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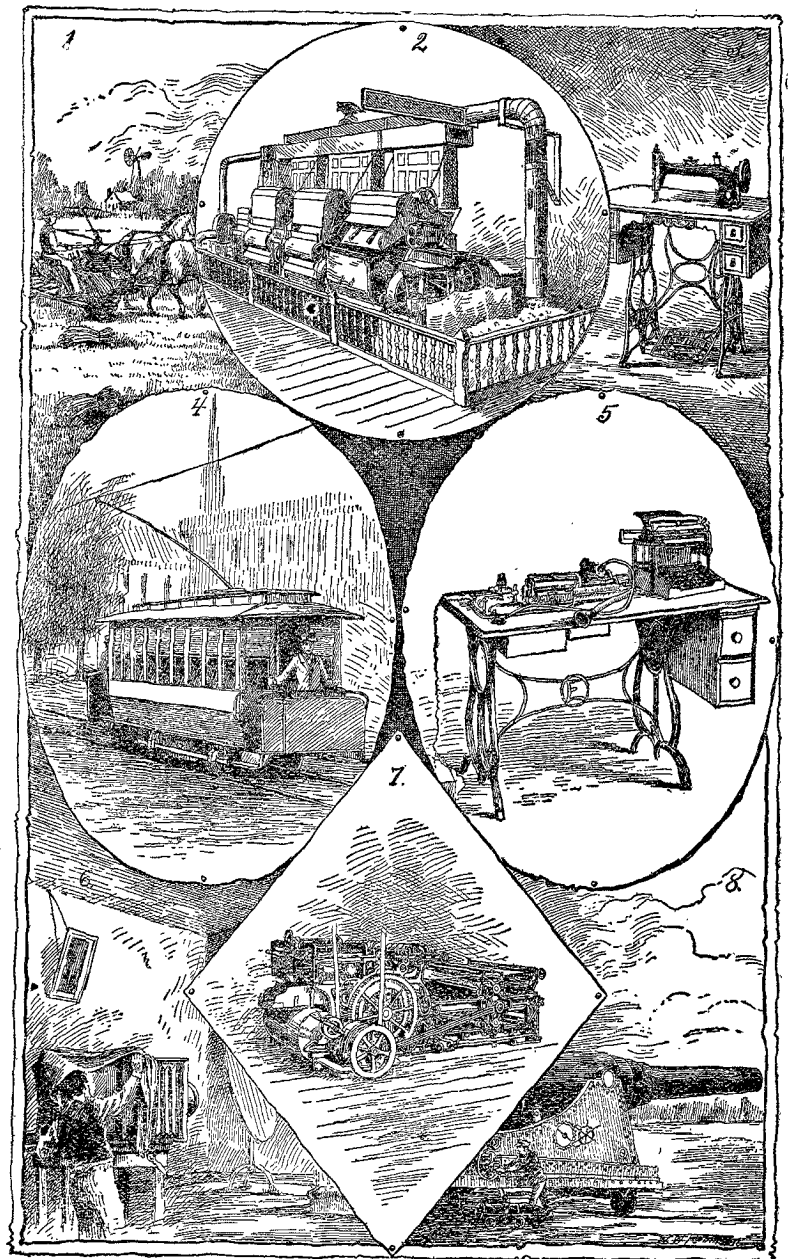
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ONE  
PENNY

## The Outlook

### PROPHECY IS FULFILLING.

The union of Church and State is conducive to many incidents which show that the tie is one which is a fruitful source of complications, and has in the past been the cause of many a sanguinary war, the overturning of many a kingdom, the direct cause of many a battle, and the root of many a profound bitterness. Church and State, when amalgamated, is a bad union, for it has been the fertile cause of fanaticism, oppression, persecution, inquisitions, chambers of horrors, Jesuitism, and makes possible an infringement of individual rights in regard to the worship of God. The evidence of all history, both past and present, goes to prove the validity of these assertions. Holy Russia and fanatical Turkey, and many other States of the world, are notable examples at the present day of how ecclesiastical chains strangle the liberty of millions, and present the State as a machine worked with the ropes of religion, through which the rights of thousands are usurped, and their very worship interfered with. Russia is one of the most prominent examples of this evil. In that country there is a preponderance of clergy, and a superabundance of serfdom, and wherever Church and State are closely united it means more or less a rule of despotism, tyranny, and oppression. Did Christ die on the cross of Calvary and weep in Gethsemane to give the world such a union as this?—No; decidedly not. Did He die on Calvary to produce a union that has been the greatest curse the earth has ever seen?—No. Was His death the object to create armies of titled church dignitaries, who have lived like feudal lords, directed and coerced kings, levied taxes upon the poor, and lived at the expense of a people and of a nation?—No. This system of church rule was as far from Christ's purpose as the north is from the south. It formed no part of His plan. Christ died to liberate men, not enslave them. Did He create a system that is accountable for upwards of fifty millions of martyrs? Did He die to raise an institution that has been the greatest opposition that His own work has



A FEW MODERN WONDERS.—(See Page 7.)

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|-------------------------|-------------------------|
| 1. Reaper and Binder.   | 5. The Phonograph.      |
| 2. Cotton Gin.          | 6. Photographic Camera. |
| 3. Sewing Machine.      | 7. Printing Press.      |
| 4. Electric Street Car. | 8. Monster Gun.         |

ever seen?—No. When did He tell His followers to unite with the State, run governments, assume royalty, and dictate laws through the mouth of the State?—Never. The whole thing is a complete perversion of His teaching, and every priest with the reputation and the position of England's ancient epicure, Cardinal Wolsey, is a complete distortion of a teaching which produced a Paul, a Peter, a James, a Stephen, or a John. True, Paul stood before Nero, but it was in a different sphere than that in which Wolsey stood before Henry the Eighth. Christ never said to His followers I will leave the State in your charge; neither did He ever say that the Church was to become a rendezvous for the nutrition of ecclesiastical princes, a brood of which to-day covers many lands. Nay, Christ sent His followers as sheep among wolves, and the wolves have been

proved by twenty centuries of history to have been the depositaries of the principles of the Jewish Sanhedrim, which crucified Christ. Men in league with Pilate did the work there, and men in league with the civil rulers have done that same work ever since. And there is still enough of that principle existing on the earth to do the same work again. Rev. 13 : 15.

