of the night, and was accordingly reckoned from evening to evening. It is not until we come to the later age of Babylonian history that we find the old system making way for a new one, in which the day begins at midnight."

The priests were supported by the tithe, which was "a marked characteristic of Babylonian religious life." The same authority says:—

"A tithe of all that the land produced, was rigorously exacted for the support of the temple and priests. . . . It was paid by all classes, even the king and his heir were not exempt from it. One of the last acts of the crown prince Belshazzar was to pay the tithe, forty-seven shekels in amount, due from his sister to the temple of the sun-god at Sippara, at the very moment when Cyrus was knocking at the gates of Babylon."

It will thus be seen that from earliest times until the overthrow of the empire by Cyrus the Babylonian religion retained some of the prominent features which belonged to the worship of the true God, and which were understood by them hundreds of years before the time of Moses. After leaving Babylonia and settling in Canaan, the first act of the patriarch Abraham was the building an altar to the Lord. Gen. 12 : 7. He also paid tithes to Melchizedek, "the priest of the most high God." Gen. 14 : 20; Heb. 7 : 1, 2. This obligation was also recognised by his grandson, Jacob. Gen. 28 : 22.

The testimony of the Lord concerning the obedience and faithfulness of Abraham ought of itself to settle any lingering doubts which may be in the reader's mind concerning the question at the head of this article. He says: "Abraham obeyed My voice, and kept My charge,

My commandments, My statutes, and My laws." Gen. 26 : 5.

Wherever Abraham dwelt, there he erected an altar for the worship of Jehovah, which was in itself a public testimony of his faith in the living God. Did he borrow his methods of worship from the idolatrous Babylonians, from whom he was commanded to separate, or was he obeying the commandments, the statutes, and the laws of God? The testimony of the Lord, as quoted above, ought to be sufficient answer.

In the worship of the true God nothing borrowed from heathen sources was acceptable by Jehovah, and wherever a similarity is observed between true and false worship it is always safe to conclude that the false is but a counterfeit of the true.

Abraham had a personal knowledge of Jehovah, and rendered to Him faithful obedience. The primitive Babylonians were acquainted with the outward forms of worship, sacrifices, Sabbath keeping, and tithes, but while they observed the ceremonies and ordinances they failed to recognise the Creator. In His place they adored the moon-god, and afterwards the sun-god, and all the hosts of heaven, and the creatures on the earth, until the whole of the ordinances and ceremonies, instituted in the beginning as object lessons and types of "the Lamb slain from the foundation of the world," were transferred to a false system of worship—a huge counterfeit.

It was from this that God called Abraham out of Babylonia, and again in later years his descendants out of Egypt; and it is from a modern counterfeit of the true worship that God is calling his people to-day.

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

If my next door neighbour chooses to have his drains in such a state as to create a poisonous atmosphere, which I breathe at the risk of typhus or diphtheria, he restricts my just freedom to live just as much as if he went about with a pistol threatening my life.—*Prof. Huxley.*

## BELSHAZZAR'S FEAST AND BABYLON'S FALL

BY E. W. FARNSWORTH.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand, or "against the thousand," as some later translators give it. Whatever other propensities he might have had he certainly must have been a great drunkard.

Belshazzar reigned conjointly with his father, and so there were two kings, and this explains how it was that when the king proposed to honour and promote Daniel he promised to make him the third ruler in the kingdom; that would really bring him next to the king.

"Belshazzar while he tasted the wine commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and silver, of brass, of iron, of wood, and stone." "In that night was Belshazzar the king of the Chaldeans slain. And Darius, the Median, took the kingdom, being about three score and two years old." Dan. 5 : 2-4, 30, 31.

This is a familiar and consistent tale. Drunken revelry and a lost throne. Wine flowed freely, but the city and nation went down, the king and his council drunk, the army and people slain.

"We are told in Daniel that Babylon was captured on the night of a great feast to the idol gods, at which the wives and concubines joined in wild revelry. But the women were not in the habit of feasting with men. How is this? An account, by Cyrus himself, of his capture of Babylon, was dug up only a few years ago. In it he declares that Babylon was captured without fighting, on the fourteenth day of the month Tammuz. Now the month Tammuz was named in honour of the god Tammuz, the Babylonian Adonis, who married their Venus, or Ishtar; and the fourteenth of Tammuz was the regular time to celebrate their union, with lascivious orgies. On this day of all days the women took part in the horrible rites, and it was in this feast of king, princes, wives, and concubines that Babylon was taken and Belshazzar slain."—*Wm Hays Ward D.D.*

While this drunken revelry was going on "there came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote. Fear and consternation seized him.

