

AUSTRALASIAN SIGNS OF THE TIMES

Vol. 19, No. 40

Melbourne, Vic., Aust., October 3, 1904

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

ONE
PENNY

The Outlook

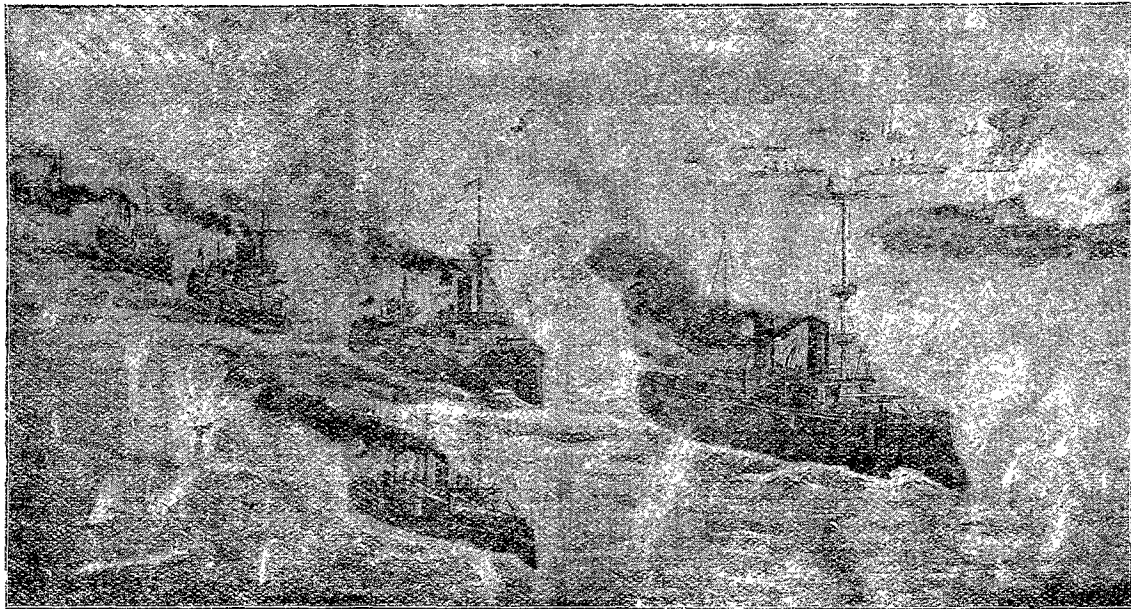
THE MILITARY EPIDEMIC IN- VADING THE CHURCHES.

An announcement that a "grand entertainment" was to be given on the 27th Sept., in the South Melbourne Town Hall, under the patronage of His Excellency the

now being made to extend, what the promoters are pleased to call, "this important movement." To their credit be it said, very strict rules are enforced upon the members of these brigades, "no swearing, smoking, or bad conduct" being permitted.

Over two hundred lads have united with the two brigades which have already been formed, and it is very evident that the promoters of this movement will

the church alone. Now what do we find?—The church actually undertaking to train naval brigades, which is the duty of the State alone, and at the same time sending reams of petitions to parliament, calling upon the State to teach religion, which is the duty of the church alone. What an incongruity! What has the church to do with training naval or military brigades? Will the promotion of such ideas increase the



Should Churches Train Boys for War?

Governor, would in itself call for no comment were it not for the fact that the object for which this entertainment was organised was to raise money to enable the local Baptist Sunday-school to form a Naval Cadet Brigade. Already the Presbyterian Sunday-schools at two of the seaside suburbs of Melbourne have established Naval Cadet Brigades, and efforts are

have no difficulty in securing a large membership as well as considerable financial support from the general public.

What puzzles us in connection with this new movement is this: The training of soldiers and naval corps of right belongs to the civil powers alone. The education in the doctrines and principles of Christianity belongs of right to

facilities for carrying the gospel to the world?—Nay; the very energy which is being consumed to organise such schemes robs the church of the power to carry on its legitimate work, and while the possession of a well-disciplined, naval corps by a church might prove a popular attraction, yet the very popularity thus gained will, doubtless, neutralise its

evangelical efforts rather than augment or assist them.

Let the State train soldiers for the battlefield and naval recruits for the navy, and leave the teaching of religion to the church, while the church should bend all its powers and energies to the training of soldiers of Jesus Christ, whose weapons are not carnal, leaving the training of soldiers whose weapons are carnal to the State.

There is little chance for our boys to escape the military fever, which has become so prominent a characteristic of the last decade. At the day schools they are trained to march to the sound of drum and bugle, arrayed in military uniform, with rifle and bandolier. During the weekly holiday, or at other convenient times they are taken to the rifle butts for target practice. As though this were not sufficient, the Sunday-schools, whose influence should be exerted in the opposite direction, are also creating military or naval organisations.

After so much training we may certainly expect the rising generation to exhibit a stronger disposition for war than any of its predecessors. On every hand an abundance of material is being prepared for the last great battle, in which all nations will contend. That awful event which will bathe the world in seas of blood is not far distant, and the portents of its approach are becoming more manifest as time rolls by.

CLERGY IN LIQUOR COMPANIES.

The announcement that 1,154 clergymen and ministers have holdings in liquor companies, as stated in the "Daily News," comes as a shock to many a Christian conscience. If the evils of drink upon our national character were infinitely less apparent, we would be less surprised at the statement, but when the horrors of the drink curse are so apparent to all Christians and moralists, much more to Christian ministers, there is no excuse worth a moment's consideration for such persons found with interests in the drink trade. What can measure the blighting blast of the drink upon mankind? Who

can calculate the horrors perpetrated under its influence? And to think that in this, the twentieth century of Christian civilisation, Christian ministers of the gospel of redemption should have an interest in the iniquitous trade, that so degrades those whom they seek to redeem, is revolting in the highest degree. To their credit be it said, only nine Nonconformist ministers were among that 1,154.—*Spectator*.

DANGER FROM IMPURITY IN SCHOOLS.

BY MRS. KELLOGG.

Emerson truly says: "You send your child to the school-master, but it is the school-boys who educate him. You send him to the Latin class, but much of his tuition comes on his way to school from the shop window." The prevalence of immorality among the pupils of public schools is something that should cause much concern to every lover of purity. Teachers everywhere should be aroused to the immensity of the evil, and made to feel the responsibility in this matter. This work is one that mothers should be doing. Few mothers, however, realise the greatness of the evil. They know little of the school, and still less of the teacher to whom their child is intrusted two-thirds of every day. It is simply taken for granted that the teacher is all he should be, simply because he is a teacher. Unscrupulous and conscienceless teachers are rare, but those who are ignorant respecting the evils of impurity and the importance of watchfulness and care in this respect, are by no means so few. Let mothers seek to know to whom they intrust their children. Let them insist upon faithful watchfulness over their little ones, not only during their study hours, but if permitted to have recesses, during their play-time also; and let them use their voice and influence with the school-board in the election of women members upon such boards, and the selection of such teachers as are known to feel their responsibility for their foster charges. Let them insist upon clean and decent out-buildings, and such other conditions as are most favourable to the development of

purity; and above all, let them warn and fortify their own little ones against the temptations sure to assail them.