The greatest amalgamation this world has ever seen (and it has seen many) is to figure prominently in closing scenes of this world's history. This will be a union of the Church with the State, and the image which it will present to the world will be that of ecclesiastical Rome. The same principles which incited Rome in the Dark Ages will present themselves in action again. Rev. 12 : 17. "For the dragon was wroth with the woman (Church), and went to make war with the remnant of her seed (the last church on earth), which keep the commandments of God, and have the testimony of Jesus Christ." A church is on the earth to-day which fulfils the requirements of this verse. They are God's people. Christ says to them: "Lo I am with you always, even to the end of the world." Christ's declaration is sufficient for them. They seek no union with the State. The very existence of this people shows that prophecy is fulfilling,

and that the end is near. Rev. 14 : 12-14. In response to the cry, Babylon is fallen, is fallen, "Come out of her My people," they have left the jurisdiction of those assemblies and institutions, whose church councils fulfil prophecy to-day by seeking the co-operation of the State to bolster their positions, and to thereby assist their church legislation by the aid of State laws, and around which Rome's mark and legacy of Sunday as a holy day forms a standard for united action. This ancient heathen festival, a relic of old Babylon, which has supplanted the Sabbath, will soon figure for the last time, bolstered up by State laws, and as God's word gives no sanction or support to it, the assistance of the State as the churches' last prop, will prove but a poor substitute for either the word or the power of God.—*J.B.*

#### THE SORT OF MEN THE WORLD WANTS.

- Men who can't be bought.
- Men whose word is their bond.
- Men who put character above wealth.
- Men who possess opinions and a will.
- Men who see the Divine in the common.
- Men who will not think anything profitable that is dishonest.
- Men who will make no compromise with questionable things.
- Men who are willing to sacrifice private interests for the public good.
- Young men who will be true to their highest ideals in spite of the sneers and laughter of their companions.
- Statesmen who will not pack caucuses, pull wires, or be influenced in their policy by personal motives.
- Clergymen who can hear a louder call than that of public applause, larger salary, or a fashionable church.
- Journalists who will not write scurrilous, scandalous articles merely because their editor-in-chief wishes them to do so.
- Lawyers who will not persuade clients to bring suits merely to squeeze fees out of them, when they know very well that they have no chance of winning.
- Physicians who will not pre-

tend to know the nature of a disease when they do not, or experiment on patients with drugs with which they are not familiar.—*Success.*

#### RATE OF MODERN TRAVEL.

Suppose that to-day is August 10, and that you are sitting in Central Park, New York City, by August 15 you can be walking through Golden Gate Park, San Francisco, or driving through the magnificent Pasco de Tacon, in Havanna, Cuba. On the sixteenth you can be stepping off the plank to the great landing stage at Liverpool; on the twentieth you can be admiring the dazzlingly white terraces of Algiers; on the thirtieth you can be plucking a pink lotus in Tokio, Japan, or on September 9 you can be climbing up the steep and crooked streets of Sydney, Australia.—*H.N. Casson.*

No power is so rapidly accumulated, or so dreadfully abused, as ecclesiastical power.—*Channing.*

It is calculated that there is enough energy in two pounds of radium to take a large liner across the Atlantic.

An electric railway car, in Berlin, has recently broken all previous records by running at the rate of 135 miles an hour.

Seventy-five years ago there were no railroads in the United States, now there are over two hundred thousand miles—enough to go around the earth eight times.

The ruin of sport is gambling. It ceases to be certain that any encounter is genuine. The interest is no longer in the victory of the better side, but in the winning or losing of a certain sum of money. What is worst of all, men and women become more and more the victims of the base fascinations of the bookmaker, and, as we know, are drawn in to their hurt, and sometimes to their doom, and the spread of that fever is, I think, probably the most terrible of the later developments of evil in our country.—*C. Silvester Horne.*

Christianity means the power of love. Politics often mean the love of power.

A leading Russian journal declares that there is no European army like the Japanese.

A "quack" says of his patent medicines, "Thousands have tried it, and will never use any other." Too true.

What we eat to-day is walking around and talking to-morrow. If we would walk well and talk well, we must eat well.

The oldest man in the world is thought to be Bruno Cotrim, of Rio Janeiro, authentic documents showing that he is now in his 150th year.

The needle of the compass will not settle until it points toward the pole star, and so the soul can find no lasting peace until it turns with full purpose of faith to Christ.

Mr George Westinghouse asserts that owing to the labour-saving machinery which has been adopted by the great mills of America, 4,000 men can produce three times as much steel as the Krupp works produce with 15,000 men.

If one government must not attempt to enforce the laws of another government, then certainly no earthly government has any business trying to enforce the laws of the country and government of Heaven.

There are thirty-seven thousand children attending Roman Catholic Schools in Victoria. There is one religious body at least, that recognises the fact that if the children are to maintain the faith of their fathers they must be educated in that faith.

A tender-hearted young lady once said to a boy guilty of robbing a bird's nest, "Oh! cruel, heartless, little wretch, to rob those poor little birds of their eggs." "Ho," retorted the boy, "that's the old mother bird you've got on yer bonnet; guess she won't care."

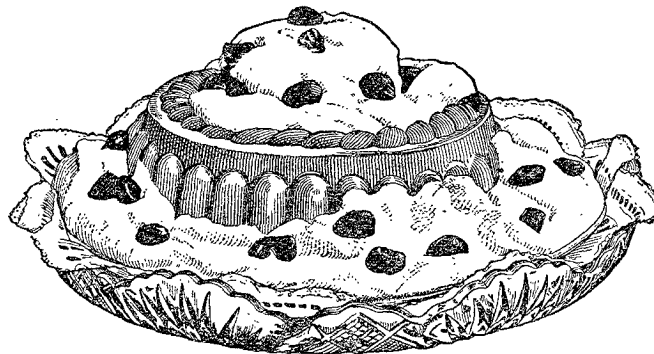
I can compare our rich misers to nothing so fitly as to a whale. He plays and tumbles, driving the poor fry before him, and at last devours them all at a mouthful. Such whales have I heard on the land, who never leave gaping till they've swallowed the whole parish, church steeple, bells, and all. —*Shakespeare.*

Civil injustice and religious intolerance have ever entrenched themselves behind mere statutes, misnaming them laws. "We have a law, and by our law He ought to die," said the Jews when accusing the Saviour of men. It was civil "law" that cast the three Hebrews into the fiery furnace, that consigned Daniel to the lions' den, that put to death the apostles, that gave to the wild beasts the early Christians, that clothed with authority the Inquisition and carried out its cruel decrees, that burned Huss and Jerome, and tortured and put to death millions of martyrs in the Dark Ages, that whipped, banished, and hanged, Quakers and Baptists in New England and Virginia, and that even to-day fines

and imprisons in various places honest, God-fearing men for practical dissent from the prevailing practice touching Sabbath observance.—*Selected.*

Sir Titus Salt, when nearly seventy years of age, after having amassed great wealth, and having also as a philanthropist attracted universal admiration and profound gratitude, was still unsaved. His life was without prayer and without divine guidance sought and accepted. He spent his Sunday mornings in his beautiful garden, where on one occasion he noticed a snail slowly climbing the stick which he had planted by some sweet pea seeds he had sown. The little creature slowly ascended, then at the top felt round for the expected shoot on which to feed, and, finding nothing, turned, disappointed, and slowly descended. "I am like that snail," said Sir Titus Salt. "I am a weary, weary man." He went back to his room, fell on his knees, sought communion and peace with God, read his Bible, and became a humble and sweet-spirited Christian.—*Selected.*

## SOMETHING TASTY



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**ONLY A WORD.**

BY T. WHITTLE.