He called for his wise men and all classes of his teachers, and promised them great rewards if they would interpret the writing, but they failed. Through the influence of the king's grandmother Daniel was appealed to, and, being brought in, was asked to "read the writing and to make known the interpretation thereof." This Daniel consented to do, but he refused the gifts and rewards the king had offered for an explanation of this mysterious writing.

First, he recounted the experiences of Nebuchadnezzar, the grandfather of the king. God had given the kingdom to him, and placed him on the most exalted throne in the world, nevertheless, through pride he fell, and although Belshazzar knew all this, yet he had not humbled his heart, but had done worse than all his predecessors. Then he read the writing: MENE MENE, TEKEL, UPHARSIN, and interpreted it as follows:

MENE: God hath numbered thy kingdom and finished it.

TEKEL: Thou art weighed in the balance and found wanting.

PERES: Thy kingdom is divided and given to the Medes and Persians.

Already the river had been turned from its course. Already the water was receding in its bed as it passed under the walls of the city. Had any one been detailed to watch the enemy, the calamity might have been averted; but in the city all was revelry; each and all were bent on pleasure, and none noticed that the river gates were left open, nor even that the waters of the river were falling.

At last shadowy forms began to emerge from the obscurity of the deep river-bed, and on the landing-places opposite the river gates clusters of men grew into solid columns. The gateways were seized; a shout was heard; the alarm spread. In the darkness and confusion of the night a terrible massacre ensued. The king, paralysed with fear at the awful handwriting upon the wall, could do nothing to protect himself or check the progress of his assailants, who conquered all before them. Bursting into the palace a band of Persians made their way into the presence of the monarch, and slew him amid the scenes of his impious revelry. Other bands of soldiers carried fire and sword through the city. When morning came, Cyrus found himself the undisputed master of the city, and Darius was king of another empire.

The head of gold of the great prophetic image had passed away. Babylon had fallen, the breast and arms of silver had come. The Medes and Persians now ruled the world, B.C. 538.

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

### RUSSIA'S INHUMAN TREATMENT OF JEWS.

The following extracts are from an article which recently appeared in the "Lancet," from its special correspondent in St. Petersburg:—

"The Russian Medical Congress, which met at St. Petersburg at the end of January, has been dissolved by the police. In Western Europe it will seem extraordinary that a technical and scientific congress cannot be held without police interference. On the other hand, it is easy to see how in Russia such things may happen. The practice of medicine there is not independent of politics, and when questions of sanitation or of the prevention of disease are approached, science is at once forced into the political arena. . . . At the St. Petersburg Congress a joint meeting was held of the sections on tuberculosis and on social hygiene. Here a motion was carried setting forth that the ignorance of the ordinary and elementary laws of hygiene and the excessive drinking of alcohol created the predisposing causes that facilitated the spread of tuberculosis, which is one of the most fatal of prevailing diseases.

"The medical men had not only the audacity to demand that their freedom to teach the laws of health should be absolutely guaranteed, but they actually touched upon the burning question of the treatment of the Jews. The medical profession is called upon to bring its science to bear so as to reduce the prevalence of tuberculosis, and it answers in no uncertain or faltering voice, that overcrowding and poverty are the principal culture-beds of Koch's bacillus. But the Russian Government by its anti-Semitic enactments has increased to an enormous extent the overcrowding of the ghettos and the poverty that prevails therein. There are supposed to be rather more than

5,000,000 Jews in Russia, who, with but few exceptions, are confined in certain portions of the towns within only a part of the empire.

"By the 'Laws of May,' which the Emperor Alexander III. signed on May 3, 1892, the Jews were no longer allowed to reside in villages, but only in towns or burgs. The police were apparently left to decide whether a place was a village or a burg. If they chose to call it a village, then the Jews might be driven out in twenty-four hours. Thus, for instance, in 1895 all the burgs of the provinces of Poltava and Tchernigoff were declared to be villages, and the Jews had to leave in twenty-four hours. The results of this unnecessary haste are appalling. . . . The Vice-Governor of Kishineff some time ago gave orders for the evacuation of a burg which was henceforth to be qualified as a village. The subordinate who lived on the spot, immediately requested that this rigorous measure might be deferred, as a severe epidemic of smallpox prevailed at that time.