A NEW MOSQUITO CURE.

Science has determined that it is the mosquito that inoculates one with the germs of yellow fever and malaria. He pokes them into the blood in four seconds, and then laughs while the doctor labours eleven weeks to drive them out. Meanwhile the chances are good that the man dies, and the mosquito lives.

Science therefore has decreed that the mosquito must go. It's easy enough to make a mosquito go, but soon he comes back, ready to disseminate more malaria. We were told to put kerosene on the stagnant pools, and thus smother the infant mosquitoes; but Rockefeller must have heard, of it, for the price of kerosene has been going up nearly ever since. You may escape malaria, but there is no getting away from the Standard Oil. Science now offers a new panacea which is known as Bordeaux mixture. This is a combination of lime and sulphate of copper in solution. We are told that one part of this solution added to ten million parts of water will clear it of green scum and slime, destroy malaria germs, kill young mosquitoes, and last, but not least, destroy typhoid germs in drinking water. The proportion used is so small that it cannot be detected chemically, and cannot harm anyone drinking the water. This is probably true, but the amateur would better not try putting Bordeaux mixture in the well or the water bucket, but confine his efforts to the rain-water barrel and the fish-pond with Bordeaux mixture, and give the malaria and the mosquitoes oblivion for the summer. It is cheap and easy to use. The Department of Agriculture has been experimenting with this panacea in the water-supply of New York, and claims that the results are very successful.—*The Brown Book*.

A state of siege has been proclaimed in Paraguay, South America, owing to the fear of a revolutionary outbreak.

The leading Parisian dress-makers are entering into a "combine" to protect their designs, and to retain better control over that department of trade.

An exceptional drought is being experienced in portions of the United States of America. Old residents in affected districts declare they have not seen the rivers so low for thirty years.

An electrified ship is an unusual phenomenon. The British vessel "Mohican" entered a magnetic cloud near the American coast. The ship and crew became charged with electricity, iron bars and chains stuck to the deck as if to an electro-magnet, and the compass needle swung from point to point.

The ability of motor cars to accomplish long distance tours has been demonstrated by a contest which was held in America last month. One hundred and twenty-two machines started, sixty-three of which completed the tour to St. Louis. The longest distance covered was between Boston and St. Louis, 2,088 miles.

Australia is by no means the only country that has recently passed through a financial crisis. During the last four years eight banks in Christiania, Norway, have closed their doors and gone into liquidation, and it is calculated that the Norwegian banks have lost over £2,000,000, which was largely caused by over speculation in real estate.

The war in the "Far East" still produces columns of sensational matter for the daily newspapers. As time rolls on, and the plans of each of the opposing parties become more matured, the carnage increases. So great was the slaughter of human life in one of the recent engagements that the special correspondent of the London "Times" said, "There was no instance in European warfare which equalled it."

The need of Christian spirit is shown in the following:—Mr. Joseph Leiter, of wheat corner fame, has built a model town at Zeigler, South Illinois, for his

mining employees. The men struck, and Mr. Leiter had them and their families evicted. The town is now in a state of siege. Organisation cannot succeed without the inspiration of Christ's spirit of brotherhood.

During the hottest day in London this year, the thermometer registered 130 in the sun. On the same day, at Portsmouth, in the height of a storm, consternation was caused by a thunderbolt falling into the harbour. A waterman, who was rowing some passengers on a pleasure trip, said it was like a brilliant flash of fire, and that it fell close to the flagship "Victory." A minute before, the Commander-in-Chief's yacht, the "Fire Queen," passed the very spot. The thunderbolt left a distinct smell of sulphur in the air.

Some idea of the delights of travelling in Corea is given by the following description by a traveller of the "bridges" in that country. A first-class bridge in Corea is simply an assortment of planks nailed together. These are scarce. A second-class bridge is a series of isolated stones, from one to another of which the visitor may jump. A third-class bridge, much the commonest variety, is invisible, its position being indicated by a couple of posts, one on each side of the river. They mean that one may safely wade across, as the water will—probably—not reach much higher than the chest!

After opposing the emigration of Chinese to South Africa, the officials of the "Celestial Empire" now show a more favourable attitude to the arrangement to supply labour for the Rand mines. As a rebellion is in progress in the province from which it is proposed to ship 8,000 coolies monthly, it is feared there may be some ulterior motive in the minds of the wily Chinese officials which has caused them to change their opinions. South Africa has already sufficient trouble to cope with, and the addition of large contingents of turbulent Chinese miners, of whom their native government officials are glad to be rid, will certainly not be conducive to peace and quietness in the Transvaal.

In response to an appeal which Chinese residents of Sydney made to the Evangelical Council of New South Wales, in respect to the numerous disabilities, which are imposed on them, the Council recorded the following resolutions:—

"1. That according to the Christian faith differences of race and colour in themselves do not justify any departure from the principles of justice due to man as man. 2. That a regard alike for Christian principles and for social justice demands that those who have been admitted to citizenship or residence in the State shall be subjected to no legal disability from which others are free. 3. That any attempt to isolate Chinese and their business in any special way from the rest of the community, besides being an act of social injustice towards a class of residents, would be likely to accentuate the evils the alleged existence of which is urged as a reason for the proposal."

Another exhibition of the hatred which the average Russian has for Jews has been given at Sosnowice, in Russian Poland, near the Austrian frontier. During the Jewish annual celebrations, while engaged in prayer, a crowd of people assembled and threw stones at the worshippers. This method of persecution was followed by a riot, in which one woman was stabbed thirty times and her husband and children tortured, numbers of others being maltreated in a shameful manner. The mob then turned their fiendish spite upon the Jewish portion of the town, and wrecked the homes of these unfortunate people.

After three years of patient research, Professor Redard, of Geneva, assisted by Professor Emery, has discovered a new anæsthetic, which promises to revolutionise the practice of dentistry. Finding that the nervous system is influenced by coloured light, the professor experimented with each hue in turn, and soon perceived that blue has an extraordinarily soothing effect on the nerves. Putting this discovery to practical use, he now shuts up a patient in a dark room, and exposes his eyes to a blue light of sixteen-candle power for three minutes, causing him to lose all sense of pain, although at the same time retaining his senses. A tooth may then be painlessly extracted with none of the after effects on the system which sometimes follow ether or chloroform.

... OUR ...
CORRESPONDENTS

IN GETHSEMANE.

BY J. GIBSON.

Help me, O Lord, the mount to face
On which my cross should rise;
O give to me sustaining grace
To make my sacrifice.

To earth and self I dearly cling,
I've sought the cross to shun;
My selfish heart to Thee I bring,
And pray, "Thy will be done."

For sinful man, for sinful me,
Thy mighty cross was raised.
I raise my little one for Thee,
And say, "Thy will be praised."