'Twas only a word, but its kindly charm  
To a wounded spirit brought healing  
balm;

'Twas a loving message of life and light,  
Spangled with Hope's best jewels bright,  
A painter heard its exquisite note  
Over the world in stillness float,  
And swift o'er the canvas his pigments  
flew,

And quickly a wondrous picture grew,  
And a hundred mingling colours there  
Grew instinct with glorious beauty rare,  
Till the picture gleamed with a holy  
charm,  
And breathed of the good like a tender  
psalm;

And multitudes came to the picture  
shrine,

And drank of its beauty like sweet, new  
wine;

And trembling souls, forgetting their  
dread,

Drew courage and hope from the influ-  
ence shed.

Proud spirits were humbled and tearless  
eyes

Grew suddenly moist in a soft surprise,  
In many hard hearts the key was turned,  
And lessons of love and duty were  
learned.

A poet approached and remained to gaze,  
He uttered no word of blame or praise,  
But its spirit exalted he caught and  
sung

In noblest strains of sweet mother  
tongue,

And the heavy-hearted with joy were  
filled,

And sorrowful souls with pleasure  
thrilled,

And tears were dried from the mourner's  
cheek,

And comfort diffused o'er life's desert  
bleak,

And souls were lifted to new desire  
By the painter's art and the poet's fire.

Only a word on Time's mighty deep  
Dropped on its eddyings never asleep,

Circling out to eternity's sea,  
Resting quiescent never to be,

Out in the depths of the universe heard  
Speeds onward each echoing, multiplied  
word.

**"WHAT SHALL WE HAVE?"**

BY MRS. E. G. WHITE.

Peter's question, "What shall we have therefore?" revealed a spirit, that, uncorrected, would unfit the disciples to be messengers for Christ; for it was the spirit of a hireling. While they had been attracted by the love of Jesus, the disciples were not wholly free

from Pharisaism. They still worked with the thought of meriting a reward in proportion to their labour. They cherished a spirit of self-exaltation and self complacency, and made comparisons among themselves. When one of them failed in any particular, the others indulged feelings of superiority.

Lest the disciples should lose sight of the principles of the gospel, Christ related to them a parable illustrating the manner in which God deals with His servants, and the spirit in which He desires them to labour for Him.

"The kingdom of heaven," He said, "is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard." It was the custom for men seeking employment to wait in the market-places, and thither the employers went to find servants. The man in the parable is represented as going out at different hours to engage workmen. Those who are hired at the earliest hours agree to work for a stated sum; those hired later leave their wages to the discretion of the householder.

"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny."

The householder's dealing with the workers in his vineyard represents God's dealing with the human family. It is contrary to the customs that prevail among men. In worldly business, compensation is given according to the work accomplished. The labourer expects to be paid only that which he earns. But in the parable, Christ was illustrating the principles of His kingdom,—a kingdom not of this world. He is not controlled by any human standard. The Lord says, "My thoughts are not your thoughts, neither are your ways My ways. . . . For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55 : 8, 9.

In the parable the first labourers agreed to work for a stipulated sum, and they received the amount specified, nothing more. Those later hired believed the master's promise, "Whatsoever is right, that shall ye receive." They showed their confidence in him by asking no question in regard to wages. They trusted to his justice and equity. They were rewarded, not according to the amount of their labour, but according to the generosity of his purpose.

So God desires us to trust in Him who justifieth the ungodly. His reward is given, not according to our merit, but according to His own purpose, "which He purposed in Christ Jesus our Lord." "Not by works of righteousness which we have done, but according to His mercy He saved us." Eph. 3 : 11 ; Titus 3 : 5. And for those who trust in Him He will do "exceeding abundantly above all that we ask or think." Eph. 3 : 20.

**THE DYING THIEF.**

BY W. WOODFORD.

Very few realise the faith which was manifested by the thief who was crucified with our Lord. To all human appearances every avenue of hope was cut off. Christ's followers had forsaken Him, and He was fast expiring on the cross.

It is evident that the malefactor was acquainted with the future kingdom of God. He may have been a student of the prophecies, or even have heard the Lord addressing the multitude. But be this as it may, he certainly believed in the future reward for the people of God. Notice carefully his request : "Lord, remember me when Thou comest into Thy kingdom."

The Saviour many times spoke of His kingdom, and pointed out that it would be set up at the end of this present wicked world's history. In response to the question of His disciples upon the matter, He said :—

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24 : 14. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25 : 31.

To teach that the righteous go to their reward at death is a grave error; a deception and delusion of the enemy of souls. "Behold, I come quickly; and My reward is with Me," is the word of Jesus. Rev. 22 : 12. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9 : 28. The thief, like Job, looked forward to the time when the change from death to immortal life would take place at the resurrection. "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." Job 14 : 14. David was also anxious to be awakened in His (God's) likeness. Ps. 17 : 15. The request of the thief on the cross finds a response in the Scriptures, his one desire being that he might be remembered in that blessed time when Christ would gather His saints unto Himself from the four winds, from one end of heaven to the other. This scene is depicted in Matt. 13 : "Let both grow together until the harvest; and in the time of the harvest He will say to the reapers, . . . Gather the wheat into My barn." Verse 30. "So shall it be at the end of the world." Verse 49. The angels shall come forth and sever the wicked from among the just. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Verse 43.

(To be Continued).

### THOU ART CAREFUL AND TROUBLED ABOUT MANY THINGS.

Mr. Moody once said he thought there were "about ten thousand Marthas to one Mary;" and as we look upon the care-worn, anxious faces we see all around, not one of us but will corroborate that statement. The face upon which is stamped "the peace of God which passeth understanding" is a sight we are rarely privileged to see, and one which, when we do see it, is never without its salutary effect upon us.