"This very natural protest was, however, unavailing. The Jews were all forced out of their houses, and whether ill or in good health, they were crowded together into carts and driven into Kishineff. It was mid-winter. Many of the children died on the road, and the epidemic of smallpox was introduced into the town of Kishineff. The question with regard to the Jews may be a political matter, but it has also a very serious effect on the public health. It is estimated that since the 'Laws of May' more than 600,000 Jews have been driven out of places now called villages and compelled to increase the overcrowding of the ghettos of the towns. Is it surprising if, in the face of such facts, the Russian Medical Congress should adopt a motion 'Calling attention to the danger resulting from the artificial concentration of the Jewish population in the authorised zone of residence established for the Jews in the towns and burgs of the south and west of Russia?'

"Then there are laws which forbid the Jews to bathe in lakes or rivers, nor are they allowed to go to seaside watering places, to

sanatoriums, or to mineral wells. The Congress, therefore, passed a motion demanding that patients, even if they are Jews, should be allowed to seek the benefit of the country air and 'be permitted to inhabit the country or to follow a cure at a sanatorium or a watering place, and the Congress considers that it is indispensable to grant the Jews the right to go from place to place.' At present a Jew may not live in the more healthy or suburban parts of his town, but must inhabit the ghetto. However ill he may be, and though his life might be saved by a change of air, still he must remain in his ghetto. If he desires to seek the advice of a medical practitioner who lives in some other town, he cannot do so unless he first obtains a special authorisation from the police. In such circumstances it is not surprising that the death-rates in these towns are high, and that epidemic diseases have become endemic in many of the ghettos. Yet, when the medical practitioners of Russia are in Congress assembled, and very naturally protest against such obvious causes of disease, they are accused of 'dabbling in politics, and the Congress is dissolved by the police. It will be fortunate if this is not followed by the arrest and imprisonment of some of the more earnest speakers. But how medical science and sanitation can progress under such conditions is a question which the Russian Government must be left to answer."

Recently Pastor W. A. Hennig visited Gippsland and found many persons interested in the question of Sabbath observance. Two were baptised and united with the church, and four others have commenced to keep the Sabbath. He was obliged to leave to answer a very pressing call from one of the towns in the north-eastern district, where a number of persons have lately become interested in the truth for these last days. The Victorian Conference Committee has, however, provided for the Gippsland interest, by requesting Pastor R. Hare to leave his present field of labour in order that he may visit the eastern district for a few weeks.



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

### A LITTLE BOY'S PLEDGE.

BY GEORGE HAWKINS.

Three things there are I'll never do:  
I'll never drink nor smoke nor chew.  
I'll never form an appetite  
For whisky, beer, cigar, or pipe;  
No alcohol or nicotine,  
Around my person shall be seen.

And three things more I will beware:  
I'll never lie, nor steal, nor swear.  
I'll speak the truth to every one;  
What is not mine I'll let alone;  
My lips, I pledge, shall ever be  
From naughty oaths and bywords free.

Now these six things I will forbear:  
I'll never drink,  
Nor smoke,  
Nor chew,  
Nor lie,  
Nor steal,  
Nor swear.

### CAT OR DOG—WHICH?

"Mamma," said sturdy Bert one day when his own arguments failed to prove the superiority of dogs and the uselessness of cats, "don't you really and truly think that dogs are ever so much nicer than cats?"

"No, please, mamma, say cats are the nicest," petitioned wee Nettie.

Mrs. Malden smiled. "Suppose instead of giving my opinion, I tell you a story of a cat and one of a dog?" she suggested. "Then you can decide the question for yourselves."

"That will be first-rate," Bert agreed, and Nettie was of the same way of thinking, so mamma began at once.

"Long, long ago, among the courtiers of King Henry VIII. there was a certain Sir Thomas Wyatt, who was at one time a great favourite with his king. I judge that Sir Thomas couldn't have been a very prudent man, for twice he got himself into prison. The last time he was sent to the Tower of London, the scene of our story. In those days captives fared badly. Poor Sir Thomas was confined for a long while in a small, cold cell, without either a bed or sufficient clothing, and so little food was given him that he was in danger of starvation.