**"THE FOOL HATH SAID IN HIS
HEART THERE IS NO GOD."**

BY MRS. E. G. WHITE.

Atheism has no power to restrain crime, or to quicken the higher energies of the being, no power to elevate or purify the soul. It can shed no light into the grave.

Men may think that they have succeeded in banishing from their minds all thought of God; but when they are brought face to face with the king of terrors, there is wrung from their unwilling lips the confession that the boasts of a lifetime have been a delusion.

Was ever an instance known where a dying Christian gave to his watching friends the testimony that he had been deceived, that there is no God, no reality in the religion of Christ? But how many of those who have drawn about them the dark robes of atheism have let them fall before the grim messenger of death. We might cite many instances where learned men have glorified in their unbelief, and in parading their atheism. But when death claimed them, they have looked with horror into the starless future, and their dying words have been, "I have tried to believe that there is no God, no reward for the faithful, no punishment for the wicked. But how vain has been the attempt. I know now that I must meet the doom of the lost."

Sir Thomas Scott in his last moments cried:—

"Until this moment I believed there was neither a God nor a hell. Now I know and feel that there are both, and that I am doomed to perdition by the just judgment of God."

Voltaire was at one time the lion of the hour. He lived in a splendid mansion, and was surrounded by every luxury that heart could wish. Kings honoured him. The great men of the world sought his society. On one occasion men took his horses from his carriage, and drew him themselves in triumph around the city.

Was this sufficient to make men who deny Christ happy? Go with me to his death-bed, and listen to his words of mournful despair:—

"In man there is more wretchedness than in all other animals put together. He loves life, and yet knows that he must die. If he enjoys a transient good, he suffers various ills, and is at last devoured by worms. The bulk of mankind are little more than wretches, equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at this awful picture, and wish I had never been born."

Go to the death-bed of a Christian,—Halburton of Scotland. He was in poverty, and was suffering great pain. He had none of the comforts that Voltaire possessed, but he was infinitely richer. He said:—

"I shall shortly die. In the resurrection I shall come forth to see my God and to live forevermore. I bless His name that I have found Him, and I die rejoicing in Him. I bless God that I was ever born."

Giving an account of the last days of Sir Davis Brewster, his daughter writes:—

"He thanked God that the way of salvation was so simple. No laboured argument, no hard attainment, was required. To believe in the Lord Jesus Christ was to live. He trusted in Him, and enjoyed His peace."

The last words of this great man of science were:—

"Life has been very bright to me, and now there is the brightness beyond. I shall see Jesus, who created all things, who made the worlds. I shall see Him as He is. Yes, I have had the Light for many years. O, how bright it is! I feel so safe, so satisfied."

"The way of the transgressor is hard;" but wisdom's "ways are ways of pleasantness, and all her paths are peace." In the downward road the gateway may be bright with flowers, but there are thorns in the path. The light of hope which shines from its en-

trance fades into the darkness, of despair; and the soul who follows that path descends into the shadows of unending night.

But he who takes Christ for his guide will be led safely home. The road may be rough, and the ascent steep; there may be pitfalls upon the right hand and upon the left; we may have to endure toil in our journey; when weary, when longing for rest, we may have to toil on; when faint, we may have to fight; when discouraged, we must still hope; but with Christ as our guide, we shall not fail of reaching the desired haven at last. Christ has trodden the rough way before us, and has smoothed the path for our feet.

Those who walk in wisdom's ways are, even in tribulation, exceedingly joyful; for He whom their soul loveth walks invisible beside them. At each upward step they discern more distinctly the touch of His hand; at every step, brighter gleamings of glory from the Unseen fall upon their path; and their songs of praise, reaching ever a higher note, ascend to join the songs of the angels before the throne. "The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day."

PAUL'S DESIRE.

BY G. TEASDALE.

Paul had had a glimpse of heaven. He tells "how that he was caught up into Paradise, and heard unspeakable words, which it is not possible for a man to utter." 2 Cor. 12: 1-4.

Paradise is the home of God. In it is that delectable tree of life which was first given to our Edenic parents; and which, afterward, when they sinned, was evidently taken away to be kept until the redeemed should have the privilege of partaking of its twelve luscious fruits. Rev. 2: 7. Flowing under the branches of this tree is "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22: 1, 2. This throne is of sapphire, and over it is the many hued bow of promise, of which "the bow that is in the cloud in the day of rain" is a reflection.

This earth, seared with the course of sin, looked dark to Paul after he had obtained a glimpse of that delightful land, the glories of which the heart cannot conceive. With earnest fervour he expressed his intention to continue to devote himself to Him who is the way from present evils to distant glories.

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." Phil. 1:20.

To magnify Christ was his determination. This might be done by continuing his present life and work, or by dying for Him. "For me to live is Christ, and to die is gain" (for Christ). Phil. 1:21.

Living for Christ had cost Paul much. Speaking of his experiences, he says:—

"In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11:23-28.

Despite these troubles, he was still determined that his life should be gain to Christ. "But if I live in the flesh, this [gain to Christ] is the fruit of my labour: yet what I shall choose I wot not." Phil. 1:22. If he were given the choice to live or to die for Christ, he would not know which would be the more productive of good. A martyr's blood is as seed sown upon good ground. Both alike would be to the glory of Christ, and result in souls being gained for His kingdom. As for himself, he says, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Phil. 1:23. His present life had no charms for him; death no allurements. But he had one earnest, intense longing, "a desire to depart, and to be with Christ; which is far better." Better, infinitely better, than either to be alive or to be dead. Paul wanted to be translated.

The glories of Paradise stirred his soul. They called him back again. He had read of Enoch and of Elijah, and he desired the same inestimable favour God had bestowed upon them. Had death been the gate of heaven he would not have said, when speaking of life or death, "Yet what I shall choose I wot not." He would have longed for it, and welcomed it as a friend, instead of calling it his "last enemy." No; death is the gate of the grave. It had no charms for Paul. It would take him one step further away from seeing his beloved Lord and Paradise. In the grave he would have to wait until the last trump should sound, and the dead in Christ be raised. Translation! What an honour!

"Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness."


BREVITIES.

What is contentment? The spirit which made an old woman say, as she held up a crust: "I have all this and Christ."


"We must not think of Christ as in a far distant heaven, looking upon the struggles of earth, but as present in the midst of them."

"Love is the Root of Creation, God's Essence. Worlds without number lie in His bosom like children. He made them for this purpose only—only to love and be loved again."

"We are called to be crucified with Christ. In the practical things of this world, doing the right, the loving, the kind, the true, will always cost. There is no escape from this. It has to be faced, and it must be done, if we would follow where He leads."—Campbell.



HAVE YOU



POWER TO DO AND TO BE?

ONE OF THE GREATEST QUESTIONS OF TO-DAY in the political world is whether the men who are in responsible positions have sufficient power in themselves to so shape and guide the affairs of the nation as to bring prosperity.....