Why is it that amongst Christians there is not more of this beautiful expression of face which tells of a perpetual inward peace and joy? Is it not because we do

not fully believe the words of our Master, "But one thing is needful"? Like Mary, we have "chosen that good part which shall not be taken away," and yet with Martha we are "careful and troubled about many things;" and it is these "many things" which we allow to come in and spoil the rest and satisfaction of the "one thing." If we would only take more time to sit at Jesus' feet all this would be different. The anxiety of the many things would grow less and less, while the joy of the one thing would assume proportions such as to effectually choke all the cares of this world and give to the children of God that peace and calm which comes alone from rest in Him.—*Selected.*

### "GIVE US FEELING."

Everywhere we hear the cry, Give us emotion! Give us excitement! Give us fuller life! Everywhere we see the multitude seeking this intense feeling, this fuller life for which they crave.

Some try the method of stimulating the flesh from without, by using strong drugs, such as alcohol, opium, morphia, arsenic, and cocaine. For a while after they enter the system they produce a joyous, happy feeling, then follows the reaction of depression and gloom.

This is the charm of the gambler's life. It is not only money he seeks. Had he thousands to-day he would risk them all to-morrow; he desires deep emotions. Every turn of the wheel, every throw of the dice, every deal of the cards, every race of the horse makes him realise the extremes of life, that of having all or nothing. The powerful element of chance causes every moment to be one of ardent feelings.

This is why some are forever travelling from city to city, from country to country. As soon as the novelty of one abode wears away they betake themselves to find fresh excitement in another.

This is why so many young people read sensational books. Adventures, fightings, and murders, the struggles of the hero and heroine, the hatred and evil scheming of the villain, all result in awakening in the reader strong emotions.

In a word, the craving for ad-

venture, the desire for power, the love of money, the struggle for fame, the hunt for novelty, are but different manifestations of the desire for sensation.

There is an immutable law written on our hearts which is this: The crime of indulgence is avenged by the wearing of the sense indulged. He who eats to excess wears out the digestive organs, and they become a source of misery. The stimulated nerves become past stimulating, and melancholia results. The continual hunt for novelty leads to the condition where the heart is unsusceptible to anything novel. Wherever they are they wish they were somewhere else; all becomes vanity and vexation of spirit.

That which was before a charm becomes a curse. The sin, once so sweet, becomes loathsome, detestable, abhorrible. The irritated, exhausted senses, like mocking demons, with restless craving goad on for a repetition of the indulgence, and instead of bringing joy as before, bring depression and despair.

The desire for feeling is a natural desire; therefore there must be a proper outlet, an outlet which will strengthen the body, quicken the mind, and inspire the soul. This is found in the religion of Jesus Christ. Religion is love to God and man. Can we find a more intense feeling than love? Religion is self sacrifice. Is there a more ardent state of mind than that which is produced by living for others? Religion is prayer and praise to Jesus. Can the world give a deeper emotion than when we pray and praise? I trow not. Unlike the feeling the world gives, we can be lifted into the ecstatic state, into the Pentecostal condition, yet remain calm and peaceful in mind, yet be noble and pure. Well does Paul say, "Be not drunken with wine,"—wine is but a specimen of the outward stimulants of the world,— "but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." Eph. 6 : 18, 19, R. V.—*J. G.*

"It would be impossible to devise anything better calculated to promote any cause, bad or good, than to give it martyrs."

## LAST DAY REFORMS.—No. 1.

BY R. HARR.

Ever since Adam fell and sin came in with its demoralising power, God has been carrying on a work of reform among the sons of men. Through this work of reform Jehovah has endeavoured to lead the loyal and true back to the first principles of faith and life. In fact, God's work has always been, and always will be, a work of reform. When subject to sin man naturally departs from the right. It is only when he begins truly to serve Jehovah that either reformation or transformation becomes possible.

The works of Noah, of Abraham, of Josiah, of Christ, and of the apostles were all steps in the plan that God has had in mind since the tempter and the tempted conversed in Eden. But this work did not end with the disciples, for later on, when Luther stepped out on "justification by faith," and John Wesley took up the call of "free grace," God was still working. Nor has the "Ne plus ultra" yet been reached, for the work of reform must go on till God's people come to the "measure of the stature of the fulness of Christ." Eph. 4 : 13.

So complete and perfect must this reformation become for the people of God, that "every plant which My Father hath not planted shall be rooted up." Of the living reformers it must finally be said: "Here are they that keep the commandments of God and the faith of Jesus."

Since his transgression in Eden man has persistently refused to obey the commandments of God, and he has turned to the doubts and unbelief of Satan rather than to the "faith of Jesus." But in these last days the Spirit of God must lift up a standard against the enemy. God must find a people who will accept His "will" in all things, so that when Christ comes He may find a church without spot, "holy and without blemish." Eph. 5 : 27.

In referring to the last days Christ presents two prophetic photographs of the condition of things that will be found in the world at that time: "As it was in the days of Noah. . . . As it was in the days of Lot, . . . even thus shall it be in the day when the Son of man is revealed." Luke 17 : 26-30. The world will reject God's work of reform for the last days just as the people of the old world rejected Noah's message. Lawlessness and sensuality were prominent characteristics of the people destroyed by the water and the fire then, and so they will be of the people in the last days. But all will not reject the light that God sends, for of some it is written: "Ye, brethren, are not in darkness that that day should overtake you as a thief."

The journey of Israel from Canaan to the Promised Land carries with it a special signification for God's people in the last days. In writing of that people and that journey Paul says, "All these things happened unto them for ensamples [types], and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10 : 11.

Israel had long been in bondage under the hand of the oppressor, but God delivered them from their servitude, and brought them out of Egypt so that they might serve Him instead of the Pharaohs. When Moses came back from Horeb with his

divine commission of deliverance, he told the elders of God's plan, and worked wonders before the people, until the captive multitude bowed their heads "and worshipped." Word was then brought to Pharaoh that his slaves were resting. Indignantly the oppressor demands of Moses why he had "loosed" the people from their burdens. "The people of the land now are many, and ye make them rest [Heb. Shabbath] from their burdens." Ex. 5 : 5.

Harder tasks were then imposed, and more work demanded, so that the people might not be able to keep Sabbath. Then it was that God took them out; but when free in the wilderness the first point upon which God tested them was that of Sabbath observance. Some of the people disobeyed; then the Lord demanded, "How long refuse ye to keep My commandments, and My laws?" Ex. 16 : 28.

When tested upon the point of obedience, the next test was upon the point of appetite. In their bondage Israel learned to love the flesh-pots of Egypt. But the Lord took them away from the "flesh-pots" of that land of death, and gave them the "corn of heaven." They were not satisfied with the food that God supplied, and so demanded "flesh." Flesh was given, but with it came the plague; then the people died, and instead of reaching the "Promised Land" they were buried in the "graves of lust." Num. 11 : 34.