"One day, by accident, a stray cat found its way into his dungeon. Sir Thomas gladly welcomed her, and, as the tale has it, 'by making much of her, won her love.' Indeed, so attached to the poor prisoner did the cat become, that she visited him several times each day, nor did she always come empty-handed. Once and again, whenever she was able, she would bring him a pigeon. But the difficulty was how to get the birds cooked, for Sir Thomas couldn't follow Mrs. Pussy's plan and eat them raw. At last, Sir Thomas said to his jailer, 'If I provide myself with better fare, will you dress it for me?' 'I may safely agree to do that,' the man replied, never dreaming he would be called upon to keep his promise. But to his amazement, Sir Thomas showed



him the pigeons, and told him how he had got them. After that, whenever the cat brought a bird, the keeper was as good as his word, and always dressed it for Sir Thomas."

"Ah, now, Mister Bert! What do you think about cats now?" Nettie asked in triumph when the tale ended.

"Well," Bert admitted honestly, "I think they're some good when they're like that one—'most as good as dogs," in a tone of generous concession.

"And now for our dog story," mamma said. "This happened in California only a few years ago. In one of the seaport towns lived a little girl named Bet. Bet's father, who was a sea-captain, had given her a big Newfoundland

puppy named Neptune, though nobody ever called him anything but 'Nep.' Bet was very fond of dogs, and cuddled him, petted him, and taught him all manner of tricks. And he, for his part, loved his little mistress so dearly that he was always ready to do anything she told him. One of the tricks Nep loved most was to dash into the sea after a stick and bring it on shore to Bet. He was so big and strong it didn't matter to him how rough the water might be, in fact, he seemed to enjoy battling with the great waves.

"One gusty day in March Bet's father had just brought his schooner into the harbour and was unloading his cargo, when, all of a sudden, what sailors call 'a flaw' of wind came up, and the vessel was torn loose from her moorings, and dashed on a shoal. The sea was running so high no boats could be launched, and death stared the unfortunate crew in the face.

"Some of the sailors climbed up into the rigging and tried to throw a line with a stick attached, hoping it might be carried within reach of the anxious people who thronged the beach. Again and again they tried and failed.

"When all hope seemed gone, a kindly neighbour went to Bet's home to prepare her mother for the terrible tidings she must soon hear.

"No sooner did Bet learn what was happening, than she was off to the beach like a flash, with Nep at her heels. And when she got there, strange as it seems, a little girl and a dog did, between them, what all the men in the town could not do. Pointing to the sailor's stick, which still drifted on the water, she ordered Nep to bring it. Away the good dog started.

"It was rough swimming even for Nep, but he struggled out to the floating stick, seized it in his teeth, and then fought his way back again to the shore. The rest was soon accomplished. The line was made fast, and holding tight to that, every soul on board the doomed vessel escaped."

"Now, Miss Nettie," Bert said good-naturedly, "don't you think a dog is worth something?"

"Indeed I do," Nettie assented heartily.—*Pets and Animals.*

# HOME AND HEALTH

## THE LITTLE WORDS.

You'd be surprised, I'm sure, to know  
 How far a little word can go,  
 How many miles it runs away,  
 Up hill and down, a single day;  
 How many angry hearts it wakes,  
 How many pleasant friends it makes,  
 What very wise things it can tell,  
 What very simple ones as well;  
 How very busy, brave, and true,  
 How very false and lazy, too.  
 So take good care before that word  
 By anybody else is heard,  
 That it shall truly worthily be  
 To join a happy company  
 Of helpful words, that march with grace,  
 And bear sweet sunshine in the face.

—Frank Walcott Hutt.

## HOME MAKING.

BY MARY HEATH.

The other day I overheard something which set me thinking. A group of club women, among them a doctor, a lawyer, and several teachers, were discussing their various professions. At length one of them asked, turning to a motherly-looking woman who had taken little part in the conversation, "What is your vocation, Mrs. B.?"

"Oh," she returned quietly, "I am only a home-maker."

"A home-maker!" The words puzzled and interested me, and I felt that I should like to talk with Mrs. B. on the subject.

Not long afterward I found my opportunity, and when we had chatted awhile about other things I asked her what she had meant by her words. She answered, smiling, "Only that my time is so occupied with domestic duties, that I have little to devote to interests outside of my home."

"Ah, I understand you," I said. "I am in the same position, and I find that it leaves one little opportunity for broader work in the outer world. I often long to be of some use, to move with the great events, and to feel that I have some share in them, but I

have always been tied too closely to my own fireside. I envy the women who write and teach, the workers who are shoulder to shoulder with the men, doing their part to broaden life."