THE QUESTION IS CERTAINLY AN IMPORTANT ONE WITH ALL, but what *kind* of power are you seeking for? In these days when there is so much strife and commotion in the social, political, and military world, and so many delusions in regard to spiritual things, the power which you most need is power which will enable you to successfully witness for the *Powerful One*, who lives and alone controls amid all the world's strife and commotion. But before obtaining this power you must have the personal knowledge of a living Saviour, who you know has forgiven your sins, and who is "able to keep you from falling." : : : : :

Power for Witnessing

is the title of an excellent work on this very Subject

It contains 200 Pages, Full Cloth Binding (postage 4d.) 3/-

ORDER FROM OUR AGENTS or from ECHO PUBLISHING CO., LTD.
Best Street, North Fitzroy, Victoria.



A. W. ANDERSON - - EDITOR.

PROPHETIC HISTORY OF THE WORLD.—No. 9.

Daniel 11: 25-29.

The Development of the Mystery of Iniquity.

We have traced the gradual development of the "Mystery of Iniquity" in previous articles to that time when the church induced the State to make laws against "heretics." These laws, of course, met with much opposition from those who were classed as heretics, and instead of peace being secured by the enactment of religious laws, the disputes were only intensified.

The church was split into two great factions, one of which adopted the Athanasian creed, while the other taught the Arian. By the Council of Nice the latter were pronounced heretics, but, nevertheless, the "heresy" grew, particularly amongst the barbarian tribes, who invaded the western division of the Roman empire. The Heruli and the Ostrogoths, who invaded and conquered Italy, were followers of Arius; likewise were the Vandals, who settled in Africa. The faith of those barbarian tribes who took possession of Italy was in the sight of the bishop of Rome the worst of crimes, and he determined to uproot the Heruli. This was accomplished by suggesting to Theodoric, king of the Ostrogoths, that he should invade the dominions of the hated Heruli. Having secured the sanction of Zeno, the Roman emperor, Theodoric attacked Odoacer, and after three engagements defeated him, and rid the Roman church of one enemy. Although Theodoric, the Gothic king, was also an Arian, yet he did not interfere in church matters as Odoacer did, but recognised the rights of conscience. An extract from a letter which he wrote to the emperor Justin, A. D. 524, is an indication of the correct ideas this barbarian mon-

arch had of the principles of religious liberty:—

"To pretend to a dominion over the conscience, is to usurp the prerogative of God. By the nature of things, the power of sovereigns is confined to political government. They have no right of punishment but over those who disturb the public peace. The most dangerous heresy is that of a sovereign who separates himself from part of his subjects, because they believe not according to his belief."

No truer declaration of human rights had ever been made, not even by the oppressed and persecuted, but it was entirely new for the party in power to enunciate such principles. It was in this letter that Theodoric pleaded with Justin to be tolerant to the Arians, but so determined was Justin to uproot all heretics from the empire, that the noble appeal of Theodoric was unavailing. Justinian, the successor of Justin, was "more violently orthodox" than the latter, and in 532 A. D. he determined to "unite all men in one faith." Jews, Gentiles, and Christians who would not embrace the Catholic faith within three months were to be "excluded from all employments, whether civil or military, rendered incapable of leaving anything by will, and all their estates confiscated, whether real or personal."

"And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him." Verse 25.

"Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain." Verse 26.

"And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed." Verse 27.

The following year Justinian sent a letter to the bishop of Rome, in which he declared that functionary to be "the head of all the holy churches." In the month of June, the same year, an expedition was sent out under the able general, Belisarius, against the Arians in Africa. This war was initiated in the interests of the Catholic religion. Within six months, Gelimer, the king of the Vandals, was captured, and the African stronghold of Arianism was swept away before the power of the Catholic church.

"Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land." Verse 28.

"At the time appointed he shall return and come toward the south; but it shall not be as the former, or as the latter." Verse 29.

Belisarius returned to Constantinople with the vanquished Gelimer and a small remnant of Vandals who had escaped the sword. Justinian granted him a triumph, an honour which none but emperors had enjoyed for nearly six hundred years. The scene was one of great grandeur, the rich trophies of Vandal luxury and the chariots of State of the Vandal queen, together with displays of precious stones, statues, vases, and treasures of gold, and a long train of noble captives, made an imposing procession. An interesting feature of the trophies were the holy vessels which originally belonged to the temple at Jerusalem. These had been carried to Rome by Titus, A. D. 70, and nearly 400 years afterwards were removed to Carthage by Genseric when he captured the capital. When Belisarius overthrew Carthage he took them to Constantinople. Justinian then returned them to Jerusalem to be deposited in the Christian church in that city.

Two of the Arian kingdoms had been uprooted, but there yet remained the Ostrogoths in Italy. Justinian now turned his attention to the extirpation of these "heretics." "At the persuasion of the pope," the senate of Rome invited Belisarius to take possession of the city, whereupon the Goths assembled their forces and marched to the ancient capital to make war upon the invaders. In 538 A. D., so great were the losses sustained by the Goths that they retreated, leaving the bishop of Rome free to exercise temporal as well as spiritual authority. Thus were three kings, or kingdoms, subdued before the rising power of the Catholic church, for which reason the pope of Rome still wears a "triple crown." Dan. 7: 24. This year (538 A. D.) marks the commencement of the twelve hundred and sixty years of papal supremacy, spoken of in Dan. 7 and Rev. 12 and 13.

ARE OTHER WORLDS INHABITED?

The theory that this planet is the only world that is inhabited by organised living beings is now receiving much attention in scientific and literary circles. Dr. Alfred R. Wallace, the eminent scientist, has just issued a book in which he states, "No other planet in the solar system, besides the earth is inhabited or habitable;" and, furthermore, he says, "The probabilities are almost as great against any sun besides our own being attended by inhabited planets."

Upon Dr. Wallace's scientific researches we have neither the desire nor the technical knowledge to discuss, but this one thing we do know, viz., scientific speculations which conflict with the word of God cannot be relied upon.

It is deplorable the number of theories that are being taught by science to-day, which tend to destroy confidence in the Bible, and this last conjecture is but another instance of the readiness with which scientific men put forth theories which are contradictory to the teaching of the Scriptures.

Throughout the Bible we read of heavenly beings whose home is in a world which human language cannot describe, and the like of which "eye hath not seen nor ear heard," nor can the imagination of man picture. These heavenly beings, numbering untold millions, are of a higher development in the order of creation than man, for we read, "What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels." Heb. 2 : 6, 7.

These superior intelligences are not men, nor are they disembodied spirits of men. They are beings that "excel in strength," ministering servants of God, "doing His commandments, hearkening unto the voice of His word." Ps. 103 : 20 ; Heb. 1 : 7, 14.

Many exhibitions of the wonderful power of these beings who inhabit another world have been given to man; but proud, sinful man is unwilling to recognise any superior intelligence to his own. Everything must be microscopically examined by his finite mind;

and those things that cannot be accounted for in a scientific method are frequently relegated to the department of "old wives' fables." The fact that man cannot communicate with other worlds, that he is compelled by the law of gravitation to remain on the planet of his birth, is no argument to the man of faith that God has never created another order of beings who are not subject to such restrictive natural laws.