This world is now a spiritual Egypt; sin is its Pharaoh, and passion, appetite, and disobedience are its task-masters. Many of God's people are in bondage, but the day of liberation is at hand, for the prophetic finger points even now to the hilltops of the heavenly Canaan. Under the true Joshua (Jesus) God will prepare a people for its rest and its glory.

But what about the theories, the forms, and ceremonies learned in captivity? What about the "mixed multitude" of associations in Egypt? and what about the "flesh-pots" and the flesh appetite found in the land of the Pharaohs? These must all be left behind in the march to the Canaan beyond. Of Israel it is written: "They could not enter in because of unbelief." Unbelief stands behind all disobedience, and the spiritual seed—the true Israel—must be divested of unbelief in all its multiplicity of forms before they can enter the land of promise.

God did not blame His ancient people when He found them in darkness in Egypt! He pitied them, and then pointed out the way before them. But when He pointed out the way, and they would not walk therein, He left them without inheritance. Jehovah could keep their garments "that they waxed not old," but He could not accept the self-willed disobedience of that people then; neither can He accept it from His people now.

God's true Israel must be cleansed from all "filthiness of the flesh and spirit," whether it be disobedience to spiritual truth or transgression of natural law; whatever is out of harmony with the Divine will must be set aside as hindrances to the true faith and pure life that God has for His people. Every point of faith borrowed from Egypt, with every power of appetite cultivated there, must be set aside in preparation for the Canaan-life.

AUSTRALASIAN  
**SIGNS OF THE TIMES**  
 And THE BIBLE ECHO.

A. W. ANDERSON - - - EDITOR.

**PROPHETIC HISTORY OF THE  
 WORLD.**—No. 13

**Modern Wonders.**

*Daniel 12 : 4.*

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12 : 4.

We have already given in our studies of the eleventh chapter of Daniel, indisputable evidence that we are now living in "the time of the end." Daniel was told to "shut up the words, and seal the book, even to the time of the end;" but now the seal has been broken, and those wonderful prophetic words are now open to the understanding of all who will take the opportunity to study them with the help of the Holy Spirit. The history of nations has fulfilled in a most remarkable manner the specifications of the sure word of prophecy, and now we are standing face to face with the closing scenes of this world's history.

In a few brief words the prophet sums up two of the chief features of life in "the time of the end:" "Many shall run to and fro, and knowledge shall be increased." The "time of the end" commenced in the year 1798. Since that time all the great facilities by which men are now enabled to travel from place to place, with almost lightning-like rapidity, have been created. It was in the year 1798 that John Fitch, one of the earliest inventors of steam-boats, committed suicide because of the severe disappointments which overtook him, through the lack of interest which his fellow-men manifested in his invention. Four years later William Symington built a steam-tug for hauling barges on canals, but this invention was opposed for the reason that its action on the water destroyed the banks of the canals. In 1807 Robert Fulton constructed a steam-boat to run on the Hudson River, he being the first to demonstrate steam navi-

gation as a commercial success. In 1829 George Stephenson constructed the "Rocket," the humble forerunner of the mighty locomotives of to-day.

Prior to the time of the end it was a manifest impossibility for many to run to and fro, for the obvious reason that there were no facilities in the world by which "many" could travel. Looking backward a few decades we find but few persons travelled to any considerable extent, while the "many" remained at home, content to live and die in their native villages or cities. But as facilities were created, the desire to "run to and fro" became almost universal; and now steam-ships and railway trains are patronised to an extent our fathers and grandfathers never conceived of. If ever there was an age of which it could be said, "Many shall run to and fro," it must be ours.

**Signs of the End.**

Not only do the great land-marks of history, as outlined in prophecy, point to this time as the "time of the end;" not only do the wonderful predictions of our Saviour concerning the signs in the sun and moon and stars point likewise to this time as "the time of the end," but the majestic ocean-liners connecting continent with continent, and the mighty railway trains dashing from city to city along the iron roads, speak in unmistakable language, telling us "the end of all things is at hand." Says the prophet Nahum: "The chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken. . . . They shall seem like torches, they shall run like the lightnings." Nahum 2 : 3, 4.

The second feature peculiar to the "time of the end" which was pointed out by the prophet is the increase of knowledge. Think of the vast additions to the world's knowledge which have been made since "the time of the end" was ushered in. As the mind reviews the many conveniences which are our daily portion, one is sometimes forced to wonder how our ancestors managed without these things, which we have come to believe it would be impossible for us to do without.

At the commencement of the nineteenth century the good house-

wife had to light her morning fire with sparks obtained by the percussion of flint and steel, which were made to fall among carbonised fragments of cotton and linen. This "tinder" was set into a glow, developing sufficient heat to ignite a sulphur-tipped splint of wood, which at that time did service for a match. It was not until 1833 that the phosphorus friction match was first introduced as an article of commerce. The increase of knowledge has brought benefit to every department of life, however humble. What time and trouble are saved to-day by even such a simple thing as a match! Again, we are not obliged to depend upon fire-wood or coal for cooking and heating. Gas and kerosene stoves have been brought to such a state of perfection that it is possible to boil a kettle of water, and prepare the morning meal in less time than was formerly occupied to light the fire. These two sources of heat and light, gas and kerosene, elements which now figure so prominently in our business and home life, and add so much to our comfort and convenience, have been introduced as articles of commerce since the "time of the end." Gas was first used as an illuminant for practical purposes in 1798, at the Soho workshop, Birmingham. Since that eventful year various systems of lighting have been devised, improvements being constantly added, until now our streets are most brilliantly illuminated, and the humblest mechanic may now have his home or workshop better lighted at night time than a king's palace could have been a hundred years ago.

To attempt to enumerate and describe the vast number of inventions which contribute to the comfort of humanity, all of which have been originated in "the time of the end," would require volumes. Think of the sewing machine, the bicycle, the automobile, electric street cars, the telegraph and telephone, wireless telegraphy, the phonograph, agricultural machinery, the power-printing-press, photography and all its kindred arts, the type-writer, and the wonderful progress in scientific knowledge,—these things all unite in powerful testimony that this is indeed the "time of the end."

The "Scientific American," writing on the wonderful developments of the last fifty years, says:—

"The material world has advanced so rapidly during the last half century, and with a pace so accelerated, that mankind has almost lost one of its most important faculties and one essential to happiness,—that of surprise. . . . The most marvellous developments are taken as a matter of course. The condition of things fifty years ago is seldom pictured to the mind; and all the material blessings which we now enjoy are used as conveniences of daily life, and no more."