"So did I, once," she replied. "But, my dear, did you ever consider the power that lies with the home-makers?"

I looked at her in surprise, and she continued, "The back-bone of the nation is the home. The youth of to-day, who is to be the man of to-morrow, needs a loving hand to guide and direct him. If we women only realised the importance of the right home influence! My mother taught me the lesson by her own lovely example. She always made home the pleasantest place in the world for us, and she sacrificed herself so continually to our interests that I could not help profiting by that example."

She paused, and I asked, humbly, "Will you tell me how you do it?"

"Oh, in a thousand little ways," she answered. "When the children were younger, I encouraged them to have their fun in their own home. I let them have all the company they wanted, and never made them feel in the way. By this means I knew all their companions and friends, and could help them choose the best ones. A mother cannot be too careful about the kind of children her little ones play with. At first I used to worry about the noise and the mess they made; boys' feet will bring in dirt, and sewing for dolls makes a good many snips and threads to be scattered about, but soon I grew used to it, and rejoiced as I recognised how many of the lessons of life can be learned in play time. As they grew older, I tried still harder to make the home attractive to them. Of course, it means trouble and self-denial, but the reward is great. I gave up my spare room because one of the boys took to carpentry and needed a place to build boats in. I dare say some women would be quite horrified at the sight of that room, with its carpenter's bench along one side, tools hung on the walls, paint spilled on the floor, and often shavings and sawdust scattered about. But here

my lad is training eye and hand learning patience and the value of application, and is kept busy and happy under my eye. Once a week he cleans up, according to a solemn compact we made when he got the room for his 'shop,' for I believe that boys should be orderly as well as girls. The nursery has been turned into a gymnasium since my second son took to Physical Culture, and while I must admit that I was rather troubled by the noise at first, I am now quite reconciled, as it gives both boys a way to occupy their evenings, and furnishes a safe vent for their superabundant animal spirits. The girls have been 'taking lessons' lately, and the exercise is benefiting all. And here let me whisper a word—encourage the lad for Physical Culture which so often 'crops out' in boys. Give them books to read on the subject, and help them in every possible way, for they will learn to keep minds and bodies clean and well trained, and have a safeguard against the temptations, which will beset them later in life.

"Well," she exclaimed suddenly, "Why didn't you stop me? I have mounted my hobby and pranced about until you must be quite worn out!"

But I confessed to her my desire to have just such a hobby of my own.

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## FUNDAMENTALS IN DRESS.

BY CAROLYN GEISEL, M. D.

In the fundamentals of things as well as in ornamentation, the end of the times is toward perversion. Whether in that dim day-dawn when all things were pronounced good it was the purpose of the Master-mind that His highest creation should take so much thought of the where-with-all to clothe itself, we possibly may not know. But taking the matter, of dress, as we find it at present, we conclude that the fundamental reason for clothing the body can only be protection,—protection from cold in winter and excessive heat in summer, from wind and rain and all untoward weathers, from the invasion of disease and discomfort by any means, at all times and in any seasons.

Each garment in my wardrobe must answer me two questions: "What are you for?" and, "Are you the very best thing for that purpose?"

All things that be, must give to the powers higher than themselves a reason for being—an excuse for existence, if you will—lest they become encumbrances to life, useless baggage that weights and hinders him who lives, and living, must journey just once the difficult way from earth to higher things. Keep your baggage light, good friend; you will climb more easily if you carry no excess.

There are some articles of clothing commonly named among us and worn by the majority of folk that have no excuse for existence except that they are upon the market,—are named and worn. The elimination of these super-numeraries will help us to simplify our baggage, and leave us a cash margin with which to ornament the really useful.

First, then, among the fundamentals of right dressing must be counted usefulness. If in purchasing or making we will keep well in mind the purpose of the garment, and the times and seasons in which it is to be worn, we shall eventually find ourselves, as Irving puts it, quite "technically dressed," and shall not so often be hampered or made conspicuous by the lack of fitness of our attire to

the business or pleasure of the hour.

The more complex our clothing in its construction and arrangement, the more difficult it becomes to keep the body first in our thought and the clothing subject to the body's needs. Because of the many perversions from their prime purposes we must be very alert in the construction of some garments lest they do injury to the wondrous structure they were meant to protect. As an artist studies anatomy that brush and pencil may be true to nature's lines and curves, so a dressmaker or tailor should know the body, lest by bands and buttons he inflict bruises on delicate parts, or stays and weights displace some important organ, and a lifetime of suffering be the consequence of ignorance.