When the angels visited Abraham prior to the destruction of the cities of the plain, the faithful patriarch never questioned their heavenly origin, and had he done so the smoking ruins of the mighty, proud, wicked cities of that country, would certainly dispel any doubts he might have entertained upon that subject. When the army of the king of Syria encompassed the city of Dothan in order to capture the prophet Elisha, the hosts of the Lord were there also, for "the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6 : 17. "The chariots of God are twenty thousand, even thousands of angels." Ps. 68 : 17.

It is a comforting thought for the Christian to know that he is under the guardianship of these mighty beings, one of whom was sufficient to spread consternation amongst the company of Roman soldiers that had been commissioned to guard the body of Jesus, and then to roll back the stone that was made sure with the seal of Rome. Ps. 34 : 7. "Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation?" Heb. 1 : 14.

These heavenly visitants are always represented in the Scriptures as coming from another world to visit humanity. Jesus spoke of the many mansions which were in His Father's house (John 14 : 2), and of the place which He was going to prepare.

To accept the theory that the starry worlds are simply masses of matter, neither inhabited nor habitable, is to nullify the teaching of the Scriptures from Genesis to Revelation.

By speculation and scientific reasoning the natural man cannot

fathom the hidden things of God, which no man knoweth but the Spirit of God. Only by the Spirit of God can these be revealed to the mind of man, for the Spirit searcheth all things, yea, the deep things of God." "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned." 1 Cor. 2 : 14.

A rich man who is not liberal resembles a tree without fruit.

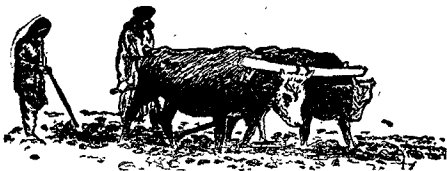
He who considers consequences with too much attention is ordinarily a man of no courage.

He who takes not counsel beforehand will surely fail in accomplishing his projects.

Do not despise a poor man because he is such: the lion is not less noble because he is chained.

He who refuses forgiveness, breaks the bridge over which he must pass, for all need forgiveness. Are there any of us who can look back on wrong and injury done to us by our fellowmen? This, if we were wise, we would not wish to forget. For more noble is it to remember in full, and yet forgive; to retain our sensitiveness unimpaired, and yet to take the offending brother to our hearts as if he had done us no wrong.—A. P. Peabody.

A man returning from Africa with the whole of his fortune invested in one glittering diamond was in the habit of amusing himself while on board the ship by tossing up the gem, and catching it as it fell. The time came when he failed to catch it, and the jewel fell into the ocean. That man was not so foolish as are some of our youth to-day who are tossing about "the pearl of great price" as carelessly as if it were a bauble of but little worth. In some evil moment this priceless treasure will slip for ever from their grasp, and then they will feel the full force of the question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"



WORLD-WIDE FIELD.

CEYLON.

BY HARRY ARMSTRONG.

A little over one month ago we left Calcutta, and sailed out of the "sacred" river into the Bay of Bengal. We did not leave India because the work there was finished, for notwithstanding all that is being done by our faithful brethren and sisters, its needs are multiplying day by day. India is a stricken land, and its need can never be written in words. No artist can ever picture the dire distress of its people and the loneliness of soul felt by those who are still held in the chains of darkness and superstition. Nothing will ever answer this need, except the love, fellowship, and brotherhood of the Lord's Christ in His people. We need one hundred young, loyal-hearted Seventh-day Adventists, those who are burdened for the truth for this time, to dedicate their lives to the service of God, and come over and help us.

Considerable work has been done both in India and in Burma, but Ceylon has been an unentered field. For this reason we sailed toward the island, entering its capital, Colombo, that by the grace of God the standard of present truth might be lifted up, and a memorial established for the Lord and His truth.

Ceylon is a beautiful island, and because of its beauty and fruitfulness it is called the "Eden of the East." Many poets have sung its praises, and many hearts have been inspired to worship by its beauty and loveliness. O. W. Holmes says:—

"When Ceylon sweeps thee with her perfumed breeze,
Through the warm billows of the eastern seas."

Because of its location, being an island in the Indian Ocean, it nearly always enjoys the cooling breezes of the "eastern seas;" and being a land of spices and per-

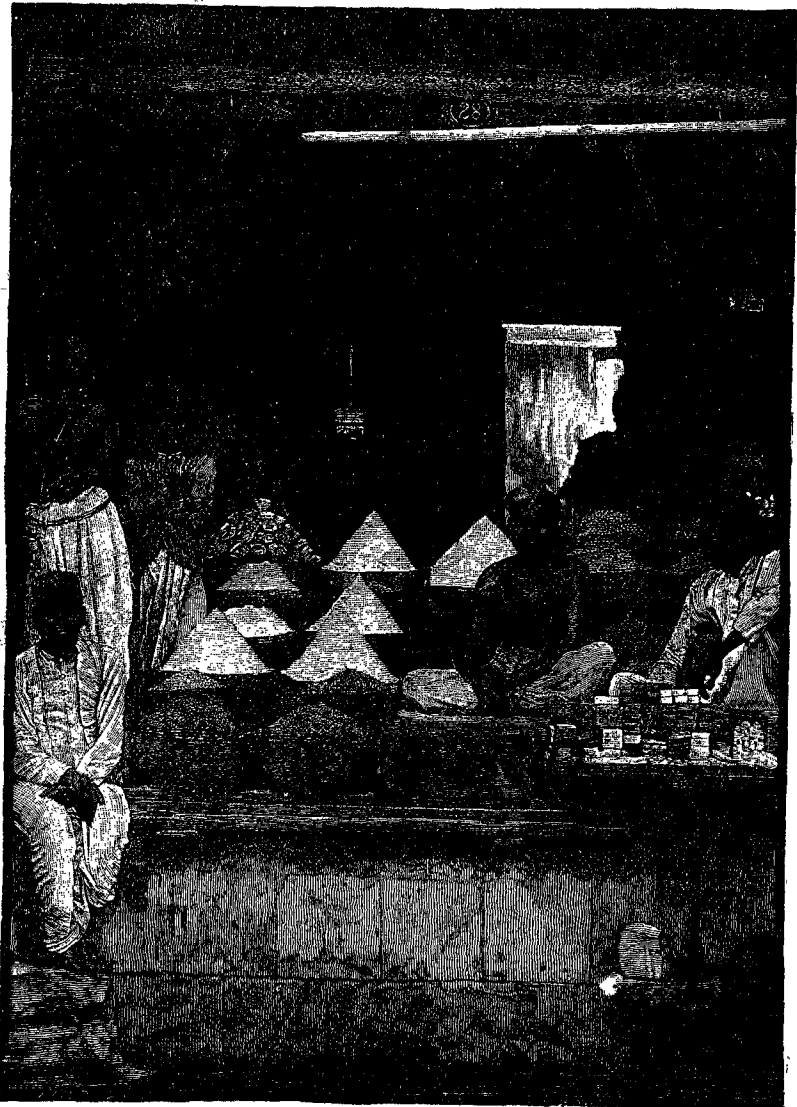
fumery, these sea breezes are soon changed into the "spicy breezes" of which we love to sing.