But there is another feature which we have not yet touched upon, and which is of more importance than anything else. We refer to the wonderful increase of knowledge concerning the Scriptures. One hundred years ago but few people comparatively could read, and but few of those that could read owned a Bible. People would walk miles to get an opportunity to read the sacred volume. But what do we find now? Bibles are now supplied for a few pence, and so much work has been accomplished by the noble Bible societies and their army of translators and colporteurs that the word of God is now in circulation, either complete, or in portions, in almost every country under the heavens. While this good work has been going on thousands of faithful men and women have devoted their lives to the foreign mission field. Educated men have, at the expense of years of labour and research, committed the languages of the heathen to writing, and then carefully prepared grammars and dictionaries. Others have engaged in the difficult task of teaching the heathen to read their own language, that they might read the truths of salvation for themselves. Millions of the heathen owe their knowledge of reading and writing entirely to the unselfish efforts and labours of God-fearing missionaries.

This fact alone speaks to us that the end is near, for the Saviour said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come." The preparatory work for a world-wide evangelical movement has been done. Inaccessible countries in the interior of all the continents are now being opened up by commerce; the "iron horse" carries

its civilising influence even to the centre of "darkest Africa." Men, women, and children in all countries are being educated to read, and the mighty printing-presses are reeling off miles of paper day after day, containing words of mercy and warning, and soon the time will come when the gospel will have reached all nations. We are not told that all nations shall be converted, but that the gospel shall be preached in all the world for a witness unto all nations. All will thus be left without excuse when the end shall come. Do you see the tokens of His coming? Verily "the day of the Lord is near; it is near, and hasteth greatly."

### BURIED UNDER A MOUNTAIN OF GOLD.

Years ago, while on a visit to New York City, I was invited to dine with one of her millionaire citizens. Next to me at the table sat an old friend, a very rich man, president of one of the Southern railroads. He seemed unusually sad. All at once, laying down his knife and fork, he turned to me, and said, "I am the most miserable man; the sun shines on to-day."

I expressed my surprise, as he had "more than heart could wish," and was both a successful and a popular man.

"Yes," he said, "that is all true, but let me explain. When I began life I began poor. I worked hard, but I was happy. I belonged to the church, enjoyed my religion, and life was a delight to me. But, alas! in an evil hour I resolved to be rich. I engaged in mining speculations, and became rich beyond my highest expectations. I heaped up a mountain of gold, but was buried beneath it. Naturally, I want to keep it for my children, and I find this harder to do than it was to accumulate it. It seems constantly trying to slip away. Consequently it has reduced me to a slavery more galling than that of the Roman galleys. I know no rest, no Sundays, but day and night from year's end to year's end I toil on. I am miserable. It is killing me. It will not be long till you hear

of my death, and you can say I died of a broken heart, because my foolish desire to be rich succeeded."

It was not more than a year afterward when the telegraph wires flashed the news of his death.

Time rolled on. Several years afterward, one day, as I was taking the train to go to Mississippi to hold some meetings, I noticed a ragged stranger at the brakes. I asked the conductor who he was. He replied, "He is the son of our former president." "What," I said, "I thought he left his family rich." "He did," said the conductor, "but the boys were dissipated and have squandered it all. We have given this one time place as brakeman, because of his father, but it is doubtful if we can keep him, he is so trifling." Had my friend been deceived by riches? Alas, yes.

Riches proved to be a deadly snare to that man.—*W. A. Montgomery.*

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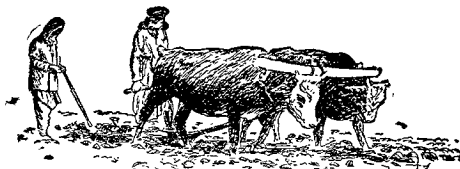
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**WORLD-WIDE FIELD.**

Christ never asks of us such busy labour  
As leaves no time for resting at His  
feet;

The waiting attitude of expectation  
He oft times counts a service most com-  
plete.

He sometimes wants our ear—our rapt  
attention—

That He some sweetest secret may im-  
part;

'Tis always in the time of deepest si-  
lence

That heart finds deepest fellowship  
with heart.

And yet He does love service when 'tis  
given

By grateful love that clothes itself in  
deed;

But work that's done beneath the  
scourge of duty—

Be sure to such He gives but little  
heed.

Then seek to please Him, whatso'er He  
bids thee—

Whether to do, to suffer, to lie still;  
'Twill matter little by what path He  
leads thee

If in it all thou seek'st to do His will.  
—Selected.

**“HER LEAF SHALL BE GREEN.”**

On my way from the Cook Islands to Singapore, it was my pleasure and profit to visit two institutions in New South Wales—the Avondale School for Christian Workers, at Cooranbong, and the Sydney Sanitarium, at Wahroonga, N. S. W. Both of these are unmistakable evidences of the blessings promised in the first Psalm. I saw two hundred or more men and women, young men and maidens, and some young children, every one reminding me of trained horses in a fire-station, eager and ready to jump into harness at the first call for service. They were bright, happy, and healthy; moreover, a fire and zeal burned within them to be at the front of the battle. None of them are trained here for worldly positions, and none desired to be. They had freely left their various callings to prepare for a last conflict against the “rulers of the darkness of this world,” and to

this they are all alive. It is of these the Scripture says, “But know that the Lord hath set apart him that is godly for Himself.”

As I visited the various departments of industrial work—printing, health foods manufacture, carpentry, blacksmithing, building, plumbing, and tinsmithing, agriculture, horticulture, etc.

—I saw the application of the “gospel of Christ” taught by object lessons. Even the soil had to be turned up to the sun to receive new life, and so must we to the “Sun of righteousness.” The fruit trees were dug about in order to bring forth good fruit, and so must we be to bear the fruits “of the Spirit.” While the wood in its rough state was unfit for the building until it had been chipped off and smoothed, so indeed must we submit to the gospel planing until we become a suitable “habitation of God through the Spirit.” I saw that oil was necessary for the boring of iron; such is the condition of hard hearts, that the softening influence of the oil of grace—the spirit of Christ only—can penetrate the impenetrable. Likewise in every department Christ is taught, and the Spirit of Christ is there. It is worth your while to pay these institutions a visit, and, better still, to stay there and get a sound, profitable, and Christian education. Ask the students why they are there, and you will hear a variety of experiences that will engender a new life and hope in your soul, for they have experienced the holiness and vanity of this world's hopes, for “all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.” “Blessed is the man that trusteth in the Lord, and whose hope the Lord is, for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.”

The Sanitarium at Wahroonga, and the spirit of peace, love, and patience manifested by the nurses and doctors, will ever have an en-

couraging effect upon my life, and I do not hesitate to say, on yours also, should you take the opportunity to visit these Christian homes.—G. F. Jones, *Herbertshohe, New Britain.*

**THE INFLUENCE OF A CHILD.**

BY E. FULTON.