Over and over again it is shown that grave displacements of visceral organs are the consequence of efforts to beautify, not to protect, the body by clothing. An attire that is not useful but would-be artistic, loses for the wearer the normal beauty of this physical temple. Crossed eyes, large necks (goiter), square shoulders, prominent hips, protruding abdomen, flat insteps,—these and numerous other deformities are thrust upon us to offend the vision of our neighbour, produce suffering and doctor's bills, and shorten the life of the nation.

Nothing can be more beautiful than the normal body of a little child before it has been moulded and shaped to fit its clothing.

Come with me back to the normal; take up again that God-given dower of beauty; make simplicity the watch-word in all that pertains to dress; and with each returning season cry in a chorus to the modiste—Simplify, Simplify!

There are then two cardinal points in right dressing, utility and harmlessness. Ornamentation must be secondary to usefulness, and simplicity should characterise ornamentation. This is from the view points of art and beauty, as truly as of economy and utility.

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In the present Japanese Parliament the President and thirteen members are professing Christians.

In the next two or three issues we propose to set before our readers some articles dealing with the subject of "Religion and the State," which will bear careful study.

Immense numbers of Russians are said to be emigrating to America, in order to escape enforced military service in their native land.

Twelve years ago three negroes were lynched near Charleston, West Virginia, for killing a white woman. Her husband has just died after confessing that he was the murderer, and that the negroes had no hand in the crime. Will the lynchers be less hasty in the future on account of this?

## THE AWAKENING OF THE FAR EAST.

The continued success of Japan in the war with Russia is creating some alarm amongst Western nations. So long has the West triumphed over the East that for an Eastern nation to defeat a Western is something to ponder over. It was confidently expected that after the severe naval reverses which Russia suffered at the hands of the "little brown men," the tables would be turned when

the land forces met on the battlefield. Not so, however, for at the first great blow struck by the Japanese on the Yalu, the Russians were compelled to retreat, leaving forty-eight guns and large quantities of ammunition and war material in the possession of the Japanese. The effect of this victory has been most marked in European centres, and is characterised by the "Times" as an "epoch-making feat," while military experts regard the Russian situation as serious.

In view of the probabilities of further successes on the part of the Japanese it may be interesting to consider what such a contingency may mean to the world at large. Writing in the "World's Work," Mr. Henry Norman says:—

"The triumph of Japan over Russia would mark the beginning of a new era in world-affairs. For the first time in modern history an Asiatic race would have conquered a Western Christian race—and the victory would be all the more remarkable in that it had chiefly occurred on the sea, the great field of Western power. The prestige of the West as against the East would be broken. There is not an Oriental nation but would feel that a new era had dawned—that the injustice and oppression or ages was about to be destroyed at last. In every bazaar in India, from end to end of China, in tent and tea-house throughout Central Asia, in Afghanistan, in Siam, in the Philippines, in Arabia, in Egypt, in Turkey, the leaven of unrest, of hope, of the always smouldering enmity to the Western man would seethe and swell. In Asia all native eyes would turn to Japan. Japan's eyes would turn first to China, and with the enormous prestige that the defeat of Russia would have given her, she would mould China to her will. A Chinese civil service, a reformed Chinese government and law and education and finance would grow under her fostering care and her wise guidance—all excellent. Then would grow, too, first a Chinese army, and then a Chinese navy—still under Japanese control. The Western Powers would be growing uneasy by this time, and would be protesting and inquiring. But it would not be an inviting task to coerce Japan into ceasing to educate China. 'You encouraged me to adopt Western ideas,' Japan would say: 'Why should not China be allowed to make progress also?' And there would be no answer. Then would arise the cry some of us have long foreseen: Asia for the Asiatics. Then would be the end of Western domination in the Far East."

Australia may then have to rescind some of the restrictive legislation which is so popular just now throughout the Commonwealth, but which is, at the present time, being bitterly resented by the press, the politicians, and leading thinkers of the progressive island empire of the East.

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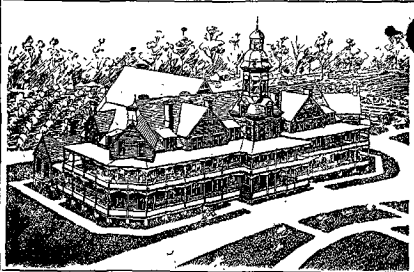
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