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile:

In vain with lavish kindness
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone."

Although it is the premier crown colony of the British em-

pire. In its gem pits are to be found a liberal supply of many precious stones, such as the sapphire, chrysoberyl, ruby, cat's-eye, aquamarine, topaz, garnet, and cinnamon stone. Also in the Gulf of Manar choicest pearls are sought and found at regular intervals, known as the "pearl fisheries." The island is also rich in vegetation. The chief vegetable products are cocoanuts, rice, tea,



A Hindoo Grain Store.

pire, Ceylon is not very large. In comparative size it is about equal to Belgium and Holland, about three-fourths the size of Ireland, or about the same size as Tasmania. Its extreme length from north to south is 270 miles, and greatest width 137 miles. Its total area is 25,481 square miles, and the population is 3,629,986.

Perhaps there is no other island that yields such a wealth of treas-

cinnamon, tobacco, and rubber; and among valuable timbers, ebony, satinwood, and calamander may be mentioned. Ceylon is also famous for its elephants, from whose tusks ivory is procured. There are other large wild animals which live in the jungles, such as the bear, leopard, buffalo, deer, and wild boar.

Colombo is the capital of Ceylon, and in this place we have de-



cided to open up the work. Its harbour is visited by ships of all nations, and is in itself a good field for missionary operations. The harbour is protected by a breakwater, which is very necessary during the "monsoon" season. The monsoon has burst with all its fury since we came here, and much distress, attended with loss of life, has been caused by the floods. Railway lines and bridges have been swept away, and many of the poorer classes have been made homeless.

The people of Ceylon are called "Cingalese." The greater portion of them are Buddhists; the rest are "Christians," mostly Roman Catholics. We believe there is a great work to be done here among this people. They are, as all heathen are, "very religious," but they are still worshipping "an unknown god." We have come to declare the true God unto them by presenting the third angel's message as a final appeal for all to "fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Our hearts are of good courage; for we believe the Lord will establish the work of our hands in raising up a memorial to the third angel's message and the coming of His kingdom.

BIBLE WORK FOR THE CHINESE.

BY A. C. SELMON, M. D.

The most effective worker among the Chinese is the thoroughly converted native, who has a good knowledge of the Bible. It is encouraging to see the interest that is manifested among the common people in the study of the Bible. This is especially true of the people who live in the country, and who are, as a rule, much more ready to accept the gospel than those in the cities. Many of them have already become dissatisfied with their heathen religions, and some have come to us, saying they found it of no use to pray to their gods, for their prayers were never answered. It is a blessed privilege

to take such an inquirer as this, and tell him of the prayer-hearing and prayer-answering God. From our own experiences we can testify more fully now than ever before that we have such a God; for, among a class of priests and people devoted to the worship of Satan, we can see the Lord's protection manifested in many ways.

Through the work carried on by the large Bible societies, the Bible can be placed in the hands of all who wish it. A complete Chinese Bible can be secured for less than fifteen cents in gold, and Bible portions, such as one of the Gospels, for half a cent.

In teaching these people the Bible, and in presenting any of the truths of Christianity, a difficulty one meets at the outset is this: their terms for love, friendship, kindness, pity, mercy, etc., do not mean the same to them as these words do to us. Their word "love" has the same force to them as the word "like" has to us. Where we would say, "I like this horse or this food," they would get the same idea from this as if the word "love" were used. In fact, there is very little love among them, until it has been developed by a knowledge of the One who is love.

When one thinks of the conditions of their life, it is not so strange that this should be so; for how can the young man love the bride that he has never seen previous to the day of their marriage?—this is the custom that is followed in their marriages. How can the little girl love her mother, when that mother from day to day is inflicting upon her daughter the most cruel torture by binding her feet? Where is the mother-love, when a Chinese mother will take her living infant and cast it away by the roadside, or in some neglected spot, to become a prey for the birds and dogs?

But we know the Holy Spirit can enable their darkened minds to understand the precious Bible truths, and can awaken in their hearts a love for the One who gave His life for them. The Lord has declared that His word would accomplish that whereunto it was sent, and the faithful in this land of Sinim, who are to be gathered out, will receive the gospel.

MISSION NOTES.

Sister Rayer-Reegan, who with her husband has been doing missionary work in India, has had to return to America to recuperate her health.

Since last July there have been twenty-five baptised in Kobe, Japan. Five of these are young men, all of them actively engaged in the canvassing work.

Brother O. A. Morse, who was formerly connected with the teaching staff of the Avondale School as professor of music, has been appointed musical director of the Stetson University, De Land, Florida, U. S. A.

The British government has been slow to permit anything in the nature of Christian missions in the Mohammedan Soudan. It fears a stirring of fanaticism, but recently Christians belonging to the United Presbyterian churches in Egypt are moving into the Soudan for business reasons. These are arranging to have pastors and preachers. This the British government cannot refuse. So the gospel is to be preached in the Soudan.

One of our missionary workers in Norway reports a peculiar circumstance, which illustrates the futility of man working in opposition to the truth of God. A person who was opposed to the preaching of the third angel's message rented a large hall at considerable expense, for the purpose of delivering a lecture. He issued tickets for sale, the proceeds of which were to go to a fund to fight Adventism. To six of his friends he gave complimentary tickets. The time of the appointed gathering came. The lecturer waited for the appearance of his audience, but no one came, with the exception of the six friends who had received complimentary tickets. He left the hall in disgust, bitterly railing at the townspeople and the members of the established church, because they had failed to support him in his opposition to the Adventists. Subsequently fifteen persons were baptised in that district, and it is reported that the interest which has been awakened is growing.

CHILDREN'S ...CORNER...

A QUARREL.

There's a knowing little proverb
From the sunny land of Spain,
But in northland as in southland
Is its meaning clear and plain.
Lock it up within your heart,
Neither lose nor lend it—
Two it takes to make a quarrel;
One can always end it.

Try it well in every way,
Still you'll find it true,
In a fight without a foe
Pray, what could you do?
If the wrath is yours alone,
Soon you will expend it,
Two it takes to make a quarrel;
One can always end it.

Let's suppose that both are wroth,
And the strife begun,
If one voice shall cry for peace
Soon it will be done.
If but one shall span the breach
He will quickly mend it.
Two it takes to make a quarrel;
One can always end it.—

—Young People.

A KNOWING DOG.

There is a dog we are acquainted with, Lion by name, who gives daily proof that he knows what is said to him. A lady called the other day. During her call Lion came in, lay down on the carpet, and shut his eyes. The conversation went on, and the visitor said: "What a handsome dog you have!"