How often children are instruments in God's hand of leading more mature minds in the right way. We have an instance here that may interest some. A native who knew of the truth, and was mentally convinced of its truthfulness, but who was careless about his soul's salvation, has finally been won through the entreaties of his little child. This child of very tender years has from the time of the awakening of consciousness been anxious to come to church every Sabbath. He would come with a relative to church, and cared little about attending at any other meeting. He kept urging his father and mother to come to the meetings. His little words had their effect upon the parents, for now they both come to church. We praise God for this. Out of the mouths of babes and sucklings Thou hast perfected praise.”

From the Christian point of view, justification by faith is the only basis of true reform.

A health foods factory has recently been established at Calcutta for the manufacture of “Sanitarium Health Foods.”

A native preacher in China who was noted for his many thorough converts, on being questioned, answered that an American merchant who supported him had a list of not only his converts, but of those under conviction, for whom he prayed, locking himself in his office an hour daily for this purpose.—Selected.

If there were only one Christian in the world, and he worked a year and won a friend for Christ, and if these two continued each year to win another, and if every man thus led into the kingdom of Christ led another every year, in thirty-one years every person in the world would be won for Christ.—Andrew Murray.

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

### "LOSTED."

BY R. HARE.

We had a little baby once,  
A blithsome, blue-eyed girl,  
With dimpled cheeks and ringlets bright,  
And teeth as white as pearl.

She came when spring-time daisies  
bloom,  
To toddle round our home,  
Or gambol where the butterflies  
O'er verdant meadows roam.

She came to stay, that baby fair,  
And ever in her glee  
She laughed and sang the whole day  
through  
As happy as could be.

And when amid the flowers she played,  
Devoid of doubts and fears,  
Her silvery voice was music sweet  
To many listening ears.

But baby went to school one day,  
And when, with anxious brow,  
Mamma inquired, "Where's baby gone?"  
Said, "Baby's losted now!"

So, now, instead of dolls and flowers,  
That pleased so much before,  
She talks of spelling "d-o-g,"  
Or "taking two from four."

Ah, me! those little restless feet,  
How swift life's path they run;  
How soon those little eyes of blue  
May watch life's setting sun!

Ah, me! how swift the years pass by,  
With neither rhyme nor rule;  
Our baby's "losted" now indeed,  
Since Nettie's gone to school.

God bless those little restless feet—  
Our baby of the past—  
And lead them to that summer land  
Where all is joy at last.

### A CHILD'S TEST.

When Morrison the great apostle of Protestant missions in China was set apart for his work, he sailed for New York, because it was impossible to reach his destination by a direct route. A touching incident is on record concerning his stay at the house of a Christian gentleman in New York.

Morrison had been taken suddenly ill, and was placed in the gentleman's own chamber, where, in a little crib beside the bed, slept a child whom it was thought a pity to disturb. On awakening in the morning she turned to talk as usual to her parents; but, see-

ing a stranger in their place, was somewhat alarmed. After a moment's pause, she fixed her intelligent eyes steadily upon him and said, "Man, do you pray to God?"

"Oh, yes, my dear," said Mr. Morrison, "every day! God is my best Friend."

The answer seemed at once to reassure the startled child. She laid her little head contentedly upon her pillow and fell asleep. Morrison often referred to this instance, and said that it taught him a lesson of confidence and faith.—*Selected.*

### LOVE AND WORK.

"I like," or "I don't like" seems to settle whether certain work is to be done or not. The result of this is patch work. Activity and slothfulness, interest and carelessness, order and disorder, harmony and discord, all mixed up so provokingly in our lives that the result is disappointing and vexatious. The really good worker is the one who takes everything as it comes, what is agreeable and what is not, goes through with it energetically, carefully, and thoroughly, but the number of such workers is small. In house work very few like washing the dishes, and in many a home this is systematically evaded by some of the workers of the family, if anyone else can be got to do it. How many boys shirk brushing their own boots if only they can get mother, sister, or servant to do it for them. I have seen gardens overgrown with weeds and in great disorder, although there has been a houseful of young people who could, have made it and kept it neat and in good cultivation. Oh no, only mother cares about gardening, the children do not like weeding and digging, so things are left to take care of themselves. Have you ever thought of how many disagreeable things mother is always doing, and not because she likes them, for disagreeable things are disagreeable to mother just as they are to anybody else. The good mother (and thank God for the host of good mothers we have) does these things from which everybody else shrinks, and which she herself would rather not do, only they have to be done by

somebody—she does these things because she loves her home, her husband, her children, and her love, strong, constant, and pure, carries her through her tasks with cheerfulness and even joy. Love makes her willing to work her hands and her feet until often too tired to move.

The greatest force, the only force that will move all men to work at their highest and best is the love of Jesus.

Then boys, think of being gardeners for Christ, digging, weeding, and growing flowers and vegetables, all to please Him. How the boots would be made to shine if they were to be worn by Him. All my work as for Jesus. With this resolve, difficult and unpleasant engagements will not be thrown aside, but bravely faced and dealt with. Life will have no drudgery, but be transformed, becoming everywhere and under all conditions a delight and triumph, and thus we all may be first-class workers.—*Christian Work.*

### THE APPLE TREE.

The marvellous beauty of the apple tree in full blossom, with its delicate shading of deep rose to pure white, cannot be surpassed, and like all nature's best gifts, freest, and within reach of all, even the smallest garden, as well as the orchard, may possess this tree, concerning which Scripture has said, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." Song of Solomon 2:3. Then how should we regard this tree, since the highest authority declares it to be chief among the trees of the wood? Comparing it to the beloved Son, who is chief among the sons of God?

Will not the apple tree and its wholesome fruit be more to us than ever before if we remember when eating it the words of Scripture just quoted? Will not gratitude beget constant praise? Truly the book of nature is the handmaid to the book of grace; but only those who daily read a portion of the latter will understand the former, and the constant, loving, tender thoughts of our Creator, Provider, Redeemer, and Friend.—*Anon.*

## HOME AND HEALTH

### RECIPE FOR A DAY.

Take a little dash of water cold,  
And a little leaven of prayer,  
And a little bit of morning gold  
Dissolved in the morning air.

Add to your meal some merriment,  
And a thought for kith and kin;  
And then, as your prime ingredient,  
A plenty of work thrown in.

Spice it all with the essence of love,  
And a little whiff of play;  
Let a wise old book and an upward  
glance  
Complete the well-made day.

—Selected.