Lion opened one eye.

"Yes," said his mistress; he is a very good dog, and takes good care of the children."

Lion opened the other eye, and waved his tail to and fro along the carpet.

"When the baby goes out, he always goes with her, and I feel sure no harm can come to her," his mistress went on.

Lion's tail thumped violently up and down.

"And he is so gentle to them all, and such a playmate and companion, that we would not take a large sum for him."

Lion's tail now went up and down, to and fro, and round and round with great glee.

"But," said his mistress, "Lion has one fault."

Total quiet of lion's tail, together with an appearance of great concern on his intelligent face.

"He will come in here with dirty feet and lie down on the carpet when I have told him time and again that he must not do it."

Lion arose with an air of shame, and slunk out of the room with his tail down.—*Selected.*

RESPECT THE AGED.

BY AGNES BELL.

Children, this is a subject which I have noticed is paid very little attention to in these days; nevertheless, God's holy word speaks decidedly concerning it.

Discourtesy, is shown in a marked degree towards the aged in our land. Their advice and experience of some seventy odd years count but little to the boy and girl of twelve summers. But God's command is, "Honour thy father and thy mother;" and also, "Thou shalt rise up before the hoary head, and honour the face of the old man."

The Lord Himself is called the "Ancient of Days," and holy angels adore and bow before Him, and worship at His footstool, saying, "Holy! Holy! Holy! Lord God Almighty!" Respect and order are shown in heaven, and the Lord decrees that respect and order shall be shown on the earth. But the young generation now growing up have changed the order of events. How often do we hear the aged ones exclaim, after some discourteous action has been committed, "Dear me, the children of my day never thought of doing such things!" It is true, too, they never did. We are told in the word of God that as we near the close of this world's history that children would be "disobedient to parents, unthankful, and unholy," and this is one of the signs of the times.

"Thou shalt rise up before the hoary head, and honour the face of the old man," is God's command. But when we come in contact with a child who shows proper respect to the aged (which is not very often), we feel as though he ought to be commended.

Children, these things ought not so to be. God has placed your parents and guardians over

you, and you must obey them in the Lord. Some of the aged have come through many trials while on life's pilgrimage, and many a sorrow has rolled over their heads like the waves of the sea, and the boy and the girl who will show that respect and courtesy towards them which is their due, will please the Lord and bring honour and respect to themselves.

SIX "MINDS."

1. Mind your tongue. Don't let it speak hasty, cruel, unkind, or wicked words.

2. Mind your eyes. Don't permit them to look on wicked books, pictures, or objects.

3. Mind your ears. Don't suffer them to listen to wicked speeches, songs, or words.

4. Mind your hands. Don't let them steal or fight, or write any evil words.

5. Mind your feet. Don't let them walk in the steps of the wicked.

6. Mind your heart. Don't let the love of sin grow in it. Don't give it to Satan, but ask Jesus to make it His throne.

Everybody Wants Good Health

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

THE AUSTRALASIAN GOOD HEALTH

A MONTHLY JOURNAL

Published in the interests of health and true temperance, aims to impart knowledge in eating, drinking, dressing, the care of children, etc., etc., so as to prevent bodily and mental indisposition, and to secure length of days, peace and happiness

Become the Physician of Your Own Household

by subscribing to this Journal

PRICE 2/6 PER ANNUM, POST FREE
Order from Australasian Good Health
OFFICE, COORANBONG, N.S.W.

SPECIAL RATES

for "Signs of the Times" and
"Good Health" to one address:

SIGNS OF THE TIMES (Ordinary Price) 4/6
GOOD HEALTH (Ordinary Price) 2/6

If both papers are ordered at
the same time, price 5/6

Thus effecting a saving of 1/6

Send 2/- extra for postage to New Zealand and
Pacific Islands.

HOME AND HEALTH

NATURE.

There's a rustle in the bushes,
There's a whirr of robin's wings,
And the beauties of Dame Nature
To my soul a picture brings.

All the world is joyful,
E'en the wee-est bird
Carols sweetly in the trees,
Its music oft unheard.

The zephyrs seem to sing,
As through the leaves they sigh;
The winds, like an Eolian string,
Gently, softly cry.

Sweet the angel-flowers,
E'er since the day begun,
Have lifted up their heads from bowers
To gaze upon the sun.

Oh, God is everywhere,
His gifts are spread abroad
To gladden all the earth for man,
Praise to Thy name, O Lord!

—C. E. R.

DRUNKARD'S SONS.

Of the 420 boys committed to the Industrial School at Lancaster, U. S. A., during the past year, 120, or nearly one-third of the whole, had intemperate fathers; five had intemperate mothers. Of boys without either father or mother there were thirty-one, and of those with father dead there were ninety-three, while eighty-two had lost a mother, and ten knew nothing of either parent. There is food for abundant reflection in these cases cited. There is no single cause, it appears, which sends a boy to the bad quicker than an intemperate father. This sort of parent is worse than none at all, according to the statistics.

The records of the hospitals, asylums, prisons, reformatories, all show that the man who indulges in liquor is unfit to be a father. The drinker's children are cursed with parental taints, which crop out in insanity, imbecility, vice, and crime. Even though a line of good ancestry, and the opposing power of purity in the mother shield the children of a drinking father from the worst of his traits, the evil influence of the drunkard in the home yet mars the masterpiece. The boys and

girls of a drunken father or mother go to the bad in appallingly large proportion.

The worst of the drinking habit is its cumulative effect. The father may, because his father and mother were temperate, be able to drink with impunity, apparently, but his son has a greater craving and less vitality. The evil that the drinking man does to his energies impairs the powers of his off-spring, and they fall easy victims to the liquor habit.—*Selected.*

WOMEN'S SLAVERY TO THE DRESSMAKER.

Mrs Julia Ward Howe, the author of the "Battle Hymn of the Republic," in a public address, thus depicted woman's attitude to the demands of fashion and fashionable dressmakers:—

"The fashionable woman says to the dressmaker, 'Do what you will with me; make me modest or immodest; tie up my feet, or straighten my arms, till use of them becomes impossible; deprive my figure of all drapery, or upholster it like a window-frame; nay, set me in the centre of a movable tent, make me a nuisance to myself and everybody else, but array me so that people shall look at me, and so that I shall be in the fashion.'"

Who is it that, when years are gone by, we remember with the purest gratitude and pleasure? Not the learned or clever, but those who have had the force of character to prefer the future to the present, the good of others to their own pleasure. Give us a character on which we can thoroughly depend, which we are sure will not fail us in time of

need, which we know to be, based on principle and on the fear of God, and it is wonderful how many brilliant and popular and splendid qualities we can safely and gladly dispense with.—*Dean Stanley.*

A lady once asked a physician where she could get an appetite. "Out in the fresh air," he said; "just go out and get one. Nature has thousands of appetites to give away. All that she asks is that you come after them yourself."

A CHOICE RECIPE.

Lemon Pie—Sabbath Pudding or French Cream.

One pint water, three heaping dessertspoonfuls cornina (or white flour), one dessertspoonful cocoanut, one egg, one lemon, three-fourths of a cup of sugar.

Mix the yolk of the egg, the juice and one-half of the grated rind of the lemon, one-half cup of the sugar, the cornina, with a little of the water, and pour into the boiling water; boil thoroughly, taking care not to scorch on the bottom.

Pour this into a cream or granola crust, beat the white of the egg to a stiff froth, add one-half of the sugar left from the filling, and spread over the hot pie. Sprinkle the cocoanut over the frosting, and the remainder of the sugar over the cocoanut. Place in a hot oven to set the frosting; let come to a creamy colour.

This makes a very nice pie for winter season, when pie fruits are scarce.

If the lemon be a large one, add more sugar. A few nice cooked raisins may be added to the filling for a change.

This recipe may be used for a pudding by pouring into an earthen dish when hot, and adding the cocoanut frosting to the top. Called Sabbath pudding when no crust is used underneath.

French cream, used as a filling for the Victorian sandwich (or layer cake), may be made by following this recipe, using only two dessertspoonfuls of the flour, and putting the cocoanut frosting on the top of the cake.

USE
PEARSON'S SOAP
FOR SCRUBBING & CLEANING

AUSTRALASIAN SIGNS OF THE TIMES

And THE BIBLE ECHO.

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

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

PRICE, payable in advance:

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

Prices to New Zealand.

For twelve months, post free	6/6
For six months, post free	3/6
For three months, post free	2/-
Five or more copies, 12 months each	4/6
Twelve or more copies, 12 months each	3/6

All to be sent to one address.

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

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

Address ECHO PUBLISHING Co., North Fitzroy, Victoria, Australia.

An electric tram service has been established in Mandalay, and Rangoon, Burmah, is to have its streets lighted by electricity.

A cloudburst has done enormous damage in Nevada and Arizona. The towns of Douglas and Silver Star were swept away.

A proposition is under the consideration of the State Parliament of Victoria to prohibit the sale of tobacco to children under the age of fourteen years.

During the progress of a football match at Perth, W.A., one of the on-lookers became so excited and cheered the players so lustily that heart failure ensued. Every effort was made to restore animation, but without result.

A PERTINENT QUESTION.

Every generation supplies the churches with a crop of raw material upon which to operate, and, try as they may, they can only do so much. But why should they lose time, and dissipate energy, in pursuing the impossible? The time is past for asking the State to help them to do their work; and effort in this direction is plainly divisive and unsatisfactory. It is, moreover, so confusing that even the elementary rules of arithmetic do not enable some to see how the figures of the late referendum ought to be summed up.

If then the churches cannot do all they wish to overtake what they call paganism in this State, by all means let them be "faithful in that which is least." As they attack the heathenism of foreign countries by means of volun-

tary efforts, why not resolutely tackle similar work at their own doors? If it be their duty to see to the moral training of the young, it ought to be attended to whether the State, as such, will co-operate or not.

The case as put may be taken as a concrete instance of fidelity to principle in little things.—*Murray Independent.*

THE MISERIES AND CRIMES OF WAR.

In detailing its miseries and crimes there is no temptation to recur to unreal or exaggerated horrors. No depth of colouring can approach reality. It is lamentable that we need a delineation of the calamities of war to rouse us to exertion. The mere idea of human beings employing every power and faculty in the work of mutual destruction ought to send a shuddering through the frame. But on this subject our sensibilities are dreadfully sluggish and dead. Our ordinary sympathies seem to forsake us when war is named. The sufferings and death of a single fellow-being often excite a tender and active compassion; but we hear without emotion of thousands enduring every variety of woe in war. A single murder in peace thrills through our frames. The countless murders of war are heard as an amusing tale. The execution of a criminal depresses the mind, and philanthropy is labouring to substitute milder punishments for death. But benevolence has hardly made an effort to snatch from sudden and untimely death the innumerable victims immolated on the altar of war. This insensibility demands that the miseries and crimes of war should be placed before us with minuteness, with energy, with strong and indignant feeling.

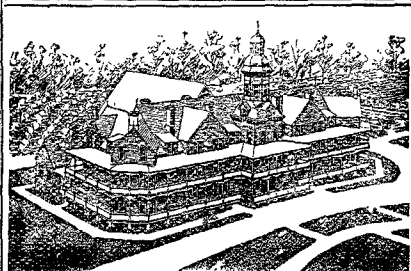
Repair, my friends, in thought, to a field of recent battle. Here are heaps of slain, weltering in their own blood, their bodies mangled, their limbs shattered, and almost every vestige of the human form and countenance destroyed. Here are multitudes trodden under foot, and the war-horse has left the trace of his hoof in many a crushed and mutilated frame. Here are severer sufferers; they live, but live without hope or consolation. Justice despatches the criminal with a single stroke; but the victims of war, falling by casual, undirected blows, often expire in lingering agony, their deep groans moving no compassion, their limbs writhing on the earth with pain, their lips parched with a burning thirst, their wounds open to the chilling air, the memory of home rushing on their minds, but not a voice of friendship or comfort reaching their ears. Amidst this scene of horrors you see the bird and beast of prey gorging themselves with the dead or dying, and human plunderers rifling the warm and almost palpitating remains of the slain. If you extend your eye beyond the immediate field of battle, and follow the track of the victorious and pursuing army, you see the roads strewn with the dead; you see scattered flocks and harvests trampled under foot; the smoking ruins of cottages, and the miserable inhabitants flying in want and despair; and

even yet, the horrors of a single battle are not exhausted. Some of the deepest pangs which it inflicts are silent, retired, enduring, to be read in the widow's countenance, in the unprotected orphan, in the aged parent, in affection cherishing the memory of the slain, and weeping that it could not minister to their last pangs.

I have asked you to traverse, in thought, a field of battle. There is another scene often presented in war, perhaps more terrible. I refer to a besieged city. The most horrible pages in history are those which record the reduction of strongly fortified places. In a besieged city are collected all descriptions and ages of mankind, women, children, the old, the infirm. Day and night the weapons of death and conflagration fly around them. They see the approaches of the foe, the trembling bulwark, and the fainting strength of their defenders. They are worn with famine, and on famine presses pestilence. At length the assault is made, every barrier is broken down, and a lawless soldiery, exasperated by resistance, and burning with lust and cruelty, are scattered through the streets. The domestic retreat is violated; and even the house of God is no longer a sanctuary. Venerable age is no protection, female purity no defence. Is woman spared amidst the slaughter of father, brother, husband, and son? She is spared for a fate which makes death in comparison a merciful doom. With such heart-rending scenes history abounds; and what better fruits can you expect from war?—*Channing.*

The SYDNEY SANITARIUM

* SYDNEY SANITARIUM



A HYDROPATHIC INSTITUTE.
Gives special attention to the treatment of
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.

28/11/04.