### THE CRUELITIES OF FASHION.

"Evil is wrought for want of thought." Most women would recoil in horror if accused of torturing birds, and dooming young birds to perish from want of food, yet the egret can be shot only at its breeding-place, when building its nest or rearing its young.

At this time the birds hover around their nests, so that their capture is easy. The plume hunters shoot them down without mercy, and the young birds, unable to look after themselves, are left to die of hunger in their nests, —simply to adorn a woman's hat.

The fashion in feathers is as pitiless as ever, and millions of beautiful birds are slaughtered every year to please the vanity of women. Nor is it only in feathers that fashion is cruel. The fur trade is as bad. No cruelty is too great for the seal hunters, who have been, over and over again, described as "inconceivable savages" and "the scum of the earth."

Gangs of men on the beach entice the seals from the water, and drive them inland, panting and helpless. Then, when the end of their journey is reached, the poor creatures are formed into long columns, three or four abreast, and made to pass between men armed with heavy clubs. As they pass, their skulls are crushed in, and what the scene is like may be imagined from the statement of a

soldier who once witnessed the slaughter of a drove of sea-lions, which are driven and killed in the same way. "This is the first thing I have ever seen or heard," he says, "which realises my youthful conception of the torments of the condemned in purgatory."

Even your purse may be made of shell burned by fire from the back of a living tortoise. The shell which has of late come into fashion for the manufacture of combs, hairpins, purses, and trinkets of all kinds for the dressing-table, comes chiefly from the Maldiv Islands and Straits Settlements, and the process by which it is obtained is incredibly cruel.

In his "Naturalist's Voyage Round the World," Darwin tells us that, in the 'Chicago Archipelago, the natives take the shell from the back of the living turtle by burning charcoal or boiling water. The heat causes the shell to curl upward, and it is then forced off with a knife, and flattened between boards. As often as not the tortoise lives through this fearful torture, and is driven back into the sea to replace itself. Then, when the shell has grown again, the tortoise is treated again in the same way.

Such is the price of vanity. The seal is skinned alive, the tortoise is scalded alive, the egret is left to perish of hunger—for what? That a woman may wear a pretty hat, a costly coat, a particular comb. The day will come when women will be ashamed to be instruments of torture and deck themselves with vanities which cost so much suffering. The day will come when we shall be ashamed to be amused by performances in which men and women play fast and loose with

life. Prize fights have long since ceased to attract respectable, honest folk, and some day the same folk will, be ashamed to find themselves witnessing fools' games in lions' dens or dangerous performances on the trapeze. In that day, too, women will decorate themselves no more with murderous millinery. It is all part of the same religion; it should be part of our common humanity:—*A. M., in the News.*

I feel a profounder reverence for a boy than for a man. I never meet a ragged boy in the street without feeling that I may owe him a salute, for I know not what possibilities may be buttoned up under his coat.—*James A. Garfield.*

A medical writer in "The Lancet" asserts that smokers waste not less than eight thousand tons of precious ashes annually, consisting of the most essential elements of the soil, which are extracted, carried off, and scattered to the winds, thus impoverishing the soil.

"All methods of putting children to sleep by monotonous sensation ought to be forbidden," says "The American Inventor," "including monotonous lullabies. It is undesirable either to interrupt or to prolong artificially the slumber of infants and young folk. As for the practice of rocking, Dr. Manaceine has found by experiment that swinging the body for only fifteen minutes produces in a healthy adult a lowering in temperature of from one to two and one-half degrees Fahrenheit, with more or less pronounced brain anemia (bloodlessness) and pain at the heart."

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During the stockyards strike at Chicago the police recorded the following casualties: Murders, 4; accidents, 97. Forty-six assault cases were dealt with, and forty-three persons were taken to the hospitals for treatment. This by no means adequately represents the amount of crime for which the labour dispute is responsible, because one-fourth of the constabulary were drawn from their usual beats to protect the workers who did not unite with the strikers, the withdrawal of such a large restraining force thus making it easier for the criminal classes to prey upon law-abiding citizens. The meat packing companies estimate their losses at £2,000,000, and the strikers lost wages to the amount of £80,000 per week.

## THE GREAT ZAMBESI BRIDGE.

All the materials for the great bridge, which is to be thrown across the Zambesi immediately below Victoria Falls, have now been transported to the scene of operations. But many difficulties have still to be faced and overcome. It is expected, however, that the bridge will be completed by May, 1905. By that time the men on the bridge will have been working for more than twelve months at their task. During eight of these months they will be exposed to the spray of the falls—a moisture more penetrating than rain, and converting

the ground on either bank into a veritable Slough of Despond. The fever season is reckoned at five months, and every white man employed on the bridge has already had a foretaste of it. The bridge itself is a comparatively simple structure, as it consists of a single span of 500 feet. The bridge will owe its celebrity partly to the fact that it will be 400 feet above the river, and partly to its romantic surroundings. The interest taken in the great work appears to be increasing; there is every intention to carry the undertaking to a successful issue; and next year it is expected that passengers on the Cape and Cairo Railway will pass over the interesting stream which marks the limits of British South Africa. As they are borne over it, the roar of mighty waters will fill their ears and the spray of the stupendous Victoria Falls beat in their faces.—*Engineering.*

## ...OBITUARY...

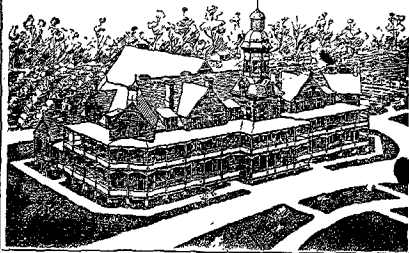
FULTON.—George Rollin Fulton, youngest child of Pastor and Mrs. J. E. Fulton, aged seven and one-half years, died of bowel trouble, at Suva Vou, Fiji, September 20, 1904. His illness was extremely short. Seemingly brighter on the Tuesday morning, we took hope that he was better. He played on his bed with some gathered flowers, but, typical of human frailty, the flower he held, so soon to fade, spoke of the withering of the bright flower of our family, for he died suddenly the same afternoon. We miss the sweet face so rudely torn away from us. He was a loving child—so patient and mild. He seemed to have a special preparation for death. The evening before he took ill, as he said his evening prayer, he turned to his two sisters and said, "Forgive me for all I have said wrong to you." After being assured he was forgiven, he said, "And forgive me for all naughty things I ever said to you." We take a new and fresher interest in the blessed hope of the resurrection. Our little boy was born in Fiji, and we laid him away to rest not far from his birthplace. He was laid lovingly away by the natives whom he loved so dearly. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We thank God for the sunshine brought to our home during these years by our little boy. He was taken away from the fierce storms that his naturally frail little body would not breast. "God knoweth best." J. E. FULTON.

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